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BARODA.

PART I.

REPORT

BY

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SUPERINTENDENT OF CENSUS OPERATIONS,

BARODA STATE.



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INTRODUCTION.

The present is the third systematic Census Report of the territories ruled over by His Highness the Maharaja Sir Sayaji Rao III.; the two previous Censuses also were taken during his enlightened rule. The periods covered by the Census of 1881 and 1891 were normal ones ; but it is to be regretted that the present Census has come in the very midst of a great and widespread calamity, the like of which has never been known to have fallen on the State, in the century just over. Had the calamity visited the State two or three years earlier or later, an account could have been presented of a uniform rise in population and a general progress in other matters depending upon it ; instead of that, there will be found now an abnormal falling-off everywhere, vitiating the expected calculation of steady growth.

2. It was on the night of the 1st March 1901, that a general enumeration was taken of the entire territories belonging to this *Raj*. The Census immediately preceding the present one was taken in the beginning of the past decade, or more accurately, on the night of 26th February, 1891; the interval being of 10 years and 3 days, or 10·0082 years. On both these occasions the same night was chosen on which the Census of the British territories in India generally was taken, with the object that the enumeration in this State may be synchronous with that of all India. The Census Office was opened on the 1st of May 1900. The villages and towns were divided into convenient blocks, each containing from 60 to 100 houses in charge of an enumerator, and into circles each containing from 10 to 13 such blocks under a supervisor. The Taluka Vabiwatdar (Revenue head of the Taluka) was the Charge Superintendent. All the necessary circulars and instructions were issued from this office for securing a correct enumeration. Special arrangements were made for the enumeration of boat, railway and military and other floating population. There did not exist any special circumstances or insurmountable difficulties to necessitate a day enumeration except in some of the *Rani* Mahals of the Navsari Division, where the forest tracts were enumerated on the 2nd of March in the morning, every care being bestowed to avoid double enumeration. The Revenue officers have principally borne the brunt of all the preliminary operations. The house-numbering was begun about the 20th September at the earliest and finished by the 8th November 1900 at the latest.

3. The enumeration work was in the very nature of things divided into two stages, viz. :—the preliminary and the final. The preliminary enumeration was entrusted to the Revenue Talátis (village accountants) in the villages, and to Office Clerks and such others for the towns and the city. It consisted in writing up the entries of the persons found in the houses and the guests that were to stay over till the 1st March, with certain exceptions like Serais and Dharmasalas. The results of this enumeration were called for from every taluká to enable the Central Office to wire the first totals to the Census Commissioner in time, in case the finals were not received within the expected time. This work was begun in most of the talukas on and after the 15th of January 1901: In the City it was commenced on the 1st of February and finished before the 15th idem. The last of the first totals was received in this office on the 22nd of February. What had then remained to be done on the Census night was to bring up the record up to date, marking the new comers and newly-born and striking off the entries of those who had left or died. For the final enumeration, clerks from all other offices were indented upon to work as enumerators; and thus the necessity for engaging extra hands on a large scale for that work was obviated. Only a few persons had to be engaged in the City and in the *Rani Mahals*. On the 2nd of March the enumerators assembled at the head-quarters of their respective circles, where the block abstracts and the circle summaries were compiled and sent on to the Charge Superintendent, who got the charge summary prepared from them. Those summaries began to arrive from 3rd March and continued to come in till 6th idem. The totals were telegraphed to the Census Commissioner on the same day, *i.e.*, on the 6th March, before the time fixed. It is a satisfaction to note that these totals were compiled with great accuracy; and the final totals differed only by 1,765 persons or .09 per cent. from the provisional figures.

abstraction by
slips.

4. The enumeration books were received from all the Talukas by 13th March and were then numbered per District; and the serial numbers in column 2 thereof were checked in my office. This being completed, posters in five groups, for the four Districts and the City, were asked to post, on the slips supplied to them, the entries in accordance with the instructions issued for their guidance. The slips were of two sorts,—the coloured and the white ones. From the white slips (B) Imperial Tables X (Language), XI (Birth-place), XV (Occupation), and XVI (Occupation by Selected Castes) were made; and all the other Tables were composed from the coloured slips. So on the white or uncoloured slips were entered Language, Birth-place, Caste and Occupation; and on the coloured slips were entered Caste, Age, Literacy and Intirmity, if any.

5. The other details were obtainable in both cases from the form of the slips. The sexes were denoted by the difference in the lengths of the slips; the male slips were longer by an inch than the female slips; or the female slips were $\frac{3}{4}$ of the length of the male ones; the latter being 4×2 and the former 3×2 inches. The coloured slips denoted religions and were of 6 colours:—red, yellow, green, grey, blue, and salmon to represent the Hindu, Parsi, Musalman, Christian and others, Jain and Animistic Religions, respectively. In the beginning, I had an idea of making the sub-colours of a principal colour to represent the selected sects of the religion indicated by the principal colour; but I had to drop that idea when it was at last decided to record all the sects returned. This was done by adding entry “sects” on the coloured slips. For denoting civil condition entire (uncut) slips represented the married of both sexes; the slips with their right hand upper corner cut off (or say one corner cut off) the unmarried; and those with both their right hand (or two) corners cut off, the widowed of both sexes. The particulars that were required to be posted on the slips were printed on one side, and opposite each the poster was ordered to write down the requisite information from the enumeration books given to him. The posting of the slips was done in copying pencil and was begun on March 22nd and finished on 10th May. As soon as the posting of a book was completed the book with the bundle of the slips posted was sent to the record office. When the entries in all the books had been posted on both sorts of slips each slip was checked separately. The work of checking was begun on 15th April and finished on 24th May. The posters and checkers were given monthly stipends; the system of fines and rewards was introduced.

6. The first sorting of the A slips was into different colours; **Tabulation.** these at once gave the numbers of the different Religions, and the results were tabulated for Tables V (Towns arranged territorially by Religion) and VI (Religion). A village was taken as the unit of Tabulation for Table VI. These tables did not take more than a week for any District. A cheap wooden box of 36 compartments or pigeon-holes, 6 in a row, was used for sorting generally. Table VI, by villages, gave the data for the preparation of the first four tables. Much difficulty was experienced in preparing Table XIII, Caste, Tribe and Race. The sorting of A slips for Table XIII, (Caste, Tribe and Race) and that of B slips for XVI (Occupation by Castes) was taken up simultaneously. Following the Madras system, the sorters were asked to sort the slips alphabetically according to the first letter of the caste name just as given in the schedule books and then to re-arrange the slips by bringing under one head such names as had been given in different forms, though referring to one and the same caste; e.g. Brahman Anávala slip

was first sorted into the pigeon-hole for the initial letter B, while another slip for the same caste worded Anávala Brahman was sorted in that for A. At the last sorting for castes the slips containing infirmities were ordered to be kept separate below all other slips, from which Table XII and XII-A were prepared in two or three days. So also were Tables XVII and XVIII finished from the Christian slips in one day, as the number of the Christians was very small. The next work from A slips was the sorting for Tables VIII (Education) and IX (Education by Selected Castes). 24 compartments of the pigeon-hole box were utilized for this purpose, using only four rows. The vertical columns were used for the languages known ; the first for English-knowing persons, the second for those literate in Gujarati, the third for those in Marathi, the fourth for those in Gujarati and Marathi both, the fifth for those in other languages and the sixth for the illiterate ; and the slips were put in higher or lower horizontal rows, according to the four age-periods ;—the first age-period occupying the lowest row, the second the one higher and so forth.

The information was obtained for each caste and thus both Tables VIII and IX were obtained in one sorting. A similar device was adopted for Tables XIV (Civil Condition by Age for Selected Castes) and VII (Age, Sex and Civil Condition) in one sorting. Each age-period group in the previous sorting (Table VIII) was further subdivided into the new age-periods as required, for Tables VII and XIV. At the same time, the slips were classified for the three Civil Conditions also, by using the first three vertical rows of the pigeon-holes for them ; the horizontal rows represented the age-periods. Thus when the slips were sorted they were arranged in the following order :— the first vertical row represented the unmarried, the second the married, and the third the widowed, of the respective age-periods in the horizontal row. During the whole process of sorting for all the tables, male and female slips were kept separate. Table X (Language), XI (Birth place), XV (Occupation) and XVI (Occupation by Selected Castes) were prepared independently of each other from the B slips. Excepting Tables XII, XII-A, XVII and XVIII which took the least time, of about a day or two, and Tables XIII and XVI which required about a month and a half to finish, all other Tables took from 8 to 12 days for composing. The unit of slip-sorting and tabulation was generally a Taluka ; so when all the slips were sorted, we had Imperial Tables for the Talukas ready. To compile them for the Districts all these Tables had to be simply added and the results placed in a new table for a District. When the District totals were thus ready they were summed up, column by column, and the results were placed in the Imperial Table for the State. This part of the work was easy because it required

nothing more than ordinary care in the totals of the different numbers for different Tables. From these observations, it will be readily perceived that the slip system is superior to the tick system of former Censuses, as it leaves smaller room for inaccuracies to creep in, and affords many facilities for detecting errors. It has also the advantage of turning out the work more rapidly and cheaply.

7. My acknowledgments are due to the District officers who did the work satisfactorily and without a hitch. The Vahiwatdars (local heads of Talukas) who worked as Superintendents did their own work carefully and in time, and also looked efficiently over the work of their subordinates. Only rarely had a very few of them to be blamed for indifference or delay. The much-abused enumerators, who are made to bear the blame for all sorts of mistakes, have shown an amount of intelligence which is creditable to them.

These had to do with the enumeration only, in the beginning. But before laying down the pen, I have to acknowledge with pleasure some more stronger claims for recognition. The man who bore with me the brunt of hard work for a year and a half deserves to be prominently mentioned,—my Assistant Mr. Manirae Trikamrae Joshipara, B.A., LL.B. On him fell the duty of preparing all the tables, and the maps and diagrams after consultation. I am indebted to him for much interesting matter on religions, sects, castes and ethnography. He has done all he could to contribute to the success of the undertaking and has tried his best to carry out all instructions faithfully. His services deserve to be recognised. Mr. Krishnarao Gajanan Palkar proved a capital Head Clerk, Magan Dalsukhram Parikh a splendid copyist, and Messrs. Dwarkadas Lalloobhai Patel and Maganlal Tulsi Patel excellent Abstraction Superintendents. Mr. Palkar is highly commended for his patient and laborious work.

I was fortunate in selecting the *Times of India* Press for printing the Report. The coloured diagrams and maps have fairly surpassed my expectation, and the examining of the final proofsheets was a labour of love.

JAMSHEDJEE A. DALAL,
Superintendent of Census Operations,
Baroda.

31st July 1902

CHAPTER I.

DISTRIBUTION OF POPULATION.

General Description, Divisions, Rainfall, Area, Density, Proximity of Towns and Villages, Rural and Urban Population.

I.—GENERAL DESCRIPTION :—1. Physical features ; 2. Fertility of the soil ; 3. Crops ; 4. Railways ; 5. Rainfall ; 6. Temperature and climate ; 7. Health ; 8. Chief places of interest.

II.—AREA.

III.—ADMINISTRATIVE DIVISIONS.

IV.—POPULATION : ITS DISTRIBUTION AND DENSITY.

V.—HOUSES AND HOUSE-ROOM ; AND DISTRIBUTION, DENSITY.

VI.—TOWN AND COUNTRY ; URBAN AND RURAL POPULATION ; RELATIVE DISTRIBUTION ; AREALITY AND PROXIMITY OF TOWNS AND VILLAGES :—1. General Remarks ; 2. City, Towns and Villages ; 3. Occupied Villages and Areality ; 4. Urban and Rural Populations ; 5. Proportion of the Sexes ; 6. Areality of Towns and Villages.

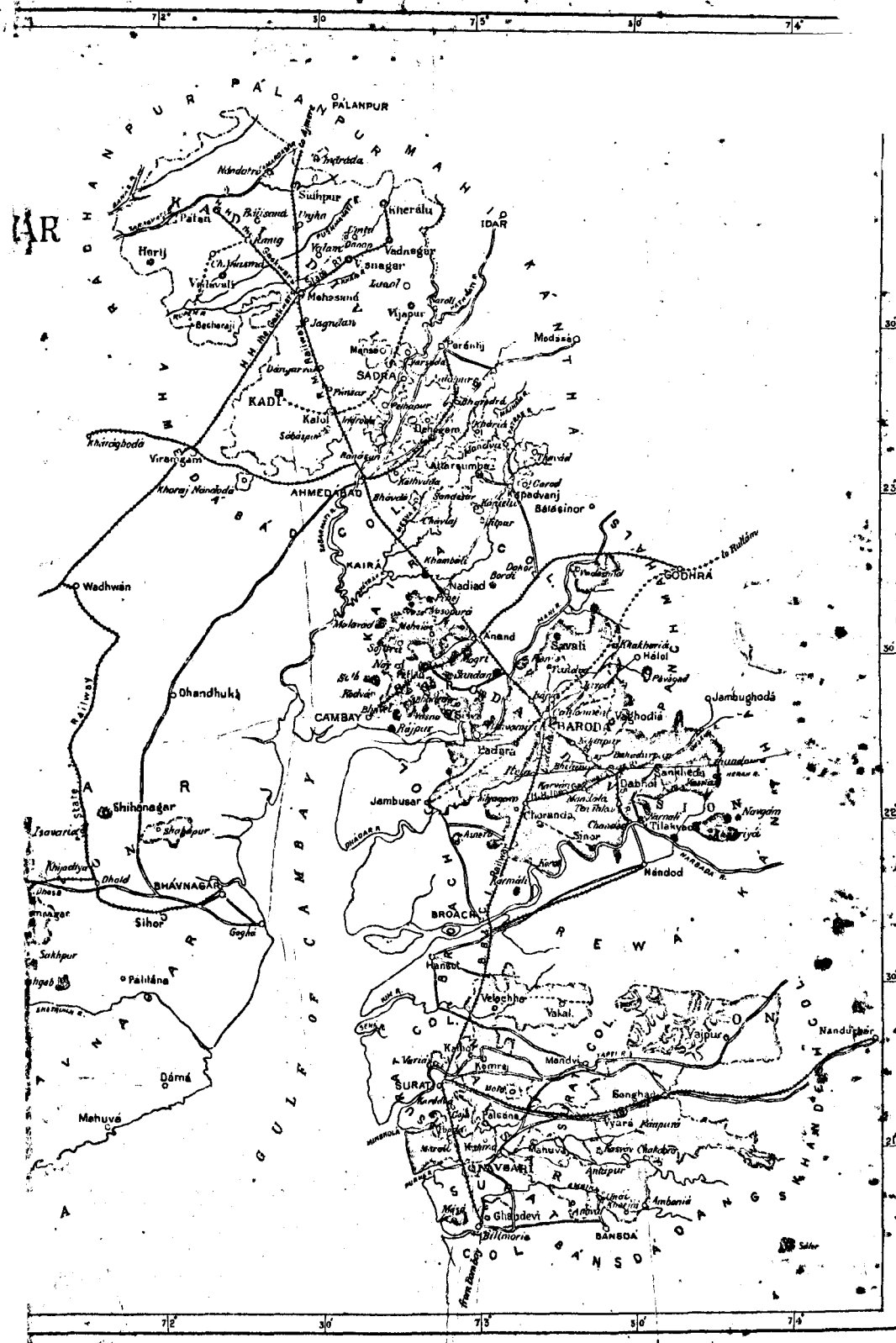
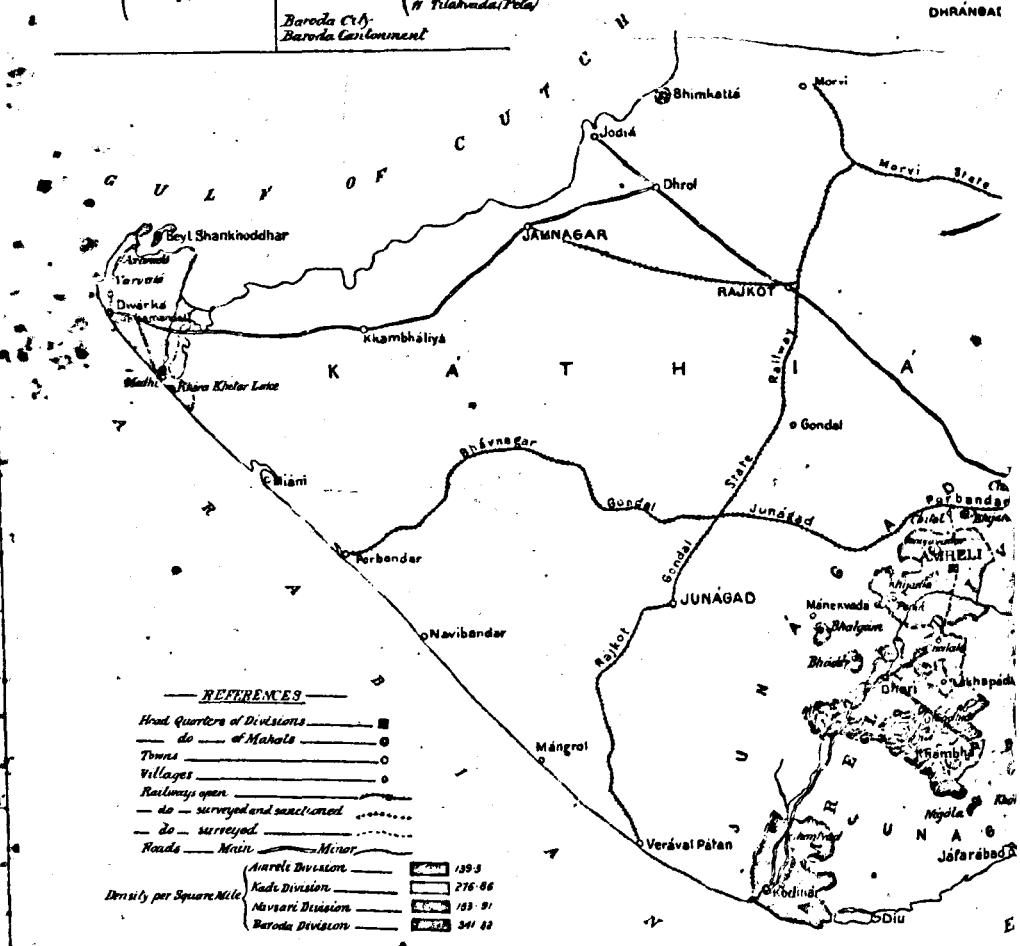
MAP OF THE TERRITORY of HIS HIGHNESS the GAEC of BARODA.

LIST SHOWING MAHALS BY DIVISIONS

<p>Amreli Division</p> <ol style="list-style-type: none"> 1 Amreli 2 Bhambhalva (Peta) 3 Kankinar 4 Otkhamandol 5 Devi Shankhodhar 6 Damsangar (Peta) 7 Shikharangar (Peta) 8 Bharu 9 Khambhalva (Peta) 	<p>Navsari Division</p> <ol style="list-style-type: none"> 1 Velachha 2 Vekol (Peta) 3 Chandev 4 Patanari 5 Navsari 6 Ranraj 7 Sanghad 8 Vajpur (Peta) 9 Arhivra 10 Vyara
<p>Kadi Division</p> <ol style="list-style-type: none"> 1 Kadi 2 Timpur 3 Mahesind 4 Kadiol 5 Vadavali 6 Rajpur 7 Visangar 8 Dehqam 9 Alharamba (Peta) 10 Kherola 11 Palan 12 Haraj (Peta) 	<p>Baroda Division</p> <ol style="list-style-type: none"> 1 Baroli 2 Vaghodiya 3 Dabkai 4 Baroda 5 Sinor 6 Chornoda 7 Padura 8 Peldi 9 Sava (Peta) 10 Sandhoda 11 Tilahada (Peta)

*Baroda City
Baroda Cantonment*

Scale of Miles



BARODA CENSUS REPORT.

CHAPTER I.

DISTRIBUTION OF POPULATION

General Description, Divisions, Rainfall, Area, Density, Proximity of Towns and Villages, Rural and Urban Population.

I.—GENERAL DESCRIPTION.

1. PHYSICAL FEATURES.

1. The territories of His Highness the Maharaja Gaekwar, Sir Sayaji Rao III, lie between $20^{\circ}45'$ and $21^{\circ}42'$ N. Latitude and between $70^{\circ}45'$ and $71^{\circ}22'$ E. Longitude, excepting Okhamandal which lies between $22^{\circ}28'$ N. Latitude and between $68^{\circ}58'$ and $69^{\circ}14'$ E. Longitude. But these latitudes and longitudes indicate nothing more than the furthest point on a map to which the Baroda State extends in the four directions. The entire country comprised within these geographical boundaries is not under Baroda. **Geographical boundaries.**

2. The first main division naturally is into—(1) the Gujarat Districts, **Limits.** and (2) the Káthiáwár ones. Of the Gujarat block, the northernmost point at Muná and Bhatásan, beyond the Banás river, juts between the Radhanpur and Palanpur States at 24° N. Latitude, while the southern boundary crosses, at some parts the Ambiká, and overlooks the Bulsar Taluka of the Surat *Zillá*, the petty States of Bándá and Dharampur, and the Dang's; the limit there extending below 21° N. Latitude. This block is bounded on the west by the Gujarat Collectorates of Ahmedabad, Kaira, Broach, and Surat; while on the east, this State comes in contact with various Native States of more or less note, Idar and other Mahikantha States, Rajpipla and other Rewakantha States, and with the British Collectorates of Kaira and the Panch Mahals; a large tract to the south-east being conterminous with the Deccan *Zillá* of Khandesh. The Longitude is from $71^{\circ}25'$ to $73^{\circ}75'$ E. But this block itself is not a continuous one. It is divided into three irregularly formed smaller blocks, which form the three Gujarat *Prants* or Divisions of the State, separated from each other, by broad tracts of the Gujarat *Zillás* intervening. In 1820, on the Peishwá's half share of Gujarat devolving on the British, the sea-board and the nearer portions were taken by the British and the more interior ones by Baroda. Even then, the villages were much interspersed; and so they remain to this day. A little

earlier than this, the progress of the conquest of the Gaekwars was abruptly checked in the Peninsula of Kathiawar, when the British appeared on the scene ; and so the Baroda possessions remain as they then were,—several blocks of varying sizes.

The four
Prants or
Divisions.

3. The physical geography of the Baroda State is thus unique, inasmuch as the whole State is not one compact block of territory but consists of four large areas of land, termed, for administrative purposes, *Prants* ; they are (1) Kadi, (2) Baroda, (3) Navsari and (4) Amreli.

Villages inter-
sced with
those of
foreign
jurisdiction.

4. The *Prants* themselves, again, are situated widely apart from each other, and are separated, one from the other, by large tracts of British territory, as has been mentioned above, or of other Native States. None of these *Prants*, again, form continuous blocks of territory ; each is cut up by large tracts of intervening foreign territory ; and, as a consequence, many questions of disputed jurisdiction arise, and the administration becomes difficult, particularly where villages of other Native States are interlaced with those of Baroda.

The Prants
dissimilar in
ethnographi-
cal conditions,
soil and
climate.

5. The habits and modes of living of the inhabitants of the different divisions are sometimes, as may be expected, widely dissimilar ; and so also are their ethnographical conditions. The exclusive Gujarati and Dakshini Brahmans in State service, the soldierly Maratha of Baroda, the enterprising Parsi of Navsari, the turbulent Wagher of Dwarka, the sturdy Kathi of Amreli, the trading Vohoras of Sidhpur, the agricultural Patidar of Petlad, the animistic Dhanka of Songhad and the representatives of many other castes and creeds, tribes and races, pass in panoramic review, when one sits to think of the history and social status of the different elements that combine to form the subject population of the Baroda State. Again, the treeless Promontory of Okhamandal where the howling winds incessantly blow, the Gir regions of Dhari and Kodinar, the fertile soil of *Charotar*, the gardens of Gandevi, and the wild hilly tracts of Songhad and Vyara are naturally subject to extreme varieties of climate, soil and water.

Hills and
ridges.

6. The generally flat country, both of Gujarat and Kathiawar, under Baroda, is relieved by a few hills and ridges. In the Kadi *Prant*, the only eminences which diversify the general flat surface of the country are hillocks and ridges of blown sandy loam, which rise, on an average, not more than 50 or 60 feet above the general level and only occasionally attain a height of 100 feet, or a little more. Even such small eminences are absent in the Baroda Division, except in the Sankheda Taluka, in the east, where they attain a height of about 500 feet above the sea level. The Navsari *Prant* is hilly and wooded in its eastern part. There the height of the hills ranges between about 400 feet to 2,000 feet above sea level, with the exception of one hill only, viz., "the 45 Peak of Sálher" which attains a height of 5,263 feet and is the third highest point in the northern section of the Sahyadri range. In the Amreli *Prant*, it is only in the Dhari Taluka that we meet with hills or eminences worth the name. There, the range of hills extends for 31 miles E.S.E. to W.N.W., with a width varying from 15 to 10 miles, and is divided into four hill groups which may be named, beginning from west to east, the Sarkala, the Rajmal, the Nandivela and the Lapala group, from the principal hills rising in them. These hills are, respectively, 2,128, 1,623, 1,741, and 1,547 feet above sea-level. Across the northern edge of Dhari

Talukas runs a range of small hills. The Shetrunji river cuts through one of them and has a sheer fall of about 50 feet in one part of its course. The waterfall is a pretty sight and is known as the Khodiar Mata fall and held sacred. Kodinar Taluka has small hills in its north, hardly rising over 400 feet; while the flat plains of Amreli and Damnagar Talukas and the sandy level of Okhamandal are diversified by yet smaller eminences, some of which are flat-topped, forming plateaux on the summit.

7. The drainage of the Gujarat Divisions of the Baroda State falls westward into the Arabian Sea; and, excepting that of the most northerly Talukas which are drained by the Banâs and Sarasvati rivers into the Runn of Cutch, it falls into the Gulf of Cambay. The four principal rivers falling into the Gulf of Cambay are the Sabarmati, the Mahi, the Narmada and the Tapti—all large rivers and flowing in part of their course, comparatively a small one, through Baroda territories. Of much smaller size are the Dhadhar between the Mahi and the Narmada, the Kim between the Narmada and the Tapti, and to the south of the latter the Mindhola, the Purna and the Ambika. The Sabarmati touches Baroda territory at Virpur in Kheralu, and then flows through it, for about 18 miles, when it enters Ahmedabad Collectorate. It receives no affluent of any size while in the Baroda territory, but further down it is joined by the Khari, the Meswa and the Vatrak, which drain the outlying patches of Baroda territory. The Mahi similarly only skirts the northern extremity of the Savli Taluka, in Baroda Division, and receives the waters of the Mesri, and lower down, the united Goma and Karad, which flow for a few miles through part of Savli. The central part of the Savli Taluka discharges its superfluous rain-waters through the Meni, which falls into the Mahi, 8 miles west of Baroda. The Dhadhar receives the Vishvamitri which rises on the western slope of Pawagad, and flows in a serpentine course past Baroda, 3½ miles above which it is joined by the Surya, a tributary from the east, which has been dammed back in its upper course to form the great reservoir at Ajwa, which supplies water in abundance to the city. The Narmada itself only skirts the south sides of the outlying patches of Tilakwada and Karnali and then the south side of the Baroda *Prant* at Chandod and Sinore; but its northern tributary, the Orsang or Or, after being joined by the Unch and Heran, which have drained the eastern part of the Sankheda Taluka, brings it an important accession of water. South of the Narmada, the Kim, which rises in the Rajpipla State, flows through the Velachha Taluka in the Navsari division, for a distance of nearly 30 miles. The Tapti flows for a distance of 43 miles through Baroda territory, in the Songhad and Vyara Talukas. Further down, it flows for 23 miles through the Kamrej Taluka and then in the north of Surat skirts the outlying Baroda town of Variav for 2½ miles. The Mindhola rises in the Songhad Taluka, flows westward through the Vyara and Bardoli (Surat) Talukas, skirts the southern side of Palasana and the northern side of Navsari Talukas, and finally falls into the Gulf of Cambay. The Purna river rises on the western slope of the Sahyadri range and flows through the rugged hill tract, tributary to Baroda, known as the Dangs. It then flows through the Vyara and Mahuva Talukas and skirts the town of Navsari on its northern side. The Ambika also rises in the Dangs, and flows through the southern halves of the Vyara and Mahuva Talukas and skirts the

Rivers and
their courses

The Sabari

The Mahi

The Dhad

The Narm

The Kim

The Tapti

The Mindh

The Purna

The Ambika

northern and western sides of the Gandevi Taluka and falls into the Gulf of Cambay, about 8 miles from Billimora. The only river of eminence in the Amreli *Prant* is the Shetrunji, which rises in the highest part of the Gir Forest and drains the central part of the Amreli *Prant*. The smaller ones are the Rawal and the Dhantarwadi of the Dhari Taluka, the Singaora, which divides the Kodinar Taluka into two unequal lobes, and the Ranghola of the Damnagar Taluka.

8. There are no large natural lakes in this State. But there are some four tanks in a working order, of a moderately large size. The foremost amongst these is the Sayaji Sarovar constructed very recently to supply potable water to the city. An aqueduct from the Vishramitri river has, only in the last famine of 1899, been dug out to replenish it. The damming of the waters in the Sarovar, called Sayaji Sarovar, after its noble and munificent donor, and the liberal supply of its filtered waters to all parts of this old city, formerly seething with epidemic diseases, originating in unwholesome and scanty water, have had a marvellous effect in improving the health of the City, where these diseases have lost their hold now. The other lakes are the Khan Sarovar at Patan, the Sharmista at Vadnagar, and the lake at Visnagar. Out of the four Divisions of the State only two, Navsari and Amreli, have got a sea-board, and even there it touches only two Talukas of each.

9. Before proceeding further it is important to give a list of the Mahals (or Talukas, as they are called generally in the State) of each of the four Districts (or Divisions) mentioned already. A reference is invited to the map.

Division.	Mahal.	Peta-Mahal.
Amreli ...	Amreli ...	Bhimkatta.
	Damnagar ...	Shianagar.
	Dhari ...	Khambha.
	Kodinar ...	Boyt.
	Okhamandal ...	Harij.
Kadi ...	Patan ...	
	Sidhpur ...	
	Vadavli ...	
	Mehsana ...	
	Visnagar ...	
	Kheralu ...	
	Vijapur ...	
Kadi ...		
Navsari ...	Kalol ...	Atarumba.
	Dehgam ...	
	Navsari ...	
	Gandevi ...	
	Mahuva ...	
	Vyara ...	Vajpur.
Baroda ...	Songadh ...	Vakal.
	Velachha ...	
	Kamrej ...	
	Palsana ...	
	Baroda ...	
	Savli ...	
	Petlad ...	Sisva.
	Padra ...	
Choranda ...		
Baroda ...	Vaghodia ...	
	Dabhoi ...	
	Sinor ...	
	Sankheda ...	Tilakwada.

10. *Nature of the soil.*—In the *Rāni* Mahals, or Forest tracts of Navsari, no means of irrigation exist; the soil is stony and inferior, and the tract of country lying on either side of the Tapti requires deep sinking for wells. Turning to the *Rāsti* (peaceful and populated) Mahals, the tract watered by the Ambika and Purna is fertile and includes the Talukas of Navsari and Gandevi and some villages of Mahuva. In the other Talukas, the soil is black in some parts, and *Gorat* in others. In the Baroda Division, the *Kāhnam* and the Chorasi Tracts, i.e., the Choranda Taluka, a large portion of Sinor and parts of Dabhoi, Padra and Baroda Talukas are of black soil. Not only does it require very deep boring to touch water in these parts, but it is very difficult to dig wells in them and prevent the sides from falling in. A large part of the Sankheda Taluka is hilly and the rest of it is black soil. The soil of Sisva, Vaghodia and Savli Talukas is an inferior kind of black soil called *Malvi*. Petlad is rich in tobacco-producing soil. Turning to the Kadi *Prant* its soil is of a light sandy kind, in some parts black soil is also met with. Drainage has done much to improve the soil in this Division by turning the Bolan (submerged under water) into arable land. In the Amreli *Prant*, the soil of Amreli and Damnagar Talukas is soft and cultivable, but that of Dhari and Okhamandal is hilly; the soil of Kodinar is fertile.

Nature of the
soil.

2.—FERTILITY OF THE SOIL.

11. In cultivation, these territories produce almost all species of Indian corns, cotton to a very large extent, and tobacco in some places. The crops are generally thriving and plentiful in large tracts of Kadi and in the western half of the Baroda Division; the coast line and the western Talukas of the Navsari Division yield garden produce, but the eastern and south-eastern parts are hardly cultivable in some places. The Amreli *Prant* as a whole, is much inferior in fertility. But the foresight used in fixing settlement rates suited to different lands, leaving a good margin of profit to the industrious and economic cultivator, and the immense facilities afforded for constructing new wells by advancing money on favourable conditions, have added much to the area under cultivation, by reducing the numbers of cultivable wastes and pasture lands. It is now expected that the dire famine of 1899 might prove a blessing in disguise, in as much as the area under cultivation as well as the fertility of that already under it will materially increase on account of the large works of irrigation beneficently constructed in all the Divisions of the State.

Fertility of
soil.

3.—CROPS.

12. Bajri is cultivated and forms the staple food, throughout the State in all Divisions. In the Kadi and Baroda Divisions, it is supplemented by wheat. Jwar is ordinarily used in the Navsari Division. The Amreli Division does not show partiality to any of these, but largely cultivates cotton.

Crops.

13. Two Talukas of the Navsari Division grow sugarcane of a superior sort; and in some Talukas of the Baroda Division cotton and tobacco are cultivated on an extensive scale. The thriving crop in the Kadi Division is of linseed, and oil-seeds of different varieties, and of opium, on a fixed scale; the produce being restricted and regulated by the State. The export crop of the Amreli Division consists chiefly of cotton.

Superior cu
vation.

4.—RAILWAYS.

Railways.

14. The B. B. & C. I. Railway with its auxiliary, the R.-M. Railway, passes almost in a straight line through the Kadi, the Baroda and the Navsari *Prants* from north to south, and has many stations both in the Baroda territories themselves or in their close neighbourhood.

**Feeders in the
Kadi Division.**

15. The Kadi Division is singularly fortunate in having almost all its Talukas connected by three feeders to the R.-M. Railway and by one to the B. B. & C. I. Railway; two more have their earthworks finished as famine labour in the past 2 years. The three feeders to the R.-M. Railway radiate from the centre of the District, the Mehsana station, the Taluka town of the Mahal of the same name; one of these joins it with the important Taluka towns of Visnagar, Vadnagar and Kheralu; another brings within railway communication the old historic Taluka and town of Patan, and the third joins it with the Viramgam Taluka of the Ahmedabad Collectorate. The one feeder to the B. B. & C. I. Railway takes its source from Ahmedabad, the capital city of Gujarat, and runs past Dehgam to Amnagar, thus bringing the Dehgam Taluka, which was hitherto isolated, within easy reach of many of its sister Talukas. The two feeders that are in course of construction, radiate from the Kalol station of the R.-M. Railway in two different directions, one crossing into the rich Taluka of Vijapur and the other running as far as the town of Kadi, hitherto the seat of the Executive of the Kadi *Prant*. They only await the laying of rails and the building of culverts and stations which require skilled labour, the earthwork having been done by famine labour. All the feeders in this Division are on the narrow gauge.

**Feeders in the
Baroda Division.**

16. There are three feeders to the B. B. & C. I. Railway in the Baroda Division. Of these, two are on the narrow-gauge, and the third on the broad-gauge. Of the two on the narrow-gauge, one begins its course from the Vishvamitri station on the B. B. & C. I. Railway, and runs to Chandod on the banks of the Narmada; the other starting from the Miyagam station proceeds to Bodeli on the border of the Chhota-Udepur State, under the Rewa Kantha Agency, crossing on its way the first feeder at Dabhoi. The latter has again been extended *via* Vishvamitri to Padra, the chief town of the Taluka of the same name; and this branch is being further extended to Ranu, thus going all the length in Baroda territories towards Jambusar in the Broach Collectorate. The third feeder which is on the broad-gauge system, joins the town of Petlad with Anand on the B. B. & C. I. Railway on one side, and, owing to the recent extension of the line, with the Port of Cambay on the other. Earthworks for two more lines have been run up as famine-relief measures, in this Division; the first one is on the narrow-gauge from Miyagam to Sinor, and the other is the chord line from Baroda to Godhra on the broad-gauge. This chord line will advantageously join southern Gujarat to Godhra, Rutlam and Malwa.

**Railways in
the Navsari
Division.**

17. The scheme for joining Gujarat directly with the Deccan referred to in the last report is at present a realised fact, since the Tapti-Valley Railway has been constructed from Surat to Nandurbar. This line not only joins Gujarat to Khandesh, but develops in a remarkable degree our *Rani*, *i.e.*, Forest Mahals of Songhad, Vyara and Mahuva, by connecting them with all

other railways, and thus dragging them out of their half-civilised ways and habits and modes of communication, and bringing them in contact with the cultured denizens of the fertile tracts.

5.—RAINFALL.

18. The rainfall as ascertained in 1881 was, on an average, 58 inches in Navsari, 37·33 in Baroda, 32 in Kadi and 21·43 in Amreli. The average for the decade between 1881 and 1891 comes to about 53·89, 37·93, 30·12 and 22·33 inches, respectively; that for the present decade is 51·93, 38·12, 27·42, and 21·59 inches, respectively. From this it will appear that the rainfall varies in the different Divisions to a considerable amount—that in Amreli being less than half the quantity in Navsari; it will also be seen that, with the exception of the Baroda Division, it has gone on diminishing in quantity every decade. A glance at the Map will show that the southern Gujarat Districts are more favoured than the more northern ones. In Amreli the rainfall is scanty, as is generally the case in Kathiawar.

19. Though the present average is less in all divisions than what it was in 1891, still to discover the true state of the expired decade, we might consult the diagram given in the Second Chapter (page 74). It will show that the first five years of the decade had a rainfall almost equal to the average of the preceding census, while the second five years disclose a poorer fall. It was in this latter half that the greatest and most terrible famine of the century was witnessed.

6.—TEMPERATURE AND CLIMATE.

20. The temperature of all the divisions, both minimum and maximum, also varies considerably as illustrated in Table N. The least variation is in Amreli, from 60° to 98°, and the greatest in Kadi, from 51° to 100°; the minimum is at Kadi, 51°, and the maximum at Baroda, 105°.

21. The climate of the City of Baroda is dry and hot in the hot season, which commences in March and ends in June, the hottest months being May and June. The maximum temperature is 105° F., during the hottest part of the day, and it has been occasionally known to rise to 107° and 110°; the minimum temperature is 80° F. The climate during the rainy season is hot and moist and relaxing; the rains usually set in towards the middle or later part of June and last till the end of October. The maximum temperature in the rainy season is 86° F. and the minimum is 78°. The average rainfall is reckoned at 42 inches or 42 inches and 82 cents. The climate during the cold season, which commences in November and lasts till the end of February, is dry and cool; the maximum temperature being 92° F. and the minimum being 59° F. The coldest months are generally December and January. In the months of September and October the climate is held to be more unwholesome than at any other time of the year and the people suffer considerably from malarious fevers which often prove fatal.

22. Turning to the Baroda Division, the Talukas of Savli, Padra and Petlad are held to be healthier than the City itself, while Sankheda and the neigh-

bouring tracts are less healthy. The variations in the temperature resemble those of the City more or less. Kadi is considered to be the healthiest Division. Some portions of it, like the Talukas of Dehgam, Vijapur, Visnagar and Patan, are remarkably wholesome, owing to the comparative absence of malaria. In the hot season, that is, from the end of February to the end of June, the climate is very dry and hot; the days being much hotter than the nights. The maximum temperature is 100° F. and the minimum 72° F. The average rainfall is reckoned at about 32 inches as already mentioned. In the rainy season, the climate becomes pleasantly moist and cool, differing in these respects from that of the Baroda Division. There is a really cold season in this Division which lasts from November till the middle of February. The maximum temperature is 92° and the minimum 51° F. In the Navsari Division, a distinction must be drawn between the *Ráni* Mahals of Mahuha, Vyara, Songhad and part of Velachha, which are unhealthy (Songhad and Vyara notoriously so), and the *Rásti* Mahals of Navsari, Palsana, Kamrej, Gandevi, Velachha and Kathore, which are healthy. The climate of the *Ráni* Mahals is, at all times, insalubrious; but it is the least dangerous during the hot season. The water is full of the impurity of organic matter and the climate is exceedingly malarious. In hot season the maximum temperature is 104° F., and the minimum 74°. The average rainfall is 52 inches, and the maximum temperature in the rainy season is 94° and the minimum 74°. The cold season is the most malarious portion of the year. The maximum temperature then is 90°, and the minimum is 60°. Of the *Rásti* Mahals the most salubrious, especially during the hot season, are Navsari, Gandevi and Billimora. The close proximity to the sea maintains a moist and temperate climate, and though the early portion of the hot season, which extends from March to June, is somewhat heavy and close, the regular sea-breezes which set in towards the end of April produce a most agreeable change. The maximum temperature during the hot season is 101°, the minimum 74°. The rainfall is estimated at an average of 41 inches; the maximum temperature is 91° and the minimum 70°. In the cold season, the maximum temperature is 87° and the minimum 60° F. The rainy and cold seasons are generally malarious. The climate of the Amreli Division, except the Dhari and Kodinar Talukas, is dry and salubrious. The hot season there commences in March and lasts till the end of June. The maximum temperature is 98° and the minimum is 84°. Fresh, cool breezes always blow there in the evening at this time of the year. The maximum temperature in the rainy season is 88° and the minimum is 77°. The cold season begins there in the month of December and lasts till the end of March. The cold is not so severe as in the Baroda and Kadi Divisions. The maximum temperature is 88° and the minimum is 60°. The climate of the Mahals mentioned above, viz., Dhari and Kodinar, is malarious and enervating.

7.—HEALTH.

Prevalent diseases, Baroda.

23. The diseases which are most prevalent in the city of Baroda are malarious fevers, affections of the respiratory organs and alimentary canal, syphilis, cutaneous diseases and rheumatic affections. The general health of the city is good during the hot and the early part of the rainy season; but, during the later portion of the latter and the greater part of the cold season, there is a general

prevalence of malarious fevers, bowel complaints, and affections of the lungs. The Baroda Division does not much differ from the city; the general health is good. The more prevalent diseases are malarious fevers, diseases of the alimentary canal, rheumatic affections, syphilis, and diseases of the eye, lungs and skin. The general health in the Kadi is much better than in the other Divisions. The most prevalent diseases are malarious fevers, diarrhoea, bronchitis, diseases of the alimentary canal, rheumatic affections and skin diseases. The general health of the Navsari Division is fair. The most prevalent diseases are malarious fevers during the rainy and cold seasons, bronchitis, diarrhoea and skin diseases. The prevalent diseases in the Amreli Division are generally fevers and bowel complaints. In Dhari and Khambha, people also suffer from diseases of the spleen; and in Okhamandal and Kodinar, from Guinea worms to a great extent. The causes are climate and bad unfiltered water.

24. The chief causes of these diseases may be found in the climate, the habits, and modes of living of the people, and the endemic nature of the different Divisions. To the climate must be ascribed the malarious fevers which are extremely prevalent amongst the inhabitants of the Baroda and Navsari Divisions, especially so in the *Rani* Mahals of the Navsari Division, where these fevers give rise to affections of the liver and spleen. At Songhad and Vyara there is not a single individual who has not an enlarged spleen which gives rise to a protuberant abdomen, and in some cases to splenetic ascites most fatal to those who are strangers in the land. Next to the malarious fevers stand the diseases of the respiratory organs which may be ascribed to climatic causes. It is especially in the Baroda and Navsari Divisions, and to a less extent in the Kadi Division, that these diseases are prevalent. The habits and modes of living of the people give rise to the various diseases of the alimentary canal, to rheumatic affections and to syphilitic diseases, which are common in the Baroda Division and most frequent in the City of Baroda. The dirty habits of the Gujarati Vantias, Jains and low caste people give rise to cutaneous diseases. The endemic nature of certain Divisions gives rise to diseases of alimentary canal such as diarrhoea, worms, dracunculus; and also general diseases such as leprosy and scrofula. At Baroda dracunculus is very common, entoza are very common in Navsari and Dwarka, while leprosy and scrofula are seen throughout the Divisions in Gujarat. The Hindus, especially the Gujarati population, are subject to malarious fevers, diseases of the alimentary canal and cutaneous diseases. The Parsis are subject to nervous diseases, while the Musalmans seem to suffer more from chest and rheumatic affections.

8. CHIEF PLACES OF INTEREST.

25. The former reports have described in full many of the principal towns; these accounts need not be repeated here. The first amongst these is the City of **Baroda**, the capital of His Highness the Maharaja Gaekwar. The ancient name of the city was *Chandanavati* from Raja Chandan of the Dor tribe of Rajputs, who wrested it from the Jains and who was the husband of the celebrated Malayāgiri. This name was afterwards changed to *Virdevati*, that is, the abode of warriors. Subsequently the name came to be *Vatodar*, i.e., in the heart of Vata or Burr trees; and, as a fact, these trees abound in the vicinity of the city; and

from that it has at present naturally come to be known as *Vadodrá*. There is no authentic evidence to show when these changes in the name came to happen. But we learn from the writings of early English travellers and merchants of the seventeenth century that it was known to them as *Brodrá*, from which is derived the name now in use. In the earliest times of which we have any record, the city extended only over that portion which is at present comprised within its four walls; and the country outside it was, as is usually the case with most of the Gujarat towns, a mass of fields, fences, wells, and temples and mosques, lying scattered all about. Similarly the roads were not laid out on the scientific methods of the present times, but were such as 'the wit of men has not ventured to improve; heavy sand or deep ruts during eight months in the year, and in the rains submerged or converted into thick mud.' Such was the extent and state of the town of Baroda when it fell into the invading Gaekwar's hands. Though the invaders took Baroda by force of arms, still it did not become the capital of the State for some years. It was after Damaji's death in A. D. 1768 that Baroda rose rapidly into importance and came to be the capital of the State. As the power and hold of the Gaekwar's became firmer day by day, the city commenced growing in importance, grandeur and extent. It would be quite foreign to the present purpose to trace its present development, nor are the materials forthcoming. The city at present extends over a very large area and contains fine roads all over it, as well as about it, stately palaces, beautiful public buildings and picturesque houses of Sardárs and gentlemen, and public parks and gardens. The chief among the structures for the use of the Educational Department, which mostly owe their rise to the munificence of His Highness, are the Arts College, the Female Training College, the Anglo-Vernacular School, and the Kalá-Bhawan or the Temple of Art. For relieving the sufferings of the people there are the Countess of Dufferin Hospital for the general public, the Victoria Jubilee Ward for female patients, the Sayaji Hospital for the Military, and the Lunatic Asylum. There is the extensive public Park for recreation and amusement, maintained at a great expense, with a well-assorted museum in it which is much admired. The College is situated on the main road, leading from the railway station and quite close to it, in a vast compound of its own. The structure is domed all over. In its large compound are situated the students' residential quarters, a fine botanical garden, a cricket ground, a tennis court and a gymnasium. The building cost about 6 Lakhs of rupees. The Female Training College, which is specially constructed for grown-up women who come there to receive instruction, is situated just outside the city on the southern side of the Sursagar tank. This tank lies on the west of the city. It has stone sides with steps of the same material in some places. Its depth on an average is about 12 feet, width 665 feet, and length 1,057 feet. An underground aqueduct is constructed from the Sarasiya, another tank to the north-east of the city, to replenish the Sursagar tank; and very lately an underground drainage has been constructed specially to take away from it the superfluous or muddy water. In the centre of the tank are seen the foundations of what probably was a pavilion. Large trees are planted on its sides; and when the Municipal lamps all round it are lighted at night, it looks charming. On one side of it are the city walls, at a distance, and the Nyaya Mandir, facing one angle; parallel to another side stand the buildings under notice (the Female Training College) and the Anglo-Vernacular School;

the Arts Col-
lege.

Female Train-
ing College.

Sursagar.

on the third the picturesque Tarkeshwar temple and the temple of Bolái Mata. Every hour of the day crowds of people are seen on its banks, bathing or washing. Close to the College stands the Anglo-Vernacular School. The Kalá Bhawan classes meet in a spacious building opposite the Laxmi Vilas Palace; the students of the Bhawan are taught dyeing, weaving, carpentry, smithy and drawing. On the city side of the Vishvámitri river, which runs between the city and the station is situated, in an extensive compound, the Countess of Dufferin Hospital with its large, commodious and airy wards for in-door male patients, and the Victoria Jubilee ward for female patients. Close to it, and separated only by a nulla, stands the Sayajirao Military Hospital, where the sick from all regiments are carried for treatment. These buildings, situated on the road to the city from the station, make an agreeable impression on the visitors. The People's Park is situated close to the College on the main road. It is thus very convenient for students, particularly those who use the residential quarters. In it there is a collection of wild animals, lions, tigers, panthers and others, of a variety of swans swimming in beautiful little ponds, and an aviary. The Baroda museum building is erected in the Park ; it contains a very valuable collection of art-ware, rarities of all sorts met with in museums, curios and fossils and stuffed specimens of birds and animals. The State band plays once a week in the park, which is artistically laid out by a European gardener. It has cost the State nearly 3 lakhs of rupees. The principal offices of the State are in the Kothi, a large building constructed on an elevated ground. The Survey office is a newly constructed building opposite to it. The Courts of Justice have been accommodated in a building specially built at a large expense near the West Gate of the city. It is designated the Chimnabai Nyáya Mandir, *i.e.*, the Chimnabai Temple of Justice ; being so named to perpetuate the memory of the late Maharani Chimnabai Saheb, mother of H. H. Prince Fatesing Rao Maharaja. In the heart of the city on its east side is situated the Military Office in a building of its own. Opposite the Kothi, a splendid building has lately been raised to keep the records of the State. It is furnished with all the modern appliances, suitable and necessary for the safe custody of records. The Baroda Central Jail next draws attention. It has been built on the plan of the Punjab Jail at a cost of about six lakhs of rupees. It is a circular building of red bricks, in the inner circle of which lines of buildings radiate from a central tower, for the safe lodging of prisoners. The outer circle contains the kitchens, the dispensary, the solitary cells, and a large enclosure for female convicts. For the free supply of good and potable water to the people of the city, a network of pipes has been laid ; and as a natural corollary of the water-works, drainage works on an improved style have been taken in hand and finished in some parts, to carry away the superfluous water, and sullage from dwelling houses. These are the gifts that the people have received at the hands of the present Maharája Saheb, who is always solicitous for their welfare. There are three Palaces for His Highness' personal use and comfort. Of these the Nazar Bag is the smallest and is situated in the heart of the city, behind the old-fashioned Rajwada. It is very rarely used as a residence, but is utilised for keeping the State jewellery, old armour and such other collections. The Makarpura Palace is situated at a distance of about 4 miles to the south of the city, and is used occasionally as a country residence by the Maharaja. There is a well-kept and beautiful garden round it, with fountains,

Other Educational Institutions.**The Hospital****The Peoples' Park.****The Government Offices.****The Jail.****Drainage.****The Palaces.**

grottos, and hot-houses for plants. It is richly furnished. But the State Palace is known as the *Laxmi Vilas* Palace; it has cost the State nearly 60 lakhs and took 12 years in building. The Gothic, Saracenic, and Hindu style of architecture are used in different portions of it, and this perhaps forms a unique feature of the palace. It need not be said that it is superbly furnished, both for show and comfort. Its large Darbar Hall has been greatly admired. Electric light is put on in both palaces, and the Darbar Hall, when lighted by the tiny lamps of variously-coloured glasses and the chandeliers, lends a soft beauty hardly to be witnessed in any other palace. The marble stair-case and the bronze statues, specially made by Italian artists, are much admired. In addition to costly pictures from Europe, this palace contains a gallery of the paintings of the great Indian artist, Ravi Varmá. The grounds round about the palace are laid out with a fine landscape garden; and they enclose an area of many acres, affording pleasant drives and ornamented by artificial lakes, grottos and bowers.

26. With the growth of education, people have begun to learn the value of good houses and healthy surroundings; and they consequently prefer to remove their residences to open spaces, rather than cling like their forefathers to their family houses in thickly-populated and dirty streets. This change of feeling has been the chief means of turning fields and barren areas of old, round about the city, into gardens and parks dotted over with bungalows and mansions, built in a variety of style, by the Sirdars and the opulent townspeople. This has added much to the beauty and also to the extent of the city.

27. **Dabhoi** is a town containing a population of 14,034 souls (7,023 males and 7,011 females), 18 miles distant from Baroda. It is an ancient fortress, the walls of which form an irregular four-sided figure, approaching to a square. The north, east, south, and west walls are, respectively, 1,025, 900, 1,100 and 1,025 yards long, having a round tower at each angle. The remains of its fortifications, double gates and temples indicate great magnificence. The stones used are chiefly huge blocks of a very durable sandstone. Of the gates, by far the finest must have been the Eastern or Hira Gate (Gate of Diamonds), because in the proportion of architecture and elegance of sculpture it is far superior to most of the ancient as well as modern Hindu structures. The architraves and borders round the compartments of figures are very elegant and the groups of warriors performing martial exercises on horse back, on foot, and on fighting elephants approach nearer to the classical bas-reliefs of ancient Greece than any of their kind met with in India. The warlike weapons of the soldiers with their armour, as also the jewel, chains and ornaments on the caparisoned horses and elephants are admirably finished; there is also a profusion of lions, camels, birds and serpents. Besides this gate there are three other gates of more or less beauty; they are the Baroda Gate, the Nandod Gate and the Champaner Gate. All these gates indicate the ravages of the ever relentless time, as well as of the Musalman bigotry. At present the most perfect, the highest and most graceful of these gates is the Champaner Gate, situated to the north of the town. But the gate has been rebuilt in Musalman style. There is a quaint legend about a man having been built up alive in the masonry at the king's orders; but his protectress, the Rani, used to have him fed by a large quantity of ghee being poured down an opening which is shown as a proof even to this day. Adjoining the gateway is the temple of

Dwelling-
houses in the
City.

Dabhoi.

Kalikā Mátá covered with bands of rich moulding and sculpture. Upon the opposite side of the gate are the ruins of a smaller temple and on the gate itself are the remains of two old inscriptions. Within the walls is a large tank lined with hewn stone and having steps all around. The legend about the building of the town, as given by Forbes, is as follows :—“ Many centuries ago, a Hindu Raja named Sidhraj Jaising reigned in Patan. Of his seven wives, the first in rank and his greatest favourite, was Rattanáli (Ratnavli), the lustre of jewels, whose only fault was that she had not given birth to a prince. To win a son from the gods, she went on a pilgrimage to the Narmada ; but, when within ten miles of the great river, she halted in a grove, where a most holy Gosávi told her she would in a few days give birth to a man child. Thus ‘ Visaldev or the child of twenty months’ was born ; and the enchanted king permitted the mother to remain there and ordered the lake to be enlarged, the groves extended, a city erected, surrounded by a strong fortification and beautified with every costly decoration. Thirty-two years elapsed before the work was complete, and there Visaldev himself was king in his father’s place. Many architects had been employed and were well rewarded ; but the chief of them sought for and obtained no other reward than that the town should be named after him, and his name was Dubhowey. Time passed and no Musalman had ever resided within the walls or bathed in the tank at Dabhoi. But once a youthful stranger, ignorant of the prohibition, entered the city and bathed in the sacred lake. The Raja for this cut off the hands of Sciad Ballah, the son of Mama Docrine, who with her caravansary had but just alighted without the gates of Dabhoi on her way to Macca. The young man died, the mother turned back to her country and induced her sovereign to make war on the unfortunate town. After years of siege, the Musalmans entered as conquerors and sparing the gateways, destroyed three sides of the fortress. Mama Docrine died during the siege, was revered as a saint, and buried in a grove near the gate of Diamonds, where her tomb still remains. Near it, is the perforated stone used for ordeal trials and the monument of Sciad Ballah.” At present Dabhoi has become a railway junction and consequently gained in importance. The present population consists of many castes and creeds; the prominent among which are the Sathodra Nagars, Dasa Lad Vanias and their Purohits (family priests), the Khedawals, the Shrimali Vanias, the Audichya Tolakiya Brahmans, and the Tais. These latter are Musalmans and by profession they follow, for the most part, the occupation of weaving. Generally they weave turbans, which are largely exported.

28. **Karvan**, which is at present only a village on the narrow-gauge **Karvan** Miyagam Railway, seven miles distant from Dabhoi, was probably very important as a place of pilgrimage in olden times. The images of two gods represented in one stone are found here only, and nowhere else, so far as is hitherto known, in the whole of Gujarat. The Puranic legend says that in each of the four *yugás* it has been known by a different name ; first it was Tehápuri, then Mayápuri, then Meghávati and then Káyá Virohana, whence its modern name Karvan. In old times, there lived a Rishi by name Sudarshana, whose chaste wife gave birth to a boy. After the birth of this boy, the father went on a pilgrimage to Benares and during his absence his wife used to perform the Agnihotra ceremony. But one day when she had forgotten to do it, her son did it and continued

to do it day, after day. When the father returned home, he was informed of this circumstance by the mother, and the child, being lovingly taxed by the parents for this, suddenly died; and when its body was taken to be bathed in the "God's pool," it disappeared. Hence the spot was called *Káyá Virohana*. On this the Rishi was very sad and Shiva told him and his wife that, to gladden their hearts and for the spread of religion, he had been born in Ulkápuri (Avákhá) and had disappeared in *Káyá Virohana*, where he would again abide. The Brahman born was named Nekleshvar. As a boy he went to *Káyá Virohana* and begged for a resting-place in the town. But the whole area had been taken up by one or other of the gods, so the god Brahmeshvar seated him on his lap. The front portion of the Ling is shaped into an image of Brahmá, with a small Vishnu on his head; and so the sacred Triad are combined. The local tradition is that the sage Vishvamitra wanted to create another Benares in this village owing to his having some dispute with Vashistha. He, therefore, fashioned a thousand Lings of Mahadev and then wrestled to bring the Ganges there till Vishnu was weary of his importunities. But this popular legend does not tell us how it was that the village came to be called Karvan.

Anusuya.

29. The other traditionally-important place is the shrine of **Anusuya**. It is situated on the banks of the sacred river Narmada. This goddess, Anusuya, was the mother of Dutta Muni, the incarnation of the Hindu Trinity, Brahmá, Vishnu and Mahesh. If lepers apply to their sores the mud below the temple wall and *tirth* or the water in which the goddess is washed, their malady is assuaged, if not entirely cured. Such being the belief, there is to be found here a large crowd of the victims of this fearful disease, whose wretchedness has long been otherwise mitigated by the munificence of the Gaekwars; while the still greater boon of a leper hospital has recently been conferred upon them by the present Maharaja. The hospital is in charge of a qualified medical man of the rank of an Assistant-Surgeon, and in addition to the traditional curative mud and water, these unfortunate outcasts of the human race receive modern medical treatment, by careful segregation, good feeding, and the ministration of European and native medicine.

Karnali.

30. Another holy place of importance in the Baroda Division is the village of **Karnali**, where thousands of pilgrims annually repair from all parts of Gujarat to perform ablutions in the sacred Narmada for the purification of their sins and forgiveness of their shortcomings. As is generally the case, the town is beautifully situated on the right bank of the river just where it receives the water of the swiftly-flowing Or. It is at this junction that the smaller but more forcible river, flowing down from between rocks, changes the northerly course of the Narmada to the westward, in which direction it thence continues to flow. The banks of the Narmada are so high here that a flight of 100 steps leads from the water to the level of the town; and, from the elevated ground, an expanse of country on the opposite bank of the river is presented to view for miles, displaying a barren tract, here and there relieved by clusters of huts, which form small villages under the Rajpipla State. Even here the modern ubiquitous ginning factory forms a strange landmark in the midst of the few relics of antiquity. The holy town of Karnáli has 3 temples raised in it, two of which owe their rise to the devotions of two Ránis of Baroda of modern

times. These structures are strangely utilitarian and devotional. The lower floors are designed for the temples and the upper floors for residences, with European furniture. The single street of this holy town, which accommodates its population of 1,126 souls, has quaint old buildings, the owners of which are washed out of hearth and home repeatedly, whenever the Or swells high over its confining rocks; the whole population then removes to the temples, but they settle down again cheerfully in their old homes, so soon as the waters subside, and the little homesteads are ready to receive them back; so strong is their love of home, so devoted they are to the spot so sacred in their eyes.

31. The chief places of interest in the Navsari Division are: (1) the town of Navsari, (2) the fort of Songhad, and (3) the Unai Springs.

Towns in the
Navsari Division.

Navsari.

32. Navsari is a thriving and populous town containing about 21,451 souls, prominent among them being the Parsis. It is an ancient town, as its name occurs in some brass-plates of the 8th century. When the Marathas rushed down on the plain, from their mountain strongholds, they captured Navsari. It is thus the cradle of the Gaekwar power in Gujarat. It has been reputed since very old times to be most salubrious in climate, and is now resorted to as a sanatorium. The Parsis, a large band of whom landed on the western coast of Gujarat, after their flight from Persia, betook themselves to this town about 800 years ago, and the sacerdotal class among them, called the Mobeds, converted it into their stronghold; and that position of eminence is maintained by the town to this day. Having lived for centuries as an exclusive caste, like the Brahmans, marriages being confined among the select families only, the Parsis of Navsari of the present day are remarkable for their intelligence and commercial prosperity. Sir Jamsetji, the Parsi philanthropist, the first Native of India who was raised to a Baronetcy, and Mr. Tata, the millionaire, who has laid out a sum of 30 lakhs of Rupees for founding a technical institute, and hundreds of others who have raised the Parsi name high in many spheres, in all parts of the world, took their birth in Navsari and are Gaekwari subjects. Not a year passes without the sons of Navsari obtaining the highest places in the University Examinations. Generally, they are so strongly attached to this little town, that there is a wholesome rivalry between them to show off their wealth by building large houses and bungalows, and furnishing them in the English style. A delightful square, called the Loonsee Kooee, has such bungalows with extensive gardens on all its four sides; and the wealthy Mr. Tata has a zoological exhibition in his park, open to the public. A peculiar attraction to the inhabitants, as well as to the visitors, is the famous toddy drink, the juice of the date palm. Date palms grow everywhere, but the toddy that is obtained from Navsari is deemed the most delicious and healthy. It is reputed to have medicinal properties in it, in addition to its being a pleasing and extremely mild intoxicant.

33. The fort of Songhad is the place where the first Gaekwars had fixed their headquarters. The fort is now in a dilapidated condition. It is situated to the west of the town on a small hill, the top of which is reached by a foot-path, about a mile long, from the level of the plain below. The fort was originally seized from the Bhils, some families of whom still hold *jagirs* in connection with it. From the top of the hill two high walls run down sloping out and are connected at the bottom by a third, still higher, in which is a gateway. Its

Songhad.

fortifications and towers are strongly built with brick and mortar. Inside the fort there is a deep artificial quadrilateral pond measuring about 25 by 30 feet. Besides this, there are small tanks which hold water throughout the year. In the lower part of the enclosed space are the ruins of what must have been a fine palace with several stories. His Highness the Maharaja has opened, in the modern town, two boarding schools for educating the boys and girls of the Dhankas—the representative name for all forest tribes—Dhankas, Chodhras, Gámits and other aboriginals.

Hot Water
Springs of
Unsa.

34. In the Vyara Taluka there are hot water springs, where thousands of pilgrims repair for purposes of purification on the full-moon day of Chaitra. On the bank of the Ambika river there is a tank about 20 feet square, which contains water so hot that a white steam rises from its surface and no man dare bathe in it. Pilgrims who wish to be purified have it dashed over their bodies from a sufficient distance. Tradition attributes the origin of this tank to Shri Ráma who, on his return from Lanka, shot an arrow into the ground to supply hot water to the Brahmans whom he had brought with him from the Himalayas, for the performance of a penance, as he had killed so many Rakshasas in Lanka (Ceylon).

Kadi Division.

35. The Kadi Division is rich in ancient places, many of them famed for sanctity. Some of them are Patan, Mudhera, Vadnagar, Vijapur, Sidhpur, Becharaji and Unza.

Patan or
Pattan.

36. Patan was, in times gone by, the capital of the Chávdá kings of Gujarat. The city was known as Anhilwára or Anhilpur, which was founded in A. D. 745 by Vanraj, the forest-born son of the beautiful Ráni, Rup Sundri. To him the Jains ascribe the erection of a temple of Panchásar Párasnáth. After that, there arose many Jain temples in this then stronghold of Jainism; and even now there are over 100 Jain temples in it. In this town are preserved in the Bhandárs (cellars) of the Jain temples, hundreds of manuscript volumes, a list of which has been recently made, at the suggestion of many antiquarians, who visited the temples in search of the Jain manuscripts. These are written on palm-leaves which are carefully preserved in cloth covers and deposited in large chests. The Chávdá line of kings was succeeded by the Solankis, and these by the Vaghelas. The last of that line, Karan Ghelo (insane) fled before Alafkhan in 1297. The Mahomedans destroyed the old town, and another town, the modern Patan, sprang up on its ruins. In its palmy days the old town was said to be twelve Kos in extent, and to possess magnificent palaces, parks and tanks, schools and libraries, and big commodious markets and offices. There are still found some remains, though dilapidated and crumbling, to give an idea of the large tanks and edifices, in the construction of which slabs of stones were brought from great distances. One of these is the Rani Vav; it was built by Udayamati, the Queen of Raja Bhimdev, in the eleventh century, and is now represented by a small portion of its bracketted main shaft at one end and part of a single standing column at the other extremity; the intervening space being a vast pit from which pillars, beams, and step-slabs have been rifled. The waters of this Vav are said to possess the power of curing infantile cough; and hence hundreds of fond parents repair thither, take water from the well and piously pour it down the throats of their young ones. The next notable ruin is the Sahastra Ling

Rani Vav.

Sahastra Ling
Tank.

Talav, at present only a large field, with its old central building raising its head above the crops it produces. This Talav was built by Raja Sidhraj Jaysing before he set out on his expedition against Yashovarman, King of Malwa. There were on the banks a thousand shrines dedicated to Shiva ; and hence the name Sahasra Ling (thousand Shiva Symbols). It was neither ruined nor filled up in about 1200-1230, because it has been then described to be "the finest reservoir in the world, hitherto unsurpassed by all that the cleverest and the wisest have executed or imagined, and it remains so to this day." How this change has now come about is a question completely shrouded in mystery, for want of authentic records. Another ancient monument is a marble statue in white of King Vanraj, the founder of the City. It is placed in one of the Jain Temples and has on it an inscription, whereon his name is inscribed and which bears the Samvat year 802. One other tank worth noticing is the Khan Sarovar to the south of the town. Though it is at present in a ruinous condition, the arrangement of the inlet and outlet sluices is worthy of note. Patan is still a very large town ; in population second to the capital city only in this State. It is famous for the manufacture of swords, nutcrackers, patolans (variegated silksarees) for females, and for pottery. The pottery turned out is superior to any of its kind in Gujarat and is remarkable for the glaze imparted to it, the composition of which is still a secret, confined to members of the guild.

Statue of Va
raj.

Khan Sarova

37. The town of **Mudhera** is also an ancient one, supposed to have been known in each of the four *Yugas* by a different name ; in the Satya-Yuga it was Dharmaranya Kshetra, in the Treta-Yuga it was Satya-Mandir, in the Dwapar-Yuga it was Veda-Bhavan, and in the Kali-Yuga it was Moherpura ; and thus at present it is known as Mudhera. The Modha Brahmans and the Modhas derive their names from this old town. In old times the town was very populous and wealthy, as attested by the ruins still to be seen there ; the chief among these worth noticing is Sitá's Chavri, about which Dr. Burgess says :—' The Sitá's Chavri is rich in carving beyond anything I have met with elsewhere. The central dome is supported by eight columns of great elegance with *torndás* between each pair, outside of which are eight similar ones. The Mandap is similar to the central dome. The proportions of the building are beautiful as it is not deficient in height.'

Mudhera.

38. The historic town of **Vadnagar** was known in olden times as Chamatkárpur ; then it was called Vridhanagar, whence it has changed into Vadnagar. In the seventh century it was very populous as recorded by Huan Tsang ; and Abul Fazal also mentions it as a place of great note with 300 idols. But now it is comparatively a small town, containing 13,716 souls. Though Vadnagar is the birth place of the Nagar Brahmans, a caste well-known in Gujarat, still it does not now contain more than two houses of that caste. The Temple of Hatkeshwar Mahadeva, about whom so much is written in the Skanda Puran, which is specially sacred to the Nagar Brahmans, is situated on the west of the city just outside a gate of the fort walls. A large and commodious Dharamshala is attached to it. On the opposite side is a fine lake known as Sharmistá, circular in shape with an island in the centre and banked with stone. Close to this tank is a *Chaudi* remarkable for its large and substantial stone-pillars and arches ornamented with rich carving. The two Kirti Sthambhas or triumphal

Vadnagar.

pillars closely resemble in design and workmanship those of the Rudramálá of Sidhpur, though they are less lofty and massive ; on the other hand they are in a better state of preservation.

Siddhapur or
Sidhpur.

• 39. Sidhpur is a town of much religious importance, since it is only here that *Shrādhās* can be performed for the propitiation of the *manes* of deceased mothers. What Gaya is for the father, Sidhpur is for the mother. These ceremonies are performed on the banks of the Bindu Sarovar, to the west of the town, by dutiful sons, who have first purified themselves by a bath in the sacred river Sarasvati and then by a dip in the noxious and foul waters of the Gnyánāváv, which is situated close by. The celebrated Rudramálá Temple, once the glory of Sidhpur, attests to its antiquity by preserving only one tall arch which now remains, challenging conjectures as to where the huge stones were quarried from, how they were transported, and how raised to the heights where they yet stand, though disjointed. The principal castes forming the bulk of the population of the town now are the Audicha Brahmans and the Vohorás. These Brahmans were brought from Northern India by King Mulraj for the performance of a sacrifice, and afterwards located there by grants of villages, lands, money and wearing apparel. The Vohorás of Sidhpur trade far away beyond the Indian Ocean. They travel so far and spend 8 or 10 years or more in trading in Burma and the Eastern Archipelago ; but their long troubles being past they return to spend the evening of their life and die at home at last. They have built large houses and bungalows, the former for dwelling and the latter for spending the evenings in the clubs.

Rudramala'

Bechraji.

40. The Temple of Bechraji is situated about twenty-three miles from the town of Kadi and about the same distance from Mudhera, of old, in a jungle, on an open plain. In the months of Aswin and Chaitra large *Sanghs* or bands of people visit the shrine from all parts of Gujarat, as her devotees declare that many strange deeds of power and miracle are wrought by the goddess in her mercy. The expenses of the temple are met with from the endowments of His Highness the Gaekwar and the offerings of the pilgrims. Dharmashálas, tanks and wells have been built there for the accommodation and comfort of the pilgrims from the savings effected out of the said income, and also a dispensary on the modern style.

Amreli Division,
Dwaraka.

41. Dwarka, one of the four *Dhāms*, or most sacred places of India, is situated on the Arabian Sea in the Okhámandal Taluka of the Gaekwar's Dominions. The word Okhámandal is made up of two words (1) *Okha* and (2) *Mandal*. *Okha* was the daughter of King Anirudha, the grandson of Shri Krishna, the eighth Incarnation of Vishnu and the hero of the Mahabharat, and *Mandal* means land. Hence it means the land of Okha. This is a traditional interpretation as opposed to its natural one, which means the bad land, Okha here signifying bad. This meaning suits the present physical condition of the taluka. Dwárká is looked upon as a very holy place on account of its possessing at present the shrine of Shri Ranchhodraji and because the river Gomti flows by it ; the *Puranas* tell us that it was the capital of Shri Krishna and that at that time it was of pure gold ; but after Shri Krishna, his descendants and followers, the Yádavas, quarrelled among themselves, and thus the whole race being annihilated, the Dwárká of old was engulfed by the Ocean. Whatever might be the inducing

cause, the pilgrims resort there in large numbers every year undergoing the hardships and insecurity of travelling, which is a factor of religious merit, and the shameless exactions of the Gugali Brahmans, who do not scruple to extort all that they can from the devotees in the name of religion. The oldest inhabitants of Okhamandal are the Waghers; they were one of the three aboriginal tribes who ruled there, and are alluded to by Greek historians,—the Kabas, the Modas and the Kalas. The first two have died out, and the last survives in its descendants, the plundering Waghers of the present day. Okhamandal was ceded to the Gaekwar in full Sovereignty in 1817; but the Waghers have often risen in rebellion, and had to be subjugated repeatedly both by the Gaekwar and British forces. They are still kept under restraint by strict supervision, a daily roll-call of the whole Wagher population being taken in their villages, and their movements being thus forcibly confined within limited areas. They are given lands to cultivate at a nominal quit-rent; still they are steeped in indolence and poverty. Though the sanctity of the shrine at Dwárká is very great in the estimation of all Hindus, still the Vaishnavs have a greater veneration for the shrines at Beyt Shankhodhár. The reason for this is not far to seek; because the shrine at Dwárká is under the management and control of one of the four disciples of Shri Shankarácharya of historic fame, who had at the height of his influence and power founded the four *Ashrams* or *Mathas* in four directions, at the extreme points of India,—they were, at (1) Jagannath in the east, (2) Shringeri in the south, (3) at Badrikedar in the north, and (4) at Dwarka in the west, and had awarded each of these to his four disciples. It need not be said that these disciples are necessarily of the Shaiva faith; and hence the Vaishnavs do not much venerate the shrines under their care.

The Shrines
Beyt

II.—AREA

42. The area of the State, as at present ascertained, is 8,099 square miles. In the last census the area was given as 8,226 square miles; thus, the present area is less by 127 miles. This is due to the completion of a scientific survey of some of the unsurveyed Talukas of this State. With the exception of the small isolated village of Bhimkatta, which is styled a Peta-Mahal by itself, surrounded by the Jamnagar State, the entire Amreli Division has been surveyed. Its area is 1,245 square miles. There has been an increase of 66, and a decrease of 10 miles over the last census; thus giving a net increase of 56 square miles, owing to the survey operations. The entire Baroda Division has also been surveyed; it shows a decrease of 33 square miles and an increase of 10, thus measuring 1,887 square miles and giving a net decrease of 23 square miles. The Kadi Division also has been entirely surveyed. Here, with a decrease of 321 and an increase of 190 square miles, the survey has given us 3,015 square miles, or a net decrease of 131 square miles. Out of 10 Talukas and Peta-Talukas of Navsari, all, except the three *Ráni* Mahals,—Songhad with its Peta, Vajpur, and Vyara,—have been surveyed; they measure 1,952 square miles, and show a decrease of 110 and an increase of 81 square miles, or a net decrease of 29 square miles. Thus all the Divisions, except Amreli, which shows an increase of 56 square miles, have contributed to the net decrease of 127 square miles.

Area.

Sub—A 2, 3.

Comparison
with other
States gene-
rally.

43. The area is not very extensive as compared with some of the Native States, as for instance, Jodhpur and Bikaner in Rajputana, or Gwalior in Central India; but the population surpasses in number and density those of the more extensive States, as will be seen further on. Roughly speaking, the area equals that of the four *Zillas* of Gujarat, viz., Ahmedabad, Kaira, Broach and Surat, which run side by side with our Gujarat Divisions. Compared with the larger States or groups of petty States that form the Gujarat Feudatories, this State equals in extent the whole of the Palanpur Agency, surpasses Cutch and Rewá-Kánthá, is more than double of Mahi-Kánthá, and is about two-fifths of Kathiawar. It is nearly equal to Indore, is a little less than double of the total area of the Deccan group with Bhor and the Satara Agency, and exceeds the total Karnatak group including Kolhapur and the Southern Maratha *Jágirs*. Comparing this State with the European countries, it is larger than Wales by 600 square miles and is greater than two-thirds of Belgium.

Relative areas.

44. The same table gives the comparative size of the Divisions, (Column 5). The foremost among these stands the Kadi Division with its area of 3,015 square miles, almost equal to that of Broach and Kaira put together, and more than three-fourths of its neighbouring District of Ahmedabad, and nearly two-thirds of the entire Deccan group of States. It bears a percentage of 37·23 to the total area. Navsari comes next with a percentage of 24, closely followed by the Baroda Division with its percentage of 23·19. Amreli, the most distant from the capital city, is the smallest Division (in Kathiawar), claiming an area of 1,245 square miles, i.e., 15·37 per cent. of the total area.

Compared with the counties of England, Amreli is equal in extent to Gloucester, Kadi is a little less than double of Kent, Navsari and Baroda are larger than Lancaster and somewhat smaller than Northumberland.

Average size of
Divisions.

45. The total area being 8,099 square miles, the average comes to 2,025 square miles, being less by 31 as compared with that at the last census. It will thus be seen that Baroda and Navsari approach the average very nearly, Kadi exceeds the average by 990 square miles, while Amreli falls short of it by 780 square miles.

III.—ADMINISTRATIVE DIVISIONS.

Four Divisions.

46. For the purpose of administration, the territories under the sway of His Highness the Maharaja Gaekwar are divided, as said above, into four Divisions (called *Prants*), these being the readiest divisions formed geographically also. They correspond with a Census District of other Provinces.

Amreli Prant.

47. The Kathiawar possessions form one Division by themselves. There are 17 insulated possessions there. These are apportioned into 5 Mahals (Talukas) and 4 *Peta*-Mahals (sub-Talukas). Their names and areas in square miles are:— 1, Amreli (228); 2, *Peta*-Mahal Bhimkatta (4); 3, Damnagar (107); 4, *Peta*-Mahal Shianagar (52); 5, Dhari (263); 6, *Peta*-Mahal Khambha (115); 7, Kodinar (204); 8, Okhamandal (268); 9, *Peta*-Mahal Beyt Shankhodhar (4).

Amreli and
Dhari Ma-
hals.

48. The two Mahals of Amreli and Dhari form one continuous block, the largest of all, in the *Prant*. They include nearly half of the area of the Division. The single village of Bhimkatta, in the Jamnagar State, more than 140 miles right away to the north of Amreli, is, for administrative purposes,

considered as *Peta-Mahal* of Amreli. For the convenience of its small population of 866 souls, the State entertains the services of a well-paid subordinate official who has powers of a 2nd Class Magistrate and who decides civil suits up to Rs. 1,000. The Dhari Mahal being extensive, the villages bordering on the *Gir* and at a distance from the Taluka-town are cut off into a *Peta-Mahal* of 28 villages, under a Mahalkari. Though these two Mahals of Amreli and Dhari are contiguous, still the change observable in them is very remarkable. Whereas in Amreli, except in a portion called the *Khárápát* (or the salt-water part), the land is soft, at least for some depth below the surface, and consequently yields a thriving crop in good years, the land of Dhari is generally stony, as if 'a giant in a frenzy had strewn the land with stones with a liberal hand everywhere, where the eye could turn.' Locomotion there is difficult and dangerous, the population is sparse, and cultivation inferior.

49. Proceeding further south, we come upon the zone, 32 miles in breadth, from Dalkhániá on this side to the village of Ghátwad on the other, known as the *Gir*. (See the map). It abounds in thick forests, and is the abode of wild animals such as the boar (*bhund*), the *sámbar*, and the spotted deer; the lion, too, is also found there, having a yellowish colour and a short mane—living specimens of which can be seen in the Junaghad collection. **The Gir.**

50. On crossing this thick forest, where the traveller goes only by certain beaten paths, we come to the Kodinar Mahal, in the portion of Southern Kathiawar, called the Nagher, a fertile tract of country, though not in a very flourishing state at present. It abounds in shady trees, and affords a contrast to the forest of the *Gir*, and the unyielding rocky soil of Dhari. This Mahal is bounded on the south by the sea. On a rocky promontory, called the Velan Bunder, at the south-east corner of the Mahal, stands a light-house with a revolving light; it is called the Mádhvad light-house. This bunder is separated from the Portuguese possession of Diu by a narrow creek only. **Kodinar Mahal.**

51. To the north-east of Amreli, in close proximity to it, and easily accessible, is the Damnagar Mahal with its *Peta-Mahal*, Shianagar, separated from the parent Mahal by a distance of about 22 miles. The Thakor of Lathi, some 150 years ago, gave 6 villages in dowry with his daughter to the then Gaekwar Damaji II. These few villages formed the nucleus of what afterwards has become Damnagar, named after Damaji. Shianagar, also named after another Ruler of Baroda, was acquired shortly after, as a price of the powerful support afforded to the *Girasias* of Monpur against the strong forces of Valá and Bhavnagar. **Damnagar Mahal.**

52. The remaining Mahal of the Amreli Division is that of Okhámandal or Dwárká, the Land's End of the Hindus. Its *Peta-Mahal* is Beyt, a gem of the sea, girdled by water, from which there is yet no land-revenue derivable, though a few acres are made arable. A regiment, under the command of an English officer, is stationed at Dwarka, the capital town of Okhámandal; soldiers are posted from it to the Thánás established in villages or groups of villages, to keep a watch over the Wagher inhabitants. These people had, 45 years ago, given much trouble both to the Gaekwar and British forces. Stringent measures have since been taken to keep them in order; these measures have been greatly successful. With the march of times, their savage spirit and predatory life have partly given way to peaceful methods of living and agricultural pursuits. Still the shadow of their evil **Okhamandal.**

repute darkens the land ; and, now and again, ample cause is afforded to the devoted pilgrims to sorely repent the choice of a night journey in the land of the Wághera. Nature has been very hard and unrelenting to these poorest of her children. To the howling winds, the salt-covered soil, and the brackish water, are added years of drought, oftentimes in succession, and particularly so for the past 4 years. The Wághera are thus in a chronic state of starvation. But, in spite of that, to this unsheltering and unsupporting motherland of his, the Wágher is so firmly and dearly attached, that each generation does but bind him more and more to its breast ; and no temptations of better food or clothing or even lighter work, could induce him to leave temporarily the sandy waste where he was born.

Kadi Prant.

53. The other three Divisions are in Gujarat proper ; the northernmost and the largest of all is Kadi, divided into 10 Mahals and 2 *Peta*-Mahals. Their names and areas are as follow :—1. Patan (409) ; 2. *Peta*-Mahal Harij (154) ; 3. Sidhpur (254) ; 4. Vadavli (332) ; 5. Mehsana (195) ; 6. Visnagar (172) ; 7. Kheralu (246) ; 8. Vijapur (346) ; 9. Kadi (331) ; 10. Kalol (267) ; 11. Dehgám (239) and 12. *Peta*-Mahal Atarsumba (70).

54. This Division is a compact one ; yet, there being no natural boundary on any side, every inch of its long boundary line has to run *pari passu* with that of a Native State or the British *Zillas* of Ahmedabad and Kaira. This Division may be divided into four blocks, three of them on the other (north) side of the Sabarmati, and the last on this side of the river. Of the three, the northernmost block is formed by the Mahals of Patan and Sidhpur, lying side by side, with Harij and Vadavli below them. The Mehsana Mahal forms the central block with the Kadi and Kalol Mahals below it. All these Mahals are in one solid mass densely studded with villages, with rarely any waste tracts, except such as are pasture-lands or water-ways. The same is the case with the eastern block, made up of Kheralu, Visnagar, and Vijapur. To the south of the Sabarmati is the fertile and well-wooded Dehgám Mahal with its *Peta*-Mahal Atarsumba, jutting right into the midst of the Kaira *Zilla*, and bringing this Division down to the Kapadvanj Taluka.

Baroda Prant.

55. Though the Kadi Division is the most extensive and productive, still the Baroda Division enjoys a special superiority over all the other Divisions, as containing the seat of Government. It is also centrally situated. It is divided for administrative purposes into the following nine Mahals and two *Peta*-Mahals, viz.:—1. Baroda (with an area of 269 square miles) ; 2. Savli (188) ; 3. Petlad (181) ; 4. *Peta*-Mahal Sisva (83) ; 5. Padra (196) ; 6. Choranda (234) ; 7. Vaghodia (143) ; 8. Dabhoi (190) ; 9. Sinor (139) ; 10. Sankheda (230) ; and 11. *Peta*-Mahal Tilakwada (34).

Petlad Mahal.

56. The Narmada forms in part the boundary of the Division to the south, raising to the height of sanctity many a convenient spot on its sacred bank, while the Mahi forms the western limit of two Mahals and-a-half. It cuts off the fertile Petlad Mahal from the main block. This Mahal is part of *Charotar*, and penetrates into the heart of the Kaira *Zilla*. Taking this Mahal off, the main block looks on the Map like a cone. The apex of this cone is formed by the Savli Mahal. The soil of it is an inferior kind of black soil called *Malvi*, and the most suitable cultivation is of rice. South of it is the Vaghodia Mahal having the same

Savli Mahal.**Vaghodia Mahal.**

kind of soil generally. It is in this Mahal that the large Sayáji *Sarovar* (lake) mentioned above, is excavated to supply water to the City of Baroda.

57. The Baroda Mahal is centrally situated between Vaghodia on the east and Sisva and Padra on the west. The soil is *Gorat*, light-red, on the north, and black to the south; thus producing many of the cereals, cotton, and in some parts, sugarcane; the same being the case with the Padra Mahal. Sisva, like its parent Mahal Petlad, has a rich *Gorat* soil, and grows excellent tobacco.

The Baroda
and Padra
Mahals.

58. The southern Talukas of Choranda, Sinor, and Sankheda, and the southern half of Dabhoi have what is called the *Kahnam*, or rich black soil. A large part of Sankheda, to the east and north, is hilly and contains the only forest lands in the Baroda Division. These parts are also inhabited by the Dhánkás, a backward class of aboriginals.

Choranda,
Sinor, Sank
heda and
Dabhoi Mah.

59. The last and the southernmost Division, Navsari, has within its own small compass, a large variety of lands, from the dense forest-tracts and deadly atmosphere of the *jungles* of Vájpur and Vákal to the garden lands and salubrious climate of Navsari and Gandevi, and an equally varied population, from the black and illiterate Bhils, Dhánkás, Náyakdás, and Dublás of the forest regions, steeped in semi-barbarous social and religious practices, to the fair and intelligent Anávlá Brahman (Bhátelá) of Palsáná, who is a thriving agriculturist, or the rich Vohora of Kathor, who has agencies at Mauritius, Moulmein, and Rangoon, or the refined Parsi who is credited generally with being the most go-a-head individual of the thousands that combine to make the Indian nation. From the high hills that overlook Khandesh and give birth to the Purná and Ambiká, to the sea where these rivers discharge their waters, there are extensive fields of research for the students of nature, of agriculture, of anthropology, of antiquities and of religions. The Division divides itself on the map easily into two blocks, running north to south, lying east and west of each other, between which the British Talukas of Mandvi and Bardoli enter like a wedge.

Navsari
Prant.

60. There are in all eight Mahals and two *Peta*-Mahals, in the Navsari Division, classified as follows:—

Navsari
Mahals.

- | <i>Rásti.</i> | <i>Ráni.</i> |
|--------------------|-------------------------------------|
| 1. Navsári (125). | 3. Mahuvá (partly Rasti) (143). |
| 2. Gandevi (46). | 4. Vyára (360). |
| | 5. Songhad (344). |
| 7. Veláchhá (149). | 6. <i>Peta</i> -Mahal Vájpur (460). |
| 9. Kámrej (156). | 8. <i>Peta</i> -Mahal Vákal (78). |
| 10. Palsáná (91). | |

61. A properly organized Forest Department has demarcated and taken under its charge the large forest tracts and has divided the Mahals into ranges adopted to its own convenience. The extensive Vájpur *Peta*-Mahal is formed of two ranges Vájpur and Nánchhal; small conterminous bits of Songhad Mahal complete these two ranges; while the south-eastern corner of the Mahal forms the Sádadvel Range. The forest portions of the Vyára, Vákal and Mahuvá Mahals form three more ranges that derive their names from the Mahals. Throughout these tracts, we find large forest trees on the hills and in the valleys, with a population very low in the scale of civilisation. There are old forts at certain points of these high lands; the most remarkable ones being

Navsari
Forests.

the hill-fort of Songhad, and the one of Sálher situated in the Nasik *Zilla* of the Deccan. They were once places of great strength and have played a part in the history of the Gaekwara.

'Talukas or Mahals' compared with 1891.

62. The number of Talukas and *Peta*-Talukas have mostly remained unchanged from 1891, excepting the old *Peta*-Taluka of Vadnagar, which has been after the census of 1891, bodily transferred to the Kheralu Taluka in the Kadi Division, and excepting the Kathor Taluka which has been added to Kamrej in the Navsari Division. Thus the total number of Talukas now is 42, as already enumerated, as against 44 of 1891.

Area of a Taluka or Sub-divisional Mahal.

Tab. D.—3

Tab. B.—3

63. The area of the Taluka or Mahal varies from 409 square miles of Patan to 46 square miles of Gandevi, and of a *Peta*-Mahal from 460 square miles of Vajpur to merely 4 square miles of Bhimkatta or Beyt Shankhoddhar. The average is 253 square miles for a Taluka. As the *Peta*-Mahals are not separate units, but, for administrative purposes, are under the parent mahals, presided over by the Vahiwardar, it would be best to include them under the parent mahals. Calculating on this basis, the average of a mahal in the Kadi Division is the highest, being 301.5 as against 314.6 in 1891; Amreli, which stood third last time below Navsari, now takes the second place with 249 square miles, as against 237.8 in 1891, as the average for a mahal, giving third place to Navsari with 244 square miles as against 247.6 in 1891; lastly comes Baroda with 209.6 square miles as against 211.2, being less by 2 square miles. A Taluka or mahal of the Baroda State does not differ much from one of the adjoining British Gujarat Talukas. In order of magnitude, the mahals in the different Districts of both, retain the same position as the last census, i.e., arrange themselves thus—Ahmedabad, 545 square miles; Kadi, 301; Broach, 293; Amreli, 249; Navsari, 244; Kaira, 227; Baroda, 209; and Surat 206 square miles.

Cultivation of land.

64. Table C appended at the end of this Chapter furnishes information in regard to the cultivation of land in the four Divisions, and the total of the State, in a comparative form, between the years 1881, 1891, and 1901. The figures of the Amreli Division in 1881 are not reliable, but those for 1891 are correct as supplied from the *Jamabandi* records. The figures for 1901 are not obtainable, and, therefore, those for 1900 are taken. It will be seen that there is an increase in the cultivated land in all the Divisions; there is an increase in the waste land also in the Kadi Division owing to more acres of land being assessed. Thus more land has been brought under the plough during the decade, as was expected in the previous report. Had not the year of a dire famine intervened, a still better result would have appeared. It will be seen that in the decade between 1881 and 1891, both cultivated land and arable waste have increased; the former to the extent of 946,304 *Binghas* and the latter to that of 67,962. This was to be expected after the settled assessment and the operation of many wholesome rules regarding the registration of occupants, transfer of land, and methods of collection. The cultivated land had increased over 20 per cent. in that decade; and in spite of this withdrawal from the arable waste land, which almost exhausted that class of land in 1881, there was an increase in this arable waste of nearly 68,000 *Binghas*. This shows, that under a careful survey, over a million *Binghas* were redeemed from *Kharaba* (unusable waste) and added on to culturable land, during the decade; or the same percentage of increase was made in the total culturable land that was made in the cultivated area. Much naturally could not be expected in

the decade just closed ; still as a few Talukas had to be surveyed, in this decade also 138,035 *Binghas* have been added to the culturable area, and 320,902 to the cultivated area. The increase being so great in the cultivated area, the culturable waste has decreased by 182,867 *Binghas* ; and it is expected that in the next decade hardly a few thousands of these will remain unoccupied. In the last decade, the best change has been found in the Baroda Division, which has gained 168,164 *Binghas* in cultured, and lost 118,712 from the arable waste land.

IV.—POPULATION; ITS DISTRIBUTION AND DENSITY.

65. The population of the territories of His Highness Maharaja Gaekwar, as ascertained in the present Census is 1,952,692 souls (1,008,634 males and 944,058 females); thus showing a decrease of 462,704 persons, or 19·15 per cent., over the Census total of 1891. **Total population.**

66. This population is more than one-tenth of the population of the British Districts of the Bombay Presidency, and is more than half the population of the entire group of the northern Division of the Bombay Presidency. It falls short of the population of the neighbouring four British Districts of Gujarat, namely, Ahmedabad, Kaira, Broach and Surat, only by less than one-fourth ; or is more than three-fourth of the population of those Districts. It comes up very nearly to the entire group of Gujarat Native States excluding Kathiawar, being short only by the population of the small State of Cambay. The population exceeds five times that of the entire group of Konkan, and also that of Deccan, and is nearly 25 per cent. more than that of the entire Karnatak group. If compared with other Native States of India, the population of this State is more than that of Marwar in Rajputana, and less than that of Gwalior in Central India ; but in point of density this State is superior to both of them. Compared with the European countries, this State has one-seventeenth of the population of England and Wales together, and nearly one-tenth of Belgium. **Population compared.**

67. The population given above was distributed in the different Divisions as follows :—Kadi claims the largest number, 834,744 persons (426,723 males and 408,021 females), or 42·75 per cent. of total population ; Baroda comes next in order with 644,071 (341,693 males and 302,378 females) or 32·98 per cent. ; Navsari with a population of 300,441 souls (150,789 males and 149,652 females) or 15·38 per cent. comes third ; and lastly follows Amreli with 173,436 persons (89,429 males and 84,007 females) with the smallest percentage of 8·89. If the City of Baroda with its population of 103,790 persons (56,009 males and 47,781 females), or 5·31 per cent., is excluded, the Baroda Division will be found to contain 27·67 per cent. of population, or 540,281 persons (285,684 males and 254,597 females). The figures given above for the City include the population of the Cantonment, consisting of 3,162 souls (1,946 males and 1,216 females). **Population of Divisions.**
Sub. A—6.

68. On a reference to Imperial Table II we find that the population of the State shows a decrease of 462,704 persons or 19·15 per cent over the Census total of 1891. This decrease is not uniform for all the Divisions of the State ; for, while Amreli and Navsari show a decrease of 3·74 per cent. and 5·94 per cent., respectively, Baroda and Kadi show a much larger decrease of 22·8 and 24·02 per cent., respectively. The City of Baroda also joins them with a decrease **Decrease of population.**

of 10·84 per cent. Similarly on a reference to Subsidiary Table D, it will appear that it is not uniform in the Talukas of any one Division. The causes that bring about this decrease will be discussed in Chapter II.

**Variation of
population by
Talukas.**

Sub. D.—8, 9.

**Amreli Divi-
sion.**

69. The Talukas of Amreli, Damnagar and Okhamandal in the Amreli Division and those of Navsari and Palsana in the Navsari Division show an actual increase of 6·94, 3·96, 1·83, 11·86 and ·09 per cent, respectively. The same table shows that the greatest decrease is in the Harij Taluka of the Kadi Division, viz., 57·07 per cent., which was most hit by the recent famine; and the lowest is in Beyt Shankhoddhar of the Amreli Division, viz., 0·21 per cent. In the Amreli Division, the three *Peta*-Mahals of Shiyanager, Khambha and Bhimkatta come off worst, with a decrease of over 20 per cent.; Kodinar and Dhari, where the distress was very great, on either side of the Gir range, have lost 16 and 6 per cent., respectively. It is undoubtedly due to the most liberal measures of relief undertaken in this sorely-smitten Division that these Talukas, and Okhamandal of chronic distress among them, show an actual increase, and that the other Talukas have a decrease much less than the general one. In the Kadi Division the usually barren and salt water tract of Harij (*Peta*) bordering on the Runn shows the greatest decrease of 57 per cent. Its neighbouring Taluka of Vadavli shows also a very high percentage of decrease, 37. Altogether this Division has been the most unfortunate. Both in men and beast, it has suffered heavily. The want of rolling stock on the Tapti Valley Railway and the break of gauge at Sabarmati did not allow of as much fodder and corn to be pushed in, as might otherwise have been the case. The average percentage of 24 per cent. loss, in spite of all that could be done by liberal State relief, shows what terrible devastation could fall on the land, for want of one year's rainfall. If this calamity, however, had fallen on the land 50 years back, before railways were constructed, and under a less energetic administration, the loss of life would have been doubly appalling. In the Navsari Division, the average decrease is only 6 per cent. as the *Rasti* Mahals were but loosely grasped by famine. The large Baroda Division has lost fearfully in every Taluka, from 48 in Sisva (*Peta*) to 18 per cent. in Dabhoi. The *Peta*-Mahals have generally suffered most heavily, as was likely to be the case.

Kadi Division.

**Navsari Divi-
sion.**

Mean density.

Sub. I.—3 to 5.

Sub. I.—2.

70. The density of the Natural Division is calculated by excluding the population and area of the City from those of the Baroda State, according to the instructions contained in the Census Commissioner's Eleventh Note. But in order that the comparison with the former censuses may be equitable, the figures for those years have also been calculated accordingly. So calculated, the density per square mile for the Baroda Natural Division is 228·54 persons, or 13 less than gross density, as against 284·17 in 1891, thus showing a decrease of 55·63. The mean density of the State is 241·1 against 298·23 in 1891, and 269·43 in 1881; thus the decrease in the present decade is quite double of the increase during the previous decade. The density has also fallen below what was roughly recorded in 1872 by 5·54. It will be noticed that in the two previous decades there has been a great increase in density throughout the Divisions, the only exception being Amreli in the decade after 1872. But in the last decade, all the Divisions have lost heavily; and in the final result, Navsari and Amreli retain only 30 and 12,

respectively, of their previous gains ; but the Kadi Division loses 5 persons per square mile, and Baroda so many as 48. Taking only the last decade, the density has, of course, fallen in the same ratio as the population—87 and 85 souls per mile in the Kadi and Baroda Divisions, respectively ; 10 and 5, respectively, in Navsari and Amreli ; the net average loss coming to 57 souls per square mile in the State.

71. The mean density of this State, when compared with that of each of the present Census areas for all India, almost maintains its old position, giving place only to Madras for the 7th rank. It is far away from the heavy densities of the first group, but occupies a leading position in the second group for densities, changing the first place there for the second. It is a quarter as much again as that of Bombay and of the other leading Native State, Mysore ; over 75 per cent. better than the premier State of Hyderabad, and nearly as much better than the other Native States in the Bombay Presidency.

Mean densi-
ties as ranked
with other Cens-
us areas.
Sub. E.

72. Similarly, comparing the density of this State with the densities of other countries, we find that Baroda occupies the 8th rank, coming just below the German Empire and above Austria ; though the population has suffered so heavily in this decade that it loses its 5th place for the 8th. The densest country, Belgium, is $2\frac{1}{2}$ as dense as Baroda ; and England nearly $2\frac{1}{2}$ times. Baroda has given place in this decade to Japan, Italy and the German Empire ; but it still heads Austria, France, Switzerland and all the other European countries.

Densities
compared with
those of other
countries.
Sub. F.

73. In density, the comparison of the Divisions with one another and with the neighbouring British Districts and Gujarat group of States, and with the English counties may be of interest. Above the average density of 241 there are two Divisions, Baroda and Kadi, with 341 and 276, respectively. Navsari with 153, and Amreli with 139 next come in the order of density. Thus, Baroda being nearer to the capital city enjoys nearly as much superiority over Kadi as Navsari does over Amreli. It is also to be observed that, in spite of their heavy losses, the fertile Districts of Kadi and Baroda are still far superior in density to the other two Divisions ; one of which labours under the disadvantage of large forest areas, and the other of a generally sparse population in a hard tract of country. These densities can be seen from the coloured Map in the front of this volume.

Divisional
densities com-
pared with
another.
Sub. G. 1.

74. Our Divisions have also preserved the same rank, as in 1891, in point of density, in comparison with the British *Zillas* of the Bombay Presidency and the neighbouring Districts of the Gujarat Northern Division which suffered also from famine, except that Surat takes now the second place and steps over Baroda. The reason is obvious ; for, the distress in that District was not so severe as in the rest of Gujarat. Arranging our Divisions with the neighbouring British *Zillas* of the Gujarat group in the order of density, we get the following result:—Kaira 448, Surat 385, Baroda 341, Kadi 276, Ahmedabad 208, Broach 199, Panch Mahals 163 and Navsari 153. It will thus appear that Baroda keeps very close to Surat, while Kadi still surpasses its neighbouring District of Ahmedabad and enjoys as much superiority over it as Baroda does over Kadi. It is noteworthy that all the Districts in Gujarat, British as well as Baroda, have suffered heavily. The British District of Kaira, with the highest fall of 93 in density, has lost more heavily than its neighbouring Gaekwari District of Baroda, with its fall of 86 ;

Comparison
with the B
ritish *Zillas*.
Sub. G.

and the least loss falls to the share of Amreli. It is apparent from these figures that matters have taken an expected course ; Districts like Surat and Navsari, where the distress was less, have suffered less ; and those like Kaira, Baroda, Broach, Panch Mahals and Kadi, where the distress was great, have suffered more. Ahmedabad shines by comparison. We also see that the very fertile tracts of Kaira, Baroda, Kadi and Broach have suffered more than the less fertile ones of Amreli and the Panch Mahals and Navsari with its forest tracts.

density compared with that of the Native States.
h. B.

75. Turning now to the surrounding Gujarat group of Native States, we find similarly that our Divisions surpass their neighbouring Native States in density ; Kadi greatly surpasses her neighbours of Palanpur and Mahikantha, which are nowhere in competition ; Baroda, her neighbours of Cambay and Revakantha ; Navsari preponderates slightly over her neighbouring cluster of Native States under the Surat Agency, and Amreli appreciably over her neighbouring Kathiawar States. Comparing this State with Indore, Gwalior in Central India, and Kolhapur in the Karnatak group, these being important States under other Maratha Rulers, Indore has an area equal to that of ours ; but having a very small population it is nearly one-sixth only in density ; Gwalior, again, with a very large area of about 2,15,000 is also far inferior, having less than one-third the density of this State ; but Kolhapur with more than one-third area and less than half the population has a density of 318, higher than that of Baroda by 24.

comparison with the counties of England.
h. A—d.

76. The average density of the Natural Division, Baroda, equals that of Northampton and is one-half of Derby. Taking the Divisions individually, Amreli, though it surpasses in area the counties of Bedford and Berk, comes between these two in respect of population, and is superior to Hereford in density ; Kadi, with thrice the area of Durham and twice that of Essex, equals the former and exceeds the latter in population, while it surpasses Gloucester in point of density ; Navsari approaches Northumberland and Norfolk in area, but in density falls short of the former and stands in fair comparison with the latter ; lastly, Baroda preponderates over Surrey and Chester together in area, each of them singly in population, and is superior to Nottingham in density.

ratio to total area and to total population compared.
h. A—e.
h. A—f.

77. Kadi bears the greatest ratio to total area, 37 per cent. ; Navsari and Baroda are nearly of the same extent—24 and 23 per cent. ; while Amreli bears the ratio of only 15 per cent. Looking to the population Kadi is still first, with a yet higher ratio of 42·75 ; but Navsari falls low in comparison with Baroda, even excluding the City ; the former having only 15 and the latter 23 per cent. of the population. Amreli lags behind with its 8·8 per cent. The relative densities of the Divisions, obtained by dividing each ratio of population by its corresponding ratio of area are, 0·578 for Amreli, 1·148 for Kadi, 0·638 for Navsari and 1·415 for Baroda ; they correspond with the actual densities.

areality of persons.
h. B—g.

78. The opposite of density is the areality of persons in acres ; or, in other words, the moving space, so to say, for each individual in each Division ; and is thus in inverse ratio to density ; for, obviously, the more the density, the less the moving room at individual command and *vice versa*. The average areality for the whole State is 2·65 acres per individual. Looking to the Divisions, we find that while the figures for Amreli and Navsari are in near agreement, that for

h. B—g.

Amreli being the greatest and in both being above 4 acres to each person, that for Kadi is in near agreement to the average of the State; but for Baroda it is a little below 2 acres, being 1·87 only, if the large population of the City is counted in it; while without it the areality comes to 2·22. The latest areality for England and Wales is 1·13 acres per individual as against 1·28 in 1891. The areality of the Baroda State is 2·65 as against 2·18 of 1891.

79. The average population of a Taluka or Sub-divisional Mahal is 34,687 for an Amreli Taluka, and 3,068 more for one of Navsari. But the averages for the Baroda and Kadi Divisions are more than double of those for Amreli and Navsari, respectively, being 71,563 for a Baroda, and 83,474 for a Kadi Taluka.

Sub-Division
densities.
Sub. I.—10.

80. The figures of the average number of persons per village in the Divisions suggest another interesting commentary. It will appear that though the density for Navsari is higher than that for Amreli, yet there is a great contrast in the average number per village, that for the Amreli Division being so high as 435, and for the Navsari Division only 331, that is, the population average in an Amreli village is 24 per cent. higher than in a Navsari one. The reason for this, as given in the last report, is that there are many small villages scattered in the latter Division in the forest tracts. Similarly, the villages of the Kadi Division being a little more apart in proximity than those of Baroda, the average number of persons per village in Kadi, 622, is higher than the corresponding number in Baroda where it is 485, *i.e.*, by 22 per cent., although Kadi is somewhat less in density than the Baroda Division, even after excluding the Capital City. It will be seen that the Baroda Division (excluding the City) has lost the most in village population, its loss being 32·6 per cent. of the average village population of 1891. Kadi has lost 26·5 per cent. and Amreli Division 10 per cent. of the average village population, while Navsari remains almost stationary. The total loss for the State is 20 per cent. of the average population of 1891.

Village densi-
ties.
Sub. II.—6.

81. Turning to the densities of villages we find that in Kadi so many as 6·38 per cent. of the villages, and in Baroda 5·01 per cent. have a population of 2,000 and over, while Amreli has 3·31 per cent. and Navsari merely 1·93 per cent. of such large villages. As compared with 1891, the fall is very tangible in Kadi, almost 50 per cent., from 11·3 to 6·4; Baroda Division has lost also, its numbers being reduced from 8·5 to 5. The fall in the other two Divisions is not great. Again, of villages over 1,000 in population, Kadi claims 12·95, Baroda 9·68, Amreli 8·28, and Navsari only 3·85 of such villages for a hundred villages in each Division. In villages of over 1,000 and below 2,000 also, there has been a fall all along the line, the heaviest in the large Divisions of Kadi and Baroda, from 18 to 13 in the former, and from 14 to 10 in the latter. Amreli also has fallen from 11·5 to 8, the average loss for the State in such villages being from 12·6 to 9. In the villages of population between 500 and 1,000 also, there has been a fall throughout. Naturally, therefore, the numbers of smallest villages have increased in all Divisions; from 62 per cent. to 66 in Amreli, from 42 to 57 in Kadi, from 79 to 80 in Navsari, and from 49 to so many as 68 per cent. in the Baroda Division, the average numbers for the State having increased from 55 to 66 per cent. or by 20 per cent. over the last census figure.

Vill.
city v.
with pr.
imity.
Sub. B.—10·17

82. Considering all the surrounding circumstances as regards geographical position, fertility of the soil the habits of the people, and their general conditions

Classification
of densities
according to
grades.

of life in the Baroda State, the following appears to be a fair estimate of the different grades of density as suggested at the last Census :—

I Dense	over	500
II Fairly dense	between 300 and 500	
III Average	200 „ 300	
IV Thin	100 „ 200	
V Sparse	below	100

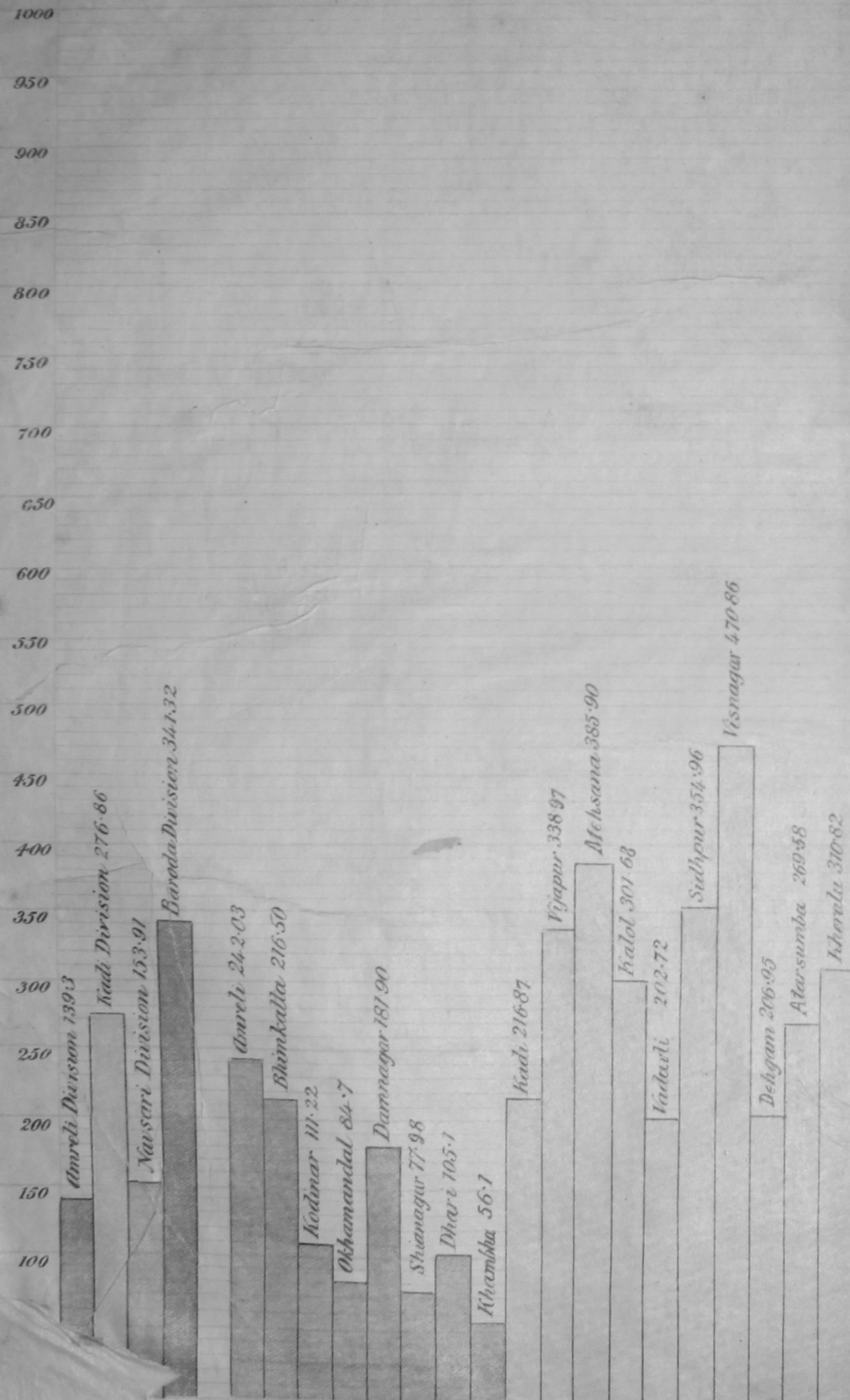
In accordance with the above classification the density of the State which was taken to be “Fairly Dense” last time, now comes to the grade of “Average” only, *i.e.*, between 200 and 300. Looking to the Divisions, Baroda and Kadi meet with the same fate, while Navsari and Amreli retain their former places in the class “Thin.” Of the Mahals, Beyt Shankhoddhar in the Amreli Division, Petlad with its *Peta* Sisva in the Baroda Division, and Gandevi in the Navsari Division have remained in the “Dense” class ; but Mehsana and Vijapur in Kadi Division lose their places and come in the “Fairly Dense” class ; even there, Mehsana goes below Visnagar, which ranks first, and Vijapur takes its rank below Sidhpur. In 1891, the following Mahals were in the “Fairly Dense” class, namely, Sidhpur, Visnagar, Kadi, Vadavli, Kalol and Kheralu in the Kadi Division, Navsari in the Navsari Division, and Baroda, Dabhoi and Padra in the Baroda Division. Of these, all other Mahals in the Kadi Division, except Kadi and Vadavli, remain stationary, Kalol and Kheralu exchange places, while Kadi and Vadavli are now transferred to the “Average” class ; even there Kadi ranks below Patan and Vadavli comes next. The Navsari Mahal retains its position ; while of the Mahals in the Baroda Division, Padra alone keeps to its place, and Baroda and Dabhoi go now in the third class “Average.” The Mahals in the “Average” class last time were Kadinar and Amreli in the Amreli Division, Dehgam and Patan in the Kadi Division, Mahuva and Palsana in the Navsari Division, and Sinor, Choranda, Sankheda and Savli in the Baroda Division. All retain their position except Kodinar, Sankheda and Savli, which lose their rank from this class for the grade of “Thin” ; Mahuva and Palsana exchange places, and Kamrej, which was in the “Thin” class formerly, now on account of Kathore being joined with it, rises and takes rank in the “Average” class between Palsana and Mahuva. Of the Mahals in the “Thin” class, namely, Damnagar in the Amreli Division, Kamrej and Velachha in the Navsari Division, and Vaghodia in the Baroda Division, Kamrej alone rises, as said above, to the “Average” class ; but the rest remain stationary. The remaining Mahals in the “Sparse” class remain as they were before. The diagram No. I attached hereto and Map No. II at the end of this chapter will graphically illustrate the densities of the Divisions and the Mahals.

Percentage of
the internal
density in each
Division and in
the State.

Sub. J.

83. It may be interesting to mark the relative proportion of the pressure of the population in different parts of the same Division. We may, in estimating this, divide the population not into five, but into only three classes, “Thick,” “Average” and “Thin,” by joining the “Dense” and “Fairly Dense” of the previous classification into one class and the “Thin” and “Sparse” into another. By so classifying we find that in Amreli 0.33 per cent. only of the area is thickly populated, to the extent of 2½ per cent. of the population ; that nearly one-third of the population has retained average population in less than one-fifth

Diagram Showing the Relative Densities of all the Divisions & Talukas of the Baroda State



Baroda State
 Survey
 D. 10
 Variatio
 density
 1911-12

of the area, while the remaining two-thirds of the population, of the "Thin" class is in more than four-fifths of the area. The figures present a striking contrast to those of 1891; for the population per square mile on the "Average" portion was greater than that on the "Thin" one, in 1891; whereas now the population per square mile in the "Thin" portion is double of that in the "Average" portion. In Kadi, a little less than two-thirds of the population now subsists in the "Thick" portion on half of the area of the Division, and more than one-third of it in the "Average" portion on less than one-half the area: while in the "Thin" portion there is only 1·6 per cent. of the population in 5·2 per cent. of the area. In the Navsari Division, 8·8 per cent. of the total area maintains a little less than one-third of the population in the "Thick" portion; one-fifth of the area supports one-third of the population in the "Average," and a little less than three-fourth of the area supports more than one-third of the population in the "Thin" section. Thus the population is about equally divided in the three sections. In Baroda more than half the population subsists on the thickly populated portion in a fourth of the area; more than half the area supports more than one-third of the population in the "Average" portion; and only 9·8 per cent. of the population is supported in the "Thin" portion. The ratio of the population in the "Thick" portion to that of the other two portions together is as 11·9. The densities of the "Thick" and the "Average" portions are in the ratio of 7·2 nearly. Bringing the whole State under review, nearly one-half of the population is supported in the thickly populated area and the remaining half in the "Average" and "Thin" portions.

84. Leaving the small Island of Beyt and the Capital City out of consideration, because they have the highest density of 1,153 and 11,532, respectively, the extremes of density range from 14 in Vajpur, in the Navsari Division, to 743 of Petlad in the Baroda Division; next to Petlad is Gandevi with 650, in the Navsari Division followed by 523 of *Peta-Sisva* in the Baroda Division; and higher than Vajpur is Khambha with 56 in the Amreli Division; and above it is Shianagar with 77, in the same Division.

85. The mean density of the State per square mile, as said above, comes to 241; thus it shows not only a loss of 57 per square mile as compared with that of 1891, but of 28 over that of 1881, and a loss of more than 5 over that of the not very regular census of 1872 also. If we exclude the City which has a density of 11,532 per square mile, the density of the Natural Division Baroda shows a loss of 55 over that of 1891. Compared with the density of 1881, the loss comes to 28 per square mile and to 4 when compared with that of 1872. Thus, as already remarked, all the inferences in the previous report have been vitiated, and we have unfortunately to deal with and account for the loss, which is solely due to epidemic and famine. This will be discussed more fully in the Chapter on movement of Population. Coming now to the Divisions, Baroda sustains a loss of 85 in density per square mile over that of 1891, of 28 over that of 1881, and of 48 over that of 1872. The loss in the Kadi Division is still more than 87 per square mile over that of 1891, and of 51 over that obtained in 1872. Navsari and Amreli also show a loss compared with 1891, but do not go beyond that of

Extremes of
density in
Talukas.
Sub. D.—10.

Variation
density.
Sub. I.—23

loss in Navsari comes to above 10 per square mile over the density of 1891, and that in Amreli is half as much only. In Navsari the net total gain of 40 per square mile in 1891 has been in this Census reduced to 30; being made up of 23 in 1872—1881, and 7 now remaining over out of the gain of 1881—1891. The gain in density in Amreli was of 28 per square mile in 1891; but it is now reduced to 23 over the density of 1881.

Net variation
in density since
1872.
Sub. L—A.

86. The net variations in density between 1872 and 1901 in the Kadi and Baroda Divisions are 5·17 and 48·39, respectively. The City also joins them with a variation of 1387·1. The Divisions showing an increase in the net variation are Amreli and Navsari, though these two show a decrease from the density of 1891.

Densities of
the different
classes of
towns.

Sub. O.

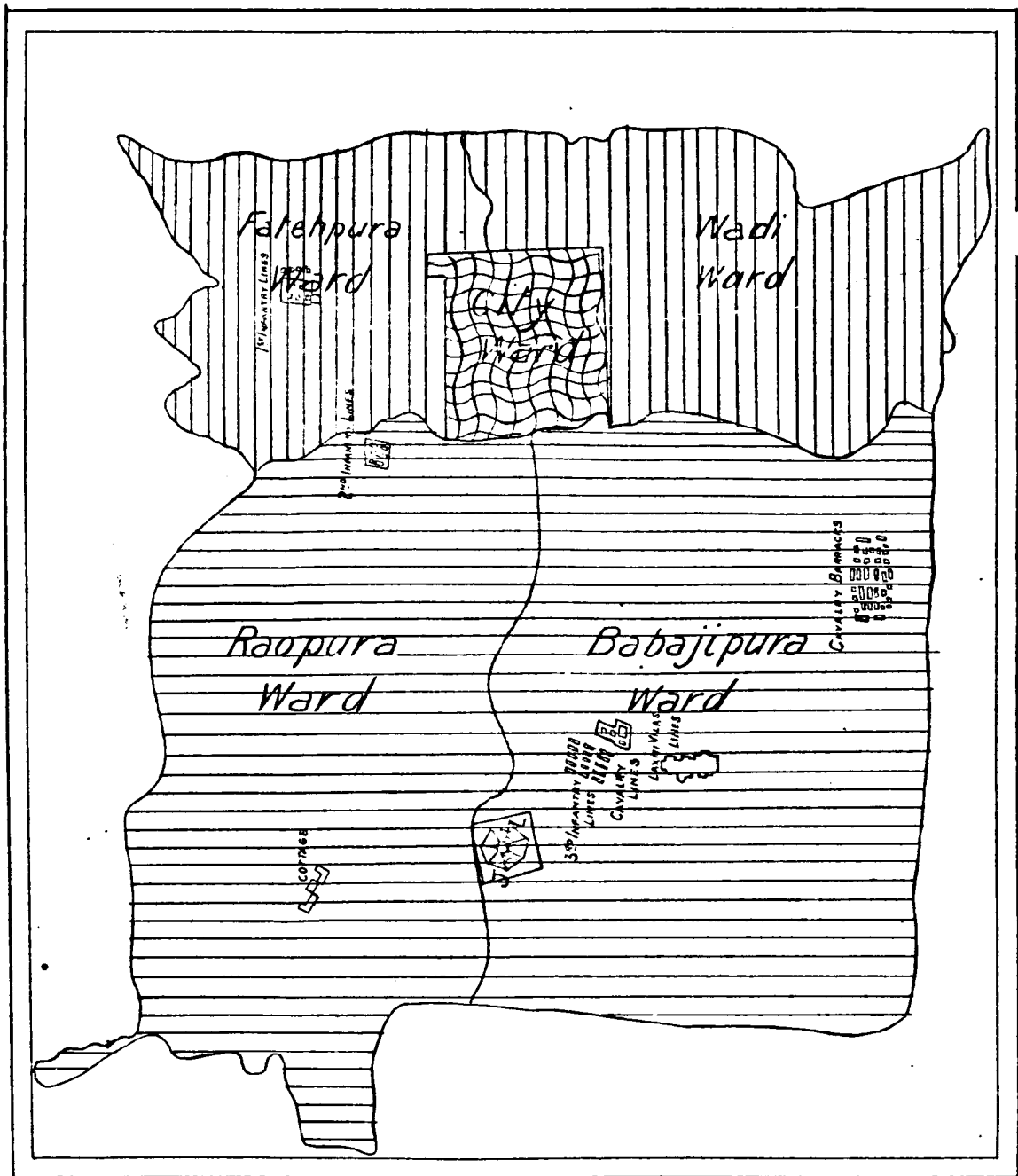
87. As said above, there are 46 towns in the State exclusive of the City. Of these, 18 towns possess a population below 5,000 and their average density is 40·2 per acre; 18 have a population between 5,000 and 10,000, and their average density comes to 73·6 per acre, and 10 towns have a population above 10,000 and their average density comes to 82·1. Generally, the density is in proportion to the population.

But when the towns of the class possessing the highest density are taken individually, we find that Sidhpur tops the list with a density of 113·2 per acre and Kadi comes to the bottom with a density of 61·4 per acre. The only other towns besides Kadi that go below the average density of the towns of the second class are Patan, with a density of 64·02, and Dabhoi, with 70·9. All the remaining towns of this class go above the average; Navsari and Petlad being only slightly in excess of it with a density of 84·5 and 85·5, respectively; the rest are far in excess of it, *e.g.*, Amreli has a density of 92·7, Vadnagar of 96·6, Visnagar of 99·6 and Sojitra of 111·1.

In this class of towns, the only town demanding any explanation, as going against the general rule, is Patan. Because, notwithstanding that it possesses a population larger than that of any other town of this class it shows a density much below the average. The reason is that it is an old historical town, now lying waste and uninhabited in a greater part of its area. Some of its inhabitants also emigrate to Bombay, Ahmedabad and other places, in search of employment and many of the houses lie unoccupied all the year round. Looking to this question from another point of view, we find that of these towns, 31 that are endowed with a Municipal Government have an average density of 65·3; 4 towns that are towns only because they happen to be the head-quarter stations of Talukas, have an average density of 34·7 and 2 towns that show a marked urban tendency have an average density of 95·9 per acre. This shows that density has a tendency to rise in places which have a marked urban tendency.




88. Turning from towns to the City we find that its area is 6·10 square miles and its population is 100,628 souls. The density thus calculated will be 25 per acre, which is, even lower than that of the last class of towns. But when one sees the hundreds of people thronging the thoroughfares and roads of the City, and the narrowness of the roads, one naturally becomes sceptical about this figure. To investigate the question of the density of the City to the first place, we shall have to deduct from this the extensive palace grounds and by public and private

MAP
of
The Baroda City showing Density per acre
of each of the Wards of the City



Foot-note: —

The coloured portion of the Wards is thickly populated, i.e. shows a density from 97 to 121 souls per acre.

10-20	
20-30	
100 & over	

gardens which cover a greater portion of the City. In this way the area comes to 1.66 square miles only ; and with this area the City will show a density of 95 per acre and thus compare favourably with the towns of the first class.

89. The City is divided into five wards for Municipal purposes, *viz.* — Wadi, City proper, Fatehpura, Raopura and Babajipura. The densities of each calculated without deducting the superfluous areas, comes to 29, 121, 25, 18 and 20, respectively. The City ward proper here shows an inordinately high density as compared to the other wards, because of the fact that it does not contain any open areas lying waste or uninhabited. But if we applied the same process that we did to the City taken as a whole, the densities of these wards would come to be 119, 121, 57, 114 and 97, respectively. These figures show that the City ward is the most congested part of the City and Fatehpura the least; next to the City ward in point of congestion are the Wadi, the Raopura and Babajipura wards in order.

Ward densities.

Comparing the densities of these wards with those of the various sections of the Bombay City as arrived at, at the present Census, we find that the City and Wadi wards approximate to Girgaum ; Raopura approximates to Byculla ; Babajipura to Tardeo and Fatehpura to Chaupati or Parel.

V.—HOUSES AND HOUSE-ROOM ; DISTRIBUTION AND DENSITY.

90. After considering the numerical strength of the population and comparing the numbers spread in varying measures in different parts of the *Raj* and in more or less favoured tracts of the same Division, we next consider how these numbers find shelter ; or, in other simpler words, how many houses there are to accommodate these numbers. If an attempt could successfully be made to classify the structures enabling us to pronounce, with some degree of assurance, how many thousands are well lodged, and how many are destined to spend their lives in comfortless hovels, a powerful light might be thrown on the social and economic condition and prosperity of the people. But, for a variety of reasons, such an attempt cannot be made in Baroda, even so far as to give a moderate degree of satisfaction. There is the danger of our being landed on entirely false grounds, for two reasons. First, it would be well nigh impossible to draw a line between the different sorts of houses, owing to the variety of structures prevalent in different parts of the same territory, sometimes of the same Division. Where stone, for instance, is plentiful, the poorest can afford to pile them over for a habitation ; while only a Royal Palace or Darbar Offices can be built of stone in other places. Secondly, in India, the distinction of wealth does not create a proportionate demand for comforts of life. In food, in monthly expenses, and in the style of habitation, the thriving money-lender or banker, in villages or towns, is content to be on a level with his poverty-stricken neighbours. There may be more room inside his house, and the doors and walls may be stronger and more substantial ; but no village money-lender would be so foolish as to make his abode the cynosure of the eyes of those starving neighbours of his, for whom the temptation would be irresistible to be better acquainted with its inner contents. The classification of houses was thus wisely abandoned in the three censuses.

Classification of houses not attempted.

91. 'House' is one of those terms which defy the chains of a definition, particularly in the small villages. But if we omit a discussion of the considerations of the social or economic growth of the people or otherwise, from the

'House' defined.

variations in the number of dwelling-houses, as is usually done in Indian censuses, the great object of enumerating the entire population correctly, without omissions, does not fail to be attained up to a high degree of perfection ; because the enumerators, whatever notions they may have formed about the definition of a house, never, as a rule, fail to enumerate all the people in their beats. The definition of a house adopted for this Census is as follows :—

‘House’ is the dwelling place of one or more families, having a separate entrance, whether that entrance be from a public road, compound, corridor, balcony, gallery or otherwise.’

Occupied and
unoccupied
houses.

92. Houses have been divided into two classes (a) occupied and (b) unoccupied. Those houses in which any person was residing on the Census night have been considered as occupied and the rest as unoccupied. The number of both classes of houses now is 752,445 as against 781,171 in 1891 ; thus showing a decrease over the last Census of 28,726.

Sub. K. 2, 5.

Variation in
occupied and
unoccupied
houses.

93. The number of occupied houses in this Census is 489,955 as against 538,967 in 1891 ; thus showing a decrease of 49,012 ; whereas the number of unoccupied houses is 262,490 against 242,204 or an increase of 20,286.

Sub. K. 3, 4, 6, 7.

Variation by
Division.

94. To the decrease in the total number of houses Amreli Division contributes a decrease of 5,132 houses, Kadi of 22,217, Baroda of 7,703, thus bringing up the number to 35,052 ; but Navsari and the Baroda City have saved the situation a little by contributing an increase of 2,300 and 4,026 houses, respectively. To the decrease in occupied houses Kadi contributes 31,568 or 12·63 per cent., Navsari 1,027 or 1·69 per cent., Baroda Division 16,446 or 10·43 per cent., and the City 787 or 2·45, thereby raising the total to 49,828 ; but here the Amreli Division steps in with a small increase of 816, thus reducing that number to 49,012 or 9·09 per cent. The increase in the number of unoccupied houses is made up by all Divisions, save Amreli, which shows a decrease of 5,948 houses. Kadi, Navsari, Baroda Division and Baroda City show an increase of 9,351, 3,327, 8,743 and 4,813, respectively.

Sub.—K. 6, 8.

Comparison
with Gujarat,
and other Dis-
tricts.

95. Referring to Imperial Table I of the Bombay Presidency, we find that the number of occupied houses in the Kadi Division is still greater than that of any of the Gujarat Districts including Ahmedabad, which has a larger area. In the Presidency, the number in Khandesh and Kathiawar only is higher, owing to the area being comparatively very extensive ; and that in Ratnagiri is very near to that of Kadi.

Ratio of occu-
pied houses to
the total hou-
ses.

96. The ratio of occupied houses to the total number of houses comes to 65·1 for the whole State as against 68·9 at the last Census ; thus showing a total decrease of 4 per cent. The ratio for the Amreli Division is 61·4, an increase of 5 per cent. over 1891 ; while that for Kadi is 59·9, a decrease of 5 per cent. ; those of the Baroda Division, of the City and of the Navsari Division are 71·5, 65·9 and 75·2 or a decrease of 5·3, 7·9 and 3·6 per cent., respectively. Thus we see that Navsari and Baroda have maintained a high ratio, which comes up to three-fourths of the total ; while Amreli, that was the lowest at the last Census, bounds up with an increase of 5 per cent. and thereby brings Kadi below it, which has lost 5 per cent.

Sub. K. 9, 11.

Ratio of unoc-
cupied to occu-
pied houses.

97. The ratios of unoccupied houses to occupied houses for the Amreli, Kadi, Navsari and Baroda Divisions and for the City of Baroda are 62·9, 66·6, 32·9, 39·9 and 51·8 per cent., respectively ; and for the whole State it is 53·6 per

Sub. K.—12-14

cent. as against 44·94. In these ratios, the Divisions of Baroda, Navsari and Kadi show an increase of 9·7, 6·1 and 12·1 per cent., respectively; whereas that of Amreli shows a decrease of nearly 17 per cent. These figures show that Amreli alone has taken up her unoccupied houses for habitation; or perhaps, has added, however slightly, to her occupied numbers, while her sister Divisions have gone quite the other way.

98. Out of the nine Talukas in the Amreli Division, only three show a decrease in the number of occupied houses, ranging between 8·99 per cent. in Khambha to 1·37 in Shianagar; whereas six show an increase ranging between 10·87 in Amreli and 0·32 in Dhari. In the Kadi Division, only one Taluka, viz., Mehsana, out of 12, shows an increase of 969 houses; and the rest show a decrease ranging between 44 per cent. in the unfortunate Harij Taluka, and 1·58 per cent. in Vadavli. In the Baroda Division, all the Talukas except Savli show a decrease in the number of occupied houses, from 45·25 per cent. in the small Taluka of Tilakwada to 3·17 in Petlad; the only Taluka that shows an increase is that of Savli, where it is 4·81 per cent. In the Navsari Division, all Talukas, except Navsari and Palsana show a decrease in the number of occupied houses from 30·22 per cent. in Vajpur to 0·43 in Gandevi. Navsari and Palsana show an increase of 9·66 and 5·53 per cent., respectively. Thus, Amreli shows the best results, and Kadi and Baroda the worst. Moreover, a glance at the Map attached to this chapter will indicate the fact that, in the case of the Amreli and Navsari *Prants*, those Talukas naturally show an increase in the number of occupied houses which have shown an increase in population also, excepting the Taluka of Dhari, and the single village of Bhimkatta, and Beyt Shankhodhar in the Amreli Division. Beyt Shankhodhar is a small island near Dwarka, studded over with temples; and hence it is a place of great religious sanctity. The devotees annually build there a number of houses for the accommodation of pilgrims; and hence Beyt shows an increase in the number of occupied houses, even though there is a decrease in population. Temporary structures run up for housing the relief-workers, and relief-receivers may possibly account for the increase of houses in Dhari, Bhimkatta, Mehsana and Savli in spite of a fall in the population.

99. The number of houses per square mile is 52·24 as against 58·18 in 1891 in Amreli; 120·68 as against 122·77 in Kadi; 40·74 as against 38·98 in Navsari; 105·19 as against 107·98 in Baroda; and 5,268·88 as against 4,821·55 in the City. Taking the occupied houses into consideration, we find a decrease in all Divisions. But in the case of Amreli it sounds strange, since there is, as already mentioned, a slight increase in the number of occupied houses. This apparent inconsistency can be accounted for by an increase of 56 miles in its area, owing to more accurate measurements. In the case of the other Divisions the decrease is not striking, since there is a decrease in the total number of occupied houses also, as against 1891.

100. The average number of persons per occupied house is smaller than that in 1891 as well as that in 1881. Had this been the case with an increased number of occupied houses, we could have drawn the pleasant inference that the people had learned the lessons of the evils of overcrowding; but, accompanied as it is by a fall in the number of occupied houses, this falling off can only be attributed

Mahalwar variations in occupied houses.

Sub. D.—14

House-Room

Sub. III.—6,7

Sub. III.—9,11

Average number of persons per house.

Sub.—III.—3, 8

to a decrease in population. But it may be remarked that though the number of houses has decreased, it has not decreased in the same proportion as the population but in a lower one. According to the fall in population, the total number of houses should have gone as low as 631,526, or, 120,919 more than they have done. The occupied houses, if they had been reduced directly as the population, would have gone down to 435,722, or 103,245 more than they have done. This also shows that the occupants per house have decreased.

VI.—TOWN AND COUNTRY: URBAN AND RURAL POPULATION; RELATIVE DISTRIBUTION; AREALITY AND PROXIMITY OF TOWNS AND VILLAGES.

1.—GENERAL REMARKS.

Urban and
Rural Popula-
tion.

101. There exists a considerable difficulty in defining what population should be considered urban, and what rural; the distinctions are all artificial, and from a statistical point of view, no definition is quite satisfactory. In England, there are urban and rural sanitary districts; and in the last Census, the population of London and of all urban sanitary districts was taken to represent the urban population. But this included 195 districts of less than even 3,000 persons; and hence the ratio of urban to rural population was as high as 5 to 2; and the rural population in England had increased only 3 per cent. when its component, the urban population, had increased 15 per cent. Theoretically speaking, a town is supposed to be the centre of emulation for arts and manufactures, for the production and supply of the various objects that contribute to the taste or requirements of a highly cultured society, and for the profitable employment of capital; it is supposed, also, to be inhabited by a more intellectual and refined class of people. But I do not consider that this test is practically applicable in any country. Such distinctions, perhaps, may have existed in old times. But, now, with the development of railway communication and the spread of education, many of the barriers have disappeared in civilized countries and, even in India, they are fast disappearing. The proverbial boor or rustic, making himself the laughing stock of the more cultured townsman, is hardly to be met with. However, in India, there do exist some essential marks of distinction to demarcate the town as contrasted with the village; but even those must be acknowledged to be such as cannot mark out the difference in all cases. It is difficult to frame hard-and-fast rules of distinction. Generally speaking, a village is mainly agricultural; it is under the sway of the village community; it sees all its little wants supplied within itself; and it tolerates no outsider. A town, distinctly such, corresponds with the outside world, has a small commerce of its own, has traders of its own, and sometimes hand-manufacturers. But such towns, eminently marked out, are very few. There are others, of a lower degree, which purchase the agricultural produce of a large number of neighbouring villages and find a market for these purchases at distant marts. Still, many of such towns have their own lands under cultivation and many of the inhabitants are strictly agricultural. As the proportion of merchants, traders or artizans becomes lower and lower in comparison with the pure agriculturists, the distinction between a town and a village gradually disappears. The very fact that the whole country is agricul-

tural and a large percentage of the people are employed either in the production or distribution of agricultural produce is adverse to the growth of towns or of an urban community. Industrial enterprise and manufactures on the western model are yet confined only to a few large cities. In the Baroda State, the Capital City itself may, *par excellence*, be styled a City, or technically a town, where the presence of a rich Court influences many arts and trades, and which, as the chief seat of Government, gives scope to the liberal arts and professions, and to the useful application of the sciences of the west. But, from our largest towns, Visnagar or Patan, to Baroda City, the step is a very steep one; and after three or four such towns are passed, the distinction between a town and a village is merely nominal.

2. CITY, TOWNS AND VILLAGES.

102. The total number of towns and villages, as ascertained at present, is 3,447. Of this number, only one can be styled a city, 46 are classed as towns, and the rest are classed as villages. Baroda, the Capital, only rises to the rank of a city, according to the definition prescribed for a city. The Baroda Cantonment is taken as a town. City, towns and villages

103. In order that the dignity of a township may be conferred upon a village, it is necessary for it to have either a population of not less than 5,000 souls, or a Municipal Government, or a majority of urban population as contrasted with rural. Of the 46 towns, 28 contain a population of more than 5,000 souls and 18 contain less; but they are classed as towns, because 10 of these are endowed with Municipal Government, 2 are the head-quarter stations of Talukas, 5 are important trade centres, and one because it is a Military Cantonment. Taken by another classification, we find that 31 are Municipal Towns, 2 are Taluka head-quarter stations, 7 contain more than 5,000 souls, though wanting in Municipalities, and 5 contain a majority of urban population. The number of Towns, as we gather from Imperial Table IV, is 46, as against 40 in 1891; and, therefore, they are 6 more. Three of these six new Towns are in the Baroda Division—Dharmaj, Bhadran and Bahadarpur; two are in the Kadi Division—Atarsumba and Dhinoj; and one, Songhad, is in the Navsari Division. Bhadran and Songhad are classed as Towns, because they have been endowed with local self-Government, Atarsumba, because it is the head-quarter town of the *Peta*-Taluka of that name, and Dhinoj, Dharmaj and Bahadarpur, because they have developed a marked urban tendency. Towns—

104. Classifying the City and these 46 towns into different grades according to population, we have the following result for the Baroda State:— Classification of towns into grades.

I Over	100,000	1
II Between	50,000 and 100,000	0
III "	25,000 " 50,000	1
IV "	20,000 " 25,000	1
V "	15,000 " 20,000	3
VI "	10,000 " 15,000	5
VII Between	5,000 and 10,000	18
VIII Under	5,000	18
	Total...	47

Comparison
with British
Rajarat.

105. There is also an equal number of towns, viz., 47, in the *Zillas* of the Northern Division of British Gujarat. In accordance with the above classification, 2 of these 47 have a population of over 100,000; 2 contain between twenty-five to fifty thousand souls; 2 others come in the fourth grade, i.e., have a population of between twenty to twenty-five thousand; 4 have a population of fifteen to twenty thousand souls, and are, therefore, in the fifth grade; in the sixth grade there are 13 towns; in the seventh grade there are 15 towns as against 18 of this State; while in the last grade, i.e., having a population below 5,000 souls, there are only 9 towns or about half the number in this State.

Villages.

106. The total number of villages, pure and simple, is 3,400 as contrasted with 3,429 of 1891, thus showing a decrease of 29. On a reference to Imperial Table I, it will be found that this number varies from that given there in column 4, because the number there is of inhabited villages only, excluding the uninhabited ones. What these uninhabited villages are, can best be described in the words used in 1891, viz. :—

‘There is a significant number of villages which are called by their own names, though uninhabited; and the lands under which are, in some cases, designated as separate villages in the Revenue list; sometimes, a populated village site is abandoned by the inhabitants, for one difficulty or another, and though the people may have migrated to another neighbouring spot, the old village continues as a separate entity. At other times, a large acreage of waste-land is brought under the plough and designated by a certain name, though the cultivators may be all *Upavddids*, i.e., dwellers of the villages round about.’

Inhabited and
uninhabited
villages.

107. The number of populated villages (exclusive of towns), is 3,035 as against 3,003 in 1891; and that of the uninhabited ones is 365 as against 426 of 1891. Thus the populated ones show an apparent increase of 32, and the uninhabited ones, a decrease of 61. The actual increase in the number of populated villages is 38, counting the six villages exalted to the position of towns in the present census. Out of the 426 villages of the previous census, 96 were ordered to be altogether removed from the village Registers by competent authority during the decade, thus bringing down the number of uninhabited villages to 330. Again, 24 villages out of these 330 became populated during the above period, thereby further reducing the number of uninhabited villages to 306. On the other hand, during the last decade, 52 villages that were populated at the census of 1891 were, for one reason or another, deserted by their inhabitants, and have, consequently, added to the number of the uninhabited ones; thus raising the number to 358. This, with 7 such villages inadvertently left out of calculation in the previous census, makes up the present total of 365.

Sub. A.—9—17.

3. OCCUPIED VILLAGES AND AREALITY.

Occupied vil-
lages.

108. The occupied villages consist of the old villages with those that have been newly inhabited and those that have been newly recognized as villages. There are, at the present census, 2,909 occupied villages existing out of 3,003 in 1891; 42 having been joined to other villages and 52 having been deserted by the inhabitants, as mentioned above. In the decade under notice, however, 24 uninhabited villages of the census of 1891, were occupied; 17 new villages sprang into existence, and 90 *Puras* (suburbs) were recognised as independent villages; and one

village was awarded to this Government from Jámbugá. Thus, in all 132 villages have come to be newly enumerated and have, therefore, raised the total number of occupied villages to 3,041, thereby showing an increase of 38 over 1891. But, deducting from this number the 6 villages, which are now classed as towns, there remain only 3,035 villages, pure and simple. Looking to the figures for Divisions, we find that Amreli shows an increase of 8 villages over the number of 1891, and the Baroda Division of 84 villages, showing together an increase of 92 villages. But the Kadi and Navsari Divisions, with a decrease of 2 and 52, respectively, bring down that number to 38.

109. In the present Census, the number of towns being 47, and the area of the State being 8,099 square miles, we get only one town for 172 miles; whereas for the same number of miles we get 66 villages; or in other words, one village for every 2·6 miles. These figures show an improvement over those of 1891, when there was one town for every 200 miles and one village for 2·7 miles.

Arealty of towns and villages.

Sub. B—3,5

110. The village containing the largest population is Gojáriá, with a population of 4,943 souls in the Vijapur Taluka of the Kadi Division; while there are 127 villages containing a population of 50 souls or less. All the inhabited towns and villages have been divided into 9 groups, as is seen from Imperial Table III; the lowest being that of villages which have a population of less than 500 souls; and the highest that which contains a population of more than 100,000. But, as most of our towns are comprised in the groups containing from 2,000 to 100,000 persons, they collectively may be considered as the highest group in order to facilitate comparison with the Census of 1891.

Size of villa

111. From the total number of villages, 2,055, that is, 66·6 per cent. as against 55·8 per cent. of 1891, contain a population of less than 500 souls; and 601, that is, 19·5 per cent. as against 25 per cent. of 1891, contain a population of between 500 and 1,000 souls. Thus we see that 86 per cent. of the villages of this State contain less than 1,000 souls; thereby showing an increase of 6 per cent. over 1891; and leaving 14 per cent. of the villages to be included within the remaining groups of Imperial Table III. Of these, 9·2 per cent. as against 12 per cent. of 1891, are under 2,000, and the rest, that is, 4·8 per cent, as against 7 of 1891, are over 2,000. These figures show that there has been a very large increase in the lowest groups, at the sacrifice of the higher ones; or, in other words, the villages that had been thickly populated in 1891, have been comparatively, thinned in population in the last decade; or, that the general decrease in the population of the State has been brought about by a general decrease in the population of villages of all classes. Looking to the figures for Divisions in the same table, we find that in Amreli there are in the lowest group 63·9 villages, and 3·3 in the highest, as opposed to 61·57 and 2·7 of 1891; in Kadi there are 56·6 and 6·3 villages in the lowest and the highest groups, respectively, as against 41·5 and 13·1 of 1891; in Navsari there are 79·6 and 1·9 as against 78·9 and 1·2 of 1891, respectively; and in Baroda there are 67·8 and 4·2 as against 49·3 and 8·6 of 1891, respectively. This again shows that in the case of the highest group, the Divisions of Amreli and Navsari denote an improvement over 1891, while the other Divisions point the other way. Again, as regards the lowest group, although all the four Divisions show an increase over 1891, still the rate of increase is not the same. Here, too, while Navsari and Amreli show an increase of

Comparativ statement o villages.

Sub. B—10-17.

about 2 per cent. only, Kadi and Baroda show an increase of 16 and 18 per cent., respectively. The conclusion is that thickly populated villages of 1891 in these two latter Divisions have become thinner than those of the former Divisions and that some of the thickly-populated villages of Amreli and Navsari have become thicker.

4. URBAN AND RURAL POPULATIONS.

Percentages of
urban and
rural popula-
tions.

tab. II.—10-11.

tab. II.—12-19.

112. It will be seen that the population rural is just three times the urban population in the State. Excluding the City, the rural population is 4 times the urban. This ratio, as in many other cases, is just the same as in the Kadi Division. In Amreli the ratio is three times, in Navsari 6 times, and in Baroda (excluding the City) $4\frac{1}{2}$ times. Taking the urban population by itself, there is 40 per cent. of the total urban population of Amreli, in towns of between 10 and 20 thousand, 32 in those over 5,000, and 28 in those under 5,000, there being none in the first class, of over 20,000. In the Kadi Division, 18 per cent. of the population is in the 1st class, 34 in the 2nd, 39 in the 3rd, and 9 in the 4th class. In the Navsari Division, 48 in the 1st, 27 in the 3rd, and 26 in the 4th class. In the Baroda Division, excluding the City, 39 per cent. of the urban population is in the 2nd class, 34 in the 3rd, and 27 in the 4th class. Taking the Natural Division 14 per cent. of the urban population is in towns of the first magnitude, 32 per cent. in the 2nd class, 35 per cent. in the 3rd class, and 19 per cent. in the 4th. As has been already said, there being no villages at all in the 1st class of over 5,000 inhabitants, the percentage can be counted only for the remaining classes—2,000 to 5,000—500 to 2,000—and below 500. In the Amreli Division, 8 per cent. of the villages are in the 2nd class, 60 in the 3rd, and 32 in the 4th; in the Kadi Division, 21 per cent. are in the 2nd, 57 in the 3rd, and 22 in the 4th class. In the Navsari Division, 9 per cent. are in the 2nd, 46 in the 3rd and 45 in the 4th class. In the Baroda Division, which almost coincides with the Natural Division, there are 18 per cent. of total villages in the 2nd class, 53 in the 3rd, and 29 in the 4th class.

Comparison
with 1891.

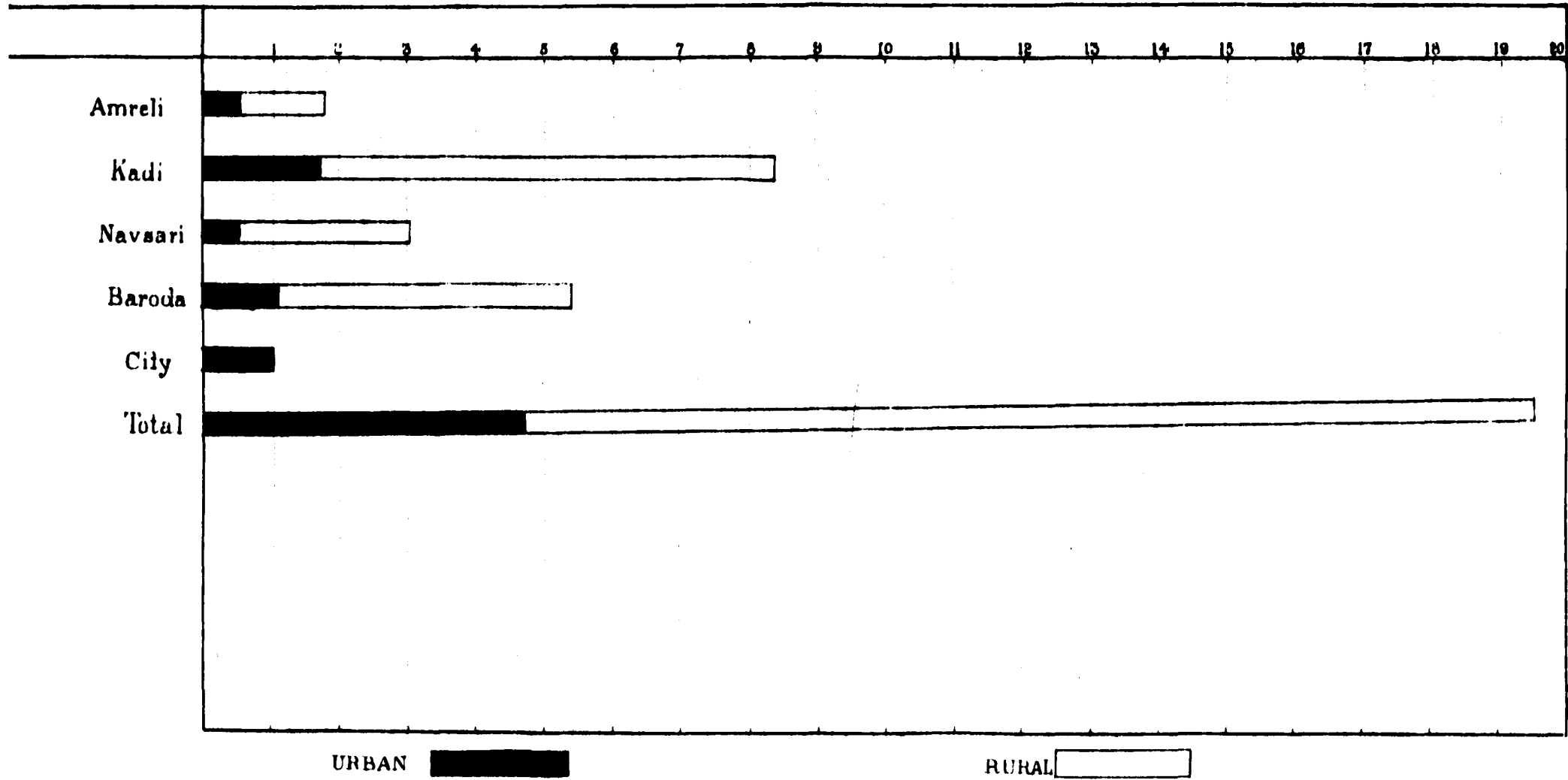
113. Comparing the urban population of the present Census with that of the previous one, we find that the percentage of urban to total population has risen from 20 to 24 in the State. It has risen also from 23 to 26 in Amreli; from 17 to 21 in Kadi; from 13 to 15 in Navsari. For Baroda the percentage was 26, including the City, in 1891; and it is 19 excluding it, in the present Census. Knowing the comparison of towns, we can infer the comparison of villages, as the percentages for towns and villages are complementary.

Urban popula-
tion.

114. Imperial Table I shows by Divisions the general population as well as its two branches—(1) Urban and (2) Rural. That population is called urban which resides in cities and towns and in the villages recognised for Census purposes as towns; and the rest is known as rural. In the present Census the total urban population is 468,850 for 505,642, in 1891. For purposes of comparison, the population as recorded in 1891 of the six villages which are at present newly recognised as towns, has been added to the town population of 1891, as shown in Imperial Table IV. Thus the decrease in town population is 36,792 and the net decrease between 1872 and 1901 is 477. The present decrease comes to about 7.1 per cent., and this is almost the same as the rate

Diagram 2 Chapter 1

DIAGRAM Showing the total URBAN and RURAL Population of the Baroda State in the different Divisions.



of increase in 1891; but it is much less than the general decrease of population, which is 19·5 per cent. This result is due partly to a greater mortality in the villages than in the towns, as was the case during the famine year, when the poorer people of the villages succumbed more easily to the severity of the distress than the inhabitants of the towns, who could find some means to support themselves and their families. Part, also, of this result must be due to the general tendency, of the village population, moving to the towns, aggravated strongly by the influx into the towns, both to avoid the much stronger strain in the villages and to seek out work. The present town population when compared with the general population comes to about 24 per cent. of the latter, instead of the 20 per cent. of 1891. The ratio of rural to urban population now is 3·17, as opposed to 3·99 in 1891; that is, in these days there is one individual living in a town, for three, instead of four, individuals living in villages in 1891. Even with this increased survival of town-life, the average population per town has fallen below that in 1891, because it comes to 9,975 persons now for 10,758 then, thus showing a decrease of 783 souls. Even if we exclude the City with the Cantonment, we get a decrease of 537. The town population has, no doubt, suffered along with the general population, but it has done so to a much less extent than the rural population, as will also be seen further on.

Average population per town.
Sub. II.—2.

115. The rural population enumerated now is 1,483,842; adding to this the population of those villages that have been promoted to towns in this Census, the total rural population comes to 1,505,662 as against 1,931,881; thereby showing a decrease of 426,219 souls over 1891, that is, of 22·6 per cent. Deducting the population of these villages, namely, 22,127, from the rural population last time, we get 1,909,754; therefore, the decrease is 425,912 or 22·3 per cent. This percentage will not agree with the percentage of average population per village, after deducting the six villages. It then will come to 23·2, because the number of villages last time was 2,997, as against 3,035 this time. This decrease, larger than the general decrease, indicates that the rural population has lost more heavily than the town population. This conclusion is further borne out by the fact that the average population per village this time is 489 souls in lieu of 632 in 1891, thus bringing the percentage of decrease to 22·6 as against 17 in the case of towns. Even with this big fall, our villages have kept above the average population of villages for all India, which in 1891 was 370, including the Native States, and 380 for the British territories only. The diagram No. II opposite gives at one view a graphic representation of the urban and rural populations of each Division, the City and the State; the figures stand for lakhs of people.

Rural population.

Sub. II.—6.

Diagram.

116. The average village population for the Divisions shows also a decrease; but in a varying degree, directly proportionate to the general decrease in population in each Division. The average decrease of population per village in Amreli is 50, that is, 10 per cent.; that in Kadi is 225, that is 26 per cent.; that in Baroda is 235, that is, 32 per cent.; and that in Navsari 6, that is, about 1·78 per cent. This shows that the rural population has suffered most in the Baroda Division, and least in the Navsari Division. On the other hand, the average town population shows an increase of 10·25 per cent. in Amreli, and of 7 per cent. in

Fluctuations the rural and urban population in the different Divisions.
Sub. II.—89.

Sub. II.—4-5.

Navsari; but a decrease of 11 per cent. in Kadi and of 8 per cent. in Baroda. Thus in the Amreli Division, the villages lost on an average 9 per cent., while the towns gained 12 per cent. Kadi suffered in both by 27 and 15 per cent. respectively; Baroda followed suit with 33 and 3 per cent. and Navsari lost 3 per cent. in the rural population and gained 7 per cent. in the urban. The heaviest loss has thus fallen on our largest and most important Divisions of Kadi and Baroda, where the famine had laid a heavy hand; Navsari came off much better in comparison, as the *Rásti* Mahals had narrowly escaped famine there. The great care bestowed on the Amreli Division resulted in a loss of only 9 per cent. in villages, compensated by an actual gain of 12 per cent. in towns, a very remarkable increase in the hard times.

**Ráni and Rásti
Mahals of
Navsari.**

117. To mark the contrast between the *Rásti* and *Ráni* (fertile and forest) Mahals of Navsari prominently, I give Table M. The urban population in the three *Rásti* Mahals, out of 4, and in the 2 *Ráni* Mahals, out of 4, is confined, in each case, to the Taluka Town only. It will be observed that the Towns of Navsari and Songhad have increased greatly, by 31 and 29 per cent. respectively; there is an increase of 18 per cent. in Vyara also. Gandevi and Kamrej have decreased in their Town populations; the former by so much as 23 per cent. This was due to the continued prevalence of plague in Gandevi for a long time, over 3 years. But in the rural population there is an increase in all the *Rásti* Mahals, of 19 per cent. in Palsana, and over 6 per cent. in the three other Mahals. In the *Ráni* Mahals, the rural population has decreased in all the Mahals, except in Songhad. This was due to the stress of famine in the forest-tracts. In the two Talukas which border between *Ráni* and *Rásti*, Mahuva and Velachha, there was a loss of 3 per cent. in the former and a gain of 6 per cent. in the latter.

5. PROPORTION OF THE SEXES.

**Fluctuation in
the Sexes by
Divisions.**
Sub. L.—2-5.

118. In the matter of the proportion of the sexes, it will be seen that there are at present 94 females as against 93 in 1891 per 100 males; and 107 males as against 108 per 100 females, thus indicating a decrease among males and an increase among females. Looking to the Divisions for this set of figures, we find that in Amreli there are now 94 females to 100 males, and 106 males to 100 females, as opposed to 92 and 108 in 1891, respectively; in Kadi, there are 95 females and 105 males per 100 of the other sex, as opposed to the same numbers respectively in 1891; in Navsari, there are 99 females and 101 males per 100 of the other sex, as opposed to the same figures, respectively, in 1891; in the Baroda Division, exclusive of the City and Cantonment, there are 89 Females and 112 males per 100 of the other sex, as opposed to 88 and 113 in 1891; while in the City, there are 86 females and 116 males per 100 of the other sex, as against the same figures in 1891, respectively. The figures are weighted by dropping the decimals. This statement of figures indicates that the relation of the sexes has remained the same in the City and Kadi and Navsari Divisions, while it has undergone a change in favour of females in the Amreli and Baroda Divisions. The number of females to 100 males among the urban population of this State is 93 for 94 in 1891, thus showing a decrease; and, consequently, the number of males to 100 females being 107 now to 106 in 1891, shows an increase; that is, we have now a larger number of males living in towns than females, as compared.

Sub. L.—6-8.

with the Census of 1891. These figures, when taken into consideration for the Divisions, show an increase of females enjoying a town life in Amreli; for it has 91.6 females to 100 males as against 91 of 1891. In Kadi, there are 101 females and 99 males to 102 and 98 of the other sex in 1891, respectively; thus showing a decrease in females and an increase in males. In Navsari and Baroda also the females have decreased; there being now 101 females to 104 and 88 to 90 in 1891, respectively, in each; and the males have increased since they are 99 to 96 and 114 to 111 in 1891, in each, respectively. Thus we see that there is, generally speaking, an increase of males in towns, excepting Amreli, where the ratio is almost stationary. The relation between the sexes as regards the rural portion to the total population is for the whole State 93 females and 107 males per 100 of the other sex to 92 and 108, respectively, in 1891. This shows a greater preponderance of females during the decade. In the Amreli Division, there are 95 females to 92 in 1891 per 100 males, and 105 males to 108 in 1891 per 100 females; in the Kadi Division, there are 94 females to 93 in 1891 per 100 males, and 106 males to 107 in 1891; in the Navsari Division, there are 99 females to 98 in 1891 per 100 males, and 101 males for 102 in 1891 per 100 females; and in the Baroda Division there is an excess of 1 female and a corresponding decrease of 1 male in percentage over 1891. Summarising the result, we find that all the Divisions show a decrease of males, and an increase of females in rural areas over 1891.

119. Looking to the same table in another light, we find that in Amreli there are 109 males in towns and 105 in villages per 100 females as against 91 and 95 females per 100 males, respectively. In the Kadi Division, the figures for towns and villages, respectively, are 99 and 106 males to 100 females as against 101 and 94 females per 100 males; in the Navsari Division there are 99 and 101 males per 100 females as against 101 and 99 females per 100 of the other sex in towns and villages, respectively, and in the Baroda Division, there are 114 and 112 males to 100 females as against 88 and 89 females to 100 males in towns and villages, respectively. It thus shows that Amreli and Baroda show an excess of males over females, both in urban and rural areas; while Kadi and Navsari show an excess of females over males in urban, and an excess of males over females in rural areas.

6. AREALITY OF TOWNS AND VILLAGES.

120. In the preceding paragraphs we have compared the urban and rural populations. Another way of showing the extent of towns is to mark the areality of towns; that is, supposing that all the towns were equi-distant from each other, in each Division, what would be the area in square miles of a town-circle; or in other words, supposing each of these equi-distant towns to be the centre of a circle, the whole area of the Division would be divided into as many equal circles as there are towns; and we require to know the area covered by each of these circles. Really circles would not cover a complete area, that could be done by regular hexagons, or equilateral triangles on common bases. On the latter supposition the areality is calculated. For the whole State, the town areality is found to be 172, that is, on the assumption that all the towns of the State were located at equal distances from each other, each town would

Sub. B.—3.

command an area of 172 square miles. This is to be considered along with the heavy population of the City. If we exclude the City the areality will come to only 175.8. It will be seen that in Navsari the areality is nearly double, namely, 325, and in Amerli it is 207, because there are so few towns in these Divisions. Kadi and Baroda have 167 and 111, respectively. The present areality of a town-circle in the whole of the Bombay Presidency, excluding the Native States, comes to about 618 square miles; i.e., nearly $3\frac{3}{4}$ times as high as that of the Baroda State; while the areality of a town-circle in the neighbouring British *Zillas* of Gujarat is highest for the Panch Mahals 401, and the least for Kaira 145; that of Ahmedabad is 318, of Broach 292 and that of Surat is 206 square miles.

Radius of
town-circle in
miles.

Sub. B.—4.

121. If we can take the radius, in miles, of a circle like that mentioned in the previous paragraph, the lengths of these radii for the four Divisions and for the State will come to 5.94 or nearly 6 for Baroda, nearly $7\frac{1}{2}$ for Kadi, 10 for Navsari and 8 for Amreli. For the whole State, the average is nearly $7\frac{1}{2}$ miles; meaning to say, that if the entire territory were divided into 47 equal circles in contact (there being 47 towns) and if at the centre of each of these a town were located, the radius of each such circle would be about $7\frac{1}{2}$ miles in length.

Proximity of
towns in miles.

Sub. B.—5.

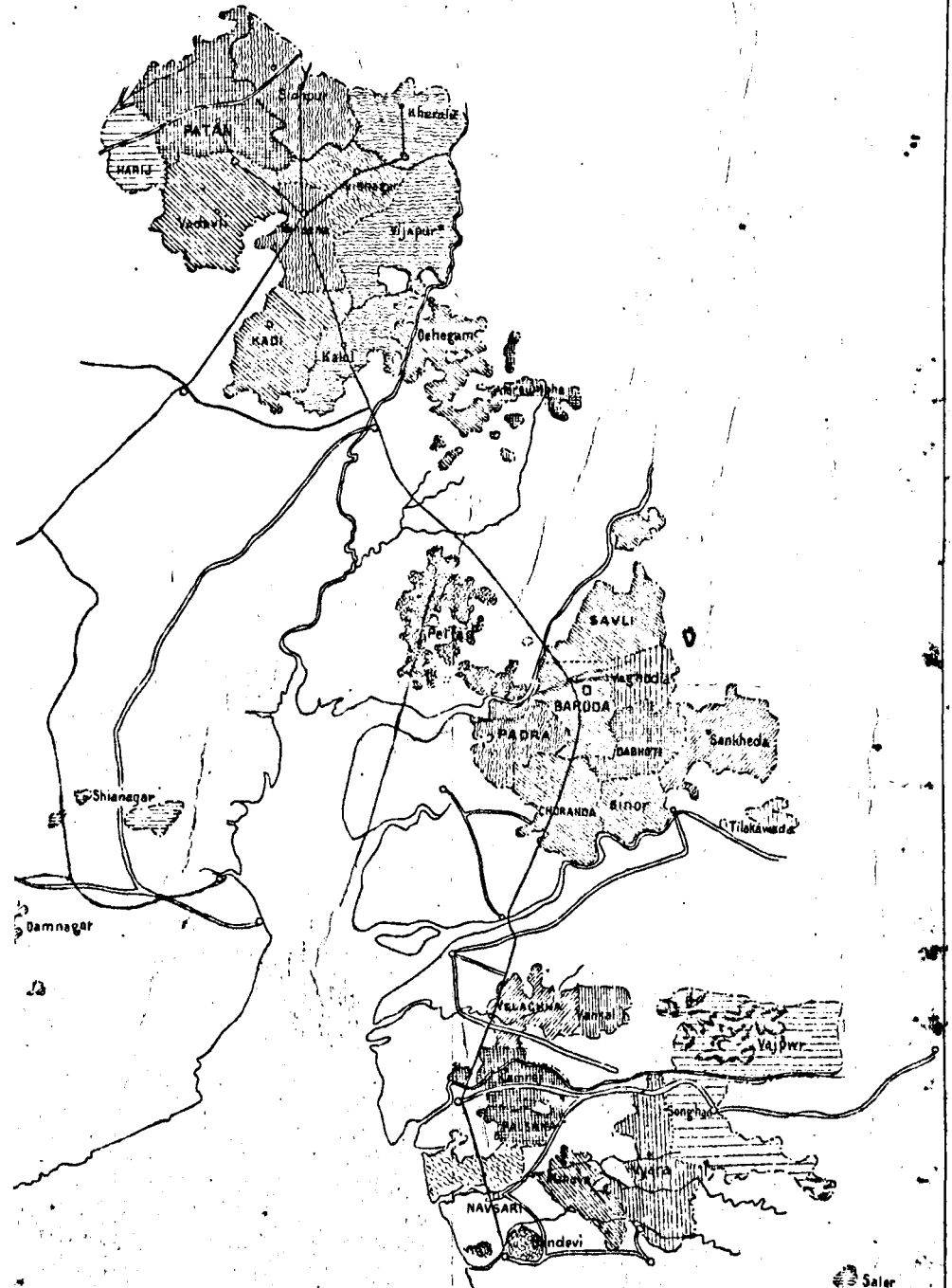
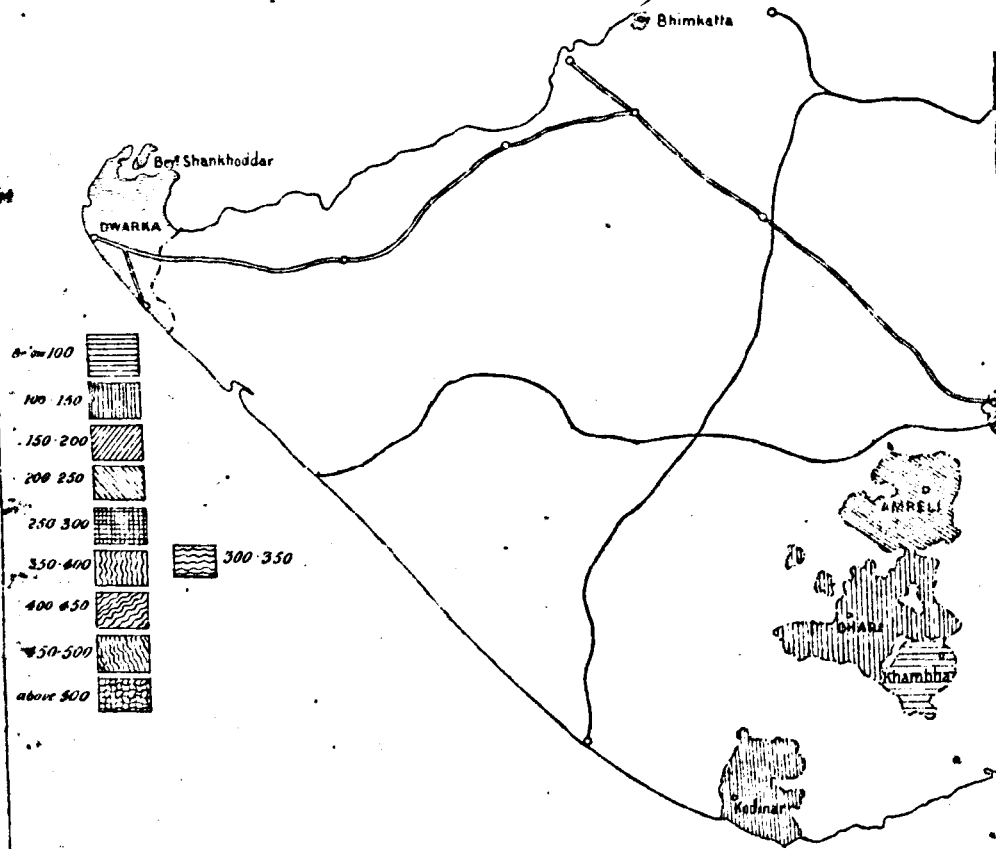
122. Roughly speaking, the proximity of one town to another on the assumption of equal distribution, would be double of the radius mentioned above. But as contiguous equal circles cannot fill up the entire area, the calculations for these are based according to the suggestion in Note U in 1891; and more accurate figures are obtained. There we find that taking the average for the whole State, one town is distant 14 miles from another. If the Baroda and Navsari Divisions were taken separately, each in respect of its own number of towns, a man in the former would have to walk 11 miles in reaching from one town to another, and 19 miles in the latter. For Kadi the distance is nearly the same as the average for the whole State, and for Amreli it is 11 miles. In the *Zillas* of British Gujarat the proximity of towns is 21 in Panch Mahals, 19 in Ahmedabad, 18 in Broach, 15 in Surat and 12 in Kaira.

Areality of
village circle
and proximity
of villages.

Sub. B.—5, 9.

123. Figures for villages are calculated on the same consideration as for towns. The areas of these circles in the different Divisions are 4.12 square miles for Amreli, 2.8 for Kadi, 2.5 for Navsari and 2 square miles for the Baroda Division. The Navsari Division though badly off for towns comes up to the average for villages; but Amreli is far behind. The average areality for the State is 2.6. The proximity of villages in miles is 2.1 for Amreli, 1.8 for Kadi, 1.7 for Navsari and 1.5 for the Baroda Division. The average for the State is 1.7.

MAP
 showing the Density of Mahals
 of the
 Divisions of the BARODA STATE.



Subsidiary Table I.

Density of the Population.

Natural Divisions, Districts and Cities.	Mean Density per square mile.				Variation increase (+) or decrease (-).			Net variation 1872-1901 increase (+) or decrease (-)	Average population per Sub-Divisional Mahal.
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.		
1	2	3	4	5	6	7	8	9	10
Natural Division, Baroda	228·54	284·17	256·54	232·54	— 55·63	+ 27·63	+ 24	— 4	46,492
Baroda Division (Ex. City)	287·69	373·03	348·76	336·08	— 85·37	+ 24· 8	+ 12·68	— 48·39	71,563
Kadi Division	276·86	364·42	327·85	282·03	— 87·56	+ 36·57	+ 45·82	— 5·17	83,474
Navsari Division	153·91	163·64	147· 8	123·59	— 9·73	+ 16·34	+ 23·71	+ 30·32	87,755
Amreli Division	139· 8	144·72	116·16	127·37	— 5·42	+ 28·56	— 11·21	+ 11·93	84,687
City	11,532· 2	12,935· 5	11,834· 6	12,919· 8	— 1,403· 8	+ 1,100· 9	+ 1,084· 7	— 1,887· 1	.....
Mean	241· 1	298·23	269·43	246·64	— 57·13	+ 28· 8	+ 22·79	— 5·54	46,492

Subsidiary Table II.

Distribution of Population between Towns and Villages.

Natural Divisions and Districts.	Average Population.								Percentage of Population Living in		Percentage of Urban Population in Towns of				Percentage of Rural Population in Villages of			
	Per Town.				Per 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.
	1901.	1891.	Variation.	Percentage in Variation.	1901.	1891.	Variation.	Percentage in Variation.										
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Natural Division, Baroda	8,112	8,649	-537	-6.20	489	637	-148	-23.23	19.74	80.26	14.48	31.97	34.94	18.61	...	17.21	54.33	28.46
Amreli Division ...	7,454	6,761	+693	+10.25	435	485	-50	-10.31	25.79	74.21	...	40.24	31.75	28.01	...	8.06	60.42	31.52
Kadi Division ...	9,653	10,902	-1,249	-11.45	622	847	-225	-26.56	20.82	79.18	18.07	33.84	38.67	9.42	...	21.57	56.89	21.64
Navsari Division...	7,521	7,010	+511	+7.27	331	337	-6	-1.78	14.95	85.05	47.53	...	26.69	25.78	...	9.18	46.03	44.79
Baroda Division (excluding the City) ...	6,763	7,356	-593	-8.06	485	720	-235	-32.64	18.78	81.22	...	39.32	33.56	27.12	...	18.22	53.46	28.82
City ...	103,790	116,420	-12,630	-10.84	...	...	...	...	100	...	100	...	...	...	...	...	...	...
Total ...	9,975	10,758	-783	-7.27	489	637	-148	-23.23	24.01	75.99	32.73	24.89	27.20	15.18	...	17.21	54.33	28.46

Subsidiary Table III.

House—Room.

Serial Number.	Natural Divisions, Districts and Cities.	Average number of persons per house.			Average total number of houses per square mile.			Average number of occupied houses per square mile.		
		1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11
1	Amreli Division	4.41	4.68	4.73	52.24	58.18	29.99	31.59	32.39	19.95
2	Kadi "	3.82	4.40	4.50	120.68	122.72	102.02	72.40	79.42	69.41
3	Navsari "	5.01	5.25	5.27	40.74	38.98	33.26	30.66	30.73	28.22
4	Baroda "	3.82	4.31	4.30	105.19	107.98	96.97	75.21	82.92	76.27
5	City ...	3.32	3.63	3.64	5,268.8	4,821.5	6,542.	3,472.22	3,559.66	4,866.50
6	Mean	3.98	4.48	4.56	83.02	94.96	76.68	60.49	65.52	55.97

Subsidiary Table A.

Comparative Statement showing Area, Towns, and Villages.

Division.	Area.				Ratio to total population.	Towns.		Villages.								
	1901.	1891.	Variation Increase(+) or decrease(-).	Ratio to Total Area.		1901.	1891.	Total.			Inhabited.			Desolate.		
								1901.	1891.	Variation.	1901.	1891.	Variation.	1901.	1891.	Variation.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amreli	1,245	1,189	56	15·87	8·89	6	6	310	337	-27	296	288	+8	14	49	-35
Kadi	3,015	3,146	-131	37·23	42·75	18	16	1,187	1,189	-2	1,063	1,067	-4	124	122	+2
Navsari	1,952	1,981	-29	24·10	15·38	6	5	979	1,061	-82	772	825	-53	207	236	-29
Baroda (excluding City)...	1,878	1,901	-23	23·19	27·67	15	12	924	842	+82	904	823	+81	20	19	+1
City and Cantonment ...	9	9	...	0·11	5·31	2	2	...	...	...	...	...	...	...	...	...
Total ...	8,099	8,226	-127	100·00	100·00	47	41	3,400	3,429	-29	3,035	3,003	+32	365	426	-61

Subsidiary Table B.

Comparative Statement showing Areality, Proximity, and Village Density.

Division.	Areality.						Proximity.		Village Density.							
	Of subdivi- sional Mahal.	Of town circle in miles.	Radius of town circle in miles.	Of village circle in miles.	Of occupied houses in acres.	Of persons in acres.	Of towns in miles.	Of villages in miles.	Relative proportion per cent. of villages containing a population of							
									1-499.		500-999.		1,000-1,999.		2,000 and over.	
									1901	1891	1901	1891	1901	1891	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amreli	249.0	207.5	8.13	4.12	20.26	4.59	11.144	2.181	65.90	61.57	22.51	24.15	8.28	11.59	3.31	2.72
Kadi	301.5	167.5	7.30	2.81	8.83	2.31	13.914	1.803	56.62	41.55	24.05	28.99	12.95	18.19	6.38	11.27
Navsari... ..	244.0	325.3	10.17	2.51	20.87	4.15	19.392	1.724	79.69	78.92	14.53	15.30	3.85	4.46	1.93	1.36
Baroda (excluding City).	209.6	125.2	5.94	2.08	8.51	2.22	11.321	1.536	67.90	49.46	17.41	28.02	9.68	14.01	5.01	8.50
City ... ..	...	9		...	0.18	0.05	...	...	...	...	...	...	...	...	100	100
Total	253.0	172.3	7.42	2.62	10.58	2.65	14.105	1.747	66.68	55.81	19.50	24.51	9.22	12.65	4.60	7.03

Subsidiary Table C.

Cultivated and arable waste land.

Division.	Cultivated.					Arable waste land.				
	Bighas. 1900.	Bighas. 1891.	Bighas. 1881.	Variation 1891—1900.	Variation 1881—1891.	Bighas. 1900.	Bighas. 1891.	Bighas. 1881.	Variation 1891—1900.	Variation 1881—1891.
1	2	3	4	5	6	7	8	9	10	11
Amroli	870,135	820,653	756,668	+49,482	+63,985	165,382	229,693	236,627	-64,311	-6,934
Kadi... ..	2,439,584	2,425,296	2,188,847	+14,288	+236,449	461,217	454,229	509,276	+6,988	-55,047
Navsari	946,157	857,189	4,77,871	+88,968	+379,318	183,368	190,200	60,237	-6,832	+129,963
Baroda	1,559,219	1,391,055	1,124,503	+168,164	+266,552	136,300	255,012	255,032	-118,712	-20
Total	5,815,095	5,494,193	4,547,889	+320,902	+946,304	946,267	1,129,134	1,061,172	-182,867	+67,962

SUBSIDIARY TABLE D.

**MAHALWAR. AREA, DENSITY AND VARIATION OF
HOUSES AND POPULATION.**

Subsidiary

Mahalwar Area, Density and

Serial Number.	Name of Taluka or Mahal.	Area in square miles.	Population.			Total number of population in 1891	Variation.		Density per square mile.
			Total.	Males.	Females.		Number.	Per cent.	
1	2	3	4	5	6	7	8	9	10
<i>I.—Amreli Division.</i>									
1	Amreli	228	55,183	28,337	26,846	51,598	+3,585	+6.94	242.03
2	Bhimkattá (Peta) ...	4	866	427	439	1,087	—221	—20.33	216.50
3	Dámnnagar	107	19,464	10,059	9,405	18,721	+743	+3.96	181.90
4	Shidnagar (Peta) ...	52	4,029	2,060	1,969	5,306	—1,277	—24.06	77.98
5	Dhári	263	27,653	14,214	13,439	29,551	—1,898	—6.42	105.1
6	Khámabhá (Peta) ...	115	6,456	3,358	3,098	8,236	—1,780	—21.20	56.1
7	Kodinár	204	32,481	16,547	15,934	38,784	—6,303	—16.25	111.22
8	Okhámandal	268	22,689	12,048	10,641	22,280	+409	+1.83	84.7
9	Boyt Shankhodhár (Peta).	4	4,615	2,379	2,236	4,625	—10	—0.21	1,153
	Total ...	1,245	173,436	89,429	84,007	180,188	—6,752	—3.74	147.33
<i>II.—Kadi Division.</i>									
1	Pátan	409	104,136	53,887	50,249	136,083	—31,947	—23.47	254.61
2	Hárij (Peta)	154	12,505	6,586	5,919	29,134	—16,629	—57.07	81.20
3	Sidhpur	254	90,161	46,036	44,125	107,470	—17,309	—16.10	354.96
4	Vadávali	332	67,302	34,983	32,319	101,450	—34,148	—33.65	202.72
5	Mehsána	195	75,254	38,996	36,258	83,810	—8,556	—10.21	385.90
6	Visnagar	172	70,989	35,901	35,088	92,495	—21,496	—23.24	470.86
7	Kherálu	246	76,463	38,450	38,013	98,682	—22,219	—22.51	310.82
8	Vijapur	346	117,286	59,041	58,245	156,113	—38,827	—24.87	338.97
9	Kadi	331	71,784	36,850	34,934	96,782	—24,998	—25.82	216.87
10	Kalol	267	80,532	40,862	39,670	97,089	—16,557	—17.05	301.68
11	Dehgám	239	49,461	25,278	24,183	69,253	—19,792	—28.57	206.95
12	Atarsumbá (Peta) ...	70	18,871	9,853	9,018	30,391	—11,520	—37.90	269.58
	Total ...	3,015	837,744	426,723	408,021	1,098,742	—263,998	—24.02	276.86

Table D.

Variation of houses and population.

Number of occupied houses in.		Variation in occupied houses.		Ratio of unoccupied to occupied houses.	Number of occupied houses per square mile.	Average population per occupied house.			Average population per village.		
1901.	1891.	Number.	Per cent.			Total.	Males.	Females.	Total.	Males.	Females.
11	12	13	14	15	16	17	18	19	20	21	22
12,156	10,964	+1,192	+10·87	0·39	53·31	4·54	2·33	2·21	641	329	312
211	191	+20	+1·04	0·85	52·75	4·10	2·02	2·08	866	427	439
4,274	3,884	+390	+10·04	0·67	39·94	4·55	2·35	2·20	632	325	307
1,000	1,160	-160	-1·37	0·44	19·23	4·03	2·06	1·97	403	206	197
6,404	6,383	+21	+0·32	1·12	20·93	4·32	2·22	2·10	374	192	182
1,508	1,657	-149	-8·99	1·00	13·11	4·28	2·23	2·05	230	120	110
7,804	8,572	-768	-8·95	0·56	38·25	4·16	2·12	2·04	374	191	183
4,970	4,714	+256	+5·43	0·68	21·94	4·56	2·42	2·14	352	185	167
998	984	+14	+1·42	.....	249·5	4·62	2·38	2·24	...	...	...
39,325	38,509	+816	+2·12	0·62	31·59	4·41	2·27	2·14	434	223	211
27,299	30,600	-3,301	-10·78	0·73	66·74	3·81	1·97	1·84	744	385	359
3,214	5,823	-2,609	-44·80	0·82	20·87	3·80	2·05	1·84	291	153	138
22,004	22,845	-841	-3·24	0·59	86·63	4·10	2·09	2·01	1,156	590	566
17,934	22,374	-4,440	-1·58	0·89	54·02	3·75	1·95	1·80	595	309	286
19,066	18,097	+969	+5·29	0·71	97·77	3·94	2·04	1·90	907	470	437
18,920	21,307	-2,387	-11·20	0·64	110·00	3·75	1·90	1·85	1,314	665	649
20,890	22,937	-2,047	-8·92	0·55	84·92	3·66	1·84	1·82	869	437	432
29,442	36,151	-6,709	-18·55	0·53	85·09	3·98	2·00	1·98	1,096	552	544
19,715	22,680	-2,965	-13·07	0·81	59·56	3·64	1·87	1·77	497	257	240
21,027	22,803	-1,776	-7·78	0·66	78·75	3·83	1·94	1·89	915	476	439
13,697	16,948	-3,251	-19·18	0·63	57·31	3·61	1·84	1·77	520	266	254
5,092	7,227	-2,135	-29·54	0·56	72·74	3·70	1·93	1·77	337	176	161
218,300	249,792	-31,492	-12·61	0·66	72·40	3·82	1·95	1·87	621	320	301

Subsidiary

Mahalwar Area, Density and

Serial Number.	Name of Taluka or Mahal.	Area in square miles.	Population.			Total number of population in 1891.	Variation.		Density per square mile.
			Total.	Males.	Females.		Number.	Per cent.	
1	2	3	4	5	6	7	8	9	10
<i>III.—Navsari Division.</i>									
1	Navsari	125	59,875	28,876	30,999	53,523	+6,352	+11·86	479
2	Gandevi	46	30,920	15,407	15,513	32,813	-1,893	-5·76	650·43
3	Mahuva	143	33,720	17,263	15,457	35,463	-1,763	-4·96	235·80
4	Vyára,	360	44,237	22,332	21,905	53,370	-9,133	-17·11	122·88
5	Songadh	344	28,217	14,497	13,720	29,682	-1,465	-4·93	82·03
6	Vájpur (<i>Peta</i>)	460	6,218	3,296	2,922	8,498	-2,280	-26·82	13·52
7	Veláohhá	149	22,567	11,306	11,261	25,385	-2,818	-11·10	151·45
8	Vánkal (<i>Peta</i>)	78	7,922	4,063	3,859	10,666	-2,744	-25·72	101·72
9	Kámrej	156	41,479	20,828	20,651	44,761	-3,282	-7·33	265·88
10	Palsána	91	25,286	12,921	12,365	25,262	+21	+0·09	277·87
	Total ...	1,952	300,441	150,789	149,652	319,443	-19,002	-5·04	153·91
<i>IV.—Baroda Division.</i>									
1	Baroda	260	60,428	31,410	29,018	96,511	-36,083	-37·38	232·41
2	Sávli	188	38,340	20,051	18,289	44,914	-6,574	-14·63	203·94
3	Petlád	181	134,558	73,336	61,222	157,786	-23,228	-14·08	743·30
4	Sisva (<i>Peta</i>)	83	43,461	23,578	19,683	53,922	-10,461	-19·40	523·62
5	Pádrá,	196	73,395	38,194	35,201	92,328	-18,933	-20·50	371·46
6	Chorandá	284	48,758	24,944	23,814	62,693	-13,935	-22·22	208·36
7	Vaghodiá	143	29,804	11,085	9,719	27,320	-6,516	-23·85	145·43
8	Dabhoi	190	49,077	25,534	23,543	59,706	-10,629	-17·80	258·30
9	Sinor	139	29,979	15,780	14,229	39,073	-9,094	-23·27	215·67
10	Sankháli	280	36,665	19,361	17,304	57,045	-20,380	-35·72	159·41
11	Tilakwadá	34	4,816	2,421	2,375	9,305	-4,489	-48·24	141·41
	Total ...	1,878	540,281	285,684	254,597	700,603	-160,322	-22·88	287·68

Table D—contd.

Variation of houses and population.

Number of occupied houses in		Variation in occupied houses.		Ratio of unoccupied to occupied houses.	Number of occupied houses per square mile.	Average population per occupied house.			Average population per village.		
1901.	1891.	Number	Per cent.			Total.	Males.	Females.	Total.	Males.	Females.
11	12	13	14	15	16	17	18	19	20	21	22
12,236	11,158	+1,078	+9.66	0.33	97.88	4.90	2.28	2.62	998	481	317
6,614	6,643	-29	-0.43	0.63	143.78	4.67	2.23	2.34	1,104	550	554
6,251	6,385	-134	-1.97	0.19	43.71	5.39	2.76	2.63	489	250	239
8,323	9,323	-1,000	-10.75	0.32	23.11	5.31	2.68	2.63	289	146	143
5,292	5,459	-167	-3.05	0.30	15.38	5.33	2.74	2.59	185	95	90
919	1,317	-398	-30.22	0.14	1.99	6.76	3.58	3.18	68	36	32
4,793	4,915	-122	-2.48	0.29	32.17	4.71	2.36	2.35	389	195	194
1,312	1,634	-322	-19.71	0.34	17.84	6.04	3.09	2.95	233	119	114
9,036	9,232	-196	-2.12	0.28	57.92	4.59	2.30	2.29	553	278	275
5,076	4,810	+266	+5.53	0.27	55.78	4.98	2.54	2.44	486	248	238
59,852	60,876	-1,024	-1.69	0.32	30.66	5.01	2.51	2.50	330	166	164
16,022	21,987	-5,965	-29.13	0.39	61.62	3.77	1.96	1.81	549	285	264
10,502	10,020	+482	+4.61	0.36	55.86	3.65	1.91	1.74	511	267	244
36,459	37,644	-1,185	-3.17	0.40	201.43	3.69	2.01	1.68	1,978	1,078	900
11,585	12,384	-799	-6.45	0.40	139.58	3.75	2.03	1.72	1,449	786	663
20,210	21,563	-1,353	-6.27	0.42	103.11	3.63	1.89	1.74	895	466	429
12,439	13,653	-1,214	-8.81	0.43	53.16	3.92	2.00	1.92	492	252	240
4,980	5,837	-857	-14.66	0.34	34.82	4.18	2.23	1.95	293	156	137
12,417	12,938	-521	-4.26	0.46	65.35	3.95	2.06	1.89	481	250	231
7,526	8,418	-892	-10.59	0.40	54.15	3.85	2.09	1.76	666	350	316
8,052	11,288	-3,236	-28.66	0.26	35.01	4.55	2.40	2.15	193	102	91
1,039	1,898	-859	-45.25	0.07	30.56	4.63	2.35	2.28	150	76	74
141,231	157,630	-16,399	-10.40	0.39	75.21	3.82	2.02	1.80	485	256	229

Subsidiary Table E.

Density of the Baroda State compared with that of the British Provinces and with the Native States of India.

Serial order according to density.	Province or State.	Density ascertained in 1901.	Density at the last Census.	Serial order according to the density at the last Census.	Loss or gain in density in the decade.
1	2	3	4	5	6
1	Oudh	515.02	550.98	2	-35.96
2	Adon	532.03	522	1	+12.03
3	Bengal	493.01	471	3	+22.01
4	N.-W. P. & Oudh	443.67	436.31	4	+7.36
5	Madras States	436.08	385	6	+41.08
6	N.-W. Provinces	417.98	411	5	+6.98
7	Madras	270.62	252	8	+18.62
8	Baroda	241.1	293	7	-52
9	Punjab	202.85	188	11	+14.85
10	Bombay	198.38	207	9	-8.62
11	Mysore	198.26	177	12	+21.26
12	Ajmere Merwara	175.7	200	10	-24.93
13	N.-W. P. States	156.52	155	14	+1.52
14	Berar	155.51	163	13	-7.49
15	Bombay Presidency	148.5	150.81	15	-2.76
16	Hyderabad	135.12	139	16	-3.88
17	Assam	124.93	112	20	+12.93
18	Punjab States	113.89	111	21	+4.89
19	Central Provinces	113.81	123	19	-11.19
20	Coorg	113.99	109	22	+4.99
21	Central India	109.27	133	17	-23.73
22	Bengal States	104.25	92	24	+12.25
23	Bombay States	93.81	126	18	-26.19
24	Rajputana	75.54	92	23	-16.46
25	Sindh	67.42	60	26	+7.42
26	Central Provinces States	67.58	73	25	-5.62
27	Lower Burma	46.12	35	27	+11.12
28	Burma Total	53.78	45.32	28	+8.46
29	Upper Burma	46.12	35	29	+11.12
30	Kashmere	35.92	31	30	+4.92

Subsidiary Table F.

*Density of the Baroda State compared with some of the European
and other Countries.*

Serial Number.	Country.	Density at the last Census.		Density according to the latest Census.		Serial order of the present density.
		Census year.	Density.	Census year.	Density.	
1	2	3	4	5	6	7
1	Belgium	1890	536	1900	593	1
2	England and Wales	1891	498	1901	557	2
3	Netherlands	1889	356	1900	403	3
4	United Kingdom	1891	314	...	338	4
5	Baroda	1891	293	1901	241	8
6	Japan	1893	268	1900	296	5
7	Italy	1880	249	"	289	6
8	German Empire	1885	222	"	269	7
9	Austria	1880	191	"	225	9
10	France	1886	186	"	188	11
11	Switzerland	1888	185	"	207	10
12	Austria-Hungary	1880	...	"	181	12
13	Denmark	1890	143	"	165	13
14	Scotland	1891	135	"	149	14
15	Portugal	1890	141.9	"	140	15
16	Hungary	1890	140	"	140	16
17	Ireland	1891	144	"	137	17
18	Servia... ..	...	...	"	125	18
19	Roumania ... ..	...	...	"	116	19
20	Greece	1889	87	"	97	20
21	Spain ... ..	...	89	"	91	21
22	Bulgaria ... ..	...	...	"	86	22
23	Russia (European) ... ..	...	...	"	50	23
24	Turkey (Europe and Asia) ... ..	...	...	"	33	24
25	Sweden	1880	27	"	29	25
26	United States ... ..	...	...	"	25	26
27	Norway ... ..	...	...	"	17	27
28	Egypt ... ..	...	...	"	12	28
29	Persia ... ..	...	...	"	12	29

Subsidiary Table G.

*Density of the Gujarat Districts and that of the Districts of the Baroda State
as compared with that of the preceding Census.*

Serial order according to Density.	District.	Density as ascertained in 1901.	Density at the last Census.	Loss or gain in density in the decade.
1	2	3	4	5
1	Kaira	448·32	541·69	—93·37
2	Surat	385·19	391·09	—5·9
3	Baroda	341·32	427·7	—86·38
4	Kadi	276·86	364·42	—87·56
5	Ahmedabad	208·2	233·4	—25·2
6	Broach	199·16	233·42	—34·26
7	Panch Mahals	163·03	194·31	—31·28
8	Navsari	153·91	163·64	—9·73
9	Amreli	139·30	144·72	—5·42

Subsidiary Table H.

Densities of the Districts of the Baroda State compared with those of the neighbouring Native States.

Serial No.	States or Agencies and Districts.	1901	1891	Loss or gain in density in the decade.
1	2	3	4	5
1	Baroda State... ..	241.1	293	-51.99
2	Average of Native States	86.29	109	-22.71
1	Baroda	341.32	427.7	-85.75
2	Kadi	276.86	364.42	-87.56
3	Cambay	214.63	256.34	-42.29
4	Navsari	153.91	163.64	-9.73
5	Surat Agency	153.19	172.4	-18.85
6	Rewa Kantha	96.18	147.29	-51.11
7	Amreli	139.30	144.72	-5.42
8	Kathiawar	113.20	133.9	-19.89
9	Cutch	74.98	85.91	-10.93
10	Palanpur	60.15	83.03	-22.88
11	Mahikantha	39.94	62.53	-22.59

Subsidiary Table J.

Internal densities of the Divisions and the State.

Division.	Thick.								Average.								Thin.							
	Area.				Population.				Area.				Population.				Area.				Population.			
	1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.	
	Square miles.	Per cent.	Square miles.	Per cent.	Persons.	Per cent.	Persons.	Per cent.	Square miles.	Per cent.	Square miles.	Per cent.	Persons.	Per cent.	Persons.	Per cent.	Square miles.	Per cent.	Square miles.	Per cent.	Persons.	Per cent.	Persons.	Per cent.
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
Amreli	4	0.33	None.	...	4,615	2.5	None.	...	232	18.63	400	33.6	56,049	32.3	91,469	50.8	1,009	81.04	789	66.4	112,722	65.2	88,719	49.2
Kadi	1,480	49	2,077	66.2	510,685	61.1	833,881	75.9	1,381	45.8	1,069	34	311,554	37.3	264,861	24.1	154	5.2	...	...	12,505	1.6	.....	...
Navsari	171	8.8	242	12.5	90,795	30.3	114,126	35.5	390	20	284	14.5	100,485	33.4	77,716	24.5	1,391	71.2	1,455	73	109,161	36.3	127,601	40
Baroda	469	24.8	940	50	355,204	55.1	576,549	70.5	1,011	53.5	824	43	226,582	35.1	213,030	26	407	21.7	146	7	62,285	9.8	27,320	3.5
	2,124	26.2	3,259	39.6	961,299	49.2	1,524,556	63	3,014	37.2	2,577	31.3	694,670	35.5	647,076	27	2,961	36.6	2,390	29.1	296,723	15.3	243,640	10

Subsidiary Table K.

Variation in relation to Houses.

District.	Houses.												
	Totsl.	Occupied.	Unoccupied.	Increase (+) or decrease (—) as compared with 1891.			Percentage of variation in occupied houses.	Ratio percentage of occupied to total Buildings.			Ratio percentage of unoccupied to occupied Buildings.		
				Total.	Occupied.	Unoccupied.		1901.	1891.	Variation.	1901.	1891.	Variation.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Amreli	64,048	39,325	24,723	-5,132	+816	-5,948	+2.12	61.4	55.6	+5.8	62.9	79.6	-16.7
Kadi	363,877	218,300	145,577	-22,217	-31,568	+9,351	-12.6	59.9	64.7	-4.8	66.6	54.5	+12.1
Navsari	79,535	59,849	19,686	+2,300	-1,027	+3,327	-1.69	75.2	78.8	-3.6	32.9	26.8	+6.1
Baroda	197,565	141,231	56,334	-7,703	-16,446	+8,743	-10.43	71.5	76.8	-5.3	39.9	30.2	+9.7
City	47,420	31,250	16,170	-4,026	-787	+4,813	-2.45	65.9	73.8	-7.9	51.8	35.5	+16.3
Total ...	752,445	489,955	262,490	-28,726	-49,012	+20,286	-9.09	65.1	68.9	-3.8	53.6	44.9	+8.7

Subsidiary Table L.

Proportion of Sexes.

District or Division.	TOTAL.				URBAN.				RURAL.			
	Number of females to 100 males.		Number of males to 100 females.		Number of females to 100 males.		Number of males to 100 females.		Number of females to 100 males.		Number of males to 100 females.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amroli Division	93.93	92.00	106.45	108.68	91.57	90.82	109.19	110.10	94.77	92.86	105.51	108.28
Kadi " 	95.01	95.03	104.58	105.22	101.06	101.08	98.94	98.06	94.23	93.66	106.12	106.77
Navsari " 	99.24	98.51	100.76	101.50	100.97	104.44	99.03	95.75	98.95	97.70	101.00	102.86
Baroda " (exclusive of City).	89.11	88.33	112.21	113.29	87.76	89.93	113.94	111.19	89.43	88.08	111.81	113.53
City 	85.30	85.17	117.22	117.40	85.30	85.17	117.22	117.40	...	...	.....	.....
Average for the State ...	93.59	92.77	106.84	107.79	93.53	94.46	106.91	105.86	93.61	92.35	106.81	108.28

Subsidiary Table M.

Average Town and Village Population of the RASTI and RANI Talukas of Navsari.

Talukas.	AVERAGE POPULATION.					
	Per Town.			Per Village.		
	1901.	1891.	Variation percentage.	1901.	1891.	Variation percentage.
RASTI—						
Navsari	21,451	16,276	+31.79	640.4	600.76	+6.59
Gandevi	5,310	6,917	—23.23	725	677.82	+6.96
Palsana ... ..	...	...	...	486.27	407.45	+19.34
Kamrej	4,407	4,819	—8.54	494.29	464.6	+6.39
RANI—						
Songadh	2,533	1,959	+29.30	168.97	144.08	+17.27
Vajpur ... ..	...	...	...	68.33	82.50	+17.17
Vyara	6,117	5,171	+18.29	249.15	312.98	—20.39
Vakal ... ..	...	...	...	233	248.04	—6.06
MIXED—						
Mahuva ... ..	...	...	...	488.69	506.90	—3.59
Velachha ... ..	...	...	...	389.08	364.15.	+6.84

Subsidiary Table N.

Statement showing the Maximum and Minimum Temperature of the different Divisions of the Baroda State.

Divisions.	Winter.		Summer.		Monsoon.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Amreli Division	88	60	98	84	88	77
Kadi	92	51	100	72	90	80
Navsari	90	60	104	74	94	74
Baroda	92	59	105	80	86	78

Subsidiary Table O.

Statement Showing the density of each Town excluding the City.

Serial number.	Name of the town.	Population.	Total area in acres.	Density per acre.	Remarks.
1	Pátan	31,402	490.5	64.02	
2	Navsari	21,451	253.6	84.5	
3	Amreli	17,997	193.9	92.7	
4	Visnagar	17,268	173.4	99.6	
5	Petlad	15,282	178.7	85.5	
6	Sidhpur	14,743	130.2	113.2	
7	Dabhoi	14,034	197.9	70.9	
8	Vadnagar... ..	13,716	141.9	96.6	
9	Kadi	13,070	212.9	61.4	
10	Sojitra	10,578	95.2	111.1	
11	Unzā	9,800	104.07	94.2	
12	Mehsānā	9,393	122.4	76.7	
13	Vaso (including Para)	8,765	79.7	109.9	
14	Vijāpur	8,510	96.7	88.	
15	Pādrā	8,289	109.5	75.7	
16	Chānasmā... ..	8,183	70.2	116.5	
17	Kheralu	7,617	90.5	84.1	
18	Dwārakā	7,535	304.	24.7	
19	Kotinār	6,664	59.9	111.2	
20	Lādol	6,641	83.3	79.7	
21	Nār	6,525	63.2	103.2	
22	Kalol	6,465	76.4	84.6	
23	Vyārā (including Kānpurā)	6,117	96.6	63.3	
24	Gandevi	5,927	111.9	52.8	
25	Vālam	5,337	32.4	164.7	
26	Pihoj	5,282	49.2	107.3	
27	Umtā	5,242	91.6	57.2	
28	Sinor	5,186	89.7	57.8	
29	Dehgām	4,884	88.09	55.4	
30	Dharmaj	4,827	47.9	100.7	
31	Bhādran	4,761	46.4	102.6	
32	Billimorā	4,693	9.03	519.7	highest
33	Sāvli	4,687	70.2	66.7	
34	Bālisnā	4,650	52.2	89.08	
35	Beyt Shankhodhār	4,615	67.2	68.6	
36	Kathor	4,407	81.4	54.1	
37	Mohāv	4,383	43.2	101.4	
38	Sankhodā	4,296	116.2	37.8	
39	Dhāri	4,262	59.8	71.2	
40	Dhinoj	4,127	64.05	33.2	
41	Dāmnagar	3,651	46.8	78.01	
42	Cantonment	3,162	640.	4.9	
43	Bahadarpur	2,862	66.3	43.1	
44	Atarsumbā	2,710	34.1	79.4	
45	Songadh	2,533	190.1	13.3	
46	Tilakwādā	1,693	47.4	35.7	

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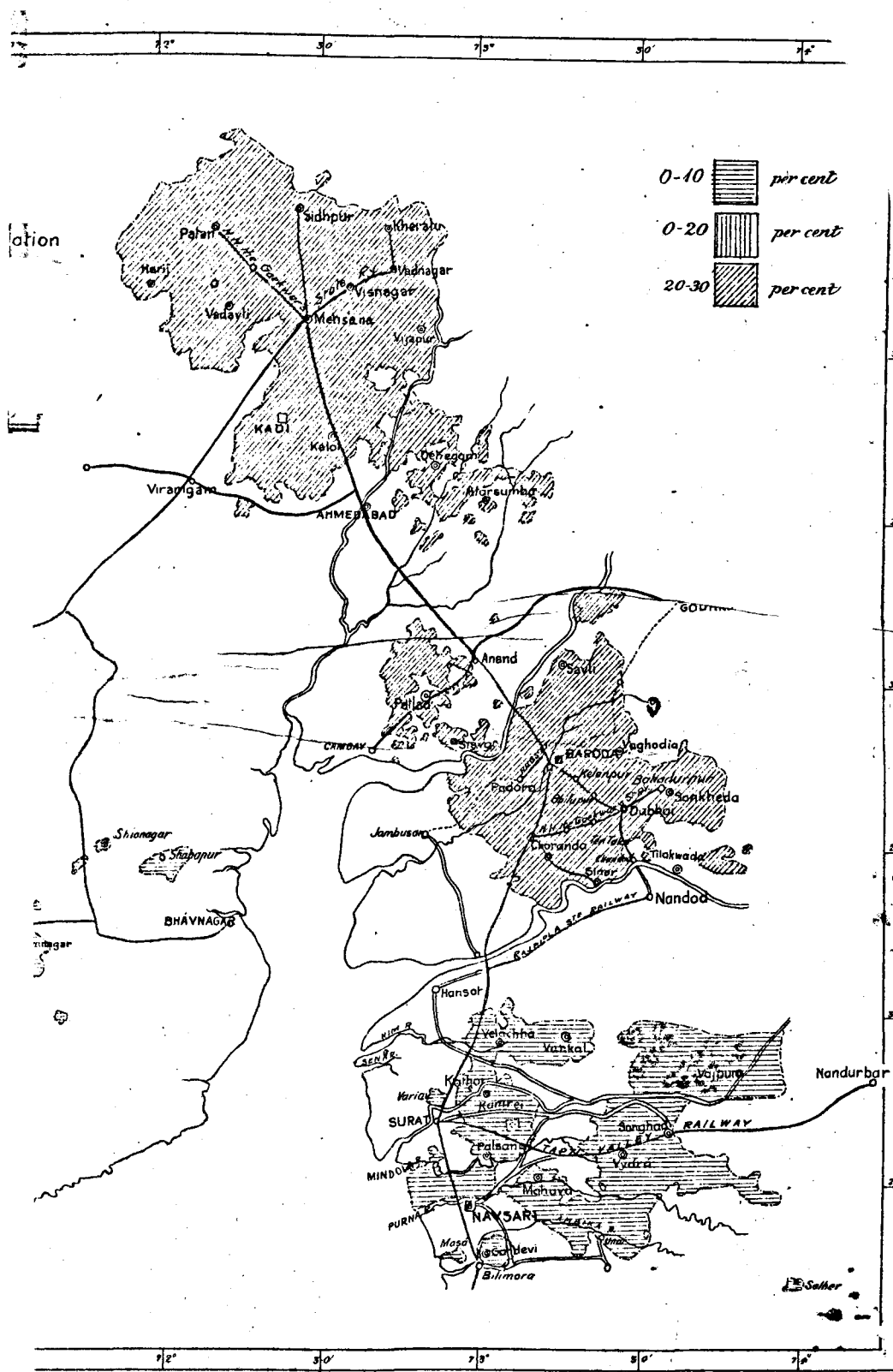
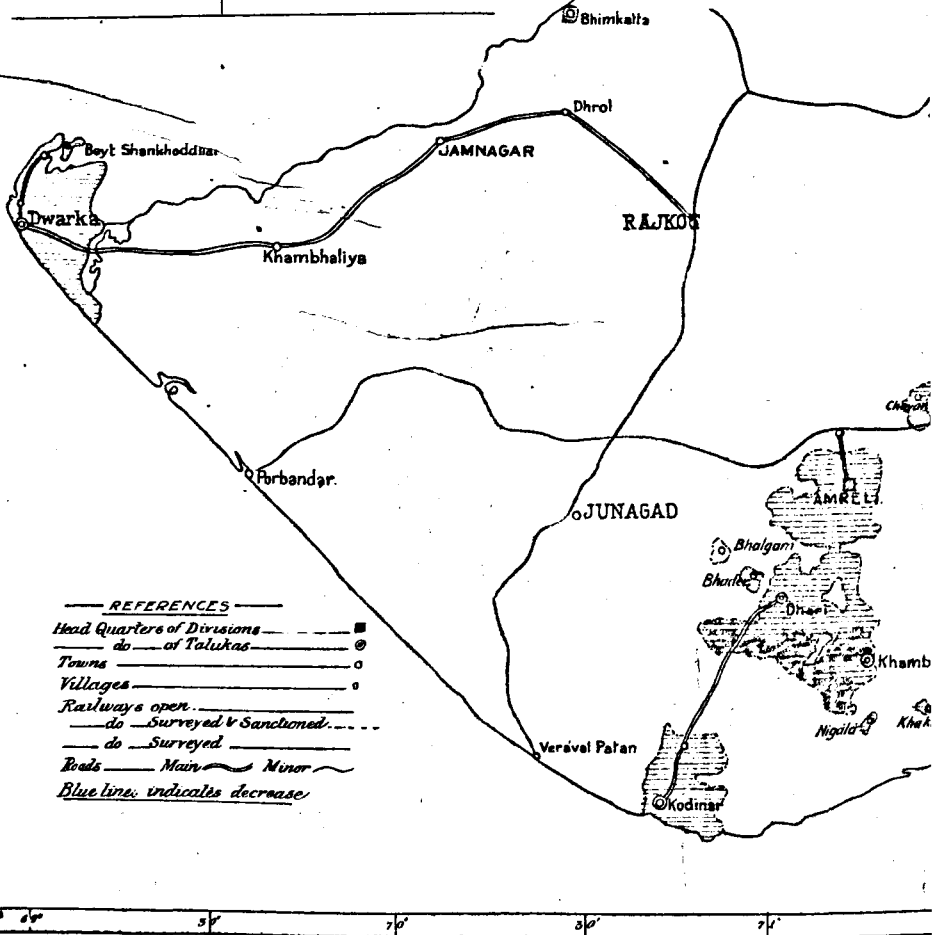
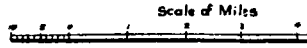
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MAP
of the
BARODA STATE

Showing the Decrease in the Popul
CENSUS of 1901

LIST showing TALUKAS by Division

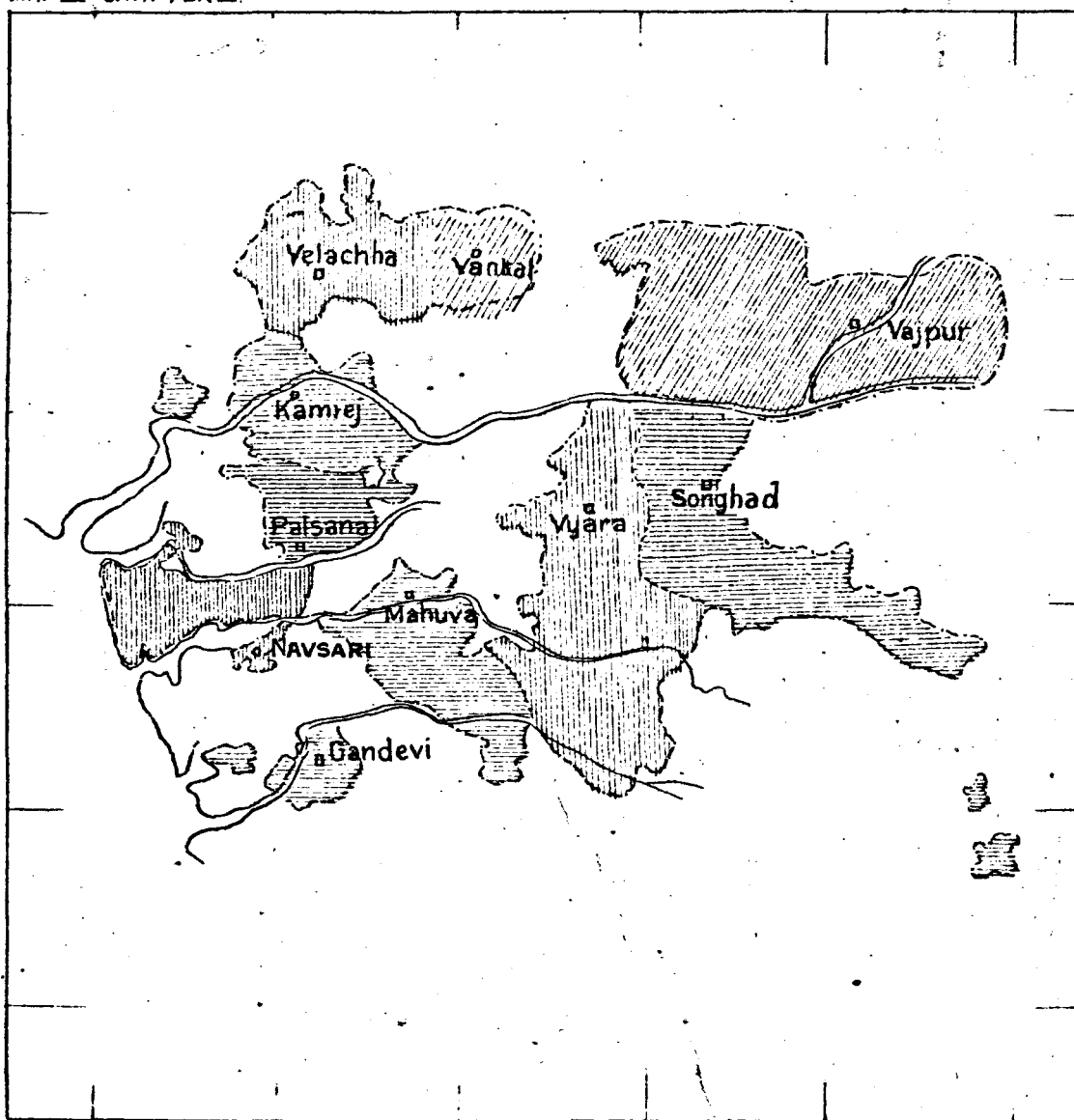
AMRELI DIVISION		MAYSARI DIVISION	
Talukas		Talukas	
1 Amreli		1 Maysari	
2 Bhimkatta (Peta)		2 Gandani	
3 Damanagar		3 Akhura	
4 Shekhanagar (Peta)		4 Vardi	
5 Dhari		5 Sonhad	
6 Khambha (Peta)		6 Vajpur (Peta)	
7 Kodinar		7 Lachha	
8 Akhmandal		8 Bhakal (Peta)	
9 Beyt Shankhodda (Peta)		9 Kamry	
		10 Palsina	
KADI DIVISION		BARODA DIVISION	
Talukas		Talukas	
1 Pitav		1 Baroda	
2 Barij (Peta)		2 Savli	
3 Sudpur		3 Pella	
4 Ladavi		4 Savra (Peta)	
5 Mohana		5 Pura	
6 Vinagar		6 Choranda	
7 Akherai		7 Vaghoda	
8 Vajpur		8 Dabhai	
9 Kadi		9 Sunar	
10 Kalol		10 Sanskheda	
11 Dehegam		11 Tulakwada (Peta)	
12 Aksumbi			
BARODA CITY		BARODA CANTONMENT	



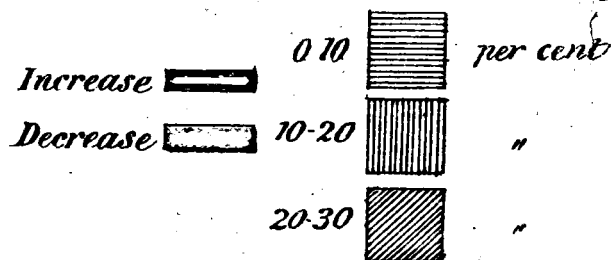
MAP of the NAVSARI DIVISION,

Showing the percentages of loss or gain in each Taluka.

MAP II CHAPTER II

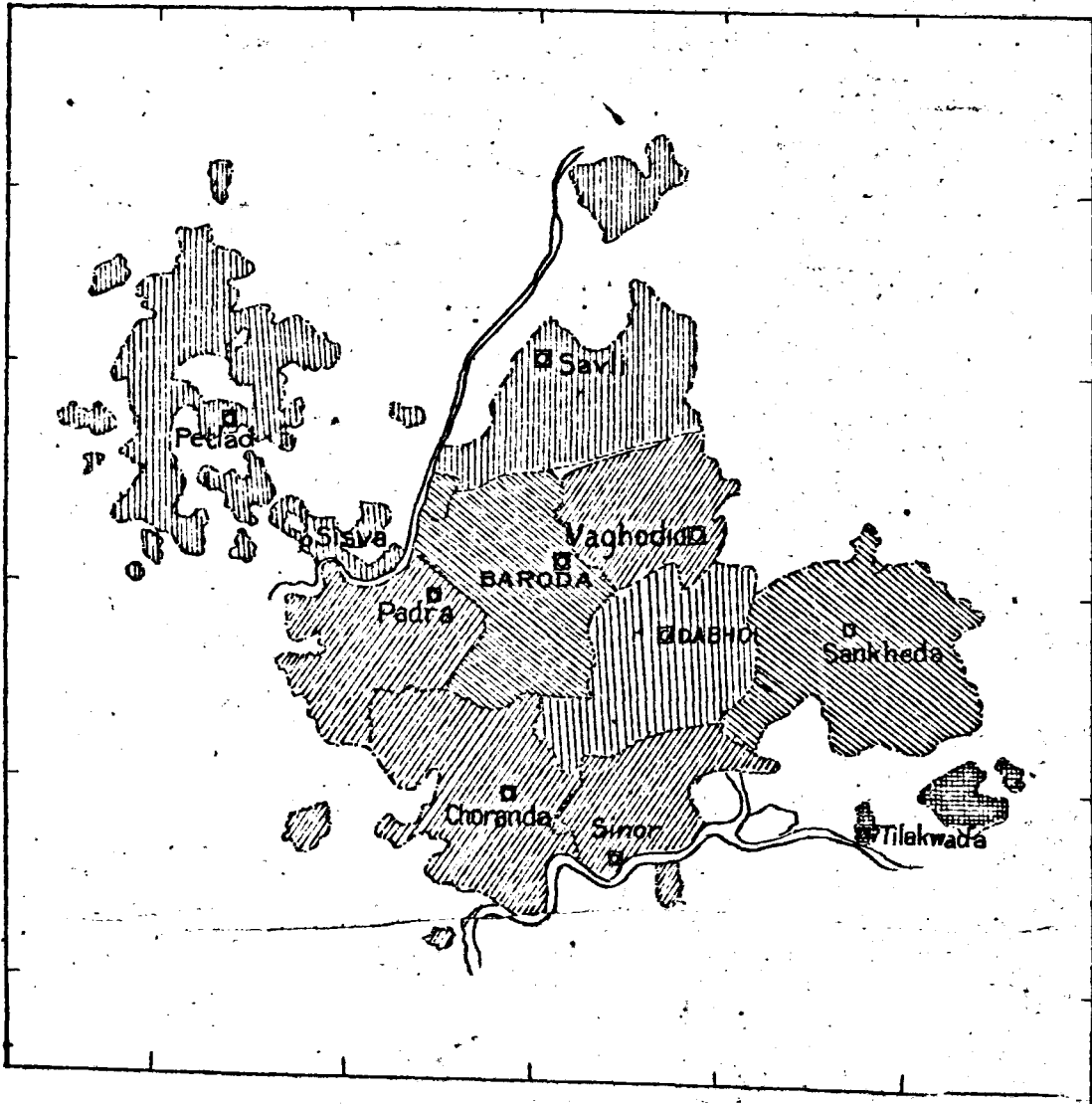


Scale: 16 Miles to 1 Inch.

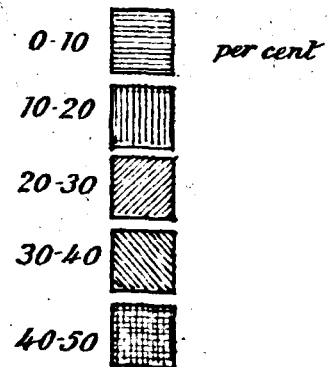


MAP
of the
BARODA DIVISION
Showing Decrease in Population of each Taluka
1901

MAP VI CHAPTER II



Scale of Miles - 16 Miles to 1 Inch.



No. of Towns.	Description of Towns.	Population.	Total area in acres.	Density per acre.	Remarks.
	(a)				
18	Towns having a population below 5,000	71,203	1,770·37	40·2	
18	Between 5,000—10,000 ...	127,478	1,731·27	73·6	
10	Above 10,000	169,541	2,062·61	82·1	
	(b)				
31	Towns having a Municipal Government	292,217	4,472·83	65·3	
4	Towns having Head-quarter stations	16,329	469·5	34·7	
11	Towns showing marked urban tendency ...	59,676	621·92	95·9	

Table P.

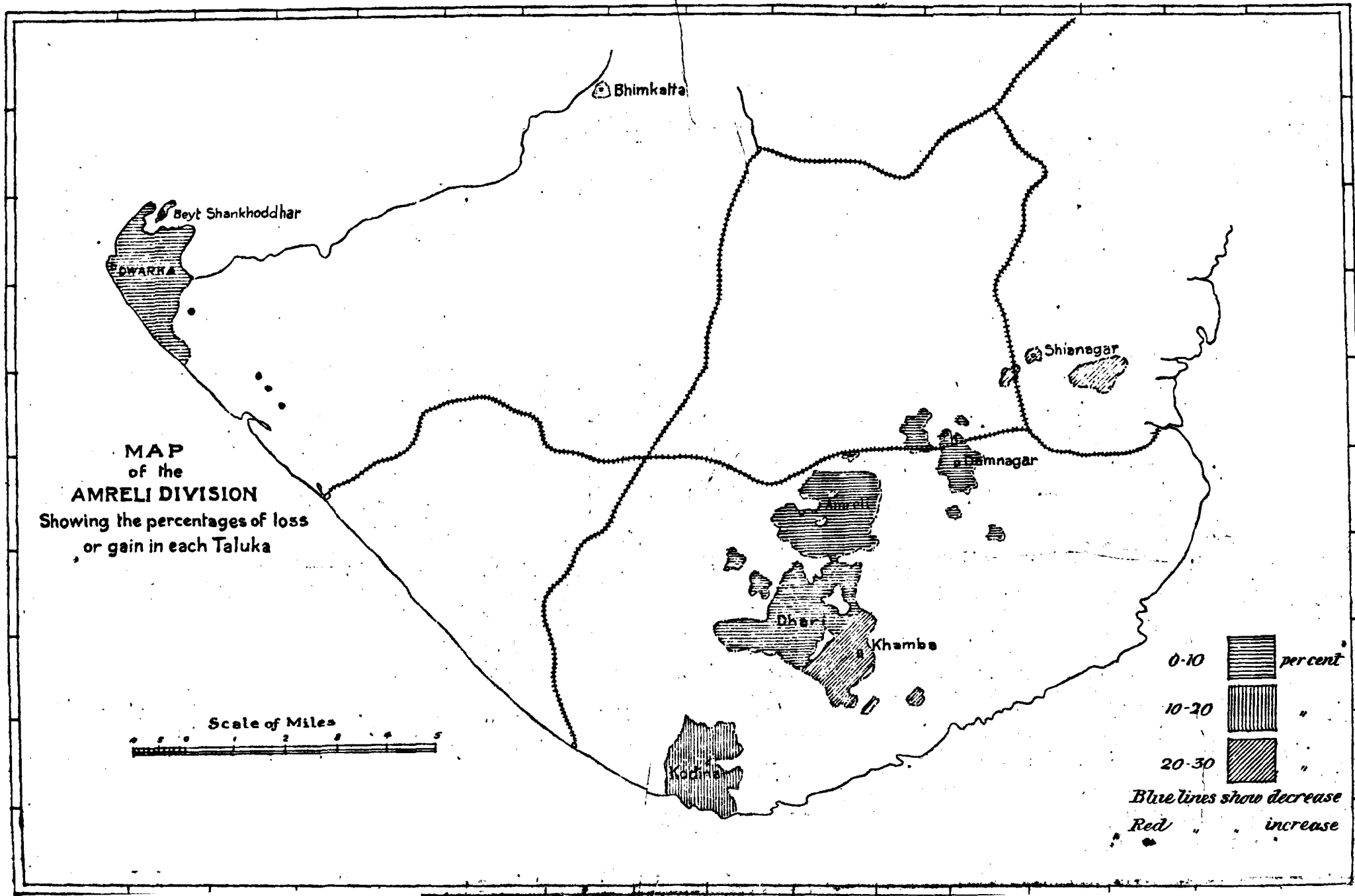
Density per acre of each of the wards of the City.

Name of the ward.	Population.	Thickly populated area in acres.	Density per acre.	Municipal area in acres.	Density per acre.
1	2	3	4	5	6
Wadi Ward	16,814	140·80	119	576·80	29
Fatehpura Ward	11,390	198·40	57	441·60	25
Baopura ,,	27,762	243·20	114	1,497·60	18
City proper	20,185	160·	126	186·40	121
Babajipura Ward	24,477	320·	76	1,222·40	20
Total City	103,790	1,062·40	95	3,904·	25

CHAPTER II,

MOVEMENT OF POPULATION.

1. GENERAL CONSIDERATIONS.
2. VARIATIONS IN THE POPULATION OF THE STATE AND ITS DIVISIONS.
3. DECREASE IN DENSITY.
4. VITAL STATISTICS.
5. MIGRATION AND ITS EFFECTS.
6. VARIATIONS IN THE MAHALS.
7. VARIATIONS IN THE URBAN AND RURAL POPULATION.



CHAPTER II.

MOVEMENT OF POPULATION.

1. GENERAL CONSIDERATIONS.

1. IN the first chapter we have dealt with the physical features of the State, the principal places of interest—archæological and religious—and the general distribution of the population at the time of the Census of 1901. The last portion obviously deals in detail with the number of towns and villages, the population of the State and its divisions in towns and rural areas, and the variation from 1891, under each head. This chapter is intended for the discussion of the more important question of the movement of that population, that is, its variation from what it was a decade ago in the whole State as a unit, and in the several subordinate units, and for comments where it is safely possible to do so on the changes in the figures. But, as I had observed in the previous report, there are so many intricate causes working to bring about these changes, that one cannot boldly fix upon any definite causes or reasons for them without having at command for each unit a mass of information of a varied nature. By pruning off the redundant growths, so to say, due, for instance, to immigrants or to visitors, to marriage parties or to pilgrims, and by making allowance, on the other hand, for the opposite effects of famines or epidemics and emigrations, the Census reviewer might attempt to reach the abstract percentage of a growth or decline; for, no decade or year can be expected to elapse without the disturbance of the equilibrium of normal growth, to a greater or less extent, from any of the disturbing causes mentioned above, or from the silent but unintermittent working of the laws of the physical or prudential checks to population. Hence, the figures obtained for the growth or decline of a population anywhere are not so useful for drawing inferences regarding the future as for mere purposes of comparison *inter se*, or with neighbouring States.

The previous chapter.

2. This variation may either be *positive*, showing an increase, or *negative*, showing a decrease, and is the net result of the operation of forces that tend to its growth and those that retard it. Broadly speaking, the forces that cause this variation are the natural growth in ordinary healthy conditions and the influx of new settlers tending in the positive direction, and epidemics, famine and other causes preventing such healthy growth and emigration tending in the other direction. The effects of migration and of any defects in enumeration are also to be taken into account. Briefly stating, there are, as is laid down in the Commissioner's address before the Royal Statistical Society in London, the following five "factors which mainly contribute to variation in population":—(1) Natural increase or decrease, that is, the difference between births and deaths; (2) Famine; (3) Epidemic diseases; (4) Migration; (5) Accuracy of enumeration. The natural growth is the excess of births over deaths. The causes, therefore, which increase the births and diminish the deaths lead to a growth of the popula-

The forces operating for the movement of population

tion, while a decrease of population is the result of opposite causes. The number of births depends upon the number of married couples of a reproductive age, and this number is influenced by the marriage customs and the ages of marrying couples, prevailing in any community.

**Multiplicity
of marriages**

3. According to Malthus there are two checks to population, positive and preventive. The former are those mostly attributable to physical causes, environments, and the habits of the people; the latter to moral restraints and vices. In moral restraints we may include the prudential checks, which are not operative to such an extent among us as among the more refined and advanced nations. Confining our attention to the Baroda State, we can say that the preventive checks are mostly non-existent; restraints prohibiting or postponing the state of married life from considerations of non-ability to provide for a family can hardly be practised by a people who are impelled, by the rules of society and the stronger claims of religion, to enter into a married life, as early as possible. A man of any social standing considers it a calamity to be "sonless," and in his desperate efforts to escape the opprobrium of this world and the terrors of the next, he repeatedly rushes into matrimony without a thought of present disparity of ages, or provision for the future. For a man no curse is believed to be so calamitous to him as the curse of his dying "*nirvansha*," or "progeny-less," and a woman considers the reproach of being called a *vánzani*, or "childless," worse than any of those complicated abuses, which are beyond the translating capabilities of other known languages. With some castes of the Gujarati Hindus, particularly those which unfortunately have an excess or a sufficiently large number of females, there is another strong incentive to "rapid marrying." The transition period from one married stage to another for the males is the briefest possible; and ere the ashes are cold on the funeral pyre of one wife, an engagement is entered into for her successor. Among the higher classes, it is considered a matter of *abru* (respect) to be able to command wives at such short notice; but with a large majority of the others the consideration is a more practical one,—domestic service.

It is well known that in Gujarat these customs and ages are at first sight such as to tend greatly to the growth of population. Early and indiscriminate marriages are entered into by the Gujaratis, as will be seen in detail in the discussion of their civil condition. They are not at all swayed by considerations of prudence and worldly wisdom; but whatever be their station in life, and whatever be their means of livelihood, they must marry as a rule. It has been said that this desire originates from the religious belief of having a son to perform the obsequies. Perhaps, also, they do not generally wish to see their belongings pass to strange hands after their death, and this utilitarian desire of theirs is another stimulus to marriage. In addition to this, the higher and middle classes of Hindus consider it humiliating to themselves if their daughters and sons are not suitably married before a certain age. All these considerations combined tend to almost universal marriage, chiefly in the case of females, and certainly to a much larger extent in the case of males also, than in other civilised countries.

What happens with the Hindus is also partially the case with a majority of Musalmans and other classes. The Musalmans are in many cases converts from Hinduism, who, in spite of their change of creed, have steadfastly adhered to the

customs and manners which prevailed in their old faith. The purer tribes of Musalmans also have not, it is believed, escaped infection from their new adherents. They deem it a matter of honour to imitate their more intellectual and influential Hindu neighbours.

Even the *Anáryás*, or the forest tribes of this State, as well as the *semi-Anáryás*, or tribes who, though originally *Anáryás*, have risen higher in the scale of civilization by intercourse with their Hindu neighbours, have imbibed these Hindu marriage customs. Polygamy, too, prevails to a more or less extent in almost all the communities forming the heterogeneous population of Gujarat.

It follows from these observations that the number of marriages being great, the number of births must also be great. Another consideration, which should not be lost sight of, is the feeling of security for life and property enjoyed for some generations of peace and plenty and a fixed land settlement under a progressive Government. This leads to an accumulation of wealth, and supplies the means to enter largely into the married state. The extermination of or mitigation in the virulency of many epidemics and diseases, by improving the sanitary conditions of cities and villages and by affording the blessings of hospitals and dispensaries, far and wide, tends also to the preservation of human life, affording a great check to the ravages once made on it.

4. But the multiplicity of marriages and the beneficial measures for prolonging health and life fail to produce that great increase which can be expected theoretically. As will be seen further on, the marriages are so ill-matched among the Gujarati Hindus that there is a double check on the increase of births, the absence of procreative powers in the males and the consequent barrenness of the females. It will be seen further on whether the multiplicity of marriages with this drawback can hold its own in regard to births with less marrying populations. Enough is said to show that if the mass of the people here err on any side, it is on that of breaking through all the checks to population over which they may exercise a control if they choose. To compensate for this they help materially in adding to the victims of epidemics, insanitation and scarcity, by weak and underfed constitutions, by insanitary habits, and by poverty arising from imprudent or indiscriminate marriages, also by shattering the constitutions of women in forcing on them an early maternity and by procreating a very feeble progeny.

Multiplicity of marriage an indirect check to population.

The second factor of increase also, the check against ravages by diseases, lies helpless at the feet of the monsters, plague and famine. Both these terrible visitants have combined to create a havoc in these provinces in the last two years of the Census decade. No medical skill has yet found the weapons with which to fight against plague, and no emptying of the coffers of the State on the most approved schemes of relief-works and poor-houses can prevent thousands from succumbing under famine; though, no doubt, the generosity and benevolence of the State, flowing from humanitarian motives, or, if it be so alleged, from those of self-interest or both, have done much to save many victims, who would otherwise have tamely breathed their last before the altars of that grim idol. Added to these are the preventible deaths due to small-pox; for, the ignorant people in some places still fight shy of the vaccination officers; and small wonder for it when we read of opposition in some

Plague and famine.

quarters even in England. Cholera has, as has been already mentioned, been almost exterminated from the city by the introduction of copious pure water, and greatly checked in the towns and villages by the adoption of sanitary measures. In ordinary years, we do not hear of those ravages which once sent a shiver in villages after villages; yet in the last two years cholera has, as is usually the case, followed in the wake of famine. In spite of all precautions, it broke out in some famine relief-camps both in this State and in the neighbouring British camps, more virulently in the latter, and the terrified fugitives rapidly spread the contagion wherever they fled. A fatal type of fever, due to famine, prevailed extensively throughout our Divisions, excepting only the *Rani* Mahals of Navsari. Thus it was not only from starvation and low diet that thousands died in the last two years, but the greater contribution to the roll of death was made by cholera and fever of a deadly character.

The Famine of
1899-1900 and
the succeeding
year.

5. Fertile and flourishing Gujarat has been proverbial for its luxuriant crops and thriving people. It had never known famine before in living memory; but at the first touch of the wand the people crumbled to dust as by magic. It suddenly and frightfully became apparent that they had no stamina in them. The agricultural classes were found to be so devoid of means that they could not subsist for a few weeks on their stores or savings, much less for the whole year, and not at all for two or three successive years. The change in the aspect of the country was heart-rending: the withdrawal of the usual rainfall for a single season revealed an altered state of country which needed only to be witnessed to be realised. The land of Gujarat, so green and fertile, so wooded and parklike, suddenly turned to a dry desert. The trees, denuded of all their leaves for the food of cattle, and of their thinner branches by the famishing people for what poor pittance they could procure by selling them, stood like grim sentinels over the barren fields, ghosts of their former selves, rendered sapless by those very hands that had nurtured them. The sleek well-fed bullocks, usually indicating great prosperity, laid their bones on the ground which they had tilled year by year, as not a blade of grass could be seen on the wide waste. But the most appalling spectacle was that of the agriculturist himself and his family, who, though living in such a fertile and flourishing country, had saved nothing for a rainy (rainless) day, and could command no credit with those who had crushed him under the load of debt. The agriculturist had no store or money at home, and the creditor would not advance more. Having lived an agriculturist all his life, he had neither the tact nor the capacity to turn his hand to any other work. He could only look up to the State to save him and his family from death. But when more than half of the subjects of the State are agriculturists, no amount of money that the State could command could supply the wants of so many. However, be it recorded to the lasting fame of its Ruler, over a year's full revenue was cheerfully given for the relief of the distressed, without stinting in any way the ordinary current heavy expenditure of the two famine years.

The cause and
effect of the
great famine.

6. The year 1899 witnessed the most terrible famine within the memory of men living in Gujarat. In the month of June of 1899, the usual first showers of rain fell all over the four divisions of His Highness's territories, and agriculture was then taken in hand, as usual. But the month of July having gone completely dry, men's minds became restless and anxious. The stems of grass

that had just made head out of the ground soon died away for want of more moisture, and everywhere, except in the Navsari Division, the crops withered hopelessly; not a blade of grass could be observed on the vast barren tracts, and in consequence the cattle began to suffer and the corn rose in price. The month of August also went by as dry and hopeless as its predecessor, the strain increased, and the Revenue Department began to look about as to what measures may have to be taken if the worst forebodings should come to pass. In September there was not rain enough for purposes of cultivation; the cattle began to die and the crops suffered in the Navsari Division also. All hopes of the year taking a favourable turn disappeared in October; numbers of cattle died in that month and the prices rose very high. During the last 2 years, nature frowned on this favoured land so cruelly that not a green blade could be seen anywhere as has been mentioned above, except where a few oases of green grass may be observed in patches, under well-irrigation, reminding one sadly of what the land was capable of producing, if the kindly rains had not held back. The poor yet content agriculturist in many cases, mistrustless of such an unexpected and sudden playing-false of the god of rains, hoping against hope, till too late, gradually brought himself and his household to such a point of physical weakness that a good supply of food would lead to death, through indigestion, and want of it to the same end, through starvation. This was the condition of fully half the cultivators.

7. The stress was felt equally by people of all classes—the agriculturists, the labourers, the artisans, and those living on charity. Attempt is already made to show how helpless the condition of the agriculturists had become; no doubt, there were a good many affluent ones among them; and they escaped. Many more did all they could bravely. They sold whatever was superfluous, borrowed means or money on credit or mortgage, and worked as far as they could at the wells to raise fodder and crops. Still, some were left resourceless and smitten down. The labourer found himself without employment, the cultivator who could barely maintain himself could not certainly entertain the usual number of labourers. The artisan could not find purchasers for his wares; though some, like brass-pots workers, had a good time of it in buying in the articles brought by the people for sale. But very few profited in this way; the cessation of trade working ten times more prejudicially. The seekers of charity, no doubt, found the fountains dry. A good number of all these classes of people found their way to the relief-works. Except in the case of money-lenders, grain-dealers and dealers in hides, the condition of all others had greatly deteriorated. Of the persons of the lower and poorer classes and tribes, those who survived were reduced to utter misery and pauperism: the lower and middle classes, including most of the agricultural classes, Banias, Brahmans, weavers and artisans, and all labourers were reduced to extreme poverty and were debilitated physically. If field-labourers were at all required for digging or fencing, they got hardly a fourth of the usual wages, or had sometimes to work merely for a little food at the day's end. The wages of all classes of artisans had gone down one-half. There was great fall in the import of ghee, sugar, gôl, oil, and cloth, (the usual articles of consumption and use), owing to a fall in the demand; grain only having naturally increased in import. The export of hides and bones flourished to a heart-rending

The incidence
of the distress
on all occupa-
tions.

extent; but all other exports, like those of manufactured articles or woven and printed stuffs, had decreased, from inability to purchase raw materials.

A check on
migrations.

8. In the matter of migrations, the home-keeping agriculturists and artisans and settled labourers, with their inborn ineradicable aversion to migration, preferred to have work or to die, at their doors, surrounded by their helpless relatives and friends, to going out to any distance to earn a living. Even if the stress of the calamity had the power to breathe within some of them a spirit of adventure, the black and gloomy accounts of the 'Kál' (famine) that shrouded the whole province (their *ultima Thule* extending no further than its limits), impeded their steps from taking themselves and their burdens anywhere else. But there was a small exchange of persons between adjoining tracts of land; a rush being made, though only by the labouring classes, to places where new relief-works were opened or a chance of obtaining bread gleamed in the enveloping obscurity. Such was the change in the economic condition of the people affected by a single year of complete famine; it is a matter of idle conjecture to guess how long it will take them to recuperate and to be restored to the original status; so much depends upon good and bad years of rainfall.

Diagram.

8 (a). I have given a diagram, No. III, showing the average rainfall during the decade and the effects of the same on the prices of grain; some of which form the staple-food of the mass of the indigent classes. The horizontal lines indicate the averages of the rainfalls and prices for the decade as a whole, and the lines of the same colours running crosswise indicate the fluctuations during each year of the decade. The blue colour represents rainfall which prognosticates what will follow in the near future and on which depends the prosperity or otherwise of the masses in this part of the country. The red, green, yellow and black colours represent the prices of wheat, rice, jowar and bajri, respectively; the last three of which form the staple-food of the people in general. The figures marked on the right denote the inches of rain in any one year and those on the left the numbers of seers of the various grains per rupee. In all the Divisions the lines for the various grains will be found to vary directly with those of the rain. The exact figures for both, for all the years of the decade, will be found from Tables K and L.

Sub. K. L.

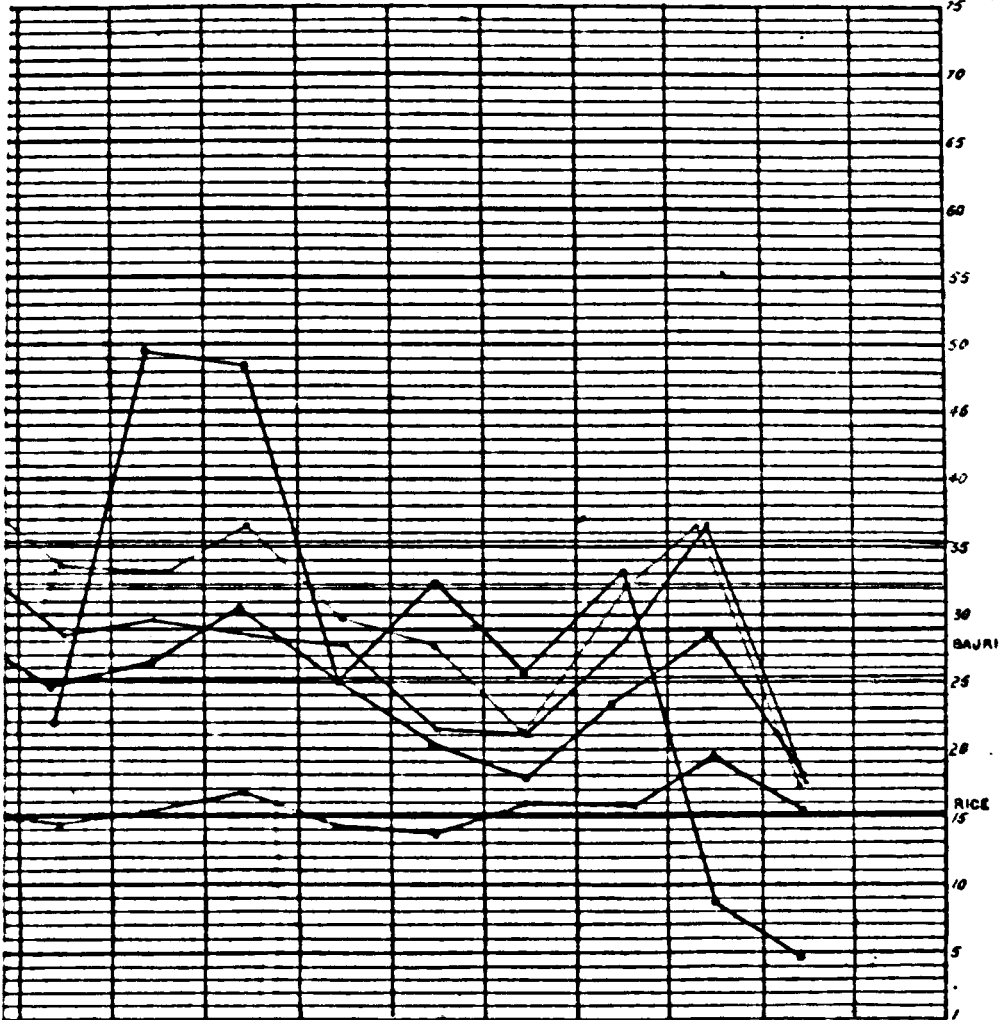
State relief
and the habits
of the people.

9. From what has been said above, one must necessarily be ready for a very great reduction in population, and certainly a much heavier reduction would have taken place, but for the flow of charity from Government, and from the people in some cases. The State expended nearly a Crore of Rupees for the relief of the famine-stricken in various ways. The effect of the affording of relief to such a large extent has been that the people have now learnt that the State is not represented only by the Tax-Collector and the Village School-master, but by those whose hearts go in sympathy with them in times of calamity, or, in other words, that the Sirkar is their real *Ma-bap* and not simply an idle pageant. But, notwithstanding this great flow of charity, so many as 68,674 deaths have occurred which can be attributed to famine. "The hope that any human endeavours," write the Famine Commissioners in their Report, "will altogether prevent an increase of mortality during a severe famine is untenable. It is impossible for the State entirely to counteract the effect of high prices, the cessation of wages, the disturbance of the ordinary routine of life, the general results of shortened food-supply to millions of people. No imaginable system of relief will completely

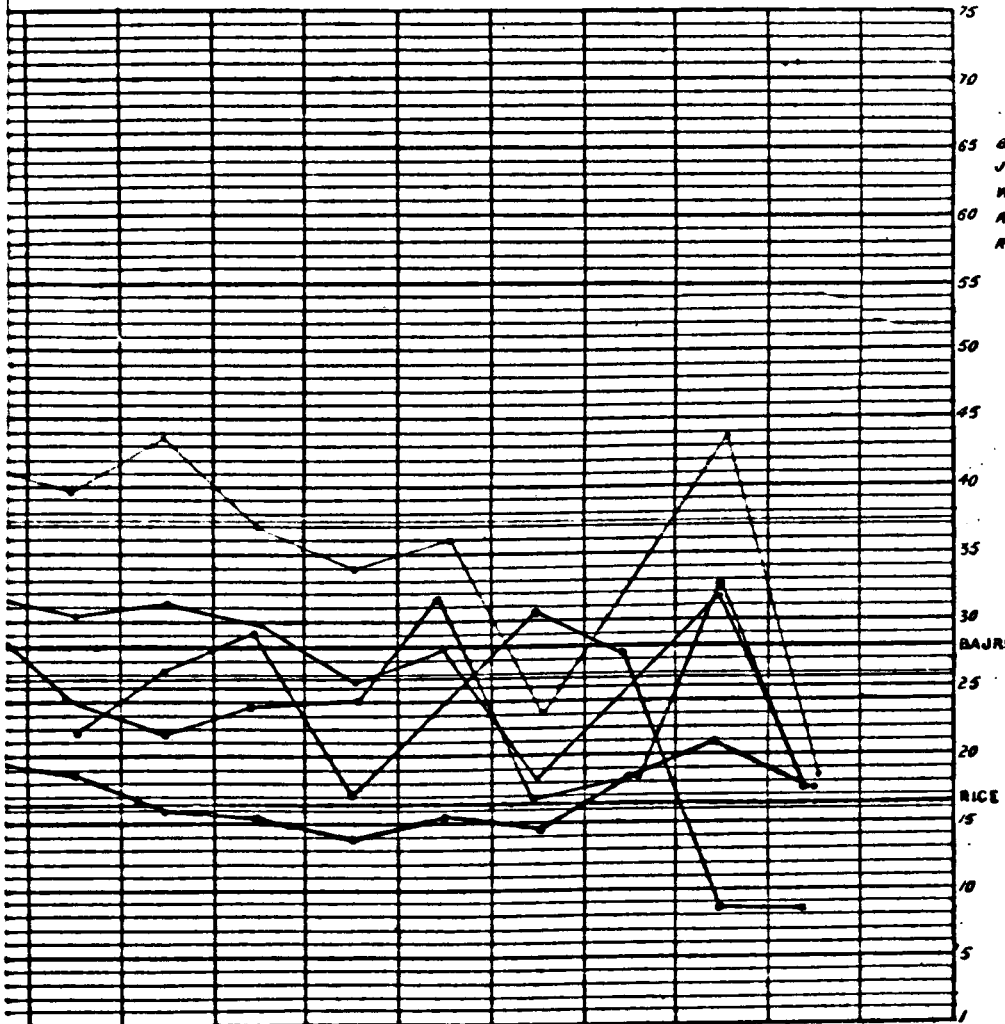
Kadi Division

Average rainfall

1891-92 1892-93 1893-94 1894-95 1895-96 1896-97 1897-98 1898-99 1899-1900 All Years



Amreli Division



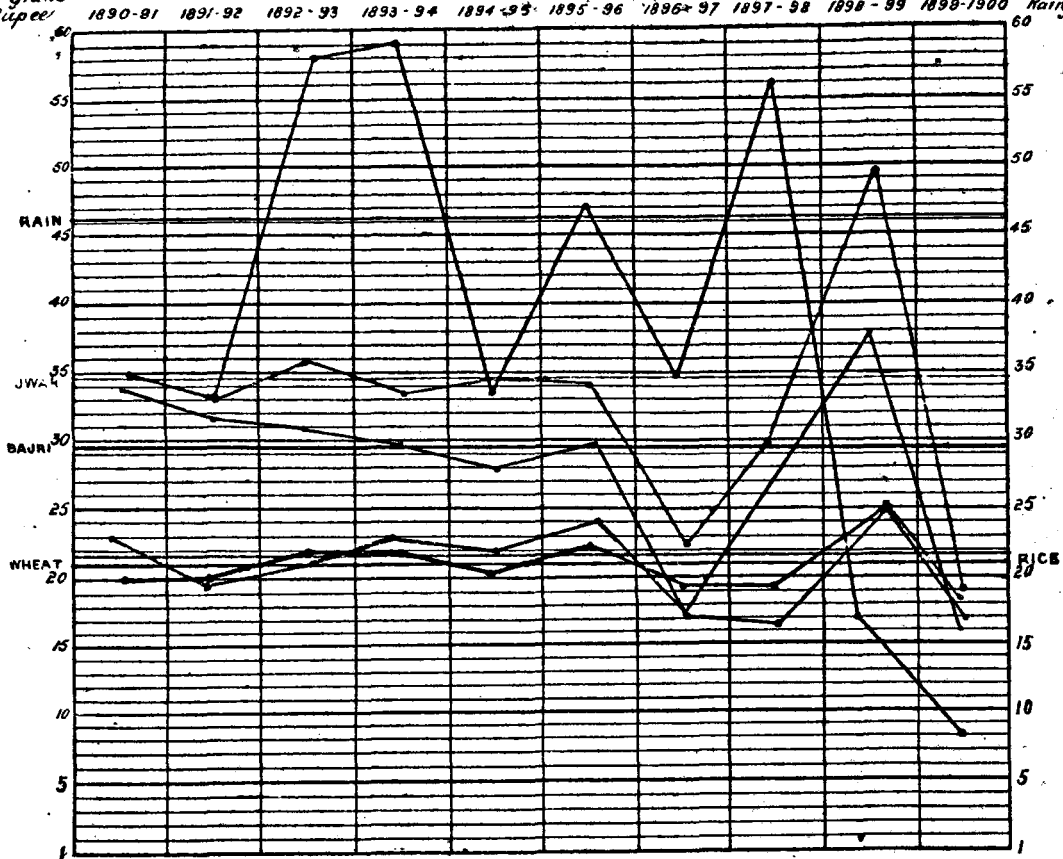
REFERENCES -

- BAJRI ———
- JWAR ———
- WHEAT ———
- RAIN ———
- RICE ———

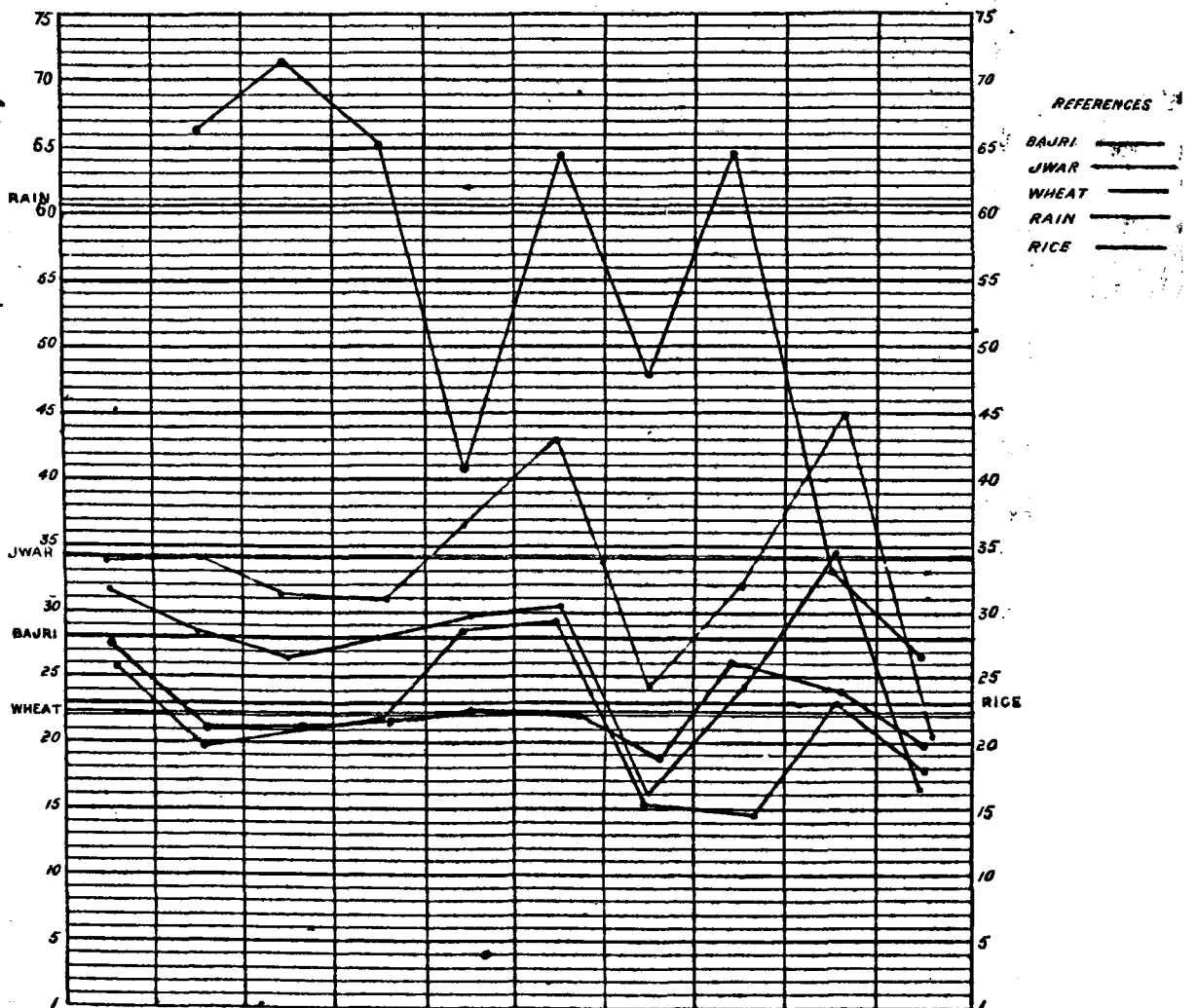
Baroda Division

Prices of grain
per Rupee

Average
Rainfall in inches



Narsari Division



meet all the various degrees of privation and suffering which a famine produces, and which are all more or less prejudicial to the public health and life, though many are too indefinite and obscure to be dealt with by any machinery of official charity, however elaborate and well-contrived. There must always be suffering and want which will escape notice, and, however extensive be the measures of public aid, and however reasonable be the terms on which it is offered, there will always be classes who, from fixed habits or social institutions of various sorts, or from their personal character or ignorance, will neither help themselves nor be helped, and who, though they suffer from extreme want, will linger on without applying for or accepting relief till it is too late to save their lives." What was true for all India was specially true for the Baroda State people in the famine years.

10. As I have observed before, if the Census year had preceded the famine, or if the famine had occurred in the beginning of the decade, a different tale might have been told. But as events have actually happened, this Census will present nothing but an abnormal decrease in numbers in all Census statistics. It need not be repeated that in the first eight normal years, there probably occurred the expected normal increase of 10 per cent. as there were no known forces to check it during that time. But the adverse circumstances of the remaining two years wiped off the increase and left a large deficit, as already given, over the total numbers of the year 1891. The comparisons are therefore vitiated naturally, and the effects of the losses this year will be traced in the next enumeration also. Not only has the State lost its normal increase of about 10 per cent., but has lost 19 per cent. of the actual numbers of the preceding Census. Not only have people died by thousands from the epidemics and fevers of the last 2 years, but the normal rate of births among those living was retarded, owing to the stringent conditions of distress, poverty, and home-breaking.

**Decrease of
population.**

11. The immigrations naturally went down in numbers, and there is a defect of 138,991 from this cause alone. As regards leaving their homes for long distances, it has already been remarked that the Gujaratis are a home-loving and home-keeping folk like many other Indians. They rarely migrate to other places, and then too temporarily. It is true that the facilities of communication, spread of knowledge, and a rise in the standard of living have given an impetus to the people of this State to go outside of it in search of better means of living; but that is only for a time. The immigrants are chiefly those who come to this State in search of service in its various Departments, including the Military. There is also an internal exchange by marriage, between persons of the same caste, living in the Baroda State and in the neighbouring British territories. As has already been stated, hundreds of villages are intertwined as regards jurisdiction; but in giving and taking in marriages the difference of jurisdiction is naturally never thought of; that difference is felt only when people have to deal officially with their ruling Government, while in the ordinary social transactions of life, the people of a caste do not hold a freer intercourse with their brethren under the same jurisdiction than when it is different. There is thus a constant little wave of migration in and out of the State, which goes to swell the numbers; though it would have been non-existent absolutely, if the neighbouring villages were under the same jurisdiction. Our largest migrations are

Migrations.

Sub. D.—9.

from and to the Gujarat *Zillas*, and arising chiefly from marriages. The migrations appertaining to trade and commerce or travel are comparatively very few.

Inducement to
emigration
and immigra-
tion.

12. There is no trade or industry worth mentioning that would attract the foreigners to this State; nor do the sedentary habits and agricultural occupations of the population of this State allow of their migrating to distant places, except in the case of a few classes, in pursuit of trade or commerce. It is possible that many previous immigrants must have migrated back from this State under the severe pressure of famine, and so their record is lost. But the large decrease in the numbers of our emigrants shows that many must have died in their new homes, that some few may have returned from the adjoining British Districts, where also the distress was great, and that their actual numbers also were less than the usual ones. It is not possible to assess the numbers of each of these classes. The immigrants from such distant parts as the Punjab, Bengal and other provinces and their feudatories, who figure in the table, mostly serve in our regiments. The charitable institutions of the Darbar dependents, the *Sirdars*, also attract some mendicants, devotees, temple servants and such others as subsist on charities. Pilgrimages to the holy temples at Dwarka and Beyt, Sidhpur and Karnali attract temporarily men from many parts of India. These figures could be known, if required, from a consideration of the birth-places and occupations; but the question is not of such independent importance. The few emigrants from the State who generally do go out in search of a competence or a living, belong to special classes and are restricted to particular localities. The Bhatias and Lavanias (Hindus) and the Bhadelas (Musalmans) from our coast towns of Kathiawar, particularly Beyt and Dwarka, move in very large numbers to Bombay, Madras, and even to countries beyond India; the Vohoras of Kathore and Sidhpur do the same. They are trading classes, and from old times have been traders beyond the seas. The Parsis also of Navsari, Gandevi and Billimora move in large numbers to important trading and commercial centres, and contribute with other small castes to the numbers that migrate largely to Bombay.

2. VARIATIONS IN THE POPULATION OF THE STATE AND ITS DIVISIONS.

Variations in
the population
of the State
and its
Divisions.

13. Before proceeding to comment further on the causes which have effected this decrease in the population, it would be well to examine these variations in the State and its Divisions. Imperial Table II gives fully the variations in the enumerated population since the Census of 1872. There has been a decrease in all the Divisions, and the total population has decreased by 462,704 souls since the last Census, 244,349 males and 218,355 females. More than half the decrease numerically falls to the Kadi Division—263,998 (136,640 males and 127,358 females), and more than half of this again comes to the share of the Baroda Division—160,322 (86,308 males and 74,014 females). Next in point of decrease comes the Navsari Division with a loss of 19,002 (10,124 males and 8,878 females); the Baroda City follows with a decrease of 12,630 (6,862 males and 5,768 females); while the decrease in the Amreli Division is 6,752 (4,415 males and 2,337 females).

This decrease is nearly double of the increase of 1891 over the population of 1881. The present population when compared with that of the Censuses of 1881 and 1872, falls short of the former by 229,466 souls and of the latter by

44,906 souls ; *i.e.*, the distress has brought the number to even less than what it was three decades back. As has been already remarked, the Divisions of Amreli and Navsari do not fall far behind 1891, but Kadi and Baroda are pushed farther than the not very regular Census of 1872. The decrease in these two Divisions presents a striking contrast with the increase of 1891 over the population of 1881.

14. Absolute figures cannot convey an accurate notion of the decrease of population ; they must be reduced to proportions in order to convey that notion and to enable us to compare the variations in different places. From the percentages of variation from 1891 to 1901, it will also appear that there has been a decrease all round, and that the population of the State has decreased by 19·15 per cent., or, in other words, where there were 10,000 human beings in 1891, there were 8,085 in 1901. It will further be seen that the percentage of decrease has been greatest for the Kadi Division, where it is nearly 25 per cent., *i.e.*, above the average, and least for the Amreli Division, only 3·74 per cent. Baroda follows suit after Kadi with 22·88. Navsari has a higher decrease than Amreli by 2 per cent., *i.e.*, 5·94. The City shows a decrease nearly double of that shown by Navsari—10·84. Excluding the City, the Natural Division, Baroda, shows a slightly higher percentage of decrease than the average for the State, *i.e.*, 19·57 per cent.

Total decrease
in percentage.

Sub. 1—2.

15. Map No. III, prefixed to this Chapter, is a graphical representation of the percentages given in the previous paragraph. The graphic scale prescribed by the Census Commissioner for India for the Census maps has been made use of. The percentages in all the Divisions have to be shown by the combination of a colour-wash and lines, a red wash being used to represent increase and a blue wash for decrease ; the horizontal lines denoting percentage below 10, vertical lines between 10 and 20, and cross lines running from right hand corner to the left denoting the percentage between 20 and 30. On a reference to the map it will be found that the red wash is not to be seen anywhere, and that the decrease in the Amreli and the Navsari Divisions is under 10 per cent., and that in the Baroda and Kadi Divisions is between 20 and 30 per cent. as has been illustrated by the lines of the first and the third scale respectively.

The map.

16. I will now examine these percentages of decrease with reference to the percentages of increase during the period 1881 to 1891 and the percentages of 1872 to 1881. There was an increase all round in 1891, and an increase in the three Divisions, namely, Kadi, Baroda and Navsari, but a decrease in the Amreli Division and the Baroda City in 1881 ; whereas in 1901, we have a decrease all round, which is nearly double of the increase at the last Census and more than double of the increase of 1881 over 1872. So also the decrease in the Natural Division, Baroda, is nearly double of the increase at the last two Censuses, and that in Kadi is more than double of the increase in 1891, and 1½ times that of 1881 ; but in the Baroda Division, where the increase in 1891 was the least, the decrease now is 3½ times the increase of 1891 and 6 times that of 1881. The decrease in the Navsari Division is one-half of the increase of 1891 and over one-third of that of 1881 ; and that in Amreli, where the increase was the greatest in 1891, the decrease now is the least, or nearly one-eighth the increase of 1891,

Percentages
of Variation
contrasted
with those of
the past three
Censuses.

Sub. 1—3, 4.

but two-fifths of the decrease of 1881. The City has decreased in 1901 in nearly the same proportion as it had increased in 1891; but it shows a greater decrease than that of 1881, by 25 per cent.

Net variation
in the period
1872-1901.

Sub. I—5.

17. Taking into account the net variation in the period 1872-1901, we find that the loss for the whole State is 44,906 souls, and that for the Natural Division, Baroda, it is 32,422. The greatest loss is shown by Baroda, 90,882, and the least by the City, 12,484. Kadi shows a loss of 15,581 souls. The other Divisions, Navsari and Amreli, show a gain in this period of 59,186 and 14,855 souls, respectively.

Percentage of
decrease in
the sexes.

Sub. H—3, 12.

18. In all the Divisions the decrease is not only greater among males than among the females, numerically, but it is also so, proportionately. This can be attributed chiefly to two causes—(1) more female births in all the Divisions, as will be seen from the Chapter on Age, and (2) larger migration of males than of the softer sex, owing to the distress. This will be found to be actually the case on referring to the Divisional figures of the subsidiary Table H, appended to this chapter. The male percentage of decrease will be found there to be higher than the female percentage in all the Divisions and the City. For the whole State the decrease in the females falls just short by $\frac{2}{3}$ per cent. of the decrease in the males. The ratios borne *inter se* by the percentages of male and female decrease are lowest in the City and highest in the Amreli Division; after the City come Navsari, Baroda and Kadi, in order of excess.

3. DECREASE OF DENSITY.

Decrease of
density.

Sub. I—6, 9.

19. We have now to observe the decrease in density. The area of the State having decreased this year except in Amreli, on a more accurate calculation, from what it was last year, it follows that the figures of density at the last Census must be changed according to the area of 1901 before a comparison could be made for densities. The areas having mostly diminished, I have increased the density figures of last year proportionately. On the whole, there has been a decrease of 57 persons per square mile, or 1.9 per cent. on the original density. The greatest decrease is of 88 in the Kadi Division and the least 5 in the Amreli Division. It is interesting to compare the densities of 1901 with those of 1891, 1881, and 1872 and to consider them in relation to the percentage of decrease in population. It will be observed that there has been a decrease in density in all Divisions. It has decreased in the whole State by 57, 28, and 5 individuals per square mile, as compared with the densities of 1891, 1881 and 1872, respectively. The loss of density has always been high in the Kadi Division, being respectively 88, 51, and 6 individuals per square mile, as compared with the last three Censuses. The loss in density for Baroda has also been great, with 86, 61 and 49 souls per square mile as compared with the last three Censuses respectively. Navsari has lost 10 individuals per square mile from those in 1891, but gained 6 and 30 persons over 1881 and 1872, respectively. The loss of density per square mile in Amreli is 5 souls as compared with that of 1891, which is the least in comparison with the loss in the other Divisions; while there is a gain of 13 and 12 individuals per square mile over 1881 and 1872, respectively. From this we infer that where the density was high the decrease is also large, and where it was low the decrease is also small. The rule that where the density is high the percentage

of increase is low and *vice versa* has been observed in this decade also, though the general conditions have been abnormal. Though there has been a decrease all round, still the high densities of Kadi and Baroda in 1891 foreshadowed a tendency for the growth to decline. According to Dr. Farr "the mortality increases with the density of the population, but not in direct proportion to their densities." But the density and mortality figures of the present Census do not bring about fully the force of this rule, owing to the exceptional circumstances.

4. VITAL STATISTICS.

20. In order to ascertain the first and fundamental figures of increase or decrease of population, we must turn to the registration of births and deaths. The more they are accurate, the nearer would they approach the results of the final enumerations, allowance being made for the migrations. The Sanitary Department has charge of the registration of births and deaths; but it is unfortunate that the figures registered by it are unreliable. Attention was drawn to this defect in our administration in the last Census Report; but no effective steps have been taken, in the past decade, in the right direction. A proper registration will entail a large outlay; but it will be of no little advantage statistically to have accurate registrations, after the present cycle of bad years has passed away. The figures afforded by the Sanitary Department, for the decade, excepting the first year, are 329,347 births and 585,234 deaths. At this calculation the present population would amount to 2,159,509 instead of the correct figure of 1,952,692 arrived at after our laborious enumeration. The deficit is of no less than 206,817. The net balance between immigration and emigration is a loss of about 88,865. Even taking this full figure without any deduction for deaths, the difference comes to over 117,952, and thus the inaccuracy of the figures supplied by the Registration Department is very tangible. The habits of the people work against the accuracy of the registers; they are averse to registering both births and deaths. Only penal regulations can force a measure like this on the ignorant people, as is seen from the introduction of such measures in the case of the capital City, whereby the death rate of 18·5 per mille has risen to 48·2 or 2½ times.

Registration
of births and
deaths.

21. The system of registration of births and deaths as obtaining in this State hitherto and its uselessness in accurate calculations can best be described in the words of the Head of the Department. The Sanitary Commissioner in his reply No. 498, dated 13th January 1902, writes as under:—

The system
prevailing in
this State.

"*Sub-para. (1) of the Note.*—There is no Act in the State requiring persons to report births and deaths, excepting rules for the Baroda City which have come into force only since June 1901. Previous to this, in villages, *Mulhis* and *Patels* (village headmen), and in Kasba towns the Police, registered births and deaths, and *Talatis* sent a monthly return from these registers to the Taluka *Vahivatdars* and *Mahalkaris*, who tabulated a return for all the villages and towns of the Taluka or *Peta-Mahal*, and submitted it to the Sanitary Commissioner, within 20th of the next month, in whose office births and deaths for all the State are compiled. By the new rules in Kasba towns, where Municipalities have been established, and in the Baroda City, the registration has been transferred from the Police to the Municipal Department, and for villages *Patels* and *Talatis* have been held responsible for keeping registers and submitting returns, all other previous arrangement remaining in force.

"In the Baroda City, notification of births and deaths by the people has been made compulsory, and as per Section 15 of the new rules they are required to report them within 15 days of the occurrence, failing which they are liable to a fine up to Rs. 10 as per Section 19.

"In cases of occurrences among travellers, nomadic persons or the indigent poor who have no habitations, Section 16 of the rules provides that servants concerned of the Sudharai Department (Municipalities), and the Police, whoever come to know of occurrences among such persons, should report them to the Sudharai (Municipal) Inspector.

"For occurrences in Civil and Military Hospitals and in Military Lines, the officers in charge of these are held responsible for reporting the occurrences as per Section 17 of the rules.

"Though people are required to report occurrences, the servants of the Sudharai Department are not the less held responsible for obtaining information and reporting, bringing to light the defaulters, if any, and taking due steps for prosecuting them.

"It will thus appear that there are sufficient means of ascertaining that the law has been broken and it is possible to institute prosecutions. As the rules have come into force lately, there are no instances, or rather there is no information here, of any prosecutions having been instituted. To make people realise their obligation, it is desirable to institute prosecutions occasionally, but not frequently.

"*Sub-para. (2) of the Note.*—In villages births and deaths are reported by *Mukhis* and *Patels* who are responsible village officials and respectable persons in the village. They obtain the information during their rounds, either from the village watchmen or from personal knowledge.

"*Sub-para. (2) clause (a) of the Note.*—The village watchmen are by caste mostly *Bhils*, *Kolis*, *Dheds*, &c., and they are generally simple, hardworking persons.

"*Sub-para. (2) clause (b) of the Note.*—Few of them can read and write and keep any record whatsoever."

"*Sub-para. (2) clause (c) of the Note.*—The watchmen or *Chaukidars* are supposed generally to report occurrences to the *Mukhis* and *Patels* daily."

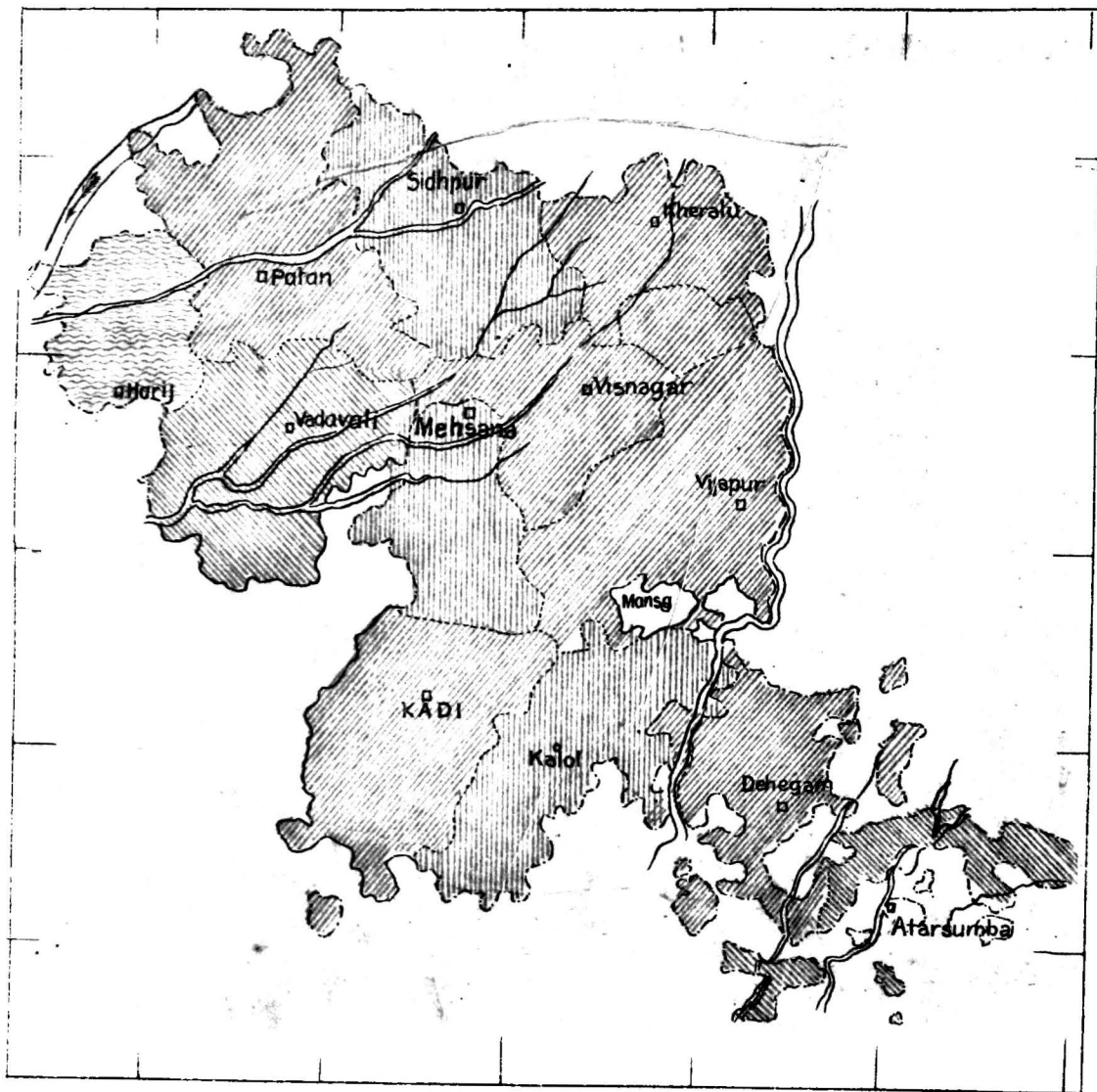
"*Sub-para. (3) of the Note.*—The registers kept are examined from time to time by the *Taluka Vahivatdars*, *Mahalkaris* and higher Revenue and Sanitary authorities, while on tour. No test for their *prima facie* correctness appears to have been applied. The reports are dealt with by the *Taluka Vahivatdars* and *Mahalkaris*."

"*Sub-para. (4) of the Note.*—The effect of famine on the statistics is found to be, that while in some parts it enhances, in others it impairs their accuracy. By reason of the greater attention paid to the subject, the statistics are more accurate. But by the general disorganisation and the tendency of the people to wander about and die in unusual places, they are found to be less accurate in some places."

"*Para. 2 of the Note.*—The number of still-births is registered by village registers among births, mentioning the sex; and with a remark that it is still-born. The proportion of males to 100 females still-born in the State varied from 115 to

MAP
of the
KADI DIVISION
Showing percentage of decrease in population in each TALUKA

MAP CHAPTER II



Blue Line shows decrease.

Scale: 16 miles to 1 Inch



10-20		per cent
20-30		"
30-40		"
50-60		"

143 during the last nine years. The total number of still-born in a year is usually not more than a thousand, and it is included neither among the total number of births nor of deaths.

“ With reference to para. 2 of your letter, I beg to state that the registration of births and deaths has been made compulsory in the Baroda City, since the 1st of June 1901. Its effect will be seen from the figures given below :—

Month.	Ratio of births per mille per annum.	Ratio of deaths per mille per annum.
February 1901	1.1	28.9
March „	1.4	25.1
April „	0.9	24.4
May „	1.6	20.0

Figures after the introduction of the compulsory notification.

June 1901	9.6	23.4
July „	12.5	21.7
August „	18.9	46.8
September „	29.5	60.1

“ *Para. 3 of the Note.*—Since the breaking out of the plague in the Baroda City in 1896-97, registers are kept up at the burning and burial grounds ; and the result has been found to be very satisfactory. In towns the Police were registering births and deaths, but the registration was very defective ; it has been, therefore, transferred from the Police to the town Municipalities since June 1901, and the result until now appears to be satisfactory.”

As the special Act does not apply to the whole State, it will not help in estimating the natural growth of the people. However, it is expected that progressive as our State is, it will gradually apply the same provisions to all villages, and that as a consequence of that measure authentic vital statistics will be available.

22. A very approximate approach to the present number can be made, however, by the figures supplied by the Medical Department and those obtained from the Famine Report of the State for the year 1899-1900. The Medical authorities give 39,338 deaths due to cholera, 6,318 due to small-pox, 416,447 due to fevers and 6,547 to plague. These make a total of 468,650 deaths. In the Famine Report, an estimate of 68,674 deaths is given as due to famine causes alone, not attributable to any of the epidemics, up to the end of July 1900. Counting at the same rate for the 6 months up to the date of Census enumeration, 103,011 deaths could be attributable to famine ; thus making a total loss of 571,661 deaths. Supposing for a moment that there was the expected increase of 10 per cent. in the first 8 normal years, the increase would be 193,231 and the total at the end of the 8 years would amount to 2,608,627. Deducing from this number the loss by diseases and famine 571,661, mostly during the last two years, and the net loss by migrations about 88,865, there would remain a population of 1,948,101 which closely approaches the Census enumeration figure.

Deficit viewed from the point of loss by diseases and famine.

Sub. A—4—7.

23. Table A, however, is made up from the figures, supplied by the Medical and Sanitary Departments, of total births and deaths, mentioning in the latter case those due to epidemics. The deaths due purely to famine are supposed to be lumped with all other deaths, in column 8. The greatest havoc will be

Statistics as supplied by the Medical and Sanitary Departments.

seen to have been made by fevers,—416,447 souls; they account for two-thirds of all the total deaths. Possibly, many of these fever cases are due to fevers brought on by famine sufferings. Cholera with its 39,338 victims comes next. The total deaths registered come up to 608,509, and births to 329,347; or, the births are only 54.1 per cent. of deaths. This is a striking disproportion, which can be accounted for only by the well-known fact that the births are registered proportionately less than deaths; there are obviously more opportunities of a death being known publicly than a birth. The net result shows an increase of deaths over births to the extent of 279,162. Adding to this figure the net loss by migrations of about 88,865, the total decrease would amount to 368,027, and the present population would turn out to be 2,047,369; or, an excess of 94,677 souls over the actual reliable enumeration. This large difference of about 4 per cent. can be attributed safely to the inaccuracy of the figures supplied from the birth and death registers. Taking, however, the figures as they are, they may serve for a comparative estimate of the loss and gain in the different Divisions pretty accurately. It will be seen that the net loss has been heavy in the Kadi Division, being 37 per cent. of the total decrease in the whole State.

Sub. A.—9.

Comparison
of actual and
estimated po-
pulation.
Sub. VI—3, 5, 8.

24. From the actual population of 1891, the population estimated according to these vital statistics has fallen by 279,162; and by 533,744 from that estimated according to the rate of increase determined at the last census; and it has already been said that these losses are due to the actual victims of plague and famine, in the later portion of the decade, and the defect of births.

Sub. VI.—3, 3, 6.

The divergence in all the four columns of this Table is also apparent in the case of the Divisions of this State, but not in the same direction in all. In Amreli, Navsari and the City, the population as estimated from vital statistics is found to be less than the actual population returned at the present census, whereas that in Kadi and Baroda it is greater. If the loss by immigration in each of the Divisions is also taken into account, this divergence between the two figures will be still greater in the case of the former Divisions and smaller in the case of the latter. Because then the excess in Amreli, Navsari and the City will be 20,613, 19,642, and 30,925, respectively, and the deficiency in Kadi and Baroda will be 82,472, and 33,259, respectively, instead of the figures given in column 6 of Subsidiary Table VI.

Sub. D.—9.

But when the present population is compared with that of 1891 and also with what is estimated according to the rate of increase predicted in 1891, it shows a decrease in all the Divisions. This is due to the fact that according to the registers, the numbers of births in all divisions have been much less than those of deaths, since the last census.

Comparison of
the District-
born with
1891.
Sub. IV—2, 3.

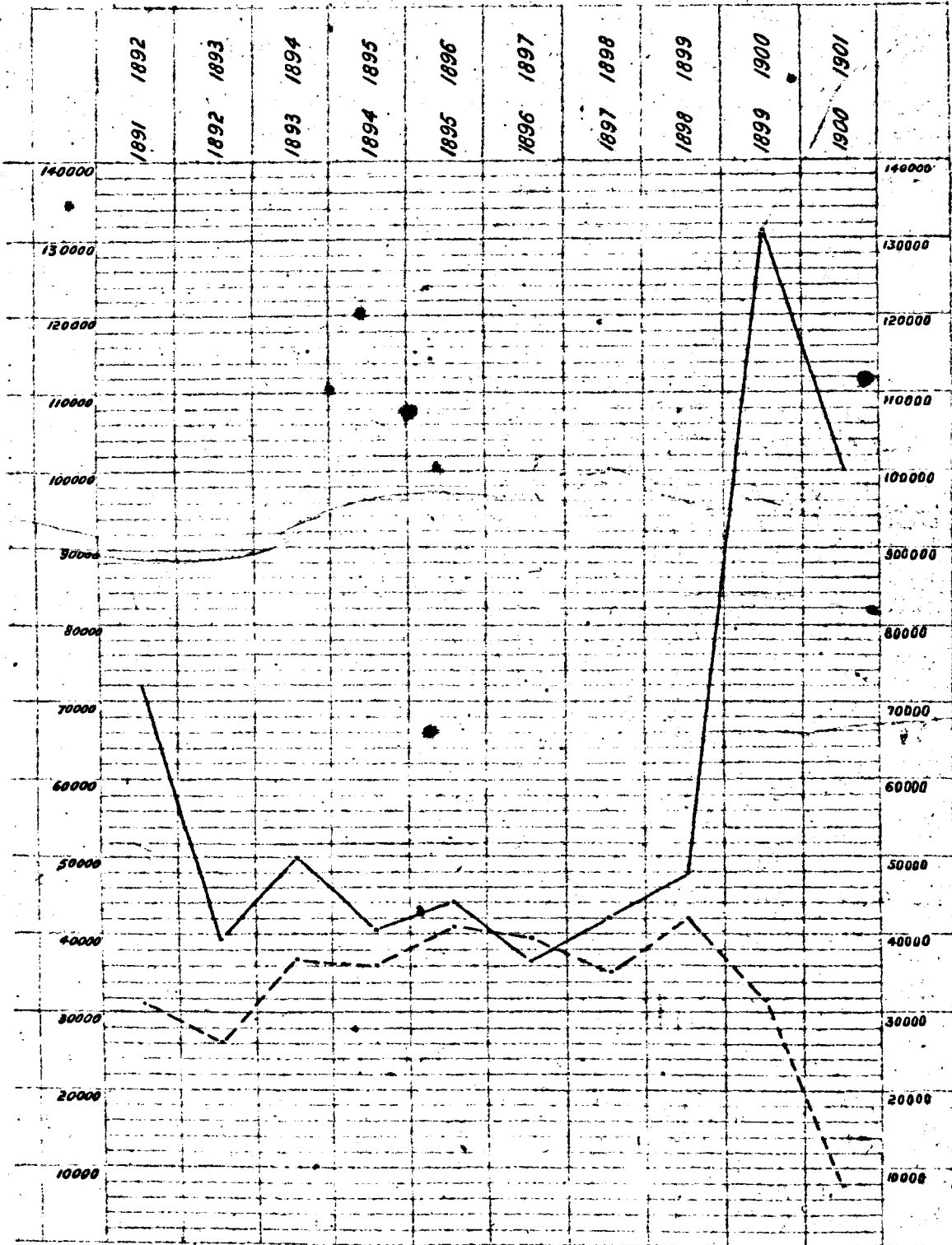
25. Our Divisions show an increase in the percentage of the District-born population over 1891. This percentage of increase is the highest in Baroda and lowest in Navsari; Amreli and Kadi intervene between them in the order mentioned. This is due to the fact that though the total population has lessened in each Division, and also the births, still the deficiency of immigration being proportionately greater than in 1891, the percentage of the district-born has risen.

Diagram
of
vital statistics.

26. The diagram, No. IV, shows the progress of births and deaths in each year of the last decade. It shows at a glance that births have never exceeded deaths during the whole decade, except in the year 1896-97 where, too, the excess is very

Diagram 4 Chapter II

*Diagram showing the number of Births and Deaths
during the intercensal period from
1891 AUGUST to 1901 FEBRUARY*



The black line indicates the numbers of deaths

The dotted " " " " " births

The difference between the points of Births and Deaths shows the Excess of the one over the other for each year.

slight. The first year of the decade accounts for 40,000 deaths in excess of births and thus becomes, as it were, a forerunner of calamities that the decade was to witness. This excess of deaths over births, however, has gone on diminishing with every succeeding year, until births and deaths have become equal in the first months of the year 1896-97, where the two lines meet, and in the middle of the year the dotted line of births has slightly gone above the black line of deaths before taking a downward course, just as life before ebbing away finally flickers most brightly for a few moments. From the closing days of that year, the dotted line has taken a downward course and the black line an upward one, until in the last year but one, those two lines have gone so far apart as to show the appalling difference of 100,000. In the last year also, 1900-1901, the difference is no less than of over 9 squares, i.e. over 90,000. The striking feature of this year is the very low downward point of births, even below 10,000,—less than a fourth of what it was 2 years back. Thus the diagram gives a vivid picture of the fall in the population of the State during the calamitous conditions through which it has passed in the last intercensal period. The total of the losses aggregates to more than 27 squares, i.e. over 270,000 souls, as the loss by the excess of deaths over births. The highest point attained by the graphic line is over 430,000 deaths in 1899-1900 and the lowest below 10,000 births in the succeeding year. It will be further seen that if the last 2 years were exempted from calculation, there would have been a gain of nearly 20 squares, or the loss would have been less by 200,000 persons. This apparently leads to an inference that even if the famine were non-existent, there would have been a fall in the population. But it is to be remembered that the diagram is based on the figures of births, supplied by the Department which, as already said, errs greatly in the direction of omissions. The only tolerably reliable inference to be drawn from it is that the normal rate of death which, excepting the first year, has been about 40,000 only, jumped up to 120,000 in the famine year and to 100,000 in the next year. A similar sort of inference can be drawn for the births singly, by stating that the normal rate which has all along been about 40,000 fell so low as below 10,000 in the last year.

5. MIGRATION AND ITS EFFECTS.

27. From Imperial Table XI we find the total number of immigrants to be 172,931, comprising 84,186 males and 88,745 females, out of which number 161,440, made up of 76,360 males and 85,080 females, come from the Bombay Presidency alone, forming 93 per cent. of the total immigrants. Most of these being from the Gujarat *Zillas*, this may be said to be simply a fictitious immigration. If the Gujarat *Zillas* were under Baroda, this large number, as has been said above, would have completely disappeared. It is merely the fact of there being two Governments in a limited area that gives rise to these immigration numbers. Of the rest 4,199, including 2,538 males and 1,661 females, come from Rajputana; 943, including 597 males and 346 females, from the Central Provinces; 17, including 8 males and 9 females, come from the Berars; 3,200 (2,448 males and 752 females) from the N. W. Provinces; 833 (621 males and 212 females) from the Punjab; 29 (24 males and 5 females) from the Baluchistan Agency, Nepal and Bhutan; 916, including 664 males and 252 females, from the Bengal Presidency; 223, including 116 males and 107 females,

Numbers of
immigrants.

from H. H. the Nizam's territories ; 22 (16 males and 6 females) from Mysore ; 208 (144 males and 64 females) from the Madras Presidency ; 31 (24 males and 7 females) from Assam and Burmah ; while 554, including 386 males and 168 females, come from India, locality unspecified. Besides these immigrants from the various Indian Provinces, there are 241, including 192 males and 49 females, from other Asiatic Countries ; 33 (21 males and 12 females) from Europe ; 23 (15 males and 8 females) from Africa ; and 2, a male and a female, from America ; 17 (11 males and 6 females) have not returned their place of birth. It may be repeated that almost all of these visitors or settlers are in State Service, Military and Civil ; the Military, perhaps, presenting the greater variety, as will be seen from the names of the Indian Provinces from which they hail. Thus this little State has received men from various parts of the world.

A great diminution in the numbers.

28. The total number of immigrants at the Census of 1891 was 311,922 persons, including 128,763 males and 183,159 females ; thus, we see that the present number of 172,931 falls short of it by 138,991. This can be accounted for partially by the fact that many of those who had their permanent abodes abroad left Baroda to escape from the pressure of famine and from the epidemics of plague and fever. Another apparent cause is the check to the immigration of new-comers from these very causes ; very few would come for the purposes of trade or commerce or service, when the State was suffering from so much distress. The present ratio of immigrants to the total population of the State is 8·86 per cent. as against 13·70 per cent. in 1891.

Comparison with 1891.

29. On a comparison of the figures for the various Provinces given above with those recorded at the last Census, we find that the Bombay Presidency has sent 129,610 less immigrants than it did in 1891 ; Rajputana and N. W. Provinces have sent 2,958 and 4,620 less, respectively. Other Provinces have also contributed to the deficit ; but on such a small scale that it need not be noticed.

Proportion of the sexes of immigrants.

30. Ordinarily, in a country like India, the males as a rule must preponderate over the female immigrants ; and that rule is observed, in the figures given above, for all other Provinces excepting the Bombay Presidency. This curious exception is to be accounted for by the marriage customs allowing marriages in the same caste only and leads to the conclusion that the subjects of this State have to cross over to British territories in search of wives ; wherein they are generally successful. When villages, under different governments, are contiguous or near enough, there must be a large exchange of brides between them, among people of the same castes. Naturally, therefore, when the brides come over and settle in their new homes, they add to the immigrants. The same will probably be found to be the case with the British *Zillas* of Gujarat, where, for the reason mentioned above, there ought to be a large influx of females from Baroda.

Internal immigrations.

31. Besides the immigration, which may be called external, there is the internal one between the different Divisions of this State. A reference to Imperial Table XI shows that in the State there has been an internal migration of 11,826 souls, including 7,194 males and 4,632 females ; or, in other words, there has been an internal exchange by migrations to the extent of 0·6 per cent. of the total population as against 19,342, or 0·8 per cent. of the year 1891. The decrease here also can partly be accounted for by the sedentary habits of the people and

partly by the almost equal stringency of distress in all Divisions. This immigration also is, in some measure, due to the change of service under the Sirkar from one Division to another. This internal emigration from one district and immigration into another is easily found out from the Schedules. The total of this internal exchange was 19,342 (8,948 males and 10,394 females) in the previous Census. The remarkable feature is that the large Kadi Division, where the distress was great, has sent away over 5,000 people and received only 1,853; while Amreli has received 50 per cent. more than it has sent away. The exodus from Kadi has chiefly been taken up by Baroda, where the immigrants have been double of the emigrants.

Sub. B.

32. Out of the emigrants, Amreli sends 1,023 for 1,169 in 1891; Kadi sends 5,158 as against 5,864 in 1891; Navsari 2,082 as against 3,344; and Baroda 3,563 as against 8,965. Thus we see that the first place for sending the largest number of emigrants has been taken from Baroda by Kadi; otherwise the order of precedence remains the same. All the Divisions, again, show a decrease over 1891; but not in the same proportion. The fall in Baroda is the highest; then comes Navsari with a fall of 1,262, then Kadi with a fall of 708, and last comes Amreli with a fall of 146. The principal cause of this fall is, presumably, the hard times of epidemics and famine through which the State has passed during the closing years of the last century. At the last Census, Amreli and Navsari had sent more emigrants than they had received as immigrants; and Kadi and Baroda had received more immigrants than they had sent out as emigrants. Excepting Baroda, the order of the last Census has been reversed. The percentage of internal emigrants for each Division to its total population is 0.59, 0.62, 0.66, 0.69 in Amreli, Kadi, Baroda and Navsari respectively. A curious thing noticeable in these percentages is that there is a difference of 0.03 in the percentages of any two Divisions taken in order.

Comparison
with the pre-
vious Census.

33. The total number of emigrants outside the State is 202,270 (81,888 males and 120,382 females) as against 252,396 (97,304 males and 155,092 females) in 1891, thus showing a decrease of 50,126 (of 15,416 in males and of 34,710 in females.) This is consonant with the fact that people who all their lives are given up to sedentary habits will not stir out of their homes, even when hard pressed by calamities. There are this time 1,021 emigrants in every 10,000 of the population for 1,070 in 1891, and their percentage to the total population born in the Divisions of this State is 10.21 for 10.7 in 1891; and the ratio for male to female emigrants is this time 4.13 : 6.08 as against 4.13 : 6.6 in 1891. One fact that is clear from these figures is that in both the intercensal periods females have preponderated over the males in almost the same proportion, 6 : 4. Another fact evident from these figures is that while there is no decrease in the males, that in the females is 0.52; that is, there is a greater decrease among the females than among the males. This result can be attributed to the prevalence of the hard and troublesome times, making it harder for women to emigrate. The excess of female over male emigrants, noticed above, is due to the same causes which have led to their excess in immigration and have been discussed already. The excess of female over male immigrants is this time 4,559, whereas their excess in emigrants is 38,494—a fact showing again that Baroda sends out more brides than it receives from outside.

Emigration
outside the
State.
Sub. C.

Sub. III. 4, 5, 6, 7.

Migration to
British territory and feudatory States.
Sub. V.

34. Looking to the figures of the population which this State receives from or gives to the British territory, we find that it receives 108,511 persons, including 54,926 males and 53,585 females, from British territories, and sends out 135,585 persons, including 57,151 males and 78,434 females, or nearly 25 per cent. more than it receives. This shows that it receives less from the British territories than it gives to them, and that it takes less females than males, but sends out more females than males. But the ratio between the sexes for immigration and emigration is very different; inasmuch as that for the former is 100 males to 97 females, and for the latter it is 100 males to 137 females. This, as has been already mentioned, is due to a larger number of brides going out than of those coming into Baroda. It further appears that Baroda receives 64,121 persons, including 29,031 males and 35,090 females, from the feudatory States, and gives 66,685 persons, including 24,737 males and 41,948 females to them in exchange. Thus we see that Baroda sends out more females than it receives and receives more males than it gives; and that on the whole it sends out more than it receives. In both the operations here the females preponderate over the males; the excess in the former case being 17,211, and in the latter 6,059. This fact indicates that the feudatory States also receive brides from Baroda in larger numbers than they give to it.

Emigrants to the Bombay Presidency compared with 1891.

35. Out of the total number of emigrants, 195,645 persons (78,357 males and 117,288 females) have emigrated to the Bombay Presidency as against 246,911 (94,366 males and 152,545 females) in 1891; thereby showing a decrease of 51,266 persons on the whole and of 16,009 in males and 35,257 in females. These figures for the Presidency include emigrants to British territories and the feudatory States situated within its limits. The number of the former is 129,292 (53,805 males and 75,487 females) as against 165,952 (64,473 males and 101,479 females) in 1891; thus showing a decrease of 36,660 on the whole and 10,668 in males and of 25,992 in females. The number of the latter is 66,353 (24,552 males and 41,801 females) as against 80,959 (29,893 males and 51,066 females) in 1891; thus showing a decrease of 14,606 on the whole, and of 5,341 in males and of 9,265 in females. When we compare the percentages of these various emigrants on the total population born in the State to those obtained at the last Census, we find them to be 10·21, 4·13, and 6·08, respectively, as against 10·4, 7 and 3·4 in 1891.

Decrease in the Divisions.

Amreli Division.

Sub. VI. 4 and 2.

Sub. D. 3—12.

Kadi Division.

36. The same causes which have operated to bring about a general decrease in the population have worked to the same end in all the Divisions of this State to a greater or less extent. Taking Amreli first, we find that its population, if other retarding causes had not intervened, would have now been 220,171 souls, including 114,668 males and 105,503 females, whereas the actual population is 173,436 souls, including 89,429 males and 84,007 females; thereby showing a decrease of 25,239 in males and 21,496 in females, and of 46,735 on the whole. To this large deficit cholera contributes 8,503, small-pox 757, plague 93, and fevers 36,774 deaths. Thus, in all, the epidemics have carried away 46,432 souls. Moreover, this time the number of immigrants is less by 12,687 persons, than what it was at the last Census. The population of the Kadi District ought to have been 1,221,251, instead of 834,744; it thus shows a decrease of 386,507 souls. Here, the epidemics of

plague, small-pox, cholera and fever have carried away 964, 2,953, 12,034 and 182,545, respectively ; in all 198,496 souls. The numbers of Divisional emigrants are not known. But the fact that the number of immigrants is this time less by 57,907 souls than what it was in 1891, should also be taken into account. Famine has probably removed 42,103 persons. Thus the total deficit for causes beyond human control comes to 298,506 souls. In the Baroda Division proper the population ought to have been naturally 748,944 souls instead of 540,281. This large deficit of 208,663 is also due to causes beyond our control. Cholera, plague, small-pox and fevers have carried away 10,025, 2,320, 1,828 and 117,766 souls, respectively ; in all 131,939. Again, the number of immigrants this time is less by 41,924 souls than what it was at the last Census. Famine has probably carried away 35,378 souls ; all these taken together bring the total loss to 209,241, the loss experienced in this Census. The population of the City is this time 103,790 souls as against 127,247 estimated according to the rate of increase predicted in 1891 ; thereby showing a loss of 23,457 souls. This decrease is also due to the same causes which have affected the Division wherein it is situated. Cholera, small-pox, plague and fevers have carried away, respectively, 878, 109, 2,198 and 14,065 persons ; the total number of deaths due to diseases being 17,250. The number of immigrants is this time less by 9,080 persons than in 1891. Famine is also said to be responsible for 8,232 deaths. Thus the total deficit due to these causes comes to 34,562. The population of the Navsari Division ought to have been 354,869 instead of 300,441, as computed now. This decrease is due also to the causes enumerated above. Of these, the epidemics have carried away 74,533 persons, this number being made up of 7,593, 671, 972, and 65,297 deaths from cholera, small-pox, plague and fevers, respectively. Famine has carried away 14,586 persons ; and the number of immigrants is this time less by 17,393 persons than in 1891. If we take away all these unavoidable deaths, the population may be said to have increased over the estimate in this and the Amreli Divisions. But it is to be remembered that in the previous decade also there have been deaths from these causes, specially fevers, though to a smaller extent. From the figures arrived at we find that the Baroda City and the Kadi Division are below the average in point of loss from epidemics. The City with a loss of 1,356 per every 10,000 of the population stands first, and Kadi with 1,625 comes next in order. The three other Divisions, namely, Baroda, Navsari and Amreli have kept above the average. Baroda exceeds very slightly above the average, but Navsari and Amreli, being nearly alike in point of loss, have suffered more than the average of the State, and this is not surprising when one of the Talukas in each, viz., Gandevi in the Navsari Division and Kodinar in the Amreli Division was mercilessly attacked, the former by plague, and the latter by both plague and cholera. Examining the second of the disturbances, namely famine, we find that Amreli, with a loss of 123 per every 10,000 of the population, has suffered the least from this cause, and the City with 647, the most ; next to Amreli comes Kadi, with a loss of 345 per 10,000 of the population ; Navsari, on account of its heavy loss in the *Rani* Mahals, follows Kadi with 411 ; lastly comes Baroda with 472. The heavy loss in the City is very surprising at first sight ; but it would not appear so when we consider the fact that there were opened for the infirm famished people many poor-houses, both at the

Baroda Division.

The City.

Navsari Division.

expense of Government and also of the public at large, where a large number of indigents flocked or were transported from outside ; and some of them in such a condition that, as already remarked by the Famine Commission, they would easily succumb to death before they could be well taken care of, and thus largely added to the roll of deaths. Lastly, we come to the last of the disturbing factors, namely, migration, which has also influenced the decrease in the population. Here also we find that Kadi, with a loss of 474 per every 10,000 of the population, has suffered the least from immigration and the City the most, namely, a loss of 713 ; next in the order of loss comes Navsari with 481 ; Baroda and Amreli follow Navsari with a loss of 560 and 577, respectively, which is a little higher than the average of the State. Reviewing all the three factors together, we find that the City has suffered the least from epidemics and the most from famine and migration ; Amreli has suffered the most from epidemics and the least from famine, and exceeds the average in the loss by migration ; Kadi has suffered the least by migration, but approaches the average in the loss by epidemics and famine ; Navsari has the highest loss on an aggregate, and Baroda has suffered equally from all causes.

Diagram—
Population
1901
compared with
that of 1891
and the
estimated
population.

37. In order to represent graphically the figures of the population of 1901, as compared with those of 1891 and the population estimated for 1901, I give here a diagram, No. V. The white portion or the blank part indicates the present population. The portion with cross lines indicates the decrease of the population over 1891, and this, added to the dotted portion, indicates the decrease over the estimated population of 1901.

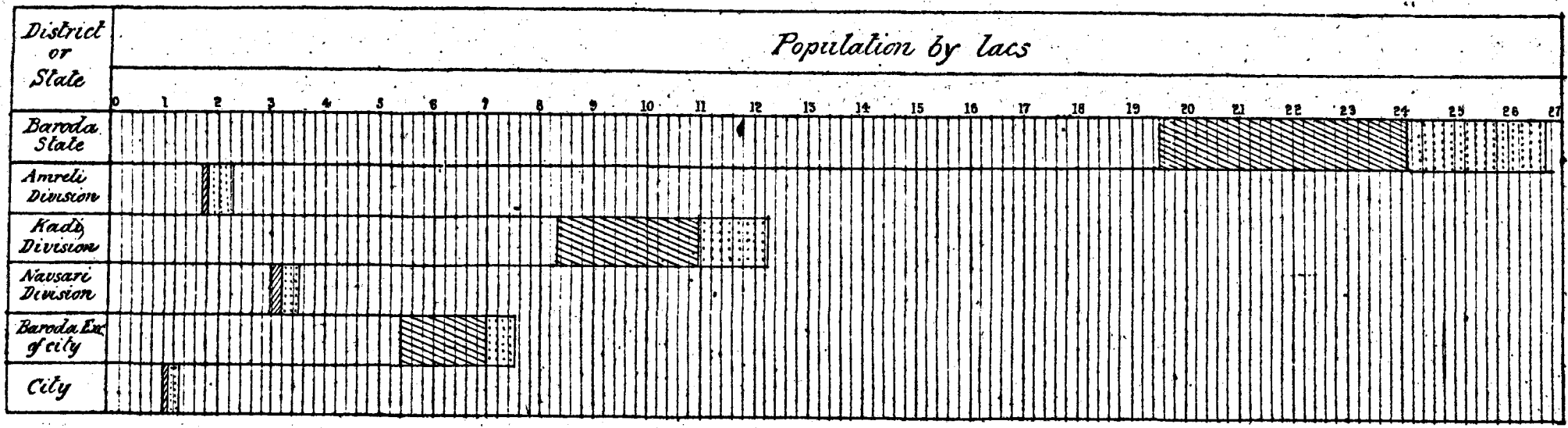
Diagram
showing
mortality from
all causes.

38. To illustrate the loss by epidemics and famine in the State and its Divisions, I have drawn up another diagram, No. VI, showing the mortality from all causes. It will be seen that the vertical lines denoting fever are the highest of all other lines denoting mortality from other causes in all the Divisions. It is the highest in the Kadi Division, rising above 180,000, and the least in the City, where it is between 10 and 20 thousand. Baroda takes its rank after Kadi, where the line is as high as 120,000 and is $\frac{2}{3}$ of the line of Kadi. Next in order comes the line of Navsari, 66,000, which is more than half the line for Baroda ; the line for Amreli is the lowest and is as high as 36,000. The next conspicuous block in the diagram is that of famine—black. It is the highest in Kadi in point of numbers and the least in Amreli. This line in the Kadi Division is as high above that of Baroda as the line of Navsari is above that of the City. The lines for cholera are also to be marked in all the four Divisions. In the City it is very insignificant. The lines showing the other diseases are too low to call for any remarks.

Diagram
showing
immigrants in
the Divisions.

39. The number of immigrants in Amreli is 30,898, including 12,630 males and 18,268 females ; that is, it is 18.70 per cent. of the total population as against 24.80 per cent. in the year 1891. Out of these immigrants, 26,840 persons, including 10,177 males and 16,663 females, have come from the surrounding Native States of Gujarat ; 706 persons, including 376 males and 330 females, from the British *Zillas* of Gujarat ; 2,405 persons, including 1,380 males and 1,025 females from other parts of the Bombay Presidency ; 870 persons, including 628 males and 242 females, from other Provinces in India ; and 77 persons, including 69 males and 8 females, from countries beyond India. The number of immigrants in Kadi is 26,776, including 10,553 males and 16,223 females, i.e., it

Diagram Showing the Population of 1901, as compared with that of 1891 and the estimated Population of 1901



The white portion denotes the population of 1901
 The portion marked with lines added to the white portion indicates the population of 1891
 The whole column including dotted portion indicates the estimated population of 1901.

is 3.43 per cent. of the total population as against 8.6 per cent. in 1891. Out of these, 12,757 persons, including 4,773 males and 7,984 females, come from the Native States of Gujarat; 10,035 persons, including 3,479 males and 6,556 females, from the British *Zillas* of Gujarat; 2,405 persons, including 1,380 males and 1,025 females, from other parts of the Bombay Presidency; 2,468 persons, including 1,524 males and 944 females, from other Indian Provinces; and 13 persons, including 12 males and 1 female, from countries beyond India. In the Baroda Division there are 48,921 immigrants, including 26,093 males and 22,828 females, *i.e.*, 9.76 per cent. of the total population, as against 16 per cent. in 1891. But of these immigrants 10,063 persons, including 5,414 males and 4,649 females, come from the Gujarat Native States; 34,404 persons, including 17,969 males and 16,435 females, come from the British *Zillas* of Gujarat; 2,821 persons, including 1,606 males and 1,215 females, from other parts of the Bombay Presidency; 1,599 persons, including 1,072 males and 527 females, from other Indian Provinces; and 34 persons, including 32 males and 2 females, from other countries beyond India. In the City there are 24,430 immigrants, including 14,672 males and 9,668 females, *i.e.*, 26.5 per cent. as against 28 per cent. in 1891. Out of these, 3,199 persons, including 1,865 males and 1,334 females, come from the Native States of Gujarat; 7,312 persons, including 4,213 males and 3,099 females, from the British *Zillas* of Gujarat; 9,064 persons, including 5,229 males and 3,835 females, from other parts of the Bombay Presidency; 4,761 persons, including 3,390 males and 1,371 females, from other Provinces of India; and 94 persons, including 65 males and 29 females, from countries beyond India. In the Navsari Division, there are 41,906 immigrants, including 20,148 males and 21,758 females; *i.e.*, they are 14.41 per cent. as against 19.40 in 1891. Out of this number, 3,085 persons, including 1,521 males and 1,564 females, come from the Native States of Gujarat; 32,456 persons, including 14,991 males and 17,465 females, come from the British *Zillas* of Gujarat; 4,790 persons, including 2,602 males and 2,188 females, from the other parts of the Bombay Presidency; 1,478 persons, including 973 males and 505 females, from other Indian Provinces; and 97 persons, including 61 males and 36 females, from countries beyond India.

40. If we distribute the number of immigrants mentioned above by 10,000 of each sex in every district, we find that Amreli receives the largest number of them from the Native States and the smallest from the British *Zillas* of Gujarat, not counting countries beyond India. Kadi also follows Amreli in receiving most from the Native States; but it receives the smallest number from "other parts of the Bombay Presidency," instead of other Provinces in India; Baroda and Navsari take the largest number of the immigrants from the British *Zillas* of Gujarat and the smallest from the other Provinces of India; the City takes the largest number of her immigrants from other parts of the Bombay Presidency and the smallest from the Native States of Gujarat. From this we conclude that in all Divisions, excepting the City, the number of immigrants is directly proportionate to the distance from each District of the country or Province which emigrates them. It is only in the Kadi and Amreli Divisions and in the City that we find that they do not receive their smallest number of immigrants from other Provinces in India naturally, according to their sister Divisions. But Kadi is

Distribution of
immigrants
per 10 000 of
each sex.

Sub. F.

close to the Rajputana States, and hence it receives more from there than from other parts of the Bombay Presidency. Amreli possesses two regiments of Infantry, and the City the whole army of the State, the rank and file of which represent many of the Northern Indian Provinces; and, therefore, they show a proportionately larger number of immigrants from these distant Provinces.

Immigration
according to
Sub. II.

41. Instead of splitting up the emigrating countries as above, if we divide them into contiguous and non-contiguous territories as presented in Subsidiary Table II, we again find that the number of immigrants is greater from the nearer ones than from those more remote. We find from the same table that the highest number of immigrants is to be found in the City; the causes for this are mentioned before, while discussing the causes that lead to migration; and if we leave it out of account, we find that Amreli is the first and Kadi the last in this respect. Navsari comes after Amreli and before Baroda. In receiving these immigrants, the Divisions have kept the same position as in 1891. Similarly, we see that as the mean percentage of immigrants to total population is 8·86, Amreli and Navsari show a higher percentage, and only Kadi shows a smaller one. Between the mean and that of Baroda, the difference is so small that it does not require any explanation. The Divisions of Navsari and Amreli, being very much intersected by foreign territories and possessing surveyed and well-settled lands, attract outsiders in very large numbers. The Kadi Division is not so largely intersected.

Internal mi-
gration.

Sub. B.

42. Looking to internal migration, we find that Amreli receives 1,525 persons, including 864 males and 661 females, and gives back 1,023 persons, including 640 males and 383 females; Kadi receives 1,853 persons, including 1,112 males and 741 females, and gives back 5,158 persons, including 3,271 males and 1,887 females; Baroda receives 3,803 persons, including 2,275 males and 1,528 females; and gives back 3,563 persons, including 2,125 males and 1,438 females. Navsari receives 1,382 persons, including 808 males and 574 females, and gives back 2,082 persons, including 1,158 males and 924 females; and the City receives 3,263 persons, including 2,135 males and 1,128 females. Thus Amreli and Baroda receive more internal immigrants than they send out, both in males and females; and Kadi and Navsari receive less than they send out, both in males and females. In point of percentage of internal immigrants to total population, we find that Amreli stands at the top, since the percentage in its case is ·88; and Kadi at the bottom, its percentage being ·22; Navsari and Baroda come between them with ·46 and ·7 per cent., respectively. Taking the real loss and gain into consideration, *i. e.*, looking to the remainder of what one Division receives and sends, we find that Amreli and Baroda gain in internal immigrants to the extent ·3 and ·04 per cent., respectively, whereas the Kadi and Navsari Divisions lose in internal immigrants, to the extent of ·4 and ·2 per cent., respectively.

Diagram illus-
trating immi-
gration and
emigration.

43. The results given in Subsidiary Table II—column 11, in III—column 5, and in B—columns 3 and 5 are put in a graphic form in the accompanying diagram, No. VII, in order to elucidate the discussions in the previous paragraphs. There are five blocks, the first of which illustrates the external migration. The second and third blocks give the immigration and emigration, respectively, of the whole State. The fourth block illustrates the inter-divisional immigration and the

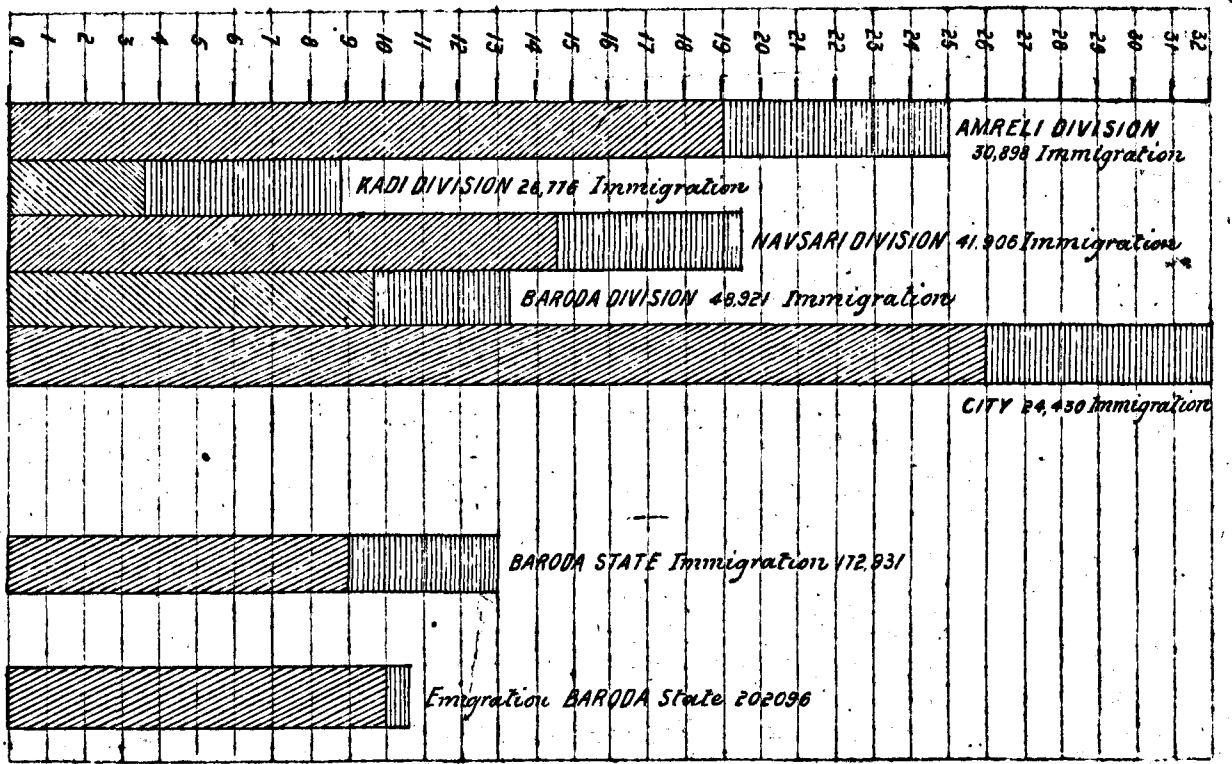


Fig. 1. External immigration

Fig. 2.

Fig. 3.

The whole portion indicates the immigration in 1891
 The portion with cross lines indicates the immigration in 1901
 The portion with horizontal lines indicates the defect over 1891.

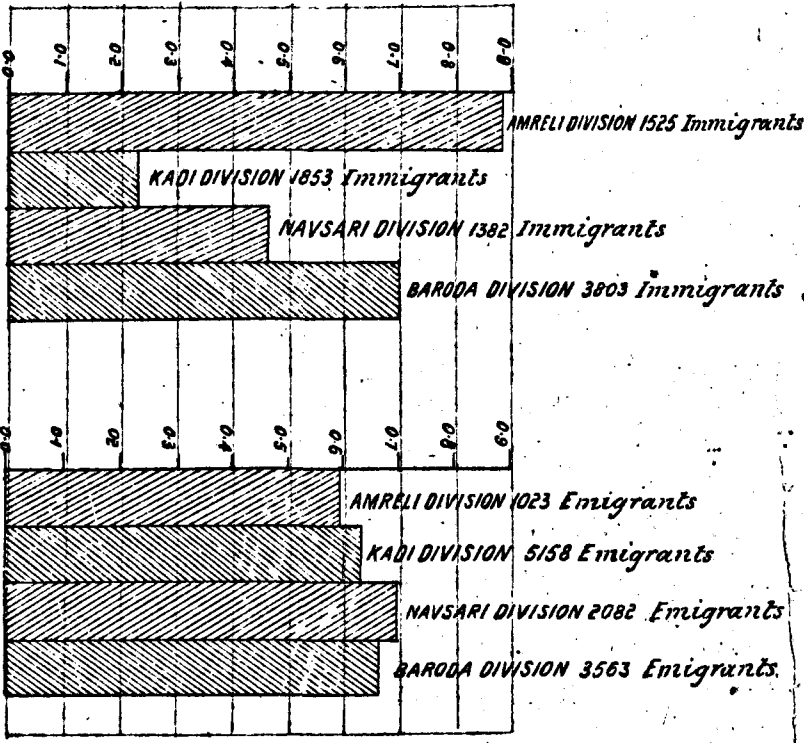


Fig. 4. inter-Divisional immigration

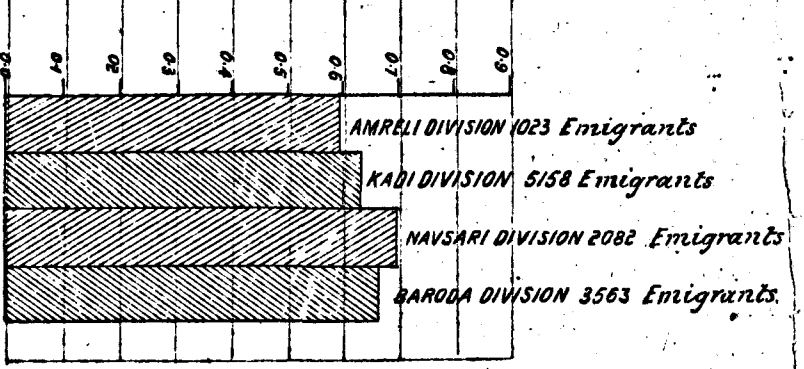


Fig. 5 inter-divisional emigration

Diagram showing the percentages of Immigration and Emigration to the total population and to the total District - born respectively.

last one the inter-divisional emigration. The whole-lined columns in the first three blocks indicate the immigration in 1891, and the portions with cross lines indicate the immigration in 1901. The portions with horizontal lines indicate the loss and gain by immigration and emigration, respectively, over 1891. In the first block the highest column runs for the City and the lowest is for Kadi. The cross line portion in Navsari is about half of the magnitude of the similar portion in the City, and so also the cross line portion of Baroda is about half of that of Amreli.

In internal immigration the highest column runs for Amreli and the lowest is that for Kadi; the lines for Baroda and Navsari next come in order.

In the block representing the inter-divisional emigration, the columns for the three Divisions, Kadi, Navsari and Baroda, are almost equal and that for Amreli is lower.

6. MAHALWAR VARIATION.

44. Having discussed the Districts, we now come to the Mahals. Before dealing with the variation for each Mahal, it is necessary here to make the necessary alteration in the population as returned at the Census of 1891, for those villages which have since been transferred from one Taluká to another. Taking, therefore, the Divisions in order, we find that there has been a transfer of only one village, viz., Bhanía, with a small population of 27 souls in 1891, from the Dhari Taluka to its Peta Taluka Khambha. Thus for purposes of comparison, that population is excluded, while considering the variation of the Dhari Taluka, and included in Khambha. In the Kadi Division there have been large transfers in most of the Talukas. Prominent among these is the absolute abolition of the Vadnagar Peta Taluka with its 24 villages, and its amalgamation with the Kheralu Taluka. 16 villages have been transferred from the old Vijapur Taluka; of these, 6 have been given to Kalol and 10 to Mehsana; 11 villages have been transferred from the Mehsana Taluka, which gives 5 of them to Kadi, 4 to Vadavli and 2 to Visnagar; Vadavli in its turn gives 3 villages to Mehsana and receives 3 villages from the Patan Taluka, which in return receives 5 villages from its Peta Harij. The Visnagar Taluka transfers three villages to Mehsana and the Peta Taluka Atarsumba transfers one of its villages to the Petlad Taluka of the Baroda Division. Thus there has been a transfer of 66 villages during the present intercensal period in the large Kadi Division. In the Baroda Division, 36 villages have been so transferred. The Baroda Taluka gives 11 villages to Savli, 9 to Vaghodia and 1 to Dabhoi; while the latter in addition to this receives 8 villages from Sankheda and 5 from Sinor. The Baroda Taluka gets in return one village from Dabhoi; so also does Petlad receive one village from the Atarsumba Mahal of the Kadi Division. The Taluka of Vaghodia has very recently secured one village from outside the Baroda territory. In the Navsari Division, the Kathore Taluka of the last Census has been abolished and amalgamated with that of Kamrej, with 14 of its villages. Out of its remaining 12 villages, 10 have been joined bodily to other villages of the Velachha Taluka, and two have been transferred to that Taluka. Velachha gives one village to its Peta Vakal; Kamrej also receives one village from Palsana. Thus we see that 28 villages have changed Talukas in this Division in the present intercensal period. One village, by name Jala-bordi, with a population of

Transfer of
villages and
populations
between Talu-
kas.

Amreli Divi-
sion.

Kadi Division.

Baroda Divi-
sion.

Navsari Divi-
sion.

Sub. G.

678 souls, including 344 males and 334 females in 1891, has been transferred from the Kadi Division to the Baroda Division. But the population is so small as compared with the total population of each of these Divisions that its inclusion in the one and exclusion from the other does not materially influence the total population of either. From the results arrived at after the process of inclusion and exclusion mentioned above for each Taluka, it will appear that the inter-divisional variation in population due to transfer in the Amreli Division is only 27; to that in the Kadi Division 71,348; to that in the Baroda Division 25,165, and to that in the Navsari Division 17,104.

Sub. Table H.
for variations
in the Talukas.

Amreli Division.

Kadi Division.

45. Looking to the figures of variations in Mahals, in Subsidiary Table H, we find that the Talukas of Amreli and Damnagar show an increase of 6·93 and 3·97 per cent. in population; and those of Okhamandal and Beyt, an increase of 1·83 and a decrease of 0·21 per cent., respectively. The increase in the first two Talukas, notwithstanding so many retarding causes, is due to their better condition as compared with other Talukas of the same Division, on account of their rich black soil, as well as to less mortality from famine and epidemics. In the remaining Taluka showing an increase, namely, Okhamandal, specially heavy expenditure was incurred to help the Wagher population during the famine, as their condition was the most deserving of State help. If special measures were not adopted, they would have been almost exterminated under the pressure of recurring famines. The other Talukas show a falling off, Dhari and Kodinar are rocky, the soil is hard, and the people are not trained to work much on the fields and are very poor; the cattle also are poorly and small in size. Though special care was bestowed on these Talukas during the famine, they have lost 6 and 16 per cent. of population. In the Kadi Division there is a general decrease all round, ranging from 11·88 per cent. in the Vijapur Taluka to 53·03 per cent. in the Harij Taluka. The Talukas of this Division can be classified into three groups according to the percentage of decrease in each. In the first of these groups may be placed Vijapur, Sidhpur, Visnagar and Kalol, which show a decrease of 11·88, 16·10, 20·48 and 21·39 respectively, being less than the average decrease of 23·96 for the Division; in the second group come the Talukas of Kheralu, Patan and Mehsana, which show a decrease of 22·51, 23·75 and 24·91 per cent., respectively, *i.e.*, approximately the same as the general decrease; and in the third class the Talukas of Kadi, Dehgam, Vadavli, Atarsumba and Harij, which show a decrease of 28·35, 28·57, 35·48, 36·48 and 53·03 per cent., respectively. The Talukas in the first group, excepting Kalol, have a comparatively richer population. It is well-known that the Vohoras of Sidhpur and the Nagar and the Jain Vanias of Visnagar move in large numbers for trade and commerce to Bombay, Ahmedabad and other large centres of industry. The Thakore Girasias of Vijapur are well-to-do on account of their fat Giras. The soil also of the whole of Vijapur is rich; parts of Visnagar and Sidhpur also have good soil. It is fortunate that Kalol with its Mehvasi, lazy and thieving population, has escaped with less damage than the other Talukas; famine works were opened near the homes of the Mewasis to prevent them from plundering their neighbours, and many were employed on the Kalol-Vijapur Railway earthwork. The third group shows a decrease greater than the average, as was to be expected from the hard soil, bad water and sandy or rocky country, excepting the fertile Taluka of Dehgam. The heavy loss in the

Dehgam Taluka is surprising. The Thakardas, who inhabit the greater portion of the other Talukas of this group, are notoriously straitened in circumstances, even in ordinary times; and so it was but natural that they should be the first victims of calamities like famine and fever. Dehgam, however, and Kadi, generally better off than the other Mahals of this bad group, show only a slight excess over the average decrease of the Division and are much better off than the others. The Harij Taluka, circumstanced as it is by nature, would have shown a higher decrease than what it does, but for a large amount of State aid; because the soil is sandy and the water scarce and salty and unfit for irrigation. Even in ordinary years, people after hard toil can hardly produce enough to satisfy their wants. The extensive Taluka of Patan, Kheralu and Mehsana have occupied the middle position. In the Baroda Division the decrease is 22·94 per cent. In this Division many of the Talukas show a decrease about the same as the average decrease, and therefore need no explanation. Petlad alone shows 7 per cent. less than the average, because of its rich tobacco-producing soil and the consequent better condition of its people. The Talukas of Vaghodia, Sankheda, Savli and Tilakvada show a decrease of 31·31, 32·15, 36·61, and 48·24 per cent., respectively, *i. e.*, an excess over the average, as was expected. The reasons for this large decrease are the bad nature of the soil of each and the poor condition of its ryots. They are notoriously unhealthy Talukas, with bad soil. In the Navsari Division, the decrease is only 5·6 per cent. This Division, as said before, is divided physically into a *Rasti* and a *Rani* country. The first includes the Talukas of Navsari, Gandevi, Kamrej and Palsana, and the latter those of Mahuva, Velachha, Songhad, Vyara, Vakal and Vajpur. Out of the four Talukas of the *Rasti* portion, Navsari and Palsana show an increase; Navsari of so much as 12 per cent., the expected ratio. This is the result of its being lightly touched by famine; Kamrej shows a small decrease only; and Gandevi, in spite of its rich garden land, shows a decrease of 6 per cent., which is due for the most part to the ravages of plague. The *Rani* Mahals show a decrease considerably in excess of the average; because their inhabitants are, for the most part, the aborigines unacquainted with civilized life and arts, and consequently less able to withstand the amount of distress which they had to suffer. Moreover, the climate of these Talukas is so unhealthy that it can never promote the growth of population to any appreciable extent. Thus we see that the main cause of decrease throughout has been the great famine of 1899-1900. The harvest of human lives has been more or less in accordance, as was to be expected, with the general condition of the soil and the people reflecting upon their staying powers.

Baroda Division.

Navsari Division.

46. To illustrate the figures of percentages in the Mahals in each of the Divisions, I have prefixed to this chapter a map for each Division, in the graphic scales and colours prescribed by the Census Commissioner. In the map of the Amreli Division the red horizontal lines show an increase up to 10 per cent. for the Talukas of Amreli, Damnagar and Okha (Dwarka.) The blue horizontal lines show a similar decrease for Dhari, the blue vertical lines show a decrease of 10 to 20 per cent. in Kodinar, and the blue slanting lines a decrease of 20 to 30 per cent. in Khambha and Shianagar. In the Kadi Division, there is no gain in any Taluka, and the loss has been over 10 per cent. up to 60 per cent. Sidhpur, Mehsana and

The Maps
of the four
Divisions.

Map IV.

Map V.

Map VI.

Kalol show a loss from 10 to 20 per cent., Kheralu, Visnagar, Vijapur, Kadi, Patan and Dehgam show a loss of between 20 and 30 per cent., Vadavli and Atarsumba from 30 to 40 per cent., and Harij with its wavy lines a loss of from 50 to 60 per cent. The Navsari Division has red lines of increase for the Palsana and Navsari Talukas, up to 10 per cent. for the former and between 10 and 20 per cent. for the latter; in Kamrej, Gandevi, Mahuva and Songhad a loss up to 10 per cent.; in Velachha and Vyara a loss up to 20 per cent., and in Vajpur up to 30 per cent. The map of the Baroda Division shows no increase; but a decrease of from 10 to 20 per cent. for Petlad, Sinor, Siswa and Dabhoi, of from 20 to 30 per cent. for Vaghodia, Padra, Choranda, and Baroda, of from 30 to 40 per cent. for Savli and Sankheda, and up to 50 per cent. for Tilakwada.

Map VII.

7. VARIATION IN THE URBAN AND RURAL POPULATION.

Variation in
the Urban po-
pulation.

47. Having considered the percentage of decrease in the entire population of each Division and Mahal, we now turn to the percentage of decrease in the urban and rural population. It has already been observed in the first chapter that the decrease in the urban population was 7 per cent., whereas that in the rural was 23 per cent. Imperial Table IV gives the variations in the population of 47 towns since 1872. The City shows a decrease of 12,630 souls, or 10·84 per cent. over the population of 1891. Out of the six towns in the Amreli Division four, namely, Amreli, Dwarka, Dhari and Damnagar, show an increase of 2,344, 1,406, 499, and 700 souls, respectively, i.e., 14·97, 22·94, 13·26, and 23·72 per cent., respectively. The other two towns of the same Division, namely, Kodinar and Beyt, show a decrease—the former of 783 souls or 10·51 per cent. and the latter of 10, or 0·21 per cent. The decrease in Kodinar is accounted for by the havoc played there by the epidemics—plague and cholera.

Towns in the
Kadi Division.

48. The only town showing an increase in the Kadi Division is Ladol; the gain is of 603 souls, or 10 per cent. This is due to the thriving condition of the people there. The other towns show a decrease all round; the highest being in the town of Visnagar, 4,108 souls, or 25·23 per cent., and the least in the town of Atarsumba, 212 souls or 7·35 per cent. The heavy loss in Visnagar may be accounted for by the fever of an epidemic type prevalent there in 1892, which had increased the mortality of that town. Next in point of loss in numbers come the following in order:—Kadi 3,261; Vadnagar 2,225; Balisna 1,722; Valam 1,488; Unza 1,487; Sidhpur 1,481; Kheralu 1,288; Patan 1,244; Vijapur 1,206; Dhinoj 1,039; Mehsana 592; Dehgam 588; Umta 437; Chanasma 377; Kalol 340; Atarsumba 212. On a consideration of the percentage of loss the order is as follows:—Balisna 27·02; Visnagar 25·23; Valam 21·80; Dhinoj 20·11; Kadi 19·15; Kheralu 14·46; Vadnagar 13·95; Unza 13·16; Vijapur 12·41; Dehgam 10·74; Sidhpur 9·13; Umta 7·72; Atarsumba 7·35; Mehsana 5·93; Kalol 4·99; Chanasma 4·40, and lastly Patan 3·81.

The Towns in
the Navsari
Division.

49. Out of the six towns in the Navsari Division three towns, namely, Navsari, Vyara and Songhad show an increase of 5,175, 946 and 574 souls, respectively, or 31·10, 18·19, 38·49 per cent. Owing to the opening of the Tapti Valley Railway, Songhad attracts more immigrants, and thus shows an increase. The other three towns, namely, Gandevi, Billimora and Kathore show a decrease

of 1,992, 1,222, and 412 souls, respectively, or 25·15, 20·65, 8·54 per cent. The loss in the town of Gandevi is the highest. It is but natural that these two towns, Gandevi and Billimora, should show a decrease, where the plague has been prevalent for the last 3 years in succession. The small decrease in the town of Kathore may be owing to the enterprising Vohorás of that town leaving their homes in large numbers for trade-centres abroad.

50. The town of Bahádarpur only, in the Baroda Division, shows an increase of 1,339 souls, or 87·91 per cent. The rest show a decrease. The highest loss is in Savli (1,864) and the least is in Sinor (123). These towns have been arranged in the order of their percentages of loss as follows:—Savli (28·45 per cent.); Mehlay (19·93); Nar (17·62); Sankheda (13·71); Pihej (11·28); Bhadran (9·52); Dharmaj (8·83); Tilakwada (7·63); Sojitra (7·30); Dabhoi (3·47); Sinor (2·31); Petlad (1·58) and Padra (1·49).

**The Towns in
the Baroda
Division.**

The decline in Savli is due to the plague prevalent there in 1897, when people died by hundreds. The other towns, showing a high decline, namely, Vaso, Nar, Mehlay, Sojitra, are all in one Mahal and are dense in population, which accounts for their retarded growth. Petlad has escaped because of the better condition of the people. The other towns show a very small decrease and therefore need no remarks.

51. It may be interesting to compare the variation percentages of our towns with those of some leading towns of India. The figures are taken from the Imperial Tables of 1901 for the respective Provinces. Their percentage of variation is as follows:—Bombay City—5·57; Poona—5; Madras + 12·55, Ahmedabad + 25·25; Surat + 9·22; Broach + 6·79; and Nariad + 8·22. With these to be compared we have 4 of our towns—leading towns, as below:—Baroda City, —10·8; Patan, —3·81; Navsari, + 31·1; and Amreli, + 14·97. The leading towns of the Kadi Division show a decrease and do not stand in comparison. It is needless to repeat the reasons here for these variations for our towns, which have already been given in the previous paragraphs.

**Urban Varia-
tion percent-
age compared
with other
Indian towns.**

52. I have already remarked that the rural population has suffered more heavily than the urban population. India being an agricultural country, a single year of drought brings about famine and tells hard upon the condition of these people. As already observed, Gujarat had been the victim of this direful calamity in 1899-1900, and as a natural consequence, the strain is felt more by the rural population, which is strictly speaking agricultural, and, as previously remarked, as high a loss as 23 per cent. comes to the share of this class of population of this State.

**Variation in
the rural
population.**

53. To test the figures given in the above paras., and to see whether the conclusions drawn are independently strengthened by other figures, I give the variation percentage for agricultural and non-agricultural classes. I consider this as being a better estimate of the real decline of classes than that formed from other statements; for, as I have observed, all the towns are not strictly Urban in population. The agricultural and the non-agricultural classes have, on the whole, decreased by 29 and 4 per cent., respectively; the loss in the former being about 7 times higher than that of the latter. This decrease is greater than the decrease in the total population of the State. It follows that this occupation has suffered the most. It may be that other occupations may have also suffered; but to a less

**Percentages of
decrease in the
agricultural
and non-agri-
cultural
classes.
Sub. J.**

degree, as appears from the total percentage of the non-agricultural class. But I have reserved the discussion for it in its proper sphere—the chapter on occupations. Looking to the figures for the Divisions, we find that the Baroda Division has lost two-fifths of its agricultural population in 1891. During the period 1881-1891 it had gained nearly 8 per cent. in this class of population, which with 33 per cent. more has been lost during the present decade. Next to Baroda in point of loss comes the Kadi Division with a decrease of 28 per cent. in the agricultural population of 1891. This loss is double of the gain which this class of population had secured during the period 1881-1891. The loss in Amreli is half of that in Kadi, 14·46 per cent. over 1891; and the gain of 25·38 per cent. during the period 1881-1891 still stands at 11 per cent. Navsari, on account of its having a large forest tract, has suffered by 11 per cent. over 1891, losing its gain of 9·38 per cent. during 1881-1891. Thus it will be seen that there is a decrease in all Divisions. The non-agricultural class has suffered in the Kadi Division only; but in all others it has gained perceptibly, the reasons for which have already been assigned.

Chapter Con-
cluded.

54. In conclusion, I may briefly summarise the remarks in the preceding paragraphs. The chief of all the causes of variations, the one that gives the safest guidance to the normal growing power or the retarded growth of a community, which supplies a sort of independent test for the Census operation figures in many ways, is the first one,—the difference between the registered births and deaths. Even in the British Districts these registers are not kept to any finite degree of accuracy, except perhaps in large towns. It is only very recently that in the Baroda City the registration system is enforced by law, but not in towns and villages. The statistics given are not even approximately accurate. It would be absurd to base any theory on them. They may, however, be increasing in accuracy year by year, and at present they may possess, as has been said, relatively some value in comparing one Division or year with another. The Census reviewer thus misses a very useful test for his figures. As regards the second and third factors—famine and epidemic diseases,—this State was in their grasp for the past two years. I had observed in the report of the last Census,—“Famines such as spread devastation in the Southern Districts of the Bombay Presidency and in other parts of India are unknown in Gujarat.” But the decade under review has taught us a lesson, which will not easily be forgotten, and falsified the assertion. The fourth cause—migration in or out of the State,—has also disturbed somewhat the scales of increase and decrease. As to the last factor—accuracy of enumeration,—it is not too much to say that, by the nature of things, each successive enumeration must be more accurate than the preceding one. The word Census has become more familiar to the public ear in general, and there was little or no opposition. The system followed was almost identically the same as in 1891, only with such improvements as experience has suggested. The figures, when reduced to proportions or percentages and compared with those at the last Census, lead to the same conclusions, taking into account the last two bad years. On a reference to Subsidiary Table I in the Chapter on Sex, it will be found that each successive Census illustrates a progressive rise in the proportion of females which, as the Census Commissioner observes in his eighth note, results from improved enumeration. These considerations leave

little room to doubt the accuracy of enumeration ; and it can safely be said that it has reached a high stage of accuracy.

Upon the whole, we have seen that the forces which tend to cause a variation in the *negative* direction have, this time, been instrumental in bringing about a heavy loss. The unexpected visitants—the Plague and Famine of 1899-1900—have operated simultaneously to vitiate all the previous inferences. Not only has the population decreased in numbers, but its growth is retarded. The decrease is found throughout in the State, in its Divisions, in most of the subdivisions or Mahals, and in the majority of towns and villages and even in the houses. It is only when we come to the Mahals and towns that we find a few of them showing some increase. The principal occupation of the main bulk of the population—agriculture—has suffered very heavily. It may be that these visitants may prove a boon in disguise, by lessening the burden of the weak and the old on the land, and one might expect to see a steadily rising growth in the next Census. This hope is somewhat strengthened when we refer to the ages of the people.

Subsidiary Table I.

Variation in relation to Density since 1872.

Natural Divisions, Districts and Cities.	Percentage of Variation: Increase (+) or decrease (-).			Net variation in period 1872-1901. Increase (+) or Decrease (-)	Mean Density of Population per Square Mile.			
	1891-1901.	1881-1891.	1872-1881.		1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9
Natural Division, Baroda	-19.57	+10.75	+10.33	-32,422	228.54	284.17	256.54	232.54
Kadi... ..	-24.02	+11.15	+16.25	-15,581	276.86	364.42	327.85	282.03
Baroda	-22.88	+ 6.96	+ 3.77	-90,882	287.69	873.06	348.76	336.08
Navsari	-5.94	+11.09	+19.19	+59,186	153.91	163.64	147.3	123.59
Amreli	-3.74	+24.59	- 8.80	+14,855	139.3	144.72	116.16	127.37
Baroda City	-10.84	+9.30	-8.39	-12,484	11,532.2	12,935.5	11,834.6	12,919.3
Mean for Province	-19.15	+10.68	+ 9.24	-44,906	241.1	298.23	269.43	246.64

Subsidiary Table II.

Immigration per 10,000 of Population.

Natural Divisions, Districts or Cities (of enumeration).	Born in India.						Born in Asia beyond India.		Born in other Continents.	Percentage of Immigrants to Total Population.		
	In Natural Division, District or City where enumerated.	In contiguous Districts within the Province.	In Districts within the Province.	In contiguous Districts or States beyond the Province.	In contiguous Territory.	In non-con- tiguous Territory.	Contiguous Countries.	Remote Countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Natural Division Baroda.	9,197			704	18	80	1	.....	.....	7.86	3.64	4.22
Amreli	8,131	.....	88	1,541	50	186	4	.....	.....	18.70	7.78	10.92
Kadi	9,657	.....	22	209	60	46	...	.....	.....	3.43	1.40	2.03
Navsari	8,560	.....	46	1,095	185	111	2	.....	1	14.41	6.97	7.44
Baroda (Ex. of City and Cantonment).	9,024	.....	71	684	140	80	1	.....	.....	9.76	5.25	4.57
City	7,332	.....	314	1,102		1,245	5	.....	2	26.5	16.2	10.3
Mean ...	9,114.39			721.85	20.31	141.92	1.23	.....	30	8.86	4.31	4.55

Subsidiary Table III.

Emigration per 10,000 of Population.

Natural Divisions, Districts, or Cities (of birth).	Enumerated in			Percentage of Emigrants to Popula- tion born in Districts.		
	Natural Divi- sion, District or City where born.	Other Districts of Province.	Other Pro- vinces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7
Amreli Division	9,928	72	Figures by Districts of the State not available.	72	45	27
Kadi ,,	9,930	64		64	40	24
Navsari ,,	9,774	79		79	45	34
Baroa ,,	9,661	61		61	37	24
Baroda State	8,979		1,021	10.21	4.13	6.08

N.B.—The figures of Emigrants have not been furnished by Districts from any of the Provinces except Bombay and Bengal; and these too appear to be incomplete. Column 4 is, therefore, left blank and columns 5-7 for the four Districts give the percentage of inter-divisional Emigrants only.

Subsidiary Table IV.

Variation in migration since 1891.

Natural Divisions, Districts or Cities.	Percentage of District-born.		Percentage of increase among	
	1901.	1891.	District-born.	Total Population.
1	2	3	4	5
Amreli	81.30	75.20	6.10	—3.74
Kadi	96.58	91.40	5.18	—24.02
Navsari	85.59	80.63	4.96	—5.94
Baroda	90.24	84.06	6.18	—22.88

Notes.—The figures for the City are not available separately.

Subsidiary Table V.

Migration to British territory and Feudatory States.

State.	Gives to British territory.		Gives to Feudatory States.		Receives from British territory.		Receives from Feudatory States.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Ajmere Merwara ...	...	...	...	...	37	23	...	...
Assam ...	...	...	...	...	...	...	6	...
Bengal ...	109	25	...	...	173	98	...	...
Berar ...	45	37	...	...	8	9	...	...
Bombay ...	53,805	75,487	...	...	50,655	51,013	...	...
Bombay Unspecified ...	...	...	...	...	1,270	1,314	...	...
Sindh ...	...	...	...	...	132	91	1	...
Aden ...	...	...	...	...	4	5	...	...
Burma ...	...	...	...	...	16	5	2	2
Central Provinces ...	35	28	...	...	516	303	...	...
Madras ...	120	184	...	...	144	64	...	...
N.-W. Provinces and Oudh ...	375	453	...	...	1,396	393	...	...
Punjab ...	78	27	...	...	178	93	...	...
Hyderabad (Nizam) ...	...	...	97	59	...	...	116	107
Mysore ...	...	...	81	87	...	...	16	6
Kashmir ...	...	...	5	1	...	...	...	...
Rajputana ...	206	119	...	...	...	...	2,501	1,638
Central India ...	2,378	2,074	...	...	...	...	...	...
Bombay States ...	...	...	24,552	41,801	...	...	24,144	32,524
Central Provinces States ...	...	...	...	...	...	...	81	43
Bengal States ...	...	...	...	...	...	...	491	154
N.-W. Provinces States ...	...	...	2	...	...	...	1,052	359
Punjab States ...	...	...	...	...	...	...	443	119
Portuguese Settlements ...	...	...	...	...	...	...	154	133
Baluchistan Agency ...	...	...	...	...	...	...	9	3
Nepal ...	...	...	...	...	...	...	12	2
Bhutan ...	...	...	...	...	...	...	3	...
India Unspecified ...	...	...	...	...	386	168	...	...
Birth-place not returned ...	...	...	...	...	11	6	...	...
Total ...	57,151	78,434	24,737	41,948	54,926	53,585	29,031	35,090

Subsidiary Table VI
Comparison of Actual and Estimated Population.

Division or Districts.	Actual Population by Census 1901.	Population estimated from Vital Statistics.	Population estimated from Rate of Increase 1881-1891.	Actual Population by Census 1891.	Increase (+) or decrease (-) of column 5 over 3.	Increase (+) and decrease (-) of column 5 over 4.	Increase (+) and decrease (-) of column 5 over 4.
1	2	3	4	5	6	7	8
Amreli Division	173,436	165,510	220,171	180,188	+ 7,926	- 46,735	- 54,661
Kadi ,,	834,744	975,123	1,221,251	1,098,742	-140,379	-386,507	-246,128
Navsari ,,	800,441	298,192	354,869	319,443	+ 2,249	- 54,428	- 56,677
Baroda ,, (Ex. of City and Cantonment).	540,281	615,464	748,944	700,603	- 75,183	-208,663	-183,480
City with Cantonment	103,790	81,945	127,247	116,420	+ 21,845	- 23,457	- 45,302
Total ...	1,952,692	2,136,234	2,669,978	2,415,396	-183,542	-717,286	-583,744

Subsidiary Table A.

Showing the Number of Births and of Deaths due to Epidemics and other Causes, as supplied by the Departments.

Divisions.	Total Births.	Deaths from all Causes.						Excess of Births (+) and Deficit (-) over Deaths.
		Total Number of Deaths.	Due to Plague.	Due to Cholera.	Due to Small-pox.	Due to Fever.	Due to other Causes.	
1	2	3	4	5	6	7	8	9
Amreli Division ...	43,205	57,883	93	8,808	757	36,774	11,451	- 14,678.
Kadi	98,293	221,872	964	12,034	2,953	182,545	23,376	-123,619
Navsari	68,013	89,264	972	7,595	671	62,297	14,731	- 21,251.
Baroda	110,998	196,137	2,320	10,025	1,828	117,766	64,198	- 85,139.
City	8,878	43,353	2,198	878	109	14,065	26,103	- 34,475.
Total ...	329,347	608,509	6,547	39,338	6,318	416,447	139,859	-279,162.

Subsidiary Table B.

Internal Migration.

Districts.	Sends Emigrants.	Per cent. to Total Population.	Receives Immigrants.	Per cent. to Total Population.
1	2	3	4	5
Amreli ...	1,023 (640+ 383)	·59	1,525 (864+ 661)	·88
Kadi ...	5,158 (3,271+1,887)	·62	1,853 (1,112+ 741)	·22
Navsari ...	2,082 (1,158+ 924)	·69	1,382 (808+ 574)	·46
Baroda ...	3,563 (2,125+1,438)	·66	3,803 (2,275+1,528)	·70
City ...	.....	.....	3,263 (2,135+1,128)	3·14
Total ...	11,826 (7,194+4,632)	·66	11,826 (7,194+4,632)	·6

Subsidiary Table C.

Statement showing the Number of Emigrants to various Provinces with variations from those at the last Census.

Provinces or State.	1901.			1891.			Percentage of variation.
	Total.	Males.	Females.	Total.	Males.	Females.	
1.	2.	3.	4.	5.	6.	7.	8.
Ajmere Morwara ...	...	...	...	...	...	...	...
Assam ...	...	...	...	...	...	...	...
Bengal ...	134	109	25	96	84	12	+39.6
Berar ...	82	45	37	3	2	1	+2,633.3
Bombay ...	129,292	53,805	75,487	165,798	64,384	101,414	-21.9
Sind ...	...	...	...	122	62	60	...
Aden ...	...	...	...	32	27	5	...
Burmah ...	...	...	...	...	...	...	...
Central Provinces ...	63	35	28	5	2	3	+1,160.00
Madras ...	804	120	184	193	132	61	+57.5
N.-W. Provinces and Oudh ...	828	375	453	...	...	...	...
Punjab ...	105	78	27	...	...	...	...
Hyderabad (Nizam)...	156	97	59	72	37	35	+116.6
Mysore ...	168	81	87	92	70	22	+45.24
Kashmir ...	6	5	1	...	...	...	...
Rajputana ...	325	206	119	510	276	234	-36.2
Central India ...	4,452	2,378	2,074	4,357	2,239	2,118	+2.1
Bombay States ...	66,353	24,552	41,801	80,959	29,893	51,066	-18
Central Provinces States ...	...	...	...	5	2	3	...
N.-W. P. States ...	2	2	...	...	...	...	...
Madras States ...	...	...	...	31	13	18	...
Total ...	202,270	81,888	120,382	252,396	97,304	155,092	-19

* The figures for the Baroda State have been included in the Bombay Presidency.

Subsidiary Table D.

Statement showing the loss by Epidemics, Famine and Migration.

Serial Number.	Name of District.	Epidemics.					Famine.	Migration.			Total Columns 7 to 9.	Proportion of loss per 10,000 of Population.		
		Plague.	Cholera.	Small- pox.	Fevers.	Total.		Loss on Immigra- tion.	Gain by Emigra- tion.	Net Loss.		Loss by Epidem- ics.	Loss by Famine.	Loss by Immi- gration.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Amreli District	93	8,808	757	36,774	46,432	2,712	12,687	Figures for the Divisions not available.	Figures for the Divisions not available.	61,831	2,108	123	577
2	Kadi ,,	964	12,034	2,953	182,545	198,496	42,103	57,907	Figures for the Divisions not available.	Figures for the Divisions not available.	298,506	1,625	345	474
3	Navsari ,,	972	7,593	671	65,297	74,533	14,586	17,393	Figures for the Divisions not available.	Figures for the Divisions not available.	106,512	2,100	411	481
4	Baroda ,, excluding City and Cantonment.	2,320	10,025	1,828	117,766	131,939	35,378	41,924	Figures for the Divisions not available.	Figures for the Divisions not available.	209,241	1,762	472	560
5	Baroda City	2,198	878	109	14,065	17,250	8,232	9,080	Figures for the Divisions not available.	Figures for the Divisions not available.	34,562	1,356	647	713
	Total ...	6,547	39,338	6,318	416,447	468,650	103,011	138,991	50,126	88,865	710,652	1,755	386	525

Subsidiary Table E.

Divisional Statement of Immigrants from different places.

Districts.	Total.			Native States in Gujarat.			Gujarat Districts.			Bombay Presidency excluding Gujarat.			Other Provinces in India.			Other Countries.		
	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	
Amreli	30,898	12,630	18,268	26,840	10,177	16,663	706	376	330	2,405	1,380	1,025	870	628	242	77	69	8
Kadi	26,776	10,553	16,223	12,757	4,773	7,984	10,035	3,479	6,556	1,503	765	738	2,468	1,524	944	13	12	1
Navsari	41,906	20,148	21,758	3,085	1,521	1,564	32,456	14,991	17,465	4,790	2,602	2,188	1,478	973	505	97	61	36
Baroda	48,921	26,093	22,828	10,063	5,414	4,649	34,404	17,969	16,435	2,821	1,606	1,215	1,599	1,072	527	34	32	2
City	24,430	14,762	9,668	3,199	1,865	1,334	7,312	4,213	3,099	9,064	5,229	3,835	4,761	3,390	1,371	94	65	29
Total ...	172,931	84,186	88,745	55,944	23,750	32,194	84,913	41,028	43,885	20,583	11,582	9,001	11,176	7,587	3,589	315	239	76

Subsidiary Table F.

Proportion per 10,000 Immigrants from Different Places.

Districts or Divisions.	Native States in Gujarat.			Gujarat Districts.			Bombay Presidency excluding Gujarat.			Other Provinces in India.			Other Countries.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Amreli Division	8,687	8,058	9,122	228	298	181	778	1,093	561	282	497	132	25	54	4
Kadi "	4,764	4,523	4,921	3,748	3,297	4,041	561	725	455	922	1,444	582	5	11	1
Navsari "	736	755	719	7,745	7,440	8,027	1,143	1,292	1,006	353	483	232	23	30	16
Baroda "	2,057	2,075	2,037	7,032	6,887	7,199	577	615	532	327	411	231	7	12	1
City "	1,309	1,263	1,381	2,993	2,854	3,205	3,710	3,542	3,966	1,949	2,297	1,418	39	44	80
Total	17,553	...	...	21,746	...	...	6,769	...	...	8,838	...	...	99	...	...

Subsidiary

Details of the transfer of villages and effect on

Name of Taluka.	Total Population in 1891.	Decrease in the population on account of the transfer of villages to other Talukas.			Net population of 1891, subtraction of 2 and 5.	Increase in the of the trans other
		Talukas to which transferred.	No. of villages.	Population of the transferred villages.		
1	2	3	4	5	6	7
<i>I. Amreli District.</i>						
Dhari	29,551	Khambha ...	1	27	29,524	.....
Khambha	8,236	.....	...	.....	8,236	Dhari
<i>II. Kadi District.</i>						
Kadi	96,782	.....	...	.....	96,782	Mehsana
Vijapur	156,113	{ Kalol	6	5,859	133,099	.....
		{ Mehsana	11	17,655		
		{ Kadi	5	3,026		
		{ Vadavali	4	2,520		
Mehsana	83,651	{ Visnagar	2	482	77,623	{ Vijapur
Kalol	97,089	.....	...	.....	97,089	{ Vadavli
Vadavli	101,450	Mehsana	3	1,646	99,804	{ Visnagar
Visnagar	92,485	Mehsana	3	3,690	88,795	{ Vijapur
Atarsumba	30,391	Petlad	1	678	29,713	{ Mehsana
Kheralu	66,607	.....	...	.....	66,607	{ Patan
Patan	136,083	Vadavli	3	2,001	134,082	{ Mehsana
Harij	29,134	Patan	5	2,509	26,625	{ Patan
Vadnagar	32,075	Kheralu	24	32,075	.....	{ Harij
<i>III. Navsari District.</i>						
Palsana	25,262	Kamrej	1	198	25,064	.....
Kamrej	27,790	.....	...	.....	27,790	{ Kathor
Kathor	16,971	{ Kamrej	16	14,194	.....	{ Palsana
		{ Velachha	12	2,777		
Vankal	10,666	.....	...	.....	10,666	Velachha
Velachha	25,385	Vankal	1	232	25,153	Kathor
<i>IV. Baroda District.</i>						
Baroda	96,387	{ Vaghodia	9	18,648	77,739	Dabhoi
		{ Savli	11			
		{ Dabhoi	1			
Sankheda	57,045	Dabhoi	8	2,999	54,046	.....
Dabhoi	59,706	Baroda	1	245	59,461	{ Sankheda
Sinor	39,073	Dabhoi	5	2,595	36,478	{ Baroda
Savli	44,914	.....	...	.....	44,914	{ Sinor
Vaghodia	27,320	.....	...	.....	27,320	Baroda
Petlad	157,786	.....	...	.....	157,786	Baroda
						Atarsumba

Table G.
population since the last Census by Talukas.

population on account fer of villages from Talukas.		Total altered population, 1891.	Population in 1901.	Net increase (+) or decrease (-)	REMARKS.
No. of villages.	Population of the transferred villages.				
8	9	10	11	12	13
...	.....	295,524	27,653	- 1,871	
1	27	8,263	6,486	- 1,807	
5	3,026	99,808	71,784	- 28,024	
...	.....	133,099	117,286	- 15,813	
11	17,655	100,614	75,254	- 25,360	
3	1,646				
3	3,690	102,448	80,532	- 21,916	
6	5,359				
4	2,520	104,825	67,302	- 37,023	
3	2,001				
2	482	89,277	70,989	- 18,288	
...	.....	29,713	18,871	- 10,842	
24	32,075	98,682	76,463	- 22,219	
5	2,509	136,591	104,136	- 32,455	
...	.....	26,625	12,505	- 14,120	
...	
...	.....	25,064	25,286	+ 222	
16	14,194	42,182	41,479	- 703	
1	198				
...	
1	232	10,898	7,922	- 2,976	
12	2,777	27,930	22,567	- 5,363	
1	245	77,984	60,428	- 17,556	
...	.....	54,046	36,665	- 17,381	
8	5,698	65,159	49,077	- 16,082	
1					
5					
...	.....	36,478	29,979	- 6,499	
11	15,574	60,488	38,340	- 22,148	
9	2,970	30,290	20,804	- 9,486	
1	678	158,464	134,558	- 23,906	

Subsidiary Table H.

Mahalwar Variation in Population since 1891.

	Total.				Males.				Females.			
	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
<i>Amreli Division.</i>												
Amreli	55,183	51,598	+ 3,585	+ 6.93	28,337	25,622	+ 2,715	+ 10.58	28,846	24,976	+ 3,870	+ 15.50
Bhinkatta (Peta)	866	1,087	- 221	-20.33	427	557	- 130	-23.33	439	530	- 91	-17.17
Damnagar	19,464	18,721	+ 743	+ 3.97	10,059	9,882	+ 177	+17.59	9,405	8,839	+ 566	+ 6.40
Shianagar (Peta)	4,029	5,306	- 1,277	-24.06	2,060	2,711	- 651	-24.01	1,969	2,595	- 626	-24.12
Dhari	27,653	29,524	- 1,871	- 6.34	14,214	15,409	- 1,195	- 7.73	13,439	14,115	- 676	- 4.79
Khambha (Peta)	6,456	8,263	- 1,807	-21.87	3,358	4,297	- 939	-21.62	3,098	3,966	- 868	-21.88
Kodinar	32,481	38,784	- 6,303	-16.25	15,547	20,037	- 4,490	-17.41	15,934	18,747	- 2,813	-15.00
Okhamandal	22,689	22,280	+ 409	+ 1.83	12,048	11,893	+ 155	+ 1.30	10,641	10,387	+ 254	+ 2.44
Shankhodhar... ..	4,615	4,625	- 10	- 0.21	2,379	2,436	- 57	- 2.34	2,236	2,189	+ 47	+ 2.15
Total	173,436	180,188	- 6,752	- 3.74	89,429	93,844	- 4,415	- 4.70	84,007	86,344	- 2,337	- 2.70
<i>Kadi Division.</i>												
Patun	104,136	136,591	- 32,455	-23.75	53,887	70,476	- 16,589	-23.53	50,249	66,115	- 15,866	-23.99
Harij (Peta)	12,505	26,625	- 14,120	-53.03	6,586	14,039	- 7,453	-53.08	5,919	12,586	- 6,667	-52.97
Sidhpur	90,161	107,470	- 17,309	-16.10	46,036	54,903	- 8,867	-16.15	44,125	52,567	- 8,442	- 16.0
Vadavli	67,302	104,325	- 37,023	-35.48	34,983	54,399	- 19,416	-35.69	32,319	49,926	- 17,607	-35.26
Mehsana	75,254	100,773	- 25,519	-24.91	38,996	52,214	- 13,218	-24.85	36,258	48,559	- 12,301	-24.93
Visnagar	70,989	89,277	- 18,288	-20.43	35,901	45,583	- 9,682	-21.02	35,088	43,694	- 8,606	-19.69
Kheralu	76,463	98,628	- 22,165	-22.51	38,450	49,173	- 10,723	-21.80	38,013	49,509	- 11,496	-23.22
Vijapur	117,286	133,099	- 15,813	-11.88	59,041	67,233	- 8,192	-12.18	58,245	65,866	- 7,621	-11.57
Kadi	71,784	99,808	- 28,024	-28.35	36,850	51,573	- 14,723	-28.80	34,934	48,235	- 13,301	-27.87
Kalol	80,532	102,443	- 21,911	-21.39	40,862	52,602	- 11,740	-22.31	39,670	49,846	- 10,176	-20.41
Dehgam	49,461	69,253	- 19,792	-28.57	25,278	33,451	- 8,173	-24.43	24,183	33,802	- 9,619	-28.45
Atarsumba (Peta)	18,871	29,713	- 10,842	-36.48	9,853	15,373	- 5,520	-35.90	9,018	14,340	- 5,322	-37.11
Total	834,744	1,098,064	- 263,320	-23.96	426,723	563,019	- 136,296	-24.19	408,021	535,045	- 127,024	-23.73

Subsidiary Table H—concluded.

1	Total.				Males.				Females.			
	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.
	2	3	4	5	6	7	8	9	10	11	12	13
<i>Navsari Division.</i>												
Navsari... ..	59,875	53,523	+6,352	+11.86	28,876	25,532	+ 3,344	+13.09	30,999	27,991	+ 3,008	+ 10.74
Gandevi... ..	30,920	32,813	-1,893	- 5.76	15,407	16,121	- 714	- 4.42	15,513	16,692	- 1,179	- 7.06
Mahuva... ..	33,720	35,483	-1,763	- 4.96	17,263	18,112	- 849	- 4.68	16,457	17,371	- 914	- 5.26
Vyara... ..	44,237	53,370	-9,133	-17.11	22,332	27,331	- 4,999	-18.29	21,905	26,039	- 4,134	-15.87
Songadh... ..	28,217	29,682	-1,465	- 4.93	14,497	15,282	- 785	- 5.13	13,720	14,400	- 680	- 4.72
Vajpur (Peta)... ..	6,218	8,498	-2,280	-26.82	3,296	4,495	- 1,199	-26.67	2,922	4,003	- 1,081	-27.004
Valachha... ..	22,567	27,930	-5,363	- 19.2	11,806	14,253	- 2,947	-20.67	11,261	13,677	- 2,416	-17.65
Vankal (Peta)... ..	7,922	10,898	-2,976	- 27.3	4,063	5,592	- 1,529	-27.34	3,859	5,306	- 1,447	- 27.27
Kamrej... ..	41,479	42,182	- 703	- 2.66	20,828	21,391	- 563	- 2.63	20,654	20,791	- 137	- 0.65
Palsana... ..	25,286	25,064	+ 222	+ 0.88	12,921	12,804	+ 117	+ 0.91	12,365	12,260	+ 105	+ 0.85
Total... ..	300,441	319,443	-19,002	- 5.94	150,789	160,993	-10,124	- 6.29	149,652	158,530	- 8,878	- 5.60
<i>Baroda Division.</i>												
Baroda... ..	60,428	78,108	-17,680	-22.51	31,410	41,534	-10,124	-24.22	29,018	36,574	- 7,556	- 20.56
Savli... ..	38,340	60,488	-22,148	-36.61	20,051	32,224	-12,173	-37.77	18,289	28,264	- 9,975	- 35.29
Petlad... ..	134,558	158,464	-23,906	-15.08	73,336	86,123	-12,789	-14.84	61,222	72,341	- 11,119	-15.37
Sisva (Peta)... ..	43,461	53,922	-10,461	-19.40	23,578	29,242	- 5,664	-19.36	19,883	24,680	- 4,797	-19.43
Padra... ..	73,395	92,328	-18,933	-20.50	38,194	48,384	-10,190	-21.06	35,201	43,944	- 8,743	-19.44
Choranda... ..	48,758	62,693	-13,935	-22.22	24,944	32,332	- 7,388	-22.85	23,814	30,361	- 6,547	-21.56
Vaghodia... ..	20,804	30,290	- 9,486	-31.31	11,085	16,252	- 5,167	-31.79	9,719	14,038	- 4,319	-30.76
Dabhoi... ..	49,077	65,159	-16,082	-24.83	25,534	34,261	- 8,727	-25.47	23,543	30,898	- 7,355	-23.80
Sinor... ..	29,979	36,478	- 6,499	-17.81	15,750	18,953	- 3,203	-16.89	14,229	17,525	- 3,296	-18.80
Sankheda... ..	36,665	54,046	-17,381	-32.15	19,361	28,158	- 8,797	-31.24	17,304	25,888	- 8,584	-33.15
Tilakwada (Peta)... ..	4,816	9,305	- 4,489	-48.24	2,441	4,873	- 2,432	-49.90	2,375	4,432	- 2,057	-46.41
Total... ..	540,281	701,281	-161,000	-22.94	285,684	372,336	-86,652	-23.26	254,597	328,945	- 74,348	- 22.58
<i>Baroda City and Cantonment.</i>												
Baroda City... ..	100,628	112,471	- 11,843	-10.52	54,063	60,557	- 6,494	-10.72	46,565	51,914	- 5,349	-10.30
Baroda Cantonment... ..	3,162	3,949	- 787	-19.92	1,946	2,314	- 368	-15.90	1,216	1,635	- 419	-25.62
Total... ..	103,790	116,420	- 12,630	-10.84	56,009	62,871	- 6,862	-10.91	47,781	53,549	- 5,768	-10.77
Total for Baroda Division... ..	644,071	817,701	-173,630	-21.22	341,693	435,207	-93,514	-21.47	302,378	382,494	- 80,116	-20.93
GRAND TOTAL... ..	1,952,682	2,415,396	-462,704	-19.15	1,008,634	1,252,983	-244,349	-19.50	944,058	1,162,413	-218,355	- 18.78

Subsidiary Table J.

Statement showing the percentages of the increase and decrease in the agricultural and non-agricultural classes from 1881 to 1901.

Name of Division.	Agricultural.					Non-agricultural.				
	1901.	1891.	1881.	Percentage of increase (+) or decrease (-).		1901.	1891.	1881.	Percentage of increase (+) or decrease (-).	
				1891-1901.	1881-1891.				1891-1901.	1881-1891.
1	2	3	4	5	6	7	8	9	10	11
Amreli	72,328	84,552	67,433	-14.46	-25.38	101,108	95,636	80,035	+ 5.72	+19.49
Kadi	455,269	633,965	555,875	-28.20	+14.15	879,475	464,777	433,112	-18.35	+ 7.31
Navsari	198,757	223,319	204,166	-11.00	+ 9.38	101,684	96,124	83,383	+ 5.76	+15.28
Baroda	288,573	493,617	457,838	-41.54	+ 7.81	355,498	323,406	303,663	+ 9.92	+ 6.50
Total Territory...	1,014,927	1,435,453	1,284,812	-29.30	+11.72	937,765	979,943	900,193	- 4.80	+ 8.86

Subsidiary Table K.

Average rainfall in the Baroda territory from 1891 to 1901.

Name of Division.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.	1897-98.	1898-99.	1899-00.	1900-01.	Average of the 10 years.
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.
1	2	3	4	5	6	7	8	9	10	11	12
Amreli	21-83	26-42	29-85	17-17	24-83	30-98	27-57	8-98	8-60	20-26	21-59
Kadi... ..	22-4	49-63	48-78	24-62	32-44	25-68	32-80	8-89	4-48	24-85	27-42
Navsari	65-92	71-28	64-89	40-25	63-81	47-46	63-83	32-60	24-16	45-62	51-93
Baroda	33-17	57-83	58-55	33-27	47-17	33-85	56-87	16-97	8-50	35-58	38-12

Subsidiary Table L.

Showing the prices in lbs. per British Rupee of principal food-grains that prevailed during the past 10 years, as compared with the average prices of 1899-1900.

Number.	Years.	Baroda Division.				Kadi Division.				Navsari Division.				Amrali Division.				REMARKS.
		Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	1889-90 ...	22½	18½	30½	33½	28½	13	29½	32	24½	26	30½	35½	30½	12	29	42½	
2	1890-91 ...	22½	21	34	35	28½	15½	39½	39½	25½	27½	31½	33½	30½	20	32	41½	
3	1891-92 ...	19½	20½	31½	33	24½	15	28½	33½	19½	21½	28½	33½	23½	19½	30½	39½	
4	1892-93 ...	21	22	30½	36	26½	15½	29½	32½	20½	21	26½	31	21½	16½	31½	44	
5	1893-94 ...	22½	22½	29½	34	30½	17½	28½	37	21½	21½	27½	29½	23½	16	30	36½	
6	1894-95 ...	22	20½	27½	34½	25½	15	28	30½	28	22	28½	35½	24½	14½	24½	33½	
7	1895-96 ...	23½	22½	29½	34½	22	14	22	28	29	22	29	43	32	16	28	36	
8	1896-97 ...	17	18½	17	22	18	16	21	22	15	19	16	24	16½	15	18	23	
9	1897-98 ...	16½	20½	27	29½	24	16	28	32	14	26	24	32	18½	19	25	32	
10	1898-99 ...	25	25	38	50	29	20	37	37	23	24	35	45	33	21	32	44	
	Total ...	212½	210½	295½	342	257½	157½	287	324½	220½	230½	277½	343	254	169	280½	373½	
	Average ...	21½	21	29½	34½	25½	15½	28½	32½	22	23	27½	34½	25½	17	28	37½	Average price of the ten years 26½ lbs. per Rupee.
	Average prices of 1877-78 ...	...	11	15	12	15	11	16	16½	16½	16	16	16	12	13	12½	14	Average price of the year 1877-78 14 seers.
	Average prices of 1899-1900 ...	16½	17½	16	18½	17½	15½	16½	17½	17½	20	16½	20½	16½	17½	16	18½	Average price of the year 1899-1900 17½ lbs. per Rupee.

CHAPTER III.

RELIGION AND RELIGIOUS SECTS.

1. GENERAL OBSERVATIONS.

2. PREVALENT RELIGIONS.

A.—Hindus ; (a) (1) Public Worship ; (a) (2) Private and other Worships ; (b) Fasts ; (c) Pilgrimages ; (d) *Vratás* or vows ; (e) *Sanskárás* ; (f) *Shráddhás* ; (g) Some common beliefs.

B—(1) Main Sects of Hindus ; (2) Minor Religious Sects found in the Baroda State.

C—Other Religions and Sects besides the Hindus ; (1) Jains ; (2) Parsis ; (3) Musalmans ; (4) Animistics.

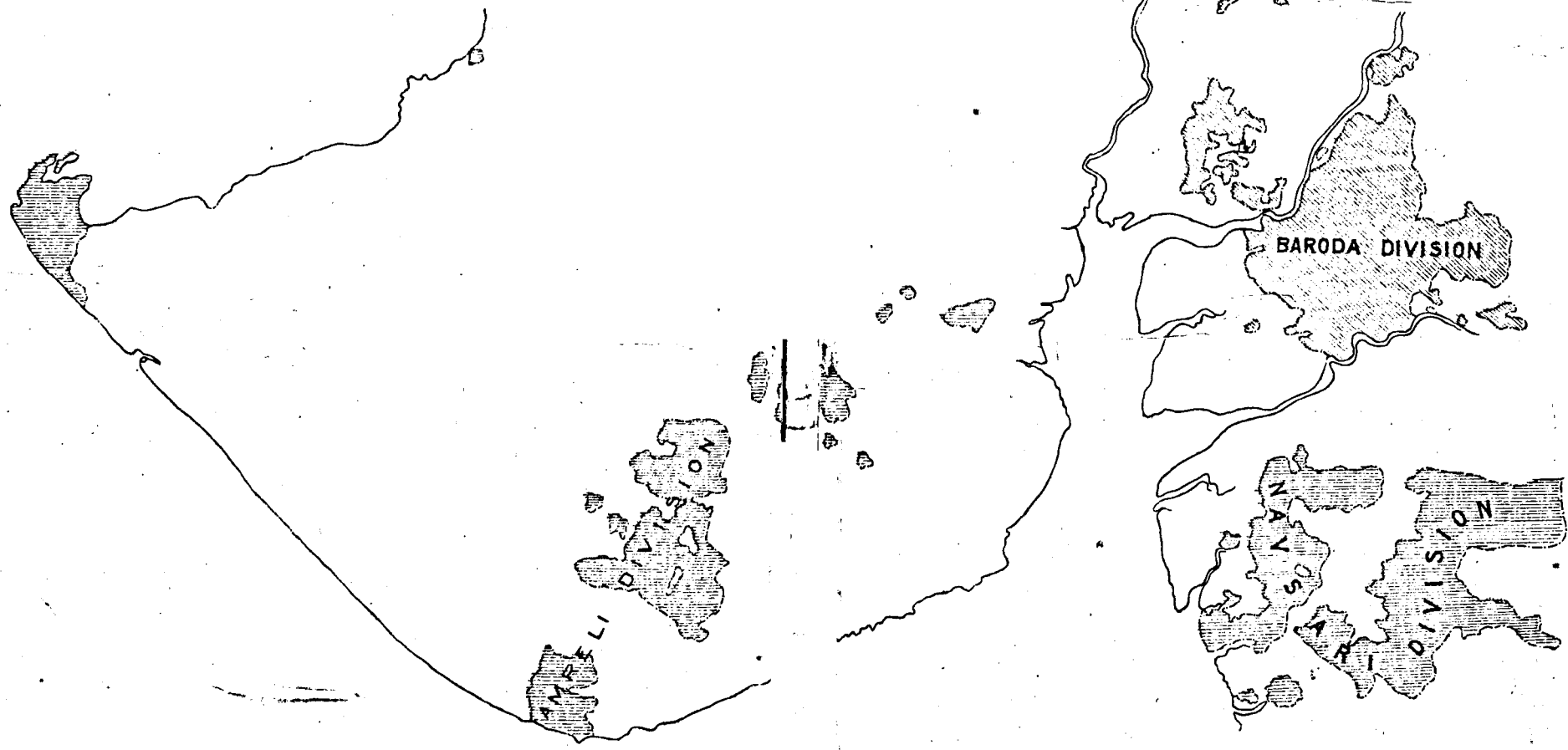
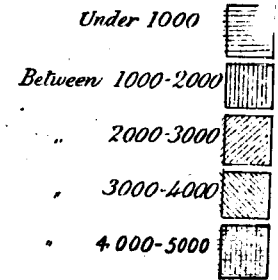
3. GENERAL DISTRIBUTION OF POPULATION BY RELIGION.

4. DISTRIBUTION OF RELIGIONS BY NATURAL DIVISION AND DISTRICTS.

5. DISTRIBUTION OF SECTS.

MAP
of the
BARODA STATE
Showing the distribution of 10,000 Hindus
in the Divisions.

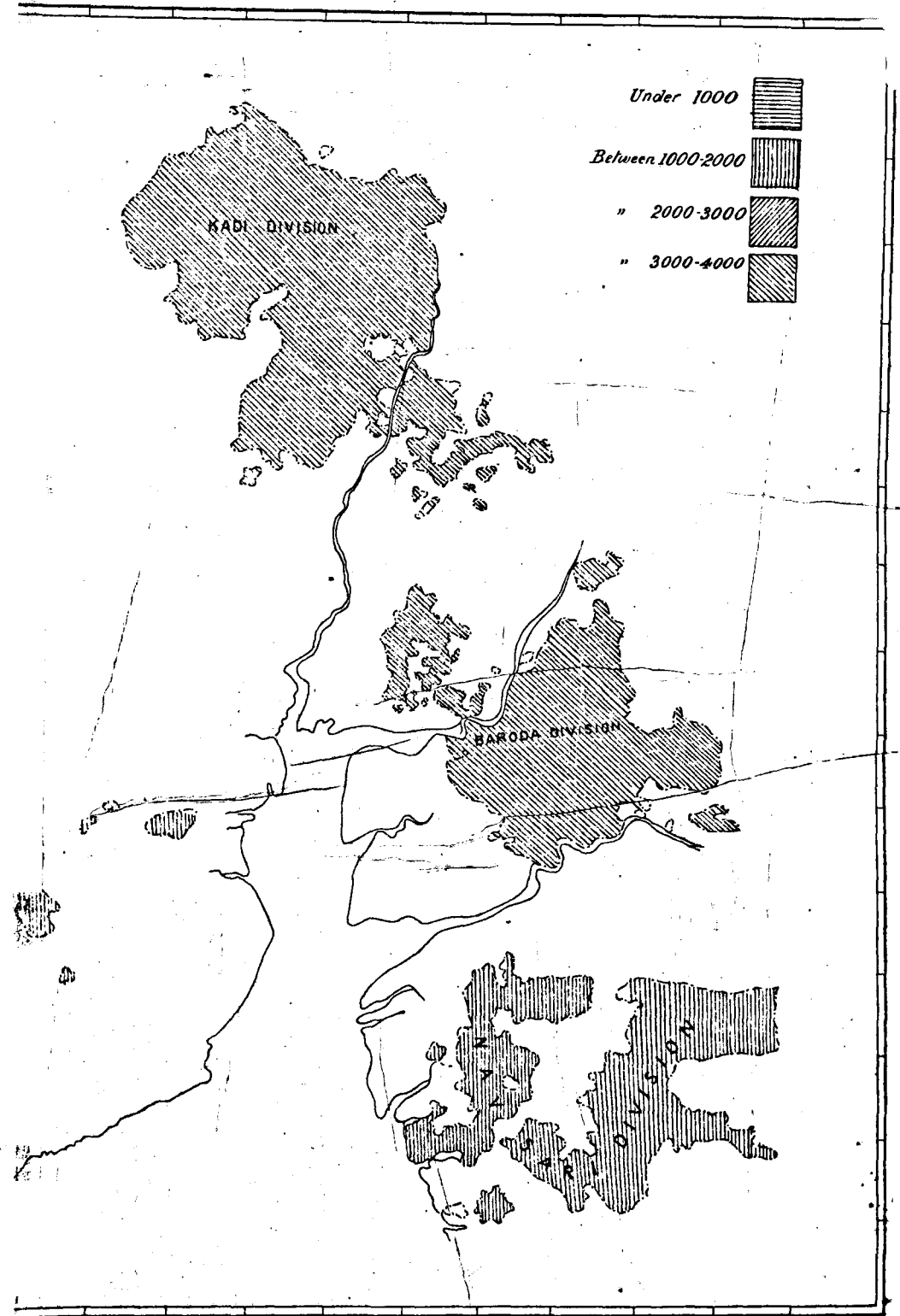
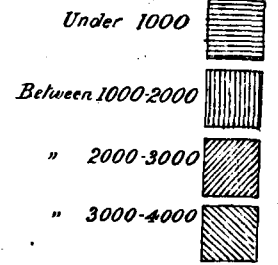
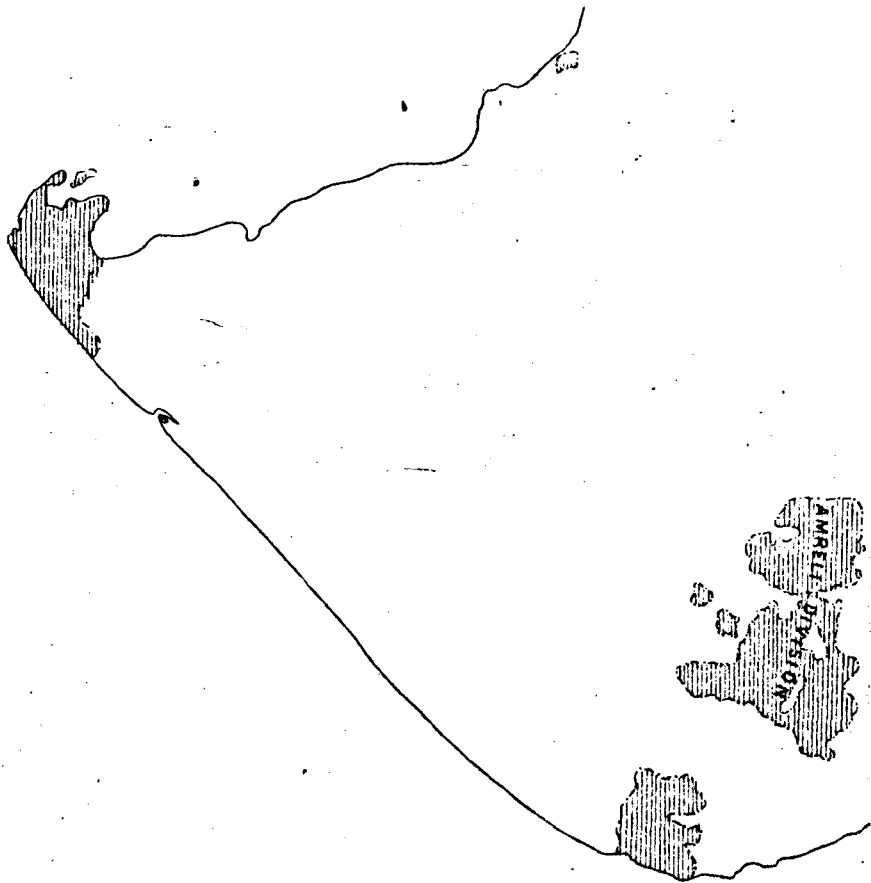
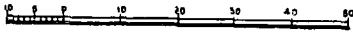
Scale of Miles
0 10 20 30 40



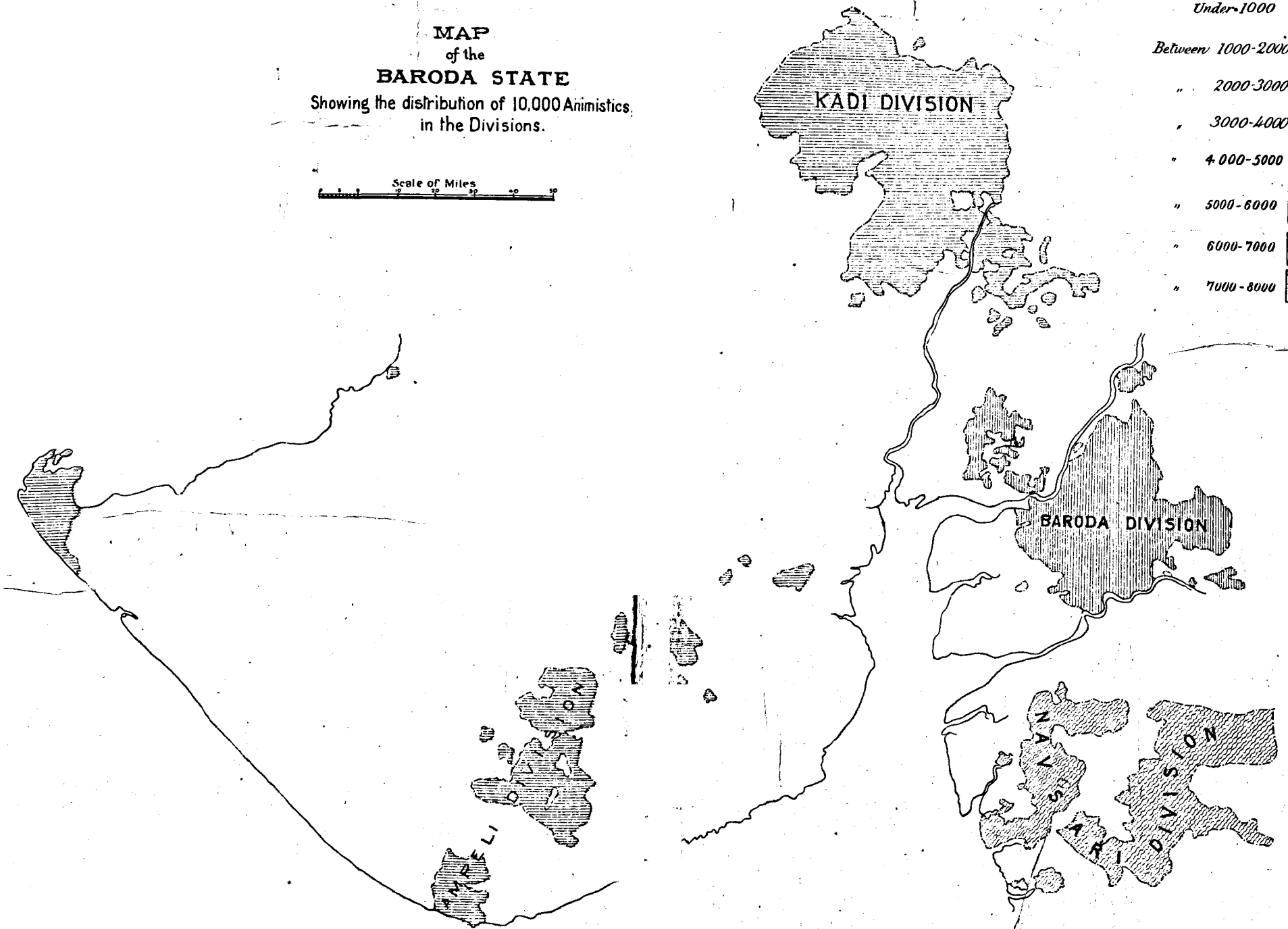
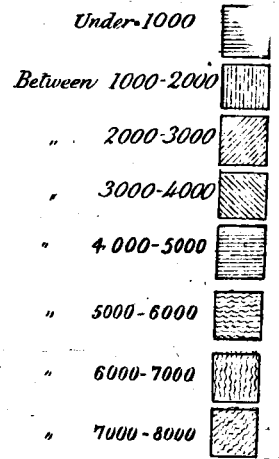
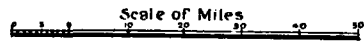
MAP
of the
BARODA STATE

Showing the distribution of 10,000 Musalmans in
the Divisions

Scale of Miles



MAP
of the
BARODA STATE
Showing the distribution of 10,000 Animistics
in the Divisions.



CHAPTER III.

RELIGION AND RELIGIOUS SECTS.

1. GENERAL OBSERVATIONS.

1. The present chapter deals with the Religions, and also the various sects which those who profess different religions have returned in this State. An enquiry into this subject carries its own importance, since it shows the different faiths prevalent among the people constituting any particular society, the position each of them occupies as compared with the others, the tendencies they exhibit as regards strength to develop or inherent weakness, the influence they may exercise on individuals or society, and the numerical strength of each, giving scope to such influence when the numbers are large, and restraining it when confined to small numbers.

Thus it is that the religious beliefs of the people have formed part of all the Census inquiries. In the present Census, the Government of India had decided at first to leave it to option to retain or omit the entry of sects, by their Resolution, Home Department, No. 30-32, dated 2nd April 1900, which states that "the Governor General in Council has determined that the sects of Christians should be recorded, but has decided in the case of non-Christian sects to leave the matter to the discretion of Local Governments who may either omit sects altogether, or if they wish to have figures for particular sects only, may direct the enumerators to ascertain by special inquiry the number and distribution of those sects. This can readily be done by means of the rules for the guidance of Supervisors and Superintendents referred to in para. 5 above. Or again, if this course is considered open to objection, the names of all sects might be recorded, but only those abstracted which are thought to be of special importance."

2. While it was undecided what course to adopt, a letter No. 58, dated 26th May 1900, was received from the Census Commissioner, intimating that "Rule 4 of the Instructions to Enumerators will be modified, and instructions will be given in the rules for Charge Superintendents and Supervisors, which the Census Commissioner proposes to issue shortly, that the enumerators should ask all Hindus and Mahomedans, the name of their sect and should enter that in the column for Religion." Further on in the same letter he observes, "3. I would ask you to consider in communication with the Local Government whether the system described above should be adopted in Baroda and inform me of the decision."

3. On the 14th June 1900, a reply was sent to the above from my office, in the following terms,—“The suggestion of the Census Commissioner that the enumeration should be effected by simply entering the sect to which a man belongs, as his religion, in column 4 of the schedule, will be extremely confusing in this part of India and will entail more labour than necessary at the time of abstraction. The Census Superintendent, therefore, proposes to

enter the main religion of the person enumerated in column 4 ; and below it, in parenthesis, the sect to which he belongs ; as, for instance, in the case of a Hindu, column 4 would show first *Hindu*, and below it in parenthesis *Shaiva, Vaishnava, &c.*, as the case may be." A reply to the above was received from the Census Commissioner, saying that there was no objection to this being done. Thereupon the following instructions were circulated in this State for the guidance of the enumerators, as regards this part of the inquiry.

- (1) "Rule 4—Column 4—(Religion)—Enter here the Religion which each person returns, as Hindu, Musalman (Mominás, Shaiks, and Molesaláms should be regarded as Musalmans), Christian, Buddhist, Jain, Parsi, &c., and then below it, in parenthesis, enter the sect which the person professes to belong to. Nothing should be written if he has no sect or does not give it."
- (2) "While entering religion, you will enter one of the following ; probably you will not come across any other ; (1) Hindu (2) Musalman, (3) Parsi, (4) Christian, (5) Animistic, (6) Sikh (7) Buddhist, (8) Jew, and (9) Jain."
- (3) "Non-Hindu Forest Tribes are to be entered as Animistic."
- (4) "If any person claims to belong to the Arya or Brahma Samáj, he should be shown as such."
- (5) "While entering sects you will show the principal sects and the Sub-divisions of these sects."

The results so obtained have been tabulated in Imperial Table V and VI as regards Religion, and in Provincial Table V as regards sects.

Numbers by
religions.

4. From Imperial Table VI we learn that out of a total population of 1,952,692 souls in this State, there are 1,546,992 Hindus, 38 Sikhs, 48,290 Jains, 8,409 Parsis, 165,014 Musalmans, 7,691 Christians, 8 Jews, and 176,250 Animistics. Among the Hindus are included 50 Arya-Samájists and 6 Brahma-Samájists. A comparison of these figures with those returned in 1891, show that the Buddhists and the adherents of 'other religions' are absent this time, though we had them at the last Census, and that instead we have got Arya-Samájists in our midst, for the first time at this Census.

Points for con-
sideration sug-
gested by the
Census Com-
missioner.

5. In his sixth note the Census Commissioner says that bearing in mind the enormous number of books that have been written on the subject, it would be wise to reduce to the narrowest limits all descriptions from books, which are readily accessible. This restriction, he says, still leaves open the whole wide field of popular religion, which also is to be traversed by the ethnographical survey. On the whole, he suggests the following points for consideration :—

(1) In the case of the main Indian Religions,—Hinduism, Islám, Buddhism, Jainism,—what is the actual working belief of the ordinary man? What are his standards of right and wrong and what does he suppose will happen to him if he disregarded them? None of the books touch upon this point, and there is an opening for the introduction of original and interesting matter, which would be quite appropriate in a Census Report.

(2) In the case of new sects, or sects which have not found their way into the Standard works, a brief description of their history and characteristic tenets would be of interest.

6. In this limited treatment of the subject even there are many drawbacks ; the chief of which are the shortness of the time at disposal for such an inquiry and the want of adequate means to gain that knowledge. But in order to correctly grasp the present belief of the Hindus, the actual working belief of the ordinary man, it is necessary to say a little of the evolution of the Modern Hinduism from the Ancient religion. Difficulties in the way.

2. PREVALENT RELIGIONS.

A. *Hindus.*

7. The name Hinduism, as applied to the Religion of the people of India, is of comparatively later origin. Formerly, it was known as the *Arya Dharma*, that is Aryan Religion, or *Sandatan Dharma*,—the Eternal Religion. But, when the Persian invaders advanced to the North-west of India, in one of their invasions, they came upon the river *Indus* (in Sanskrit 'Sindhu'), and called it the "*Hindu*" instead, and those who inhabited the east side of that river, "*Hindus*." Afterwards their religion was called *Hinduism* by the Musalman and Christian invaders. The form of this Religion was in the very remote times physiolatry, that is, worship of the physical manifestations of the Divine. For, in the earlier *Suktás* of the *Rig Veda*, we find hymns full of effusion, of admiration and love for various natural phenomena, such as the Sun, the dawn, the wind, water, and rains. From the later *Suktás* of the same *Veda* we find that the people had then commenced to feel that there was some Being, who was much superior in all ways to the natural phenomena they had been worshipping. With the dawning of this idea on their minds, the Aryans of that time began to ponder constantly and keenly on that mystery, and the result was the production of the *Bráhmañás*, the *Aranyakás* and the *Upanishads*; in the last of which is more fully developed the doctrine of the Unity of Power, which modern science too teaches us to recognise as the moving and inspiring force of the Universe. It is the all-pervading Breath, the Universal Soul, which manifests itself in all the universe, which comprehends the universe, and into which the universe will merge in the end. But the highest development of it is seen in the *Bhagavat-Gítá*, which is considered to be one of the authoritative treatises on the philosophy of the Vedánta. While this evolution in the religious belief of the early Aryans was going on from pure Nature-worship to Monotheism, the old and simple sacrifices and offerings of the Vedás were also undergoing a process of transmutation, from their original simplicity to elaborateness and gaudiness. Still, we do not find that these Aryans had then reared any temples either for worship or for the performance of sacrifices, as is evident from the absence of any indication to that effect in the *Rig Veda*. But, on the contrary, every householder lighted the sacrificial fire in his own house, and there performed the usual sacrifices and prayed to the gods for happiness to his family, for wealth, cattle, and abundant crops, and also for immunity from disease and the like. In course of time the growth of the doctrine of Unity led to *Dhyána* or psychological contemplation. But to the simple and untrained minds of the masses in general, the *Dhyána* appeared very abstruse and not practically useful; similarly, the sacrifices were too costly to be repeatedly performed by them. Hence they easily fell a prey to the too Catholic Buddhism that was making its way felt into India, at the hands of *Shri Sákyamuni*,—the Evolution of Modern Hinduism from the Ancient religion.

leveller. But this Buddhism had never assumed a hostile attitude towards the ancient religion of India; and so both existed side by side. Hindus used to visit the Buddhist monasteries and universities, and the Buddhists used to learn from the Bráhmán Rishis. With all this toleration the old religion was losing its effectual hold on the population, owing to the subtlety of the Vedánta Doctrine and the elaborateness of the Vedic sacrificial rites; and consequently the Bráhmans, who had then formed into a distinct priestly class for the performance of sacrifices and ceremonials, were losing their followers in large numbers. Therefore the Aryans had to abandon their elaborate sacrifices and ceremonials for the erection of temples with images therein, and for initiating ceremonies and pilgrimages on the lines of the Buddhistic ones, to keep up the Religion of their ancestors from decay. In this attempt they have succeeded so completely that Buddhism has become now extinct in India,—the land of its birth. This process of adaptation of certain principles of Buddhism has so completely changed the aspect of ancient Hinduism, that the difference between it and modern Hinduism is very striking. In the ancient Hinduism there was the worship of Nature; in the modern there is the worship of the Almighty in His triple manifestations—*Brahmá* the Creator, *Vishnu* the Preserver, and *Shiva* the Destroyer; the worship in old times was performed by singing hymns and performing sacrifices; but now images are worshipped in temples, specially erected and dedicated to particular deities; and lastly, simple stories and events of the *Rig Veda* have now given place to myths and legends of an extraordinarily fabulous nature. These latter are at present contained in what are known as the *Puráns*. Thus we see that the most distinctive feature of modern Hinduism is the introduction of image worship in its religious observance. This practice led to the erection of temples almost all over the country, in honour of one or more of the Vedic or Puránic gods. At the same time the old Aryans, to please and win over to their side the aboriginals of the land, tolerated the worship of trees and animals. In this way is evolved modern Hinduism, which has, as appears from what has been said above, two aspects,—the philosophical and the popular.

Hindu Religion
impersonal;
how defined?
Dharma.

8. From the *Rig Veda* itself it appears that it was not the work of one man, but of many; and when the works of many were collected together, they were called *Veda*, which means wisdom. The *Bráhamnds*, *Aranyakás* and *Upánishads*, collectively called the *Vedánta* Literature, are based upon the spiritual laws discovered by the Ancients and sung in the hymns of the *Rig Veda*. Similarly, the *Puráns* were not the work of one, but of many. Thus we see that the Hindu Religion had no one founder of its own, as is the case with other Religions. The Hindu Religion is absolutely impersonal; and hence it has been found very difficult to give to it any positive definition. It has, therefore, been perforce defined negatively. The negative definition given to it by Mr. Ibbetson, in his Punjab Census Report of 1881, viz., "all natives of India who are not either Musalmans, Christians, Jains, Sikhs, or Buddhists, are Hindus," may perhaps be deemed incomplete, inasmuch as it does not exclude every one of the distinct religious beliefs of India. One might attempt to define it as including—"all natives of India who do not belong to the Musalman, Jain, Buddhist, Christian, Parsi, Jew, or any other known religion of the world, and whose form of worship extends from monotheism to fetishism, and whose theology is written wholly in

the Sanskrit language." This definition appears to be comprehensive and also exclusive; because it comprises all natives of India, whatever be their special form of worship according to the Aryan Religion, and excludes all others. Modern Hinduism has, in its course of evolution from physiolatry to its present form, passed through various phases, has come into contact with many other religions and beliefs and has imbibed something from all. As Professor Monier Williams says, in his book on Hinduism, "It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has its spiritual and its material aspect, its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and its impure. It may be compared to a huge polygon, or irregular multilateral figure. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative. Those who rest in ceremonial observances find it all sufficient; those who deny the efficacy of works and make faith the one requisite, need not wander from its pale; those who are addicted to sensual objects may have their tastes gratified; those who delight in meditating on the nature of God and man, the relation of matter and spirit, the mystery of separate existence and the origin of evil, may here indulge their love of speculation."

Looking at it from another stand-point of view, we find that "the idea of Religion in Europe is connected with the glory of God and the teachings of Christ, with sermons in churches and pious acts. To the Hindu, his whole life in all its minute acts, is a part of his religion. Not only moral precepts, but the rules of social and domestic life, of eating and drinking, and behaviour to fellow-men and fellow-creatures, are a part of his religion. It is his religion which teaches the warrior to fight, the learned man to prosecute his studies and contemplations, the artisan to ply his trade, and all men to regulate their conduct towards each other. The very conception of *Brahman* in the *Upanishads*, and in all latter religious writings, is the all-embracing universe. All is an emanation from Him; all returns to Him. The very signification of the word *Dharma* in the ancient *Dharma Shástrás*, is not religion in the modern sense of the word, but the totality of human duties and of human life in all its occupations, pursuits and daily actions. *Dharma* regulates eating and drinking and the enjoyments of life. *Dharma* lays down civil and criminal law and the rules of inheritance. *Dharma* rules men and the animal and vegetable kingdoms below, and saints and gods above. So comprehensive is this term, that it denotes even the qualities of inanimate objects; it is the *Dharma* of the fire to burn, of trees to grow, of water to seek the lowest level. And though the modern Hindu is far removed in ideas from his ancestors, yet, even to this day, the whole life of an orthodox and religious Hindu is controlled by rules and sanctions which he calls his *Dharma*—rules regulating every act and every word in political, social, and domestic life. The distinction between the sacred and the secular is foreign to the spirit of Hinduism. Every rule of conduct is a part of *Dharma*." (Civilisation in Ancient India by R. C. Dutt.)

9. From what has been said above, we find that at present the religion of the Hindus includes worship, pilgrimages, observance of fasts, performance of *Shráddhás* for the departed ancestors and observance of certain rules in marrying and in eating and drinking, among themselves as well as in relation to others. The last consideration we can leave for the Chapter on castea.

Consideration
of the points
for gauging
the actual
working belief.

A (1) Public Worship.

Worship.

10. Worship with the Hindus is a very general term and includes the purificatory rites, the worship of idols, semi-divine beings and consecrated objects, and, lastly, prayers and meditation. The principal idols worshipped are the members of the Hindu Trinity, *Brahmá*, *Vishnu* and *Mahesh (Shiva)*;—*Laxmi* and *Ridhá* as consorts of *Vishnu*; and *Párvati* as *Shiva's* consort, in her various manifestations; *Ganesh* and *Hanumán*. Out of these, *Brahmá* does not find a place in any of the temples situated within this State, and so nothing need be said about his worship. But the others have a number of temples erected to them and are there worshipped by the Hindus, every day of their life.

Shiva wor-
ship.

11. In the temples dedicated to *Shiva* are to be found the idols not of *Shiva's* person but of his consort *Párvati*, of *Ganesh* and *Hanumán*, and of his emblem and the figure of a Bull. In the temples dedicated to *Vishnu*, only the idols of *Vishnu* and his better-half are found, and similarly in those dedicated to the goddesses, only their idols are to be seen. The *Shiva* worship is attributed by many to *Shri Shankarácharya*, although he himself is represented by some to have had a preference for *Vaishnavism*, and by some for *Vedántism*. In this worship the devotees, after taking a bath, pour cold water on the *Linga*, then offer some *chandan* and flowers, and meditate on the deity by uttering his *mantra* and at the same time dropping down a bead from the rosary of *Rudráksha*, which the worshipper has in his hand. So, then, this worship is neither expensive nor elaborate. The followers of this deity paint with *chandan*, on their forehead, a *Tripundra*, i.e., three half curves equi-distant from each other and then joined at the open ends. Very often we come across persons having two half curves only; though strictly speaking, the necessity of having three curves is recognised by all. In either case, the drawing of the equi-distant curves is not supposed to be complete until these curves are joined in the middle by a thick *chandan*, or saffron paste, covering the intervening space in the form of a solid circle, produced by immersing one's finger-tips in the paste and then applying the same to the forehead. They also apply the holy ashes, called *Bhasma*, over their foreheads, arms and chest, and put on necklaces, armlets or earrings made of *Rudráksha*. Like the worshippers of other deities, those of *Shiva* are also expected to make him an offering of food, before they partake of any. The food so offered usually reverts to the worshippers of the other deities; but that offered to *Shiva* can only be accepted by a person belonging to the *Tapodhana* caste, to whom alone are entrusted the public functions of keeping a *Shiva* temple clean and removing the stale *púja* materials from over the emblematic deity, which by prescription can be completely washed by a person of this caste only. The *Shivaites* pay homage to one of the four disciples of *Shri Shankarácharya* as their spiritual head.

Vishnu Wor-
ship.

12. The worship of *Vishnu* and his consort is not performed by their devotees in the same manner in which that of *Shiva* is done. In the worship of *Vishnu* more splendour, more expense and more distance between the idol and the worshipper, are observed. The reason is that the spiritual heads of these *Mandirs*, whatever their sect may be, treat the idols as human beings; and, therefore, minister and offer to the idol in the way best calculated to please

mortals. The followers of *Vishnu*, unlike the Shivaïtes, draw two perpendicular lines for their forehead mark meeting in a curve below, and put on necklaces of *Tulsi* (Basil) instead of those of *Rudrâksha*; and have also to pay something every now and then to the Mandirs or temples to which they resort for *Pujâ*.

13. The *Pujâ* of the goddess is also performed in temples specially dedicated to her. The images therein are named according to the fancies of the donors of the temples, but generally the names are *Amba*, *Bahucharâ*, *Kâli*, and *Durgâ*. The worship by the general mass of people is performed from a distance by simply bowing down before her and offering her coconuts, which the Pujaris break, returning half of each to the devotee who offers it. Still her *Pujâ* is not as elaborate as that of *Vishnu* is. Animal food and wines are offered to the goddess but not to *Vishnu* or *Shiva*. Her devotees make on their foreheads a simple oblong mark in red vermilion known as *Aksha*. Her worship is specially done during the *Navrâtras*, (i. e., nine nights). These *Navrâtras* are four in number in any one year. During these days her devotees can neither utilize the services of a barber or a washerman, nor can they partake of food in which oil is used to however small an extent. Of these *Navrâtras*, the chief and the most observed are those falling in the bright half of the month of Ashwin. In these days males and females of all faiths resort to the temples and worship the goddess. Some who are staunch believers in her have her images consecrated and set up in their houses; these they worship daily, observe strict fasts the whole day and take some light nourishment at night. On the ninth day, they perform a *homa* sacrifice and place before the goddess a luxurious dinner, wherein devotees other than those who do not partake either of animal food or wines, arrange to have a place for those things also. But persons abstaining from such food and drink place in their stead pieces of brown pumpkin, with red powder sprinkled over them, before her. The women of this part of the Bombay Presidency sing *garbâs* in her honour in the streets. These *garbâs* were originally simple hymns in her praises, but now-a-days any song is sung by them, no matter whether it does or does not relate to gods and goddesses. It may even be a love song from any drama. For the worships of *Râdhâ* and *Laxmi*, and *Pârvatî*, no separate temples are found to have been consecrated in this part of India, but they are given a place in the temples of their consort, where they are worshipped along with them, excepting in Dwarka and Beyt, where the four wives of *Shri-Krishna*—*Râdhâ*, *Laxmi*, *Jâmbuvantî* and *Satyabhâmâ* have special temples and donations for their worship.

The worship of
the goddesses.

14 Independent temples to *Ganesh* and *Hanumân* are not found as a rule in Gujarat; but there are exceptions in places where the influence of the people of *Mahârâshtra* is predominant. In other places, they are provided with subordinate places in the temples dedicated to *Shiva*.

Ganesh and
Hanuman wor-
ship.

15. The worship of the above-mentioned deities in the temples erected in their honour is the popular public worship of the Hindus in these parts, from which all unclean castes are religiously excluded. Again in this public worship, almost all castes other than the *Dwijâ* castes, i. e., the *Brâhmans*, *Kshatriyas* and *Vaishyas* are kept at a longer distance and are not allowed to touch the images in the temples. Even some of the castes of the *Dwijâs* are treated in the same

Unclean castes
excluded.

fashion. For the most part, the worship and control of these public temples have been vested in the hands of the Bráhmans who, to enhance their importance and gain, have placed these restrictions upon the worship by the people at large.

A (2) *Private and other worships.*

Popular and
private wor-
ship.

16. As opposed to this popular public worship, there is the popular private worship, *i. e.*, the worship of the very same images in the houses of the people. Such images are kept in places set apart for them. The richer a man is, the larger the space he reserves for those deities. Some of the devotees keep in their houses the image of the particular deity of their creed; but the majority of Hindus keep the *Pancháyatan Devás*, *i. e.*, the images of five gods, *viz.*, *Shiva*, *Vishnu*, *Párvati*, *Ganesh*, and *Surya*, in their houses for purposes of worship—the deity most revered being allowed to occupy the central seat, leaving the remaining four to occupy the surrounding four quarters. Only the higher class Hindus, *i. e.*, the majority of the *Dvijás*, keep these images in their houses. Those who perform these private worships, having done their morning ablutions, place their household deities in a pot or vessel; then bathe them and anoint them with sandal-wood paste; and then place flowers over them. They then light ghee-lamps, burn incense and place some sweetmeats before them and recite prayers. They then perform the ceremony of *Arti*, *i. e.*, wave lights, before them. Some Vaishnavas, instead of keeping images, keep drawings of either *Shrináthji* or *Shri Jagannáthji* for purposes of worship. When dinner is ready at noon, they place a dish of cooked food before them and after a time remove it. Vaishnavas, following the *Mádhava* tenets, place before their deity the entire quantity of food prepared, and remove it for personal use only after the same has been offered wholesale to the object of their worship. At night most people do nothing more; but some follow the same procedure as in the morning with slight modifications and variations.

Sun worship.

17. Besides the worship of these deities in temples and houses, almost all the Hindus worship the sun in one form or another. The Bráhmans worship him by performing the *Sandhyá* adoration every morning by offering *Arghyás*, at the same time reciting the *Gáyatri Mantra*. Some castes of *Kshatriyás* and *Vániás* also worship him in the same way. While other Hindus worship the sun every morning by bowing down to him after cleaning their teeth and washing their faces. Some make it a rule to take their meals only after worshipping him; and in so doing, sometimes in the rainy season, they have to fast for a day or two, if heavy collections of clouds in the sky obscure the sun.

Ganesh wor-
ship.

18. Besides being worshipped daily in the temples and houses, *Ganesh* is invariably worshipped by the Hindus on every auspicious occasion, as he is looked upon as the remover of obstacles.

Sitala worship.

19. A deity that is worshipped more out of fear than veneration is the *Sitalá*, *i. e.*, the goddess of small-pox; she is not worshipped daily but occasionally, only when children in the house are attacked with small-pox. These gods and goddesses, taken collectively, form the Hindu religion in its aspect of worship in the present day.

Other wor-
ships—planets,
animals, trees
and plants.

20. In addition to the *Surya* worship the Hindus sometimes worship the *Grahás* or planets, and always try to propitiate by giving alms to Bráhmans and

others, that planet which the astrologer may have proclaimed to be the cause of injury or mischief to them. The animal and vegetable kingdoms have also been utilized by the Hindus for purposes of worship. The cows and bullocks being considered sacred they are worshipped, so to say, almost every day in the year. Serpents are worshipped on the *Nág-panchami* day. Some Hindus also worship the *Nakul*, i. e., the mongoose, on the ninth day of the bright half of the month of *Shrávana*. The worship of this animal has come into vogue from a superstitious belief that it would prevent danger to the children in the worshipper's house. Elephants and horses are worshipped on the *Dasserá* day, but only by their owners. In the vegetable kingdom, trees, plants and grass are worshipped. Among the trees the *Vat* or *Banyan* tree, the *Pipal* tree (*Picus religiosa*) the *Bilwa*, the *Shami* tree (acacia) and the *Umber* (fig-tree) are worshipped in these days,—the *Vat* tree is worshipped on the *Vatsávrí* day, and the *Shami* on the *Dusserá* day for securing success over the enemy, as the goddesses are said to reside in them; the *Pipal* tree is believed to be the *Bráhma*n among the trees, and is, therefore, often worshipped. The *Bilwa* and *Umber* trees are worshipped occasionally, because they are held to be sacred to *Shiva* and *Dattátraya*, i. e., the Hindu Trinity, respectively. The *Bilwa* is held sacred, because it is believed to have been produced from *Párvati's* perspiration and to have been, therefore, an object of favour with *Shiva*. The plants most commonly worshipped are the *Tulsi* (Basil) and the *Arka* plants; the former, because it is sacred to *Vishnu* and the latter, because it is sacred to *Surya* and *Máru*ti (the monkey-god). The veneration for the former is so great that every pious Hindu gets it planted in his house and worships it daily. Again, every year, in the month of *Kártik*, between the eleventh and the fifteenth of its first half, the marriage of *Tulsi* with *Vishnu* is celebrated in every pious Hindu's house, and on a grander scale in the temples dedicated to the latter; this ceremony being performed with the same rituals as those for ordinary marriages. The *Kusha* grass, known popularly as the *Darbha*, is the grass worshipped by the Hindus. It is believed to contain within it purifying powers of special merit and is, therefore, utilized on almost all occasions, whether auspicious or otherwise.

21. Besides the idols made of stones and metals, certain stones are worshipped in the very form in which they are obtained. Black stones called *Sháligrámas* are worshipped as representing *Vishnu*. These stones are deemed worthy of worship only when procured from the *Gandaki* River in *Oudh*. White agates and red stones are worshipped as representing *Shiva* and *Ganpati* respectively, if they are obtained from the *Narmadá* or the *Ganges*. Even marine products are not allowed to slip out of religious utility and efficacy by the Hindus. They worship the *Shankha* (conches) and the *Chakra* (some coral formations) as being the war-horn and the war-weapon of *Shri Krishna*, respectively. Stone worship.
Shells worship.

22. Ornaments of gold and silver and account books of bankers and private individuals are worshipped during the *Dewáli* holidays, in the last days of the month of *Ashvin*; the first on the *Dhantrayodashi* day, i. e., the thirteenth of the dark half of that month, and the latter on the *Dewali* day, i. e., the last day of the month. Dhan and
Chopda wor-
ship.

23. Arms of all descriptions are worshipped by the Military classes on the *Dasserá* days, and swords and tridents (*Trishulas*) are worshipped by the followers of the *Devi* during the *Navrátra* days, i. e., the first nine days of that month. Arms worship.

Objects of wor-
ship.

24. From the foregoing account of the objects of worship, it will appear that the Hindus have laid under contribution almost all the sciences known to them—viz., astronomy, mineralogy, zoology, botany, and geography, in constructing what we may safely call the symbolic worship of the modern popular Hindu religion. Besides the worship of the deities and the objects described above, the modern Hindu worships the *Acharyás* or the preceptors of the sects to which he belongs, in the same way as he does the idols in the temples or in his house.

Caste distinc-
tions in wor-
ship.

25. We find that the unclean castes are completely excluded from participation in public worship, that the lower castes are kept at a distance in it and that the majority of castes have no private worship whatever. The result of this differentiating treatment has been the utter ignorance of the lower classes in matters of ritual and the forms and objects of worship. Many of them naturally do not know why they are called Hindus, and what it is which constitutes Hinduism.

B.—Fasts.

Fasts.

26. Another feature of Hinduism is the observance of fasts, which practice differs with different sects. The followers of *Shiva* fast for the whole of the *Mahá Shivarátra* day and half of every Monday, on which day they take their meals only in the evening. The followers of *Vishnu* fast on all the *Ekádashi* days of the year, i. e., the eleventh day of every fortnight in the year and on the four *Jayanti* days, i. e., days on which the four incarnations of *Vishnu* had taken place. They are the *Janmshami*, i. e., the day on which *Krishna* was born; the *Rámanavmi*, i. e., the birthday of *Ráma*; the *Narsinhchaturdashi*, i. e., the birthday of *Narsinh*; and the *Vámandwádashi*, i. e., the birthday of *Vaman*. The followers of *Shakti* keep fasts during the *Navrátra* days only. In addition to these some observe fasts on Sundays and some take only one meal on Tuesdays or Saturdays, in order to propitiate or avoid the displeasure of the particular planet of which the day bears the name. In this matter also it is seen that the rigour of the observance of fasts goes on lessening the lower we go in the scale of castes, until it is non-existent among the unclean castes.

C.—Pilgrimages.

Pilgrimages.

27. Pilgrimages to holy shrines and places is another feature of modern Hinduism. Such places within the state are Dwárká, Sidhpur, Becharáji and Karnáli. Dwárká is one of the four *Dhámás* of India where Shri Krishna is reported to have established his capital; and, consequently, thousands of devout pilgrims, notwithstanding the rigour and difficulty of journey, resort thither every year and purify their bodies by a dip in the salt waters of the Gomati; and thus think themselves purged of their sins. Sidhpur, in the Kadi Division, is the only place in the whole of India which can afford *Moksha* (absolute salvation) to the souls of the mothers, if *Pindás* are offered to them by their sons on the banks of the *Bindu Sarovar* (a small tank on the west of the town and one of the four holy Sarovars of India), after a purificatory bath in the sacred river *Saraswati*, which is reputed to be the daughter of *Brahmá*. *Becharáji* is the name of the goddess whose temple is also in the Kadi Division, lying at present at a distance

from the railway. Still hundreds of pilgrims repair thither annually from even distant parts, for the purposes of worshipping the *Mátá*. The sanctity of Karnáli is not inherent, but is due to its situation on the banks of the sacred Narmadá. The belief of the people is that this river possesses the power of sanctifying those who merely look at her, while the other rivers require the devotees to have a bath in them for that purpose. It is this belief which attracts every year hundreds of pilgrims to that place, and which thus becomes a source of annual revenue to its inhabitants.

D.—*Vratás or vows.*

28. One more feature of modern Hinduism is the observance of *Vratás* **Vratas or vows.** i. e., vows; they are many and are, for the most part, specialized for females. Some of them are :—(1) the *Vatsávitri*, (2) the *Nágpanchmi*, (3) the *Haritálíká*, (4) *Gouri*, (5) the *Ríshi-Panchami*, (6) the *Vaikuntha Chaturdashi*, for women; and the *Anant Chaturdashi* for both sexes.

29. This *Vrata* falls on the 15th of either the bright or the dark half of the month of Jestha. To the south of Mount Vindhya, this *Vrata* is observed on the 15th and to the west on the 30th day of Jestha. The legend for observing this *Vrata* by the Hindu women is as follows :— **Vat Savitri Vrata.**

“In former times there ruled a king, by name *Ashvapati* in the Madra country (now Madras). He had a daughter by name *Sávitri*. When she came of age, she resolved to marry *Satyaván*, stood firm by this resolution of hers, (even though *Nárad Muni* told her that the husband chosen by her was to die within a year), married him, and went and lived with him in his house and ministered to him most obediently and loyally. There she observed the *Vatsávitri Vrata*. For three nights before the day foretold for the death of her husband, she observed a fast under the *Vat* tree (Banyan tree) where they were living and on the 4th day accompanied her husband to a field. There *Satyavána* suddenly died of headache, while cutting wood. *Yama*, the god of death, appeared at the spot to take possession of the soul. *Sávitri* started to accompany him and *Yama* objected in vain to her doing so. But this resoluteness of hers conquered *Yama*, who told her to ask for any boon, excepting merely the soul of her husband. *Sávitri* then demanded four boons—(1) to confer sight to the eyes of her father-in-law who was blind, (2) to enable him to retake and enjoy his kingdom, (3) to bestow one hundred sons on her father, (4) and to endow her with a hundred sons by her husband *Satyaván*. *Yama* promised her these blessings, but finding that it was not possible for *Sávitri* to beget sons while her husband *Satyaván* was lifeless, he had no recourse left but to grant *Satyaván* his life. She and *Satyaván*, thus revived, returned to their families. From that time forward Hindu ladies observe this *vrata* in the sincere belief that it would confer a long life and prosperity on their husbands. Therefore, this *Vrata* is called the *Vatsávitri vrata*; in addition to the fasts, the females worship a *Vat* tree, because in the *Vrata Ratnáker* it is said that in the root of the *Vat* tree sits *Brahmá*; in the middle, *Vishnu*; and at the top, *Shiva*; and *Sávitri* within the tree.

**Nag Panchami
Vrata.**

30. The fifth day of the month of Shravana has been regarded as a *Vrata* day by the Hindu ladies, and is known as *Nag panchami*. On this *Vrata*, women worship images of snake, either of stone or clay, or figures of snakes drawn on paper or on the walls of a house. Sometimes, live snakes are also worshipped, when procurable. These snakes are, at the time of worship, anointed with sandalwood paste, and are offered milk and parched gram and jowari. The women generally do not take their meals before the worship is over. On this day, all Hindus have to eat parched gram as the snake god's *Prasada*. They have to avoid in food whatever is fried in oil or ghee, and to abstain from cutting fruits or vegetables and also from digging the earth.

In the *Vrata Ratnakar* granth it is said that the *Nag* or serpent-god should be considered a real brother by the Hindu ladies, and as such he should not be hurt under any circumstances on that day. This belief has been now-a-days so much strained that even articles looking like serpents, however faintly, such as *Pandola* i.e., snake-gourd (*Trichosanthes anguina*), are neither cut nor eaten by them.

**Haritalika
Vrata.**

31. The *Haritalika*, (or one who is taken away by her female friends into a field), is a *Vrata* which has been followed by Hindu women on the third day of *Bhadrapad* for the purpose of avoiding widowhood throughout.

The following is the legend about this *Vrata* :—

“*Parvati*, the daughter of the Himalayas, was anxious to have the god *Shiva* for her consort; and had, for that purpose, taken to performing very severe austerities. In the meanwhile, the sage *Narad* induced her father to bestow her upon *Vishnu*. On hearing this resolve of her father from a female friend, she became extremely sorry and dejected. Hence her friends took her to the jungles and concealed her in a cave where she made the emblem of *Shiva* from sand and commenced worshipping it. This day happened to be the 3rd of the bright half of *Bhadrapad*. This pleased the god *Shiva* who offered her the choice of a boon; whereupon she requested him to marry her and be her husband. *Shiva* consented to do so. Her father being informed of this affair gave his consent.” From that day forward this *Vrata* is observed by the Hindu ladies, single as well as married, by keeping a fast and worshipping *Shiva* on this particular day. This *Vrata* is considered to be the means of conferring *Saubhagya* and avoiding widowhood, even in the future seven lives. This is known as the *Haritalika Vrata* from *Harit*, taken away, and *Alika* friends.

**Vaikuntha
Chaturdashi
Vrata.**

32. *Vaikuntha Chaturdashi* is a *Vrata* observed by the Hindu ladies on the 14th day of the first fortnight of *Kartik*, in order that all their desires may be gratified. The *Vrata Ratnakar* supplies the following account of it :—

“In the *Tretayuga*, i.e., the third Yuga, on the 13th day of *Kartik*, *Vishnu*, the supreme lord of *Vaikunth*, thought of worshipping *Shiva* by offering him one thousand lotuses and leaves of the *Bilwa* tree, on repeating *Shiva's* name and offering him one lotus and a *Bilwa* leaf at each repetition. In this way he offered 999 lotuses and *Bilwa* leaves; but could not proceed further for want of a single lotus. Thereupon *Vishnu* took out one of his eyes and offered the same in lieu of it. This action of *Vishnu* so much pleased *Shiva* that he granted him his desired object.”

On this day the emblem of *Shiva* is worshipped at night ; Bilwa leaves are specially placed on it ; the temples of *Shiva* are illuminated, and a fast is kept by all the Hindus on that day.

33. On Bhádrapad Sud 5th of every year, this *Vrata* is observed by the Hindu women of Gujarat and Deccan. Its object is the removal of the sin resulting from the pollution of a house by a woman in menses, since the discharge is believed to contain a fourth part of *Brahma-Hatyá*, i.e., the sin of killing a Brahman. The legend showing the origin of this *Vrata* is as follows :—

Rishi Panchmi
Vrata.

In the *Krita Yuga*, while king *Shyenjita* ruled the country or province of Vidarbha, there lived a Bráhman by name *Sumitra*. He had *Jayashri* for his wife. Both of them maintained themselves by agriculture. One day, during the rainy season, *Jayashri* while working in the fields continued her usual domestic duties though in the monthly course. Both died soon after this and were reborn ; one as a bullock and the other as a bitch, in the house of their own son *Sumati*, with the knowledge of who they were in their former lives. The father, who was born as an ox, had to work hard in his son's fields, while the mother, who was born as a bitch, was supplied with food to eat and always allowed to enjoy complete rest and liberty in her son's house. On the anniversary (*Shraddha*) day of *Sumati's* father, his wife, *Chandrávati*, prepared nice dishes to be served to the Bráhmans and others. But the ghee used in preparing them had been poisoned without her knowledge by a serpent. However, the bitch had marked the serpent's action ; and in order to save the lives of many persons, she pounced upon the food that was cooked at the time ; and, consequently, the entire preparation had to be thrown away and another prepared afresh. For this apparent fault, she was severely beaten by *Chandrávati*, and had to remain without food that day. The ox, on the other hand, had to work very hard that day in the fields and had also to suffer severe blows at his son's hands ; at night, however, when the ox and the bitch happened to be near to each other they told their own sad tales to each other ; the ox remarking in conclusion that it was owing to her sin that both of them were suffering such hardships and that that day's *Shraddha* had turned futile through her unhappy fate. This conversation was overheard by their son, who felt extremely grieved at it ; and for relieving them from their present miserable fate, *Sumati* wandered over to a Rishi, named *Sarvatapa*, who asked him to perform the *Rishi Panchmi Vrata*, whereby he would be able to free his parents from the consequences of their sin. Accordingly he performed this *Vrata* conjointly with his wife, as advised by the Rishi ; and his parents were freed from their sin and they obtained absolution in the end."

As *Sumati's* father in his second birth had to undergo great hardships and misery as an ox, the practice of not eating the things produced by the labour of an ox on this particular day of *Vrata*, i.e., Bhadrpad Sud 5th, has been in vogue ever since.

34. The following is the account of this *Vrata* as related by *Shri Krishna* to *Dharma Raja* :—

Anant Chat-
urdeshi Vrata.

There lived in the *Krita Yuga*, a Bráhman, named *Sumanta*. He had a daughter by name *Sheelá* by his first wife *Deekshá*. While *Sheelá* was but a

child, she lost her good and kind mother. Her father afterwards married another lady by name *Karkashá* who was another *Xantippe*, a conjugal scold, being equally hot-tempered and quarrelsome. *Sumanta* gave his daughter away in marriage to *Kaundinya Rishi*, when she came of age. Soon after, the married couple started for their home; and, on their way, they went to bathe on the banks of the *Jumna* to refresh themselves. Here *Sheelá* happened to see some women performing a *Vrata*; and out of curiosity she asked them what they were doing. The women explained to her the process and the object of it; whereupon returning to her husband, she related to him what she had heard. He then gave her permission to perform the said *Vrata* there, on the spot; and, after going through it completely, she accompanied her husband to his house. *Sheelá* continued to perform the said *Vrata* regularly every year from that time forward; which so pleased the god *Anant* or *Vishnu* that he gave her husband enormous riches and prosperity. Dazzled with his wealth and envied in society, he totally forgot that all this was due to the favour of the god whom his wife worshipped devotedly. After some days, he accidentally happened to see a peculiar kind of thread tied upon his wife's left arm, when he asked her what it was and why it was there. The good natured *Sheelá* at once told him that it was the most sacred *Ananta* thread, and that it was through its miraculous powers that they were enjoying all their present happiness, wealth and prosperity. At these words, her husband got very angry and suddenly seized the thread, cut it to pieces, and threw it into the fire. *Sheelá* began to cry at its loss and instantaneously jumped after it, drew it out of the fire, and though it was almost burnt, she dipped it in a pot of milk with the object of saving what remained. *Ananta* (*Vishnu*) felt himself terribly insulted at this deed of the husband, and soon turned *Kaundinyá* to beggary, and made him miserable. After a time, when he was completely dejected, he asked his wife the reason that had brought about this trouble and misery upon him. She reminded him of his wild and foolish act of throwing the sacred *Ananta* thread into the fire and told him that it was that god's anger and curse which had brought about his misery and ruin. He then repented, and wandered about in search of *Ananta*, but could not find him. At last, out of sheer despair, he thought of committing suicide, when the god suddenly appeared at the spot in the form of an old *Bráhma*n and taking compassion upon him, condoned his faults and showed him *Vaikuntha* and its splendour, and gave him also an *Ananta* thread, advising him at the same time how he should perform its *Vrata* and worship. After that *Kaundinyá* returned home and there performed the *Anant Vrata* with great piety and devotion, and continued doing so for fourteen years; whereupon he was restored to his former wealth, splendour and prosperity.

This worship is always performed on the 14th of the bright half of the month of *Bhádrapad* every year, because that happened to be the day on which *Sheelá* is said to have seen the women worshipping it on the banks of the *Jumna*. For the purposes of this worship, a serpent is made from *Darbha* grass and on it the idol of *Vishnu* is placed, it is then worshipped with flowers, 1,000 Basil (*Tulsi*) leaves and *Ketki* (*Pandanus fascicularis*). After this is done, two silken threads having fourteen knots in each are offered to the deity described above,

and are afterwards removed to be tied to the arms of the worshipper, the husband or the wife; such knotted threads being looked upon as representations of *Vishnu* and his consort *Laxmi*. The thread thus tied remains for a year and is then changed after repeating the worship. This *Vrata* does not require a fast to be observed.

E.—*Sanskárás.*

35. Another and perhaps an exceptional feature of Hinduism is the performance of certain religious rites at every new phase of life, from conception till death and after. The rites annually performed after death are technically called *Shráddhás* and will be separately treated. The other rites are known in the *Shástrás* as *Sanskárás* from the Sanskrit words *Sam* (good) and *Kri* (to do); thus meaning literally that which does good. The object for which these rites are performed is the purification of the body of the persons on whom they are performed. The number of these *Sanskárás* varies with different preceptors; but most commonly they are believed to be sixteen only. These *Sanskárás* are, in this country, never allowed to be performed by the *Shudrás*; and even among the *Dwija* classes all of them are very rarely performed on the specified occasions. Even those very few among the Gujaráti Hindus, who perform the *Sanskárás*, do not perform all the sixteen but only twelve. They are:—

- (1) *Garbhádán*, or ceremony performed on the consummation of marriage.
- (2) *Punsa Vana*, i.e., the sacrament which causes a male child to be born.
- (3) *Simantonnayan*, i.e., the parting of the hair in the seventh month of the first pregnancy of the wife.
- (4) *Ját-karma*, i.e., ceremony performed at the time of the birth of an infant.
- (5) *Námakarma*, i.e., the ceremony of naming the child, on the 12th day of its birth.
- (6) *Surya-Avalokan*, i.e., bringing out the child to see the sun.
- (7) *Anna-práshan*, i.e., feeding the child with food between the fifth and eighth month.
- (8) *Chuda-Karma*, i.e., tonsure of the hair in the 3rd or 5th year after birth.
- (9) *Upanayana*, i.e., the ceremony of investing the boy with the sacred thread.
- (10) *Samá-Vartan*, i.e., solemn return home of a boy after he has completed his studies with his preceptors.
- (11) *Viváha*, i.e., marriage, and
- (12) *Antyeshthi*, i.e., ceremonies performed on the dead on the day of death and within a year after it.

As said above, the majority of those entitled to perform them do not, in these days, perform each *Sanskárá*, at the proper time, excepting only the major *Sanskárás*, i. e. (1) the *Simantonnayan*, (2) the *Námakarma*, (3) the *Upanayan*, (4) the *Viváha*, and (5) the *Antyeshthi*. While performing these some, who are very religiously devoted to the *Shástrás*, get the minor ones, preceding the parti-

cular major *Sanskárd* that they may be performing, performed also at the same time. It will be seen that the first three rites can be performed on females only; the eighth, ninth, and tenth can only be performed on males; and the rest on both.

F.—*Shráddhás.*

Shráddhas

36. The one feature of modern Hinduism that remains to be treated is the performance of *Shráddhás*, i.e., the obsequies for the dead, which are so numerous and elaborate that it will not be possible here to treat them except very briefly. In this part of India, where the rivers held most sacred by the Puránás, as affording *Moksha* or final absolution, are very scarce, the relatives of a dying man, when they find that death is inevitable within a few hours, bathe the dying man with the Ganges water or the Jumna water, if he is a staunch Vaishnava, of which there is a store in every Hindu household of some means; and if bathing is not possible, sprinkle some water over him; then put on him a washed *dhotar* (in case of females, female garments) and then anoint him with the holy ashes, the *Bhasma*, if he is a Shaiva, or the holy earth, *Gopichandana*, if he is a Vaishnava, and place him in a sleeping posture on a bed of *kush* grass prepared in the house, on ground purified by washing it with cow-dung. While this is going on, *dán*, i.e., gifts of corn, money, wearing apparels, are given to the Bráhmans at the hands of the dying man, no matter if he is unconscious all the while; in which case his relatives pour water in his hands, and when the Bráhmans have made a *Sankalpa*, i.e., have recited a *mantra* for the gift, empty them. At the same time other Bráhmans are invited to recite the sacred books. Such is the treatment accorded to a dying Hindu, no matter however young he may be. It may look cruel to some persons, but the practice is there; and sons, brothers, friends and parents (whatever their affection and love for him while living) do it without being at all conscious that they are practising any cruelty. The reasons for such an attitude, among a nation like the Hindus who are known for their filial and fraternal affection and paternal regard, are to be found in their religious beliefs. They believe that if a man dies impure and unsanctified, i.e., without being bathed in the sacred waters, he would be born a *Pishácha* (devil) or some such being; that the giving of *dán*, i.e., gifts, is the only thing that accompanies the dead, to atone for his evil actions in life, to the abode of *Yama*, where justice for a man's doings is dispensed; and that the reciting of the sacred books and the names of the gods is a sure means of freeing him from the punishment for his sins. Among the *dáns* offered at the time, that of the cow is highly valued; and, therefore, the rich and the poor, the high and the low, all go in for it. This is not to be wondered at, since the Bráhmans have so arranged that it is not necessary that a cow should be bodily given, but that a *Sankalpa* to that effect will do as well; and when the latter course is adopted by any donor, he has to pay for it any price within his means. The special value attached to this gift is due to the religious belief of the Hindus that it is the cow only that is able to cross the *Styx*, the river *Vaitarni*, which is supposed to be situated between the earth and the abode of *Yama*. To cross it is, therefore, unavoidable; and the only way to do so is to be dragged on by the departed soul's clinging to her tail.

37. When a man has thus departed this life, his relations carry him to the burning place. Some offer a *pind* (a ball of rice flour) at the house to the corpse before taking it to the burning ground; and some do it at the burning place. This duty generally devolves upon the son, or, in his absence, upon the nearest male *Sapinda* (cognate relative). After he has been burnt, his relatives bring pieces of his bones or ashes, to be ceremoniously conveyed to one of the sacred rivers of India, if that is within their means. The *Sapindas* have to observe *ashaucha* (mourning) for a number of days, now varying with different castes, *i. e.*, they have to keep themselves aloof from the touch of others, from the household gods, and from temples, as they are looked upon as having been polluted. But this does not prevent the son from performing the rites for the dead for the first ten days. On the twelfth day some persons give a *Sajyádán*, literally a bedstead, but really consisting of beds, sheets, pillows, wearing apparels, one or two ornaments, vessels and such other things; because the gift of these things is supposed to procure these things to the soul of the dead while journeying to the abode of *Yama*. Some people feed a number of Bráhmans on that day and some on the thirteenth day, as this feeding is also believed to be effectual in counteracting the sins of the dead.

Funeral
Offerings.

38. Then, at the expiry of a month, a religious ceremony is performed wherein *pindás* are offered to the dead; and at its completion, some Bráhmans are fed with very choice food. This ceremony is performed every month, and is called the *Másik*, *i. e.*, monthly ceremony. That performed at the end of six months after death is greater in expense and extent and is known as the *Chhamási*, *i. e.*, six-monthly ceremony; and that performed *before* the year is out is called the *Varshi*, *i. e.*, the anniversary, which is still grander. These ceremonies are not repeated every year, but are performed only once in the year in which a man dies; and are technically known as the *Antyeshthi*, *i. e.*, the funeral ceremonies. In the course of this year, the relatives of the deceased give umbrellas, shoes, warm clothing, pots of water, fans and eatables, in gifts to the Bráhmans, in the fond belief that the gifts will provide the dead during his journey to *Yama's* abode with these very things, and will, therefore, be a means of lessening his troubles and worry in the dreary journey. When this year has passed and the very day on which he died comes round, the relatives perform a *Shráddha* wherein *pindás* are offered and Bráhmans are sumptuously fed. This ceremony is known as the *Samvatsari*, *i. e.*, yearly ceremony, and is performed every year on the same day. Some *Shráddha* ceremonies are observed in the dark half of the month of Bhádrapad, on any day the performer of it wishes. But when once a choice is made it must be adhered to in succeeding years and cannot be altered. On this day also, the same ceremony is performed as is done on the *Samvatsari* day. The ninth day of this fortnight is reserved for performing *Shráddhás* to the departed females. On these *Shráddha* days, people call crows together by loudly repeating the word *Kág-Vás* and throwing food to them in the belief that their touch will ensure the reaching of the *Shráddha* food to the souls of the departed ancestors.

Post-funeral
ceremonies.

G.—Some Common Beliefs.

Some common
religious
notions—
fatalism.

39. We shall now turn to review briefly some of the common religious notions of the Hindus in the present days. The first of these is their belief in fatalism. They believe that every action in a man's life is controlled by the gods, and, therefore, it is idle to oppose the course of events. Under this belief, whenever any mishap befalls them they lay it at the doors of the higher powers and at the same time patiently bear its burdens. Instead of devising a remedy to counteract or mitigate the evils, they consult the Bráhmans and then perform *Homis*, i.e., sacrifices, for propitiating the deity. Even in ordinary days, i.e., when there is no general or particular calamity, they will not bestir themselves to chalk out new paths of life, or exert themselves to better their condition, but will say, when asked the reason of their idleness, that it is written in their *nasib*, i.e., fate, to do what they are doing. This belief has paralysed the energies of the Hindus as in the case of the followers of the Prophet, and kept them at the level where they were born. This applies to the vast majority, excepting, of course, the comparative handful of them who have received western education and who live in commercial cities or trade centres.

The transmi-
gration of
souls.

40. Another notion, which works strongly on their life and action, is their belief in the transmigration of souls. The Hindus firmly believe that they had a past life and will have a future life also. Whenever any good thing happens to a man, people will say that his *Karma*, i.e., actions in his past life must have been excellent; and whenever a mishap befalls him he himself would attribute it to *kismet* or *nasib* or *sanchit*. Similarly, every Hindu believes very strongly that whatever he is doing in this life, good or bad, is sure to produce its effects in his after-life. It is the belief that the soul has passed through many lives, which Buddhism strongly impressed on their minds, that keeps them from slaughtering animal life and forcibly reminds one of the serious admonition of the Mock priest to poor, Malvolio in dungeon, when he says—“Remain thou still in darkness I thou shalt hold the opinion of Pythagoras, ere I will allow of thy wits; and fear to kill a woodcock, lest thou dispossess the soul of thy grandam.” This shows in a pleasant way the absurd limits to which the doctrine could be pushed; and it is found daily that those who would religiously abstain from killing harmful insects and beasts, cannot refrain from practising such cruelties and tortures on their patient field and labour animals as would bring them within the clutches of the Acts for the prevention of cruelty to animals. Some believe in the Buddhistic doctrine that every soul has, before it enters this world as a human being, to pass 8,400,000 *yonis*, i.e., births among inferior creatures. At each birth the soul has to undergo the punishment for its sins; and if the balance inclines to the favourable side, it passes on to a higher birth; otherwise it goes down to a lower one; and goes on changing for lower or higher until it reaches the highest—the human form. If after being born a man, he does not do good actions, he has to suffer punishment in hell and to be born again in the inferior creatures just according to the preponderating balance of evil. This goes on happening until the soul, after again entering human form, emancipates itself and gets itself absorbed in the Divine soul by a multitude of good and pious acts.

The world, a
Maya.

41. As a natural corollary of this belief, this world is to them a *Máyá*, i.e., an illusion. They, therefore, look upon all temptations and evil as creatures of

Máyá, and hence to be religiously avoided. It is this belief which has raised *Sanyás*, or asceticism, to such a high stage of respect and adoration among them.

42. The moral code of the Hindus as found in the law-books and *Shástrás* is not inferior to that of any other known religions of the world. Numerous are the punishments provided by them for the various offences. But the prescribing by some of them of penances for their atonement has worked very injuriously upon them. For, every Hindu believes that he will be able to wash off his sins by performing a penance or by giving *dán* to Bráhmans, who have proclaimed that pardon and even merit will be obtained through their agency. People, therefore, have always to engage them and to pay them for the services they render. The evil of the system is obvious; it leads to the monstrous belief that evil deeds, of whatever enormity, can be atoned for and expiated by money; and it supports an idle mischievous priesthood which thrives indirectly on the commission of sinful acts by offering premiums for their perpetration. It soothes the conscience of the evil-doer, it feeds the lazy priesthood, while it sinks all of them lower in morality.

The moral code
of the Hindus.

43. The mass of people in general is also a firm believer in the existence of spirits, goblins, and the like. Thereupon, whenever any person is suddenly taken ill, through hysteria, or say, convulsions, they ascribe it to the spirits and at once send for *Bhuvás* to exorcise the evil spirits. On certain occasions they feed the Bráhmans. The belief is very common of the dead turning to ghosts (*Bhuta*), if the obsequies are not well performed, or if the dead had some special things left undone in life, or even if the dead had an enmity against particular individuals. Then the ghosts would not consent to be exorcised until the defects in the obsequies were remedied, or the objects of their wishes fulfilled, or the enemy's life was taken. Of course, they are the Bráhmans who, in their wisdom and knowledge, can fix the cause of the appearance of the ghost in any individual case; and they also could suggest the best and easiest ways of getting free of such uncanny 'possessions.' Allied to this belief is the belief in the efficacy of *Mantrás*, or spells. The Hindus have *Mantrás*, good as well as bad. Among the former are those believed to be able to remove scorpion-bite and snake-poison; and among the latter are those for bringing any individual desired under one's own control and for killing men. These *Mantrás* are believed to be efficacious only if their possessors observed certain prescribed rules of conduct and renewed them every year on the midnight of the 14th day of the dark half of the month of Ashvin.

Belief in ghosts
and spirits.

44. One more belief of the Hindus which works on their actions in life is their firm conviction in the efficacy of charity to the Bráhmans. However low a man may be in the social scale and however poor he may be, he will think it an act of piety to give in charity to the Bráhmans. These latter have thus even the poor among their customers. The *Shástrás* contain a great many instructions for liberal gifts to them, e. g., "let the householder always give something, be it ever so little, without grudging." Through ages, the Bráhmans have maintained their hold on the people; and the charities flow as much from the authorities of the *Shástrás*, as from advices, monitions and warnings, in the thousand and one affairs of ordinary life, as has been mentioned in the preceding paragraphs.

Charity to
Brahmans.

Social ostracism.

45. Lastly there exists the belief that the rules laid down, for interdining, intermarrying, voyaging to countries beyond India, are a part of their religion; and, consequently, the violation of any of them is considered a sin to be scrupulously avoided. This belief is so firmly ingrained in their minds that, notwithstanding the spread of education to so large an extent and other civilizing agencies, the defaulters, however high their position and pure their life, are treated like apostates and heretics.

Summary.

46. It was possible to give a much fuller account of Hinduism as it is professed now, in these territories; but seeing that it is a Census Report only in which the account was to be embodied, enough has been said, by lightly touching the salient points which constitute the religious beliefs of the largest numbers subject to this State, to give a tolerably fair and clear idea of the religious environments of the Hindu as a human being and as a unit in society. It must have been observed that the duties which he owes to society are those which make him a moral being. His standards of right and wrong again are not the positive dogmas of other religions, saying "this thou shalt do and that thou shalt not do." Much is left to his discretion; yet the broad moral truths, if he rightly comprehends them and follows them, are in no wise inferior to the sublime deductions of the ancient philosophers or the positive mandates of modern religions. It is, indeed, unfortunate that where so much is left to discretion, superstitious observances which are apt to catch the imagination readily take the place of philosophical ordinances, which are hard to comprehend; and the universal desire of being in favour with the higher powers, by short and easy methods, lead the uneducated (and these form the vast majority) to eagerly listen to the priests and pretenders, to save themselves from the consequences of their evil deeds. Thus it must be confessed that the individual standards of right cannot be very high, when such ready means exist for avoiding the punishments of disregarding them. Where a fast or a *Dan* can ease the burden of sin from the living man, where a *Vrata* or a pilgrimage can satisfy the yearnings of this world, and where proper observances of obsequies and *Shrâddhás* can atone for sins after death, so much as to divert the sinner's steps from the merited abode of torture to the *Vaikunth* of glory, the moral strength of righteousness for its own sake can hardly be met with. The *Sanskáras* which he has to undergo, the caste restrictions, connubial and intermusal, the hereditary occupations and barriers against travel and enlightenment, narrow his social standard also for development. But after all this, it remains a patent fact that, taken as a whole, the Hindu religion has created and continued for ages a nation as moral, as pious, as righteous, as any other nation on the face of the earth professing any other faith. It can lay an exceptional claim to enfolding imperceptibly hundreds of savage and irreligious tribes, who all are elevated by it, which hardly any other known religion does.

B.—(1) *Main Sects of Hindus.*

Three leading sects.

47. Owing to the worship of the deities mentioned above, there have grown up three distinct sects in the Hindu religion; the devotees of *Shiva* are called *Shiva-bhaktás*, i. e., *Shiva* worshippers; those of *Vishnu* are known as

Vaishnavás ; and those of the goddess, *i. e.*, *Devi*, are called *Devi-bhaktás*. The worshippers of *Ganesh* and *Hanumán* are not known as distinct sects ; for they are for the most part worshippers of *Shiva*. Though thus there are the three principal sects in the Hindu religion prevalent in this State, the followers of neither are exclusive ; they pay homage to all the deities, but are bound more to the special deity of their cult. It is only the bigoted of any one sect who despise the worshippers of the deities other than their own. But only few such are found among the extremists.

48. The chief sacred books, held in veneration by the devotees of each of these sects, are the *Shiva Purán* and the *Shiva Gita* for the followers of *Shiva* ; the *Bhágwat*, the *Gítá* and the *Rámáyana* for the followers of *Vishnu* ; and the *Devi Purán* and the *Chandi Path*, or, the *Sapta-Shati* for the followers of the *Shakti*. Their sacred books.

49. From these sects, many sub-sects or creeds have already grown up and are still growing up. This multiplicity of creeds is due principally either to the teachings of various preceptors who, by a little change in the hitherto accepted doctrines or rituals, collect a small band of followers and ultimately start a new *Panth* or creed in their own name, or to the different views taken of the existing doctrines or rituals by the devotees themselves. The majority of the creeds among the *Vaishnavás* is due to the former cause and that among the *Sháktás* to the latter. Among the *Shaivás* neither cause has had any play, and so it is devoid of creeds. What some people call the sub-sects of *Shaivism* are, if we analyse them, found to be no creeds at all, but only the various orders of the religious mendicants of that persuasion. New sects and their origin.

50. In discussing the *Vaishnava* *Panths* we may divide them into the major and the minor ones and deal with them in order. But most of the first have found mention in books, and so, according to the instructions of the Census Commissioner, do not require any elaborate treatment ; but the others, obscure as they naturally are, may be examined at some length. The Vaishnava Sects.

51. The following are the sub-sects belonging to the former class, *viz.*— Major Vaishnava Sects.
(1) *Nimbáraks* or *Nimánandis*, (2) *Mádhaváchári*, (3) *Rámánuja*, (4) *Vallabháchári*, (5) *Rámánandi*, and (6) *Kabir Panthi*.

52. The founder of the first-named sect is *Nimbáditya*, who is believed by some to be an incarnation of *Surya*, *i. e.*, the sun, and by others to be none other than the celebrated astronomer *Bháskarachárya*. The adherents (who consist of 85 males and 75 females) of this sect, worship *Rádhá* and *Krishna* jointly and revere the *Bhágwat* as their chief sacred book. The frontal mark of this sect is a *tilak*, a mark consisting of two white perpendicular lines of *Gopichandan* (earth from the Gopi Taláv near *Dwárká*) drawn from the root of the hair above the forehead and meeting in a curve just near the commencement of each eyebrow. This mark is said to represent *Vishnu*. Nimbaraks.

53. The *Mádhavácháris*, or more briefly speaking the *Madhavás*, are the followers of a Rishi, *Mádhava*. He is believed by them to be an *avatár* (incarnation) of *Váyu* (the wind god), and to have been born about the twelfth century. In the temples belonging to this *Panth* are to be found the images of *Shiva*, *Durga*, and *Ganesh*, side by side with those of *Vishnu* and his consort, because in his early life he was a devotee of *Shiva* ; but afterwards when he The Madhava-charis.

opposed the *Advaita* doctrines of Shrimant Shankarāchārya by preaching *Dvaitism* he had to seek *Vishnu* worship; still his name borrowed from his old faith had continued with him. The frontal mark of this sect is the same as that of the *Nimbāraka*. There is, however, a central line between the two white lines made of sandalwood ashes burnt as an incense before the god. The principal doctrine of this sect is that the divine soul is quite distinct from the human soul, and hence it is utterly impossible for them to unite; or, in other words, God and man have a real and eternally distinct existence. The followers of this sect are not so important in this part of the country, as evidently the preceptor appears to have flourished and preached his doctrines in Southern India, a very far off country.

Ramanujas.

54. The third of these sects is that of *Rāmānuja*, (which consists of 9,869 males and 8,191 females), so called from the name of its founder, who seems to have flourished in the middle or latter part of the twelfth century. His doctrine was that *Vishnu* is the supreme being. He was the principal preacher of the doctrine of *Vishishtadvaita*, i. e., qualified non-duality. His followers paint on their foreheads the same mark as the others mentioned above; but a red perpendicular line traverses the other two as representing *Laxmi*. They worship the incarnation of *Vishnu* and his consort either jointly or singly. Although this celebrated preceptor had flourished in Southern India and had preached his gospel there, his followers are at present found scattered over the whole of India. The ascetics of this *Pantha* are known as the *Khākhi Bāwās*.

Vallabhacharis.

55. The *Vallabhāchāris* (comprising 94,974 males and 88,041 females) are the followers of *Vallabhāchārya*, who is believed by them to be an incarnation of *Shri Krishna*. He is said to have been born in the year 1479. At first he resided as an ascetic at Gokul, near Mathurā, and then went over to Brindāban, where he is said to have been honored by a visit from *Shri Krishna* himself; many miraculous feats are said to have been performed by him. Vallabha taught that privation did not form part of sanctity; that the god should, therefore, be worshipped by offering rich apparel and costly ornaments and excellent food; and that sanctity did not exist in solitude and mortification of the body, but in the pleasure of society and in worldly enjoyment. These Epicurean doctrines constitute what is popularly known as the *Pushti-Mārga*, and it naturally attracted a large number of adherents. With this nucleus Vallabha formed a new sect, gave up his ascetic life and took a wife to himself. He has called his doctrine *Shuddhadvaita*, i. e., pure non-dualism, in contradistinction to the *Vishishtadvaita* of *Rāmānuja*. The chief gods worshipped in the temples of this sect are *Krishna* and his consort *Rādhā*, generally the idol is one representing *Krishna* as a boy. The frontal marks of this sect are two red perpendicular lines drawn from the root of the hair up to the eyebrows and joined by a curve below. The *Vallabhāchāris* put on *Kan̄thi*, i. e., a necklace of the *Tulsi* beads, hanging from their necks. *Vallabhāchārya* died at Benares, or according to his followers, was carried bodily to heaven while bathing in the sacred *Ganges* before a vast crowd of spectators, leaving behind him 84 disciples. But his chief disciple and successor was his second son *Vithālnāth*, who had seven sons, each of whom established a *gādi* (seat) in different parts of India. The *Vallabhāchāri* *Vaishnavās* of the present day are the adherents of one or other of these *gādis* and of its owner, known popularly as the *Māhārājā*. These *Māhārājās* are so

devotedly respected and worshipped by the followers that it has given occasion to many a scandal about them ; the *jus primæ noctis* being also allowed to them by some castes.

56. The *Rámánandis* (consisting of 262,385 males and 243,935 females) **Ramanandis.** derive their name from their founder *Rámánand*, a disciple of Shri Rámánuja. He is said to have flourished in Benares about the beginning of the 14th century. He has preached substantially the same doctrines as Rámánuja, with this difference only, that whereas among the latter privacy in eating is predominant, the former left the followers free to follow their own inclinations in eating. He is said to have preached the abolition of caste ; and, consequently, amongst his most illustrious disciples were a Rajput, a weaver, a *chámár* (currier), and a barber. His followers worship Vishnu under the form of *Rámchandra* with his consort *Sitá*. Their sectarian mark resembles that of the Rámánujás, except in the central red line of the latter which is a little thinner with the Rámánandis.

57. The followers of *Kabir*, being 23,823 males and 18,803 females, are **Kabir Panthis.** known as the *Kabir Panthis*. Kabir flourished about the beginning of the fifteenth century, and is believed by some to be the son of a Bráhmaṇ, and by others to be an adopted son of a Musalman weaver. A disciple as he was of Rámánand, he boldly attacked the idolatrous form of worship then prevailing and addressed his remarks to Hindus as well as Musalmans. He taught retirement from the world for the attainment of the control of passions. In teaching he paid more attention to moral laws than to simple outward forms and ceremonies. Therefore, his followers have neither idols nor any frontal marks ; still adoration is allowed by his tenets to be paid to Vishnu or Ráma, as names for the one God. He is respected equally by the Hindus and Musalmans.

58. The principal among the minor sects is that of *Swámi Náráyan*, **Principal Minor Sects.** which consists of 47,028 males and 43,843 females.

This is a comparatively modern sect, but widely prevalent in Gujarat and in the *Charotar* sub-division of this State. It originated in the beginning of the last century. One Sahajánand Swámi was its founder. He was not a native of Gujarat, but was born at Chapaiyá, a small town in Oudh, in about 1780 A.D., and died about 1830 A.D. After he had come over to Gujarat he was offended at some of the practices of the Vallabhácharis and preached chastity and purity of soul to be the key-note of religion ; and along with this he himself led a virtuous and an ascetic life as he had a natural leaning towards asceticism. After a lapse of time, when he found that he was gaining ground, he boldly asserted that he himself was an incarnation of Krishna, born to restore the Vaishnava faith to its former purity. His followers are found chiefly in Gujarat and Kathiáwár, but do not contain any significant number of the *Dwijá* classes. The frontal marks of this sect are similar to those of the Vaishnavás with the addition of a red spot in the centre. Their chief places of pilgrimage in Gujarat are at Wartál and Ahmedabad. The preachings of this preceptor are contained in a book called *Shikshá Patri*, literally, a list of instructions ; they are of a very pure and lofty character.

(2).—*Minor Religious Sects found in the Baroda State.*

59. The *Rádhá Vallabhí* sect, which consists of 4,391 males and 3,757 females, is, really speaking, made up of Vaishnavás—worshipping Krishna and **1. Radha Vallabhí Sect.**

his consort Rádhá ; but on account of their paying more homage to Rádhá than to Krishna they are known as Rádhá Vallabhis. When accosting one another they utter the word *Pranam* in salutation ; hence the word *Pranámsi* came to denote the sect also.

2. The Khijada Panth.

60. This creed has a history of its own. In the temple of the Rádhá Vallabhis, at Jámnagar in Kathiáwár, there is an old tree of *Khijadá* or *Samdi*, which these people hold in high reverence in memory of a reputed sage, who after brushing and cleaning his teeth with a little stick of Khijadá, stuck it there in the ground casually. It afterwards miraculously grew up to be a large flourishing Khijadá tree, to the surprise and joy of all. From that time this particular Khijadá tree became the object of worship to all visitors to that temple. Hence, these particular Rádhá Vallabhis came to be known as *Khijadápanthis*. The followers (18 males and 4 females) of this creed do not worship any idol or image ; but they worship the Holy-Book of Shrimad Bhágwat in their temples and other places of worship. The founder and chief preceptor (*Guru*) of this creed was one Devsangji-Máharáj, who lived about four hundred years ago. The religious observances of this creed are like those of the Vaishnavás. It has amongst its followers Bráhmans, Vaniás, Kanbis, Rajputs, Kansárás, smiths, carpenters, potters and the like, excluding the low and unclean castes. These cannot interdine or intermarry, and are also prohibited from eating flesh or mutton, and tasting wines or spirituous liquors.

3. Rámdási Panth.

61. The founder and preceptor of the *Rámdási Panth*, was Rámdás, better known as Shri Rámdás Swámi Samartha, who was a very learned and revered sage of great renown, in the Deccan. He flourished during the reign of Shri Shiváji Chatrapati, the great founder of the Maráthá power in India, about 250 years ago. His piety and superior learning attracted the attention of Shiváji so much that he made him his chief spiritual adviser and councillor, and always showed him very high respect and often consulted him in important state matters also. His name shows that he was a devotee (servant) of Ráma ; and his followers (235 males and 173 females) who are mostly Bráhmans, are also worshippers of the same deity. The principal holidays among them are Rámnávami, (Chaitra Sud Navami), the Hanumán Jayanti, (Chaitra Sud Purnimá), and Rámdás Navami (Magh vad Navami). Out of these the Rámnávami *Utchhava* is celebrated every year, with great *eclat* and ceremony, by his devotees, for nine continuous days and nights ; and at the end, Bráhmans and poor men are fed in numbers, as a matter of charity. The other two holidays are also celebrated every year. The followers of this creed are strictly forbidden to eat flesh or mutton, and taste wines and spirituous liquors. They worship the Banyan and Peepal trees as well as the Tulsi (Basil) plant ; they also hold the cow in high reverence.

4. Gopinath Panth.

62. There are 2,878 males and 1,773 females in the *Gopinath Panth*, which is another subdivision of the Rámánuja sect. It is named after its founder, Gopináthji, who was a Nágár Bráhman by caste. This Gopináthji was a great devotee of Shri Ráma, a tendency for whose worship he manifested from his early childhood. He used to keep images of Shri Rámá and Sitá at his house, and there used to offer prayers and sing songs to them every day. He showed many miracles to the people of Visnagar, where he had a large *Mandir* built for

him by the Bábí, the then reigning Chief at Visnagar. The Bábí was once imprisoned by the Raja of Patan and was being removed there by the Raja's men bound in chains, when Gopináth is reported to have said to those men, "Why are you taking him in this way? He deserves to be and will be taken there with great pomp, seated in a *Myánd* (or palanquin), attended by a great number of followers." The bearers did not mind his words but took away the Bábí forcibly. When they were a *Kós* from Patan they were astonished to find a large body of armed men, with a palanquin and tom-toms and such other pomp, sent from Patan to receive the Bábí with honour and dignity. The Bábí on his return to Visnagar inquired after Gopináth, who lived at Lálpur, and sent for him from there. The Bábí then ordered a temple to be built at Visnagar for Gopináth, where he afterwards stayed for the remainder of his life. He was greatly respected by many who took him to be an incarnation of Ráma, and thus his followers began to style themselves Gopináth Panthis; and the creed was named Gopináth Panth. The followers are generally men from the higher castes; their religious book is the "*Gupta Manjari*." At some places these people worship Thákorji, Láljí, Ranchodji, and Narsinghji, instead of Ráma. Their observances and forms are all like those of the Rámánujas.*

63. The followers of the *Surya Upásnik* creed, being 218 males and 184 females, are worshippers of the *Sun* (Surya Náráyan). Their manner of worship is as follows:—

5. Surya Upasak.

Every morning after taking a bath, the devotee stands facing the sun and, looking up towards him, pours out a potful of water on the ground, supposing that the water thus poured out reaches the sun as his humble offering. He then throws a little red powder (*kanku*) or sandalwood paste up towards the skies; and, in the end, takes a few rounds bowing to the sun every time when a round is finished.

There are a few temples dedicated to the sun, out of which one is at Paliád in Kathiáwár. There are no special observances or religious holidays among this sect, and they have also no preceptor (*Guru*). Its followers are principally the Suryavanshi Rajputs, Káthis and the like. They can interdine, but not intermarry. Some of them do eat flesh and taste wines or spirituous liquors. They adore the Tulsi plant and the Peepal tree sometimes and hold the cow in reverence.

64. The *Ravi Sáheb* is a sub-creed of the great Kabirpanth, which consists of 35 males and 32 females. Its followers worship the sun, and consider their creed to be as pure as the golden light of the sun. The founder of this creed was one Ravisáheb Sádhu, who established it in his name at Sherkhi, a village under the Baroda Taluka, about 75 years ago, and died there. His descendants have built a *mandir* over his tomb and have placed therein the images of Ráma, Laxuman and Sitá, whom they worship every day. Their form of worship is similar to that of the Vaishnavás. The sons of the followers of this creed, when five or six years old, are taken to the present descendant of Ravi Sáheb at Sherkhi to initiate them in the *panth* in the name of Krishna. The Luvánás, Thákardas, Bhátíás, Chokshis and Sonis generally are the followers of this creed. They are not allowed to eat flesh and drink wines and spirituous liquors. They observe all the Hindu holidays, on which after bathing they first bow to the sun,

6. Ravi Saheb.

worship the deities named above, prepare dainties and offer them first to their gods and then partake of the same as *prasād*. They then pass the whole day in singing *bhajans* and songs. They worship the Peepal and the Tulsi plant and adore the cow.

7. Lalvadia
Panth.

65. The followers, being 53 males, of the Lalvadiá creed do not worship any idol or image. They worship an old Banyan tree, said to have been planted by a *Mahatma* (sage) named Gopendralálji at a village called Bhayál near Juná-gadh in Kathiáwár. It is after this tree that the creed bears its present name Lalvadiá. Originally they were and are still at heart Vaishnavás. Gopendralálji was the preceptor and founder of this creed and lived about 200 years ago. The devotees adorn the said Banyan tree like Thakorji and worship it as such. A person wishing to be admitted into this creed has to pay homage before the above-named Lalvad (Banyan tree) and the worshipper gives him the *Kanthi* (necklace) of basil beads when the person offers some donation, say Re. 1-4. A woman or a girl has to pay here 0-10-0 as *bhat*. The money thus collected is sent to the *Sadvrata* at Gokulvrindávan in Northern India, where the devotees of Lalvad are required to go once at least in their life for pilg.rimage. On their return home from this pilg.rimage, it is customary to bring Gangájala (the holy waters of the Ganges or the Jamna) with them, which is worshipped with great pomp and ceremony by the pilgrim at his house, in the presence of his relations and the Lalvadiá brethren, who are all afterwards fed on dainties such as the person could afford. Gangájala thus worshipped at home is required to be taken to Bhayál and there offered to the Lalvad ceremoniously. The followers of this creed are Bráhmans, Baniás, Kanbis, Kansárás, potters, carpenters and tailors, excepting the low and unclean castes. These cannot interdine or intermarry; nor are they allowed to eat flesh and taste wines and spirituous liquors. They worship the Banyan, Peepal, Mango, and the Limdá trees and the Basil plant also. The particular Mango tree they worship is near Sátbára in the Jámnagar State and the Limdá tree worshipped by them is at Ukhalá in the Bhávnagar State. Both of these trees are said to have been planted by their *Guru* Gopendralálji. This creed is particularly found in some parts of Kathiáwár.

8 Nakalanki
Panth.

66. The followers of this creed (43 males and 34 females) worship the deity called *Nakalank* (meaning one without a stain,—pure and holy), that is the 10th incarnation of Vishnu, more familiarly known as *Kalanki*. There are two principal temples dedicated to this deity; one is at Rájkot, and the other at Malkiá, in the Bhávnagar State; they contain brass idols of this deity mounted on horses of the same metal. The form of worship here resembles that of the *Vaishnavás*. By propitiating this deity, three women by name, Bái Rudi, Bái Ráni and Bái Jivi rose to great fame, about a hundred years ago, and performed many miracles; they were, therefore, revered like goddesses and recognised as the founders of this creed. Latterly, another person named Mulo Bhagat became also well-known as a great devotee of Nakalank and was accepted as a preceptor of this creed. Among its followers are persons from all the higher castes of the Hindus. These do not interdine nor intermarry, nor are they privileged to eat flesh and taste wines or spirituous liquors. Their principal religious holiday is the Snd Bij (2nd day) of Bhádrapad, on which day large fairs are held at Malkiá and Rájkot in the Naklank's temples, attended by thousands of the devotees. These people worship the Peepal and the Tulsi plant at times, and revere the cow also.

67. The followers (16 males and 8 females) of this creed worship the **9. Apadan.** *Pádúkás* (feet-impressions) of *Apádán*, otherwise called *Thákorjī*. They have only one temple at Chalálá near Amreli in Kathiáwár. Their chief preceptor and founder was one *Dánd Bhagat*, who lived about two hundred years ago. Their principal religious holiday is the Sud Bij (2nd day) of Shrávana. On that day a large fair is held at the temple of *Apádán* at Chalálá, which is attended by about 10 or 12 thousand people. This fair lasts for three days. During this period, the devotees all join together; and, after worshipping the deity, prepare a large quantity of rice, *dal* (pulse) and sweetmeats. This food is first offered to *Apádán* and then partaken of as *prasád*, by all the persons present there. Among the followers of this creed are Baniás, Káthis, Kanbis, Kansárás, carpenters, potters and tailors, but the unclean castes are excluded. These can neither interdine nor intermarry, nor are they allowed to taste wines or liquors, or eat flesh. They revere the Peepal and the Tulsi plant, and venerate the cow as well.

68. The followers (29 males and 28 females) of this creed worship **10. Saji Sawai** a deity, which they call *Boudhya Kalanki*. Their form of worship is similar **Panth.** to that of the Vaishnavás. The founder and chief preceptor of this creed was one *Síji Bawá*, who flourished about four hundred years ago. Their original old temple was at Chámpáner, near the *Páwágadh* Hill in Gujarat; but, after the destruction of that famous and historical city, a new *mandir* was erected at Piráná near Ahmedabad. There are smaller temples dedicated to this deity at different places, resembling the Havelis of the Vaishnavás. They keep no idols in their temples, but have generally simple pictures of *Boudhya Kalanki*, which look like those of a Rajput Raja; and two other pictures of *Paris* (heavenly damsels) having the faces of a female but the bodies of a horse; these are placed one on each side of the picture of *Boudhya Kalanki*. All these are placed over a beautifully decorated *Chouranga* (a square wooden seat), and in front of them are placed the sacred books of Bhágwat and Bhagwatgitá; all these together form the object of daily worship with the followers of this creed. A person desiring admittance into this *panth* has to pay Rs. 5-4-0 as a donation to the temple; all the money thus collected at the different minor temples is sent to their principal temple at Piráná, where it is spent in giving alms to the poor and the destitute. Among the followers are Bráhmans, Baniás, Kunbis, Rajputs, Sagars, potters, smiths, carpenters and the like. The unclean castes are not admitted. These do not interdine nor intermarry, nor are they privileged to eat flesh and taste wines or spirituous liquors. The religious holidays observed by these people are, the full moon day of Cháitra, the 5th day of the bright-half of Ashád, and the New Year's day in Kártik. Large fairs are held on these days at their temple in Piráná. They are strictly forbidden to eat *asafatida*, onions, garlic and opium, or to smoke ganja and tobacco, and to take English medicines. They do not worship any tree or animal.

69. The followers (52 males and 41 females) of this creed are generally **11. Bhagat's** people from the higher Hindu castes. They do not worship any idol or image, **Panth.** but adore a rosary of Basil beads and a turban supposed to belong to their *Guru*; both of which are placed on a *Gadi* in their temples. Their *Guru*'s name was *Jivá Bhagat*. The form of worship among these people is similar to that of the Vaishnavás. The founder of the creed was one *Trikamdásji*, who flourished in

Kathiáwár, about a hundred years ago. They have *Mandirs* at Amreli and other places in the form of ordinary houses, wherein the worship is conducted by a monk of the *Atit* order. The members of this creed have the *pálha* system among them, like the Bij-panthis. The *Atit Bawá* initiates any new person wishing to be admitted into this creed, by giving him a *kanthi* of Basil beads, and receives in return a money-present. Its followers cannot interdine or intermarry; nor are they allowed to eat flesh or drink wines and liquors. They observe the same religious holidays as those of the *Vaishnavás*, adore the *Peepal* and the *Tulsi* plant, and also venerate the cow.

12. Patwala
Panth.

70. The followers (175 males and 166 females) of this creed worship a deity called *Pátwálá*. The founder of the creed was a *Bhagat*, also named *Pátwálá*, who preached his faith in *Kathiáwár* several years ago. There are temples at *Bávláli* and *Jádiád*, dedicated to this deity, in *Kathiáwár*, under *Bhávnagar*. The form of worship conducted here is similar to that of the *Vaishnavás*. They have a sacred book among them called *Pothi*, which contains *Bhajans* and verses in praise of their deity. The devotees generally keep a necklace of Basil beads in their turban; which they use at the time of worship, and also for repeating the name of their deity at other times. The followers are generally people from the higher castes, such as *Bráhmans*, *Girásiás*, *Baniás* and others. These can neither eat flesh nor drink liquors, but have to abide by caste rules in matters of food and marriage. They adore the *Peepal* tree particularly in the month of *Bhádrapad*, and bow to the cow generally every morning.

13. Vadvala
Panth.

71. The followers (30 males and 25 females) of this creed worship a deity named *Vadválá*; their manner of worship being similar to that of the *Vaishnavás*. Their preceptor was one *Ambá Chhathá*, who founded this creed some years ago in *Kathiáwár*, and erected a temple at *Dudharej*, near *Wadhván*, in which there are idols of *Vadválá*, *Ráma* and *Sitá*, which are worshipped by the followers of this creed. The *Atit Bawa* who conducts the worship there makes new *Chelás* or disciples, by giving them a *Kanthi* which they always wear on their body and use in worshipping, and in repeating the name of their deity. Only *Rabáris* are the members of this *Panth*; so they can interdine and intermarry among themselves. They are forbidden to eat flesh or drink liquors. Their religious holiday is the *Sud Bij* or second day of every month, which they spend in singing *Bhajans* and songs in praise of their deity. They worship and revere the *Vad* tree, hence they are called *Vadválás*. They adore the *Tulsi* plant, and revere the cow as well.

14. Uda Kabir-
panth.

72. This creed was founded by one *Dnyáni*, a *Chelá* of *Kabir*, who preached it first at *Shukla-tirth* near *Broach*, where there is a small *Mandir* of the followers of this *Panth*, which consists of 256 males and 235 females, on the bank of the *Narmadá* river, under the thick shade of the *Kabir-vad*, the historically famous extensive *Banyan* tree, visited by European and native travellers, as an object of interest. This creed was established about 300 years ago. Its followers are *Udd-Kanbis*, *Sidhus* and *Verágis*. They practise *Jap* or mental worship among them. Their dead are carried with tom tom and music, and the occasion is considered one of joy, as the departed goes to a better region. Naturally all wailing and grief is prohibited.

73. This creed was founded by *Garibdás* or *Bhavdas*, who was another Chelá of Kabir, in his own name, about 150 years ago, at Delhi. Its followers (109 males and 159 females) are *Sádhus* and *Verágis*. They practise Jap or mental worship.

15. Garibdas or
Bhavdas.

74. This creed is a sub-division of the *Rámánuj* sect. Its followers (consisting of 200 males and 106 females) worship *Shri Ráma*, *Laxuman*, *Sitá*, *Hanumán* and *Rádhá-Krishna*, whose idols they have in their temples. Their principal *Mandir* is at *Dudhrej* near *Wadhván*. The followers include generally people from the higher castes of Hindus. This creed is named *Bij-dharmi* by some, on account of the observance of the *Pátha* system among its followers, like that of the true *Bij-panthis* or *Váma-Márgis*, as they are otherwise called. But these differ greatly from the other in their forms and observances. The founder of this sect was one *Báwá Godad*, who preached its doctrines in the year *Samvat 1915*. The *Atit Báwá* who conducts the worship in their temple at *Dudhrej* is their present *Guru*; he makes new *chelás*, when he is given some cash or clothes, by giving them a *Kanthis*, and pronouncing the Mantra *Aum Namó Bhagwaté Vásudeváya*, meaning, salutation to god *Vásudeva*. The followers of this *panth* do not, as such, interdine nor intermarry; nor do they eat flesh or drink wines or liquors. All Hindu holidays are observed by them. They adore the *Tulsi* plant and revere the cow.

16. Ramavat
Godad Panth.

75. This creed is a sub-division of the *Rámá-nandi* sect. The followers (70 males and 77 females) are generally high caste Hindus, who worship the *Pádukás* (feet-impressions) of their *Guru*, *Santrám Sádhu*, who preached this faith about 100 years ago. The principal *Mandir* of this creed is at *Nariad* in *Gujarat*, which was erected there by his pet and chief disciple, after *Santrám's* death. Their sacred book is named *Guru Wáni*, containing 25 verses composed by *Santrám* himself. The characteristic mark of this creed is that it does not allow begging. Only *Sádhus* who have severed their connections with the world are allowed to worship their deity,—the feet impressions of *Santrám Sádhu*, consecrated in their temple. The followers can neither interdine nor intermarry, nor are they allowed to eat flesh or drink wines or liquors. They generally observe all Hindu holidays; but on the Full Moon day and the *Janmáshami*, they observe fasts, and give money and corn in charity. They bow to the *Tulsi* plant and the cow whenever they see them. Their *Sádhus* are buried standing after death. Their obeisance is *Jey Maháráj*, three times.

17. Santram
Panth.

76. The followers (3,164 males and 2,934 females) of this creed are devotees of *Ramdevji* or *Rámde-pir*, as he is otherwise called. This *Rámdevji* is believed to be an incarnation of *Shri Ranchhodrás*, or *Krishna*. His followers worship his *Pádukás* or feet impressions, and the image of a horse made either of rags or metal, which is supposed to represent the pet horse which *Ramdevji* used to ride upon, during his life time. The principal temple belonging to this creed is at *Ranujá* in *Marwar*, which is, in consequence, considered to be a very sacred place. There are in this temple the *pagalás* (feet-impressions) of *Rámdevji* and four horses of metal representing the four principal *Yugás*, or cycles. This creed was proclaimed and promulgated in *Gujarat* by an *Audich-Bráhma*n widow, named *Káshibái*, an inhabitant of *Mehsána*, in the *Kadi* Division. *Rámdevji* appeared before her in a dream in the year *Samvat 1921*

18. Ramdevji
Panth.

and asked her to be his devotee. This woman is still alive, and is well known as a sincere and pious devotee of this creed. She has succeeded in collecting many followers. There are no particular forms or ceremonies among them. Their worship consists in simply burning incense and keeping a lamp filled with either ghee or oil burning before their deity for some time every day. A person wishing to be admitted into this creed has first to attend the big fair held in the temple of Rámdevji at Ranujá, on the Bhádrapad Sud Agiárasha, and there pay Rs. 1-4-0, as his humble offering to the deity; he then gets in return one of the many horses of rags lying there,—the pious offers of the devotees. He has also to buy a silver pair of *paglís* of Rámdevji which are sold in the shops at the fair. Both of these articles he takes home and worships them daily. Hindus of all castes, high and low, are admitted into this creed. These can neither inter-dine nor intermarry; and those of them belonging to the low and unclean castes are allowed to eat flesh and drink wines or spirituous liquors. Their principal religious holiday is the 11th day of the bright half of Bhádrapad, which is observed as a fast and celebrated with great pomp and ceremony by the devotees or followers; because on that day their favourite God Rámdevji is believed to have ended his earthly life and passed on to the celestial one. On this particular day, all his devotees join together and form a grand procession, carrying their deity in a palanquin, accompanied by a number of torches, tom-toms, band and other musical instruments. Among animals, they revere the horse on account of its being a pet creature of their adored deity.

19. Bija Panth.

77. The followers, consisting of 62,153 males and 57,694 females, of this creed worship Rádhá-Krishna. Their principal temples are at Dudhrej near Wadh-wán in Kathiáwár, at Tarabh in the Visnagar Mahal, and at Chaveli and Pipal in the Vadávli Mahal of the Kadi Division in this State. Their Gurus or preceptors are generally monks of the *Atit* order. At present the Atit Báwá, by name Válináth, who presides in the temple at Tarabh is their chief leader and preceptor, who makes new *Chelís* or followers of this creed. Potters, Barbers, Atits, Rajputs, Rabaris, Chárans, Bháts, and such other low castes are members of this creed. No people from the higher castes or from the degraded and unclean ones join it. These can inter-dine but not intermarry, nor are they allowed to eat flesh or drink liquors. Their principal religious holiday is the 2nd day of the first half of every month, on which they join together and sing songs and *bhajans* in praise of Radha-Vallabha or Krishna. The Rabári followers do not sell milk on that day, nor do they prepare curds out of it; but either use it themselves or give it away in charity. The special and peculiar custom among the followers of this creed is that of calling a meeting of their members for the *Pátha*. This meeting is generally held at the house of one of the followers in the dead of night, with closed doors; and those only who have been served with previous invitations are allowed to attend it. A *Kotwal*, or guard, is placed outside the door of the room in which the meeting is held to watch and take care that no stranger or intruder gets in. There is some mystery or freemasonry as to their particular tenets and observances which is not given out to others. Women are also invited to this *Pátha*, and they take as active a part in its proceeding as the men. In a spacious room or hall, persons of both sexes are gathered together. In its centre a *Bájath* or *Páld* (square wooden seat) is placed, and it is covered over by two sheets of

cloth, generally measuring $3\frac{1}{2}$ feet square each, of white and red colours. Other artificial decorations are also made to add to the beauty of the place. Four small heaps of corn of different kinds, such as wheat, rice, bájri and pulse, are arranged on the four corners of the said *Pálla*, and one more heap, a little larger than the others is placed in its centre. Five lamps usually filled in with ghee are then placed over these heaps and ignited by the Atit Bawá or *Guru*, who is looked upon as a personage of the greatest importance in the assembly, after repeating certain incantations over them. The Bawá then takes his seat, close to the *Pálla* facing towards the central lamp which is held to be very sacred and which is kept burning the whole night, by being constantly replenished with ghee. *Bhajans* and songs in praise of Shri Krishna or Rádhá-Vallabha are sung by turns or in a chorus; and the whole night is thus spent in singing and merriment. If a stranger wishes to be admitted as a member of this creed, he is first asked to stay out of the room, where the *Pátha* meeting is held, by the Kotwál, who announces him first to the Atit Bawá or *Guru*, who in his turn inquires of the persons sitting round about him as to the character of the stranger; and when some one from the meeting or company stands security for him or recognizes him properly, the Bawá asks him some questions from the inside. If the stranger answers them satisfactorily from out of the room, the Kotwál is told to bring him in blindfolded. Then the stranger is made to take an oath that he would dutifully keep the pledge taken by him then for life; and when he promises to do so in the presence of all gathered there, by sitting before the central burning lamp on the *Pálla* and vowing in its name, the covering over his eyes is removed and he is given the *kanihi* or necklace and made a *chela*. Afterwards, he gives the Bawá or *Guru* some *bhet* or present, generally in cash, and distributes sweetmeats to the company after offering it first to the lamp as *prasád*. It is strictly conditional among these people to admit that man or woman only, among their followers, who can afford to leave money enough for holding a meeting of the *Pátha* for inviting all the members at the time of his or her funeral obsequies.

78. The Bijpanth has a special sub-creed in the *Káchaliá* Panth, which is believed to be very immoral; and consequently not a single person has returned himself as belonging to that sect, even though there are reasons to believe that this sect does obtain in this State; and, therefore, it is not necessary to describe them, beyond saying that the women deposit their *Káchalis* (bodices) in a heap, and each passes the evening with him who picks up her *Káchali*. 20. The Káchaliá Panth.

79. The *Shravans* (51 males and 42 females) are also Bijpanthis and their forms and observances are all like theirs. But they so call themselves as they believe themselves to be the descendants of *Shravana*. This *Shravana* has been a byword for a dutiful son, from what has been said about him in the celebrated *Rámáyana*. 21. The Shra-
van Panth.

80. The followers (9,423 males and 8,224 females) of this creed worship *Ganesh* and *Thákorji*. Among the followers are Dheds, Nats, Turis, Chamars, Garodás, Dheds' Bawás, and the like; all belonging to the degraded and unclean castes. Their *Guru* was one Hirdas Sámaldás Bawá. They have their temples in their own lanes of the villages they live in; these are mere huts made of earth, passing under the name of a *Deri* or *Thának*, wherein they have stone idols rough. 22. Ganesh
Panth.

and round without any regular shape or features of *Ganesh*, *Thakorji* and *Hanumanis*. When a person wishes to become a follower of this creed, he is made to sit before these deities, after taking a bath, and a *pátlá* is put in his front, on which are placed a clean white sheet of cloth, four lemons, one cocoanut, a few betelnuts, and four small heaps of corns of different kinds at each corner, and one more heap in the middle. Five lamps filled in with either ghee or oil are kept burning on these heaps of corn. The central lamp is supposed to carry more importance and holiness about it, so it is constantly replenished and kept burning the whole night. The persons sitting round sing songs and *bhajans* by turns, and keep waking. At about 4 A.M., their *Báwá* or *Guru*, who is generally known as the *Bhuvá*, calls on the new person wishing to be admitted into their creed and gives him the *Kanthi* and *updes* (initiation). Rice mixed with ghee and sugar is then prepared and first offered to the deities, and is afterwards partaken of by all present there, as *prasád*. The followers of this creed can interdine but not intermarry. They are allowed to eat the flesh of dead animals, such as the cow, buffalo and goat, and they can drink liquors. They revere the Peepal, Banyan and Limda trees as well as the Tulsi plant, and adore the cow.

23. Narsinha
Panth.

81. The principal *Mandir* of this creed is at Devrá, a village in Marwar, in which there is an image of Shri Narsinhji, half man and half lion. Its followers (being 3,495 males and 3,048 females) are, therefore, known as *Narsibáwá Panthis*. They are Dheds, Chamárs, and such others, belonging to the unclean castes. Their forms and observances are like those of the Ganeshpanthis.

24. Rohidas
Panth.

82. Some of the Dheds and Chamárs repeat the name of one *Rohidas* in their prayers, and erect a small temple of simple earth, wherein they light a lamp and there offer their prayers. These are, therefore, called *Rohidáspanthis*, which consists of 52 males and 32 females.

25. Garuda
Panth.

83. That mythical Lord of Eagles and Vultures known to the Hindus as *Garud* is worshipped by some of the members of the unclean castes like the *Khálpás*, on account of the *Garud's* being the chosen conveyance of Vishnu. These are known as the *Garudpanthis*, which consists of 38 males and 48 females.

26. Palan or
Ajepal Panth.

84. The followers (548 males and 489 females) worship shapeless stones as their gods. These stones are generally oblong and round-headed and painted red with *sindur*, i.e., red oxide of mercury, mixed with oil. Their *Guru* was, according to their accounts, a *Rishi* named *Mátang*, of yore. The principal temple dedicated to *Ajepál* or *Pálan* is at a village called *Ambhár* in the *Jámnagar* State in *Káthiáwár*, while small *deris* or huts called *Thánaks* abound everywhere. Dheds, Chamárs, *Meghvál* and such other unclean castes are the followers of this creed. Their religious and social observances are all like those of the *Ganeshpanthi* Dheds or Chamárs. They interdine as well as intermarry in *Káthiáwár*, but not so in *Gujarát*. It is customary among them to offer one goat or sheep at least, every year, as sacrifice to their god *Ajepál*, and then partake of the same as *prasád*.

The Shakta
Sects.

85. The devotees of *Shakti*, that is female divinities (131,452 males and 123,644 females) are divided into two groups, the *Dakshina-Márgi* and the *Váma Márgi*. The first are those who worship their deities openly and publicly; whereas the latter are those who do it secretly, in a way to prevent any stranger from obtaining a clue as to their secret doings. A majority of the followers of *Devi* have

returned the name of the goddesses they are worshipping as their sub-sects, when questioned ; which when tabulated and examined showed different names of one and the same goddess. The followers of the goddess are generally members of the illiterate classes, as Rabáris, Kolis, and the like ; and consequently are unable to show us even the A, B, C of what they believe and profess. Hence I have been compelled to group them under the single head of the *Sháktás* or *Devi Bhaktás*. The sacred books held in veneration by the devotees of each of these sects are the *Shiva Purán* and the *Shiva Gítá* for the followers of Shiva ; the *Bhágwat* and the *Bhágwát Gítá* and the *Rámáyán* for the followers of Vishnu ; and the *Devi Purán* and the *Chándi Pátha*, or the *Sapta Shati* for the followers of *Shakti* or the *Devi*.

C.—Other Religions and Sects besides the Hindus.

(1) *The Jains.*

86. Even though the Jains reject the Vedás of the Hindus, still they per- **The Jains.**
sist in calling themselves Hindus, and as such they observe all caste restrictions of the Hindus and sometimes intermarry with the Hindu castes in some places. But we find that Jainism, although it might have originated from it, is quite distinct from Hinduism. It is now generally believed that the Jains had their legends founded on the doctrines of Buddha, and followed the Bauddhas in discarding the old Hindu ceremonies, as the surest way of freeing themselves from the Bráhmancial yoke and the restrictions of caste. Though they themselves profess to be long anterior to Buddha, still they are believed not so much to be sectarian Hindus as sectarian Bauddhas. They have two principal sects : (1) *The Svetambaris* and (2) *the Digambaris*. The Svetambaris are those Jains in whose temples the images are clad in white garments, and the Digambaris are those in whose temples the images have no clothes put on them. They differ in a few minor points also. The sacred books of the former are in the Mágadhi Prákrit language and those of the latter in Sanskrit. There is a third sect called the *Dhundhiás* who have carried the doctrine of the preservation of animal life to a shocking extent ; and are, therefore, revoltingly filthy, in many ways. They do not bathe for days together for fear of killing insects, do not eat root vegetables, do not have lamps at night in their homes, and refrain from doing many things which had better be kept unsaid to avoid wounding the sense of decency of the readers.

87. The temples of the Jains are famous all over the world for their **The Jain
Temples.**
picturesque situations, for their beauty of design, for the heaps of incalculable treasures lavished in building, furnishing and ornamenting them, and for the exquisite workmanship in detail. The temples of Palitáná, Abu, and Girnár are of world-wide reputation. But even in smaller towns and villages the Jains, who are generally rich bankers and enormously wealthy, delight in constructing temples in their native towns at great cost. Masons and artisans are invited from far and near, and beautiful temples are constructed. In the single town of Mehsana, in our Kadi Division, there are no less than 3 or 4 such costly and pleasing structures raised within the last decade, in addition to those already existing. The Mehsana new temples are mostly constructed on the same plan. **The Jain
temples at
Mehsana.**
The gates are wide and spacious. Entering them, we come across a large square, having a broad corridor running on all sides, thus forming an inner square ; this is open overhead, and a wire-gauze hangs over the top of the hall, to prevent

insects from falling into the burning lamps. From the middle hook of a wooden frame-work, with glass panels, hangs a large old-style glass chandelier, smaller ones hanging down from the four corners. The floor is of marble and the walls are gaudily painted with pictures. The west side facing three entrance arches has three rooms for shrines. The middle one has the largest shrine, of the *Tirthankara*, to whom the temple is dedicated—the usual impassive, staring-at-vacancy (with its glass or jewel eyes), *par-cobiscum* sort of white marble image, legs squatting one over the other, the toes coming uppermost, hand over hand, with open palms on the lap. The large image has generally two small ones, on the same dais, one on each side; while the two rooms, on each hand, contain large images also, a little smaller than that of the central one. Some of the smaller images are gracious enough to smile perpetually; worshippers may come and worshippers may go, but the little marble image goes on smiling for ever. There is always a suffocating crowd of worshippers, as the heavy atmosphere is overladen with perfumes and burning incense. Males and females all crowd in; separate portions are reserved for them, though there is no studied separation of the sexes. Generally, songs are sung in honour of the *Tirthankars*, in a language which all understand. A remarkable feature, of course an innovation, is to have a dance of half a dozen little boys, with singing to the accompaniment of drums, fiddles and a harmonium, as is done on the stage in native theatres. The boys are dressed as actors and go through a stage-dance, first all together and then two by two passing under the arches made by the joined hands of their co-players. They address the songs to the impassive image, with various gestures and bows. At the end of each short act or song, a crier loudly puts to auction the privilege of the offering for the evening to the highest bidder. It is undoubted that on the minds of their born devotees, the happy, contented, impassive faces of the marble images reflect sentiments of patience, tranquility and rest—preparations for the *Nirvāna* aspired to. In the matters of extreme cleanliness of the buildings, the artistic beauty of the images and quiet adoration, these temples are a great contrast to the Hindu temples of worship.

Imitation of
Hindu customs.

88. But they being mostly traders and it being to their interest to live at peace with those among whom they have to thrive and prosper, the Jains in Gujarat are very accommodating. They adopt the caste system of the Vaishnava Varnias and form castes of the same names among themselves. They advance so far as to intermarry among Vaishnava castes, thus getting wives for themselves and securing husbands for their women-folk in the distant towns of adoption and, at the same time, extending their business relations and influence among the people generally, living peacefully with their neighbours, without intruding their religion on people of a different persuasion. Wherever they are found in tolerably large numbers, the *Nagar Shett*, the Mayor of the town, is a Jain. From the abundance of their wealth, they devote large sums to the building of temples, *Apāsraṅs* (rest-houses and dormitories for their wandering *Sādhus*), *Pinjrapols* (for the preservation and support of cattle) and schools for Jain learning. The *Apāsraṅ* of Mehsana is a large imposing building with separate quarters for male and female priests. The Jain *Bhāndār* at Patan has acquired a great reputation as the largest library of Jain books on history, literature and religion in the Presidency. The Jains number 48,290; 24,757 males and 23,533 females.

(2). *The Parsis.*

89. The next for consideration are the Parsis. They profess the religion of *Jarthusta* or Zoroaster. Till very lately not much was known, even by the Parsis themselves, of the doctrines or philosophy of their religion ; even now there may not be found more than a handful among them who can understand the language (*Zend*) in which their religious books are written. They are indebted to the German and French scholars of Europe for throwing a light upon what till now were sealed books, so far as the language was concerned. The present Parsis of India are the descendants of those who were forced out of their country, Persia, more than 1260 years ago, by the Mahomedans, who conquered and well nigh annihilated them. Ancient Persia was the very first country subdued by those who were destined to conquer many nations of the earth, to subvert old systems of religion, and to change the histories of nations. The Persians, whom a long-continued monarchy and an extensive dominion had rendered courtly, luxurious and weak, were no match against the powerful clans of Arabs, who were first tasting blood beyond the narrow limits of their own country, were fired with a burning zeal of propogating a new religion, and were conscious of all the strength of a rising nation. A single battle, as was the case in those times, was enough to decide the contest. The terrible uncompromising cry of "Faith or your life," which long afterwards resounded over this land and made the crescent so dreaded on the soil of India, appears to have spread consternation among the Persians. History does not (except perhaps in still more ancient times) present a parallel in the conquered nation being compelled to fly their native plains and plough the seas to carry them and their religion to other lands beyond the seas. How many shiploads thus left the native shores, and how many men and women embarked hastily in the ships, is not recorded. But it is certain that some ships crossed over to the western shores of this Presidency. It is probable that some of them touched the southern ports of Kathiáwár ; but the main body touched the land near Sanján, a little to the north of the modern Damau, bringing with them, it is said, the sacred fire, unextinguished, from Persia. A Hindu Prince (probably Rajput) was the Ráná ruling over Sanján at the time. The Ráná was not, perhaps, prepared to refuse admission to this strange armed band of fugitives, and it cannot be doubted that the strangers would be but too willing to subscribe to any terms, if they were allowed to settle and follow their own religion. A peaceful arrangement was come to ; the Persians were allowed free liberty to follow their own religion while they had to import certain ceremonials of the Hindu religion, which the Ráná and his advisers considered to be such as to tame down whatever of wildness or turbulence may have been lurking in them. It is not known how these Parsis managed to preserve intact whatever they knew of their old religion and its rituals, because nothing is known of them for over 800 years after their new settlement. They could not have been many in numbers, because their descendants, even at the present day, hardly come up to 100,000 souls in all the wide world. But they do still follow their own religion, the multiform and laborious rituals of which have been handed down to the present day. Among the Parsis also there is a sort of hierarchy, though not on the rigid method of the Hindus, but there are no castes.

The *Mobeds* are to them what the Bráhmans are to the Hindus. The stronghold of the *Mobeds* is our town of Navsari, and it has been so for some centuries, because the Parsis early migrated to it from Sanján, and have thrived and flourished there ever since. No religious ceremony can be performed, no marriage tie can be knit, no prayers after the dead can be recited, and no funeral service can be held, except by the *Mobeds*. These services are not at all optional, but compulsory, and fees are paid for each and all of them. When a child is seven years old, the ceremony is performed of investing it with the *Kasti*, the sacred thread, which is made by the intertwinings of 72 strong threads spun out of wool, and woven in a special way on a sort of loom. The *Kasti* is sufficiently long to go thrice round the waist, and to allow of its being tied up in certain ways, which every child is taught to do. From the day on which the investiture takes place to the day of death a Parsi (male or female) cannot part with the *Kasti*; parting with it is an overt act of becoming a pervert to another religion. The *Kastis* are daily untied and re-tied for prayers and are often changed for new ones, which can be manufactured only by the wives of the *Mobeds*. Before the *Mobed* is engaged in services in the fire temples, or in religious services at the houses of his *Behdins*, (persons belonging to the laity, for whom and for whose deceased relatives he recites prayers) he has to perform ceremonies exclusively for seven days, during which time no *Behdin* can touch him. He also cannot dine with a *Behdin* or eat food cooked by a *Behdin* while he is actually officiating as a priest. A *Mobed* and *Behdin* also may not formerly intermarry. This much savours of castes, and more will be said about the observance of these restrictions in the chapter on castes. The total Parsi population in the State is 8,409 souls; 3,712 males and 4,697 females.

(3) *Mahomedanism.*

The Musal-
mans.

90. The Musalman religion is an exotic one in India; and consequently does not contain a great number of pure Moslems; the believers are only converts in large numbers. The principal sects among them, as transplanted from Arabia, are well known to be *Shiah* and *Sunni*, which originated from the dispute about leadership among the Prophets' followers after his demise. The Sunnis are represented in this State more strongly than the Shiahs. Among the Sunnis there are three sects recorded at the present census, and only one among the Shiahs.

Sects in Baroda State.

1. Hajrat Pir
Sect.

91. *Hajrat Pir* is an offshoot of the *Mahomedi panth*. It is named after Hajrat Pir Sáheb, who was a famous Pir, that is, saint, famous for his superhuman powers, sanctity and liberality. He was considered to be an incarnation of the Prophet himself. He came to India from Bagdad, about 1,000 years ago, and from his superior qualifications and virtues soon attracted to his side large numbers of followers within a short space of time. *Molesaláms*, *Momnás*, *Kshatris*, *Vohorás*, and others, who were formerly Hindus, were converted to Mahomedanism soon after, and they accepted Hajrat Pir Sáheb as their chief spiritual leader. His followers worship his *Panjá*, or hand impression (generally made of silver or steel), which is mounted on a long stick, engirdled by different pieces of coloured cloth, and consecrated in their *Masjids*, called *Rozás*. They burn incense daily before it and

offer sweet-scented flowers. On Thursdays and Fridays they have long prayers in their Rozás, where their *Mujáwar* or *Mullá* reads the Korán and explains the texts to the assembly. Their daily prayers, or *Nimáz*, they perform at their own homes, five times a day, after washing clean their hands and feet, and kneeling down on a piece of cloth, generally a white sheet or a small mat. The followers of this sect are exclusively Sunnis. There is a grand Rozá or Mosque of Hajrat Pir Sáheb at Bagdád, which is esteemed very highly by them and is deemed to be a sacred place of pilgrimage.

92. "Mahomedi" and "Motá Pir" sects are allied to each other and are sub-creeds of the main Sunni form of religion. The *Mahomedi Panth* is also styled as *Diné Islámi*; the Sunnis give another name to this creed, viz., *Hanfis*; their worship consists in offering devout prayers five times in a day: Their *Guru*, or chief preceptor, was a pious sage, or *pir*, named Abdul Kadar Ghilani. His followers are numerous. Their principal mosques are said to be at Mediná, Karbellá, and Bagdád. Besides these there are small mosques or *Dargás* in many places in which the Moslems go to offer their prayers or *Nimáz*.

2. Mahomedi
Panth.

93. The "*Piráná*" sect is also known as *Káká Panthi* and *Imámsháhí*. The founder was one *Imámsháh*, who was a Mahomedan Saiyad said to possess great spiritual purity, piety and superhuman powers, and was therefore highly revered by his devotees. The following is the prevailing legend about him:— He was originally an inhabitant of Persia, and came out to Gujarat in the year Samvat 1505. He first settled quietly, as a lonely fakir in a small hut at Jaramathá, a village about 10 miles to the south of Ahmedabad. After some time the Mahomedan Ruler of Ahmedabad came out to that village on a hunting excursion, and there learnt from its inhabitants a good deal about the sanctity of *Imámsháh*. Upon this he desired to convince himself of the truth of the report. With this object he is reported to have sent him first a potful of milk mixed with a deadly poison, which *Imám Sáheb* is said to have drunk off without suffering any harm from the poison. He next sent him a dish containing a boiled cat. *Imám Sáheb* looking at it said, "Come on, you little creature, why are you lying there dead!" The story runs that the cat sprang up alive, mewing and jumping with joy, and began to lick the feet of *Imámsháh*. Lastly, another dish containing some flesh, covered over with a sheet of cloth, was despatched to *Imámsháh* with a message that it contained rose flowers, sent by the *Pádsháh* of Ahmedabad as an humble present to him. As soon as the dish was uncovered in *Imámsháh's* presence, the wonder was that the dish was actually seen to be full of fine, fresh, sweet-scented roses in place of the flesh it formerly contained. The Ruler of Ahmedabad, being thus strongly convinced of *Imámsháh's* divine powers and sanctity, took him to Ahmedabad, where he stayed for some time. At last the *Pádsháh's* daughter fell in love with him and was married to him. The present *Saiyad* priests or *Maulvies* of *Piráná* are direct descendants of that princess. They maintain themselves on the income derived from the *rozás* or mosques at *Piráná* (*Jaramathá*). After the death of this *Imámsháh* a pretender, named *Akalmiá*, a Sindhi by caste, proclaimed himself to be the rightful heir to the *Piráná gádi* saying that he was a *Saiyad* nearly related to *Imámsháh*. Under this false pretence he secured an order in his name from the Court at Delhi, and thence came to *Jaramathá* and took possession

3. The Pirana
sect.

of the Piráná property, retaining it for about two years. During this time the real claimants were absent abroad. When they returned they found the property to have gone into the hands of a stranger no way related to them. They had to appeal to the authorities for justice. The Ahmedabad Subhá, after hearing the complaint, sent both the parties to Poona at the Peshwa's Court, where, after a searching enquiry, the claims of the Saiyads and Kákás were proved to be true, and they were given the possession of the Piráná property, while Akalmiá was removed from it. Another story in connection with the same property current among this sect is that Ashrafsháh, the grandson of Imámsháh, went and filed a suit against Akalmiá before the Emperor of Delhi. The Emperor agreed to grant him a *sanad* for the said property, if he would stand on a red hot iron dish (*lodhi*) and say his prayers in the Emperor's presence. This was agreed to by Ashrafsháh, and he accompanied the Emperor on a Thursday to a mosque. The legend is that when he knelt down to offer prayers the side towers opposite to him were also seen to bend down, and when he rose up the towers again became straight and erect as before. The Emperor, who saw this miracle with his own eyes, was quite struck and highly pleased, and he at once passed a *parwáná* in Ashrafsháh's name, granting the Piráná property, including the *rozá* and 45 bighás of land attached to it, in perpetuity to him and his heirs. Among the principal *sevaks* (followers) of this Piráná creed are Levá and Kadwá Kanbis, Sonis, Kachiás and Baniás. Bráhmans and Rabáris are also found among its devotees. There are five different *gádi*s or places of worship of the Piráná:— (1) Imámsháh's *gádi*; (2) Surabhái's *gádi*; (3) Bálá Mahomedsháh's *gádi*; (4) Bakarali's *gádi*; (5) Nursháh's *rozá*. Out of these the *sevaks*, or devotees of the first four, are named Kákás. The Mahomedan Mumná's (who were originally Hindus, but were afterwards converted to Mahomedanism) revere the tomb or *rozá* of Nursháh. The Pachiá Rabáris, Sonis and Kansáras revere the *gádi* of Surabhái; the Shaikhs revere the tomb of Bálá Mahomedsháh. The Kunbis, Sutars, Sonis, Kachiás and Kolis revere the tomb of Bakarali and are known as *Athiáks*. Imámsháh has the largest number of devotees among these five. Among the Piránás there are very few original Musalmaus; they are mostly converts, who still, notwithstanding their faith in the Mahomedan saint, call themselves Hindus. They observe the fasts in the month of Ramján and pay homage to the tombs of the saints of their faith, and bury some of the bones after burning their dead and erect tombs over them. Some of the followers of this creed, when questioned, say that they belong to the *Sunni* sect, and are therefore classed as such in Provincial Table No. VII.

4. The Agákhán
sect.

94. The followers of *Agákhán* form the only *Shiah* sect found in this State. They differ from the *Sunnis* in the manner of saying their prayers with open hands instead of folding them. Their tenets and observances are generally the same as of the *Sunni* Musalmaus belonging to the Hajrat Pir creed. They keep the photo. of the first Agákhán in their Jamát Khánás, which are like ordinary mansions or big houses. The devotees meet here every day, and after burning incense in the presence of the Agá Sáheb's photo., sing songs in his praise. Agákhán established this creed about 300 years ago, and its followers are Khojás and Mumná's. People of no other caste are allowed to be members of this creed. These two can interdine but not intermarry. They are privileged to

eat flesh, but are strictly forbidden to drink wines or spirituous liquors. Their chief holidays are the *Bakri-Id* and the birthday of their *pir*. On these days they offer prayers, burn incense in the *Jamát Kháná* and meditate on their religion. The *Khojás* are the most advanced, intellectually and in worldly prosperity, of all the Hindu converts to Islamism under different names. Their number in this State is 947 males and 874 females.

(4).—*Animistics.*

95. Animism is defined by Dr. Tiele as the "belief in the existence of souls or spirits of which only the powerful—those on which man feels himself dependent and before which he stands in awe—acquire the rank of divine beings and become objects of worship. These spirits are conceived as moving freely through earth and air, and either of their own accord or because conjured by some spell, and thus under compulsion, appearing to men (spiritism). But they may also take up their abode, either permanently or temporarily, in some object, whether lifeless or living it matters not; and this object, as endowed with higher power, is then worshipped or employed to protect individuals or communities (Fetishism). Spiritism, essentially the same as what is now called spiritualism, must be carefully distinguished from Fetishism, but can rarely be separated from it." But what is meant by it now "has passed from its archaic and indeterminate shape into a collection of polydaimonistic tribal religions in which spells, magic and exorcism are all prominent. In this stage the malevolent spirits are considered the more important, and little notice is taken of the good. The main object in the first place is to get power over the spirits by magic; and in a higher stage of belief to propitiate them by gifts or homages." These notions are to be found in every stage of evolution in different parts of India; but the term 'Animistic' has been restricted in the Census Tables to all members of the Forest tribes who are not locally acknowledged either as Hindus, Musulmans, Parsis, Jains, Christians or Buddhists. Thus, the *Kolis* and the *Kanbis*, who were originally the aborigines, have escaped now from that category on account of their habitations in the plains and of their having yielded to Bráhmanic control.

Animism defined.

96. We may now try to gather something of their notions of religion from their habits and their ways of living as seen in the *Navsari* Forest tribes. They appear to have some dim notions of the existence of a Divine Being; but they strongly believe in the doctrine of the transmigration of souls. When one of their members dies, his relatives adorn his corpse, place food and spirits into his mouth, and his useful things by his side, in the fond belief that he will be born with these things in the next life. They have higher and lower deities; the former ones are more feared and more respected than the latter. The mightier ones are located in out-of-the-way places and are consequently objects of a pilgrimage, while the latter find an abode in villages and are known as village deities. The worship is also two-fold: a great *Pujá* and a smaller one. In the latter the owner of the house performs the worship by himself, while in the former the *Bhagat's* services are essential. Again, while in the first a single cock, or one bottle of spirits, a little cooked rice, a few betelnuts and a small quantity of ghee and vermilion suffice, in the large *Pujá* all these things are requisitioned in larger quantities.

Their religion and deities.

The offerings
to the gods.

97. The *modus operandi* in both kinds of worship is, first to burn, for incense, some ghee before the god, and then to sprinkle wine on small heaps of rice. After that, the worshipper kills a cock by cutting its throat. He then plucks the feathers and places bundles of them before the god; then cooks the fowl, and places some portion of the cooked food also before the god. After that, he paints the idol with vermilion and hangs some flags over it. All the time this ceremony is going on, musical instruments peculiar to these tribes are being played. When this ceremony is over, the worshippers partake of what has remained after the offering to the god.

The greater
deities wor-
shipped.

98. The greater deities worshipped by the Forest tribes in this State are (1) the *Kavadio Dev*, (2) the *Gohámáyá Mádí*, (3) the *Deví Mádí*, (4) the *Kálokákád*, and (5) the *Vihámáyá Mádí*. Of these the first is their principal deity; it is located in the hollow of a ravine, which starts from the top of a hillock situated at a distance of some four miles from the Ráni-Ambá village of the Vyará Taluka of this State, and is nothing but a deep hollow at the end of the ravine. The belief of these people is that this hollow will open wide for receiving holy and pure worshippers, but will not do so in case they are otherwise. It is, therefore, in the worship of this deity alone that they do not make use of spirituous drinks. The *Gohámáyá Mádí*, as the name indicates, is a female deity, *Mádí* being the term for mother. It is a huge boulder that has toppled down from the summit of the hill Padma-dungri, in the Vyará Taluka. If the worship of this female deity is undertaken in virtue of a vow, the worshipper has to place before her clay images of animals or human beings, according to the purposes for which the vow is taken. The *Deví Mádí* and the *Vihámáyá Mádí* are also female deities situated in tracts of forests and represented by huge, uncouth pieces of stone. The *Kálokákád* is also an irregular block of stone on the summit of a hill.

The lesser
deities.

99. The smaller deities are the village deities, and are (1) the *Baliá Káká*, (2) the *Nándario Dev*, (3) the *Simálio Dev*, (4) the *Vágh Dev*, and (5) the *Bári Dev*. The first of these is identical with the *Sitalá Matí* of the Hindus, is located in almost every village and is worshipped when children are attacked with small-pox or with cough and cold, and also when cholera is raging. The worship of the *Nándario Dev* and the *Simálio Dev* is performed, the first when corn shoots up from the ground in the rainy season, and the second when it ripens. The *Vágh Dev* is worshipped by many of the Forest tribes; but the mode differs with the tribes. The Kokanás and the Várlis engrave an image of a tiger, cock, parrot or *sambhar* on a wooden post, erect it on the spot where any animal has been killed by a tiger, and then worship it on the 1st day of the bright half of the month of Shrávana. The Gamatadás worship this deity fifteen days later; they make a man, covered over with a black woollen blanket, bow down before the *Vágh Dev*; he is then made to go round it seven times. All the while the men about him keep on slapping him on the back. At the seventh turn when he runs towards the forest, the children of the town throw big clayballs on him and then run after him and bring him back. After that, all the people there assembled partake of food and drink, and then disperse. The Chodharás and the Vasávás worship this deity in the same way generally, but with some slight modifications. The *Bári Dev* is the name given to a wooden pillar painted red and posted at the opening end of a cart-road between two hills; and is worshipped once in the year.

100. Besides these deities, there are special deities for particular tribes. **Special deities.** The first of these is the *Magar Dev* (alligator god) of the *Dublás*, the *Chodharás*, the *Vasávás* and the *Kukanás*. It is worshipped once in a year to avoid injury from alligators to men and animals and also as a preventive against illness. This deity is found only in isolated places under a roof and is merely a piece of wood, somewhat resembling an alligator and propped up on two posts. Another is the *Patáli Dev*, of the *Gamtás*, made of a wooden piece with the engraving of a man or an animal on it and buried in the ground with the engraving upwards. It is worshipped whenever any epidemic is raging among them. Besides these two, there are female deities for almost all tribes, e. g., the *Mátá* for the *Chodharás*, the *Khodiyár* for the *Bhils*; the *Mari Mátá* and the *Káلكá Mátá* for the *Dublás*, the *Bhawáni* for the *Dhodiás* and the *Náyakás*, and the *Hetá Mogriá* for the *Vasávás* in the *Songhad hills*. Again, the *Dublás* adore the *Pir-Bápjí*; the *Chodharás*, the *Kokaná*s and the *Dhodiás* adore *Hanumán*; and the latter also worship the *Gádá Dev* for obtaining bumper harvests and the *Bamania Bhuta* whenever they are overtaken by any calamity.

This brief account of the modes of worship of the forest tribes and the gods and goddesses set up by them shows on the one hand that they retain their old aboriginal beliefs and worships, and on the other hand that these are greatly influenced by the spirit of Hinduism.

3. GENERAL DISTRIBUTION OF POPULATION BY RELIGION.

101. Having considered the religions and sects prevalent in this State, I shall now discuss the general distribution of the population by these religions. **Numerical strength of all religions.** Imperial Table VI gives the distribution of each of these religions in the State and its Divisions, and Table V gives their numerical strength in the towns, or the urban areas as they are called. I will first examine the distribution of these religions in the State and its Divisions. The total population of the State, 1,952,692, is distributed according to religions as follows :—

Indo Aryan	{	Hindus (which include 50 Arya Samajists and 6 Brahma Samajists) 1,546,992.	{	Parsis 8,409.
		Sikhs 38.		Musalman 165,014.
		Jains 48,290.		Christians 7,691.
				Jews 8.
			{	Animistics 176,250.
				Primitive

From these figures we find that the Hindus preponderate, being over 79 per cent. of the population. It will appear further on that many of the Hill and Forest tribes, which were included at the last census in the Hindus, have been separated and classed as Animistics.

102. In order to convey an adequate notion of the followers of each religion, it is necessary to know the percentage which each of them bears to the total population; or, the proportion per 10,000 of the population, i. e., supposing the total population to be 10,000 souls, to determine how many would go to each **Proportions per 10,000 of the population.**

Sub I. Col. 2.

religion. When thus distributed, we find that in the entire State there are 7,922.36 Hindus, 0.19 Sikhs, 247.30 Jains, 43.06 Parsis, 845.06 Musalmans, 39.39 Christians, 0.04 Jews, and 902.60 Animistics to 10,000 of the population. The ratio of Jains to Hindus is 1 : 32, i.e. there is one Jain to 32 Hindus. The Parsi population numbers one-fifth of the Jains. The Musalmans number about one-ninth, and the Animistics one-eighth of the entire Hindu population. The Christians show an abnormal increase in this census, and their proportion is raised from 2 in 1891 to 39 per 10,000 of the population. The reason for this seems to be that a large number of orphans left uncared for and famished people were converted and baptised in the last two famine years. The followers of other religions are too insignificant to call for any remarks.

Comparison
with the earli-
er Censuses :
Variations
and percent-
ages of varia-
tions.

Sub I-1; 10-15.

"Others."

103. We shall now compare the present numbers of these religions and their proportions per 10,000 with those of the previous censuses. As desired by the Census Commissioner, I have given the figures of 1872; but they are not reliable and the figures of some of the religions are not available. However, given as they are, they may be taken for what they are worth. Before proceeding further it would be convenient to dispose of the minor religions, which either do not find a place in the present census or whose number is too small to allow of any inference being drawn from a consideration of their variations. There was returned only one Buddhist in 1891, and in the column for "others," there were only two persons. These do not find a place in the present Imperial Table VI and the columns for them have been omitted; and so they show a decrease of 100 per cent. The Jews, also, have fallen from 36 in 1891 to 8 in this Census; and so they show a decrease of nearly 78 per cent. Of the minor religions, there are three others, the Sikh and the two Samajists, the Arya and the Brahma.

Arya and
Brahma Sama-
jists.

Sikhs.

104. The Arya Samajists find a place in the Table for religions for the first time. The numbers of the Brahma Samajists for the two decades are identical, and therefore, show no variation. The Sikhs show an increase of 27 souls over 1891, or are $3\frac{1}{2}$ times greater than their original number. They were not returned in the earlier periods. The figures for the two Samajists have been shown among the Hindus.

Main Reli-
gions.

105. We shall now deal with the main religions—Hindu, Jain, Zoroastrian, Musalman, Christian and Animistic. It will appear that of these seven religions, three, namely the Animistic, the Christian and the Parsi, show an increase; the number of the first named being nearly 6 times higher and that of the second 12 times higher than their numbers in 1891. The reason for the increase among the Christians has already been given in the preceding paragraph, and that for the Animistics is not far to seek. I had remarked in my last report that a large part of Animistics were included in the Hindus. If they were separated, still the percentage of Hindus would not fall below 80 per cent. *Castes returned in lieu of religion' are those Hill and Forest tribes who have no religion to state, and who, as is the rule with them, have mentioned their castes instead of religion. Their religious belief is "Animistic." Thus their number was understated in 1891. Nearly 70,000 of these people were returned as Hindus, as mentioned in the report of that year. If these 70,000 be added to the number of the last census, the total would come to 99,654; and the real variation would be +76,386 or 43 per cent. Even with this addition, this

shows an abnormal growth. Much of it may be due to other defects in the previous enumeration. They show a similar increase in number, namely, of 74,728 over the figures of 1881.

106. The Parsi population has slightly increased in number, by 203 Zoroastrians. souls, or 2.47 per cent. The variation during the period 1881-1891, was +1.08 per cent. Their total numbers being comparatively small and the increase being slight, no inference can be drawn.

107. Coming now to the religions which show a retarded growth, we Jains. find that the Jains have suffered the least. Their percentage of variation comes to only -4.05, and the net variation during the intercensal period is 2,042. They had increased by 7.74 per cent. during the decade previous to the last one; and this gain has now been reduced by 3.75 in the figure of percentage. The net variation during the period 1881-1901 is an increase of 1,572 souls. The figures for the earlier period are not available. The Jains are well-to-do and have consequently suffered less in comparison with the population of other main religions.

108. Next in order come the Musalmans. Their decrease over 1891 is Musalmans. of 23,726 souls; the net decrease during the period 1881-1901 comes to 9,966 Sub. I. and that during 1872-1901 to 2,851. Their percentage of loss is 3 times higher than that of the Jains, but 2½ times less than that of the Hindus. In the percentage of variation this religion had gained 4.23 per cent. during 1872-1881 and 7.84 per cent. more during 1881-1891. But during the past decade not only was the gain of 12 in the percentage wiped off, but it has decreased by .5 per cent. over the figures of 1872.

109. We now come to the Hindus, who form the main bulk of the population, nearly 80 per cent. It will appear that the present Hindu population falls short of the number in 1891 by 590,576 souls, or 27.63 per cent. Thus, the greatest loss falls to the share of the most prominent religion. This number is greater than the net decrease of population, namely, 462,704 or 19.15 per cent. Thus, in the percentage of decrease, the Hindus fall lower than the general decrease by nearly 8.5 per cent. The net decrease during the period 1881-1901 comes to 305,876 and that during 1872-1901, to 235,270. The gains of 15.37 per cent. during the period 1881-1891 and of 3.96 per cent. during 1872-1881 have been wiped off, and there is presented a loss of 8 per cent. over the first of censuses. This loss appears, at first sight, to be very striking. This can be partly explained, as has already been said above, by the Animistics having been classed with the Hindus in the previous enumerations, by mistake. It is mentioned in the Census Report of 1891 that owing to this mistake the numbers of Animistics had fallen by about 70,000 from that enumerated in 1881. The figures for the Hindus were thus overstated in 1891, by nearly 70,000. Deducting this number from the figures for the Hindus at the last census, the variations come to 520,576. The gain in the Christian and consequent loss in the Hindu population must also be taken into account. As has been said above, 7,045 souls were taken to the fold of Christianity, by the Missionaries during the famine years. The net variation then comes to 513,531, or nearly 25 per cent. Perhaps, a still greater deduction should be made from the numbers of Hindus for 1891, and credited to the Animistics; because the numbers of the latter were so high as 101,522 in 1881. In this

connection, I may repeat here the remarks I had to make in my last report :—
“ In 1872 the Aboriginal classes of this State were shewn as Hindus. In 1881, on the distinction being pointed out, a large number, though still less than a fourth of the real strength, was returned as Aborigines; and in 1891, again, on the Enumerators being instructed to take down the particulars exactly as dictated to them without exercising their own judgment, almost all are returned as Hindus; a very small number only coming under ‘castes in lieu of religion.’ It appears that all who were unable to define their creed were put down as Hindus; the tribal gods being mistaken for the orthodox ones. Referring to the caste returns of 1881, I find that there were 648,081 persons who could be classed as Aborigines; of these only 101,522 or less than 16 per cent. have been returned as such in the table of religions; the rest 546,559, or more than 84 per cent., are returned as Hindus. But in the present Census the disparity has become still more striking; for, out of 724,080 Animistics by tribes, only 29,854 (or about 4 per cent.) have been returned as Animistics by religion; 694,226 (or nearly 96 per cent.) being returned as Hindus by religion.” Hence it is that the numbers under ‘Hindus’ and ‘Aborigines,’ or Animistics (as they are to be called now) are varying; and any remarks on their decrease and increase are out of place.

A solution suggested.

110. It might solve the difficulty in a way by taking collectively the figures of Hindus and Animistics for all the Censuses. We then find the numbers to be 1,789,720 for 1872, 1,954,490 for 1881, 2,167,422 for 1891, and 1,723,242 for 1901. The decrease, then, over the previous Census figure would be 444,180 or 22·6 per cent. Even this is higher than the general decrease percentage by 3 per cent. The reason is that the large Hindu agricultural and labouring population had suffered most in the two years of famine. The net decrease over the combined population of 1872 would be 66,478 only, or 3·7 per cent.

Proportions per 10,000 of population compared.

111. Taking the proportion per 10,000 we have for 8,849·96 Hindus in 1891, only 7,922·36 in 1901; the proportionate variation being —927·40; on 8,479·93 of 1881, the variation is —557·57, and that on 8,891·56 of 1872,—969·2. Thus the proportionate loss is the greatest during 1872-1901, and the least during 1881-1901. The proportions of Jains per 10,000 of the population in 1891 and 1881 are 208·38 and 213·81, respectively; and the proportionate variations come to +38·92 over 1891 and to +33·49 over 1881. It will thus be seen that the Jains, although they show a decrease in number over the total population of 1891, by 4·05 per cent., proportionately show an increase as compared with the total population, in both the intercensal periods. They have thus gained in proportion over 1881 and still more over 1891. The thriving condition of a majority of them, who are traders, bankers and jewellers, accounts for this increased proportion. The Parsis show proportions of 33·97 and 37·15 per 10,000 of the population in 1891 and 1881, respectively. The proportionate variation thus comes to +9·09 and +5·91 over 1891 and 1881, respectively. It is needless to repeat the reasons for these increased variations, actual as well as proportionate, which have already been mentioned before. The Musalmans also show a proportionate increase in variation per 10,000; the figures for them being 845·06 as against 781·40, 800·82 and 837·43 in 1891, 1881 and 1872, respectively. The increased proportions of variations among the Animistics and the Christians need no further remarks; for, their variations do not allow comparison owing to exceptional circumstances.

Tab. I.

4. DISTRIBUTION OF RELIGIONS BY NATURAL DIVISION AND DISTRICTS.

112. Passing on to the Distribution of religions, we find that out of every 10,000 Hindus distributed over all the Divisions of the State, Amreli has 971·07, Kadi has 4823·2, Baroda has 2864·69, the City has 522·52, and Navsári has 818·52 Hindus. These figures, when compared with those for the years 1891 and 1881, indicate that Amreli, Kadi and the City are more favourably situated than their sister Divisions of Navsári and Baroda ; since the former show a proportionate increase of 238·55, 168·81 and 92·44, respectively, over 1891, and of 284·96, 3·79 and 68·94, respectively, over 1881, whereas the latter show a decrease over both the years, viz., of 45·38 and 454·52, respectively. This increase in the former and decrease in the latter lead us to infer that the Hindus have lost less in the first set of Divisions than in the latter, as compared with other religions.

**Proportions
per 10,000 of
each religion.**
Hindus.
Sub. II.

Out of every 10,000 Musalmans similarly distributed, Amreli possesses 1198·14, Kadi 3372·08, Baroda 2749·95, the City 1137·48 and Navsári 1542·35 persons. A comparison of these figures with those for 1891 and 1881 discloses that Amreli, the City and Navsári herein show a proportionate increase of 99·17, 31·25 and 256·98, respectively, over 1891, and a similar increase of 179·91, 43·13 and 227·40, respectively, over 1881 ; and Kadi and Baroda show a decrease over both, viz.,—255·30 and 122·10 over 1891 and 240·05 and 210·39, respectively, over 1881. The inference to be drawn from these facts is that the Musalmans have suffered less in the former Divisions than in the latter as compared with other religions.

Musalmans.

Out of every 10,000 Jains distributed as said above, Amreli has 676·54, Kadi 6506·94, Baroda 1791·26, the City 469·25 and Navsári 556·01. A comparison of these figures with those for 1891 and 1881 discloses that the Divisions of Amreli, Baroda and Navsári show a proportionate increase of 112·29, 17·44 and 122·49, respectively, over 1891, and of 146·98, 27·49 and 199·19, respectively, over 1881, whereas that of Kadi and the City show a decrease of 229·73 and 22·49 over 1891 and a decrease of 369·64 and 4·02 over 1881. This fact leads to the inference that the Jains have suffered less in the former than in the latter Divisions as compared with other religions.

Jains.

Out of every 10,000 Christians distributed in a similar manner, there are 78·01 Christians in Amreli, 31·21 in Kadi, 8928·50 in Baroda, 1006·37 in the City and 55·01 in Navsári. A comparison of these figures with those for the years 1891 and 1881 shows that there is an increase of 7946·15 and 7829·80, respectively, in Baroda, and a decrease in all the remaining Divisions among Christians ; from which fact it can be inferred that in the Baroda Division there is an abnormal increase, reducing thereby all other proportions, and the reason of it has already been assigned.

Christians.

Of every 10,000 Animistics similarly distributed, there are 5·33 in Amreli, 79·94 in Kadi, 2052·94 in Baroda, 30·37 in the City and 7831·72 in Navsári. A comparison of these figures with those for 1891 and 1881 shows that there is an increase of 5·33 in Amreli over 1891 and 1881 both, and of 3329·81 in Navsári over only 1891. In the latter, there is a decrease of 1163·08 over 1881. It also shows that there is an increase of these people in the City of 27·06 over 1891 and of 29·68 over 1881 ; but Kadi shows a decrease of 316 over 1891, and an increase

Animistica.

of 71·58 over 1881. There appears to have been a great confusion about the return of these people in the year 1891 and hence this result, as stated above. Amreli for the first time in her Census history returned the Animistics. The result of this comparison is to show that the Divisions showing a decrease have lost very heavily as compared with the other Divisions.

Other religions.

Out of every 10,000 persons belonging to faiths other than those mentioned above, distributed as said above, there are 23·66 persons in Amreli, 118·27 in Kadi, 136·01 in Baroda, 728·56 in the City and 8,993·50 in Navsári; a comparison of these figures with those for 1891 and 1881 indicates that there is an increase of 59 per 10,000 of these people in Kadi over 1891 and of 52 over 1881. Amreli shows an increase of 9·13 over 1891, but a decrease over 1881. It further shows that there is a decrease of 37·07 and 7·95 in Baroda and Navsári, respectively, over 1891, and of 16·21 and 150·87 over 1881; the City shows a decrease of 23·07 over 1891, but an increase of 123·36 over 1881. From this statement of facts we can infer that Amreli and Kadi have lost less than the remaining Divisions in this collection of miscellaneous religions.

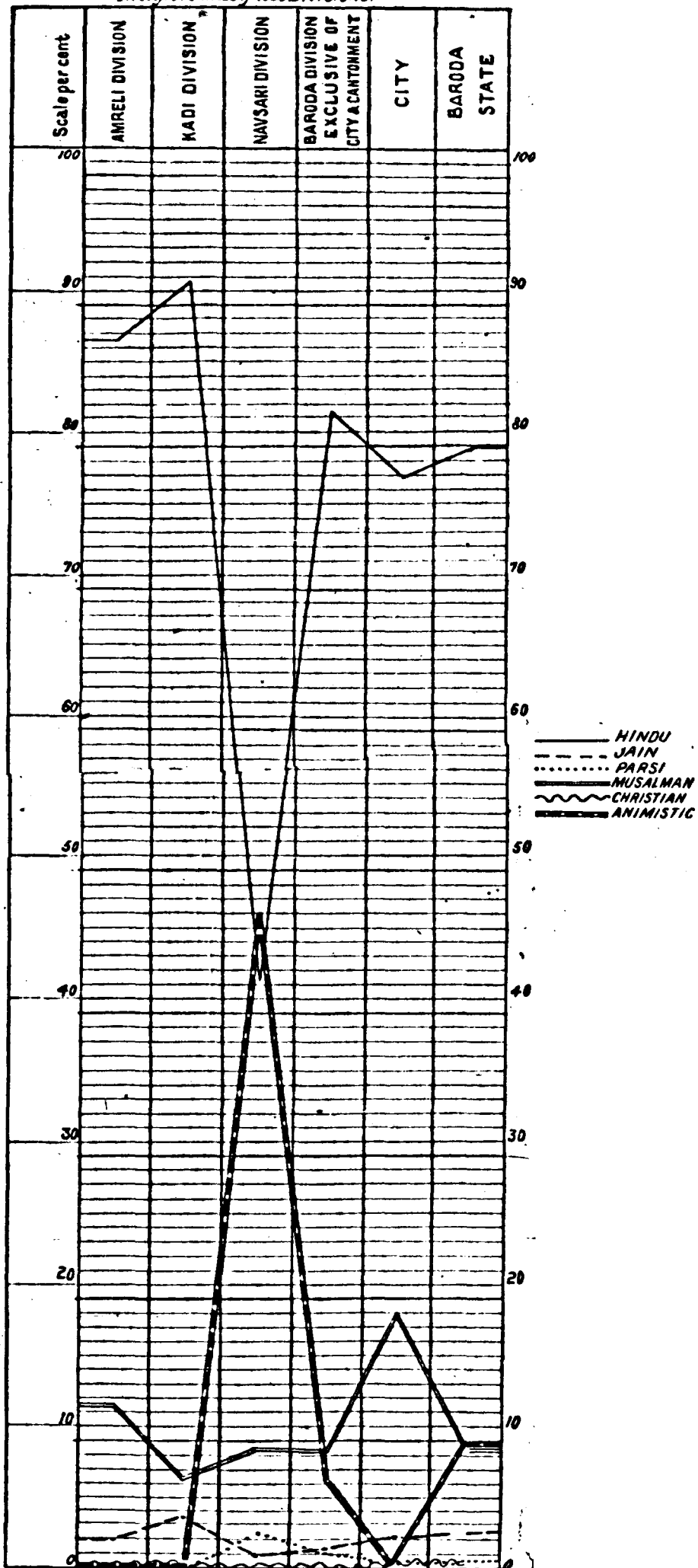
Maps.

113. To illustrate the figures given in the previous paragraphs, I have prefixed to this chapter 3 maps for the main religions, viz., Hindu, Musalman and Animistic, in which the proportions per 10,000 have been shown on the graphic scale. It will be seen that in Map VIII for Hindus, in red colour, Amreli and Navsári Divisions show horizontal lines to represent their proportions below one thousand, taking the entire Hindu population of the State to be 10,000, Baroda has slanting lines representing the proportion between three and four thousand, and the Kadi Division has cross lines to represent the proportion between four and five thousand. In Map IX the proportions in 10,000 of the entire Musalman population, as distributed in the Divisions, are shown. The green colour indicates the religion and the different directions of the lines indicate their proportions per 10,000 as distributed in the State, according to the graphic scale given there. Amreli and Navsári have vertical lines, thereby showing that the proportions in these Divisions, per 10,000 Musalmans in the entire State, are between one and two thousand. Just as Amreli and Navsári show similarity in their lines representing proportions, so do Kadi and Baroda point out similarity with their slanting lines running downward from left to right; the proportions represented being between 3 and 4 thousand. Lastly, coming to Map X for Animistics, who are distinguished by salmon colour lines, we find that here Kadi and Amreli show a similarity with their horizontal lines in respect of proportions, which stand below 1,000. Baroda with its vertical lines shows the next higher scale of proportions, namely, between one and two thousand. Navsári surpasses all Divisions with its waving curve lines, running down from right to left and thus representing the proportion in the eighth scale, namely, between seven and eight thousand.

Summary.

114. Summarising the results given above, we find that the Hindu religion has, at the present Census, gained in Amreli, Kadi and the City, and lost in Baroda and Navsári, in the proportion counted per 10,000 of the population, distributed over all the areas of this State. The Musalman religion has gained in Amreli, the City and Navsári, and lost in Kadi and Baroda. The Jain religion has gained in Amreli, Baroda and Navsári, and lost in Kadi and

Diagram Showing Percentage of Population of each Religion and of all Divisions.



the City. The Christian religion has gained in Baroda and lost in all the remaining Divisions of this State. The Animistics have gained in Amreli and Navsári and lost in Kadi, Baroda and the City. Lastly, the minor religions have gained in Amreli and Kadi, and lost in the other Divisions.

Taking these figures in another way, we find that Amreli has gained in the Hindu, Musalman, Jain, Animistic and minor religions, and lost only in Christians; Kadi has gained in the Hindu and minor religions, but lost in the Musalman, Jain, Christian and Animistic religions. Baroda has gained in the Jain and Christian religions, but lost in the Hindu, Musalman, Animistic and minor religions; the City has gained in the Hindu and Musalman religions, but lost in the Jain, Christian, Animistic and minor religions; and Navsári has gained in the Musalman, Jain and Animistic religions and lost in the Hindu, Christian and minor religions.

115. Looking to the percentages for Divisions, we find that the percentage of Hindus is the highest, 89·39, for the Kadi Division, and lowest, 42·14, for Navsári; Amreli has 86·62 and Baroda 82·02 per cent. of Hindus on the total population. The Navsári percentage for Hindus falls exceptionally very low, because the population in the rural areas mainly consists of the Animistics. The Forest tribes are obviously by far the most numerous in Navsári, 45·95 per cent.; 6·7 per cent. in Baroda; a little more than $\frac{1}{2}$ per cent. in the City, and an insignificant percentage in Kadi and Amreli. Next in order are the Musalmans, who bear the highest percentage, 18·08, in the City, and lowest, 6·67, in the Kadi Division, to the total population of each. In the Amreli Division, the Musalmans are a little less than $11\frac{1}{2}$ per cent., and in Baroda and Navsári a little less than $8\frac{1}{2}$ per cent. of the Divisional numbers. The Jains follow next in order. They are as numerous as 3·76 per cent. in the Kadi Division and as low as 0·89 per cent. in Navsári; their percentages are 2·2 in the City, 1·88 in Amreli, and 1·60 in Baroda, on the total populations of the City and other Divisions. The Parsis are found in any significant numbers only in Navsári, where they form 2·53 per cent. of the population. The Christians are 1·26 per cent. in Baroda, 0·74 in the City, 0·04 per cent. in Kadi, or 0·4 in one thousand, and 0·015 per cent. or 0·15 in one thousand, in Navsári.

116. The diagram represents graphically, by lines, the percentages given in the previous paragraph. The single line represents the Hindus, and preponderates over all other religions. This line is the highest in the column for the Kadi Division and lowest in that for the Navsári Division. In Amreli it is as high as 86 per cent. and rises in Kadi a little above 90, and then it takes a downward course till it comes to about 41 per cent. in Navsári. From this point it again rises to 81 in the Baroda Division and falls to 67 in the column for the City. In order to denote the percentage for the whole State it rises to 79.

The next in order is the chain line representing Animism. This line is very insignificant in the two Divisions of Amreli and Kadi, but thence it rises to about 46 per cent. in the Navsári Division, where it competes even with Hinduism. It then descends till it comes to 6 per cent. in the Baroda Division, showing the same proportion as the Musalmans show in the Kadi Division. It again falls to its original level in the City and rises for the whole State to compete on equal terms with the double line for the Musalmans.

Percentages
of different
religions in
the Divisions
Sub. A

The Diagram.

The third in order come the double or parallel lines representing the Musalmans. They are the highest for the City and the lowest in Kadi. Between these two extremes this double line takes its start in Amreli and thence runs downward till it comes a little below 7 in Kadi. From this point it rises between 8 and 9 per cent. and runs evenly between the Divisions of Navsári and Baroda. After reaching its climax in the City it comes again to the level for the whole State.

The fourth in order is the dot and bar line representing the Jains, which is highest in the Kadi and lowest in the Navsári Division. It takes its start in the Amreli Division from 2 per cent. and after a rise and fall in the Kadi and Navsári Divisions, respectively, goes on ascending step by step in the Division of Baroda, the City and also in the State; it stretches between 2 and 4 per cent.

The other religions are too insignificant to be clearly shown in the diagram, except that the Parsis in the column for Navsári represented by dots show superiority there to all the rest of the Divisions; in Navsári these people are between 3 and 4 per cent. The curve line represents the Christians; but their small numbers do not call for any remarks.

Comparison
with 1891.

117. Comparing these percentages with those of 1891, we find that Amreli shows a decrease of 0.28 and of 0.11 over the percentages of Hindus and Musalmans in 1891, respectively; but an increase of 0.30 among Jains, of 0.003 among Parsis, of 0.03 among Christians, and of 0.5 among 'Others' over the percentages of 1891 for these religions on the total population. The loss in the Hindus is greater than that in the Musalmans. Kadi shows a decrease among Hindus and Christians of 1.17 and 0.001, respectively, but an increase among Musalmans, Jains, Parsis, and Animistics of 0.42, 0.67, 0.007 and 0.07, respectively, over the percentages of 1891. The loss of Hindus in Navsári is compensated by a comparative gain of 41.75 in the percentage of Animistics. This Division also shows an increase among Jains, Parsis, Musalmans, Christians and others; among Jains and Parsis the gain in percentage is identical, 0.20 for both; the increase in the percentage of Musalmans is 0.87, and it comes to 0.007 and 0.005 in the percentages of Christians and others. Baroda shows a decrease of 6.76 over the percentages of Hindus in 1891, but an increase of 1.10, 0.33, 0.002, 1.25 and of 4.53 for the Musalmans, Jains, Parsis, Christians, and Animistics, respectively, over the percentages of these religions in 1891. The City also shows a decrease in the percentages of Hindus, but an increase in the rest. The loss in the percentages of Hindus is 1.09, whereas the gain comes to 0.15 in the percentage of Musalmans; the percentages of Jains and Parsis are identical; and the Christians and 'Others' have gained 0.26 and 0.5, respectively, over the figures of percentages of the respective religions of 1891. Leaving the City out of consideration, the Natural Division Baroda as a whole shows a decrease of 9.68 over the percentage of Hindus in 1891, but an increase of 0.61, 0.41, 0.09, 0.3, 8.21, and of 0.0003 over the percentages of Musalmans, Jains, Parsis, Christians, Animistics and others in 1891, respectively. Summarising the results, it will appear that there is a loss throughout in all Divisions among Hindus, and a gain also throughout in all Divisions among the Jains, Parsis, and Animistics. All the Divisions except Amreli show an increase in Musalmans; and, except in Kadi, there is an increase among the Christians everywhere.

18. It would be interesting to give the percentages of all religions on the total population, and of the males and females on the total male and female populations of all religions, in the Baroda territories and in British Gujarát, for 1831, 1891 and 1901. This will serve to show the variation in every religion, total and by sexes, here and in British Gujarát, and also to form a comparison. In this State, the percentage of the Hindu religion has fallen from 88·5 to 79·22, and also in the British Gujarát from 86·2 to 84·3. The cause for the decrease is obviously the same for both, and the cause of a comparatively greater decrease in this State is the more accurate enumeration of the Animistics this time. This will be seen by comparing the percentages for the aboriginal tribes, which are higher in this State by more than 7 per cent. than those for the same tribes in British Gujarát. If the percentage for Animistics be taken as given in the last report, 1·24, and the excess percentage be added to the percentage of the Hindu population, the latter would show a percentage of 87, which is higher than that of British Gujarát. The Musalmans in this State fall short of the same creed in British Gujarát by one in respect of their percentage, since it is 8·45 in this State as against 9·41 in British Gujarát. This is compensated for by the Jains having one per cent. more in this State. The percentages for the Parsis and Christians are higher in British Gujarát; 0·64 there as against 0·44 here for Parsis, and 2·10 as against 0·39 here for Christians. Among the Christians there are some European officers in the cantonment; the Goanese, who are in the State Band service, and the converts in the Petlád Mahals, a few Europeans or Eurasians in the Railway service, and a few in the State Military service and other Departments complete the list.

British
Gujarat
compared.

Sub B.

119. Comparing the numbers of individuals professing other religions to 100 Hindus, we find that for every 100 Hindus there are 26·21 persons belonging to all other religions now as against 12·99 in 1891, and 17·96 in 1881; that is, what the Hindus had gained in 1891 has been now taken away. The same is their fate in the British Gujarát Zillas; but in spite of this similarity there is a difference, *viz.*, that the Hindus in this State had gained 5 per cent. in 1891, but have now lost 14 per cent., whereas in the British Zillas of Gujarat they had gained 12 per cent. in 1891, but have now lost 6 per cent. In other words, what was our gain in 1891 has been their loss now, and what was their gain in 1891 has almost become our loss now. Again, the total variation between 1881 and 1901 is still more against Baroda; because the Hindus have lost in this State now 9 per cent. over 1881, whereas in the British Gujarát Zillas they have still a gain of 6 per cent. This loss has been inflicted upon the Hindus by a proportionate rise in all other religions and an excessive rise among the Animistics.

Numbers of
individuals
professing
other religions
to 100 Hindus.

120. Imperial Table XVII gives the territorial distribution of the Christian population by sect and race, and Imperial Table XVIII gives the number of Europeans and Eurasians by race and age. It appears that the Christians have increased in all the Divisions of the State, except Kadi and the City, where they show a decrease of 24 in the former and 36 in the latter. In Amreli, there is an increase of 47, in Navsári of 19, in Baroda of 6,733 and in the Cantonment of 306.

Christians.

Sub III

121. Taking the denominations into consideration we find that only two denominations, *viz.*, the Presbyterians and the 'Minor', show a decrease over 1891; again there is a very large decrease in the number of persons who have not

Christian
Denomina-
tions.

Sub IV.

returned any denominations. This latter fact is, I think, due to the observance by the Missionaries of the instructions issued to them in this behalf. The rest of the denominations show an increase over 1891. The Anglican Communion shows an increase of 6,897, the Baptist of 1, the Lutheran of 7, the Methodist of 143, and the Roman Catholic of 106.

Viewing this Table in another light, and comparing it with the figures for 1891, we find that this time there are 91 Europeans as against 152 in 1891, thus showing a decrease of 61; 57 Eurasians as against 108 in 1891, thus showing a decrease of 51; and 7,543 Native Christians as against 386 in 1891, thereby showing an increase of 7,157. Thus the total gain to Christianity in this State comes to 7,045. It has already been said that this large increase is due to the efforts of the Missionaries in collecting in their folds the distressed people and waifs of the famine. Many persons when they had no means of sustenance abandoned their children whom the Missionaries willingly took to the orphanages, which they had founded in the Cantonment and other places. Many grown-up people also embraced Christianity on being supplied with food and work.

Urban and rural distribution by religions.

Sub. D.

122. Imperial Table V deals with the distribution of the various religions in towns and villages. It will appear that the Parsis and the persons professing minor religions, included in the "Others" in the subsidiary Table D, preponderate in towns; while the rest do so in rural areas, but in a varying degree. The Hindus are 23 per cent. in towns and 77 per cent. in villages. The Musalmans and Jains are 45 per cent. in towns and 55 per cent. in villages. The Christians are 31 per cent. in towns and 69 per cent. in villages; and the Animistics are 5 per cent. in towns and 95 per cent. in villages. The Parsis are 82 per cent. in towns and 18 per cent. in villages; and "Others," are 80 per cent. in towns and 20 per cent. in villages. The excess of the Parsis and "Others" in urban areas is quite natural, having regard to their habits and pursuits. The adherents of minor religions show a very small number and therefore need no comment. The bulk of the population being Hindus and at the same time agriculturists, it is but natural that there should be a greater number in villages than in towns. The preponderance of Christians in rural areas can be explained by considering that the Missionaries were naturally able to make more converts among the famishing villagers than among the townfolks. The Jains and the Musalmans exceed in rural areas by about 25 per cent., if not so considerably as the Hindus; because though the Jains find their business of usury and trade thriving in both, it is more so in the villages inhabited by poor and needy agriculturists. The Musalmans, who prefer service to trade or agriculture, find towns better suited for their purposes, and hence they largely resort thither, and their rural population is only slightly in excess of the urban. The Animistics, as their very name implies, are strong in villages only.

The ratio of Hindus in urban areas as contrasted with rural areas is in Amreli 2 to 7.6, in Kadi 8.8 to 39, in Baroda 5 to 23, and in Navsári 1.5 to 6.5; thus showing that the greatest ratio of town-living Hindus is in the towns of the Amreli Division and the least in those of Kadi and Baroda, where they are almost equal. The ratio of Musalmans in urban to rural areas, is in Amreli 6.3 to 5.6, in Kadi 13.9 to 10.8, in Baroda 8 to 19, and in Navsári 4.8 to 10.6, thus showing that the greatest ratio of town-living Musalmans is in the towns of

Kadi Division and the least in those of Navsári. Amreli closely follows Kadi; and Baroda immediately precedes Navsári in this respect. The ratio of Jains is in Amreli 2·8 to 3·9, in Kadi 27·1 to 37·9, in Baroda 6·6 to 11·2, and in Navsári 3·3 to 2·2; thus showing that their greatest number of town-livers is in the towns of the Navsári Division and the smallest in Baroda; Kadi and Amreli intervene between them in the order mentioned. The ratio of the Parsis is in Amreli 24 to 0, in Kadi 76 to 42, in Baroda 46 to 78, and in Navsári 73·3 to 16·9; thus showing that the largest ratio of town-living Parsis is in the towns of the Amreli Division and the smallest in those of Baroda. Similarly the largest ratio of town-living Christians is found in the towns of the Baroda Division and the smallest in those of Amreli. The greatest ratio of town-living Animistics is found in the towns of the Amreli Division and the smallest in those of Kadi.

5.—DISTRIBUTION OF SECTS.

123. In the earlier Censuses no information was collected on the sects prevailing in different religions; if sects were returned, they were not abstracted at all. This time, in compliance with the recommendation of the Government of India, the special attention of the Enumerators was drawn, as has been already stated, towards recording sects, falling under each religion, enjoining them to give, in the fourth column of the schedule, *religion*, and below it, in parenthesis, the *sect* which each individual professed to belong to. On receiving the schedules it was found that the instructions given to the Enumerators were duly carried out, and it was thought desirable not to allow the labour bestowed on gathering this valuable information to be lost. The sects of the Hindus, Jains, Parsis and Musalmans were, therefore, abstracted with the help of a specially qualified staff among the sorters, and the results tabulated and compiled in Provincial Table VI-A.

Sects abstracted.

124. There are three main sects among the Hindus, namely,—1 *Shaivá* or *Smártha*, 2 *Shákta* and 3 *Vaishnava*, and the entire Hindu population of 1,546,936 souls is distributed as follows:—

Main sects of the Hindu Religion.

Shaivá	...	...	...	...	...	...	...	276,489
Shákta	...	...	...	...	...	...	...	260,096
Vaishnava	...	...	...	...	...	...	...	1,010,351
Total								...	1,546,936

It will thus be seen that the Vaishnavás preponderate and are nearly two-thirds of the entire Hindu population. Next in order of numerical strength come the *Shaivás*, with less than one-sixth of the total Hindu population. The ratio of the adherents of Vaishnavism to those of Shaivism is 15 : 4; or, more closely, there are 79 of the former to 21 of the latter. The numbers of the *Shákts* run close to, and are less by only 16,000 than those of the *Shaivás*. Taking the entire population of Hindus to be 1,900, we have 653 *Vaishnavites* to 179 *Shaivites* and 168 *Shákts*.

125. We shall now examine the distribution of these sects in the Divisions of the State. In doing so I shall discuss them in the order of their strength, dealing first with the lowest number. Out of 260,096 *Shákts* (131,452 males and 128,644 females), Kadi has the highest number of

The three sects in the Divisions. Sub E.

them (59,539 males and 56,735 females), in all 116,274 ; and the City the least, 8,832, (4,796 males and 4,036 females) ; next to Kadi comes Amreli with 46,968 souls (23,924 males and 23,044 females), closely followed by 46,282 souls (22,998 males and 23,284 females) in Baroda, and 4,542 less in Navsári, or 41,740 (20,195 males and 21,545 females). Nowhere except in Baroda and Navsári do the females preponderate over the males. Taking the number to be 100 for the State, Kadi claims 45 per cent., Amreli and Baroda 18 per cent. each, and Navsári 16 per cent ; the City has only 3 per cent. to its share.

Out of 276,489 *Shaivites* in the State, Kadi again stands first, having 153,223 souls (78,281 males and 74,942 females) ; and Amreli last with 16,882 (8,664 males and 8,218 females) ; next to Kadi comes Baroda 48,908 souls (27,032 males and 21,876 females) ; Navsári has nearly the double of Amreli, 32,722 souls (16,462 males and 16,260 females) ; lastly, follows City with 24,754, of which 13,113 are males and 11,641 females. The males preponderate over the females throughout in all the Divisions, the disparity being more apparent in Baroda and Kadi by 5,156 and 3,339 males over the other sex ; in Amreli the difference in the number of males and females is 1,354 ; in Navsári and Amreli the proportions of males to females are almost identical, and the superiority of males over their partners in Amreli in respect of their actual number is more than double of that in Navsári, there being 446 more males than females in Amreli as against 202 in Navsári. Taking the followers of *Shaivism* to be 100, Kadi claims 55 per cent. ; Baroda 18 per cent. or nearly one-third of the percentage in Kadi ; while Navsári, Amreli and the City have for their shares two-thirds, one-third and one-half the percentage of Baroda, 9, 12, 6 and 9, respectively.

We now come to the *Vaishnavites*. Of the total number of 1,010,351 souls of the sect enumerated in the State, Kadi claims the highest share here also, 476,646 (244,055 males and 232,591 females), and the City the least, 47,196 (males 25,421 and females 21,775) ; Baroda follows Kadi with 347,975 (males 185,212 and females 162,763) ; next in order comes Amreli with 86,374 (males 44,811 and females 41,563) ; Navsári ranks next to Amreli, having 52,160 souls following Vaishnavism (27,609 males and 24,551 females). It will be perceived that here also the males preponderate over the females in all Divisions. Baroda shows a greater preponderance of the males over the other sex than the rest of the Divisions, there being 19,449 more males than females ; the disparity in all the other divisions ranging between two to three thousand. Supposing the entire State to have 100 Vaishnavites, Kadi, Baroda and Amreli have 47, 34, and 9, respectively. Navsári and the Baroda City have the same percentage, 5 in each.

126. Taking the entire Hindu population to be 1,000 in each of the Divisions, we find that in Kadi there are 205 Shaivites to 156 Sháktás and 639 Vaishnavites ; in Baroda 110 of the first named sect to 104 of the second and 786 of the last named ; in Navsári there are 258 Shaivites, 329 Sháktás and 413 Vaishnavites ; in Amreli the proportions stand in the ratios of 112 : 313 : 575 respectively, and in the City in those of 307 : 109 : 584 respectively. Comparing these proportions for the Divisions, we find that the proportions for Shaivism are highest for the City and the least for Baroda ; and the proportions for Amreli are in near agreement to those for Baroda. Of the Sháktás, Navsári has the

Proportion per
1,000 of the
Hindu popula-
tion in each Di-
vision.
Sub. E.

highest proportion, Amreli follows it closely, and Baroda has the lowest proportion. The proportion of the Vaishnavites is highest in Baroda and lowest in Amreli. But nowhere does it fall below 400.

127. No sub-sects have been returned under *Shoivism* or *Sháktism*; but so many as 32 sub-sects have been found in abstraction under Vaishnavism. The constitution of these sub-sects has been partly dealt with already. I shall here supply the figures of those which return a tolerably large number of followers and are of special interest. Sub-sects such as *Khijdápanthi*, *Sájisavái*, *Surya Upásak*, *Apádán*, *Nimánandi* or *Nimávati*, *Rámávat Godad*, *Gopináth*, *Santrám*, *Bhávdás* or *Garibdás*, *Uddákabir*, *Ravi Sáheb*, *Bhagat-no-panth*, *Shravan Pátwálá*, *Vadválá*, *Lálvadiá*, *Rohidás*, *Garudpanth*, and *Pálan* or *Ajepál* are very insignificant. Of these *Khijdápanth*, *Sájisavai* and *Surya Upásak*, and also *Apádán*, *Nakalank*, *Pátwálá*, *Vadválá*, *Lálvadiá* and *Pálan* or *Ajepál* are found in the Amreli Division only. The followers of *Surya-Upásak* are 402 in numbers (218 males and 184 females); and their proportion per 1,000 of the total Vaishnavites in the Amreli Division comes to 2·5. *Pátwálás* are 341 in numbers (175 males and 166 females); their proportion calculated as above comes to 2 per 1,000. In the entire State the proportion of these two would come to 0·2, taking the entire population of the Vaishnavites to be 1,000. The followers of *Pálan* or *Ajepál* are 1,037 in numbers (548 males and 489 females); and their proportion on the total Vaishnavites of Amreli is 7 and on the total Vaishnavites of the State, 0·6. The number of the rest found in the Amreli Division only is below 100 for each. *Rámávat Godad* is found in the Kadi Division only. The number of its followers is 306 (males 200 and females 106); and the proportion on the total Vaishnavites in Kadi is 0·4 and that on the total Vaishnavites of the entire State is 0·2. *Bhávdás* or *Garibdás*, *Ravi Sáheb*, *Shravan*, *Rohidás*, and *Garudpanth* are found in the Baroda Division alone, with 109 males and 159 females, in all 268; 35 males and 32 females, in all 67; 51 males and 42 females in all 93; 52 males and 32 females, in all 84; and 38 males and 48 females, in all 86, respectively. Of these sub-sects in the order mentioned above, the followers of *Gopináth* are found in a large number, 4,636, including 2,870 males and 1,766 females in the Kadi Division, and only 15 in number (8 males and 7 females) in the Baroda Division. The proportion of this sect on the Vaishnavites of the Kadi Division is 6 per 1,000, but that in the Baroda Division is not obtainable in any practicable degree. The total of this sub-sect being 4,651, including 2,878 males and 1,773 females, the proportion on the entire Vaishnavite population is 3 per 1,000. The *Santrám* sub-sect is found in the Baroda Division and the capital City. The numbers of the followers of this sub-sect in the State are 147 (70 males and 77 females), thereby showing the proportion of 0·1 per 1,000 on the total Vaishnavite population of the State. The distribution of this number is as follows:—33 males and 34 females, 67 in all, in the Baroda Division proper; and 37 males and 43 females, total 80, in the capital City. The *Uda Kabir* sub-sect is found also in this Division and the capital City only; as 56 males and 45 females, in all 101, in the Baroda Division proper, and 200 males and 190 females, in all 390, in the City; the total for the State comes to 491, including 256 males and 45 females. The proportions are 0·3, 0·2 and 5 per 1,000 in the State, Baroda Division and the capital City, respectively, on the total

Numbers for
the sub-sects of
Vaishnavism.

Minor sub-divi-
sions of Vaish-
navites.

Sub.E.

Vaishnavites of each. *Bagat-no-panth* is met with in the Baroda and Amreli Divisions only. The total strength is 93 (52 males and 41 females) distributed in the two Divisions; 30 males and 29 females in the former, and 22 males and 12 females in the latter. The proportion per 1,000 on the total Vaishnavites in each is 0·1 and 0·2, respectively. The sub-sect of *Narsi-Báwá* exists in the Baroda and Navsári Divisions only; the entire numerical strength in the State being 6,543 (3,495 males and 3,048 females). The adherents are distributed in the two Divisions as follows:—2,142 males and 1,440 females, total 3,582, in Baroda; and 1,353 males and 1,608 females in Navsári, total 2,961. The proportions per 1,000 on the total strength of Vaishnavites in each are 4, 8 and 28 for the State, Baroda and Navsári, respectively. The last of the minor sub-sects of the Vaishnavites remaining to be dealt with is *Nimánandi* or *Nimávasi*. This sub-sect, although it has only a very few followers in the entire State, namely 164 (85 males and 79 females), is found in the three Divisions of the State, distributed as follows:—33 males and 38 females in Baroda; 45 Males and 36 females in Navsári, and 7 males and 5 females in Amreli. Per 1,000 on the respective strength of the Vaishnavites in each, the proportions are 0·1, 0·2 and 0·6 in the Baroda and Navsári Divisions and the State, respectively.

Main sub-divisions of the Vaishnavites.

128. We now come to the main sub-divisions of the Vaishnavites. These are 11 in number and their names are:—(1) *Vallabhácharya*, (2) *Swámi Naráyan*, (3) *Rádhá-Vallabhi* or *Pranámi*, (4) *Bijpanthi*, (5) *Mádhaváharya*, (6) *Rámdási*, (7) *Rímánandi*, (8) *Rámánuja*, (9) *Rámdevji*, or *Rámdevpir*, (10) *Kabirpanthi*, and lastly (11) *Guneshpanthi*. I shall treat them in the order mentioned above. It may not be out of place here to mention the deities worshipped by the followers of these various sub-divisions of Vaishnavites. The first four are the worshippers of Shri Krishna, the eighth incarnation of Vishnu, and the fifth also worship the same deity, giving it the name of *Báláji*. The next four are worshippers of Shri Ráma, the seventh incarnation. The *Kabirpanthi* are followers of Kabir, the famous founder of the sect. He was revered by Hindus as well as Mahomedans. The last named, *Ganeshpanthi*, are the worshippers of Ganesh or, as the deity passes by other names, *Ganpati* or *Gajanan*.

Vallabhacharya.

129. The *Vallabhácharyás* number in the entire State 183,015 (94,974 males and 88,041 females). Distributed in the Divisions, Baroda has the highest number 65,714 (35,096 males and 30,618 females), i.e., more than one-third; Kadi ranks next with 49,008 (24,368 males and 24,640 females), or more than one-fourth the total number. Amreli follows next with 36,709 (19,181 males and 17,528 females), or a little more than one-fifth of the total; next in point of number stands the City with 18,129 (9,742 males and 8,387 females); they are thus less than one-tenth of the total number. Navsári comes last with 13,455 persons of this sect (6,587 males and 6,868 females), or one-fourteenth of the total strength. Thus the percentages would come to 36, 27, 20, 10 and 7, respectively, for the State and the Divisions mentioned in the order given above. Taking the proportion of the followers of this sect per 1,000 of the entire Vaishnavites in the State and also in each of the Divisions, they are the highest in Amreli, 244; 224 in the City; 149 in Baroda; 107 in Navsári; and 66 in Kadi. In the State the proportion falls to 113. In Baroda, Amreli and the City the males preponderate over the females, whereas in the rest, the females preponderate over the other sex.

130. The followers of *Swámi Nárayán* are 90,871 (47,028 males and 43,843 females) in the entire State; the proportion on 1,000 of the total Vaishnavites being 59; here also Baroda has the highest share, 44,383, or nearly one-half, or 49·9 per cent. Next to Baroda comes Kadi with 15,194 males and 13,793 females, total 28,987 or 31·9 per cent; Amreli follows, with 4,502 males and 4,293 females, in all 8,795 or 9·7 per cent. After Amreli comes the City, with 3,195 males and 2,198 females, in all 6,086, or 6·8 per cent.; lastly comes Navsári with 2,620 or 2·7 per cent., 1,277 males and 1,343 females. The proportions per 1,000 of the total Vaishnavites in each Division are 100 in Baroda; 75 in the City; 59 in Amreli; 39 in Kadi; 21 in Navsári.

Swami
Narayan.

131. The total strength of the *Rádhá-Vallabhi* or *Pranámi* in the entire State is 8,148 (4,391 males and 3,757 females). In the distribution in the Divisions Kadi has the highest share, 3,354, or 41 per cent. (1,796 males and 1,558 females); Baroda has 2,431, or 29 per cent. (1,348 males and 1,083 females); Navsári has 1,331, or 16 per cent. (704 males and 577 females); Amreli has 847 or more than 3 per cent. (462 males and 365 females). Lastly, the City has 155, or more than 1 per cent. (81 males and 74 females). The proportion per 1,000 of the Vaishnavites in the State is 5; and the proportions per 1,000 Vaishnavites in each of the Divisions are 11 for Navsári; 6 for Baroda; 5 for Amreli; 4·4 for Kadi; and 2 for the City.

Radha-
Vallabhi or
Pranami.

132. Of the *Bijpanthis*, there are 119,847 in the State; 62,153 males and 57,694 females. The proportion per 1,000 of the Vaishnavites comes to 78. Looking to the Divisions, there are in Kadi 112,077, or 93 per cent., 57,723 males and 54,354 females; in Baroda 5,702, or 5 per cent., 3,316 males and 2,386 females; the remaining 2 per cent. are distributed between Navsári and the City; in Navsári 1,097, males 604 and 493 females, and in the City 971, males 510 and females 461. In the proportions per 1,000 Vaishnavites in each of the Divisions they rank in the following order:—Kadi, Baroda, City and Navsári with 150, 13, 12 and 9, respectively. The Amreli Division does not return any *Bijpanthis* at all.

Bijpanthi.

133. Lastly, among the worshippers of Shri Krishna remains the *Mádhaváchárya* sub-division, with 2,190 souls for its followers (1,212 males and 978 females). These obtain largely in Baroda, with 1,439 (833 males and 606 females) or 65 per cent.; in Navsári they are 747 in number (375 males and 372 females) or 35 per cent.; in Amreli they are very insignificant in numbers, only 4 males. In the City and Kadi Division, they are not returned at all.

Madhava-
charya.

134. We now come to the second batch of the sub-divisions of *Vaishnavism*, the worshippers of *Ráma*. Prominent among these, though small in number, is the sub-sect of *Rámadási* or *Bhágvat*. The followers of this sect in the entire State, as at present returned, are 408 (235 males and 173 females). The proportion of this number per 1,000 of the Vaishnavites comes to 0·2. The Dakshinis are, in a great measure, followers of this creed; but they at the same time worship Shiva and Ganesh also. Many-a-times it so happens that a householder, when asked, becomes scrupulous as to what he should return; more so the woman-folk. Many more women would have been returned as followers of the *Rámadási* Panth; but the influence of Shankaráchárya has such a strong hold that they prefer to call themselves Shaivites. It is also stated that a Circular was issued,

Ramadas.

among the Chándraseni Káyastha Prabhu Community, by the President of the Committee of these people assembled at Tháná, that they should return themselves invariably as Shaivites. The terms Rámadási and Rámánandi would again seem to many ignorant Enumerators to be synonymous; the latter is more familiar to them. Thus it is that we find the number of the followers of this sect to be small. The last assertion is strengthened when we refer to the column for Rámánandi, who obtain in a large number. Out of 408 Rámadásis distributed in the two Divisions of the State and in the City, there are 221 in Baroda (129 males and 92 females), or 54 per cent. of their total strength in the State; in Amreli 52 souls (31 males and 21 females), or 13 per cent.; and in the City 135 persons (75 males and 60 females), or 33 per cent. nearly. Kadi and Navsári do not return any Rámadásis at all. The proportions per 1,000 Vaishnavites of each of the Divisions are 0·5 for Baroda, 0·4 for Amreli, and 1 for the City.

Ramanandis.

135. Of the *Rámánandis* there are 506,340 souls in the entire State; 262,385 males and 243,955 females. Per 1,000 Vaishnavites of the State, their proportion comes to 327. Looking to their distribution in the Divisions, there are in Kadi 243,286 souls of this creed (123,511 males and 119,775 females); or nearly equal to the number of their females in the whole State; in Baroda 197,991 souls (103,959 males and 94,032 females); in Navsári 22,637 souls (13,066 males and 9,621 females); in Amreli 32,543 souls (16,613 males and 15,930 females); and in the City 9,833 souls (5,236 males and 4,597 females). It will be seen that Kadi has the highest number of Rámánandis and the City the lowest; between Kadi and the City stand Baroda, Amreli and Navsári, in the order of their strength. Taking the population of Rámánandis to be 100 for the whole State, there are 48 per cent. of them in Kadi, 39·2 in Baroda, 4·5 in Navsári, 6·4 in Amreli and 1·9 in the City. Their proportion per 1,000 Vaishnavites in each of the Divisions are 326 in Kadi, 447 in Baroda, 179 in Navsári, 217 in Amreli, and 122 in the City.

Ramanujas.

136. The Rámánujas are 18,060 in number in the whole State; 9,869 males and 8,191 females. The proportion per 1,000 Vaishnavites being 12, their distribution in the Divisions is as follows:—3,290 souls (1,682 males and 1,608 females), or 18·2 per cent. in Kadi; 3,106 souls (1,823 males and 1,283 females), or 17·2 in Baroda; 3,092 souls (1,682 males and 1,410 females), or 17·1 per cent. in Amreli; and 8,572 souls (4,682 males and 3,890 females) in the City, or 47·5 per cent. Navsári does not return any Rámánuja at all. The proportions per 1,000 of the Vaishnavites in the Divisions are 4·4, 7, 21, and 106 in Kadi, Baroda, Amreli, and the City, respectively.

**Ganeshpanthi,
Ramdevji and
Kabir Panthi.**

137. We now take the *Ganeshpanth* first and then *Rámdevji* or *Rámdevpir*, and lastly *Kabirpanthi*, in order. In the entire State there are 17,647 followers of this sub-division of the Vaishnavites, 9,423 males and 8,224 females; the proportion on total Vaishnavites being 12 per 1,000. Looking to their distribution in the Divisions, there are 12,297 souls, 6,418 males and 5,879 females, or 70 per cent. in Kadi, where the number will be found to be the largest; 3,842 souls (2,248 males and 1,594 females), or 22 per cent. in Baroda; 740 souls, 377 males and 363 females, in Navsári, or 4 per cent.; 619 souls (293 males and 326 females), or 3 per cent. in the City; and lastly 149 souls (87 males and 62 females), or 1 per cent. in Amreli. Nowhere, but in the City, do the females preponderate over.

the males. In the order of proportions per 1,000 Vaishnavites in each, the Divisions rank as follows :—Kadi 17; Baroda 8·6; City 8; Navsári 6; and lastly Amreli, with 0·9.

The followers of *Rámdevji* or *Rámdevpir* obtain largely among the unclean castes. Of these there are 6,098 souls in the whole State, 3,164 males and 2,934 females. The proportion per 1,000 Vaishnavites comes to 4. They are distributed over the Divisions as follows :—Kadi has the largest number, 4,976 souls (2,576 males and 2,400 females) or 81·6 per cent.; next in point of strength of these people comes Amreli with 985 souls, or 16·2 per cent.; the City has 83 souls (42 males and 41 females) or 1·3 per cent.; and the smallest number, namely, 54 souls (28 males and 26 females) or 0·9 per cent., is found in Baroda. In the matter of proportions per 1,000 Vaishnavites each of the Divisions, Kadi and Amreli, has 7. In the City, the proportion is 1 per 1,000 Vaishnavites and in Baroda, the proportion is not obtained in any integral number.

Of the *Kabirpanthis* there are in the entire State 42,626 souls, 23,823 males and 18,803 females. The proportion per 1,000 Vaishnavites comes to 28. This number is distributed over the Divisions as under :—14,449 souls (7,717 males and 6,732 females) in Kadi; 18,599 souls (10,985 males and 7,614 females) in Baroda; 6,391 souls (3,221 males and 3,170 females) in Navsári; 1,044 souls (572 males and 472 females) in Amreli; and 2,143 souls (1,328 males and 815 females) in the City. Taking the entire strength of this creed in this State to be 100, Baroda comes first with 44 per cent. and Amreli last with 2 per cent. Kadi comes second with 34 per cent., Navsári third with 15 per cent. and the City last but one with 5 per cent. Arranging them in the order of their respective proportions per 1,000 Vaishnavites in each, we have Navsári coming first with 50, Baroda with 42 taking the second rank, and the City, Kadi and Amreli with 27, 19 and 7 follow in order.

138. Of the 48,290 Jains in the entire State, there are found 34,410 *Svetambaris*, 9,599 *Digambaris* and 4,281 *Dhundhias*. In every 1,000 Jains we find that there are 712 *Svetambaris*, 199 *Digambaris* and 89 *Dhundhias*.

Sects of the
Jains.

139. Out of 34,410 *Svetambaris* in the State (17,417 males and 16,993 females), there are 25,258 souls, or the largest number, in Kadi, (12,667 males and 12,591 females), or 73·3 per cent.; 4,798 souls, (2,387 males and 2,411 females) or 14 per cent. in Baroda, thereby showing that the females preponderate over the males; 1,831 souls, (1,013 males and 818 females), or 5·3 per cent. in Navsári; 1,519 souls, (815 males and 704 females), or 4·4 per cent. in the City; and lastly 1,004 souls, (535 males and 469 females), or 3 per cent. in Amreli.

Distribution in
the Divisions.

Out of 9,599 *Digambaris* (4,941 males and 4,658 females) distributed over the Divisions, Kadi claims 5,618 souls (2,792 males and 2,827 females) or 58·6 per cent.; Baroda 2,483 souls (1,337 males and 1,146 females), or 25·8 per cent.; Navsári 824 souls (477 males and 347 females), or 8·6 per cent.; Amreli, 290 souls (127 males and 163 females), or 3 per cent.; and City 384 souls (208 males and 176 females), or 4 per cent. Thus Kadi has the largest number and Amreli the smallest.

The *Dhundhias*, 4,821 in numbers in the State, (2,399 males and 1,882 females) are found in the Divisions distributed as follows :—Amreli having the largest number 1,973 souls, (1,061 males and 912 females), or 46 per cent. stands

first; next in order of the strength ranks Baroda with 1,369 souls, (795 males and 574 females), or 31·9 per cent.; Kadi, with 546 souls, (323 males and 223 females), or 12·8, takes the third rank; the City with 363 souls, (198 males and 165 females), or 8·5 per cent. follows next; lastly comes Navsári with only 30 souls, (22 males and 8 females), or 0·8 per cent.

Proportions
per 1,000 Jains
in each Divi-
sion.

140. We shall now turn to examine the proportions of *Svetambaris*, *Digambaris*, and *Dhundhias* on 1,000 Jains in each of the Divisions. In Kadi there are 804 *Svetambaris* to 179 *Digambaris* and 17 *Dhundhias*; in Baroda the proportions stand at 555 : 185 : 287; in Navsári 682 : 307 : 11; in Amreli 307 : 89 : 604, and in the City 670 : 170 : 160.

Sects of the
Parsis.

141. Among the Parsis, there are two sects, *Shehensháis* and *Kadmi*. The number of the former is 6,010, whereas that of the latter 2,399, which go to make up the total 8,409 for the whole State. Supposing the total strength of the Parsis to be 1,000, there are 715 of the first sect to 285 of the second, or in other words in the ratio of 5:2.

Divisional Dis-
tribution.

142. Looking to their distribution in the Divisions of the State, out of the total *Shehensháis* 6,010 in the State, 2,717 males and 3,293 females, Navsári obviously shares the largest number 5,209; 2,261 males and 2,948 females; or 86·7 per cent; the females, as already remarked, preponderating over the males. Less than one-ninth or 9·8 per cent. falls to the share of the City, 587 souls, (338 males and 249 females); Baroda has 98 souls to its share, (57 males and 41 females), or 1·6 per cent., and Kadi nearly an equal number, 96 souls, (49 males and 47 females), or the same percentage as Baroda; Amreli has only a small number of 20 persons, 12 males and 8 females; thus showing a percentage of 0·3 on the total *Shehensháis* of the State.

The *Kadmis* number, as said above, 2,399 souls, 995 males and 1,404 females. Herein also the females preponderate over the males. Of these 2,399, the largest number must necessarily obtain in the Navsári Division, as being the first settlement of the Parsis,—2,380 souls, (984 males and 1,396 females), or 99·2 per cent.; the remaining 19, or 0·8 per cent., (11 males and 8 females), obtaining in the two Divisions, Kadi and Baroda and in the City; Kadi has only 3 souls, (two males and a female); Baroda 7 souls, (4 males and 3 females), and the City 9 souls, (5 males and 4 females).

Proportions of
Shehensháis
and *Kadmi* per
1,000 Parsis.

143. Taking the total number of Parsis to be 1,000 in Navsári, the proportion of *Shehensháis* to *Kadmis* is 686 : 314. As the absolute figures in the other Divisions are very small, it would serve no useful purpose to give proportionate ones.

Main sects of
Musalmans.

144. It now remains to speak of the Musalman sects. Among them there are two well-known factions, the *Shiáhs* and the *Sunnis*, having a historic well-known origin dating back 1,200 years and more, ever since the question of leadership on the demise of the Prophet himself. Both among the foreigners as among the native converts the percentage of the *Sunnis* is high in this State. Of the indigenous Musalmans, the Khojas are all *Shiáhs*, and also a large majority of the Vohorás; the others generally are *Sunnis*. Of the foreigners, those allied to Persians and Mogals, are *Shiáhs*. I have, therefore, combined the indigenous *Shiáhs* and the foreigners under one head, "*Shiáhs* and *Agás*." In the entire State, out of the total population of 163,014 Musalmans, there are 129,508 *Sunnis* and 35,506

Numbers and
percentages in
the Divisions.

Shiáhs, or 78·5 and 21·5 per cent., respectively. Out of 129,508 *Sunnis*, (66,170 **Sunnis** males and 63,338 females) distributed in the Divisions, the highest numbers, 44,827 (22,790 males and 22,037 females) or 34 per cent. are found in Kadi, and the least 11,990 (6,203 males and 2,787 females) or 9 per cent. in Amreli. In Baroda, they are as numerous as 38,449 (19,910 males and 18,539 females) or 30 per cent. ; in Navsári 17,719 (8,470 males and 9,249 females) or 14 per cent., and in the City 16,523 souls (8,797 males and 7,726 females) or 13 per cent.

145. I now come to the distribution of the *Shiáhs* in the Divisions. In **Shias** the entire State they number 35,506 souls (18,169 males and 17,337 females). Of these, Kadi has the largest number, 10,817 (5,461 males and 5,356 females) or 30·7 per cent., and the City the smallest with 2,247 souls, (1,242 males and 1,005 females) or 6·2 per cent. ; between Kadi and the Capital City come Amreli, Navsári and Baroda, in the order of their strength, with 7,781 (4,010 males and 3,771 females) or 21·9 per cent. in Amreli ; 49 souls less or nearly the same per cent. 21·7 in Navsári (3,626 males and 4,106 females) ; and 6,929 souls (3,830 males and 3,099 females) or 19·5 per cent. in Baroda.

146. In the Baroda State the following sub-divisions among the *Sunnis* **Sub-divisions of Sunnis.** were found :—*Hajratpir*, *Mahomedi* and *Piráná*, in the last which are included *Káká Panthi*, *Imámshái*, *Imámbáwá*, *Náyákáká*, and *Imámsháh*. Enquiry was made into these sects as to their tradition, and the information obtained regarding them has been given in its proper place in the preceding paragraphs. It is only the *Hajratpir* sub-sect that largely obtains in all the Divisions ; the other two sub-divisions being found in Baroda, Amreli and the City only. The number of the former in the whole State is 116,384 souls (58,685 males and 57,699 females). Kadi has the highest percentage 38·5 (22,790 males and 22,037 females) ; while that for the City is the least, 7·2 per cent., (4,401 males and 3,980 females). Baroda, Navsári and Amreli come between Kadi and the City, in the order of their percentages, with 29·7, 15·2 and 9·4 per cent., respectively.

Of 9,469 *Mahomedis* in the State (5,548 males and 3,921 females), 60·7 per cent., are found in the City (3,118 males and 2,628 females) ; 32·7 per cent., in the Baroda Division (2,050 males and 1,050 females), and lastly 6·6 per cent., or 380 males and 243 females, in Amreli.

Out of 3,655 *Piránás* (1,937 males and 1,718 females), the highest percentage, 65·5 obtains in the City, where their number is 1,278 males and 1,118 females ; in Baroda their number being 449 males and 418 females, the percentage comes to 23·7 and in Amreli it is as low as 10·8 per cent., 210 males and 182 females.

147. The proportion of *Sunnis* per 1,000 in each Division is highest, 886, **Proportions of Sunnis and Shiáhs per 1,000 in each Division.** in the City, and lowest in Amreli 606, on the total population of Musalmans in each ; in Baroda, Kadi and Navsári, the proportions are 847, 806, and 696, respectively, on the Divisional number of the Musalmans. The proportion of the *Shiáhs* need not be mentioned separately as the figures are complementary.

148. Before concluding the Chapter, I would give here a brief summary **Influence of religions.** of the influence of these various religions, described in the foregoing paragraphs. The prevailing religion in this part of India is the Hindu religion ; and it is well known that Hinduism is as much a social as a religious institution. It has no doubt certain general principles of morality, mostly philosophical and mystical

speculations, underlying its multifold ceremonials and observances ; but they require philosophical expositions also, which are not such as are comprehended by the multitude. An ordinary Hindu is a Hindu, not so much because he believes in certain dogmas (as in the case of other religions) as regards the creation, or as regards his own existence, his conduct of life and hereafter, as because he observes and performs, or partakes in, a series of ritualistic ceremonies on domestic occurrences connected with himself or members of his family, or on certain *dies sacrae*. An orthodox Hindu deems himself superior to the other nations around him, because he belongs to a certain caste, and can give dinners on certain prescribed and acknowledged occasions to members of that caste and is himself invited to them by his caste people, because he receives certain religious services at the hands of the family Bráhmaṇ, because he is allowed to eat the food cooked by persons of his own or superior Hindu castes only, and so forth. The immediate and powerful effect of this religious sanctity, pervading all the concerns of life, is the influence the Hindu religion exercises in matters relating to birth, marriage and death, sanitation and vitality—matters with which a census is most intimately concerned. I may here add that the subject of religion cannot fully and finally be exhausted in this Chapter, but that it is continued in the succeeding chapters on age, sex, civil condition, castes, and education ; many of the tables given under these headings could as well have suited this special chapter on religion. Early marriages, for instance, or unequal marriages and prohibition of widow remarriage, afford statistics to account for a large infant mortality, a heavy percentage of deaths among child-mothers, repeated marriages among males, a large percentage of widows, and a very small one of "singles," as compared with other nations. All these could finally be traced to the customs and regulations which are strongly enjoined by the prevailing religion.

We have thus seen that the predominant population is included in the term *Hindu*, and that the influence of the religion pervades far into the social and domestic economy of life. The other main religions of India are well defined and sharply marked. A Mahomedan, a Christian, a Parsi or a Jew, is incontrovertibly such ; no one not a Mahomedan or a Christian would either call himself such or be counted as such, except through oversight or obvious misimpression. But there are many who are really not Hindus and yet would either call themselves Hindus or would easily be enumerated as such. However learnedly it may be proved, for instance, that a Jain is not a Hindu by religion, yet in this part of India, at least, such an assertion would be hard to accept ; for those who are Jains consider themselves to be Hindus, not with an idea of raising themselves in dignity or the estimation of man, but from habit ; and to many officials it has appeared rather puzzling that in the Census returns so much care should have been taken to mark the Jains as distinct from the Hindus. Were it not for special instructions in the present Census Enumeration, for special inquiry into these sects, a large number of Jains would have been added to the numbers of the Hindus. The other religions mentioned above being such as demand a special and definite creed, a distinct nationality, and more or less ostensible ceremonies for initiation or conversion, there cannot be an imperceptible lapsing or sliding from outside into any one of them. But the strength of the Hindu religion lies in this weakness of the others ; at least as regards propagation. It possesses an astounding capacity of deglutition.

The vitality of the Hindu religion consists in the principle of systematic subordination, which is born with his life and continues its sway till the Hindu lives. Reforms of all sorts are powerless against this impregnable bulwark; for, however loud might be the cry for freedom of conscience, the mind of the individual alone cannot act independently of the caste.

It should not escape notice that the Hindus have also lost large numbers from their folds; first from the schisms of those who did not conform to the orthodox Brahmanical form of belief, and revolted against its tyranny; secondly, from a more violent and complete disseverance, though on a smaller scale, under the Mahomedan rule. No such defalcations are now possible, except perhaps what may be borne imperceptibly yet, on the tide of reform, the current of which has been set in motion by a philosophy and a mode of thought intolerant of those which established the hierarchy of the Bráhmans and supported its pre-eminence by a caste-system breaking up national integrity and union. Under the terror of the unsparing hand of the conquerors, and the uncompromising condition on which alone mercy could be extended, certain sections of the Hindus, no doubt, in many places, became converts to Islám. Perhaps a fraction may have voluntarily bowed to the religion of the conquerors from motives of gain or favour, or of obtaining livelihood. Such rapid and wholesale conversions barely afforded time to alter the ways of life and the caste-systems to which the converts were habituated. So long, again, as these conquered people openly professed their new creed, the conquerors had no time to enquire further or to find fault with their domestic arrangements. Thus it is that there are sections of the people, Musalmans by faith but observing caste distinction, and even having purely Hindu and anti-Islamite ceremonies and observances connected with the most important domestic events, births, marriages and deaths. In some of our villages it is not only difficult to distinguish an aboriginal, but even Vohorás and Memans, from the Hindus, particularly the woman-folk. The latest movement among some of these classes, Mahomedans by faith and Hindus in certain rituals and observances, has been towards dropping the latter and assimilating themselves completely with the Mahomedans; and a demand is made to have the law, governing inheritance and succession, altered. But relatively such seceders were few in numbers as compared with the thousands that imperceptibly and voluntarily glided into this most accommodating of all religions without the persuasive eloquences of preachers to convert them from without, or the struggles of any scruples of conscience from within.

Intolerant of the spiritual supremacy of the Bráhmans, and chafing at **Jains.** the subordinate positions given to different castes, the Bauddhás and Jains discarded the Vedás and Vedic ceremonies, as the surest way of freeing themselves from the Bráhmanical yoke and the restrictions of caste. It is now generally believed that the Jains followed the Bauddhás and that their legends are founded upon the doctrines of Buddha. They are believed to be not so much sectarian Hindus as sectarian Bauddhás. Their practical morality, in spite of such terribly materialistic notions, is maintained by the considerations that for the attainment of the highest happiness by entering into a more and more ideal state of life they must control and conquer human passions, which obstruct and hinder the gradual ascent towards liberation. Though such are the

original doctrines and such the causes of separation from orthodox Hinduism, yet it is surprising to find that in Gujarát and the Baroda State, at all events, the Jains are seen observing caste distinctions and tolerating a priesthood of their own. The conciliatory sensible spirit is extended so far, that the Shrávaks have castes bearing the same names as the Vaishnavás (as Shrimális, Porwáds), and taking advantage of the identical name, the Shrávak Vániás give their daughters in marriage to the Meshri Vániás of the corresponding castes ; the brides, under this arrangement, being doubly fortunate, in bowing to the old gods while they lived with their husbands, and in singing hymns to the Tirthankars in the Jain Apásarás while sojourning at the paternal homes.

Musalmans.

The Vohorás, the Memans and Khojás have parted company with Hinduism anyhow ; but we have the Momnás and the Molesaláms who have not taken the full stride yet ; they have one foot in each religion, and though they may not be called Hindus, it is equally hard to call them Musalmans. They resemble the Hindus so much that were it not for their taking a part in the Moharram procession of Tájíás (and that too in the form of an appendix), the world outside would have no reason to suspect that they were not Hindus.

Aboriginals.

Enough has been said of the Aboriginals of this State and the difficulty of enumerating them. "Aboriginal Tribes of the Bombay Presidency" by the late Dr. John Wilson, affords, though a fragment, much interesting information regarding the origin, religious beliefs and social habits of these people.

Subidiary Table I.
General Distribution of Population by Religion.

Religion.	1901.		1891.		1881.		1872.		PERCENTAGE OF VARIATION, INCREASE (+) OR DECREASE (-).			NET VARIATION.		
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1891-1901.	1881-191.	1872-1881.	1891 to 1901.	1881 to 1901.	1872 to 1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total Hindu	1,546,992	7,922.36	2,137,568	8,849.76	1,852,868	8,479.93	1,782,262	8,891.56	- 27.63	+ 15.37	+ 3.96	- 590,576	- 305,876	- 235,270
Hindu	1,546,936	7,922.07	2,137,562	8,449.74	1,852,868	8,479.93	1,782,262	8,891.56	- 27.63	+ 15.37	+ 3.96	- 590,626	- 805,932	- 235,326
Arya Samaj	50	.26	...	...	...	...	...	...	+ 100	...	...	+ 50	+ 50	+ 50
Brahma Samaj	6	.03	6	.02	...	...	...	...	...	...	...	+ 6	+ 6	+ 6
Sikh	88	.19	11	.05	...	...	...	...	+ 245.45	...	...	+ 27	+ 38	+ 38
Jain	48,290	247.30	50,332	208.38	46,718	213.81	...	...	- 4.05	+ 7.74	...	- 2,042	+ 1,572	+ 48,290
Buddhist ... ..	...	...	1	...	...	...	46,544	232.20	- 100	...	- 100	- 1	...	- 46,544
Zoroastrian	8,409	43.06	8,206	33.97	8,118	37.15	...	...	+ 2.47	+ 1.08	...	+ 203	+ 291	+ 8,409
Musalman	165,014	845.06	188,740	781.40	174,980	800.82	167,865	837.47	- 12.57	+ 7.84	+ 4.23	- 23,726	- 9,966	- 2,851
Christian	7,691	39.39	646	2.68	771	3.53	313	1.56	+ 1090.55	- 16.21	+ 146.32	+ 7,045	- 6,920	+ 7,878
Jew	8	.04	86	.15	...	...	...	...	- 77.77	...	...	- 28	+ 8	+ 8
Animistic, the expression used last time being "caste returned in lieu of religion."	176,250	902.60	29,854	123.60	101,522	464.63	...	...	+ 490.36	- 70.59	...	+ 146,896	+ 74,728	+ 176,250
Others ... ..	...	...	2	.01	28	.13	7,458	37.21	- 100	- 92.85	99.62	- 2	- 28	- 7,458
GRAND TOTAL ...	1,952,692	10,000	2,415,396	10,000	2,185,005	10,000	2,004,442	10,000	- 19.15	+ 10.54	+ 9.00	- 462,704	- 232,313	- 51,750

Subsidiary Table II.

Distribution of religions by Natural Divisions and Districts.

Natural Division and District.	HINDUS.									JAINS.								
	Proportion per 10,000 in			Net Variation.			Proportionate Variation.			Proportion per 10,000 in			Net Variation.			Proportionate Variation.		
	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Natural Division, Baroda.	9,477.48	9,569.92	9,546.42	-579.472	+276,804	-802,668	-92.44	+23.50	-68.94	9,530.75	9,508.26	9,526.73	-1,833	+3,350	+1,517	+22.49	-18.47	+1.02
Kadi	4,323.7	4,654.39	4,819.41	-248,759	+101,991	-146,828	+168.81	-165.02	+3.79	6,506.94	6,736.67	6,876.68	-2,485	+1,781	-704	-329.73	-189.91	-369.84
Baroda (Ex. of City) ...	2,864.69	2,910.07	2,155.28	-178,880	+37,413	-141,467	-45.38	-245.21	-290.59	1,791.26	1,773.82	1,763.77	-278	+688	+410	+17.44	+10.65	+27.49
Amroli	971.07	732.52	686.11	-6,957	+29,454	+23,097	+338.55	+46.41	+284.96	676.54	564.25	529.56	+427	+366	+793	+112.29	+84.69	+146.98
Navsari	618.52	1,272.94	885.62	-145,476	+108,006	-37,470	-454.42	+387.82	-67.10	556.01	433.52	356.82	+503	+515	+1,018	+122.49	+6.70	+199.19
City	522.52	430.08	458.58	-11,104	+7,890	-3,208	+92.44	-23.50	+68.94	469.25	491.74	478.27	-309	+264	+55	-22.49	+18.47	-4.02
GRAND TOTAL ...	10,000	10,000	10,000	-590,576	+284,694	-305,876	.....	.....	.....	10,000	10,000	10,000	-2,042	+3,614	+1,572	.....	.....	.....
	MUSALMANS.									CHRISTIANS.								
Natural Division, Baroda.	8,862.52	8,893.77	8,905.65	-21,617	+1,230	-9,507	-31.25	-11.88	-43.13	8,993.63	2,198.14	2,049.29	+6,775	-16	+6,759	+6,795.49	+148.85	+6,944.34
Kadi	3,372.08	3,637.38	3,612.13	-13,008	+5,447	-7,561	-255.30	+25.25	-240.05	31.21	743.03	570.69	-24	+4	-20	-711.82	+172.84	-339.48
Baroda (Ex. of City) ...	2,749.93	2,872.05	2,960.34	-8,829	+2,407	-6,422	-122.10	-88.29	-210.39	8,828.50	862.35	998.70	+6,793	-20	+6,718	+7,946.15	-116.35	+7,829.80
Navsari	1,542.35	1,285.37	1,314.95	+1,191	+1,251	+2,442	+256.98	+29.58	+227.40	55.91	371.52	168.61	+19	+11	+30	-315.61	+202.91	-112.70
Amroli	1,198.14	1,098.97	1,018.23	-971	+2,925	+1,954	+99.17	+80.74	+179.91	78.01	201.24	311.29	+47	-11	+36	-123.23	-110.05	-233.28
City... ..	1,137.48	1,106.23	1,094.35	-2,109	+1,730	-379	+31.25	+11.88	+43.13	1,006.37	7,801.86	7,950.71	+270	-109	+161	-6,795.49	-148.85	-6,944.34
GRAND TOTAL ...	10,000	10,000	10,000	-23,726	+13,760	-9,966	.....	.....	.....	10,000	10,000	10,000	+7,045	-125	+6,920	.....	.....	.....

Subsidiary Table II.—concluded.
Distribution of religions by Natural Divisions and Districts.

Natural Division and District.	ANIMISTS.									OTHERS.								
	Proportion per 10,000 in			Net Variation.			Proportionate Variation.			Proportion per 10,000 in			Net Variation.			Proportionate Variation.		
	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Natural Division, Baroda	9,969.93	9,996.99	9,999.61	+145.875	-71.673	+74.202	-27.06	-2.62	-29.68	9,271.44	9,248.37	9,394.80	+198	-12	+186	+23.07	-146.43	-123.36
Navsari	7,831.72	4,501.91	8,994.80	+124.594	-77.877	+46.717	+3,329.81	-4,492.89	-1,163.08	8,993.50	9,001.45	9,144.37	+167	-12	+155	-7.95	-142.92	-150.87
Baroda (exclusive of City)	2,052.94	5,099.15	996.44	+20,960	+5,107	+26,067	-3,046.21	+4,102.71	+1,056.50	136.01	173.08	152.22	-28	+19	-9	-37.07	+20.86	-16.21
Kadi	79.94	395.93	8.37	+227	+1,097	+1,324	-315.99	+387.56	+71.57	118.27	59.31	66.29	+51	-5	+46	+58.96	-6.98	+51.98
Amreli	5.33	...	...	+94	...	+94	+5.33	...	+5.33	23.66	14.53	31.92	+8	-14	-6	+9.13	-17.39	-8.26
City... ..	30.07	3.01	0.39	+521	+5	+526	+27.06	+2.62	+29.68	728.56	751.63	605.20	-5	+128	+123	-23.07	-146.43	+123.36
GRAND TOTAL ...	10,000	10,000	10,000	+146,396	-71,668	+74,728	...	...	...	10,000	10,000	10,000	+193	+116	+309	...	...	...

Religion and Religious Sects.

Subsidiary Table III.
Distribution of Christians by Districts.

District.	Number of Christians in			Variation.		
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881-1901.
1	2	3	4	5	6	7
Amreli	60	13	24	+ 47	- 11	+ 36
Kadi	24	48	44	- 24	+ 4	- 20
Navsari	43	24	13	+ 19	+ 11	+ 30
Baroda (exclusive of City) ...	6,790	57	77	+ 6,733	- 20	+ 6,713
City	774	504	613	+ 270	- 109	+ 161
Total ...	7,691	646	771	+ 7,045	- 125	+ 6,920

Subsidiary Table IV.
Distribution of Christians by Race and Denomination.

Denomination.	European.		Eurasian.		Native.		Total.		Variation (+) or (-)	Percentage to total Christian Popu- lation.	
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.		1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12
Anglican Commu- nion	30	24	17	12	3,785	3,206	7,074	177	+ 6,897	91.98	27.42
Baptist ... ..	...	...	...	...	4	1	5	4	+ 1	0.07	0.52
Lutheran, &c. ... ..	...	1	...	...	8	5	14	7	+ 7	0.18	1.08
Methodist	5	1	2	5	75	69	157	14	+ 143	2.04	2.16
Minor Denomina- tion ... ..	...	...	...	...	...	...	...	10	- 10	0.00	1.54
Presbyterian ... ..	...	3	...	...	7	5	15	27	- 12	0.19	4.18
Roman Catholic	9	8	11	10	264	102	404	298	+ 106	5.25	46.13
Denomination not returned... ..	3	7	...	...	8	4	22	109	- 87	0.29	16.87
GRAND TOTAL ...	47	44	30	27	4,151	3,392	7,691	646	+ 7,045	100.00	100.00

Subsidiary Table A.

Table showing the percentages by sexes of each Religion in each Division.

Division.	Hindus.						Jains.						Parsees.						Musalmans.					
	1901.			1891.			1901.			1891.			1901.			1891.			1901.			1891.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	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
Natural Division, Baroda	79.90	79.65	78.92	88.98	89.18	88.76	2.49	2.47	2.51	2.08	2.05	2.011	0.42	0.35	0.50	0.33	0.27	0.39	7.91	7.80	8.03	7.30	7.21	7.41
Amreli	86.62	86.55	86.69	86.90	87.04	86.74	1.88	1.93	1.84	1.58	1.56	1.59	0.01	0.01	0.01	0.007	0.009	0.005	11.40	11.42	11.38	11.51	11.39	11.65
Kadi	89.39	89.49	89.28	90.56	90.65	90.43	3.76	3.70	3.83	3.09	3.02	3.15	0.01	0.01	0.01	0.003	0.004	0.002	6.67	6.62	6.71	6.25	6.19	6.31
Navsari	42.14	42.62	41.67	85.18	85.80	84.59	0.89	1.003	0.79	0.69	0.80	0.56	2.53	2.16	2.90	2.33	1.95	2.71	8.47	8.02	8.92	7.60	7.22	7.86
Baroda (Ex. of City)	82.02	82.34	81.67	88.79	88.95	88.60	1.60	1.58	1.62	1.27	1.25	1.29	0.02	0.02	0.02	0.02	0.02	0.02	8.40	8.31	8.50	7.74	7.68	7.90
City	77.88	77.41	79.44	78.98	78.77	79.23	2.20	2.18	2.19	2.12	2.06	2.20	0.57	0.61	0.53	0.50	0.51	0.49	18.08	17.92	18.27	17.93	18.09	17.74
Grand Total	79.22	79.53	78.90	88.53	88.67	88.32	2.47	2.45	2.49	2.08	2.05	2.12	0.43	0.37	0.50	0.34	0.29	0.40	8.46	8.36	8.55	7.80	7.75	7.88

Division.	Christians.						Animistics.						Others.					
	1901.			1891.			1901.			1891.			1901.			1891.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Natural Division, Baroda	0.38	0.38	0.37	0.01	0.01	0.01	9.50	9.35	9.67	1.30	1.28	1.32	0.001	0.002	0.001	0.001	0.001	...
Amreli	0.04	0.04	0.03	0.007	0.012	0.002	0.05	0.05	0.05	...	...	...	...	...	...	...	...	...
Kadi	0.003	0.004	0.002	0.004	0.005	0.003	0.17	0.18	0.16	0.10	0.11	0.10	0.00	0.00	0.00	0.001	0.002	0.002
Navsari	0.015	0.016	0.013	0.008	0.012	0.006	45.95	46.18	45.71	4.20	4.20	4.20	0.005	0.007	0.004	...	...	...
Baroda (Ex. of City)	1.26	1.24	1.28	0.01	0.01	0.01	6.70	6.51	6.91	2.16	2.09	2.28	0.002	0.002	0.001	0.001	0.001	0.00
City	0.74	1.12	0.31	0.43	0.54	0.30	0.51	0.73	0.25	0.01	0.01	0.01	0.02	0.03	0.01	0.03	0.02	0.03
Grand Total	0.39	0.42	0.37	0.02	0.03	0.02	9.03	8.87	9.19	1.23	1.21	1.26	0.002	0.003	0.001	...	...	...

Subsidiary Table B.

*Percentages of Variation by Sexes in the Baroda State as compared
with those in British Gujarat.*

Religion.	Baroda Territory.			British Gujarat.			Year.
	Total.	Males.	Females.	Total.	Males.	Females.	
Hindus... ..	79.22	79.5	78.9	84.3	84.4	84.1	} 1901.
Jains	2.5	2.4	2.5	1.09	1.8	1.8	
Parsis	0.44	0.37	0.49	0.64	0.95	0.69	
Musalmanas	8.45	8.4	8.5	9.41	9.3	9.4	
Christians	0.39	0.42	0.37	2.10	2.1	2.8	
Animistics	9.03	8.8	9.2	1.56	1.6	1.7	
Hindus... ..	88.50	88.66	88.32	86.20	86.50	85.95	} 1891.
Jains	2.09	2.05	2.12	2.12	2.08	2.16	
Parsis	0.34	0.29	0.40	0.55	0.50	0.60	
Musalmanas	7.80	7.75	7.88	10.01	9.83	10.20	
Christians	0.03	0.03	0.02	0.15	0.21	0.13	
Aboriginal Tribes	1.24	1.21	1.26	0.94	0.93	0.95	
Others ... ..	... ..	.....	.....	.....	.....	.....
Hindus... ..	84.80	85.12	84.45	78.66	79.24	78.04	} 1881.
Jains	2.14	2.09	2.19	2.29	2.25	2.33	
Parsis	0.37	0.32	0.42	0.57	0.52	0.63	
Musalmanas	8.00	7.89	8.15	10.35	10.15	10.57	
Christians	0.03	0.05	0.01	0.12	0.13	0.09	
Aboriginal Tribes	4.65	4.53	4.78	8.00	7.70	8.33	
Others	0.01	.....	.....	0.01	0.01	0.01

Subsidiary Table C.

Number of Individuals Professing other Religions to 100 Hindus.

Religion.	BARODA TERRITORY.							BRITISH GUJARAT.						
	1901.			1891.			1881.	1901.			1891.			1881.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Musalms	10·67	10·51	10·83	8·83	8·74	8·93	9·44	14·35	14·05	14·67	11·61	11·37	11·87	13·16
Jains	3·12	3·08	3·16	2·35	2·32	2·39	2·54	5·00	4·94	5·07	2·45	2·40	2·51	2·91
Parsis	0·54	0·46	0·63	0·38	0·32	0·45	0·44	0·34	0·33	0·37	0·64	0·58	0·70	0·73
Christians	0·49	0·52	0·46	0·03	0·04	0·02	0·07	0·58	0·61	0·54	0·17	0·20	0·14	0·14
Animistics	11·39	11·15	11·65	1·40	1·37	1·43	5·47	1·44	1·39	1·48	1·09	1·07	1·11	10·17
Others	0·003	0·004	0·002	0·00	0·00	0·00	0·00	0·02	0·03	0·02	0·01	0·01	0·01	0·02
GRAND TOTAL	26·21	...	...	12·99	...	...	17·96	21·73	...	...	15·97	...	...	27·13

Subsidiary Table D.

Distribution of 10,000 of each Religion into Urban and Rural.

Division and District.	HINDUS.		MUSALMANS.		JAINS.		PARSIS.		CHRISTIANS.		ANIMISTICS.		OTHERS.	
	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Natural Division Baroda.	1,775	7,702	3,307	5,555	3,989	5,541	7,480	1,811	2,125	6,869	490	9,489	3,696	1,956
Anreli	212	759	630	568	283	393	24	...	71	7	...	6	...	...
Kadi	883	3,940	1,393	1,079	2,710	3,796	76	42	26	5	58	22	...	217
Navsari	156	662	479	1,063	330	226	7,334	1,691	42	14	298	7,533	1,739	1,522
Baroda (exclusive of City.)	524	2,341	805	1,945	665	1,125	46	78	1,986	6,843	134	1,919	1,957	217
City	523	...	1,138	...	470	...	709	...	1,006	...	30	...	4,346	...
GRAND TOTAL	2,298	7,702	4,445	5,555	4,459	5,541	8,189	1,811	3,131	6,869	520	9,489	8,044	1,956

Subsidiary Table E.

Sects of Hindus, Jains, Parsis and Muslims and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF HINDUS.							
	Shaiva.				Shakta.			
	Persons.	Males.	Females.	Proportion per 1,000 Hindus.	Persons.	Males.	Females.	Proportion per 1,000 Hindus.
1	2	3	4	5	6	7	8	9
Amreli	16,882	8,664	8,218	112	46,968	23,924	23,044	313
Kadi	153,223	78,281	74,942	205	116,274	59,539	56,733	156
Navsari... ..	32,722	16,462	16,260	258	41,740	20,195	21,545	329
Baroda	48,908	27,032	21,876	110	46,282	22,998	23,284	104
City	24,754	13,113	11,641	307	8,832	4,796	4,036	109
Total	276,489	143,552	132,937	179	260,096	131,452	128,644	168

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF HINDUS.				SUB-DIVISIONS OF VAISHNAVISM.		
	Vaishnava.				Vallabhacharya.		
	Persons.	Males.	Females.	Proportion per 1,000 Hindus.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
10	11	12	13	14	15	16	
Amreli	86,374	44,811	41,563	575	19,181	17,528	244
Kadi	476,646	244,055	232,591	639	24,368	24,640	66
Navsari... ..	52,160	27,609	24,551	413	6,587	6,868	107
Baroda	347,975	185,212	162,763	786	35,096	30,618	149
City	47,196	25,421	21,775	584	9,742	8,387	224
Total	1,010,351	527,108	483,243	653	94,974	88,041	118

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Swami Narayan.			Bijpanthi.			Madhavacharya.		
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
17	18	19	20	21	22	23	24	25	
Amreli	4,502	4,293	59	...	...	...	4	...	...
Kadi	15,194	13,793	39	57,723	54,354	150	...	...	...
Navsari... ..	1,277	1,343	21	604	493	9	375	372	6
Baroda	22,860	21,523	100	3,316	2,386	13	833	606	3
City	3,195	2,891	75	510	461	12	...	...	...
Total	47,028	43,843	59	62,153	57,694	78	1,212	978	1

Subsidiary Table E—continued.

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Rāmdāsī.			Rādhā Vallabhi.			Rāmānandī.		
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
	36	37	38	39	30	31	32	33	34
Amreli ...	31	21	4	462	365	5	16,613	15,930	217
Kadi ...	...	...	...	1,796	1,558	4.4	123,511	119,755	326
Navsari...	...	...	...	704	677	11	13,066	9,621	179
Baroda ...	129	92	5	1,348	1,083	6	103,959	94,032	447
City ...	75	60	1	81	74	2	5,236	4,597	122
Total ...	235	173	2	4,391	3,757	5	262,385	243,935	327

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Rāmānuj.			Ganeś Panth.			Rāmdevjī.		
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
	35	36	37	38	39	40	41	42	43
Amreli ...	1,682	1,410	21	87	62	9	518	467	7
Kadi ...	1,682	1,608	4.4	6,418	5,879	17	2,576	2,400	7
Navsari...	...	...	...	377	363	6	...	...	...
Baroda ...	1,823	1,283	7	2,248	1,594	8.6	28	26	1
City ...	4,682	3,890	106	293	326	8	42	41	1
Total ...	9,869	8,191	12	9,423	8,224	12	3,164	2,934	4

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Kabir Panth.			Khijadā Panth.			Sāji Savāī.		
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
	44	45	46	47	48	49	50	51	52
Amreli ...	572	478	7	18	4	1	29	28	4
Kadi ...	7,717	6,732	19	...	...	...	...	...	...
Navsari...	3,221	3,170	50.4	...	...	...	...	...	...
Baroda ...	10,985	7,814	42	...	...	...	...	...	...
City ...	1,328	815	27	...	...	...	...	...	...
Total ...	23,823	18,803	28	18	4	...	29	28	...

Subsidiary Table E—continued.

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Surnis.

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Surya Upáśak.			Apádán.			Nakalank.		
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
	53	54	55	56	57	58	59	60	61
Amreli	218	184	2·5	16	8	·1	43	34	·5
Kadi ... ..	...	...	...	...	...	...	...	...	...
Navsari... ..	...	...	...	...	...	...	...	...	...
Baroda ... ..	...	...	...	...	...	...	...	...	...
City ... ..	...	...	...	...	...	...	...	...	...
Total	218	184	·2	16	8	...	43	34	...

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Pátrváá.			Vadváá.			Lálvadíá.		
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
	62	63	64	65	66	67	68	69	70
Amreli	175	166	2	30	25	·2	53	60	·7
Kadi ... ..	...	...	...	...	...	...	...	...	...
Navsari... ..	...	...	...	...	...	...	...	...	...
Baroda ... ..	...	...	...	...	...	...	...	...	...
City ... ..	...	...	...	...	...	...	...	...	...
Total	175	166	·2	30	25	...	53	60	...

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Pálan or Ajepál.			Rámávat Godad.			Bhávdás.		
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Males.	Females.	Proportion per 1,000 Vaishna- vites.
	71	72	73	74	75	76	77	78	79
Amreli	548	489	7	...	...	...	...	...	...
Kadi ... ..	...	...	...	200	106	·4	...	...	...
Navsari... ..	...	...	...	...	...	...	...	...	...
Baroda ... ..	...	...	...	...	...	...	109	159	·6
City ... ..	...	...	...	...	...	...	...	...	...
Total	548	489	·6	200	106	·2	109	159	·1

Subsidiary Table E—continued.

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISION OF VAISHNAVISM.								
	Navisáheb.			Shravan.			Rohidás.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	80	81	82	83	84	85	86	87	88
Amreli ...	...	...	...	...	...	...	...	...	...
Kadi ...	...	...	...	...	...	...	...	...	...
Navsari...	...	...	...	...	...	...	...	...	...
Baroda ...	35	32	1	51	42	2	52	32	2
City ...	...	...	...	...	...	...	...	...	...
Total ...	35	32	...	51	42	...	52	32	...

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISION OF VAISHNAVISM.								
	Garud Panth.			Gopináth.			Santrám.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	89	90	91	92	93	94	95	96	97
Amreli
Kadi	2,870	1,766	6	...	...	...
Navsari
Baroda ...	38	48	2	8	7	...	33	34	1
City	37	43	1
Total	2,878	1,773	3	70	77	1

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISION OF VAISHNAVISM.								
	Udákabir.			Bhagat Panth.			Narsí Bává.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	98	99	100	101	102	103	104	105	106
Amreli ...	...	...	...	22	12	2	...	...	...
Kadi ...	...	...	...	...	...	...	...	...	...
Navsari...	...	...	...	...	...	...	1,353	1,608	23
Baroda ...	56	45	2	30	29	1	2,142	1,440	8
City ...	200	190	5	...	...	...	...	...	...
Total ...	256	235	3	52	41	...	3,495	3,048	4

Subsidiary Table E—continued.

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.			SECTS OF JAINS.			
	Nimánandi.			Śwetámbari.			
	Males.	Females.	Proportion per 1,000 Vaishna- vites.	Persons.	Males.	Females.	Proportion per 1,000 Jains.
	107	108	109	110	111	112	113
Amreli	7	5	...	1,004	535	469	307
Kadi ... ..	...	...	...	25,258	12,667	12,591	809
Navsari... ..	45	36	6	1,831	1,013	818	682
Baroda	33	38	2	4,798	2,387	2,411	555
City ... ..	...	...	...	1,519	815	704	670
Total	85	79	1	34,410	17,417	16,993	712

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF JAINS.							
	Digambari.				Dhundhiá.			
	Persons.	Males.	Females.	Proportion per 1,000 Jains.	Persons.	Males.	Females.	Proportion per 1,000 Jains.
	114	115	116	117	118	119	120	121
Amreli	290	127	163	89	1,973	1,061	912	604
Kadi	5,618	2,792	2,826	179	546	323	223	17
Navsari... ..	824	477	347	307	30	22	8	11
Baroda... ..	2,483	1,337	1,146	158	1,369	795	574	287
City	384	208	176	170	363	198	165	160
Total	9,599	4,941	4,658	199	4,281	2,399	1,882	89

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF PARSIS							
	Sháhenshai.				Kadmi.			
	Persons.	Males.	Females.	Proportion per 1,000 Parsis.	Persons.	Males.	Females.	Proportion per 1,000 Parsis.
	122	123	124	125	126	127	128	129
Amreli	20	12	8	1,000	...	...	...	...
Kadi	96	49	47	970	3	2	1	30
Navsari... ..	5,209	2,261	2,948	886	2,380	984	1,396	314
Baroda	98	57	41	933	7	4	3	67
City	587	338	249	985	9	5	4	15
Total	6,010	2,717	3,293	715	2,399	995	1,404	285

Subsidiary Table E—concluded.

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF MUSALMANS.								
	Sunnī.								
	Total.			Hajrat Pir.			Mahommedi.		
	Persons.	Males.	Females.	Males.	Females.	Proportion per 1,000 Musalmans.	Males.	Females.	Proportion per 1,000 Musalmans.
	130	131	132	133	134	135	136	137	138
Amreli ...	11,990	6,203	5,787	5,613	5,362	555	380	243	32
Kadi ...	44,827	22,790	22,037	22,790	22,037	806	...	...	...
Navsari...	17,719	8,470	9,249	8,470	9,249	696	...	...	...
Baroda ...	38,449	19,910	18,539	17,411	17,071	760	2,050	1,050	68
City ...	16,523	8,797	7,726	4,401	3,980	446	3,118	2,628	306
Total ...	129,508	66,170	63,338	58,685	57,699	705	5,548	3,921	58

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF MUSALMANS.						
	Pirānā, Imāmsbā, &c.			Shiāh.			
	Pirānā, Imāmsbā, &c.			Khojās Agās Foreigners, &c.			
	Males.	Females.	Proportion per 1,000 Musalmans.	Persons.	Males.	Females.	Proportion per 1,000 Musalmans.
	139	140	141	142	143	144	145
Amreli ...	210	182	19	1,781	4,010	3,771	394
Kadi ...	...	...	...	10,817	5,461	5,356	194
Navsari ...	...	...	...	7,732	3,626	4,106	304
Baroda ...	449	418	19	6,929	3,830	3,099	153
City ...	1,278	1,118	128	2,247	1,242	1,005	120
Total ...	1,937	1,718	22	35,506	18,159	17,337	215

CHAPTER IV.

AGE, SEX AND CIVIL CONDITION.

SUBJECT PROPOSED.

PART I—AGE.

1. PRELIMINARY REMARKS.
2. AGES OF THE PEOPLE.
3. PROPORTIONS IN AGE DISTRIBUTION.
4. AGE TABLES OF OTHER COUNTRIES COMPARED.
5. SMOOTHED AGES.
6. MEAN AGE.
7. COMPARISON WITH THE AGE RETURNS OF PREVIOUS CENSUSES.
8. AGES BY RELIGIONS.
9. DIVISIONAL RATIOS COMPARED.
10. INFANTS.
11. USEFUL AND DEPENDENT AGES.
 - a. In the State,—comparisons.
 - b. In urban and rural areas.
 - c. In famine and non-famine tracts.
 - d. By religions.
 - e. By castes or races.

CHAPTER IV

AGE, SEX AND CIVIL CONDITION.

SUBJECT PROPOSED.

1. We have in the first three chapters dealt with the numbers of people as a whole, with the decrease of the people in the State as well as in the Divisions, and with their religions. General subjects these were, although individuals formed the units. We have now to deal with their age, sex and civil condition. These three subjects are so intimately connected with one another that, for statistical purposes, it is convenient to compile them in one table. The subjects of age and sex are so mixed up in many of the Census tables that, for easy reference, they become inseparable. In fact, sexes come in all the age tables; still, the problems relating to them have sufficient importance of their own to require separate treatment. With this view this chapter is divided into three parts or sections. In the first I shall take under review the ages of the people, reserving the other two parts for sex and civil condition. The subsidiary tables connected with each of these subjects are placed at the end of each part in order to avoid confusion, which is otherwise likely to result, owing to the repetition of the numbers or alphabets in each.

**Arrangement
of the Chapter**

PART I.—AGE.

1. PRELIMINARY REMARKS.

2. The subject of age is the most perplexing one in India for a Census reviewer, as the figures for ages are not sufficiently accurate to allow of vital inferences to be drawn therefrom. The important deductions that can be drawn from accurate returns of age are those with regard to the duration of life or the expectation of life at birth and at any age in any community, State or Division thereof, with regard to the numbers of bread-earning effectives and of the dependents, and with regard to the weighty considerations of the education of the young and the occupation of the adult. These returns, again, if accurate, can explain the extent of the gaps made by famine and epidemics in the population returned at the previous Census. They could also furnish the rates of births and of relative mortality prevailing at different periods of life in the two sexes, and would thus enable us to draw conclusions regarding the higher or lower vitality of any community in the State.

**Importance of
an Age Return
at a Census.**

3. That State would be considered to be most prosperous where the average duration of life was long and the death-rate small. The birth-rate requires also to be limited to the surrounding circumstances. In the healthier and more advanced countries of Europe, with their cold climates and immunity from famines and sweeping epidemic diseases, the birth and death rates are not only fairly normal, but the birth-rate is reasonably limited by prudential checks, and the death-rate is diminished, decade after decade, by improved sanitary measures. The consequence is that there is an increase in the population there

**Circumstances
in European
countries con-
trasted with
those of India.**

year by year. The population of England and Wales had increased in the Census of 1891 by 11·65 per cent., and during the last intercensal period it has increased by 12·15 per cent. But in India generally and in Baroda, as elsewhere in India, the circumstances are the reverse of those mentioned above. As already stated in a preceding chapter, marriages in India being the rule, and early marriages compulsory for those who form the bulk of the population, in ordinary years, the birth-rate in India is very high as compared with that in European countries. The population of married women, at the child-bearing ages (12-38), was calculated in 1891 to be 50 per cent. higher, proportionately, in India than in England. It is also obvious that a large birth-rate, in a province where very little or no margin of cultivation is available, is productive of much distress. The excessive birth-rate due to unrestricted marriages is followed by an abnormally high death-rate among the children. The sedentary habits and occupations of those who are traders and bankers and the extreme poverty of the proletariat are other causes tending to lower the general vitality. The insanitary habits of life and the unwholesome diet of the former sow the germs of epidemics which they have not enough physical stamina to withstand; while the hand-to-mouth existence of the latter deprives them of all means to prolong life, if a delay in the rainfall keeps them out of field work for a short time or raises the price of the inferior kind of grain, which is all that supplies them poor nutrition at the best of times. When such are the circumstances in ordinary years, what would naturally follow in the years such as were witnessed in the decade can well be imagined. As observed before, a famine and an epidemic not only kill men in large numbers, but doubly check the growth of the population by exercising a baneful influence on births. Adults of either sex having succumbed to them, their places as procreators are left vacant, so to say; not only that, but the half-starved or debilitated survivors suffer heavily in their powers. It is very hard, then, to calculate to an approximate certainty the value of life in a country where the two necessary functions, birth and death-rates, undergo violent fluctuations.

Fluctuations
in the birth
and death
rates.

4. In normal years, in the natural course of things, the numbers for every succeeding age must grow less and less than in the preceding age. As a settled thriving population develops, the births are expected to increase every year; but even taking the birth-rate as constant, the numbers of those, say, in the first year, must lose some of them in the second year; say, a population of 1,000 may go down to 995; and to 990 in the next year, and so forth. The births remaining constant, there would be no other result but a diminution of numbers in each succeeding age-period. But in India, and in this State as forming part of it, this even flow is liable to be greatly disturbed. In one year the births, say, may be 1,000, but in the next only 900, and in the next 850, and again 1,000 after two or three years; the fluctuation being due to less births owing to famine and, concomitantly with it, abnormal deaths owing to epidemics following or accompanying famine. Thus it may happen that the births, 1,000, of one year may, after 4 years, be reduced to only 980, say; but the low rate of birth in the second year of our calculation, say 900, may, after 2 years, go down to 890. We can thus have 980 as the balance for a succeeding year, and 890 only for its preceding year, a reversal of the ordinary course of variation. Under this state of things, it is not possible to deduce from the Census returns any accurate inferences regarding the

the probability of life at any age-period, or the mean-age, or any of those other inferences which can be drawn from the figures of an undisturbed record.

5. In addition to this difficulty, there is the other equally unfortunate one of the want of correct birth and death registers, which I have already noticed. If the State records could supply us even with tolerably accurate registers for all towns and villages, they would not only help us to test our census figures of the various ages, but would enable us to deduce many of the inferences referred to in the previous paragraph, to a high degree of accuracy. We could immediately trace to their proper causes the abnormal fluctuations mentioned above.

Want of correct Birth and Death Registers.

6. Another cause combining with the above to vitiate the figures is the obviously inaccurate return of ages. It arises partly from certain reservation in many classes in the declaration of correct ages, even when well-known to them, and, in a majority of cases, from sheer want of intelligence and from ignorance. It is well known that it is considered to be a mark of reproach, if the Hindu girls are not married at a certain age—from 11 to 14. There is no wonder, then, that in such public records as those of the Census, the parents would be most unwilling to allow the ages of their unmarried daughters to be recorded as past 11 or 12. Hence arises a *suppressio veri* for these ages. In married women, some would wish, for various reasons, to give an age different from what they may know to be the correct one. But the main cause of the inaccuracies lies in the extreme ignorance of the people. There are hundreds who know not how to count, particularly the odd and unusual numbers, and thousands more who, though they may be able to count, are unable to know their exact ages. I shall treat both these at some length further on; and, following the scheme of the smoothening of ages suggested by the Census Commissioner, I shall attempt to reduce to a possible minimum the inaccuracies arising from ignorance.

Wrong ages.

2. AGES OF THE PEOPLE.

7. In order, however, to take all necessary precautions, special instructions were issued to the enumerators to secure as correct a return of the ages as was practicable. These instructions were as under:—

Instructions to Enumerators on the subject of age.

(Translated.) "Rule 7—Column 7—(age).

Enter the number of years each person returns as having completed, and not the current year of age: you will specially see that only the number of years a man has completed is to be shown and not months and days above it. For infants less than one year old, enter the word "infant," but not the number of months or days of its age. If people cannot tell their age, you must remind them of some well-known events, *e. g.*, famine, and such others; and, if even then they cannot tell their age, you will write down what you think it to be from appearance."

It is the common experience of judges in all Law Courts that witnesses are most puzzled and most inaccurate as to their ages. Much therefore was, perforce, left to the discretion of enumerators, who also could not be implicitly trusted. The age returns are, consequently, very inaccurate, and all inferences made therefrom are to be received with great caution and a large allowance.

The age-tables.**Sub. A.**

8. The age returns for this State have been tabulated by single years for the entire population, instead of only for 100,000 as desired by the Census Commissioner. A glance at the table will illustrate what has been said above. It will be seen that this table presents a great excess in the numbers at the quinquennial or decennial ages throughout ; or, in other simple words, at the ages which are multiples of five. For age 10, the number is nearly 60 per cent. more than for age 9, and 44 per cent. more than for age 11. For age 12, the number is 27 per cent. higher than for age 11, and 36 per cent. higher than for age 13. The number for age 15 is 34 per cent. higher than for age 14, and 42 per cent. higher than for age 16. For age 20, the number is so much as 93 per cent. higher than for age 19, and 58 per cent. higher than for age 21. For age 25, the number is again so much as 89 per cent. higher than for age 24, and 73 per cent. higher than for age 26. For age 30, the number is 83 per cent. higher than for age 29, and 68 per cent. higher than that for 31. For age 35, the number is 70 and 61 per cent. higher than for the preceding and succeeding ages. But for age 40, the number is so much as 123 per cent. higher than that for age 39, and 95 per cent. higher than that for age 41. For age 50, the number is actually more than 3 times that for age 49, and more than double that for age 51. Ages 2, 4, 8, 12, 18, 22, 28 and 32 show more numbers than their immediately preceding odd ages. The number falls suddenly in the age-periods 33 and 34 ; but after taking a rise in the quinquennium, it again falls and goes on diminishing till 39 ; and at 40 takes a leap rising higher than all the years of the decade. At 60, the great halting-place of the beginning of old age, the number is again 3 times that of the previous age, and more than 4 times that of the succeeding age. The same phenomenon appears at the next stage of old age, 70.

**Inaccuracies
in the number
of males and
females.**

9. These inconsistencies are also marked, when we examine the figures for males and females separately. The male figures start with 25,043 at age 11, and instead of showing the expected decrease for the next age 12, are nearly 25 per cent. higher. There is no apparent cause to account for this. The anomaly becomes more patent when we find that in the very next age-period, 13 years, the male numbers fall to 22,760, and rise in the age-period 14 by 86, and by nearly 40 per cent. in the next age-period, 15 : further on there is a fall in the numbers, at the ages 16 and 17, and a rise at age 18 by 22 per cent. of the number in the preceding age, and a still higher rise, namely, of nearly cent. per cent. in age 20 over its predecessor. Even more striking results are obtained on the examination of the figures for females, for these ages, and the instances can be multiplied as we look further down the table.

**Causes of the
anomaly.**

10. In this connection Dr. Ogle's remarks in the general Census Report of 1891, for England and Wales, may be read with interest :—

“Not improbably the greater number of adults do not know their precise age, and can only state it approximately. There is a great tendency to return ages as some exact multiples, when really a year or two on one side or other of the precise figure (30, 40, 50, &c.)”

The same cause applies more forcibly in India, besides many others, for these eccentricities which are due, as mentioned by the Census Commissioner, to the native habit of counting by fours (and fives), to the influence of colloquial expressions, to notions connected with puberty and marriage, to superstitions and to

lucky and unlucky numbers. Taking into consideration the unadjusted numbers, by single years, in 100,000 of each sex, which will serve the same purpose as the absolute figures, it will appear that much partiality has been shown to the ages which are exact multiples of 5 or 10, throughout, both among males and females. Up to 25 there is an excess in the ages 10, 15, 20, and 25. After 25, there is a great excess in every decennial age; and an excess, not quite so great, in those ages which are odd multiples of 5, in both the sexes. Of all the ages, the highest number obtains in the age 10, namely, 35,073 among males, or 3,477 in 100,000 of the male population. Excluding the quinquennial or decennial ages, the next in order is the number 31,121, or 3,085 in 100,000 for age 12, followed by 26,506, or 2,628 for age 8 in 100,000 of the male population. Looking to the figures for females, we find that a high proportion, though lower than that of males, is obtained in their numbers also, in these three ages, namely of 3,183, 2,754 and 2,572 in 100,000 of the female population. It is alleged for females that there is generally a tendency of the parents to conceal the ages of the girls, when they approach or exceed the marriageable age, according to the notions of marriage-customs obtaining among the Hindus. The idea for this suppression or wilful mis-statement emanates from one motive in the case of girls, returned as having reached the 8th year, and a contrary motive for those at 12 years of age. Among Hindus, and especially among well-to-do classes of persons, parents are desirous to see their girls married at a tender age. Even if, therefore, a girl is 7 or 8 years old, a year or two more is overstated in casually mentioning her age; and thus '8 or 10,' as the ages of such girls, becomes a colloquial expression with these parents. On the other hand, when girls among either the opulent or poorer classes have exceeded the marriageable age, owing to failure of providing a good match, 'irreconciliation' of horoscopes, or want of adequate means for defraying the expenses, the parents consider it very humiliating; and, consequently, understate the real ages. So in each of the two cases the numbers crowd on the ages 10 and 12, at the expense of a year or two before and after these ages. But I must say that much of this reasoning fails to convince, because the same disproportion is observable for the boys at these ages also. On the one hand, it is true that these reasons do operate, to a good extent, in the case of girls; but on the other hand, it must be acknowledged that they could not apply to boys. If a common reason is to be sought, it must be traced only to the ignorance of the people and the preference for certain numbers over others, partly through carelessness, but mostly from ignorance.

Another tendency apparent from this table is the preference of even numbers, in stating an age, to odd ones. Ages 14, 16, 24, 28, 32, 38, 42, and 48, are instances in point, as showing figures higher than in the immediately preceding age-periods. As forming an exception to the typical inaccuracies mentioned above, occurs the case of the Animistics. It will be noticed that their number is highest in the age 4, viz. 3,523 males, and 3,810 females, and another striking anomaly is found for the ages 16, 23, 37, 38, 43, 44 and 49, where the numbers in each case are higher than those in the immediately preceding ages. Ages 39 and 49 show numbers higher than those of 40 and 50, respectively, against the usual expectation. Age 62 returns a number which is the highest as compared with the corresponding numbers in any of the other religions. I am not sure if the enumerators are not at fault.

Female ages
as contrasted
with male
ages.

11. In addition to the erroneous statement of ages, attributable, as I have said, to general ignorance, there is a remarkable, though uniform, irregularity observable in the figures for females as contrasted with those for males. For age 5 and all ages below it, except the 1st, the numbers for girls are higher than for boys; and for the total 0-4, we have 97,180 boys to 99,662 girls. But immediately after that age, the numbers for girls go on lessening, except in rare cases. After 40 generally, and above 60 necessarily, the numbers for females are greater.

Quinquennial
groups of the
age-periods.

12. As one way for covering the inaccuracies arising from the mention of single ages, quinquennial or decennial groups of age-periods are preferred for Census purposes, wherein these divergences are expected to disappear; allowing a few inferences to be drawn with some accuracy or certainty. Imperial Table VII gives the number of persons at each of the first five years of life, and after that at each quinquennium up to 60. We will now consider how far the above expectation is realised by this grouping. The total numbers are the highest for the third group (10-14), followed very closely by the second group (5-9), which is followed by the first one (0-4). The natural and expected sequence of diminution is not only upset in these, but also in the fifth and eleventh age-periods. The columns for females exhibit irregularities for the second and fifth, ninth and eleventh age-periods; but not in the third. In this respect, the females maintain the same order as at the last enumeration; while for males, only one of these irregularities, namely, of the fifth age-period, disappears. The position for the first group (0-4), for males is changed now by the famine, which was much more fatal to infants and children than to adults, by bringing about more deaths, and reducing also the number of infants by paralysing the procreative powers of the adults.

3. PROPORTIONS IN AGE-DISTRIBUTION.

Age-distribu-
tion of 10,000
of each sex.

13. If we distribute 10,000 of each sex into these groups of age-periods, we can get the same particulars in another and a better form. In the proportions for total, the column for which is dropped, it will appear that the first group starts with 1,009 and is higher in the second by 236, and still higher in the third by 33. The fifth group again is higher than the fourth by 14. From that age-period it goes on diminishing, in steady but irregular sequence, till 390 is reached in the tenth group; but the figure for the eleventh group is again higher by 50. Among the males, the highest proportionate figure appears for the third group, 1,357, followed by 1,254 for the second group, and 1,036 for the fourth. The first group, 963, is less than all the succeeding 5 groups. From the fourth period the figures come in the expected sequence until the tenth group is reached; and then in the next age-group it rises from 380 to 419, the fall from which to only 167 is very sharp. The highest figure in the proportion per 10,000 females is 1,236 in the second group, followed by 1,200 in the third, and 1,056 in the first group. The fall in the fourth group, 941, is strikingly great, when we refer to the proportions for the next two groups, which are 1,007 and 959, respectively. In the ninth and eleventh groups, the proportions are higher by 40 and 62, respectively, as compared with the next preceding groups of ages. The fall in the proportions of total, males as well as females, in the age-period 45-50, is also very great—41 per cent.

Sub II.

The causes of
irregularity in
age-periods
discussed.

14. The age-period 15-19 appears to be specially bad for females. It is said, and apparently with some show of reason, that this period is the one when women have to pass through certain physiological changes of constitution, entail-

ing a great mortality. This cause will hold good in reference to the heavy fall in the group 15-19, as compared with 10-14. But we cannot rest satisfied with this cause alone of the sudden falling-off. If there was, unfortunately, an abrupt deficiency here, and if the succeeding two ages had shown, as was in that case expected, decreasing numbers, we should have been driven to attach much weight to this cause. But we find that in the very next group the numbers again rise; and where there were only 941 girls between the ages of 15 and 19, out of a total of 10,000 females, there are found so many as 1,007 in the very next age-period 20 to 24, and 959 in 25 to 29. The obvious question arises, how came there to be 66 and 18 more females in the next higher period in 10,000 of the entire female population. This is the case in three Censuses. These physical laws cannot be supposed to be active for the period of five years at one time and dormant at another. Emigration and immigration do not form important factors in this State. In the absence of any known causes operating to greatly reduce the births 15 years ago, the inference to be drawn is that the numbers of females at age 15-19 are understated. It appears from the single-age figures given in Subsidiary Table I, that the numbers stated for the ages 17 and 19 are obviously too low. The same fault will be found in the case of males also. In fact, the fall in the case of boys of that age-period is greater than for the girls. But for the age-group taken as a whole, there is not a great falling-off for boys. It will thus appear that the ignorance of the people, or their indifference in the matter of mentioning the ages quite accurately, is responsible for much of the confusion.

15. For a closer examination into the causes of these eccentricities, we may compare the numbers, by each age, from 11 to 30 of this Census with those from 1 to 20 of the last Census. Taking the figures of this Census alone, we find that those for boys and girls rise and fall together, except in 2 cases. At age 14, while the males have increased by 86 over the preceding age 13, the number for the females has decreased by 1,359; and that difference may be attributed to the higher mortality among the girls at these ages, or to a suppression of the actual age. The greater death-rate at this age in females may be due to constitutional changes or to premature maternity. But even after making full allowance for these causes, the figures show where the fault mostly lies. Taking the first 5 ages, 0-5 for males, in 1891, and comparing them with ages 10-15 of 1901, we find that there is a decrease for all ages, except the second. The number 25,043 at age 11 among the males must be the survivors of those who were returned at age 1 in the last Census, whose number was 20,464. The increase in the figure this time is impossible in the nature of things. Taking an average for these 5 years, there has been a decrease of 14 per cent. per year. For the girls, there has been a decrease in all these periods; but the average comes to 33 per cent. The difference is too great between the sexes to be easily explained. The only explanation lies in either the figures for males being exaggerated for age 11 now, or grossly understated for age 1 in 1891. The former supposition cannot hold good; the only inference then is that, as is usually the case, children of age 1 are underestimated. It will be seen that the same remark applies to the girls of the same age also. Taking the next age-group 15-19, of 1901, it will appear that the girls again show a decrease in each succeeding age, while there is only one exception in the case of boys, the last age, where there is an unexpected increase.

Comparison
with previous
Census of cor-
responding
age-periods of
same indivi-
duals.

Sub. B.

The average decrease for boys in this age-period comes to 33 per cent. for each age, and for girls to 55 per cent., a very heavy fall. In the case of girls of ages 14, 15, 16, 17 and 18, the loss is very heavy, both absolutely and as compared with the boys. This might be attributed to an actually heavy death-rate, as said above, in the critical years of a girl's life. In the next age-period, 20-24, of 1901, there is actually an average increase, in the case of males, of 8·8 per cent. over the numbers of the previous decade that fed this age-group, and of 19 per cent. in the case of females, per year. This is very remarkable. A part of this increase may be due to immigration; yet that alone could not account for this very large increase, against the ordinary rule. The largest increase is found, over 80 per cent., in the case of both, at the age 21 corresponding to age 11 of 1891. It is easy to account for this irrational increase, by considering that the age 11 is one of those which are the least in favour and is very dangerously situated between the favourite numbers 10 and 12. The increase in the ages 23 and 24, though on a smaller scale, can also be accounted for by the corresponding numbers for 1891 being 13 and 14, in juxtaposition to the favourite numbers 12 and 15. It will be observed that for this age-group 25 to 30, the males and females have increased or decreased *pari passu*. The same is the case in the next age-group 25 to 30, for 1901. Here again, the average population goes towards an increase in both cases—42 per cent. for males and 57 for females. This, too, can be explained by saying that part may be due to immigration of adults, but a great deal more to the low figures given in 1891 for the awkward ages 17 and 19.

Improvement
noticeable.

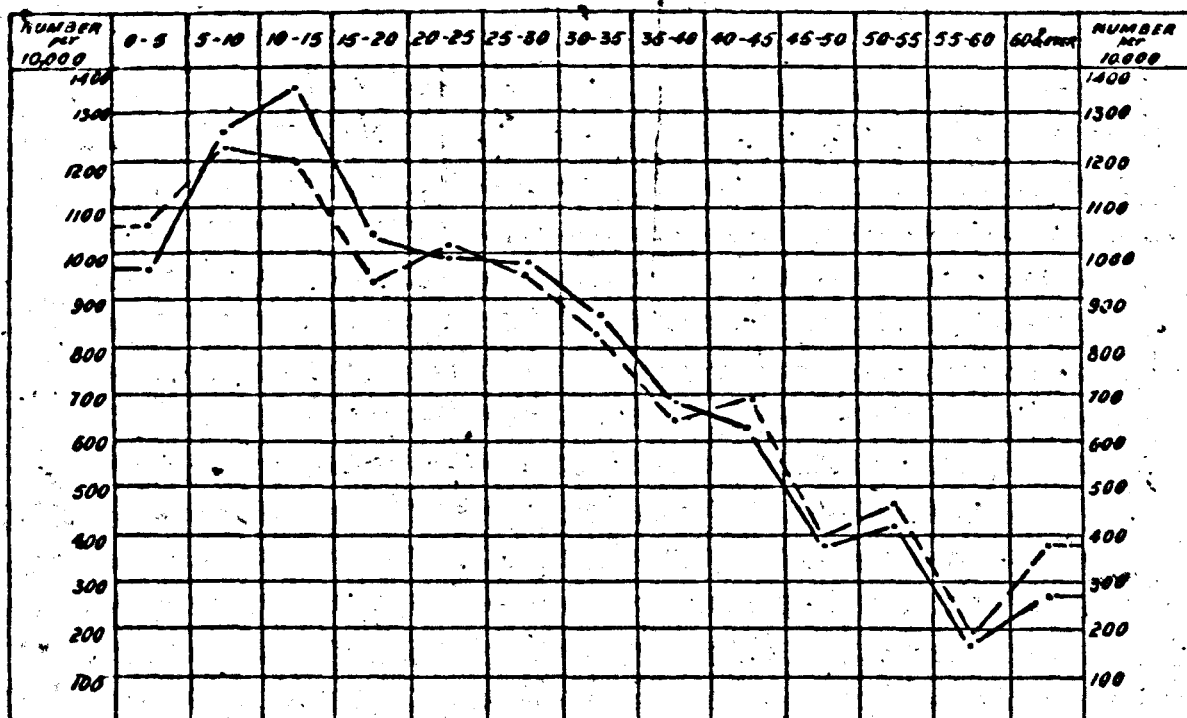
16. But one hopeful result that can be deduced from the Table (Sub. B) should not fail to draw attention. It is remarkable that, in one decade, the prejudice against awkward numbers and the partiality for certain easy and even numbers have given place to correcter notions, owing perhaps to better intelligence and education. It will be seen, that though the total population has decreased in 1901, still the numbers for both males and females have increased for the same ages, in the two enumerations, in the case of unfamiliar numbers;—

Age.	Males.		Females.	
	1891.	1901.	1891.	1901.
11	10,184	25,043	9,451	20,037
13	13,174	22,760	11,894	19,285
17	9,970	16,502	9,229	15,034
19	4,923	15,487	4,195	13,740

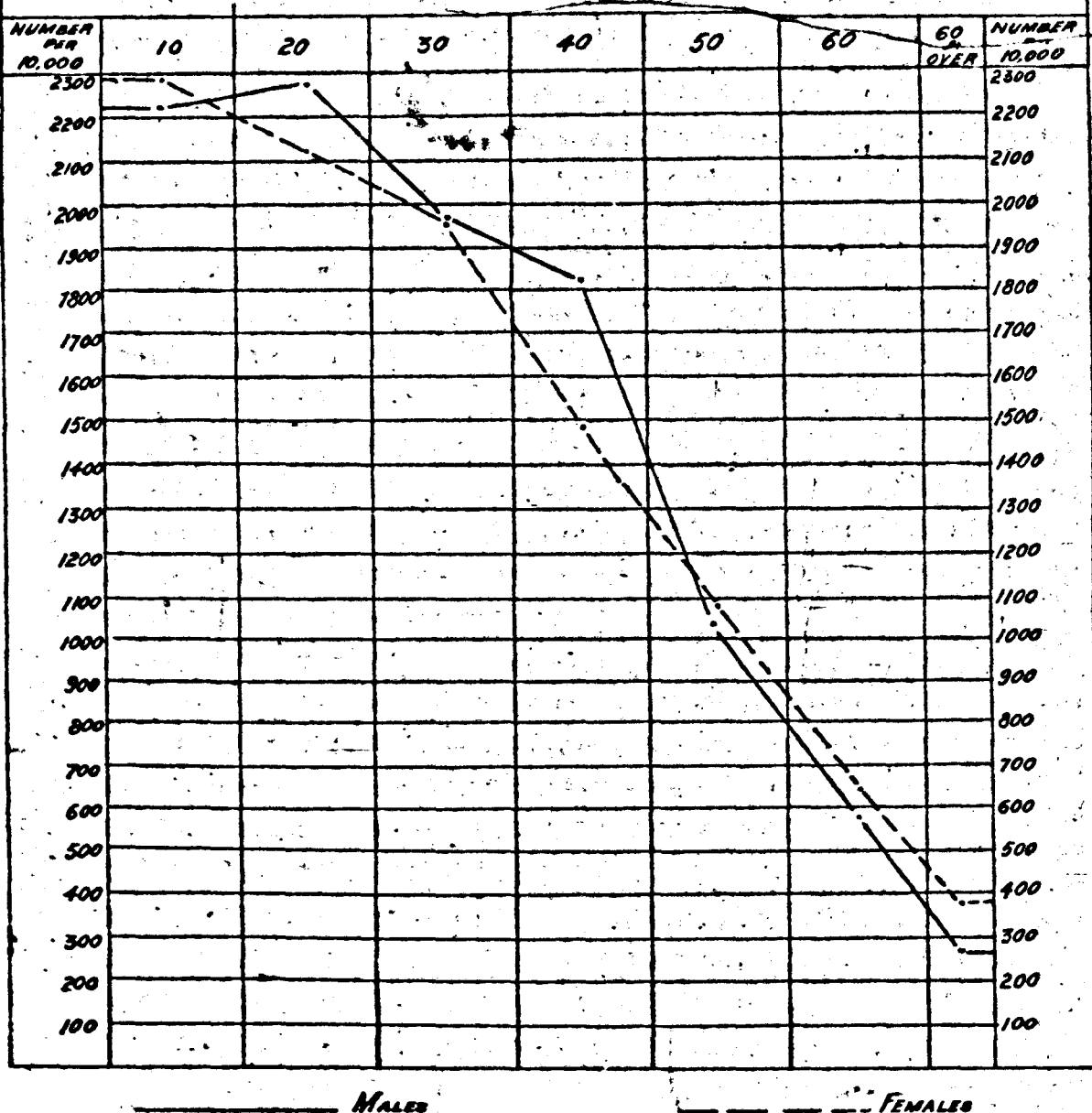
The improvement is considerable; and, in a decade or two more, we may expect as correct figures as could be counted upon in any advanced countries. It is worth noticing also that for age 13 for females, where a great concealment is always apprehended, the numbers have risen from 9,451 to 20,037. Of course, as a corollary to the above, the favourite numbers, which were over-crowded before, are eased off:—

Age.	Males.		Females.	
	1891.	1901.	1891.	1901.
10	57,205	35,043	43,321	30,051
12	46,839	31,121	31,034	25,997
15	51,145	31,893	38,327	25,569
18	24,765	20,142	22,087	16,629
20	73,497	30,311	76,442	27,672

Proportions of Males and Females in every 10000 of each sex by quinquennial groups of ages in 1901.



Proportions of Males and Females in every 10000 of each sex by decennial groups of ages in 1901.



The unloading is great, and most conspicuously so, from age 20.

From these considerations it follows that, at least in this State, we need not labour to find out any other causes for the irregularity of the numbers in the consecutive age-periods than those summed up below :—

- (1) that there was an abnormal fall of numbers at ages 9, 11, 13, 14, 17 and 19, in both sexes, in 1891, due to understatement, and that with the advance of education and general enlightenment these heavy disparities are being smoothened and promise to disappear,
- (2) that the halting stations of quinquennial ages are still in demand and the even ages are preferred to the odd ages, not ending in 5,
- (3) that there is a suppression in the ages of girls, between 8 and 15, due to social considerations.

17. As the age-periods become wider, the irregularity of sequence naturally tends to adjust itself. It will be seen that the numbers and percentages are obtained in a regular sequence for all such age-periods, except for the second group in columns 5 and 6. The loss in the column for males in this group is nearly compensated by a gain in the column for females, and leaves a loss of 1,531 in the column for both sexes. The fall in the male children can be attributed to the effect of famine on infants and youngsters in the last 2 years. That this is actually the case will be seen from Subsidiary Table I, where the numbers in the first two ages, below one and over one, are 3,009 and 2,719 against 4,314 and 4,685 of the next ages, out of every 10,000. It will also be seen that there were more female births than male ones.

Decennial
numbers.
Sub. C—27.

18. The figures given in Subsidiary Tables II and C are separately illustrated by two diagrams. The male and female lines therein represent graphically their varying proportions, per 10,000, at different age-periods, which are taken as quinquennial in the first and decennial in the second. In the first diagram, it will be noticed that in the first square—below 5, the female line is higher than the male one; the male point coming a little over the centre between 900 and 1,000; the female one midway between 1,000 and 1,100. In the next square, for 10, the male line assumes the higher place; the distinction between the numbers for the two sexes is not so very marked here; but, in the third square, for 10-15, the male line rises still higher, while the female line descends exactly to the horizontal line representing the number 1,200, and the distinction between the points for the two sexes is clearly marked, being nearly equal to a square and a-half. In the next square, for 15-20, the lines for both the sexes fall; that for the males descending nearly three squares, and the female line $2\frac{1}{2}$ squares, the male line still maintaining superiority nearly equal to one square over that for the other sex. But, in the fifth square, for 20-25, the female line once more crosses the male line and goes higher; the difference here, however, is not very great, the male point being lower by about $\frac{2}{3}$ th of a square. In the next three age-periods, for 30, 35 and 40, the female line again falls lower, keeping nearly the same distance. After this, the female line finally gains its lost superiority, and maintains the same till the close. In the last stages of life, the superiority of female numbers is, curiously enough, the same that it was in the

The diagrams
showing pro-
portions per
10,000.

beginning of life ; the fall in both is, therefore, identical—of $6\frac{1}{2}$ squares. In the second diagram we find that the female line in the first square below 10, is higher here also, coming nearly to 2,300 ; while the male one is a little above 2,200. But as we proceed further, the female line in its descent loses ground, giving a temporary higher position to the male line, up to the square for the age-period 40 ; after that it finally beats down the male line. The male line rises in the second square for 20, and thence assumes the natural course of sequence. The distance between the points for the two sexes is longest at 40 and shortest at 30 ; the distance is the same for 10 and over 60. The female line runs down very smoothly, while the male line is angular and uneven.

4 AGE-TABLES OF OTHER COUNTRIES COMPARED.

Comparison
with British
Gujarat and
other Divisions
of the Bombay
Presidency.

Sub. D-3, 3.

19. Compared with British Gujarat our State does not differ much in the proportions per 10,000. Baroda seems to be better in this Census, inasmuch as, in the first two periods it has fewer children than British Gujarat has ; thus the figures this time for these two neighbours present a contrast with those at the last Census. Baroda has 1,008 and 1,245, or a total of 2,253 to 1,014 and 1,375, or a total of 2,389 of British Gujarat, which difference it partly makes up by increased numbers in the two subsequent age-periods ; but it loses again a number nearly equal to the outstanding difference between the more powerful ages 20 to 40. Over 60, the numbers are pretty equal ; and the total loss is compensated by its having an increased number between 40 and 60. Except in the case of old persons, Baroda and British Gujarat appear in this Census to be better off when compared with the other Divisions of the Bombay Presidency and its feudatories. Both have fewer children ; and owing to the heavy loss sustained by both in the children and the old, on account of famine, the proportions in the same number of persons have risen and become weighty for those who are best adapted to provide for themselves. The Southern Division shows the highest number, 513, of old persons, and Baroda the lowest, 319.

Sub. D-4, 7.

Comparison
with Bombay
and Madras
Presidencies
and India as a
whole.

Sub. E-2-7.

20. The irregularities in the returns of age are not confined to this State or to this Census alone, but are observable in the recent age-returns for Bombay and Madras Presidencies also. For instance, in the first five years of life, Baroda has fewer children than either of these two provinces, in all the age-periods. For male infants "under one year," while Baroda returns 145 per 10,000 of the population, Madras returns 294, or more than double, and Bombay, 206. The proportions for female infants, also, are similar in the three provinces. The proportions in the second age-period, "one year old," fall throughout, for both sexes, in all of them. But in the three subsequent age-periods, while the male and female proportions for Baroda increase year by year as age advances, those for Madras increase in two age-periods (2 to 3 and 3 to 4), but fall in the next ; whereas, those for Bombay increase in the third, then fall in the fourth and again rise in the fifth. Another fact worthy of notice is that, as in Baroda so in the other two provinces, the females preponderate over males as regards their proportions, in these age-periods.

Sub. E-3-3.

Taking the figures of quinquennial groups of age-periods for these two Presidencies (according to the recent Census) and those for India (1891), and comparing them with those for Baroda we find that almost the same peculiarities

run through them; more especially in the female proportions. The second quinquennial group is always greater than the first everywhere and for all Censuses, except in the case of female proportions in India. As for the age between 1 and 2, so in the age-period 15 to 19, there are the same mysterious lapses in the numbers, observable in all India, and in all the three Census returns, 1881, 1891 and 1901. The anomalies of higher numbers in subsequent age-groups in the case of female proportions, in the age-periods 10 to 15, 20 to 25, 40 to 45, and 50 to 55 are observable throughout. No causes tending to lessen births or increase the mortality, in any particular years, can avail to account for these phenomena; for no such causes could have prevailed all over the continent of India, and for the same age-period, in the different decennial Census Returns. The causes are to be sought, as I have said, (1) chiefly in the ignorance or idiosyncrasy of the people at large, (2) secondly, in the suppression among certain classes of certain age-periods for girls, and (3) lastly, involuntary manipulation of the ages on one side or the other in consonance with certain notions regarding puberty and marriage, and with the influence of colloquial expressions. Turning our attention to male proportions, it will appear that the rise in the age-period 10 to 15 in the case of Baroda is singularly exceptional. But while the anomaly in the age-period 50 to 55 is constant in the different parts of the continent, as also in Baroda, the latter shows an improvement from the age-period, 15 to 20 and onward, and follows the regular sequence; whereas, in the age-period 25 to 30 the irregularity remains unaltered in India and the two provinces; it disappears, in the case of Bombay alone in the age-period 40 to 45. Madras shows the highest proportion for persons over 60 this time, and Baroda the lowest, in the case of both the sexes.

21. We shall now compare Baroda with England and Wales. As the new figures for France and other European countries are not available, I refer to the previous Baroda Census Report, for the figures of these countries, if any one wishes to know them for comparison. Up to 25, the ages are grouped by quinquennial and subsequently by decennial periods. It will be seen that the law of decreasing sequence prevails throughout in England from the earliest to the latest period. Taking the quinquennial ages, the second age-group, for males, is 52 less than the first, the third 58 less than the second, the fourth 103 less than the third, and the fifth 157 less than the fourth. In the case of females, the numbers of decrease in these periods are 56, 60, 84 and 58, respectively. These figures show a greater falling off in the case of males; this, perhaps, is due to emigration in the age between 15 and 25. The percentage of females is greater than that of males throughout, after age 20; it being naturally, therefore, less in the first 3 age-periods. But the even flow of succeeding groups showing less figures than the preceding ones is preserved for both sexes. For Baroda, the figures, as has already been remarked, do not show this expected gradual decrease; and the causes can only be conjectured, as has been done in the previous paragraphs, without putting the finger down on any of them as affording a satisfactory solution.

It is noteworthy that the duration of life is much shorter in Baroda than in England and Wales. Over 55, the percentage for the latter is more than double that of the former; only five per cent. of the population in Baroda lives

Comparison
with England
and Wales.

Sub. F.

after that age to over 10 per cent. in England and Wales. In the preceding age-period also Baroda is lower. The same is the case in all age-periods from 0 to 19. Baroda has larger percentages for the groups between the ages 20 and 44. Apparently, these figures give a superiority to Baroda, as giving the largest percentage of efficient workers. But this is a false test, due to the abnormal conditions prevailing in the past decade. There has been a great loss among the children and the old and infirm. To get a correcter view, we might turn to the figures for Baroda, in 1891. We there find that the numbers for children are much heavier than in England, and there is only a slight difference for the ages 20 to 44, compensated by a longer percentage of old men, past 45.

5—SMOOTHED AGES.

Smoothing
the age
inaccuracies.

22. I had observed in my last Report that, if the age-groups were to end with the digits 5 and 0 instead of beginning with them, the irregularities would be mitigated to some extent. An attempt, however, has now been made to adjust the figures by what is known as Bloxam's smoothing method, as described by the Census Commissioner in the second addendum to the fifth note. The smoothed value for any age from single years was obtained by the formula:—

$$A_s = \frac{A_1 + A_2 + A_3 + A_4 + A_5}{5}$$

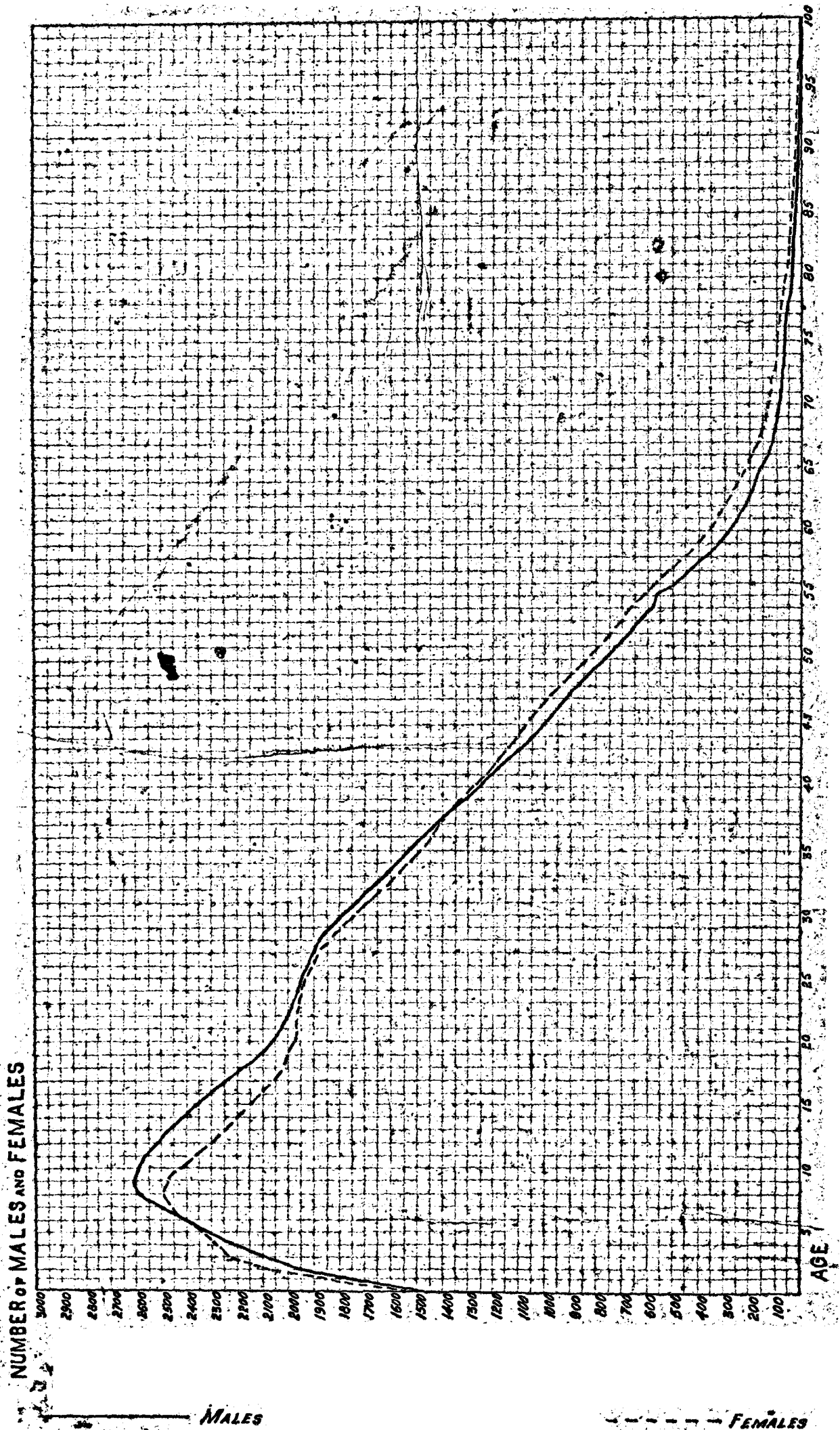
Sub. G.

The results arrived at have been given in column 3 of Subsidiary Table G. for males and in column 6 for females. A further process of smoothing by eleven, was then performed in an exactly similar manner:—

$$A_s = \frac{A_1 + A_2 + \dots + A_{10} + A_{11}}{11}$$

and the smoothed results are given in the fourth and seventh columns. The data of the Table are then plotted in the accompanying diagram. At the foot are given the ages in regular succession by 5 years, representing the abscissæ of the curve. On the left hand side, as ordinates, are given numbers increasing regularly from zero by fifties for each Division (or 100 for two Divisions). The smoothed numbers for the ages having been plotted throughout, two curves are then described, the straight line representing the number for males and the broken line that for females. It will be seen that even after this smoothing the numbers run during the first ten years of life in an ascending order every year, after which they are regularly decreasing. The reason is easy to explain, and the assertion, that the famine of 1899-1900 has not only carried away many victims, but greatly checked the procreative power, receives corroboration. The number of births has been greatly diminished in that year, and the struggle for those who had survived the few years of life was very hard; thus, the rate of increase, which must have been normal in the first 8 years of the decade, was greatly retarded; and the greater the age the fewer fell victims to the ravage. It is not surprising, therefore, if the numbers go on increasing year by year for the first ten years. After the two-fold smoothing, I cannot attribute the divergence still observable to any cause other than the actual fact of varying numbers of deaths and births, for different years, up to age 10, under the stress of famine and the epidemics. After leaving age 10 in the case of males, and 2 years earlier in the case of females (at which periods the 2 curves attain their maximum ordinates), the curves go smoothly down as was to be expected. On referring to columns 3

DIAGRAM SHewing BY SINGLE YEARS THE NUMBER PER 100,000 OF EACH SEX, ACCORDING TO THE ADJUSTED AGE-RETURNS.



and 4 of Table G, it will be seen that for the smoothing by 5 years' periods many divergences remain uncanceled. Counting up to age 80, it will appear that 31 discrepancies of the unadjusted numbers have been replaced by no less than 22; only 9 have been eliminated. The fourth column is a better test. After age 9, there is not a single discrepancy observable there, though all the numbers in the first 9 age-periods are still against expectation. The diagram follows this column. Exactly the same remarks apply to the columns for females in table G and to the line for female numbers, in the diagram.

23. In countries where the births and deaths by ages are registered very accurately, the number of persons living at every age out of a given population is ascertainable, and a life-table can be constructed. Given the population and the numbers of births and deaths at each age, in a normal population, which is steadily increasing, the construction of a life-table is easy, if allowance is made for migrations. If the age-returns at a Census again were quite accurate, the birth and death-rates can also be obtained independently of the Registers. The life-tables constructed by the Registrars of Births and Deaths could be tested with those constructed from the Census figures, and differences may be accounted for. But, as already mentioned, there are drawbacks in both these respects in this State. Until reliable figures are obtained, it is not of great use to manipulate the figures by smoothing which are sure to leave behind, after all the trouble taken to make them run smooth, a strong suspicion of a large residuum of error.

Life-table not
constructed.

6. MEAN-AGE.

24. The mean-age of living is calculated from unadjusted single years as given in Table A, by taking the sum of the years lived by the population at each age and dividing it by the total population enumerated, as suggested by the Census Commissioner in para. 1 of his fifth Note. This comes to 23.56 for males and 23.76 for females. According to the method employed by Mr. White, B.C.S., given in the Bombay Report for 1891 on page 62, on the assumption that the proportion that dies annually of each age is constant, the mean-age will be the geometrical mean between the first and the last year of the period; to which is added 0.5 to allow for the age being on an average six months more than the year stated. So calculated by taking the quinquennial or decennial groups it comes to 24.39, in the case of males, and 25.26 in the case of females. By taking the corrected proportions per 100,000 in each age-group, the mean-age comes to 24.41 for males, and 25.25 for females, or very near to that in England and Wales; 26.4 for the total population as given in the previous Report of 1891. But it must be remembered that the mean-age of living is not of much value in life statistics, as the same average may be the result of several very different sets of circumstances. A country with a high birth-rate, but also a high rate of infant mortality, would (as is mentioned by Census Reporters), show as high an age average as a country in which there were fewer born but more survived.

Mean-age.

Sub. H.

Sub. J.

25. Looking to the mean ages in the various Religions obtaining in this State, we find that the Parsis stand at the top with 26.59. Next to them come the Jains with 25.83. This higher rate is due to a majority of them being well-to-do and consequently better equipped with the means of sustaining life. The Musalmans, with 24.53, come next. The Hindus, with a majority of poor among

Mean-age by
Religion.

them, follow the Musalmans, with 24.18. The Animistics and the Christians, consisting largely of converts from the lowest ranks of Hinduism, have their average life as low as 22.83 and 22.21, respectively, owing to their precarious condition of living from hand to mouth.

Mean-age for
sexes.

Sub A.

26. It will be seen that the average female lives longer than the average male. This is the case in all religions except the Animistic. This longer average may be due to the fact that females have not to bear the brunt of life in the same degree as the males and are consequently less amenable, except in the critical age-period, already mentioned, to an early death; but this does not appear to be the case with the Animistics. This conclusion receives corroboration if we examine the figures for the sexes among the Parsis and Musalmans—24.35 and 28.84 in the former, and 23.80 and 25.26 in the latter, for males and females, respectively. In the case of the Parsis their females have, as a rule, not to stir out of their houses for labour: the same is generally the case with Musalman females. The same, too, may be said of some of the higher and well-to-do classes of Hindus. The mean ages of females in the Jain, Hindu, Christian and Animistic religions are 26.33, 24.66, 22.84 and 22.12 and those of males 25.34, 23.70, 21.58, and 22.54, respectively. The average age of life in 1881 in this State was 24.13; in 1891 it was 23.33, but now it is 23.65.

7. COMPARISON WITH THE AGE-RETURNS OF PREVIOUS CENSUSES.

Numbers and
variations in
all age-periods
in 1881, 1891,
and 1901.

Imp. VII.

Sub C.

27. We shall now compare the years 1881, 1891 and 1901, as regards their actual numbers, proportions per 10,000 for the totals and for the sexes, and finally the variations of these proportions in the respective age-periods; and consider how they stand relatively to one another in the three Censuses. In all the age-periods, except 10 to 15, 45 to 50, and 55 to 60, there is a decrease at present over 1891. In the age-periods mentioned above, showing an increase, there are 250,139 (136,843 males and 113,296 females) in 10 to 15, 76,068 (38,343 males and 37,725 females) in 45 to 50, and 34,752 (16,822 males and 17,930 females) in 55 to 60, as against 247,301 (138,870 males and 108,431 females), 75,871 (40,963 males and 34,908 females) and 32,447 (17,709 males and 14,738 females) for the corresponding age-periods in 1891, respectively. A strange feature observable in these age-periods is that the male numbers show a decrease, and those for females show an increase, finally cancelling the negative variation for a positive one in the total. Even if we take the decennial period, 10 to 20, there will still be found an increase in the number of females, but a decrease in the males, and also a decrease in the totals; the totals being 443,546 for 1901, and 445,452 for 1891; the males are 241,365 against 247,267; and the females 202,181 against 198,185, respectively, for 1901 and 1891. But instead of the age-periods 45 to 50 and 55 to 60, if we take the decennial periods 40 to 50 and 50 to 60 for both 1901 and 1891, there will be found a decrease throughout in the totals as well as in the sexes.

Compared with 1881, all the age periods of this Census, excepting the above groups of ages, again, show a decrease over the corresponding numbers of 1881. But in 1891, the numbers had increased in all age-periods except two, where there was a slight decrease. These two were the much-debated period, 10 to 15, and the final quinquennial period, 55 to 60. It remains to be seen how the numbers at these ages stand now as compared with the corresponding num-

bers in 1881. It will be seen that in the last named age-period, we had 37,805 in 1881 as against 34,752 this time; 19,712 males and 18,093 females against 16,822 males and 17,930 females. Thus the increase of 2,275 souls in this Census over 1891 is wiped off in the numbers for the sexes, and there is an actual decrease of 2,890 males and 163 females over those of 1881; or of nearly 15 and 0.9 per cent., respectively, and 8 per cent. on the total. But in the age-period 10 to 15 there were 249,237 total, 137,716 males and 111,521 females, in 1881, for 250,139 (136,813 males and 113,296 females) now; thus, the boys have actually decreased by 873 while the girls show an increase of 1,775 over 1881. This is due, as has already been remarked, to more accurate figures now given for the girls of that age-period.

Taking the figures for the total as well as for the sexes for the decennial age-period 10 to 20 as before, for 1901 and 1881 we find that there is an increase in the male as well as in the female numbers over 1881; this may be due to an improved vitality at this age-period and correcter record. Taking into consideration the numbers of each sex, per 10,000, for 1901 and 1891 we find that seven age-periods have developed; and 4 have fallen back for the two sexes; whereas two others show only partial development. Those showing a development in both the sexes are the third, fourth, fifth, sixth, eighth, tenth and twelfth; Sub. II. or (10—15), (15—20), (20—25), (25—30), (35—40), (45—50), and (55—60); those showing partial development are the seventh (30—35) and the ninth (40—45); and finally those falling back are the first (0—5), second (5—10) eleventh (50—55) and the thirteenth (60 and over); or, in other words, the children, the youngsters and the old. The highest increase in the proportions among the males is carried by the third age-period (10—15); namely, of over 22 per cent., the next age-period (15—20) following it with an increase of over 19½ per cent.; the least, of under 7 per cent., falls to the share of 25 to 30; while that of over 8 per cent. to the immediately preceding age-period; next to the fourth; in the order of percentages of variations in proportions, showing an increase, come the twelfth and the tenth age-periods, the increase is about 18 per cent. and 16 per cent., respectively, and the eighth period has an increase of over 11 per cent. Among the females, the highest percentage of increase in the proportions is claimed by those aged 55 to 60, namely, of under 50 per cent., and of over 32 per cent. by those between 45 to 50. The most important age-periods, 10 to 15, and 15 to 20, come next in order, having an increase of about 29 and 22 per cent., respectively. The other age-periods showing an increase arrange themselves thus in the order of percentages:—Eighth, under 17 per cent., sixth, over 5 per cent., and lastly fifth, over 1 per cent. In the age-period 30 to 35, the males show an increase of only 0.46 per cent., but the females show a decrease of over two per cent. in their proportions per 10,000; whereas, the converse is the case with the age-period 40 to 45; where, while the females have increased by more than 2½ per cent. in proportions, the males have decreased by almost the same percentage. Coming to the age-periods showing negative variations in their proportions, which are 4 as stated before, we find that the decrease in 0 to 5 is 27 per cent. for the male, and 3 per cent. more for the other sex; that in 5 to 10 is 12 per cent. for each of the sexes; that in 50 to 55 it is 10 per cent. for the males and 4 per cent. for the females; and that among the oldest,

60 and over, 31 and 23 per cent., respectively. Taking the age-periods after 30, in decennial groups, we shall find that the decrease obtained among the females in age-period 30 to 35 disappears in the group 30 to 40. This is not the case with the next group, 40 to 50; nor can the decrease in both the sexes in the group 50 to 60 be expected to take a favourable turn for a positive variation.

Passing on to 1881, it will appear that here also the numbers of 1901 show the same rise and fall that was witnessed when we compared the present figures with those of 1891. The only exception found is in 55 to 60, where there is a decrease of over 3 per cent. in the males only. The figures for the groups 40 to 45 and 45 to 50, not being available separately, these two have been grouped together decennially as 40 to 50. But taking the corresponding group in 1901, the latter gains by comparison. The results being thus similar in many respects call for no remarks. We might, however, enquire into the age-periods, which had advanced or fallen back in 1891. Many of these present a marked contrast. Age-periods 0—5 and 60 and over, which had shown an increase of 20 and 16 per cent., respectively, last time, have each of them lost approximately 27 per cent. in proportion; the gain of nearly 10 per cent. in 40 to 50 has been carried away; and this period also has now on an aggregate sustained a loss. 30 to 40 period had shown a decrease last time, but it now comes off better; and what is very remarkable is that the very important age-period 10 to 15, which had shown the greatest defect at the last Census, has now advanced. These points have already been noted and remarked upon before.

Considerations
of the above
results.

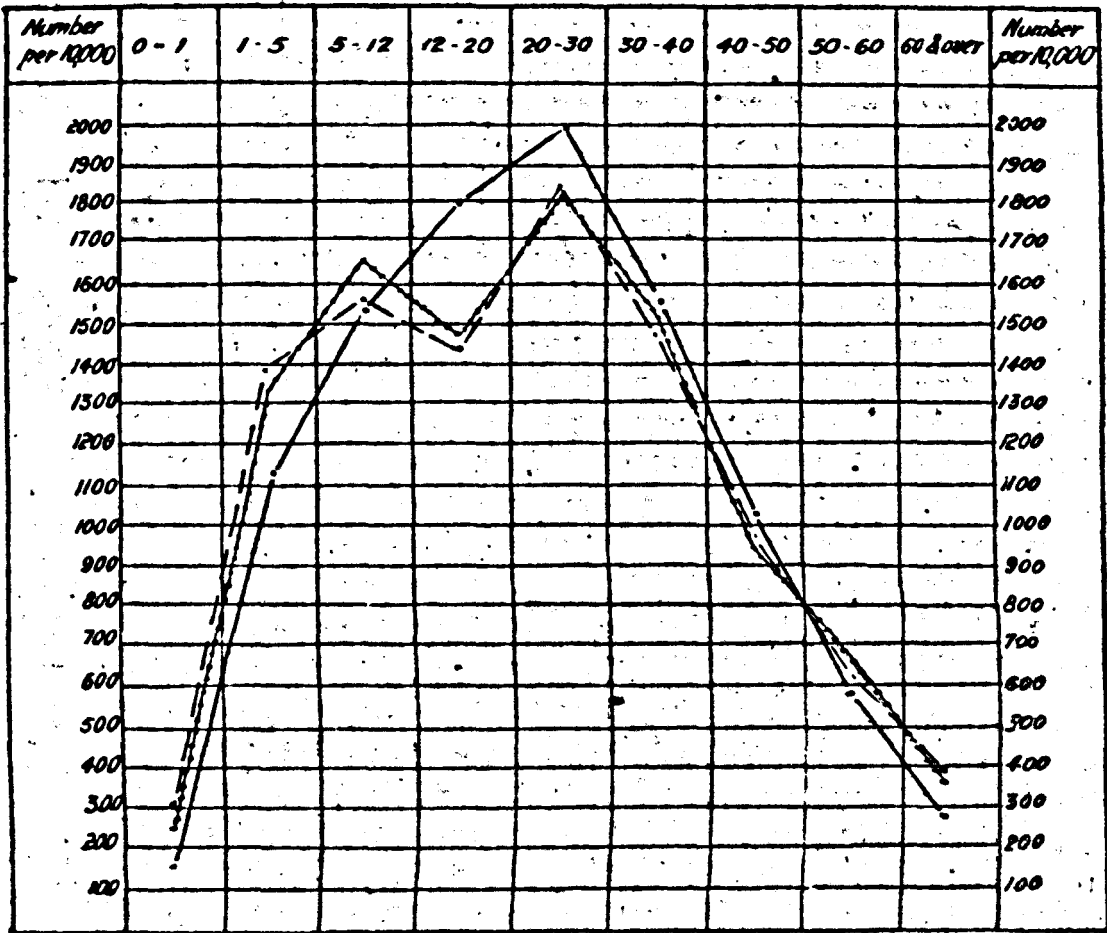
28. From these results it follows that the youngest and the oldest have succumbed to the perils of the famine, while the young and the adult and the grown-up have made a better resistance in the struggle, thus showing improved vitality. In this connection, the following remarks in the India General Census Report of 1891 will be read with interest:—

“It must be remembered, however, that the rate of increase thus implied is not likely to be maintained, and that after so many years of average season, previous experience in India warrants the expectation of a check to the growth of population such as that which occurred between 1861 and 1871, and 1871 and 1881. The measures to prevent the loss of life that have been briefly touched upon in Chapter III will, no doubt, mitigate the severity with which this check is applied, so far as its direct action is in question, but nevertheless, it will not be surprising to those who have even glanced at these statistics, if there be not in 1911, if not 10 years sooner, a considerable re-adjustment of the age-distribution at the beginning and end of the tables. As life becomes harder, the proportions of those best adapted to provide for themselves, will rise, and in spite of a probable relative decrease of infant mortality the struggle will be keener for those who have escaped the perils of the first few years, as for those at the other extreme of life, who have lived to be dependent on the exertions of others.”

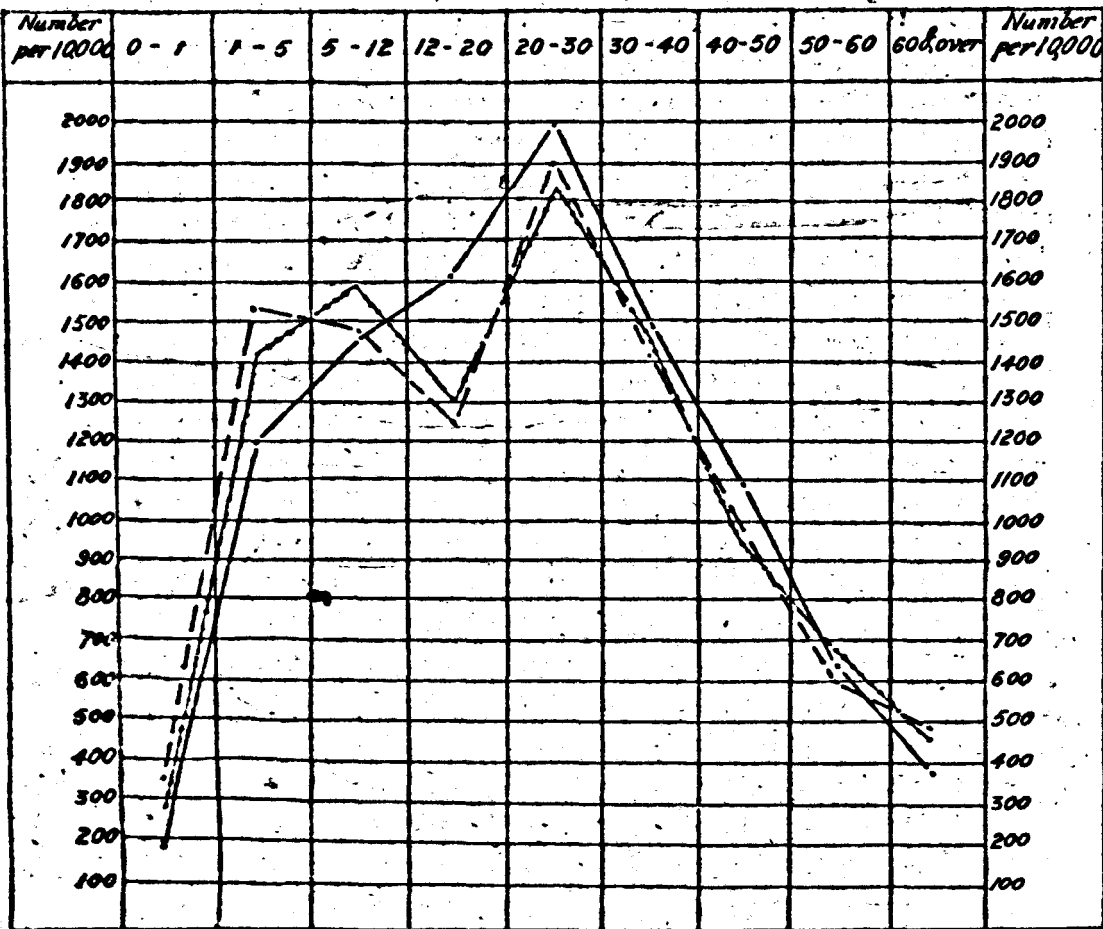
Mr. Baines' prediction has been realized by the age statistics of this time, so far as this State and the British Zillas of Gujarat are concerned.

Diagram Showing the Relative Distribution by ages of 10,000 of the Population in 1891, 1891 and 1901

1. Males



2. Females



----- 1891

----- 1891

----- 1901

29. To illustrate graphically what has been mentioned above, I give here two sketch diagrams showing the relative distribution by ages for 10,000 of each sex. The thick line in each shows the state in 1901, and the thinner lines in the preceding Census; while that in 1881 is denoted by the dotted line. In the diagram for males, the thinner line occupies the higher place from birth up to nearly the end of 5 years of age, while the thicker line is the lowest for the same period, the dotted line coming between these two; the difference in births between the thinner and the thicker lines is somewhat less than two complete squares of 100 over a population of 10,000; whereas that between the dotted and the thicker lines is equal to one complete square. In the next age-period (5-12), the dotted line enjoys the highest position, the thick line still remaining at the bottom; the distinction in the points of the thinner and the thicker line is too small to be marked; but that between the points of the dotted and the thinner lines is equal to somewhat less than a square. From this period the thicker line attains superiority over the other lines and maintains it till the age-period 40-50; the separation between the points in 12-20 is more than three squares, but at the end it falls below the other lines as at starting. The dotted and thinner lines run close to each other after age 12. In the sketch for the females, the same phenomenon is observable, except that in the age-period 50-60 the thicker line comes between the other two lines. All the three lines finally rank themselves in their original starting positions at the close, both for males and females.

Illustrative
Diagrams.

8. AGES BY RELIGIONS.

30. We now turn to the age distribution of 10,000 of each sex by religions. The figures for the first five years of life present the same anomalies in the case of each religion as have been noticed already in the returns for the whole population; but in the subsequent age-periods it is remarkable that the statistics for Animistics are much less irregular than those for the other religions. The proportions for Hindus naturally approximate closely to the proportions of the total population, except in the age-period 25 to 30, where the male figures disturb the similarity. The proportion of young children under 5 years of age is highest among the Animistics in both sexes, and the lowest for boys among the Jains and for girls among the Parsis. A curious feature in the Parsi figures is that the proportion of females under 5 is lower than that of males, while the opposite is the case for all other religions. In the next age-period (5-10) the proportions are the highest for the Christians in both sexes; and the lowest among the Jains. Taking the sum of the first two groups of age-periods, the proportions are highest for the Animistics in both sexes, and lowest in the case of boys among the Jains, and of girls among the Parsis. The proportion of males is higher in the case of Parsis than in the case of Christians, and those for both are higher than for Hindus and Musalmans; while for females the proportion is higher in the case of Christians than in that of any other religion. The proportions of Hindus and Musalmans are in near agreement for the two sexes in this period, though they are higher in the former than in the latter; but in the last age-period, 60 and over, the proportions for Hindus are less than for Musalmans. Both these results go in favour of Musalmans; they

Age distribu-
tion by Reli-
gion.

Sub. III.

are less prolific and they show better numbers in old age. The Animistics and the Jains show still better results in the last group of age-period, and the Parsis the best, as having 633 old men and 886 old women. The Christians cannot be brought in comparison at all, because they retire early and have not settled homes in this State. From 10 to 15, and onward, the proportions of Hindu males continue higher than those of the Musalmans up to the age-period 25 to 30; but further on the Musalman males show superiority, age by age, till the close, except in the age-period 35 to 40, where they show comparatively a fall of about 58 souls per 10,000. But the female proportions in the Musalmans are less than those for the Hindus for the ages 10 to 15, and 15 to 20; and also for all age-periods from 25 up to 40; and more for all other age-periods. The male proportions in the case of Jains are less than those of Hindus in the age-period 10 to 15 and 15 to 20; but after that they attain superiority over them, age for age, and maintain it till the end. But the proportions for Jain females are comparatively less for the two age-periods 10 to 15 and 15 to 20, and for the period 25 to 35, and more for all other periods, including the last ones. The proportions of Parsi males compared with Hindu males show higher figures in the two periods 10 to 15 and 15 to 20; but lower ones in the five succeeding periods; and finally higher ones up to the end. The female proportions, on the other hand, show an increase in the age-period 10 to 15, and continue to fall for six successive age-periods up to 40-45, and then show higher proportions.

9. DIVISIONAL RATIOS COMPARED.

31. We may now take up the figures for the different Divisions of this State. The population at each age-period varies very widely from Division to Division and it is not always easy to account for the divergence. In the first group of age-period, 0-5, the proportions for Navsari are the highest for both sexes. This can be explained by the fact that nearly 47 per cent. of its population mainly consists, as we have seen, of the Animistics, and 4 per cent. of the Parsis. Both these religions have shown higher proportions of young children; the former in both sexes and the latter in the case of male ones. Thus, nearly more than half of the population has contributed to swell the numbers. This is the case for the Animistics, because in the higher age-periods many die early; and for the Parsis, because many grown-up people go out for trade and other occupations. The lowest proportions for both the sexes are found in the City. This may appear to be striking at first sight; but the explanation lies in the fact that it being the Capital City and a trade centre, there are more attractions for outsiders and also for villagers, as will be seen later on, generally in hard times. These, having been kept out of their usual work of agriculture, flock in large numbers in search of maintenance. The flow of charity at such critical times by the opening of poor-houses at the expense of the State and the general public is, again, another attraction for beggars and the physically unfit dependents. The majority among these people being grown-up persons, they go to swell the adult population and thus reduce the proportions of the children. Next to Navsari, in the order of proportions, come Kadi and Amreli, that for males being higher in Kadi and for females in Amreli. Baroda stands above the City in this respect, for both sexes. Taking the figures for the oldest, 60 and over, we find that the City comes first, with 375 males and 608 females per 10,000 of each sex, followed by Navsar

Divisional
variations.
Sub. IV.

with 328 and 452 for the sexes. Baroda shows superiority over Amreli though the proportions are approximate ; and lastly comes Kadi with the lowest proportions, 239 males and 324 females per 10,000 of each sex. The figures for the City, very low comparatively for the first ages and higher for the last ones, would be deemed very welcome, but for the considerations, already mentioned, of large immigration. In the case of Navsari, as already mentioned in Chapter II, the strain of famine being less, the statistics show that it supports a considerable burden of old people ; and there is reason to suppose that the relatively high standard of living among some of the Rásti classes there and the hard struggle for life among the Ráni classes maintain the stream of population at its two extremes. The same remark may hold good in the case of the City also, so far as the last age-period is concerned. It should further be noticed that almost throughout the Navsari Division, the regular sequence is seen for both sexes.

The Navsari proportion for the second group of age-period, 5 to 10, is the highest of all the Divisions for both sexes—being 1,360 for males and 1,358 for the other sex. Amreli, Kadi and Baroda come next in order ; the male proportions being 1,273 in the former to 1,259 in Kadi, and 1,232 in Baroda ; but in the case of the female proportions, both Kadi and Baroda overlap the first with 1,237 and 1,228 for 1,149. The City stands last having 1,020 for the males and 1,038 for the females. Thus Navsari enjoys superiority in the case of males here also, as was to be expected. In the next age-period, 10-15, Amreli takes the lead, the proportions being the highest, 1,493 males and 1,502 females. Next in the order of proportions come Kadi, with 1,407 males and 1,259 females ; Navsari, 1,327 males and 1,172 females ; Baroda, 1,303 males and 1,082 females ; and lastly the City, with 1,091 males and 881 of the other sex. In the other age-periods also the Divisions similarly overlap one another ; a detailed examination of these subsequent age-periods will serve no useful purpose, until we come to the useful and dependent ages in a collective group.

10. INFANTS.

32. It will be found from the tables that the infant ages are very uneven ; no reliance can be placed on them, from the very face of them. Whatever other unevennesses may exist, they all agree in giving very low figures for 1-2 as compared with "below one," both in 1891 and 1901, for all Divisions except this time in Amreli. Mr. Baines observed in his India Census report of 1891 :—

Infant ages.

"Unfortunately, however, the term suggested applies, in nearly all the vernacular tongues, to any unweaned child, and, as the period during which the latter is kept at the breast is far longer in India than in more temperate climates, the second year of life was largely absorbed by the first ; and the last state of the return was worse than the first."

This is the only sensible way of explaining the disparity of numbers. It is strange that the numbers go on increasing for every successive year, generally, up to age 4-5. It is hard to account for this in both the Census enumerations ; though, if the anomaly had been found in 1901 only, and not in 1891, we might have fallen back on the famine and epidemics of the past two years as the arch-disturbers of the smooth flow of Census numbers.

11. USEFUL AND DEPENDENT AGES.

a.—In the State; its Comparison.

Useful and dependent ages.

23. We now come to deal with the useful and dependent ages—the former being productive and the latter unproductive. The selection is made in accordance with that given in the Census Commissioner's fifth note. These are:—0-15, 15-40, 40-60, and 60 and over; the two groups in the middle belong to the first category, while the first and the last to the second. Taking the proportions per 10,000 in these age-groups for the State, we find that those between ages 15 and 40, forming over 45 per cent. of the male population, and those between 40 and 60, forming 16 per cent., support themselves, and the remaining 38 per cent. of the male population, of whom over 35 per cent. are children below 15, and nearly 3 per cent. are old people, past 60. They also work for the support of a majority of the females. No conclusion can be drawn about the useful and the dependent members of the weaker sex, as they are generally dependent upon the males, in all ages, excepting, of course, those who are independent and those who have to work. From the returns for occupations, however, it is estimated that there are actually 47.11 total earners; the percentage for males being 62.3 and for females 30.88. The percentage for the dependents, therefore, for the two sexes combined is 52.89; or about 2 per cent. more than half the population is supported by about 2 per cent. less than the half. The percentages are nearly alike for all Divisions. For the City, the proportion of workers is naturally the highest, nearly 68 per cent.; for Amreli it is 60, for Kadi 61, for Navsari 56.7, and for the Baroda Division 63 per cent.

Sub. V—2, a.

British Gujarat and Native States compared.

Sub. D.

34. In British Gujarat, the proportions for the young and the old are slightly higher; 36.26 for the former and 3.34 for the latter; in all 39.60. Of the working ages, there are 44.34 per cent. aged between 15 to 40, and 16.06 per cent. between 40 to 60. The proportions of the young and the old in the Native States of Gujarat are still higher, and those of the useful ages, therefore, lower. These figures indicate that the equal stringency of distress in this State and in its neighbouring northern Division of the Bombay Presidency have kept their proportions in both classes in near agreement; while the greater stress felt in the similarly situated Native States led to migrations from them, and the consequent reduction in the proportions of the effective class.

Sub. E.

Many of the non-famine Districts of the Bombay Presidency have raised their proportions in the dependent class, 43.57. Still higher proportions will be found in the same class of the Madras Presidency, where there was no famine at all—45.55.

*b.—In Urban and Rural Areas.*Urban and rural figures for dependents and workers.
Sub. V, 12—15.

34. In considering the ages in the Urban and Rural population we shall class the City separately, which is strictly urban, as distinguished from the natural Division, Baroda, which is almost rural. It will be seen that the proportion for age 0-15 is much lower in the City; 2,844 boys and 2,796 girls as against 3,617 and 3,529, respectively, in the rural areas. This may in some measure be attributed to the overcrowding in the City and the ill-ventilated houses which do not allow an infant the same advantages in the struggle for existence, which are held forward by the villages. But more specially is this due to the influx of

the adult outsiders into the City, whereby the proportions of the two groups of the working and productive ages and also the one of old age are raised higher than in rural areas.

c.—Famine and non-Famine Tracts.

35. The Census Commissioner has recommended a consideration of the figures for famine and non-famine tracts, in order to contrast them. But as all our Divisions have more or less suffered from famine, comparison with a non-famine tract is not possible. I would, however, classify portions of the Divisions according to the severity of famine in each, as *less severe*, *severe* or *acute*. The comparison is made with the figures of 1891. In the Amreli Division, the Amreli and Dámnnagar Mahals form the first group of *less severe*; Okhámandal and Beyt and all the other Talukas, the group of *acute*. Special arrangements having been made for the Wágher and other population of Okhá and Beyt, they may form a class by themselves. It will be seen that the proportions in the three classes vary greatly; in the first age-group, of children and youngsters, while the proportions in the first and third classes are very nearly in agreement, those in the second class (Okhámandal and Beyt) are much lower. The figures are not instructive in themselves, unless examined with those of 1891. In Amreli and Dámnnagar, the first group of age-period shows a little increase in the proportions per 10,000; 3,788 boys and 3,823 girls against 3,732 and 3,762 in 1891, or an increase of 1 per cent. on the whole; but in the third age-period, 40 to 60, there is a very large increase, 1,938 males and 2,089 females against 1,488 for each in 1891; or an increase of 30 per cent. in males, and 40 per cent. in females. The two remaining age-periods show a decrease in the proportions over those of 1891. The increase in the proportion of the third age-group can only be attributable to migrations from outside to those places in these Mahals where many relief works were opened. Were it not for this slight increase, these two Mahals would be normal in all the age-periods. Okhámandal and Beyt show a decrease in the proportions of the first, third and fourth age-periods. This attests to the severity of the famine; for, in spite of all possible help, the children and the old people have suffered greatly. The second age has forced itself up in proportion to the extent of 7 per cent., owing to the deficit in the other age-periods. In the remaining Mahals, though the famine was very severe, no striking contrast is observable, except in the last age-group, 60 and over, where the percentage has fallen greatly, nearly 37 per cent. for males and 35 per cent. for the other sex. The proportions have increased in the first three groups of age-periods, which, with regard to the acuteness of the distress, might appear to be strange; but the reason seems to me that the Kodinar Mahal, where plague and cholera had caused great havoc, ought to have been distinguished and treated separately from the other two Mahals, Dhari and Khambha, which are remote from it, and where there was no appreciable loss from these epidemics. In Kodinar, from the effect of these two epidemics, both the adult and the old must have decreased; for, in spite of the State help against famine, no measures could stop the ravages of cholera and plague. The proportions of the young might then rise owing to the loss of adults. On the other hand, in Dhari and Khambha, the proportions of the young as well as the old must have decreased; and that would swell the

Famine and
non-famine
tracts.

Sub- K.

Amreli Divi-
sion.

proportions in the middle ages. But the figures for these three Mahals being combined for the age groups, the decreased proportions in the old age have become apparent, while the increased proportions of the young and the reduced proportions of the adults in Kodinar have been counterbalanced by the contrary results in the other two Mahala. But, on the whole, the first three groups of age-periods show only very slight percentages of increase, namely, of 0·35, 2·7 and 1·5 for males and 2·8 and 1·1 and 0·6 for females, respectively. The proportions vary greatly with different groups of Mahals in all Divisions, but certain remarkable peculiarities are at once noticeable.

Kadi Division.

In the Kadi Division, Mehsana, Kalol and Sidhpur have been grouped together in one class as *severe*; Kadi, Vijapur, Visnagar, Dehgām, Kheralu and Patan form another class, *more severe*; and the distress being *acute* in Harij, Vadavli and Atarsumba, these form a third class. The remarkable feature to be marked here is that in the *severe* class the male proportions of the young have fallen by 9 per cent.; by 10 per cent. in the *more severe*, and by twice as much in the third class, *acute*. The same is the case with the female proportions. The proportions of the old have also fallen in the three classes, by 40 and 38 per cent. in the *severe* class, in the case of males and females, respectively; 43 and 34 per cent. in the *more severe* class, and, by only 2·7 and 5 per cent. in the *acute* class. In Harij, Vadavli and Atarsumba, in spite of the acuteness of famine, the old have shown greater vitality. It is possible that their percentage has forced up owing to the decrease, by death or migrations, of those of younger age. Another fact to be noticed is that, in all classes, females have suffered less than males. This may be due to a much greater migration, owing to the severity of the times, among males than among females. This phenomenon is more marked when we look to the figures in the age-period 40-60, for all the classes. In all of them there is, as would be expected in the natural course of events, an increase throughout in the proportions of both sexes, except in the male proportion in the *severe* class, where there is a slight decrease. But the increase over 1891 is greater among females than among the males. In the *severe* class the females have increased by 3·6 per cent.; in the *more severe* class the increase is greater, 10 per cent., and it is greater still in the *acute* class, 22 per cent., whereas among the males there is no increase at all, as we have observed, in the *severe* class, only 0·8 per cent. in the *more severe* class, and 10 per cent. in the *acute* class. The proportions have considerably increased in the useful age-period 15-40.

Navsari Division.

Coming to the Navsari Division, in accordance with the stress of famine there, the two Talukas of Navsari and Palsana have been grouped together in the *mild* class, Songhad, Mahuva, Kamrej and Gandevi in the *severe* class, and the remaining Mahals in the third class, *more severe*. The Talukas of Navsari and Palsana, being lightly attacked, have come off best; the proportion of children there is reduced from 41 to 38 for males, and from 39 to 37 for females; while that of the old has only very slightly decreased from 521 to 515 among males, and from 586 to 539 among females. Thus the *mild* type of the famine in these two Talukas is clearly marked in the age-periods; the second stage of the adult age, 40-60, unlike the increase in the *severe* or *more severe* classes, shows a decrease in both the sexes; while the age-period, 15-40, has increased

only from 37 to 42, or by 13 per cent. for males, and from 39 to 43, or by 10 per cent. for the other sex. In the second class, *severe*, the male proportions in the first two age-groups are very nearly the same for the two Censuses; 4,021 and 4,093 this time as against 4,065 and 4,069 of 1891; but the female proportions show a slight decrease; 3,994 and 3,927 in this Census, for 4,079 and 4,050 in 1891. The third age-group has increased in proportions from 1,488 and 1,422 to 1,635 and 1,609 for males and females, respectively. In the last group of age-period the male proportion is reduced from 378 to 251, whereas that of the females has increased from 449 to 470. As pointed out above, with regard to Kodinar in the Amreli Division, I should have classed Gandevi separately, as it was lightly affected by famine; and it could have formed part of the first class, *mild*; but, owing to the great loss sustained from plague, this Taluka has shown a large decrease, and was, therefore, included in the second class, *severe*. I have already observed that the condition in the Rani Mahals, Songhad, Vyara and Mahuva was much improved by the opening of the Tapti Valley Railway. In the *more severe* tract the proportions of the young have been reduced and those of the adults have risen in both sexes. Of the old, the male proportion in Vakal and Vájpur shows a decrease, while that in Velachba and Vyara, and the female proportions in all the four Talukas, show an increase.

In the Baroda Division there was severe famine throughout, and this severity is clearly evinced uniformly by the proportions in all the Mahals comprised in the three groups. The proportions of the young are reduced from 37 to 33 for males and from 37 to 30 for the other sex. So also of the old from 414 to 245 in the case of males and 519 to 382 for females. The middle and useful ages have shown the expected increase. Thus in all the Divisions the effect of Famine has become evident in their proportions according to the degree of pressure in each.

Baroda Division.

d.—By Religions.

36. We now come to the different religions. Leaving the Christians out of consideration, we find that of all the religions the highest proportions of the young and the old are obtained among the Parsis. Their generally prosperous condition, combined with the practice of migrating to distant countries, reduces the proportions of the effective class. The Jains stand next in order of prosperity. They have fewer births and more survivals. The Musalman proportions in the working ages and also among the old are higher, as we have seen, than those of the Hindus. The low proportions in the effective class in the case of the Animistics are due to the poor food which only they could afford, and hard work.

Workers and dependents by religions.
Sub. III.

e.—By Castes or Races.

37. Lastly, we shall examine the proportions in these age-groups for some of the castes or races in the Hindu and Musalman religions. Persons above 40 have been here lumped in one single group, as Imperial Table XIV does not give further divisions of age-periods.

By castes or races.

The proportion for males in the 0-15 age-period is highest for the Wághers, 478, and lowest for the Anávalás, 206. Both are agricultural classes; but their status in life presents marked contrasts. The former are turbulent and inclined to plunder, when in want, and were, therefore, employed on relief-works

Sub. I.

and given advances with a liberal hand. The latter are Brahman cultivators and peacefully inclined. But the caste rules prevailing among them require them to spend much after their daughters and sometimes to incur heavy debts. Unable, therefore, to defray their ordinary expenses in the recent hard years, and unwilling to go to the relief-works, they must have found it hard to maintain themselves. The female numbers for this age-period rise and fall with the male numbers. The female proportion over 40 for the Anávalás is specially low. The Bhangis and Dheds also show high proportions of children, or 400 for each sex. But the proportions of the old people in these castes are very low. The highest proportions of the effective class are obtained among the Anávalás, naturally, because those in the first and last stages are so few. Next to them come the Maráthás, Lewá Kaubis and Khedávás in order. The proportions of the other castes in the effective class do not vary greatly. For old age, the Vánias, and particularly the Kapols, show a high percentage. All the three agricultural classes selected show a very low one. Among the Musalmans, the trading classes, Memons and Vohorás, show lower proportions of children than others. The male proportions of the old are lower among the respectable but poor classes of Saiyads and Molesaláms.

Conclusion.

38. The subject of Age cannot be too exhaustive. On the whole, we have seen that there has been, in most cases, an increase in the middle ages at the expense of the young and the old. The infirm have succumbed easily to the *Kál*. The subject of Age is here discussed in its general aspect. More light will be thrown on it when we come to deal with the sexes and the civil condition of the people with respect to their ages.

Subsidiary Table L.

Unadjusted Age Return of 100,000 of each sex.

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0	1,452	1,557	52	736	780
1	1,331	1,388	53	606	698
2	2,056	2,258	54	569	609
3	2,197	2,488	55	571	682
4	2,599	2,865	56	301	381
5	2,980	2,944	57	278	338
6	2,415	2,380	58	255	260
7	2,387	2,412	59	263	244
8	2,628	2,572	60	592	694
9	2,131	2,052	61	158	203
10	3,477	3,183	62	220	284
11	2,483	2,122	63	111	167
12	3,085	2,754	64	115	171
13	2,257	2,043	65	180	280
14	2,265	1,899	66	91	134
15	2,162	2,708	67	66	109
16	2,032	1,897	68	81	126
17	1,636	1,592	69	44	89
18	1,997	1,761	70	201	207
19	1,536	1,455	71	54	87
20	3,005	2,931	72	53	74
21	1,897	1,835	73	47	72
22	1,857	2,054	74	48	74
23	1,595	1,669	75	118	137
24	1,622	1,579	76	49	68
25	3,049	3,024	77	43	61
26	1,774	1,736	78	39	50
27	1,674	1,658	79	21	40
28	1,776	1,769	80	97	124
29	1,508	1,401	81	23	36
30	2,694	2,647	82	21	32
31	1,644	1,542	83	25	28
32	1,812	1,592	84	19	20
33	1,321	1,294	85	32	40
34	1,218	1,234	86	13	16
35	2,119	2,041	87	15	15
36	1,239	1,340	88	10	11
37	1,184	1,124	89	9	12
38	1,192	1,042	90	28	23
39	1,058	982	91	8	9
40	2,202	2,352	92	11	11
41	1,076	1,255	93	6	5
42	1,082	1,204	94	4	5
43	1,010	1,138	95	9	12
44	955	981	96	3	2
45	1,293	1,338	97	2	4
46	668	732	98	3	3
47	636	645	99	1	2
48	720	705	100	3	5
49	483	575			
50	1,542	1,697			
51	737	825			
				100,000	100,000

Subsidiary Table II.
Variation of Age-distribution of 10,000 of each sex in three Census enumerations.

AGE-PERIODS.	1901.		1891.		1881.		Number. Increase (+) and decrease (-) (1891-1901).		Percentage. Increase (+) and decrease (-) (1891-1901).	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
0—1	145	156	314	348	253	274	-169	-187	-53.82	-54.51
1—2	133	139	163	186	183	202	-30	-47	-18.40	-25.26
2—3	205	226	272	316	241	277	-67	-90	-24.63	-28.48
3—4	220	249	282	340	273	312	-62	-91	-21.98	-26.76
4—5	260	286	239	324	281	304	-29	-38	-10.03	-11.72
0—5	963	1,056	1,321	1,509	1,231	1,369	-258	-453	-27.10	-30.02
5—10	1,254	1,236	1,424	1,407	1,435	1,424	-170	-171	-11.93	-12.15
10—15	1,357	1,200	1,108	932	1,208	1,067	+249	+268	+22.47	+28.75
15—20	1,036	941	865	772	856	768	+171	+169	+19.76	+21.88
20—25	998	1,007	921	995	898	939	+77	+12	+8.36	+1.20
25—30	978	959	916	909	916	894	+62	+50	+6.76	+5.50
30—35	869	831	865	850	867	853	+4	-19	+0.46	-2.23
35—40	679	653	609	559	637	603	+70	+94	+11.49	+16.81
40—45	632	693	649	675	934	944	-17	+18	-2.62	+2.66
45—50	380	399	327	301							+53	+98	+16.20	+32.56
50—55	419	461	465	480	481	503	-46	-19	-9.89	-3.96
55—60	167	190	142	127	173	173	+25	+63	+17.60	+49.60
60 and over	268	374	388	484	364	463	-120	-110	-30.92	-22.72
* Mean Age ...	23.56	23.76	23.19	23.47	23.92	24.34				

* The mean age for 1901 is calculated from single years in Sub. A; that for 1891 also appears to have been calculated accordingly. The figures for 1881 are taken from that year's Report.

Subsidiary Table III.

Age-distribution of 10,000 of each sex by religion.

Age.	Hindus.		Jains.		Musalman.		Zoroastrians.		Christians.		Animistics.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0-1	136	144	159	182	176	178	275	249	144	121	186	223
1-2	122	125	117	148	147	149	194	96	92	153	220	246
2-3	197	215	180	220	207	203	215	151	227	269	288	341
3-4	208	237	194	221	201	216	272	224	211	279	345	388
4-5	247	272	223	271	254	270	275	221	215	255	394	439
Total 0-5	910	993	874	1,042	985	1,016	1,231	941	889	1,077	1,438	1,637
5-10	1,268	1,239	1,019	993	1,182	1,197	1,285	1,005	1,566	1,657	1,251	1,304
10-15	1,372	1,215	1,182	1,066	1,310	1,141	1,420	1,007	1,689	1,256	1,295	1,172
15-20	1,045	948	999	839	967	916	1,153	1,001	993	739	1,029	946
20-25	994	1,009	1,101	1,080	981	1,015	851	828	944	1,002	1,027	972
25-30	1,004	973	1,049	928	947	948	577	864	960	1,138	777	851
30-35	869	848	901	815	945	830	577	739	932	751	792	698
35-40	688	660	715	700	630	623	663	647	459	563	644	608
40-45	637	706	689	761	684	713	493	680	643	684	524	550
45-50	378	398	468	463	389	429	458	469	244	283	373	369
50-55	426	473	461	566	470	494	382	649	383	413	304	288
55-60	156	186	229	258	190	192	277	334	92	119	226	202
60 and over	253	352	313	489	320	486	633	880	206	318	325	400

Subsidiary Table IV.

Age-distribution of 10,000 of each sex by Divisions.

Age-period.	Amrell Division.				Kadi Division.				Navsari Division.				Baroda Division exclusive of City Cantonment.				Baroda City.			
	1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0-1	120	149	332	364	137	147	312	346	218	231	331	340	126	128	310	338	147	160	284	333
1-2	134	170	186	221	130	129	161	184	186	187	173	190	119	119	165	185	87	121	118	159
2-3	204	222	304	348	208	223	289	332	259	283	297	337	184	205	246	290	154	188	168	214
3-4	199	239	314	369	217	242	290	345	304	336	355	403	196	222	250	314	166	196	165	210
4-5	274	356	294	331	267	271	314	350	335	426	335	354	221	229	248	284	179	217	184	210
5-6	981	1,136	1,430	1,533	959	1,012	1,366	1,555	1,302	1,463	1,491	1,624	846	892	1,219	1,411	733	877	919	1,125
6-10	1,278	1,149	1,872	1,888	1,259	1,237	1,547	1,494	1,360	1,358	1,520	1,492	1,232	1,228	1,299	1,299	1,020	1,036	890	981
10-15	1,493	1,502	1,001	851	1,407	1,259	1,191	1,007	1,327	1,172	1,134	996	1,303	1,082	1,047	833	1,091	881	828	751
15-20	936	897	827	728	1,156	1,044	891	760	964	916	767	771	945	830	876	790	946	824	850	663
20-25	961	979	1,020	1,095	1,029	1,042	875	942	943	876	841	948	979	1,061	960	1,056	1,057	877	1,156	1,126
25-30	880	851	1,001	960	984	954	850	878	791	826	895	886	1,080	1,058	972	948	1,074	1,082	1,103	966
30-35	914	784	935	868	838	836	845	846	766	696	823	830	946	911	868	852	930	867	1,035	914
35-40	678	579	579	506	622	600	546	521	711	682	695	583	729	720	658	620	782	787	712	570
40-45	618	647	606	645	633	714	627	669	519	550	560	552	667	746	694	723	782	761	872	844
45-50	358	393	282	332	347	375	282	263	413	412	383	337	405	431	374	354	450	522	377	340
50-55	516	496	435	439	384	459	466	486	374	382	362	390	439	475	500	504	551	585	552	620
55-60	189	281	115	99	143	144	124	109	202	215	161	151	168	199	181	146	209	291	168	169
60 and over ...	258	366	397	556	239	324	390	471	328	452	368	440	261	367	372	464	375	608	509	732
Total ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

Subsidiary Table V

Productive and dependent—Age-distribution of 10,000 of each sex by Districts, Cities and Natural Divisions.

AGE-PERIOD.	Total Baroda State.		Amreli.		Kadi.		Navsari.		Baroda.		City.		Natural Division Baroda.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15
0—15	3,574	3,492	3,697	3,788	3,628	3,508	3,988	3,994	3,381	3,203	2,844	2,796	3,617	3,529
15—40	4,560	4,391	4,364	4,089	4,627	4,475	4,175	3,995	4,679	4,580	4,789	4,436	4,546	4,389
40—60	1,598	1,743	1,680	1,757	1,506	1,693	1,508	1,559	1,680	1,850	1,993	2,160	1,575	1,721
60 and over	268	374	259	366	239	324	329	452	260	367	374	608	262	361
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

Subsidiary Table A.
Ages of people by single years and Religions.

Age.	TOTAL POPULATION.			INDO-ARYAN.						IRANIAN.		SEMITIC.						PRIMITIVE.	
	All Religions.			Hindu.		Sikh.		Jain.		Zoroastrian.		Musulman.		Christian.		Jew.		Animistic.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All ages.	1,952,692	1,008,684	944,058	809,141	744,851	30	8	24,757	23,533	3,712	4,697	84,889	86,678	4,228	3,463	4	4	89,428	86,327
0	29,341	14,848	14,698	10,935	10,788	1	...	393	439	102	117	1,486	1,486	61	42	...	...	1,665	1,926
1	26,508	13,428	13,107	9,806	9,820	...	...	309	349	72	48	1,247	1,201	59	53	...	...	1,969	2,189
2	42,058	20,785	21,318	15,789	16,042	1	...	446	518	80	71	1,748	1,684	96	98	...	1	2,575	2,669
3	47,451	22,164	23,487	16,718	17,654	1	...	481	521	101	105	1,693	1,748	89	97	...	...	2,081	2,467
4	53,347	26,215	27,052	19,815	20,214	...	...	558	637	102	104	2,171	2,189	91	88	1	...	2,523	2,610
5	57,834	30,056	27,798	24,021	22,271	1	...	726	678	69	102	2,469	2,464	198	155	...	...	2,566	2,171
6	46,847	24,823	22,464	19,574	17,708	...	...	441	555	141	96	1,766	1,667	128	113	...	...	2,318	2,296
7	46,847	24,080	22,767	19,869	18,120	...	...	482	436	91	88	1,620	1,589	180	128	...	...	2,394	2,406
8	50,783	26,506	24,277	21,874	19,462	...	...	476	434	82	121	2,006	1,878	84	81	...	...	1,962	2,311
9	40,843	21,489	19,278	16,849	14,768	...	2	898	896	74	71	1,907	1,857	180	97	...	1	2,127	2,181
10	65,124	33,072	30,051	29,007	24,562	...	...	729	655	119	83	2,915	2,541	191	106	...	1	2,112	2,108
11	45,080	25,043	20,037	20,468	18,822	...	...	512	483	83	103	1,939	1,609	179	118	...	...	1,862	1,842
12	57,116	31,121	28,997	24,774	20,656	...	...	764	601	139	108	2,738	2,164	154	85	...	...	2,558	2,398
13	42,048	22,760	19,285	17,812	15,165	...	...	448	365	114	83	1,808	1,535	80	55	...	...	2,498	2,082
14	40,772	22,846	17,926	17,985	14,330	...	...	474	405	78	96	1,658	1,364	110	71	...	...	2,446	1,760
15	57,469	31,893	28,569	26,395	20,756	...	...	629	639	96	122	2,702	2,280	111	61	...	...	1,866	1,711
16	58,409	30,496	17,918	16,372	14,878	1	...	442	399	71	74	1,556	1,393	102	72	...	...	2,068	1,611
17	51,580	16,502	15,034	15,048	11,646	1	...	405	314	129	71	1,291	1,312	65	66	...	...	1,568	1,626
18	36,771	20,142	16,629	16,151	13,295	...	1	473	367	56	122	1,480	1,290	61	26	...	...	1,921	1,426
19	29,229	15,469	13,740	12,076	10,517	...	2	324	265	82	81	1,185	1,011	61	29	1	...	1,507	1,389
20	57,988	30,311	27,672	24,387	22,007	1	...	897	872	79	71	2,857	2,950	109	82	...	1	2,087	1,689
21	56,458	19,188	17,325	15,928	13,925	...	...	492	456	49	51	1,293	1,452	91	88	...	...	1,722	1,377
22	56,170	18,786	19,394	15,112	15,548	...	...	509	475	61	101	1,410	1,339	84	74	...	...	1,560	1,362
23	51,846	16,087	15,759	12,147	11,974	1	1	408	387	49	66	1,432	1,351	87	44	...	...	2,022	1,986
24	51,269	16,357	14,908	12,729	11,676	2	...	470	377	87	109	1,178	1,095	84	59	...	...	1,656	1,602
25	59,802	30,749	28,558	25,338	22,909	...	...	924	813	83	109	2,468	2,812	105	105	...	...	1,486	1,804
26	54,280	17,849	16,391	14,491	13,200	...	...	470	371	85	100	1,291	1,201	111	97	...	...	1,491	1,342
27	52,848	16,884	15,649	13,680	12,510	...	...	476	366	51	95	1,192	1,123	75	77	...	...	1,459	1,478
28	54,616	17,916	16,700	14,719	13,618	1	...	387	358	26	64	1,261	1,222	56	59	...	...	1,482	1,314
29	56,484	15,208	13,228	12,327	10,198	...	...	340	275	19	85	1,248	1,220	59	56	...	...	1,078	1,446
30	52,164	27,175	24,989	21,306	20,123	...	2	311	672	82	62	2,220	2,262	110	65	...	...	1,646	1,261
31	51,134	16,581	14,553	13,525	11,740	...	...	367	289	46	85	1,150	927	97	81	...	...	1,366	1,486
32	53,307	18,276	15,091	14,536	12,193	...	...	391	378	85	110	1,334	1,197	76	47	...	...	1,904	1,206
33	35,832	13,519	12,213	10,701	9,969	...	...	312	278	27	84	1,129	865	55	28	...	...	1,064	1,089
34	28,923	12,282	11,646	9,666	9,124	...	2	348	300	24	105	1,110	1,003	56	39	...	...	1,076	1,076

Age.	TOTAL POPULATION.			INDO-ARYAN.						IRANIAN.		SEMITIC.						PRIMITIVE.	
	All Religions.			Hindu.		Sikh.		Jain.		Zoroastrian.		Musalman.		Christian.		Jew.		Animistic.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
71	1,379	547	625	430	464	...	...	9	5	1	7	41	102	...	...	...	...	46	47
72	1,336	538	697	411	546	...	...	15	13	20	24	32	51	6	7	...	...	54	51
73	1,150	471	679	357	574	...	...	19	14	1	9	34	54	...	3	...	...	60	28
74	1,188	488	700	418	578	...	...	15	17	1	10	31	52	...	...	...	...	28	66
75	2,487	1,192	1,295	1,021	1,082	...	...	28	29	4	6	37	110	2	2	...	...	50	54
76	1,156	498	638	423	522	...	...	16	16	1	9	22	52	2	4	...	...	33	33
77	1,002	430	572	376	474	...	...	4	5	...	...	3	57	4	1	...	...	33	25
78	867	391	476	336	533	...	...	2	14	1	1	15	49	1	5	...	...	29	16
79	592	217	375	191	321	...	...	3	3	...	...	11	27	...	6	...	...	12	10
80	2,152	980	1,172	691	1,041	...	...	13	17	4	4	53	91	4	2	...	...	10	17
81	574	234	340	205	286	...	...	...	...	2	7	21	34	...	5	...	...	6	8
82	515	210	305	161	260	...	...	1	2	2	9	23	35	2	...	...	...	13	9
83	515	251	264	215	204	...	...	3	10	...	2	19	41	1	...	...	...	14	7
84	378	190	188	174	160	...	...	...	...	...	1	13	17	...	...	...	...	3	10
85	695	323	372	296	323	...	...	7	...	2	4	15	25	...	1	...	...	3	41
86	286	135	151	114	121	...	...	...	...	1	4	13	14	...	...	...	...	...	11
87	284	147	137	138	117	...	...	...	...	6	1	4	9	...	...	...	...	...	4
88	305	99	106	91	98	...	...	...	...	...	2	3	5	...	...	...	...	1	1
89	212	86	116	63	109	...	...	...	...	1	2	1	2	...	...	...	...	...	2
90	500	235	215	252	181	...	...	...	...	3	4	31	25	...	...	...	...	1	2
91	166	84	82	65	70	...	...	...	...	2	...	15	10	...	...	...	...	1	2
92	214	115	99	111	91	...	...	...	...	1	...	1	4	...	...	...	...	1	1
93	114	65	49	60	43	...	...	...	...	...	2	3	3	...	...	...	...	1	1
94	84	41	43	35	35	...	...	...	...	1	1	4	5	...	...	...	...	1	2
95	308	92	111	83	101	...	...	...	...	...	3	7	7	...	...	...	...	...	2
96	66	32	38	27	30	...	...	...	...	...	1	2	...	...	...	...	...	...	...
97	63	16	55	16	26	...	...	...	...	...	1	3	...	...	...	...	...	...	...
98	54	28	26	21	19	...	...	...	...	1	3	5	...	...	...	...	...	...	...
99	28	9	19	6	12	...	...	2	1	...	2	...	1	...	...	...	...	1	...
100	80	31	49	22	40	...	...	...	2	...	4	...	2	...	...	...	...	2	...
101	4	2	2	...	1	...	...	...	...	...	2	...	1	...	...	...	...	...	...
102	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
103	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
104	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
105	4	2	2	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...	...
106	...	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Mean age	...	25.56	23.76	23.70	24.58	...	...	25.34	26.33	24.85	28.84	23.80	25.26	21.58	22.84	...	...	22.54	22.12

Age.	TOTAL POPULATION.			INDO-ARYAN.						IRANIAN.		SEMITIC.						PRIMITIVE.	
	All Religions.			Hindu.		Sikh.		Jain.		Zoroastrian.		Musulman.		Christian.		Jew.		Animistic.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
85	40,648	21,877	19,266	17,244	16,765	2	...	599	572	90	64	1,993	1,778	56	53	1	...	1,886	1,014
86	35,148	12,497	12,651	10,201	10,309	1	...	835	252	44	107	807	843	55	32	...	...	1,951	1,109
87	22,542	11,931	10,611	9,677	8,458	...	...	247	250	52	60	798	804	27	43	...	...	1,150	996
88	21,843	12,005	9,838	9,508	7,420	...	...	859	824	42	41	865	741	29	30	...	...	1,202	1,222
89	19,947	10,676	9,371	8,576	7,218	...	...	229	219	38	32	841	859	27	27	...	...	962	881
90	44,421	22,212	22,209	18,136	18,231	...	...	593	641	53	75	2,418	2,291	76	60	1	...	935	911
41	22,398	10,848	11,545	8,848	9,449	...	...	806	806	52	48	762	911	71	64	...	...	808	1,070
42	22,283	10,918	11,370	8,872	9,270	...	...	807	814	11	68	901	812	62	45	...	...	760	860
43	20,923	10,183	10,740	8,074	8,406	...	...	246	253	25	49	727	1,002	29	28	...	...	1,052	1,008
44	18,899	9,688	9,266	7,280	7,227	...	...	245	278	42	59	941	784	24	40	...	...	1,128	928
45	20,659	12,044	12,552	10,427	10,110	...	...	484	442	72	48	1,294	1,258	26	20	...	...	790	757
46	13,649	6,742	6,907	5,367	5,419	...	...	191	157	28	50	522	570	80	23	...	...	604	679
47	12,512	6,419	6,094	5,152	4,806	...	...	166	178	26	35	477	501	15	11	...	...	598	568
48	18,922	7,282	6,460	5,827	5,184	...	...	201	171	17	38	542	586	20	21	...	...	645	660
49	10,305	4,376	5,429	3,518	4,122	...	...	167	142	26	49	448	555	12	23	...	...	712	547
50	21,578	15,558	16,028	12,484	12,102	...	...	490	521	38	79	1,259	1,255	45	32	...	...	637	495
51	15,216	7,481	7,785	6,239	6,470	...	...	166	167	14	54	558	625	41	36	...	...	418	428
52	14,791	7,422	7,368	5,984	5,987	...	...	215	212	32	37	485	555	28	44	...	...	679	528
53	12,498	6,108	6,585	4,823	5,288	...	...	124	173	42	110	552	512	21	21	...	...	546	486
54	11,449	5,739	5,750	4,601	4,399	...	...	146	199	16	25	510	541	27	10	...	...	489	576
55	12,121	5,757	6,484	4,586	5,230	...	...	227	228	32	33	577	547	9	15	...	...	324	381
56	6,032	3,088	3,594	2,242	2,842	...	...	92	109	37	44	292	289	9	12	...	...	370	297
57	5,946	2,800	3,146	2,079	2,422	...	...	72	71	14	41	222	222	8	7	...	...	323	289
58	5,025	2,372	2,452	1,751	1,744	...	...	86	104	16	27	224	197	8	8	...	...	488	377
59	4,958	2,654	2,304	1,828	1,587	...	...	82	97	4	12	290	292	5	8	...	...	444	312
60	14,407	6,967	8,440	4,507	6,465	...	...	221	322	33	32	728	1,087	19	25	...	...	456	439
61	8,507	1,591	1,916	1,056	1,272	...	...	41	72	12	27	155	202	9	2	...	...	338	339
62	4,898	2,215	2,681	901	1,289	...	...	45	62	33	69	214	282	4	5	...	...	1,019	974
63	2,692	1,119	1,574	815	1,129	...	...	32	42	16	11	144	176	1	3	...	...	108	212
64	2,774	1,162	1,612	862	1,011	...	...	34	52	4	19	170	217	2	4	...	...	98	208
65	4,456	1,816	2,640	1,311	1,920	...	...	64	126	17	42	268	268	12	15	...	...	144	148
66	2,120	926	1,260	706	852	...	...	30	37	25	10	108	152	2	2	...	...	52	204
67	1,892	667	1,026	425	720	...	...	44	22	10	17	122	85	1	2	...	...	65	174
68	2,007	818	1,189	640	892	...	...	19	22	22	12	64	92	2	6	...	...	70	127
69	1,291	449	542	342	625	...	...	14	20	...	9	52	52	2	4	...	...	54	116
70	2,286	2,022	1,954	1,696	1,522	...	...	62	96	...	28	176	226	5	4	...	...	90	79

Sub-sidiary Table B.

Numbers of males and females at each of the ages 10—30 of 1901 compared with those at each of 20 of 1891.

Males.						Females.					
1891.		1901.		Variation. (+ or -)	Percentage of variation.	1891.		1901.		Variation (+ or -)	Percent- age of variation.
Age.	Number.	Age.	Number.			Age.	Number.	Age.	Number.		
...	39,361	10	35,043	-4,318	-10.97	...	39,943	10	30,051	-9,892	-24.76
1	20,464	11	25,043	+4,579	+22.37	1	21,622	11	20,037	-1,585	-7.33
2	34,155	12	31,121	-3,034	-8.88	2	36,792	12	25,997	-10,795	-29.34
3	35,304	13	22,760	-12,544	-35.53	3	39,487	13	19,285	-20,202	-51.16
4	36,229	14	22,846	-13,383	-36.94	4	37,650	14	17,926	-19,724	-52.38
5	48,855	15	31,893	-16,962	-34.72	5	43,917	15	25,569	-18,348	-41.77
6	33,058	16	20,495	-12,563	-37.99	6	31,411	16	17,913	-13,498	-42.97
7	33,361	17	16,502	-16,859	-50.59	7	32,348	17	15,034	-17,314	-53.52
8	47,861	18	20,142	-27,719	-57.69	8	40,524	18	16,629	-23,895	-59.06
9	15,308	19	15,487	+179	+1.16	9	15,382	19	13,740	-1,642	-10.67
10	57,205	20	30,311	-26,894	-47.01	10	43,321	20	27,672	-15,649	-36.12
11	10,184	21	19,135	+8,951	+87.86	11	9,451	21	17,323	+7,872	+83.02
12	46,839	22	18,136	-28,703	-61.28	12	31,034	22	13,394	-17,640	-56.84
13	13,174	23	16,087	+2,913	+22.11	13	11,894	23	15,759	+3,865	+32.49
14	11,468	24	16,357	+4,889	+42.63	14	9,731	24	11,903	+2,172	+22.32
15	51,145	25	30,749	-20,396	-39.82	15	38,327	25	28,553	-9,774	-25.50
16	17,594	26	17,889	+295	+1.67	16	15,916	26	16,391	+475	+2.98
17	9,970	27	16,884	+6,914	+69.34	17	9,229	27	15,649	+6,420	+69.56
18	24,765	28	17,916	-6,849	-27.65	18	22,087	28	16,700	-5,387	-24.38
19	4,923	29	15,206	+10,283	+208.87	19	4,195	29	13,228	+9,033	+215.33
20	73,497	30	27,135	-46,362	-63.05	20	76,442	30	24,989	-51,453	-67.30

Subsidiary Table G.

Smoothing of Ages.

Age	Males			Females		
	Actual.	Smoothed for 5 years.	Smoothed for 11 years.	Actual.	Smoothed for 5 years.	Smoothed for 11 years.
1	2	3	4	5	6	7
1	1,452	1,452	1,452	1,557	1,557	1,557
2	1,331	1,613	1,664	1,388	1,734	1,801
3	2,056	1,927	1,935	2,258	2,111	2,076
4	2,197	2,233	2,113	2,488	2,389	2,231
5	2,599	1,450	2,212	2,865	2,587	2,292
6	2,980	2,516	2,299	2,944	2,618	2,330
7	2,415	2,602	2,412	2,380	2,635	2,409
8	2,387	2,508	2,512	2,412	2,472	2,470
9	2,628	2,608	2,578	2,572	2,520	2,488
10	2,131	2,621	2,508	2,052	2,468	2,476
11	3,477	2,761	2,591	3,183	2,537	2,425
12	2,483	2,687	2,564	2,122	2,431	2,366
13	3,085	2,714	2,516	2,754	2,400	2,298
14	2,257	2,651	2,473	2,043	2,305	2,248
15	2,265	2,560	2,419	1,899	2,260	2,193
16	3,162	2,271	2,368	2,708	2,028	2,152
17	2,032	2,219	2,297	1,897	1,972	2,102
18	1,636	2,073	2,234	1,592	1,883	2,064
19	1,997	2,041	2,170	1,761	1,927	2,050
20	1,536	2,014	2,109	1,455	1,915	2,004
21	3,005	2,052	2,052	2,931	2,007	1,974
22	1,897	1,978	2,026	1,835	1,982	1,967
23	1,857	1,995	2,002	2,054	2,014	1,962
24	1,595	2,004	1,985	1,669	2,032	1,959
25	1,622	1,980	1,968	1,579	2,013	1,947
26	3,049	1,943	1,957	3,024	1,933	1,936
27	1,774	1,979	1,933	1,736	1,953	1,908
28	1,674	1,956	1,911	1,653	1,918	1,878
29	1,776	1,885	1,877	1,769	1,842	1,835
30	1,508	1,859	1,835	1,401	1,804	1,787
31	2,694	1,887	1,784	2,647	1,790	1,732
32	1,644	1,796	1,734	1,542	1,695	1,679
33	1,812	1,738	1,677	1,592	1,662	1,620
34	1,321	1,623	1,625	1,294	1,541	1,570
35	1,214	1,542	1,575	1,234	1,500	1,526
36	2,119	1,416	1,526	2,041	1,407	1,486
37	1,239	1,391	1,472	1,340	1,356	1,449
38	1,184	1,358	1,424	1,124	1,306	1,421
39	1,192	1,375	1,364	1,042	1,358	1,378
40	1,058	1,342	1,308	982	1,351	1,356
41	2,202	1,322	1,250	2,352	1,367	1,287
42	1,076	1,286	1,199	1,255	1,386	1,229
43	1,082	1,265	1,142	1,204	1,386	1,189
44	1,010	1,083	1,092	1,138	1,183	1,149
45	955	1,002	1,042	981	1,079	1,106
46	1,293	912	997	1,338	967	1,066
47	663	854	951	732	880	1,025
48	636	760	911	645	799	983
49	720	810	854	705	871	922
50	483	824	806	575	890	872
51	1,542	844	757	1,697	917	823
52	737	821	710	825	915	776
53	726	838	663	780	922	731
54	606	644	625	698	719	697

Subsidiary Table G.—*concl.**Smoothing of Ages.*

Age	Males.			Females.		
	Actual.	Smoothed for 5 years.	Smoothed for 11 years.	Actual.	Smoothed for 5 years.	Smoothed for 11 years.
1	2	3	4	5	6	7
54	569	557	579	609	630	653
55	571	465	550	682	541	606
56	301	395	479	381	453	555
57	278	334	426	333	380	503
58	255	338	364	260	423	440
59	263	309	319	244	387	393
60	592	293	278	894	377	351
61	158	269	246	203	359	317
62	220	239	218	284	344	289
63	111	157	197	167	221	267
64	115	143	174	171	207	240
65	180	113	154	280	172	215
66	91	107	134	134	164	191
67	66	92	117	109	148	167
68	81	97	101	126	133	144
69	44	89	93	89	124	132
70	201	87	85	207	117	120
71	54	80	80	87	106	112
72	53	81	75	74	103	104
73	47	64	72	72	89	96
74	48	63	67	74	85	90
75	118	61	62	137	83	84
76	49	59	58	68	78	78
77	43	54	54	61	73	73
78	39	50	49	50	69	66
79	21	45	45	40	62	61
80	97	40	41	124	57	55
81	23	37	37	36	52	49
82	21	37	33	32	48	44
83	25	24	30	28	31	39
84	19	22	26	20	27	34
85	32	21	23	40	24	29
86	13	18	21	16	21	25
87	15	16	19	15	19	22
88	10	15	16	11	16	18
89	9	14	14	12	14	16
90	28	13	13	23	13	14
91	8	12	11	9	12	12
92	11	11	10	11	11	11
93	6	8	9	5	9	9
94	4	7	8	5	7	8
95	9	5	7	12	6	7
96	3	3	5	2	5	6
97	2	3	4	4	5	5
98	3	2	3	3	3	4
99	1	2	2	2	3	4
100	3	3	3	5	3	5

Subsidiary Table H.
(Unadjusted.)

Mean age of Males.				Mean age of Females.		
Age-period.	Number of Males.	Mean age.	Product.	Number of Females.	Mean age.	Product.
1	2	3	4	5	6	7
Under 1	14,643	·30	4,392·90	14,698	·30	4,409·40
1—4	82,537	2·50	206,342·50	84,964	2·50	212,410·0
5—9	126,494	7·21	912,021·74	116,679	7·21	841,255·59
10—19	241,365	14·28	3,446,692·20	202,181	14·28	2,887,144·68
20—29	199,270	24·58	4,898,056·60	185,572	24·58	4,561,359·76
30—39	156,119	34·70	5,417,329·30	140,069	34·70	4,860,394·30
40—49	132,132	44·77	4,572,449·64	103,155	44·77	4,618,249·35
50—59	59,076	54·81	3,237,955·56	61,443	54·81	3,367,690·83
60 and over	26,998	70·80	1,911,458·40	35,297	70·80	2,499,027·60
Total.	1,008,634	24·39	24,606,698·84	944,058	25·26	23,851,941·51

Subsidiary Table J.
(Corrected.)

Mean age of Males.				Mean age of Females.		
Age-period.	Number of Males.	Mean age.	Product.	Number of Females.	Mean age.	Product.
1	2	3	4	5	6	7
Under 1	1,452	·30	435·60	1,557	·30	467·10
1—4	7,924	2·50	19,810·0	8,400	2·50	21,000·0
5—9	12,409	7·21	89,468·89	12,173	7·21	87,757·33
10—19	23,741	14·28	339,021·48	21,882	14·28	312,474·96
20—29	19,546	24·58	480,440·68	19,153	24·58	470,780·74
30—39	15,489	34·70	537,468·30	15,197	34·70	527,335·90
40—49	10,244	44·77	458,623·88	10,838	44·77	485,217·26
50—59	5,472	54·81	299,920·32	6,177	54·81	338,561·37
60 and over	2,694	70·80	190,735·20	3,613	70·80	255,800·40
Total.	98,971	24·41	2,415,924·35	98,990	25·25	2,499,395·06

Subsidiary Table K.

Proportions per 10,000 in various Divisional groups according to the effect of famine as compared with 1891.

Age period.	AMBALI DIVISION.												KADI DIVISION.											
	I. Less severe.				II. Acute.				III. Acute.				I. Severe.				II. More severe.				III. Acute.			
	Damnagar and Amrell.				Okhamandal and Beyt.				Kodinar, Dhari and Khamba.				Mehsana, Kalol and Sidhpur.				Kadi, Vijapur, Visnagar, Dehgam, Kheraln & Pattan.				Harij, Attarsumba and Vadavali.			
	1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
0-15	2,788	3,823	3,732	3,762	3,335	3,477	3,743	3,329	3,746	3,868	3,735	3,763	3,703	3,640	4,099	4,092	3,657	3,479	4,104	4,020	3,303	3,324	4,117	4,140
15-40	4,050	3,703	4,360	4,168	4,911	4,723	4,184	4,020	4,477	4,263	4,358	4,165	4,637	4,513	3,999	3,940	4,589	4,466	3,986	3,986	4,787	4,416	4,107	4,006
40-60	1,938	2,089	1,489	1,488	1,422	1,517	1,526	1,413	1,513	1,498	1,490	1,489	1,426	1,557	1,496	1,501	1,530	1,729	1,518	1,556	1,584	1,858	1,434	1,441
60 and over.	224	380	420	582	332	284	547	738	265	381	419	533	234	290	412	467	224	326	392	488	324	402	342	413

Subsidiary Table K—(concl.)

Proportions per 10,000 in various Divisional groups according to the effect of famine as compared with 1891.

Age period.	Navsari Division.												Baroda Division.															
	I. Mild.				II. Severe.				III. More severe.				Severe.															
	Navsari and Palsana.				Songad, Mahava, Kagnraj and Gandevi.				Vakai and Vajpur.				Velachra and Vyara.				Baroda, Tlakva's, Sankheda and Vaghodia.				Padra, Choranda and Sinore.				Dabhoi, Savli, Fetlad and Siswa.			
	1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
0-15	3,796	5,721	4,139	3,370	4,021	3,994	4,065	4,079	3,657	4,353	4,507	4,709	4,010	4,275	4,207	4,275	3,440	3,443	3,728	3,797	3,334	3,218	3,481	3,563	3,357	3,097	3,545	3,394
15-40	4,280	4,356	3,728	3,927	4,093	3,927	4,069	4,050	4,973	4,662	4,145	4,003	4,098	3,604	4,184	4,055	4,728	4,443	4,318	4,220	4,770	4,633	4,399	4,300	4,305	4,598	4,298	4,265
40-60	1,279	1,384	1,612	1,612	1,609	1,438	1,422	1,240	1,122	1,172	1,078	1,598	1,779	1,359	1,341	1,592	1,727	1,684	1,370	1,591	1,818	1,774	1,711	1,769	1,924	1,743	1,822	
60 and over	515	539	521	586	251	470	378	449	130	263	175	212	299	342	250	325	245	322	413	255	336	346	426	269	381	414	519	

Subsidiary Table L.

Proportion per 1,000 for each sex by selected castes.

Caste, Tribe, or Race.	0-15		15-40		40 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
<i>Hindu Brahman Gujrati—</i>						
Anavala	206	318	558	585	236	97
Audich	332	305	468	476	200	219
Khedaval	273	274	523	502	204	224
Targala	349	313	421	431	230	256
<i>Kshatriya—</i>						
Chandraseni Kayasth Prabhu ...	296	323	421	422	283	255
Maratha	328	210	531	538	141	252
Rajput	363	353	450	433	187	214
Lohana	183	283	553	537	264	180
Vagher	478	573	360	249	162	178
<i>Varias—</i>						
Kapol	221	262	388	468	391	270
Shrimali	291	345	462	424	247	231
<i>Agricultural Class—</i>						
Anjana	351	375	475	413	174	212
Kadava	347	350	483	455	170	195
Leva	323	249	529	527	143	224
<i>Miscellaneous Castes—</i>						
Ahir (Gujrati)	383	354	429	501	188	145
Ghanchi	351	348	453	411	196	241
Sutar (Gujrati)	363	345	428	435	209	220
<i>Criminal Class—</i>						
Baria	310	353	412	393	278	254
Koli	380	359	438	431	182	210
<i>Unclean Castes—</i>						
Bhangi	419	404	448	435	133	161
Dhed	418	404	409	396	173	200
<i>Jains—</i>						
Porvad	282	291	497	436	221	273
Shrimali	320	321	464	422	216	257
<i>Zoroastrians—</i>						
Parsi	394	295	382	408	224	297
<i>Musulmans—</i>						
Saiads	373	313	460	413	167	269
Shaikh	363	325	422	424	215	251
Meman	319	285	421	475	260	240
Vohora	306	347	458	402	236	251
Molesalam	373	393	441	369	181	238
Momana	371	353	433	435	196	202
<i>Christians—</i>						
Native Christians	420	401	423	417	152	182
<i>Animistics</i>						
...	398	411	427	408	175	181