

CENSUS OF INDIA 1931

VOLUME VIII—PART I

BOMBAY PRESIDENCY

GENERAL REPORT

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BOMBAY PROVINCIAL CIVIL SERVICE

SUPERINTENDENT OF CENSUS OPERATIONS
BOMBAY PRESIDENCY

up to May 26th, 1932

and

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INDIAN CIVIL SERVICE

SUPERINTENDENT OF CENSUS OPERATIONS
BOMBAY PRESIDENCY

from May 27th till October 31st, 1932



PRINTED AT THE GOVERNMENT CENTRAL PRESS, BOMBAY

CHAPTER IX—LITERACY.

SECTION I—THE STATISTICS AND THEIR VALUE.

1. *Statistical Material.*—The statistical material for the present chapter consists of Imperial Tables XIII and XIV and Subsidiary Tables I, II, III, IV, V, VI, VII and VIII. Between them these tables cover the subject matter pretty fully. Imperial Table XIII gives for the Bombay Presidency, including the Bombay States and Agencies, the total, the literate and the illiterate, population for all religions and for each main religion arranged in five age-groups. The same table also shows the numbers of males and females in each group and also the number of persons, total, male and female literate in English. Imperial Table XIV shows total literacy for British Districts generally and literacy in English by selected castes, or tribes. Forty-three have been selected for Hindus and tribal peoples, six for Mussulmans and four for Jains. Total figures are given also for Christians and Zoroastrians. As regards the selected forty-three Hindu and tribal castes, the Mussulman castes and the Jain castes, it has to be remembered that the numbers shown under each caste or tribe are only samples and are not the total population under each in the Presidency. The selection has been carried out chiefly in areas where the bulk of the caste population is found. But it would be unwise to generalise from the sampling in Imperial Table XIV to the total caste figures without first verifying the proportion which the sample bears to the total population of the caste. While there is no reason of course to suppose that conditions as regards literacy will differ much over the caste as a whole from what is found in the sample, it would be fallacious to assume that what is true of the samples given in Imperial Table XIV is necessarily true of the whole. It may very well happen that literacy is distributed unevenly, especially in some of the castes where literacy is at present only a smattering. These remarks must be borne in mind while the diagram concerned is being examined. The Imperial Tables give the absolute figures. The Subsidiary Tables give the proportional figures of literacy per mille or other unit of the population or throw light upon the progress of literacy, and the development of educational institutions. Thus Subsidiary Table I shows literacy by age, sex and religion for five age-groups per mille, the number per mille aged five and over who are illiterate and the number per 10,000 aged five and over who are literate in English. Subsidiary Table II shows literacy per mille of the population for five age-groups by age, sex and locality by natural divisions. Subsidiary Table III shows literacy per mille of the population by religion, sex and locality. Subsidiary Table IV shows English literacy by age, sex and locality for four decades. Subsidiary Table V shows for the selected castes used in Imperial Table XIV the number per mille, male and female, who are literate and illiterate, and the number per 10,000, male and female, who are literate in English and compares in this respect the 1931 figures with the 1921 figures. The same remarks as to the legitimacy of conclusions based on the sampling applies to this table as to Imperial Table XIV. Subsidiary Table VI shows the progress of literacy since 1881. Subsidiary Table VII shows the proportion of literacy at certain ages, namely, 7 to 13 years, 14 to 16 years, 17 to 23 years, and 24 years and over. Subsidiary Table VIII shows for four Censuses the number of institutions and pupils according to the returns of the Educational Department.

Maps and Diagrams.

The following maps and diagrams have been prepared to present the statistical material used in this chapter:—

- (1) Diagram showing literacy by sex and natural division.
- (2) Map showing literacy of males only by districts and larger States.
- (3) Literates per mille by districts.
- (4) Diagram showing the number of literates per mille by religion.
- (5) Number of literate males in every 1,000 males in selected castes.

2. *Instructions.*—The test of literacy for Census purposes at this Census was ability to write a letter to a friend and read his reply. The instructions on the cover of the enumeration book ran “Enter against all persons who can both read and write a letter in any language the word “literate”. Against persons who cannot read and write such a letter this column should be blank.” This Census

criterion has now been applied unequivocally since 1911. There is therefore some reason for thinking that the meaning of the instruction has been followed more or less uniformly and that the Census figures show a degree of consistency not possible where instructions to enumerators are being often changed. To what extent the instructions can be carried out accurately is of course a different matter altogether. As Mr. Sedgwick pointed out in 1921, leaving a column blank for illiterates is not very satisfactory as a blank column may mean one of two things, either that the instructions have been followed correctly or that they have been neglected. There is no means of knowing after enumeration which of the two may be correct.

3. *Accuracy and Value of the Statistics.*—The Census definition of literacy is not fully satisfactory. It must necessarily be left to the enumerator to decide whether the standard has been reached. There are many ways in which the work can be scamped quite apart from the difficulty of ever knowing for certain that a person can both read and write a letter. It is more than doubtful whether most of the children in the elementary schools up to the age of at least eight would really pass the Census test. Yet there is little doubt that nearly all such scholars have been entered as literate by Census standards. Since education is now in most parts of India, other than the backward areas where learning is still looked upon as unmanly (as it is amongst Baluchis and hill tribesmen) regarded as an accomplishment which raises the worth of any individual, it is probable that there is a tendency in all the Census returns to overestimate the extent of literacy. Thus the child who is just passing time at school, or the adult who has lost all memory of what he learnt in the fourth standard will both be considered as literate. The extent of this overestimation is probably considerable especially in respect of the unwillingness to admit the loss of elementary literacy. The Census figures may therefore almost everywhere be taken as showing a more rosy picture of literacy than the facts really warrant. The loss of literacy is a formidable problem. But there is no method of knowing how far it extends unless a special educational Census is taken for the purpose. Another difficulty in connection with the comparison of this Census with Censuses previous to 1911 was noted in the Punjab and Delhi Census Report of 1921, page 288, where it is stated "Except for verbal alterations these instructions are exactly the same as those given in 1911 and 1921. The definition adopted in the 1911 and 1921 Censuses demands a higher standard of literacy than did the instruction at the Censuses of 1881, 1891 and 1901. Comparison of the figures of literacy obtained at any of the three previous Censuses will be misleading." The chief influences affecting the accuracy of the Census figures of literacy may be summarised as follows:—

(1) The tendency on the part of the enumerators to adopt too lenient a standard of literacy; (2) the acceptance of school children as literate; (3) the concealment of loss of literacy; (4) the genuine difficulty of finding out whether a person can really read and write a letter. The cumulative effect of these sources of inaccuracy is probably considerably to overestimate the number of persons who are "literate" in the sense the word is used in the Census. Effective literacy, which would extend to the regular reading of books and newspapers, the writing of personal correspondence, and the keeping of simple accounts, is not dealt with in the Census. If it were, the proportion of literacy would fall enormously in all but half a dozen of the castes in the Presidency. Literacy in India must therefore be understood in quite a different way from literacy in European countries.

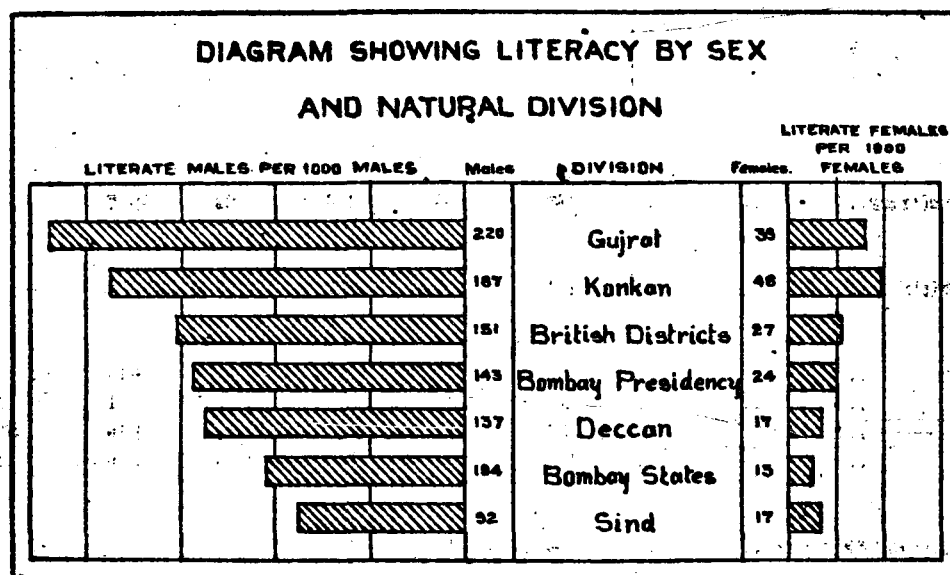
SECTION II—GENERAL LITERACY.

4. *Extent of Literacy.*—The chief information is contained in Imperial Table XIII and Subsidiary Tables II, VII and VIII. The total population of the Bombay Presidency, including Bombay States and Agencies, is 26,271,784, of whom 2,269,459, or 8·6 per cent., have been returned as literate. Of these 1,968,062, or 14·3 per cent. of the male population, were males and 301,397, or 2·4 per cent. of the female population, were females. In 1921 the corresponding figures were:—

Total population.	Literate.	Males.	Females.	Per cent.
23,159,538	1,877,180	1,628,126	249,054	8·1

The number of persons literate per mille of the population for all ages, five and over, for Bombay Presidency was 102 : for British Districts only, it was 108 : for Bombay States, it was 71. Of particular areas, Bombay City with 267 per mille, returned the highest figures for literacy : Gujarat showed a literacy of 156 per mille : the Konkan of 99 : the Deccan of 92, and Sind of only 70 per mille. When the comparative figures of literacy per mille amongst males and females are considered for all ages over five, the results are seen as under.

Unit.	Males.	Females.
Bombay Presidency	167	29
British Districts	176	31
Bombay States	122	15
Bombay City	314	173
Gujarat	254	46
Konkan	171	27
Deccan	161	20
Sind	106	21



Subsidiary Table VII shows the proportion of the population literate at certain ages. The salient features may be summarised as under, the figures being given to the nearest thousand.

Age.	Total.	Literate.	Males.	Females.
7 to 13	4,460	288	227	61
14 to 16	1,591	198	164	34
17 to 23	3,091	441	370	70
24 and over	11,952	1,341	1,205	136

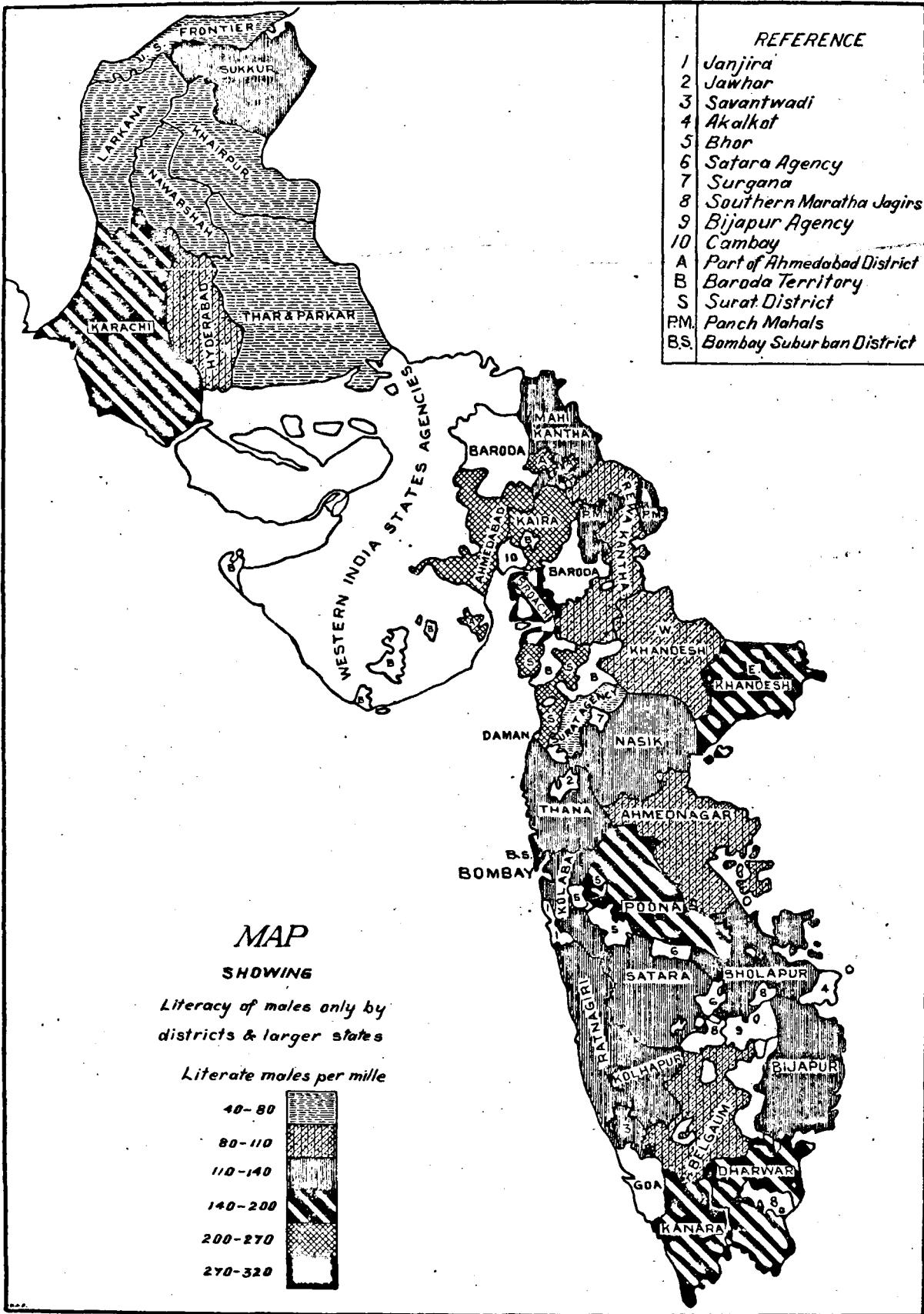
The number of scholars attending educational institutions is shown in Subsidiary Table VIII but the conclusions to be drawn from it can be studied more suitably in paragraph 14 below in the discussion of education.

In the statement (No. 1) given below the extent of literacy is compared for 1921 and 1931 for males and females.

STATEMENT No. 1.

Natural Divisions.	Literacy per mille.					
	1931		1921		1921—1931 variation per cent.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Bombay Presidency.. ..	143	26	134	23	+ 7	+ 4
British Districts	151	27	140	25	+ 8	+ 8
Sind	92	17	84	17	+10	..
Gujarat	220	39	223	42	- 1	- 7
Deccan	137	17	118	13	+16	+31
Konkan	187	48	172	43	+ 9	+12
Bombay States and Agencies	104	13	105	13	- 1	..
ADMINISTRATIVE DIVISIONS.						
British Districts	151	27	140	25	+ 8	+ 8
Northern Division	201	36	196	36	+ 3	..
Central Division	141	19	114	16	+24	+19
Southern Division	134	16	124	12	+ 8	+33
Sind	92	17	84	17	+10	..
Bombay City	293	154	293	142	..	+ 8

From the above it will be seen that, next to Bombay City, Gujarat returns the best figures for males and the Konkan for females. There has been considerable progress in male literacy in Sind but female literacy, which is very backward, remains practically stationary. In almost every case 1931 shows improvement over 1921, Gujarat being an exception which may possibly be accounted for partly by the civil disobedience movement, which was especially strong amongst the literate population like Jains and Vanis. The literacy of females in the Deccan still remains very low and a glance at Imperial Table XIV will suggest the reason, the preponderating population in the Deccan population of castes and tribes like Marathas returning a very low figure of female literacy. It is interesting to compare the literacy in cities with the literacy in the surrounding rural areas. In the statement (No. 2) which follows, the extent to which the cities excel the rural areas in literacy is very apparent. In this connection it may be pointed out how the comparatively high literacy of Poona City and Karachi City give to the figures



of Poona district and Karachi district a literacy index which these districts do not deserve.

STATEMENT No. 2.

Comparison between literacy in cities and in the surrounding rural areas.

Locality.	Number per mille (all ages) who are literate.		
	Persons.	Males.	Females.
1	2	3	4
Ahmedabad City	160	240	50
Rest of the Ahmedabad district	119	200	30
Surat City	326	459	171
Rest of the Surat district	139	236	44
Poona City	330	458	184
Rest of the Poona district	75	129	19
Sholapur City	157	255	48
Rest of the Sholapur district	56	102	8
Hubli City	190	305	60
Rest of the Dharwar district	97	168	23
Karachi City	239	309	120
Rest of the Karachi district	32	51	7
Hyderabad Town	211	269	137
Rest of the Hyderabad district	35	58	5

A map has been prepared showing literacy for males only, by districts and larger States. The general backwardness of Sind will be very evident. Both Karachi and Hyderabad districts return flattering figures because of the existence in them of Karachi City and Hyderabad town, both well-educated places. A comparison of this map with the figures of the caste distribution of literacy in Imperial Table XIV and the caste distribution of the districts given in Imperial Table XVII will explain the patchiness in the distribution of literacy. Generally speaking the literacy of a district depends almost entirely on the racial and caste composition of its population. In districts where large numbers of agricultural Mussulmans live, or in districts where tribes like Bhils, Katkaris, Lamanis and others almost devoid of literacy, reside, the literacy index will be low despite the fact that large numbers of the educated classes reside in the towns. The superiority of Gujarat, despite its large population of Kolis and other uneducated classes of people, is due to the predominance there of trading castes and communities who are literate in the ordinary course of business. The extent of literacy in Bombay Presidency shows therefore an extreme patchiness which is explicable almost entirely on these lines. In the diagram opposite page 290, the districts have been arranged in order of literacy per mille of the population. The Bombay Suburban district, with its large population of Parsis, Christians and educated Bombay business men, shows much the highest figures and after it come four of the five Gujarat districts, Panch Mahals dropping low because it contains a large number of tribal peoples. Poona and Karachi, if clearly observed, occupy positions they do not deserve. Of the four districts returning the worst figures all are in Sind, the Upper Sind Frontier being a bad last. This is explained by the mutely hostile attitude of the Baluchis towards ordinary, as apart from religious, instruction. It would appear from the diagram that the mode, which is a truer figure for the ratio of literacy than the arithmetic mean, is somewhere about the Nasik or Panch Mahals figure of literacy. From this it may be fairly argued that the standard of literacy in Bombay Presidency is not by any means high and that it is not likely to improve substantially till literacy makes more headway than it has yet shown any effective signs of doing amongst such peoples as the Marathas, the Bhils, the Kolis, the Mahars and the Mussulman cultivators of Sind.

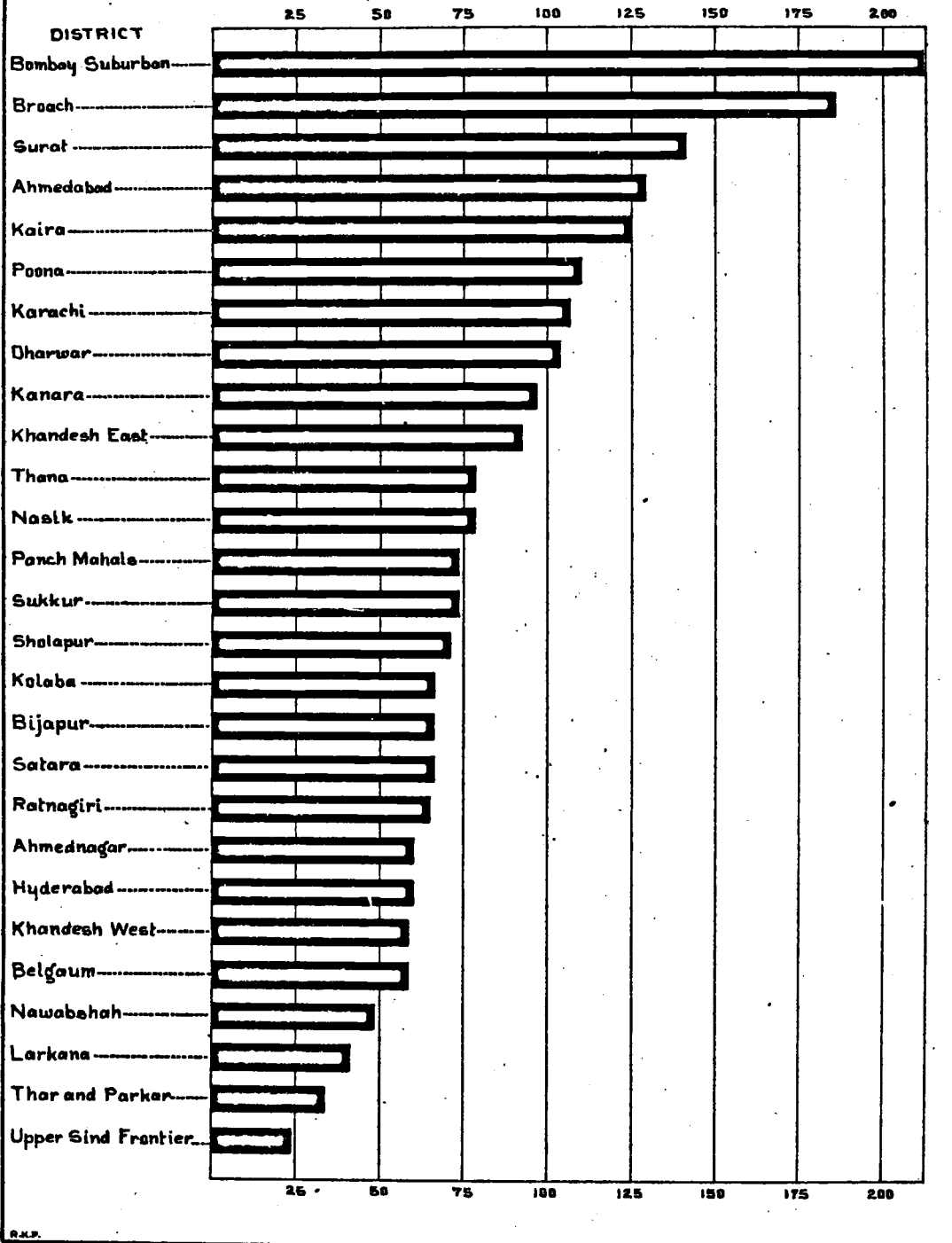
5. *Progress of Literacy.*—The chief information is given in Subsidiary Tables IV and VI. The former deals with literacy in English for 1921 and 1931 by age-groups and administrative divisions, and is more suitably discussed in the section on literacy in English. The latter deals with literacy by districts for the last four Censuses. It is practicable however to compare conditions only since 1911 as since that time the category of literacy has been constant. With conditions prevailing before 1911 it is difficult to make any useful comparison as so much allowance has to be made, more or less arbitrarily, for a different standard of estimating literacy. I propose therefore to limit discussion to the figures of the last three Censuses only. Any students of the literacy problem desirous of pursuing researches further into the subject will find material in the Subsidiary Tables and in the published reports of previous Censuses. The number of literates in Bombay Presidency has risen from 1,544,880 in 1911 to 1,877,180 in 1921 and to 2,269,459 in 1931. The percentage increase in literacy has been 15·8 per cent. in 1911 as against a population increase of 6·4 per cent. : 21·5 per cent. in 1921 as against a population decrease of 1·7 per cent. : and 28·9 per cent. in 1931 as against a population increase of 13·4 per cent. These figures are highly satisfactory and show genuine progress. The corresponding figures for literacy in English are given in paragraph 9 below. The proportionate figures of literacy for the whole Presidency for males, all ages 10 and over, have risen from 150 per mille in 1911 to 175 per mille in 1921, to 186 per mille in 1931. For females the figures are 17 in 1911 : 29 in 1921 : and 31 in 1931. Thus to-day one male is literate out of every 7 of the male population and one female is literate out of every 42 of the female population. The disparity between male and female literacy is thus very striking. Good as has been the progress in literacy in the last twenty years the standard is still very low for a country that is contemplating the introduction of a modern democratic electoral franchise on an immense scale in the near future. The Census figures show clearly the immense amount of work that must still be done before anything like electoral competence can be attained. Outside Bombay City literacy is most advanced in Gujarat. It seems probable that the slight decline shown in Subsidiary Table VI for both males and females is unreal and due to the abstentions caused by the civil disobedience movement amongst the educated classes in Gujarat, particularly in the student class. How far Baroda, which is in point of literacy on the same general level as Gujarat, experienced this tendency is not known. But if Baroda did not suffer in the same way as British Gujarat, it is more than probable that the superiority of literacy in Baroda over British Gujarat, as revealed at this Census, is greatly exaggerated. The point is one which the educational authorities might examine separately hereafter. No very definite conclusion can be drawn from the Census figures which are given in a subsequent portion of this paragraph. The following statement (No. 3) shows the progress of literacy by age-groups and administrative divisions between 1921 and 1931.

STATEMENT No. 3.

Division.	5-10		10-15		15-20		20 and over	
	1931	1921	1931	1921	1931	1921	1931	1921
British Districts ...	67	51	112	138	144	123	677	668
Northern Division ...	75	66	120	157	140	125	666	652
Central Division ...	69	44	117	136	153	124	661	696
Southern Division ...	56	36	104	129	143	124	667	711
Sind ..	63	58	98	112	134	106	705	722

LITERATE PER MILLE BY DISTRICTS

1931



R.H.P.

G.P.O. Poona, 1932.

In the statement (No. 4) given below progress in literacy, for what the figures are worth, is shown since 1891.

STATEMENT NO. 4.

Progress of literacy since 1891.

Unit.	Number per 1,000 (all ages) who are literate.									
	Males.					Females.				
	1891	1901	1911	1921	1931	1891	1901	1911	1921	1931
1	2	3	4	5	6	7	8	9	10	11
Bombay Presidency.	91	108	114	134	143	5	9	13	23	24
British Districts ..	102	113	121	140	155	6	10	16	25	27
Bombay States and Agencies ..	63	87	82	105	104	2	4	6	13	13

In drawing conclusions from the above statement (No. 4) the lack of uniformity in the Census category of literacy must be borne in mind and allowed for. It is in any case a fair conclusion that the progress in literacy has been continual and steady but the exactness of the individual figures cannot be vouched for.

In the 1921 Census Report Mr. Sedgwick made a very careful comparison of the conditions of literacy in British Gujarat and in Baroda. It is therefore unnecessary here to do more than call attention to that discussion. The statements which follow have been taken out in order to carry that discussion further and bring it up to date. The chief conclusion to be drawn from these statements is that Baroda appears to be outdistancing British Gujarat in the matter of literacy, though not quite to the extent shown, because of the unsatisfactoriness of the literacy returns in 1931 from British Gujarat. Moreover, as Mr. Sedgwick pointed out in 1921: "It is desirable to ascertain how far compulsory education in Baroda results in enhanced literacy among these strata of Hindu society which otherwise remain uneducated. In Gujarat generally any boy of certain castes, as Brahman, Vani, Soni, etc., can secure education if his father is willing to send him to school. There are hardly any persons of those castes who require their small sons to help them in business." Conditions are different in the middle strata which contain the Leva and Kadava Kanbis: and totally dissimilar in respect of the lowest strata which include Dheds, Bhangis and other untouchable castes, depressed castes like Waghri, and jungle tribes like Chodhras and Dublas. We should therefore look for real progress in compulsory education in so far as it results in greatly increased literacy in the middle and lowest strata of Hindu society. Absolute figures of literacy which do not allow for a diffusion of literacy throughout all strata of society are likely to lead to erroneous and illogical conclusions unless checked by the progress of literacy amongst those sections of society which are normally outside the pale of literacy. Unfortunately the Census figures do not permit of any direct comparison on these lines between British Gujarat and Baroda. At this Census the only castes which can be compared in British Gujarat and Baroda are Audich Brahmans and Ghanchis, who are high up in the literacy table, and Kanbis, who are half-way down the literacy scale. The statement below (No. 5) does however seem to indicate that compulsory education in Baroda is reaching a stratum of the Hindu population more effectively than the educational

methods in British Gujarat, since it will be seen that literacy amongst Kanbis is considerably higher in Baroda now than in British Gujarat. The Audich Brahmans and the Ghanchis are approximately on the same level.

STATEMENT No. 5.

Comparison of literacy in Baroda and British Districts of Gujarat in respect of certain castes, 1931.

Gujarat.				Baroda.	
Caste.	For what district examined.	Number per 1,000 who are literate.		Number per 1,000 who are literate.	
		Male.	Female.	Male.	Female.
1	2	3	4	5	6
Brahman Audich	Gujarat Districts.	744	267	745	229
Ghanchi	Ahmedabad, Surst.	670	110	688	112
Kanbi of Gujarat	Ahmedabad, Broach.	503	82	595	163

The three statements (Nos. 6 and 7), which follow, show the condition of literacy in British Gujarat and Baroda. Too much reliance should not be placed on the figures for the age-group 0 to 10 years, as statistics in that group are unlikely to be very reliable.

STATEMENT No. 6.

Progress of literacy in Baroda and British Gujarat (1911-1931).

Area.	Number per mille who are literate.					
	1911		1921		1931	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
Baroda State	175	21	210	40	330	79
Gujarat						
British Districts	201	26	223	42	230	39
Mahikantha Agency	90	5	100	9	113	13
Rewakantha Agency	73	6	80	13	87	12
Western India States Agency	159	18	165	30	173	36

STATEMENT No. 7.

Comparison of literacy in Baroda with literacy in British Districts of Gujarat and Western India States Agency by age-groups (1921 and 1931).

Area.	Number per mille who are literate in age-groups.								
	0-10		10-15		15-20		20 and over		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	
Baroda	1921 ..	43	20	280	99	354	105	265	31
	1931 ..	157	75	301	132	470	147	354	55
British Districts ..	1921 ..	49	18	264	83	342	94	299	39
	1931 ..	57	17	197	59	311	73	293	41
Western India States Agency ..	1921 ..	37	11	208	62	260	73	215	28
	1931 ..	48	15	166	53	252	66	236	39

The following statement No. 8 shows literacy in certain areas adjoining Baroda territory (1931).

STATEMENT No. 8.

District or State.	Literate per mille.
Panch Mahals	74.0
Khandesh West	58.8
Mahikantha Agency	63.7
Surat Agency	42.0

In the statement (No. 9) which follows the progress of literacy from 1921 to 1931 is compared between British Districts and the Bombay States and Agencies. The figures are very much in favour of British Districts.

STATEMENT No. 9.

Age-group and Area.	Literate per mille.					
	1931.			1921.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
British Districts.						
5-10	45	67	21	28	39	16
10-15	85	127	37	96	139	41
15-20	143	232	49	142	218	54
20 and over	123	204	30	111	186	26
Bombay States and Agencies.						
5-10	30	48	11	22	34	8
10-15	58	92	19	76	119	24
15-20	101	172	27	106	171	31
20 and over	80	144	14	77	141	13

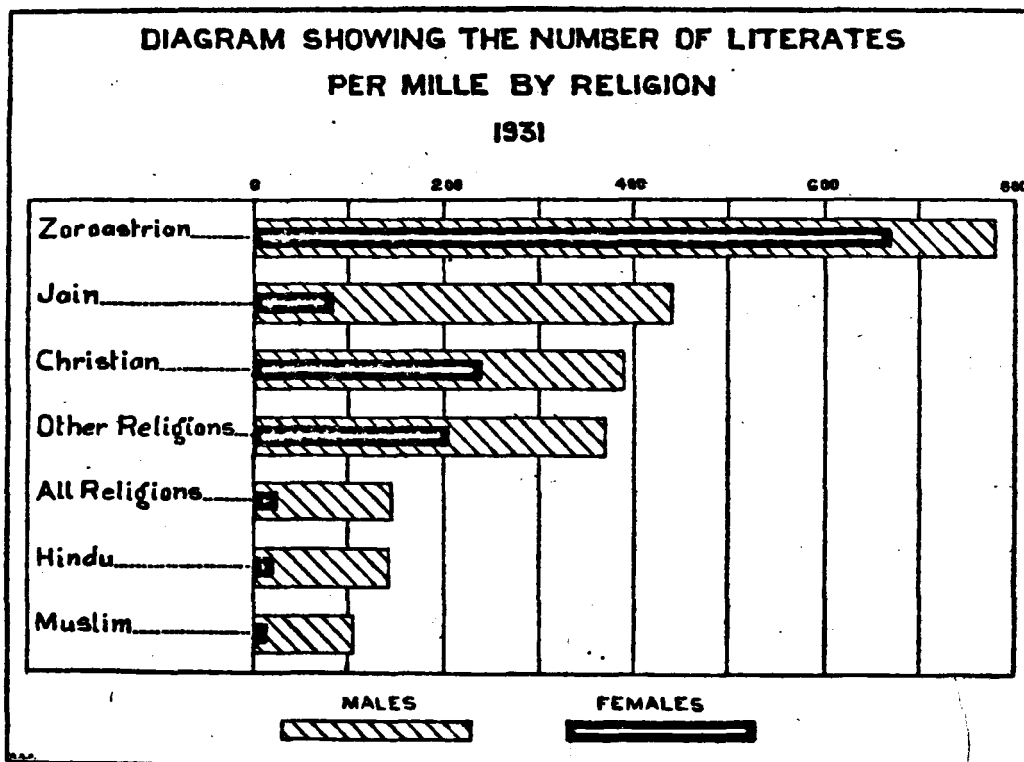
6. *Literacy amongst Females.*—Of 12,510,277 females enumerated in 1931 in Bombay Presidency, 301,397 were returned as literate. This is equivalent to one

in 42. In 1931 there were 24 out of every 1,000 females returned as literate as compared with 23 in 1921. This shows a little advance. The advance is shared by all natural and administrative divisions except Sind and Bombay States and Agencies, which return the same figures as in 1921, and Gujarat, where there is a very small decline probably accounted for by enumeration defects caused by the civil disobedience movement. The only community in which female literacy can be called satisfactory is the Zoroastrian, which returns the high figure of 671 per mille literate of the female population. The Christian community shows 245 females per mille literate. After that it is a big drop to 93 per mille females literate in the Jain community. The Hindu community, which is lowered of course by animists being included in it for Census purposes, shows only 22 females literate per mille and the Mussulmans are a bad last with 13 literate per mille. The superiority of the Zoroastrian and Christian communities in the matter of female literacy is fairly easily explained. The Zoroastrians are almost entirely a city-dwelling or a trading people and they have not amongst them the social practices and beliefs which retard female education. The Christian community in Bombay Presidency falls into two classes, the well educated city-dwelling class where literacy is high, and the Indian Christian community recruited mostly by conversion from the depressed and backward Hindu castes. The existence of the latter class depresses considerably the index of female literacy amongst Christians, who otherwise might show figures not much behind the Zoroastrians. It was noted in the Census of India Report, 1921, Vol. I, page 180: "The spirit both of Brahmanism and of Islam is distinctly opposed to the education of the female sex: and there is little doubt that the women of India owe the growing facilities offered them for acquiring literacy to the influence on the male section of the community of foreign standards and ideals. That the education of women is unnecessary, unorthodox and dangerous is still the standpoint of a large section of Indian society. The scheme of life which orthodox tradition imposes on the women of India presents obstacles to education which, if not insuperable, are at least formidable." In Bombay Presidency it is being optimistic to expect that the education of women will, except in the larger urban areas, make much progress in the next decade; but it is reasonable to expect that at least in these areas a few years will mean substantial advance. The Census figures do not discriminate between urban and rural areas in respect of literacy but it is perfectly obvious from a study of the communities returning the highest figures of female literacy that almost all of it must be in the larger towns. In the villages very little progress is being made nor can much be hoped for till female teachers are easier to obtain and girls will be kept longer in rural schools than they are at present. The 1931 Census figures of female literacy show some signs of encouragement and progress but not many.

7. *Literacy by Religion.*—This aspect of the subject is important since religion is one of the chief forms of social cleavage. An examination of literacy by religion reveals several noteworthy facts. The following shows the comparative literacy of the followers of various religions per mille:—

Unit.	Hindu.		Muslim.		Jain.		Zoroastrian.		Christian.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Bombay Presidency ..	166	23	121	16	494	94	842	727	444	277
British Districts ..	151	21	120	16	540	108	842	728	449	283
Bombay City ..	245	38	247	75	314	98	794	688	555	447
Gujarat ..	233	38	369	44	823	289	870	755	365	194
Deccan ..	149	16	199	18	475	49	790	652	436	309
Konkan ..	151	21	260	44	641	104	832	691	270	99
Sind ..	263	51	44	5	595	200	602	575	726	646
Bombay States and Agencies ..	114	13	138	316	3-3	66	814	654	301	150
All Cities ..	284	94	224	50	467	189	783	689	559	467

The above statement, which has been taken from Subsidiary Table III, establishes clearly four conclusions : (1) the high proportion of literacy amongst Zoroastrians and Christians for both males and females ; (2) the good literacy amongst male Jains ; (3) the low standard of literacy amongst Mussulmans in Sind as compared with Mussulmans elsewhere, due partly to the fact that in Sind Mussulmans are mostly cultivators and elsewhere mostly traders and artizans ; - (4) the much greater literacy in the cities as compared with other units. Literacy amongst Hindus is very irregular, as Subsidiary Table III will show, in the district distribution. This is due entirely to the heterogeneous character of the Hindu population. It includes communities with high literacy and communities with low literacy within its ranks.



In the statement (No. 10) which follows literacy by religion per mille of the population is compared for 1921 and 1931.

STATEMENT No. 10.

Area and Religion.	Number per mille who are literate (all ages).					
	1931			1921		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7
British Districts.	89	151	22	81	138	19
Hindu and Animistic	304	478	93	257	543	123
Jain	63	104	13	54	88	12
Muslim	728	782	671	732	787	674
Zoroastrian	331	400	245	350	424	251
Christian						
Bombay States and Agencies.						
Hindu and Animistic	55	96	11	} Figures not available.		
Jain	203	335	57			
Muslim	69	118	13			
Zoroastrian	649	713	572			
Christian	191	257	126			

In the statement (No. 11) given below the progress of literacy by religion per mille is given for the main religions for three Censuses. This statement shows that there has been a considerable improvement in Mussulman literacy amongst males but that literacy amongst females is making small headway. The statement (No. 11) shows also clearly how inferior in literacy Indian Christians are to other Christians. The reason for the disparity has been explained above.

STATEMENT No. 11.

Progress of different religions in literacy (Presidency) (1911-1931).

Religion.	Number per mille who are literate.					
	1911		1921		1931	
	Males.	Females.	Males.	Females.	Males.	Females.
	2	3	4	5	6	7
Hindu and Animistic	114	5	138	19	165	23
Muslim	60	11	88	12	121	16
Jain	514	28	543	123	494	66
Zoroastrian	750	541	787	674	842	727
Christian	371	204	424	252	444	277
(i) Indian Christian	Details not available.		306	169	172	97
(ii) Others			928	849	916	824

The disparity in the matter of Indian Christians and Europeans and Anglo-Indians who form the rest of the Christian population is made evident from statement No. 12 below.

STATEMENT No. 12.

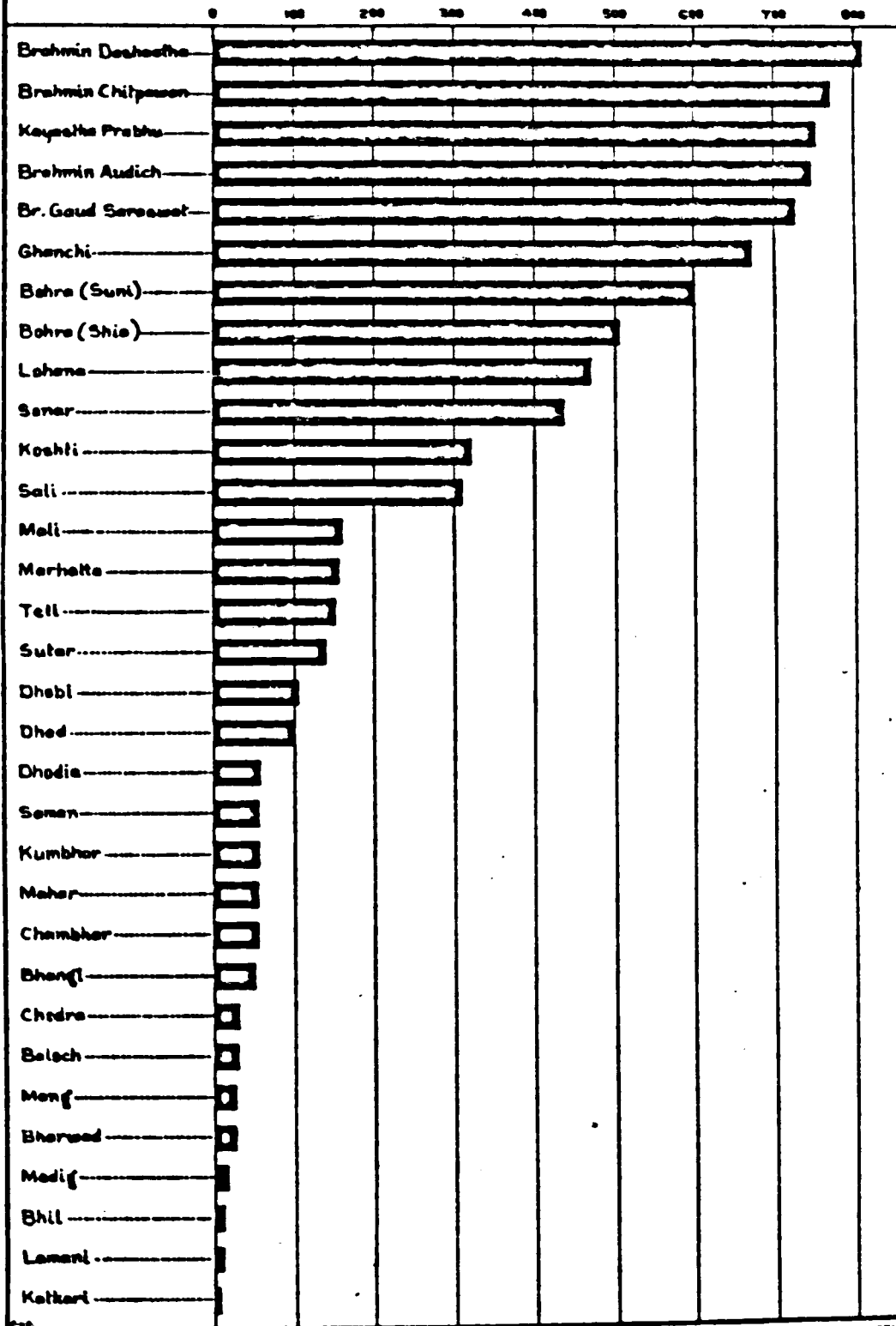
Literacy of Indian Christians, Anglo-Indians and Europeans (whole Presidency) (1931).

Community.	Literate per mille of the total population of community.		
	Persons.	Males.	Females.
Indian Christians	245	309	170
Europeans and Anglo-Indians	885	920	830
Total Christians	324	393	239

To some extent the figures of Mussulman education given by the Census may paint perhaps too gloomy a picture for Sind, where there are numerous private

NUMBER OF LITERATE MALES IN EVERY 1000 MALES
IN SELECTED CASTES

1931

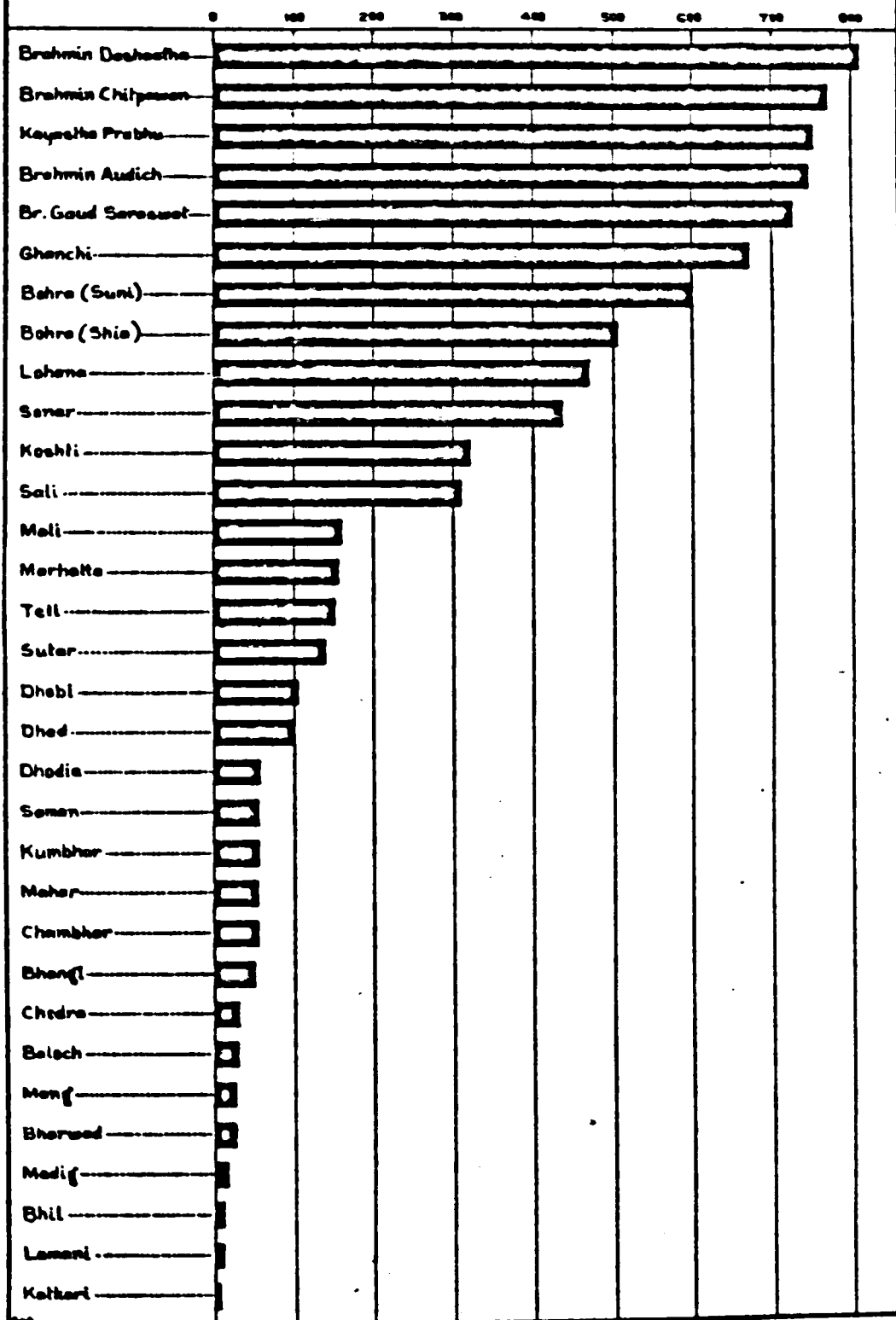


Mulla teachers who give instruction in the reading of the Koran and often have small classes of children attending the mosque and there obtaining some familiarity with written characters. The religion-directed nature of Mussulman education is nowhere better seen than in the Upper Sind Frontier where the Baluchi population will often send their children to the Mulla for obtaining some sort of smattering of elementary Arabic though they will not send their children to the local vernacular schools. In this religious instruction the girls participate as well as the boys : but in only rare cases does the Mulla teach the vernacular as well as the Koran. It is practically certain that in most of these cases the children would fail to pass the Census test of literacy and so they appear in the Census returns as illiterate. Clearly, however, some kind of system which could utilise the Mulla would be the best preliminary means of bringing literacy to rural areas of Sind, which present otherwise a disheartening field of labour for the educationalist.

8. *Literacy by Caste.*—A close study of the tables showing literacy by caste is the key to the problem of literacy in Bombay Presidency. At present literacy is very imperfectly diffused. Some communities are taking full advantage of facilities provided, others are taking a half-hearted interest in them, and other communities are practically untouched. In the diagram which illustrates this section the state of affairs is revealed at a glance. Everywhere the urban areas are in advance of the rural areas : and generally speaking the agricultural population, the labouring classes, the depressed classes, and the primitive tribes are extremely backward as regards literacy. On the other hand the trading classes everywhere show a fair standard of literacy, which continues to rise. In the diagram illustrating this section the extent of literacy per 1,000 males is shown for certain selected castes which are typical of the better-educated and the worse-educated sections of the community to which they belong. By this the lopsidedness of literacy in this Presidency is very clearly revealed. Of the five castes returning the highest figures of literacy, four are Brahman. One is Kayasth Prabhu mostly town-dwelling in Bombay and writer by profession. The Ghanchis of Ahmedabad and Surat, who come sixth in the list, are largely traders and the Bohras, and the Lohanas of Sind, who follow next in order, are also traders. After the Lohanas the standard of literacy commences to fall rapidly and the extent to which illiteracy prevails amongst the other castes shown can be judged best by looking up in Imperial Table XIV the absolute numbers of each of these castes. In fact, if the diagram were to show fully the unequal distribution of literacy it would have to weigh the castes according to their numerical importance in gross population. It would then be seen how the Brahmans and Kayasth Prabhus are a mere fraction of the population represented by the Marathas, the Bhils, the Mangs, the Mahars, and the primitive tribes who are practically entirely illiterate. The problem of education is thus seen clearly to be one of educating more and more of these peoples if the general standard of literacy is to be raised in the future. The Brahmans, Kayasth Prabhus, the Zoroastrians and the Christians can very well look after themselves. Subsidiary Table V gives the literacy per mille of the selected castes enumerated for particular areas in Imperial Table XIV. The figures for total literacy, male and female, are instructive. While the Kayasth Prabhus return 644 per mille, the Brahmans, Chitpawan 522, Deshastha 526, Audich 518, Gaud Saraswat 456, Bhils, who numbered 206,688 in the districts enumerated, return literacy of 5 per mille ; Mangs, who numbered 114,795, 16 per mille ; Mahars, who numbered 436,284, 6 per mille ; Katkaris numbering 24,548 show a literacy of 1 per mille ; Balochis, who numbered 124,376, 19 per mille ; and Mirbahars in Sind numbering 68,237, 6 per mille. The standard of literacy amongst Lingayats numbering 307,826 is only 158 per mille. Christians show 390 per mille and Zoroastrians 794 per mille, which is nearly total literacy if allowance be made for the population below 7 years of age, which can hardly be called literate in any country. Notwithstanding many signs that literacy is inadequate, Subsidiary Table V shows clearly that there has been marked improvement in the ten years since 1921 in almost every caste, the very backward alone excepted. Perhaps from this may be drawn the conclusion that the great extension of educational facilities which this Presidency has witnessed in the last ten years has been to the advantage chiefly of those at the top and half-way down the literacy scale and has not yet affected greatly the vast mass of illiterates at the foot of the scale where the hardest work

NUMBER OF LITERATE MALES IN EVERY 1000 MALES
IN SELECTED CASTES

1931



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has to be done. In the statement which follows (No. 13) male and female literacy is compared for three decades for certain castes :—

STATEMENT No. 13.

Proportion of literacy of females to 100 males in certain castes.

Caste.	1931	1921	1911
	1	2	3	4
Brahman Chitpawan	42	30	14
Brahman Audich	32	26	16
Brahman Gaud Saraswat	27	26	19
Brahman Deshastha	22	17	6
Lohana	13	19	6
Darji	9	7	4
Mali	7	7	7
Maratha	6	5	4
Sutar	5	5	4
Chambhar	5	4	5
Bhangi	5	9	2
Dhodia	5	5	3
Kumbhar	3	3	5

SECTION III—LITERACY IN ENGLISH.

9. *Extent of Literacy in English.*—With the great development of political institutions, in being and in prospect, and with the extension of newspaper reading with its up-to-dateness in which the vernacular languages are not so adaptable, literacy in English becomes an increasingly important matter. In the Bombay Presidency, including the States and Agencies, out of a total population of 26,271,784, the number of persons literate in English was returned in 1931 as 394,663 or 1·5 per cent. Of this number 335,658 were males and 59,005 were females, equal to 2·5 per cent. and 0·5 per cent. of the male and female population respectively. In the statement (No. 14) given below there is shown the number of persons per 10,000 of the population who are literate, by natural divisions.

STATEMENT No. 14.

Statement showing the number per 10,000 who are literate in English by natural divisions for 1931.

Unit.	All ages.			0-10		10-15		15-20		20 and over.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	1	2	3	4	5	6	7	8	9	10	11	12
Bombay Presidency	151	244	47	22	11	125	49	423	92	250	69
British Divisions	175	273	56	26	13	139	57	499	107	309	61
Bombay City	1,106	1,426	606	264	207	394	737	1,658	336	1,093	228
Gujarat	151	256	30	16	3	112	17	374	49	396	26
Deccan	106	182	27	18	7	107	22	373	87	258	31
Konkan	132	228	43	19	10	115	59	408	97	336	47
Sind	119	196	34	16	8	90	45	346	75	264	39
States	68	90	6	7	1	59	9	241	16	139	7

The proportion which, those who are literate in English bear to those who are literate is given below, per mille of the latter, by natural divisions.

STATEMENT No. 15.

Proportion of those who are literate and literate in English.

Unit.	Literate in English per 1,000 of total literate.		
	Persons.	Males.	Females.
	2	3	4
Bombay Presidency	174	170	196
British Districts	185	181	211
Northern Division	101	107	61
Central Division	175	167	232
Southern Division	88	90	69
Sind	200	201	193
Bombay States and Agencies	89	94	46
Bombay City	480	487	453

The high figures for Sind are doubtless due to the extent to which English speakers in Sind are confined to Karachi and the larger towns and also to the fact that in Sind literacy itself is mostly a character of the town population, so that the two phenomena under observation here are both aspects of town life in Sind in particular areas. The higher figure for female English literacy in the Central Division than for male must be due partly to Poona City, which is a big educational centre for girls.

The statement (No. 16) below shows per 10,000 of the total population the number of persons literate in English in 1921 and 1931.

STATEMENT No. 16.

Literacy in English by age-groups and administrative divisions (1921 and 1931).

Unit.	Number per 10,000 literate in English.									
	1931									
	0-10		10-15		15-20		20 and over		All ages.	
	Malca.	Fe-malca.	Malca.	Fe-malca.	Malca.	Fe-malca.	Malca.	Fe-malca.	Malca.	Fe-malca.
1	2	3	4	5	6	7	8	9	10	11
Bombay Presidency	23	11	125	49	423	92	359	60	344	47
British Districts	26	13	139	57	460	107	899	71	373	56
Bombay City	264	207	934	737	1,658	936	1,683	828	1,426	608
Northern Division	17	4	117	21	392	47	314	28	216	22
Central Division	23	11	139	56	474	96	338	53	236	45
Southern Division	11	3	65	14	239	25	177	13	121	11
Sind	16	8	99	45	346	75	264	39	186	34
Bombay States and Agencies	7	1	58	9	241	16	130	7	98	6

STATEMENT NO. 16—*contd.*

		Number per 10,000 literate in English— <i>contd.</i>									
		1921									
Units	1	0-10		10-15		15-20		20 and over		All ages	
		Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males
		12	13	14	15	16	17	18	19	20	21
Bombay Presidency		10	7	132	45	428	83	297	44	210	37
British Districts		12	9	142	53	455	95	330	52	234	42
Bombay City		151	125	830	581	1,408	700	1,330	549	1,177	488
Northern Division		4	2	181	26	511	51	247	20	193	17
Central Division		10	7	105	48	360	85	258	38	178	34
Southern Division		3	2	67	12	271	19	144	8	104	8
Sind		12	12	99	48	277	62	207	34	147	30
Bombay States and Agencies		2	..	82	8	228	17	115	6	90	5

These figures appear at first sight to show that English literacy has made no headway in the 10-15 and the 15-20 age-groups. But as the group for all ages shows a marked advance and as the Northern Division and the Bombay States and Agencies show a serious decline in the group stated, the explanation must lie in faulty enumeration in Gujarat and Kathiawar amongst the student population and educated classes. It seems probable that owing to the civil disobedience movement, which was strong amongst a portion of the population most literate in English, there may have been an underestimate of the number of English speakers in 1931. It will be noted that the Bombay States record a fall from 378 per mille in 1921 to 241 per mille in 1931 for persons aged from 15 to 20 literate in English. It seems probable that if the 1921 figures were anything like the truth, the 1931 figures must have been seriously affected by the civil disobedience movement, which was strong in parts of Kathiawar, especially amongst the student class. The whole question of this apparent fall in proportionate literacy requires closer investigation. In the statement which follows cities are compared with their adjacent rural areas in respect of literacy in English. The results are such as might have been expected. The disparity between Karachi City and Karachi district is very marked and the same is true of Hyderabad town and district. Both these places are big educational centres which more than emphasise the natural tendency for the English literates to be concentrated in small areas. These figures show that English literacy has not fallen relatively to the population, except in Ahmedabad City, which would

seem to support the idea that the civil disobedience movement has something to do with it.

STATEMENT No. 17.

Literacy in English in cities compared with literacy in adjacent rural areas (1921-1931).

Locality.	Number per 10,000 (all ages) who are literate in English.					
	Persons.		Males.		Females.	
	1921	1931	1921	1931	1921	1931
1	2	3	4	5	6	7
Ahmedabad City	394	330	629	518	85	70
Rest of the Ahmedabad district	45	65	83	113	4	12
Surat City	534	650	915	1,058	106	180
Rest of the Surat district	79	95	36	181	8	10
Poona City	957	1,197	1,659	1,941	187	350
Rest of the Poona district	154	167	231	246	73	85
Sholapur City	206	324	341	555	55	62
Rest of the Sholapur district	25	67	46	123	2	8
Hubli City	418	428	736	752	67	66
Rest of the Dharwar district	60	84	108	149	10	16
Karachi City	775	1,016	1,055	1,473	330	370
Rest of the Karachi district	28	33	48	53	2	7
Hyderabad Town	678	606	932	1,050	281	194
Rest of the Hyderabad district.	11	27	18	46	1	4

10. *Literacy in English amongst Females.*—Subsidiary Table I shows that the number of females per 10,000 aged 5 and over who were literate in English in 1931 was 56 as compared with 285 males. Amongst Hindus it was 18, amongst Mussalmans 9, amongst Jains 27, while amongst Christians it was 2,005 and amongst Zoroastrians it was 3,652. The statement given in the preceding section shows the progress of English literacy amongst females for six of the cities and for Hyderabad town. In every case except Ahmedabad City and Hyderabad town, where the civil disobedience movement was probably responsible for the apparent decline, there is substantial advance in literacy in English between 1921 and 1931. Very few of the Hindu and Mussalman castes show much literacy in English amongst females. The highest figures for the selected castes given in Imperial Table XIV (in hundreds of English literate females to total females) are returned by Kayasth Prabhus, who have 7 literate in English out of 60. The Chitpawan Brahmans have 14 out of 274: the Deshasth Brahmans 14 out of 863. Sind Lohanas have 4 out of 1,724, and Marathas in Bombay City have 4 out of 908. Shia Bohras have 1 out of 131 and Swetamber Jains from Ahmedabad, Broach and Surat districts have 1 out of 117. In contrast to these figures come the Zoroastrians with 71 out of 386 and Christians with 242 out of 1,144.

11. *Literacy in English by Religion.*—Subsidiary Table I gives the main distribution by religion per mille of the literate population. The absolute figures are in Imperial Table XIII. For all ages, 5 and over, Hindu literates number 131 per mille, Mussulman literates 81, Jain 353, Zoroastrian 5,107, Christian 2,620, Tribal 5. Of religions which are not important in Bombay Presidency, Sikhs return 706 literate per mille, Buddhists 2,390, Jews 2,919 and other religions 3,567.

Progress in English literacy in British Districts by religion is shown in the statement (No. 18) given below.

STATEMENT No. 18

Progress of literacy in English since 1901 by religion (British Districts only).

Religion.	Number per mille who are literate in English.							
	1901		1911		1921		1931	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
All Religions	13	2	17	3	23	4	27	6
Hindu	9	..	13	..	19	1	23	1
Muslim	5	..	5	..	8	1	12	..
Jain	20	..	23	1	54	3	67	3
Zoroastrian	407	100	507	175	539	247	602	340
Christian								
(i) Indian Christian	277	138	142	62	154	78	172	97
(ii) Others .. ..	..	..	886	779	916	829	916	824

The statement practically shows continuous progress since 1911 for both males and females. The Mussalmans are the most backward and female literacy makes little headway amongst them.

12. *Literacy in English by Caste.*—Imperial Table XIII and Subsidiary Table V supply most of the information. These Tables deal only with samples of the population and of the particular castes selected. The same general features appear here as in the “literacy” statistics. The most advanced castes, the four Brahman castes, the Kayasth Prabhus, the Bohras, the Christians and the Zoroastrians return far the highest figures. The primitive tribes show little improvement. But there are some striking advances in castes half-way up the literacy scale like Gbanchis, whose English literacy index has risen from 152 per 10,000 in 1921 to 251 per 10,000 in 1931. Darjis, Shimpis, Sais and Merais show a rise from 121 to 235, Lohanas from 268 to 443, Malis from 18 to 201, Koshtis from 16 to 106, Salis from 77 to 198.

SECTION IV—GENERAL.

13. *Comparison with other Provinces.*—The following statement (No. 19) compares literacy in Bombay Presidency with literacy in other provinces. A study of the various influences discussed in this chapter suggest perhaps the chief reason for divergence, quite apart from educational facilities offered, and that is the extent to which the population of an area is homogeneous or heterogeneous, and particularly the extent to which those portions of the population which will readily accept instruction are overborne in sheer numbers by those portions of population which resist it. Bombay Presidency contains a large number of primitive and depressed tribes who lower the general standard of literacy in a way

which does not show itself in geographical areas where there is less mixing of very dissimilar racial and social units.

STATEMENT No. 19.

Literacy in other Provinces compared with Literacy in Bombay Presidency.

Province or State.	Literate per mille.		
	Persons.	Males.	Females.
1	2	3	4
Bombay Presidency	102	167	29
Ajmer-Merwara	125	203	35
Assam	91	152	23
Baluchistan	48	76	11
Bengal (British Districts)	111	182	33
Bihar and Orissa	52	95	8
Burma	368	560	165
Central Provinces and Berar	60	110	11
Coorg	176	246	87
Delhi	163	226	72
Madras	108	188	30
North-West Frontier Province	49	80	12
Punjab	59	95	15
United Provinces (British Districts)	55	94	11
Baroda	209	331	79
Cochin	337	460	220
Central India	52	92	9
Hyderabad State	47	83	10
Rajputana	43	76	6
Mysore	106	174	33
Gwalior	47	78	11
Western India States Agency	125	204	43

14. *Literacy and Education.*—There is a correlation of some kind between literacy and education but the Census has no means of finding out exactly what it is. It is no part of the duty of a Census Officer to criticise educational policy. Nor does the Census afford any opportunity for doing so. The unsatisfactory nature of the Census definition of literacy has already been discussed. Any really satisfactory congruence between the Census figures of literacy between certain ages and the number of scholars attending educational institutions is practically impossible. An examination, however, of the growth in the number of educational institutions ought to throw considerable light upon the growth of literacy. The past decade in this Presidency has been marked by the introduction of a very comprehensive Primary Education Act, the granting of wide powers to local authorities, and a consequent striking increase in the number of primary schools. The following statement (No. 20) shows educational facilities and educational results from 1891 to 1921 for the whole Presidency including the Western India States Agency and for 1931 for British Districts only.

STATEMENT NO. 20.

Class of Institution.	1931		1921		1911		1901		1891	
	Number of		Number of		Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
Total	17,312	1,297,946	19,562	1,204,008	16,129	866,971	12,985	630,661	11,932	619,740
A. Arts Colleges	16	7,196	15	5,609	11	2,256	9	1,626	9	1,289
B. Professional Colleges	11	2,796	7	2,480	4	1,200	5	1,011	4	566
C. Secondary Schools	654	118,129	666	99,966	529	71,394	474	47,178	397	41,445
D. Primary Schools	14,977	1,105,628	16,207	1,019,744	12,242	798,617	9,000	512,198	8,856	506,182
(1) Government	34	4,242	44	5,553	12	1,800	8	1,028	28	2,165
(2) Local Board	10,373	654,379	8,626	486,222	6,369	334,530	3,960	218,671	4,222	227,634
(3) Municipal	1,677	292,686	1,272	173,373	948	106,478	716	81,970	716	81,132
(4) Aided	2,611	147,617	2,907	132,388	2,166	99,576	1,902	85,166	1,634	74,874
(5) Unaided	180	6,706	127	6,838	162	7,848	92	5,547	66	2,580
(6) Native States	..	..	3,331	215,370	2,685	153,125	2,322	120,812	1,900	117,708
E. Training and other Special Schools	418	19,260	234	14,674	73	5,292	52	2,746	44	2,851
F. Private (unrecognised) Institutions	1,236	34,247	2,333	83,115	3,109	81,470	2,515	63,727	2,653	67,406

This statement may be compared with the statistics given in Subsidiary Table VII showing the proportion of Census literacy returned for certain ages. The statement (No. 21) which follows shows the progress of educational institutions made during the decennium ending March 31st, 1931 and the number of pupils attending them. The number of primary schools has risen from 12,622 in 1921 to 14,877 in 1931 and the number of scholars from 798,508 to 1,105,628 in the same period. Secondary schools have risen from 463 to 654 and the number of scholars from 77,607 to 118,129. It would be surprising in these circumstances if a great increase in literacy were not taking place. The Census figures show to some extent what this increase in literacy is. At the same time it must be pointed out that as the general population has itself increased in the decennium by 3,112,246 or 13.4 per cent., education, if it is to make headway against the mass of illiteracy, must increase in a still greater proportion. If it does not do so, literacy will decline relatively to the population.

STATEMENT No. 21.

Statement showing progress of educational institutions made during the decennium ending 31st March 1931 and the number of pupils attending them.

Category.	1921-22		1922-23		1923-24		1924-25		1925-26	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9	10	11
Total ..	14,900	958,392	14,961	973,765	15,054	1,005,809	15,300	1,018,773	15,732	1,074,100
(A) Arts Colleges ..	10	4,829	12	5,114	12	5,896	14	7,092	14	7,428
(B) Professional Colleges ..	7	2,596	7	2,877	7	2,712	8	2,532	9	2,435
(C) Secondary Schools ..	463	77,607	449	78,524	497	84,111	478	88,103	496	93,569
(D) Primary Schools ..	12,622	798,508	12,402	806,440	12,578	835,221	12,892	855,131	13,448	913,168
1. Government ..	46	5,730	37	5,309	43	5,865	36	5,175	39	5,545
2. District Local Board ..	8,498	490,204	8,489	496,745	8,495	504,935	8,834	517,381	9,364	547,850
3. Municipality ..	1,308	168,208	1,294	175,569	1,336	190,366	1,396	200,814	1,502	228,078
4. Aided ..	2,690	128,720	2,481	123,116	2,608	129,163	2,508	125,607	2,417	125,901
5. Unaided ..	80	5,651	101	5,711	96	4,992	118	6,154	126	5,799
(E) Training and other special schools ..	207	13,338	399	18,697	418	19,111	422	20,058	404	20,461
(F) Private (unrecognised) institutions ..	1,591	61,515	1,692	62,108	1,542	68,749	1,486	45,856	1,361	37,039

Category.	1926-27		1927-28		1928-29		1929-30		1930-31	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	12	13	14	15	16	17	18	19	20	21
Total ..	16,211	1,148,714	16,713	1,192,153	17,048	1,330,840	17,132	1,368,944	17,218	1,397,248
(A) Arts Colleges ..	15	7,027	15	7,085	15	7,193	15	8,015	16	7,196
(B) Professional Colleges ..	10	2,487	11	2,526	11	2,667	11	2,814	11	2,796
(C) Secondary Schools ..	529	100,294	570	108,578	597	118,933	620	119,165	654	116,129
(D) Primary Schools ..	13,835	984,426	14,373	1,021,078	14,806	1,060,104	14,819	1,078,894	14,877	1,105,628
1. Government ..	34	4,832	31	4,052	32	8,886	38	4,091	34	4,242
2. District Local Board ..	9,608	592,969	9,915	609,096	10,217	631,846	10,345	650,057	10,375	654,379
3. Municipality ..	1,566	250,166	1,606	261,917	1,625	266,409	1,654	276,000	1,677	292,085
4. Aided ..	2,528	131,252	2,591	136,982	2,562	138,624	2,571	140,902	2,611	147,617
5. Unaided ..	99	5,507	230	9,931	230	9,339	216	7,844	180	6,705
(E) Training and other special schools ..	395	19,559	451	21,375	462	20,820	447	20,174	418	19,260
(F) Private (unrecognised) institutions ..	1,427	34,621	1,298	31,511	1,361	36,123	1,220	33,182	1,236	34,247

The statement which is given below (No. 22) shows the progress of education in the Bombay States for the years for which information is available.

STATEMENT No. 22.

*Progress of education in States.**Number of institutions and pupils according to the returns of the Education Department.*

Class of Institution.	1921-1922		1922-1923		1923-1924	
	Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7
(A) Arts Colleges	4	688	4	1,021	4	1,248
(B) Professional Colleges .. .. .	.....	.....	.....	.....	.....	.....
(C) Secondary Schools	214	25,211	216	24,162	223	28,040
(D) Primary Schools	3,425	2,288,832	3,483	234,873	3,572	214,230
1. Government .. .. .	.....	.....	.....	.....	.....	.....
2. Local Board .. .. .	.....	.....	.....	.....	.....	.....
3. Municipal .. .. .	.....	.....	.....	.....	.....	.....
4. Grants in aid	150	9,420	176	10,771	198	11,846
5. Unaided	23	1,730	16	1,266	16	1,304
6. Native States	3,252	217,682	3,298	223,816	3,360	230,971
(E) Training and other special Schools	29	896	48	1,256	49	1,343
(F) Private Institutions	965	33,252	870	39,739	964	47,037

The information is available for the first three years of the decennium.

Only one or two important matters remain for discussion here. One is the extent of effective literacy. Very much money is now being spent on the opening up and the maintenance of primary schools. In rural areas where the primary schools are most needed too many of the scholars leave before or at the fourth vernacular standard and if they return to their traditional mode of living much of this education is inevitably lost. The fact is known to all district officers, who observe it every day in the course of their duties. How to stop this waste of educational effort is a grave problem to which no satisfactory solution has yet been found. It is true of course that a too literary education will not benefit agriculturists beyond a certain stage and unless boys of that class can retain a liking for reading and writing after they go back to the land, they will not retain much of what they learnt at school. At present too many children seek education merely in order to qualify themselves for something other than agriculture. The result is from the State's point of view very unsatisfactory as the process tends to overcrowd the clerical professions in a country that is already over-stocked with clerical recruits.

This leads to the second great problem connected with education and literacy. What is education for? Is it to be regarded as a means of gaining employment or as an implement of general culture? The two aims are of course never found absolutely divorced from each other. Even the universities of Europe are now as much training grounds for certain kinds of employment as they are centres of learning and culture. What was noted in 1921 of the United Provinces (U. P. Census Report 1921, page 114) is true of Bombay Presidency to-day. "Every district officer knows that boys who will leave these (primary) schools before they have learnt to read and write form a big proportion of the total attendance. The parents of such a boy never seriously intend that he should be educated. They send him to school and leave him there so long as he is in the 'preparatory' or even in the 'lower' classes, because this is a cheap way of keeping him occupied or out of mischief; because they are pressed to do so by the school master, or even by his superiors, who want to improve the look of the returns, or perhaps in case he shows a special aptitude for learning. They take him away as soon as the expense increases and he can make himself useful in field or at pasture..... He does not desire education for his children for its own sake but only as a means of obtaining employment. There is thus no motive for educating the boy who is destined for the plough." In the Census of India 1921, Vol. I, page 183, this comment was made on the view stated. "This attitude towards education is perhaps changing in the more advanced areas, but that it is widespread will be admitted by every student of rural mentality in India." These remarks have perfect relevance to-day in Bombay Presidency and nowhere can this apathetically utilitarian attitude towards elementary education be studied better than in the rural areas of Sind, which show very poor returns for literacy and give no clear signs of early improvement. In the Konkan, where education is much sought after amongst Christian communities, education is tending to drive the sons of agriculturists into clerical occupations that cannot absorb anything like the number who seek to enter them.

SUBSIDIARY TABLE I.

Literacy by Age, Sex and Religion.

Religion.	Number per mille who are literate.											Number per mille aged 5 and over who are illiterate.			Number per 10,000 aged 5 and over who are literate in English.		
	All ages 5 and over.			5-10		10-15		15-20		20 and over		Total.	Males.	Females.	Total.	Males.	Females.
	Total.	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
All Religions	102	167	29	63	19	121	34	222	46	193	27	898	833	971	177	285	56
Hindu ..	97	166	23	64	17	122	30	224	39	193	21	903	834	977	131	236	18
Muslim ..	75	121	16	43	12	83	21	157	26	142	14	925	879	984	81	137	9
Jain ..	315	494	96	212	79	367	128	595	157	561	82	685	506	904	353	619	27
Zoroastrian	787	842	727	448	407	646	610	889	814	923	778	213	168	273	5,107	6,454	3,652
Christian ..	379	444	277	205	161	327	257	520	368	499	292	630	556	723	2,620	3,105	2,005
Sikh ..	224	290	107	133	83	277	195	345	121	308	92	776	710	893	569	706	325
Buddhist	893	961	625	911	848	875	694	701	860	992	521	107	39	375	2,390	1,659	5,271
Tribal ..	5	10	5	5	..	10	..	15	..	10	..	295	990	999.5	5	8	1
Jcw ..	426	484	863	807	178	248	291	510	413	592	421	574	516	637	2,919	4,053	1,685
Others ..	539	715	301	182	289	664	552	767	412	831	241	461	285	699	3,567	4,625	2,146

SUBSIDIARY TABLE II.

Literacy by Age, Sex and Locality by natural divisions.

District and Natural Division.	Number per mille who are literate.										
	For all ages 5 and over			5-10		10-15		15-20		20 and over	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Bombay Presidency	102	167	29	63	19	121	34	222	46	193	27
British Districts	108	176	31	67	21	127	37	233	49	204	30
Bombay City	267	314	178	138	109	232	179	325	192	339	189
Gujarat	156	254	46	114	36	197	60	311	73	298	40
Ahmedabad	149	240	40	113	34	185	54	272	60	277	35
Broach	216	364	50	159	39	275	62	431	76	421	40
Kaira	143	232	40	100	35	190	59	297	68	263	32
Panch Mahals	88	145	24	62	18	108	32	186	43	175	21
Surat	194	315	71	140	50	252	87	422	116	361	66
Deccan	92	161	20	61	14	121	25	234	34	185	18
Ahmednagar	72	125	16	50	13	98	24	181	27	141	12
Khandesh East	109	201	13	76	10	155	17	285	20	231	11
Khandesh West	71	129	10	44	7	96	12	193	16	152	9
Nasik	95	164	21	69	17	129	29	234	35	187	18
Poona	130	205	48	88	36	161	62	303	79	226	43
Satara	77	139	14	65	12	130	21	241	26	146	12
Sholapur	85	148	17	62	11	114	21	220	31	166	15
Belgaum	70	123	14	38	9	78	16	170	25	150	12
Bijapur	77	141	10	47	8	96	14	190	18	167	8
Dharwar	122	208	30	61	18	133	34	271	50	250	29

SUBSIDIARY TABLE II—contd.

District and Natural Division.	Number per mille who are literate.										
	For all ages 5 and over			5-10		10-15		15-20		20 and over	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Konkan	90	171	37	37	18	113	26	228	47	198	24
Bombay Suburban district	241	311	141	130	89	237	166	345	202	342	135
Kanara	113	198	29	54	17	114	35	232	47	237	26
Kolaba	81	140	21	49	15	100	30	198	38	146	18
Ratanagiri	77	150	15	51	11	106	23	218	29	183	12
Thana	122	154	29	69	20	114	36	207	47	178	27
Sind	79	106	21	40	16	73	20	130	33	136	19
Hyderabad	70	101	29	44	21	79	30	131	45	116	27
Karachi	120	175	58	66	30	113	65	229	85	203	57
Larkana	48	78	8	30	6	50	11	104	12	91	7
Nawabshah	55	80	11	25	9	68	17	111	17	108	9
Sukkur	87	143	18	49	11	96	21	180	23	168	13
Thar and Parkar	40	66	7	22	4	39	9	78	14	82	7
Upper Sind Frontier	28	49	1	13	1	26	1	64	3	62	1
Bombay States	71	123	18	46	11	93	19	172	27	144	14

SUBSIDIARY TABLE III.
Literacy by Religion, Sex and Locality.

District and Natural Division.	Number per mille who are literate.													
	Hindu.		Muslim.		Jain.		Zoroastrian.		Christian.		Tribal.		Other religions.	
	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
Bombay Presidency	100	28	121	16	404	96	843	727	444	277	10	0.5	417	243
British Districts	151	21	120	16	540	108	843	728	448	283	10	0.5	428	249
Bombay City	245	88	247	75	314	98	798	688	555	447	1,000	..	510	368
Gujarat	233	26	369	44	528	269	879	755	365	194	9	0.3	520	460
Ahmedabad	214	33	290	27	823	243	829	697	489	345	..	..	576	434
Broach	314	44	498	28	877	308	898	810	334	198	12	..	1,000	1,000
Kaira	220	36	282	23	804	278	930	802	332	134	..	..	1,000	1,000
Panch Mahal	152	23	424	61	813	343	911	846	364	277	9	0.3	284	59
Surat	281	49	498	109	816	367	899	749	501	397	..	..	629	714
Deccan	140	16	199	18	475	66	790	668	428	308	7	1	619	469
Ahmednagar	101	10	221	17	691	45	914	847	267	14	18	..	589	350
Ahmednagar East	197	11	183	9	675	67	911	864	750	674	5	..	568	344
Ahmednagar West	116	7	261	33	689	51	911	700	597	47	5	1	944	625
Nasik	145	16	289	32	759	73	898	813	764	608	6	4	721	628
Poona	183	39	322	51	765	130	802	546	519	405	71	..	645	604
Natara	128	12	276	19	453	42	945	904	395	425	..	..	626	819
Nhulapur	137	13	194	15	616	113	917	808	611	591	..	..	888	666
Hoshangabad	112	11	159	12	216	18	849	651	400	251	1,000	..	978	1,000
Idjapur	141	9	124	8	599	50	826	800	334	276	..	..	333	250
Lharwar	211	29	156	16	339	45	857	821	536	395	..	..	212	26
Konkan	151	21	209	44	641	106	833	691	379	90	..	..	664	278
Thana	135	23	341	81	853	139	765	599	290	3	..	..	777	622
Kolaba	129	18	280	50	782	78	898	752	345	159	..	..	330	198
Ratanagiri	143	14	222	22	370	13	947	871	295	32	..	..	846	..
Bombay Suburban	274	96	290	70	678	337	873	796	390	239	..	..	580	341
Kanara	189	24	251	53	224	37	857	1,000	196	159	..	..	..	..
Sind	263	51	44	5	505	260	998	875	728	606	264	123	303	115
Hyderabad	225	81	48	5	147	86	952	625	672	594	..	..	275	127
Karachi	388	139	69	13	698	254	676	568	730	602	306	140	412	267
Larkana	311	32	32	3	..	..	650	1,000	606	586	..	..	253	37
Nawabshah	209	35	34	3	1,000	1,000	1,000	1,000	357	367	..	..	275	43
Sukkur	358	34	54	4	1,000	923	923	762	371	796	..	..	265	57
Thar and Parkar	91	9	60	4	798	1,000	1,000	..	264	382	..	..	288	96
Upper Sind Frontier	159	9	23	..	1,000	1,000	1,000	..	750	1,000	..	..	307	34
Bombay States and Agencies	114	13	128	16	383	68	814	664	391	150	8	0.4	383	112
All India	224	94	224	50	457	189	783	689	559	467	24	..	532	391

Note.—City figures are inclusive of 0-5 ages.

SUBSIDIARY TABLE IV.

English Literacy by Age, Sex and Locality (four decades).
(Persons per 10,000 who are literate in English.)

Unit.	1931											1921										
	All Ages.		0-10		10-15		15-20		20 and over		All ages.		0-10		10-15		15-20		20 and over.			
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	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
Bombay Presidency	151	244	47	23	11	125	48	422	92	359	60	127	210	37	10	7	132	45	422	83	297	44
British Districts ..	175	273	56	26	13	139	57	460	107	399	71	143	234	43	12	9	142	52	455	95	330	52
Bombay City ..	1,166	1,426	698	264	207	934	737	1,658	936	1,683	828	940	1,177	438	151	125	930	581	1,408	700	1,330	540
Gujarat ..	131	255	20	16	3	113	17	274	20	295	26	114	203	17	5	2	202	26	559	47	252	17
Deccan ..	106	182	27	18	7	107	32	273	57	258	31	81	141	20	6	4	84	25	313	49	202	28
Konkan ..	132	223	48	19	10	116	59	408	97	335	47	69	130	11	2	1	75	16	300	31	188	13
Sind ..	119	186	34	16	8	99	45	246	75	264	39	98	147	30	12	12	99	48	277	62	207	24
Bombay States and Agencies	53	93	6	7	1	58	9	241	16	139	7	49	90	5	3	..	32	8	286	17	115	3

Unit.	1911											1901										
	All ages.		0-10		10-15		15-20		20 and over		All ages		0-10		10-15		15-20		20 and over.			
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
1	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45
Bombay Presidency	89	150	24	6	6	102	32	274	49	210	23	66	116	17	9	6	79	24	224	27	161	18
British District ..	102	169	28	9	7	115	38	302	57	227	33	77	130	20	10	7	89	26	243	41	181	22
Bombay City ..	826	1,052	400	172	13	963	571	1,246	556	1,163	432	697	931	317	155	119	733	414	1,254	510	1,052	232
Gujarat ..	79	144	9	2	1	156	17	311	24	185	9	69	121	5	10	1	140	4	335	16	141	5
Deccan ..	57	100	14	6	4	62	18	190	29	143	14	46	82	10	5	5	42	14	154	21	121	11
Konkan ..	51	84	13	4	3	61	25	151	31	110	13	54	98	13	7	3	65	25	204	22	133	10
Sind ..	65	103	17	5	6	85	23	205	33	132	20	38	61	9	7	3	51	13	95	25	88	10
Bombay States and Agencies	23	49	2	..	..	35	2	131	4	65	2	21	41	1	1	..	31	1	107	2	52	1

SUBSIDIARY TABLE V.

Literacy by selected castes 1931-1921.

Caste.	1931									1921								
	Number per 1,000.						Number per 10,000 literate in English.			Number per 1,000.						Number per 10,000 literate in English.		
	Literate.			Illiterate.						Literate.			Illiterate.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu and Tribal.																		
Agri ..	51	86	3	949	902	997	7	14	1	22	41	3	978	959	997	5	9	..
Bedar or Berad ..	20	37	2	980	963	998	8	6	1	13	24	2	987	976	998	1	2	..
Dhampat, Takari ..	28	74	..	982	928	1,000	..	..	..	12	27	..	988	973	1,000	..	..	..
Bhangl ..	27	50	3	983	950	997	..	1	..	16	28	3	984	972	997	2	3	..
Jharwad ..	15	24	2	985	975	998	2	3	..	6	10	1	994	990	999	1	2	..
Bhal ..	5	10	..	995	990	1,000	..	1	..	2	4	..	998	996	1,000	..	..	..
Brahman Audich ..	518	728	267	492	272	733	891	1,627	77	473	700	210	527	300	790	734	1,335	43
Brahman Dambasth ..	526	809	202	474	191	798	1,442	2,567	165	408	662	121	597	338	879	833	1,545	58
Brahman Chitapawan, or Kohanseth ..	552	770	331	448	230	699	1,833	3,136	811	409	633	186	591	367	814	1,183	2,242	130
Brahman Gaud Saraswat ..	456	727	190	544	273	819	938	1,760	127	350	568	143	650	432	857	638	1,218	75
Chambhar ..	29	84	8	971	946	997	16	29	2	11	22	1	989	978	999	4	7	..
Chodhra ..	17	31	3	983	969	997	1	2	..	14	25	2	986	975	998	1	1	..
Darji, Shimpi, Sai and Morai ..	296	534	49	704	466	981	236	429	34	212	398	29	788	607	971	121	238	2
Djangan ..	27	50	3	978	950	997	5	9	..	12	23	1	988	977	999	2	4	..
Dind or Mahar ..	38	99	8	947	901	992	3	8	..	35	65	6	965	935	994	5	10	..
Dhola, Parit, Agasa or Madiwai ..	67	102	11	943	908	999	36	69	3	29	34	2	971	944	998	8	16	..
Dhodia ..	31	59	3	969	941	997	2	4	..	16	31	1	984	969	999	1	2	..
Lubia ..	17	32	2	983	968	998	..	1	..	11	21	1	989	979	999	..	1	..
Olunchi ..	413	671	110	587	329	890	251	468	2	351	599	82	649	401	918	152	292	1
Hajam, Nhasi, Nadig ..	120	229	20	880	780	990	60	119	3	73	138	9	927	862	991	19	37	1
Haiwaki Vaskal ..	4	8	..	998	992	1,000	..	..	..	5	8	..	995	992	999	1	2	..
Maratha (including Kunbi) ..	6	12	1	994	988	999	1	3	..	..	..	..	..	..	..	..	..	..
Kanbi of Gujarat ..	313	503	82	687	497	918	190	341	5	256	404	94	750	596	908	138	238	14
Katkari ..	1	2	..	999	998	1,000	..	..	..	2	4	..	998	996	1,000	4	8	..
Kayasth Prabhu ..	644	761	515	356	249	485	3,417	5,286	1,150	673	732	394	427	268	616	2,759	4,535	649
Kochli ..	175	323	18	825	677	982	108	180	28	110	205	9	890	795	991	16	29	1
Kumbhar ..	29	56	2	971	944	998	6	12	..	11	21	1	989	979	999	3	6	1
Kurub ..	19	37	1	961	963	999	2	3	..	15	29	1	985	971	999	1	2	..
Lamani, Vanjari ..	5	9	..	995	991	1,000	3	6	..	1	2	..	999	998	1,000	..	1	..
Lingayat ..	158	293	20	842	707	990	70	136	1	126	231	15	874	796	985	36	69	1
Lohana ..	290	479	74	710	530	926	443	790	25	221	343	77	779	657	923	296	443	61
Maratha ..	113	156	32	897	844	998	285	413	47	..	..	..	..	..	..	..	..	..
Madig ..	7	12	1	983	968	999	3	7	..	4	6	1	996	994	999	..	..	..
Mahar ..	29	55	4	971	945	996	16	32	1	12	23	1	988	977	999	6	13	1
Mali ..	87	164	11	913	836	999	201	390	14	23	44	3	977	956	997	18	37	..
Mang ..	16	27	4	984	973	998	11	22	..	5	10	1	995	990	999	1	2	..
Sali ..	187	310	46	813	690	954	198	216	176	108	190	15	892	810	985	77	141	6
Soanar, Soud and Divadaya																		
Brahman ..	231	438	27	779	592	973	90	174	7	229	398	43	789	607	967	79	105	8
Sutar ..	75	141	7	925	859	993	14	25	3	46	78	4	990	922	996	16	31	2
Tej ..	75	148	8	925	852	997	20	41	1	38	75	2	992	925	998	6	13	..
Vaidar ..	13	21	5	987	979	998	2	4	1	5	9	1	995	991	999	..	..	..
Vagri ..	7	13	1	993	987	999	1	2	..	5	8	1	995	992	999	3	6	..
Varil ..	6	12	1	994	988	999	2	3	..	1	3	..	999	997	1,000	1	3	..
Muslim																		
Baloch ..	19	28	4	981	972	998	11	18	1	11	17	3	989	983	997	5	8	1
Bokra (Shia) ..	345	503	152	656	497	848	649	1,113	83	367	599	107	633	431	853	446	834	27
Bokra (Sunni) ..	324	598	3	676	492	897	395	577	12	227	436	21	773	564	979	62	122	3
Chandio ..	22	34	3	978	964	997	62	101	10	..	..	..	..	..	..	..	..	..
Miharbihar ..	6	11	1	994	989	999	18	25	10	8	14	..	992	986	1,000	..	..	..
Sommo ..	35	67	5	965	943	995	35	60	..	14	24	1	986	976	999	4	7	1
Christian																		
..	390	463	296	619	537	705	2,892	3,136	1,242	350	424	252	650	576	748	2,428	2,992	1,694
Parsee																		
..	794	850	734	298	150	268	4,255	6,315	1,829	732	787	674	268	213	326	3,983	5,393	2,474

SUBSIDIARY TABLE VI.

Progress of Literacy since 1901. Number of persons per mille who are literate.

	All ages 10 and over.								15-20			
	Males.				Females.				Males.			
	1901	1911	1921	1931	1901	1911	1921	1931	1901	1911	1921	1931
Bombay Presidency	186	175	150	132	81	89	17	9	232	210	163	138
British Districts	194	182	158	146	29	31	18	12	232	118	172	148
Bombay City	329	319	305	275	181	163	140	110	325	338	314	297
Gujarat	279	268	262	254	48	51	33	19	311	344	271	258
Ahmedabad	261	284	268	245	41	63	38	19	272	332	263	230
Brooch	400	366	357	344	58	44	33	21	431	428	384	364
Katra	255	247	215	217	41	37	22	10	207	210	222	224
Panch Mahals	163	157	125	124	26	31	11	9	186	183	127	132
Surat	350	372	327	318	75	70	48	30	422	448	363	361
Deccan	179	161	125	120	21	17	9	5	234	201	145	147
Ahmednagar	189	147	113	115	16	19	8	5	181	164	132	126
East Khandesh	225	173	128	130	13	9	4	3	285	209	142	131
West Khandesh	147	126	112	106	10	10	5	3	193	106	131	114
Nasik	174	150	110	106	22	15	8	5	234	186	121	114
Poona	226	186	163	149	50	42	20	12	303	232	200	172
Satara	154	111	92	104	15	11	4	3	241	150	100	122
Sholapur	164	123	114	111	18	12	6	4	220	158	134	136
Belgaum	140	140	115	126	14	15	6	4	170	198	119	150
Bijapur	158	160	120	118	10	10	8	1	190	208	142	153
Dharwar	233	227	209	170	33	21	10	6	271	270	205	209
Kenkan	185	148	139	140	26	21	12	8	223	170	140	160
Bombay Suburban District	331	260	..	..	149	22	..	..	365	311	..	..
Kanara	216	216	200	186	30	29	20	14	232	230	207	209
Kolaba	157	127	126	121	22	17	8	3	193	146	127	140
Ratnagiri	172	131	126	150	15	9	5	3	218	155	138	177
Thana	171	118	133	121	21	22	22	10	207	132	141	129
Sind	110	100	106	85	22	21	11	6	120	111	102	80
Hyderabad	112	102	95	72	21	27	12	3	121	112	101	75
Karachi	192	177	179	75	62	47	20	7	229	201	192	77
Larkana	67	81	96	69	2	6	4	12	104	61	27	110
Nawabshah	98	101	..	..	11	12	..	..	111	110	..	..
Sukkur	150	126	128	..	15	14	10	..	190	130	112	..
Thar and Parkar	74	79	54	24	2	15	2	..	78	62	46	22
Upper Sind Frontier	66	60	74	52	1	4	3	..	64	64	70	50
States	120	140	111	114	42	16	7	12	127	71	117	127

SUBSIDIARY TABLE VI—*contd.*

Area	15-20— <i>contd.</i>				20 and over								Remarks
	Females				Males				Females				
	1901	1921	1911	1901	1901	1921	1911	1901	1921	1911	1901		
	14	15	16	17	18	19	20	21	22	23	24		
Bombay Presidency	68	80	86	10	128	170	167	127	27	26	16	8	
British Districts	60	64	20	21	204	196	104	130	20	20	10	10	
Bombay City	192	200	102	130	230	220	205	275	100	150	130	100	
Gujarat	73	94	60	20	200	205	200	204	60	20	20	10	
Ahmedabad	60	113	64	23	277	202	270	200	25	40	21	15	
Broach	70	66	50	23	221	275	267	254	40	32	27	17	
Kaira	60	70	45	18	268	239	213	223	32	25	16	7	
Panch Mahals	43	60	23	11	175	150	123	142	21	15	8	8	
Surat	116	117	73	23	201	265	220	222	60	55	27	23	
Daman	24	21	15	10	105	102	123	120	10	10	7	6	
Ahmednagar	27	24	17	6	141	131	116	121	12	15	6	6	
East Khandesh	20	15	6	4	231	175	155	120	11	7	4	4	
West Khandesh	16	18	7	6	122	122	116	120	9	8	5	2	
Nashik	36	29	13	6	187	155	110	111	10	10	6	4	
Pune	70	70	40	26	220	190	165	157	43	25	24	12	
Solapur	20	20	7	5	140	112	90	110	12	8	4	2	
Sholapur	28	24	11	7	108	127	117	116	15	10	5	3	
Belgaum	25	21	11	8	150	143	126	133	12	12	5	3	
Bijapur	18	18	5	3	167	161	123	121	8	7	2	1	
Dharwar	20	20	16	11	250	236	190	177	29	17	8	6	
Konkan	67	27	19	6	198	154	148	145	24	17	10	6	1901, 1911 included in Thana.
Bombay Suburban District	202	182	..	..	242	255	..	..	126	101	..	..	These included Bombay Suburban district in 1901 and 1911.
Kanara	47	46	20	23	237	220	211	187	26	24	17	11	
Kolaba	28	20	12	6	165	131	134	120	18	13	7	3	
Katargiri	20	7	8	7	103	130	126	126	12	7	4	3	
Thana	47	20	25	26	170	122	120	126	27	18	18	12	
Mad	22	44	15	16	120	114	114	60	10	20	10	8	
Hyderabad	45	64	17	6	116	105	98	70	27	22	12	12	
Kanchi	26	72	20	16	202	184	190	20	57	41	27	6	
Lachna	1	8	8	6	20	27	204	64	7	8	4	8	
Narasahali	17	18	..	..	103	102	..	..	9	11	..	..
Sakhar	23	19	15	..	102	121	120	..	13	12	8	..	
Thar and Parkar	14	43	2	..	22	24	21	23	7	9	12	..	Hyderabad in 1901 and 1911 included as part of Nawabshah.
Upper Sind Frontier	3	6	3	..	22	22	21	22	1	6	3	..	
State	27	21	12	8	144	144	115	102	10	12	6	6	

SUBSIDIARY TABLES

SUBSIDIARY TABLE VII.

Proportion of literacy at certain ages.

Age-group.	Total population.			Total literate.			Total literate in English.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
18 years	4,459,958	2,392,040	2,067,918	288,402	227,382	61,020	21,688	15,114	6,574
16 yrs.	1,501,430	858,228	733,202	197,962	164,388	33,574	32,372	25,366	7,006
23 years	3,001,492	1,548,344	1,548,148	449,532	370,036	79,496	89,269	76,394	13,906
24 years and over	11,952,657	6,880,926	5,571,731	1,849,701	1,204,970	644,731	249,407	218,294	31,123
Total	21,095,537	11,177,538	9,917,999	2,267,597	1,968,728	300,871	303,827	335,158	58,669

SUBSIDIARY TABLE VIII.

Educational facilities and educational results, 1891 to 1921, for the whole of the Presidency, including Western India States Agency, and 1931, for British Districts in the Presidency only.

Year.	Number of educational Institutions.	Number of scholars.	Number of Census literates.	Number of persons of school-going age.	Ratio of (d) to (a), i.e., persons per institution.
1	(a)	(b)	(c)	(d)	(e)
	2	3	4	5	6
1891	11,963	619,740	1,376,411	8,504,495	712
1901	12,085	630,681	1,618,795	8,890,244	736
1911	16,128	865,971	1,852,758	8,354,567	518
1921	19,552	1,224,888	2,226,256	9,060,142	469
1931*	17,212	1,287,246	2,003,365	7,247,512	421

Whole Presidency including Western India States Agency.

*For British Districts only.

CHAPTER X—LANGUAGE.

SECTION I.—THE STATISTICS AND THEIR VALUE.

1. *The Statistical Material.*—The statistics discussed in the present chapter are found in Imperial Table XV, Parts I and II, and in Subsidiary Tables I, II and III. Imperial Table XV, Part I, shows the population, by districts, of male and female speakers of the languages spoken in the Presidency. Part II of the same table indicates the extent to which bilingualism is characteristic. Subsidiary Table I shows the distribution of the total population by mother tongue and the number per mile speaking each of the languages enumerated. Subsidiary Table II shows the distribution of the total population for each district by mother tongue and subsidiary languages and the proportions of speakers of each. Subsidiary Table III compares the population of the Presidency with the number of speakers of the principal languages, as recorded at the Census.

The linguistic map showing important languages spoken as mother tongue and main bilingualism is printed opposite.

2. *Instructions.*—The directions on the cover of the enumeration book were as follows:—

Column 14 (Language).—Enter each person's mother tongue. In the case of infants and deaf-mutes, the language of the mother should be entered.

Column 15 (Subsidiary Language).—Enter the language or languages habitually spoken by each person in addition to his mother tongue in daily or domestic life."

In the code the following supplementary instructions were added:—

Column 14.—In the case of both Hindi and Urdu speakers, 'Hindustani' is the proper entry for this column.

Column 15.—The entry in column 14 should be that of a man's genuine mother tongue as first spoken from the cradle. In column 15 may be entered any other languages which are well known to, or commonly used by, the speakers."

3. *Value and Accuracy of the Census statistics of Language.*—Very different views have been held on this point. On the whole there is no reason to think that the Census statistics are very far wrong, though individually of course the figures cannot be treated as absolutely accurate. Of the Linguist Survey the Census figures form a valuable means of corroboration. There are many difficulties connected with the Census enumeration of languages. The chief of these are (1) the fact that there is often considerable doubt as to the exact nature of the language spoken in certain areas where mixed languages are prevalent (2) psychological influences which vitiate the correctness of individual returns, as for instance where Muslims return Balochi or Persian, though they do not speak it but have only a smattering of either, or where they enter Urdu, which they may use sparingly instead of the local vernacular in which most of their speaking is done. There is no doubt that in cases like these a good deal of caprice enters into the manner in which the forms are filled in and it is difficult to judge to what extent the forms can be really checked afterwards to correct faulty entries. Imperial Table XV, Part I, shows only the principal languages set out in the revised scheme of classification prepared by the Census Commissioner, for which a reference should be made to Subsidiary Table I. At the Census many languages are returned under local names, which may be names of dialects, sub-dialects, or degenerated forms of the main language. In the abstraction offices most of these descriptions have been referred to their main language in the scheme of classification. The following statement will give some idea of the extent of correction which, in the abstraction offices, has to be applied to the crude Census returns.

STATEMENT NO. 1.

Main Language	..	..	Languages absorbed into the main language.
Balochi	..	..	Makrani, Makrani (Kechi), Eastern Baluchi, Western Baluchi.
Bengali	..	..	Bangbhaasha, Bagla, Bangla.
Bhili	..	..	Bhilawadi, Bhilori, Bhilati, Kaikdi, Nate, Rathvi, Ahiri, Ayari, Chodri, Deshawali, Dhanki, Dubbi, Bhilni, Gaviti, Pardhi, Charani, Pachadi, Dungri, Jangli, Mawchi, Baglani.

STATEMENT No 1.—*contd.*

Gujarati .. ..	..	..	Surti, Kathewadi, Parsi, Gujarati, Kharwa, Ghisadi, Anawla, Bharuchi, Charotari, Memani, Nagari, Patidari, Bhatia.
Konkani .. ..	..	..	Goanese, Gomantaki, Firangi, Daldi, Nawait, Bardeskari, Malwani, Bhatkal, Dhangari, Kiristav.
Lahnda .. ..	..	..	Multani, Western Punjabi, Peshawari, Bhawalpuri, Chindhawari, Pishori, Derawal, Hindki, Hindko.
Western Hindi ..	..	..	Hindustani, Kanauji, Baghati, Bagheti, Braj, Musalmani, Urdu, Bundeli, Baggaru, Mathuri, Kirad.
Malyalam .. ..	..	..	Malyama, Malyanna, Adiya.
Marathi .. ..	..	..	Konkani not proper Konkani of Goa, Pooneri, Deshi Marathi, Balbandhu, Natakani, Vadval, Are or Arye, Tekari, Parbhi, Lonari, Chitpavni, Kumbau, Doharahu, Varhadi, Ghati, Koli, Kulwadi, Thakri.
Pashto .. ..	..	..	Afghani, Pathari, Kabali, Adraman.
Punjabi .. ..	..	..	Pahari, Dogra, Dongri, Rathi, Bhatiani, Malvi, Gurumukhi, Kumaiya, Kuman.
Rajasthani .. ..	..	..	Marwadi, Jaipuri, Hasoti, Mewti, Malvi, Lamani, Vanjari, Agarwal, Ajmeri, Bagri, Godwari, Bikaneri, Chansari, Mehesri, Rajputani, Gujari.
Tamil .. ..	..	..	Madrasi, Arvi, Dravidi, Tamir, Korva, Kaikadi, Kharvi, Malbari.
Telugu .. ..	..	..	Andhra, Salewari, Badaga, Telangi, Vadari, Odki, Kamathi, Kongadi.
Tulu .. ..	..	..	Tulwa, Tulvi, Ara-tulu, Arva.
Ahirani or Khandeshi ..	..	..	Rajwari, Rajbhari, Rangri.
Eastern Hindi .. ..	..	..	Pardeshi, Avadhi, Kooti, Baiswari.

Though Kachchhi, Seraiki or Jatki, Thareli or Dhatki have been treated as separate languages in the Table they are dialects of Sindhi.

4. *The Linguistic Survey scheme of languages applied to Bombay Presidency.*—The classification of languages is shown in Subsidiary Table I. The extent to which particular languages are important in Bombay Presidency will be indicated in the second section of this Chapter.

5. *Differences in the statistics of language compiled in the Census and in the Linguistic Survey.*—The essential difference between the Census and the Linguistic Survey must be borne in mind. The Census is primarily a description by the population itself of the languages which it speaks. The limits within which erroneous description of this kind can be corrected by Census officers are strictly confined. It is of course chiefly in respect of certain parts only of the linguistic field that misdescription is serious, and it is perhaps possible here to estimate the extent of probable error. Outside these parts of the linguistic field the Census figures may be taken to be fairly accurate and ought to accord pretty well with the figures of the Linguistic Survey. It is in respect of the main language areas, and particularly the portions of these areas where the main languages are predominant, that the Census figures must be regarded as most reliable. In areas where there is a conflict of language or where the nature of the language or the dialect is open to some doubt the Census figures are of much less value. Properly used however the Census figures form an invaluable addition to the statistics of the Linguistic Survey. That Survey, unlike the Census, is a description of spoken languages which has been carried out by linguistic experts who have taken care to frame estimates of the number of speakers of philologically distinct languages on evidence that can be called reasonably scientific. Where the Census and the Linguistic Survey conflict seriously with each other in respect of the number of speakers of a language, assuming that there has not been at work any important influence like emigration and immigration, or the dying out of a language, the reason must be some mistake in the classification of a language as between the two sets of statistics, or a difference in enumeration due to dialects being taken as belonging to one language rather than another, or being classed as separate languages. Examples of these phenomena have been

given in the past. An instance of the first was given in the 1921 Census when it was found that Konkani as a name was applied to the language of Goa, and to a quite different language spoken by some Bhils in Khandesh. An instance of the second cause of difference between the Census and the Linguistic Survey is found in the treatment of Siraiki and Thareli, or Dhatki, as compared with Sindhi. The first is now regarded as a separate language but it has at some previous Censuses been enumerated as Sindhi. Actually it appears now, as used in the Census schedules, to cover at least two different languages: one is a sub-division of Lahnda spoken in the S. W. Punjab, and another is really a form of Sindhi. To what extent the Census enumeration has managed to separate out the two is not clear. An instance of the third cause of difference between the Census and the Linguistic Survey is the treatment of Ahirani which was formerly regarded as Marathi and so enumerated in the Census, but is now being treated as a separate language. There is however a great deal of confusion in practice on this point and the Census figures are not likely to agree with the Linguistic Survey figures. If these various sources of disagreement are examined by those competent to deal with them and allowances are made for necessary divergence, I think that a comparison between the Census figures and the Linguistic Survey will yield important results. For this reason I am not inclined to agree with the view of Mr. Sedgwick that the language column should be abandoned. It is perfectly obvious that unless the Linguistic Survey is brought regularly up to date its account of the number of speakers of each language must soon become incorrect. The Census provides one method of making periodical recounts and if some measure of agreement can be established between the two (and over most of the field of enquiry there will be small dispute) the advantages of continuing the language statistics in the Census will be obvious. Most of the main linguistic puzzles of the Bombay Presidency have been solved already. Those that remain are comparatively minor ones. The chief of these problems relate to (1) the languages of Sind and how each of them tails off into others and how each is related to others as spoken (2) the exact position of Ahirani as a spoken language, and to what extent the statistics are near the truth. On both these matters considerable enquiry is still needed but neither the Census nor the Linguistic Survey by itself alone is likely to provide a fully satisfactory explanation. It is quite obvious that until enumerators understand the instructions of the Linguistic Survey in respect of the Sind languages and Ahirani and apply them during enumeration, there is bound to be very considerable divergence between the Census and the Linguistic Survey in respect of the two chief linguistic problems still awaiting solution.

SECTION II—THE LANGUAGES OF THE BOMBAY PRESIDENCY AND THEIR DISTRIBUTION BY POPULATION AND LOCALITY.

6. *General*.—There are four main languages spoken in the Presidency, namely Marathi, Gujarati, Kanarese and Sindhi. The following statement shows the numbers of speakers (in thousands) of each of these languages in 1921 and 1931 and the percentage increase in population compared with the percentage increase in the number of speakers of each language:—

Language.	1921	1931	Population increase per cent.	Language speakers increase per cent.
Marathi	9,789	11,115	14·5	13·5
Gujarati	4,315	4,877	11·3	13·0
Kanarese	2,943	3,197	10·0	8·6
Sindhi (including Kachchhi, Siraiki and Thareli)	2,985	3,365	18·0	12·7

The heavy lag in Sindhi is probably fictitious and is due to the difficulties connected with the enumeration of the Sind languages. But it may be partly accounted for by an increase in the number of Punjabi and Brahui speakers in Sind. Otherwise the language returns accord very closely with the rise in the

SECTION II—THE LANGUAGES OF THE BOMBAY PRESIDENCY AND
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population over the decade. In statement No. 2 which follows there will be seen the proportions of the population in the districts speaking the main languages prevalent in each.

STATEMENT No. 2.

Proportions of Speakers of Main Languages to the Total Population.

Language.	District.	Total population in thousands.	Persons speaking main language in thousands.	Proportion per cent.
Gujarati	Ahmedabad	924	820	88
	Broach	334	289	87
	Kaira	742	702	95
	Panoh Mahals	455	434	95
	Surat	694	650	94
Marathi	Thana	837	726	87
	Ahmednagar	988	870	88
	Khandesh East	1,206	935	78
	Khandesh West	772	208	27
	Nasik	1,000	867	87
	Poona	1,170	1,035	88
	Satara	1,180	1,111	94
	Sholapur	678	685	78
	Bombay Suburban District	180	111	62
	Kolaba	629	599	95
Ratnagiri	1,303	1,241	95	
Kanarese	Belgaum	1,077	696	65
	Bijapur	869	712	82
	Dharwar	1,103	864	78
	Kanara	418	230	55
Sindhi	Hyderabad	663	495	75
	Karachi	650	398	61
	Larkana	694	538	78
	Nawabshah	497	349	70
	Sukkur	624	541	87
	Thar and Parkar	468	189	40
	Upper Sind Frontier	292	159	54

The reason for the low percentage of Marathi-speaking persons in the West Khandesh District is the number of Bhils there speaking Bhili. This point will be further dealt with in connection with Bhili in a later section. The low percentage of Sindhi speakers in the Thar Parkar District is accounted for by the fact that the Thar Parkar District is a mixed language area. The matter will be dealt with more fully below. The Bombay Suburban District and the Karachi District return low figures for the main language for identical reasons, namely the predominance in each of an urban population of very mixed origin talking a number of languages. The rural areas of these districts would not return anything like similar proportions for the main languages spoken. The linguistic heterogeneity of Karachi will be explained more fully later.

In the following statement (No. 3) the languages spoken in the Presidency are divided into five classes for purposes of comparison, namely, A—Indian Languages,

B—Asiatic Languages other than Indian, C—European Languages, D—English, E—Other European. The statement shows the actual number of speakers recorded at the 1931 Census.

STATEMENT No. 3.

Unit.	Indian languages.	Asiatic languages other than Indian.	European languages.		
			Total.	English.	Other.
	A	B	C	D	E
Bombay Presidency	26,172,477	33,651	62,957	52,250	10,747
British Districts	21,704,930	33,251	62,548	51,939	10,609
Bombay City	1,119,000	13,151	28,338	21,428	6,910
Northern Division	3,980,393	533	3,760	2,378	382
Central Division	7,344,791	6,887	20,405	17,908	2,497
Southern Division	5,393,036	1,813	2,563	1,739	774
Sind	3,867,741	10,847	8,482	8,436	46
Bombay States and Agencies	4,467,547	400	489	311	138
Mahikantha Agency	518,142	.....	22	21	1
Revakantha Agency	887,892	72	122	14	106

The extent to which English is localised in Bombay City and the Central Division is very noticeable from the above tables. Bombay City and Sind between them account for 24 thousand of the 33 thousand speakers of Asiatic languages, other than Indian, in the Presidency. The very small number of speakers of any but Indian languages in the Northern and Southern Divisions is worthy of remark. In the Northern Division Gujarati is unquestionably supreme. In the Southern Division, Marathi and Kanarese have each areas of complete predominance.

There are in the Bombay Presidency nine languages spoken by more than a quarter of a million persons each, namely, Marathi, Gujarati, Kanarese, Sindhi, Western Hindi, Bhili, Rajasthani, Balochi and Siraiki. The statement (No. 4) which is given below shows the numerical strength, to the nearest thousand, of each of these languages and the locality of the chief areas where the bulk of the speakers reside.

STATEMENT No. 4.

Unit.	Marathi.	Gujarati.	Kanarese.	Sindhi.	Western Hindi.	Bhili.	Rajasthani.	Balochi.	Siraiki.
Bombay Presidency	11,115	4,877	3,197	2,913	1,561	579	398	294	256
British Districts	9,336	3,424	2,566	2,767	1,366	372	236	200	248
Bombay City	552	262	88	15	197	..	6	..	..
Northern Division	761	2,968	1	1	221	7	29	..	..
Central Division	2,753	129	87	11	696	356	86	1	..
Southern Division	2,585	15	2,562	..	690	..	30	..	..
Sind	14	78	..	2,668	73	9	131	267	242
Bombay States and Agencies	1,779	1,452	509	297	167	297	10	6	11
Mahikantha Agency	459	4	69	5
Revakantha Agency	1	857	8	21	1

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In the statement (No. 5) which follows (prepared as a supplement to Subsidiary Table II) there is shown the number of persons per 10,000 of the population who speak each language as mother-tongue.

STATEMENT No. 5.

Language.	Persons per 10,000.
1. Marathi	4,231
2. Gujarati	1,856
3. Kanarese	1,217
4. Sindhi	1,109
5. Western Hindi	594
6. Bhili	221
7. Rajasthani	115
8. Balochi	112
9. Siraiki or Jatki	97
10. Ahirani or Khandeshi	85
11. Konkani	82
12. All other languages	65
13. Telugu	62
14. Kachchhi	42
15. Thareli or Dhatki	32
16. Brahui	30
17. Punjabi	30
18. English	20

It will be seen from the above that Marathi is numerically the most prevalent spoken language in the Bombay Presidency. It is however local in its distribution as will be clear from the linguistic map attached at the end of the Chapter.

The languages of the Bombay Presidency may be arranged in a series according to the number of their speakers. On this principle it is possible to divide the languages into three groups as under :—

(A) Languages important numerically : namely Marathi, Gujarati, Kanarese, Sindhi and Western Hindi : (each spoken by more than a million persons).

(B) Languages of minor numerical importance, namely Bhili, Rajasthani, Balochi, Siraiki or Jatki, Ahirani or Khandeshi, Konkani, Telugu, Kachchhi, Thareli or Dhatki, Brahui, Punjabi and English.

(C) Languages numerically unimportant, namely Tamil, Pashto, Tulu, Eastern Hindi, Malayalam, Persian, Arabic, Gipsy and Bengali.

The statement (No. 6) given below shows these languages arranged in order of numerical importance for three Censuses. The blanks in the case of several languages in 1911 are due to defects in enumeration. The Sindhi figure for 1911 includes Kachchhi, Siraiki and Thareli, which were afterwards separately enumerated.

STATEMENT No. 6.

Language.	Total population in thousands.		
	1931	1921	1911
A—Chief Languages—			
Marathi	11,115	9,789	10,739
Gujarati	4,877	4,315	4,156
Kanarese	3,197	2,943	3,012
Sindhi	2,913	2,590	3,890
Western Hindi	1,561	1,198	1,142

STATEMENT No. 6—*contd.*

Language.	Total population in thousands.		
	1931	1921	1911
B—Minor Languages—			
Bhili	579	711	417
Kachchi	112	98	....
Rajasthani	303	200	203
Balochi	294	201	198
Ahirani or Khandeshi	222	200	....
Konkani	214	185	....
Telegu	163	153	....
Siraiki or Jatki	255	164	....
Thareki or Dhatki	85	135	....
Brahui	80	45	28
Punjabi	80	45	211
English	52	53	43
C—Languages numerically unimportant—			
Tamil	26	29	....
Pashto	23	14	13
Eastern Hindi	22	0·05	....
Malayalam	12	2	....
Persian	12	4	36
Arabic	5	4	....
Bengali	4	4	....
Gipsy	4	6	46
Lahnda .. .. .	....	6	....

In the sections which follow the languages of the Presidency will be dealt with individually in accordance with the above scheme of arrangement.

A—CHIEF LANGUAGES—PARAGRAPHS 7-11.

7. *Marathi*.—Marathi is spoken by 11,114,924 persons out of a total population of 26,271,784. Thus 2 persons out of nearly every 3 speak Marathi. The statement (No. 7) which follows gives the chief features of its distribution to the nearest thousand.

STATEMENT No. 7.

Bombay Presidency (actual figures) .. 11,114,924

District or State.	No. of Marathi-speaking persons, in thousands.	District or State.	No. of Marathi-speaking persons, in thousands.
British Districts	9,336	Central Division	5,823
Bombay City	553	Ahmednagar	870
Northern Division	741	Khandesh (East)	935
Ahmedabad	6	Khandesh (West)	208
Broach	1	Nasik	867
Kaira	1	Poona	1,035
Panch Mahals	1	Satara	1,111
Surat	6	Sholapur	685
Thana	726	Bombay Suburban District	111

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STATEMENT No. 7—*contd.*

District or State.	No. of Marathi-speaking persons, in thousands.	District or State.	No. of Marathi-speaking persons, in thousands.
Southern Division	2,205	Bombay States and Agencies—<i>contd.</i>	
Belgaum	268	Aundh	65
Bijapur	27	Phaltan	56
Dharwar	42	Akalkot	28
Kanara	28	Sawantwadi	220
Kolaba	599	Kolhapur	764
Ratnagiri	1,241	Kurundwad (Senior)	22
		Kurundwad (Junior)	18
Sind	14	Miraj (Senior)	56
		Miraj (Junior)	21
Karachi	13	Jamkhandi	15
		Mudhol	3
Bombay States and Agencies	1,779	Ramidurg	1
		Sangli	136
Rewakantha	1	Jath	48
Rajpipla	1	Bansda	27
Jawhar	56	Dangs	1
Janjira	83	Surgana	15
Bhor	139	Savanur	1

8. *Gujarati*.—Gujarati is spoken by 4,876,737 persons out of a total population of 26,271,784.

Thus one person out of every 5 speaks Gujarati. The statement (No. 8) which follows gives the chief features of its distribution.

STATEMENT No. 8.

Total		4,876,737	
District or State.	No. of Gujarati-speaking persons, in thousands.	District or State.	No. of Gujarati-speaking persons, in thousands.
British Districts	3,424	Sind—<i>contd.</i>	
Bombay City	242	Nawabshah	3
		Sukkur	1
Northern Division	2,968	Thar and Parkar	33
Ahmedabad	820	Bombay States and Agencies	1,453
Broach	289	Cambay	81
Kaira	702	Mahikantha Agency	459
Panch Mahals	434	(i) Idar	216
Surat	650	(ii) Rest of the Agency	244
Thana	72	Rewakantha Agency	857
Central Division	120	(i) Rajpipla	182
Ahmednagar	4	(ii) Chota Udepur	142
Khandesh (East)	20	(iii) Devgad Baria	159
Khandesh (West)	42	(iv) Lunawada	95
Nasik	7	(v) Balasinor	52
Poona	15	(vi) Santh	83
Satara	4	(vii) Sankheda Mewas	58
Sholapur	5	(viii) Rest of the Agency	87
Bombay Suburban District	24	Jawhar	1
		Janjira	1
Southern Division	15	Aundh	1
Belgaum	1	Phaltan	1
Bijapur	2	Kolhapur	2
Dharwar	6	Sangli	1
Kolaba	4	Bansda	21
Ratnagiri	1	Dharampur	4
		Sachin	21
Sind	78	Dangs	1
Hyderabad	18		
Karachi	23		
Larkana	1		

9. *Kanarese*.—Kanarese is spoken by 3,197,417 persons out of a total population of 26,271,784. Thus one person out of every 8 speaks Kanarese. The statement No. 9, which follows, gives the chief features of its distribution :—

STATEMENT No. 9.

Total		3,197,417	
District or State.	No. of Kanarese-speaking persons, in thousands.	District or State.	No. of Kanarese-speaking persons, in thousands.
British Districts	2,598	Southern Division—contd.	
Bombay City	8	Bijapur	712
Northern Division	1	Dharwar	864
Central Division	87	Kanara	230
Ahmednagar	1	Ratnagiri	1
Khandesh (East)	1	Bombay States and Agencies	599
Khandesh (West)	1	Aundh	7
Nasik	1	Akalkot	50
Poona	4	Kolhapur	147
Satara	14	Kurundwad (Senior)	18
Sholapur	63	Kurundwad (Junior)	16
Bombay Suburban District	2	Miraj (Senior)	24
Southern Division	2,502	Miraj (Junior)	16
Belgaum	696	Jamkhandi	86
		Mudhol	56
		Ramdurg	32
		Sangli	99
		Wadi Jhagir	1
		Jath	35
		Savanur	12

10. *Sindhi*.—Sindhi is spoken by 2,913,338 persons out of a total population of 26,271,784. It is spoken in Sind by 2,874,593 persons out of a total population of 4,114,253. Thus in the Presidency as a whole one person out of every 9 speaks Sindhi. In Sind 2 persons out of every 3 speak Sindhi. The language is localised to an extent that is more complete than is the case of any other chief language. Geographical reasons account for this peculiarity as Sind is separated on every side from its neighbours by country that does not attract the average settler and renders intercourse difficult. Despite its homogeneity in this respect however Sind is itself a battle-ground of languages and the settlement of many of its linguistic problems is not in sight. The statement (No. 10), which follows, gives the chief features of the distribution of Sindhi :—

STATEMENT No. 10.

Total		2,913,338	
District or State.	No. of Sindhi-speaking persons, in thousands.	District or State.	No. of Sindhi-speaking persons, in thousands.
British Districts	2,707	Sind	2,668
Bombay City	26	Hyderabad	495
Northern Division	1	Karachi	398
Central Division	11	Larkana	538
Poona	11	Nawabshah	349
		Sukkur	541
		Thar and Parkar	189
		Upper Sind Frontier	159
		Bombay States and Agencies	207
		Khairpur	207

The presence of Sindhi speakers in Bombay City and Central Division is accounted for partly by the presence of Sindhi traders, some of whom, particularly the Bhaibunds of Hyderabad and the Hindus of Shikarpur, are well-known travellers far afield.

11. *Western Hindi*.—Western Hindi is spoken by 1,561,406 persons out of a total population of 26,271,784.

Thus one person out of every 17 speaks Western Hindi. The largeness of the number of the speakers of this language is somewhat surprising but a glance at the distribution list given below will show the essential difference between this language and the four chief languages described above. Western Hindi can hardly be called an indigenous language of the Presidency: nor is it localised in particular areas of predominance like Marathi, Gujarati, Kanarese and Sindhi. It includes Hindustani, and Urdu, which to some extent serve the purposes of a *lingua franca* in certain parts of the Presidency where there is considerable coming and going amongst strangers. Again it is much spoken by Muslims as a second language in areas where the local vernacular is the main medium of speech. Western Hindi as defined in the Census is also the language of large numbers of the immigrants from outside the Presidency. As these are scattered over many localities according as the labour, which they come to seek, is available, the language shows a great deal of dispersion. The following statement No. 11 will make the facts clear:—

STATEMENT No. 11

Total		1,561,406	
District or State.	No. of persons speaking Western Hindi, in thousands.	District or State.	No. of persons speaking Western Hindi, in thousands.
British Districts	1,394	Sind—contd.	
Bombay City	197	Nawabshah	6
Northern Division	221	Sukkur	9
Ahmedabad	72	Thar and Parkar	3
Broach	39	Upper Sind Frontier	2
Kaira	36	Bombay States and Agencies	167
Panch Mahals	14	Cambay	6
Surat	32	Mahikantha Agency	4
Thana	27	Rewakantha Agency	8
Central Division	496	(i) Rajpipla	2
Ahmednagar	53	(ii) Chota Udepur	1
Khandesh (East)	132	(iii) Devgad Baria	3
Khandesh (West)	42	(iv) Lunavda	1
Nasik	65	(v) Sankheda Mewas	1
Poona	69	Janjira	12
Satara	41	Bhor	1
Sholapur	75	Aundh	3
Bombay Suburban District	18	Phaltan	2
Southern Division	408	Akalkot	13
Belgaum	87	Savantwadi	5
Bijapur	91	Kolhapur	38
Dharwar	136	Kurundwad (Senior)	4
Kanara	25	Kurundwad (Junior)	5
Kolaba	20	Miraj (Senior)	11
Ratnagiri	50	Miraj (Junior)	2
Sind	73	Jamkhandi	12
Hyderabad	9	Mudhol	3
Karachi	41	Ramdurg	2
Larkana	3	Sangli	19
		Jath	6
		Bansda	1
		Dharampur	1
		Sachin	7
		Savanur	1

B—MINOR LANGUAGES—PARAGRAPHS 12-23.

12. *Bhili*.—The difficulties connected with the Census enumeration of this language were fully described by Mr. Sedgwick in the Bombay 1921 Report. He remarked (page 157) "Enumerators who speak Marathi or Gujarati enter any Bhil

whose dialect they can understand as a Marathi speaker or a Gujarati speaker as the case may be. Some of the Bhil dialects are in practice (if not in linguistic origin) intermediate between Marathi and Gujarati. Thus in the Dangs it is always a matter of personal opinion which of the two languages should be the official language." According to the present Census the number of persons speaking Bhili is 579,328 out of a total population of 26,271,784, or one person out of every 47 speaks Bhili. The following statement (No. 12) shows the distribution of Bhili according to Imperial Table XV, Part I:—

STATEMENT No. 12.

Total		579,328	
Locality.	Number of Bhili-speaking persons, in thousands.	Locality.	Number of Bhili-speaking persons, in thousands.
British Districts	372	Sind	9
		Hyderabad	4
Northern Division	7	Larkana	1
		Nawabshah	1
Broach	3	Thar and Parkar	3
Panch Mahals	1	Upper Sind Frontier	1
Surat	3	Bombay States and Agencies	207
Central Division	355	Mahikantha Agency	49
		(i) Idar	40
Ahmednagar	19	(ii) Rest of the Agency	8
Khandesh East	34	Rowakantha Agency	21
Khandesh West	263	(i) Rajpipla	20
Nasik	38	Dharampur	105
Sholapur	1	Dangs	32

The map will show to what an extent the language is localised. No fewer than 263 thousand of its speakers are returned from West Khandesh. Dharampur returns 105 thousand and East Khandesh, Nasik, Idar, Rajpipla and the Dangs together 164 thousand. Subsidiary Table III makes comparison between the returns of the Bhil tribes and the Bhili language. The table is manifestly unsatisfactory. The figures for Dharampur and the Dangs give a larger number of Bhili speakers than there are Bhils despite the fact that the Bhils enumerated included Dhodias, Konknas, Naikdas, Varlis and others who are not Bhils. Without further investigation it is not easy to say whether the figures for East Khandesh in Imperial Table XV, Part I, and in Subsidiary Table II can be said to conflict with each other or not. The former shows the Ahirani-speaking population of West Khandesh as being 193 thousand. The latter shows that out of 266 thousand Bhils 263 thousand are speakers of Bhili. Imperial Table XV, Part II, shows that of 192,990 speakers of Ahirani in West Khandesh only 604 spoke Bhili as a subsidiary language: and out of 262,800 speakers of Bhili only 611 spoke Ahirani as a subsidiary language. In East Khandesh out of 45 thousand Bhils 34 thousand are returned as speaking Bhili and the rest as speaking Ahirani. Part II of Imperial Table XV shows that less than 400 of these 34,000 speak Ahirani as a subsidiary language to Bhili. No corroboration by means of bilingualism seems to be possible of the absolute census figures for Bhili. Subsidiary Table III, so far as it can be relied upon, is useful chiefly as showing the extent to which Bhils speak the languages of the areas in which they reside. Thus in Gujarat the vast majority of Bhils are returned as Gujarati speakers. In Nasik District nearly half of them are shown as speaking Marathi. In Hyderabad District about half of them speak Sindhi and in Thar and Parkar District all but a small proportion of the Bhils are shown as speaking Thareli or Dhatki. It is therefore only in the real Bhil strongholds, the hilly country of Khandesh, Mahikantha, Dharampur and the Dangs, that Bhili flourishes as a vital language.

13. *Rajasthani*.—Rajasthani is spoken by 302,939 persons out of a total population of 26,271,784. Thus one person out of every 87 speaks this language. Its distribution follows the same general lines as Western Hindi and for the same reasons. Most of its speakers are immigrants into the Presidency or persons who have come from Rajputana and settled in the Presidency retaining their own original

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language, or else they form part of wandering tribes that move from place to place either in search of general work or in the practice of some traditional occupation. It includes Marwadi, Jaipuri, Lamani, Ajmeri, Bikaneri and several other dialects or kinds of the language. The following statement (No. 13) shows its distribution in the Presidency :—

STATEMENT No. 13.

Total 302,939			
District or State.	No. of Rajasthani-speaking persons, in thousands.	District or State.	No. of Rajasthani-speaking persons, in thousands.
British Districts	293	Southern Division	39
Bombay City	8	Belgaum	27
Northern Division	29	Bijapur	21
Ahmedabad	21	Dharwar	14
Kaira	2	Kanara	1
Panch Mahals	3	Kolaba	2
Thana	2	Sind	131
Central Division	86	Hyderabad	23
Ahmednagar	19	Karachi	8
Khandesh East	31	Larkana	2
Khandesh West	15	Nawabshah	26
Nasik	13	Sukkur	10
Poona	1	Thar and Parkar	60
Satara	1	Upper Sind Frontier	2
Sholapur	4	Bombay States and Agencies	10
Bombay Suburban District	1	Mahikantha Agency	5
		Rewakantha Agency	1
		Khairpur	1

14. *Balochi*.—Balochi was spoken by 293,822 speakers in the 1931 Census, out of a total population of 26,271,784. Thus one person in every 89 speaks Balochi. Its distribution is very localised as the following statement (No. 14) will show :—

STATEMENT No. 14.

Total 293,822			
District or State.	No. of Balochi-speaking persons, in thousands.	District or State.	No. of Balochi-speaking persons, in thousands.
British Districts	288	Sind—contd.	
Central Division	1	Karachi	56
Khandesh West	35	Larkana	53
Sind	287	Nawabshah	78
Hyderabad	22	Sukkur	21
		Thar and Parkar	22
		Upper Sind Frontier	86
		Bombay States and Agencies	6
		Khairpur	6

The large number of Balochi speakers in Larkana and Upper Sind Frontier districts is what is to be expected. The large number in Karachi District, 56,000, is probably explained by the multitude of Mekranis who come to Karachi City for work.

15. *Siraiki or Jatki*.—This language was shown as spoken by 254,683 persons out of a total population in the Presidency of 26,271,784 and in Sind of 4,114,253. Thus one person out of every 103 in the Presidency and one out of every 16 in Sind speaks this language. From a Census point of view the figures are not very satisfactory as there is considerable confusion over the nomenclature of the language and the manner in which it is understood by all except scientific linguists. It does in

actual practice mean two different things, one a Lahnda dialect of Punjabi spoken in the West of the Central Punjab specially Multan, and the other a form of Sindhi which is not Lahnda. The following statement (No. 15) shows the distribution of the language :—

STATEMENT No. 15.

Total		254,683	
District or State.	Number of Siraiiki or Jatki-speaking persons in thousands.	District or State.	Number of Siraiiki or Jatki-speaking persons in thousands.
British Districts	243	Sind—contd.	
Sind	243	Sukkur	14
Hyderabad	56	Thar and Parkar	19
Karachi	10	Upper Sind Frontier	17
Larkana	63	Bombay States and Agencies..	11
Nawabshah	64	Khairpur	11

Though the word means the language of the "Sir" or north it will be seen that as many as 56,000 speakers of it are shown to be in the Hyderabad District. It is possible of course that many of these may be descendants of Jats who came from the south Western Punjab in the days of the Kalhoras and later, but the point needs further examination. There are many Jats in the Hyderabad District. One of their main occupations is rearing and looking after camels. In the 1921 Census Mr. Sedgwick remarked that "until enumerators become grammarians the figures of Lahnda speakers can only be guessed. They will be comprised of the following (1) all speakers of dialect names, such as Multani, definitely assignable to Lahnda and nothing else; (2) a proportion, probably the larger proportion of speakers of Siraiiki and Jatki; and (3) a considerable number of the figures recorded under Punjabi."

Enumerators were just as unable to distinguish between Lahnda, Siraiiki and Jatki, and Punjabi in 1931 as they were in 1921. It is in such circumstances as these that there is little hope of agreement between Census figures and the linguistic survey statistics.

16. *Ahirani or Khandeshi.*—Of this language Mr. Sedgwick remarked in 1921 "Ahirani or Khandeshi is a conspicuous example of a language in which the considered opinion of the Director of the Linguistic Survey is never supported by the Census figures. Ahirani is a composite language with a basic structure of old Gujarati and an admixture of Marathi words. Ahirani, side by side with Bhili, occupies a position between Gujarati and Rajasthani in the Central Group of the Inner Sub-branch of the same main Branch, Sub-family and Family." The linguistic survey estimated the number of Ahirani speakers as 1,253,066. The 1931 Census returned only 222,168 speakers of the language. Mr. Sedgwick in 1921 considered as a result of the enquiries that he made that the general opinion in Khandesh was that it was talked only by old fashioned people in villages and towns and was everywhere giving way to standard Marathi. The Census figures for 1921 and 1931 are compared below. It would appear from the violence of the fluctuations in the numbers shown for West Khandesh and East Khandesh, where most of the speakers reside, that there have been many faults of enumeration arising out of the difficulty enumerators find in deciding or recognising what the language is. The area where it is spoken is clearly a battle ground of languages where the want of skill of the enumerators in the scientific identification of mixed languages is certain to lead to capricious results. The following statement (No. 16) shows the distribution of this language as compared with the distribution at the 1921 Census.

STATEMENT No. 16.

Total		1931		1921	
District or State.	Number of Ahirani or Khandeshi-speaking persons in thousands.	District or State.	Number of Ahirani or Khandeshi-speaking persons in thousands.	District or State.	Number of Ahirani or Khandeshi-speaking persons in thousands.
	1931.	1921.		1931.	1921.
			222,168		200,267
				Central Division	222 200
British Districts	222	200	Khandesh East	30	53
			Khandesh West	192	146

17. *Konkani*.—Konkani is properly the language spoken in Goa and in parts of the Western littoral. It is considered by scholars to be derived, not from Marathi, but separately and earlier from another Prakrit. It varies with the kind of speaker. High class Goanese speak it with Portuguese words, Kanara Mussulmans with Urdu and Arabic words, and Chitpawan Brahmans with Sanskrit words. The language is not to be confused, as was the case formerly, with a Bhil dialect spoken by Koknas in Navsari (Baroda), Surat, Surgana, Nasik and Khandesh, according to Sir George Grierson's Index. The following statement shows the number and distribution of speakers of Konkani.—The number of Konkani speakers is equivalent to one speaker of the language out of every 123 persons in the Presidency. The following statement (No. 17) shows the distribution of this language :—

STATEMENT No. 17.

Total		214,193	
Locality.	Number of Konkani-speaking persons in thousands.	Locality.	Number of Konkani-speaking persons in thousands.
British Districts	205	Southern Division	149
Bombay City	41	Belgaum	5
Northern Division	4	Bijapur	1
Thana	4	Dharwar	4
Central Division	7	Kanara	130
Nasik	1	Kolaba	1
Poona	2	Ratnagiri	8
Bombay Suburban District.	4	Sind	4
		Karachi	4
		Bombay States and Agencies	9
		Janjira	2
		Sawantwadi	5
		Kolhapur	1

18. *Telugu*.—This language was returned as spoken by 162,776 persons in the Presidency, equal to one Telugu speaker out of every 161 persons in the Presidency. It is a language spoken by immigrants from Madras Presidency and Hyderabad State and the largest aggregations of its speakers are found in Sholapur and Dharwar Districts. The following statement (No. 18) shows its distribution :—

STATEMENT No. 18.

Total		162,776	
District or State.	Number of Telugu-speaking persons in thousands.	District or State.	Number of Telugu-speaking persons in thousands.
British Districts	150	Central Division—contd.	
Bombay City	17	Sholapur	41
Northern Division	2	Bombay Suburban	2
Ahmedabad	1	Southern Division	55
Thana	1	Belgaum	13
Central Division	76	Bijapur	13
Ahmednagar	16	Dharwar	26
Khandesh East	4	Kanara	2
Khandesh West	2	Bombay States and Agencies	13
Nasik	4	Akalkot	1
Poona	6	Kolhapur	4
Satara	1	Miraj (Senior)	1
		Jamkhandi	1
		Mudhol	1
		Sangli	2
		Jath	1

19. *Kachchhi*.—Kachchhi is regarded linguistically as a dialect of Sindhi but it is enumerated as a separate language in the Census. For this procedure there is clear authority as Kachchhi is recognised in Sind as distinct from Sindhi and has an area of its own. The number of speakers of Kachchhi in 1931 was 111,665 persons out of a total population of 26,271,784 or one person in 235 speaks Kachchhi. The statement (No. 19) below shows the chief features of its distribution :—

STATEMENT No. 19.

Total		111,665	
District or State.	Number of Kachchhi-speaking persons in thousands.	District or State.	Number of Kachchhi speaking persons in thousands.
British Districts	110	Southern Division	1
Northern Division	3	Sind	104
Kaira	1	Hyderabad	19
Thana	1	Karachi	14
Central Division	3	Nawabshah	5
Khandesh East	1	Thar and Parkar	65
Bombay Suburban District	1	Bombay States and Agencies	1
		Mahikantha Agency	1
		(i) Idar	1

20. *Thareli or Dhatki*.—This is regarded linguistically as a dialect of Sindhi but is enumerated as a separate language in the Census in the same way and for the same reason as Kachchhi. The following statement (No. 20) shows the number of speakers and the distribution of the language. The number of speakers (84,743) is equivalent to one speaker in every 310 of the population of the Presidency, and one out of every 46 in Sind :—

STATEMENT No. 20.

Total		84,743	
Locality.	Number of persons speaking Thareli or Dhatki in thousands.	Locality.	Number of persons speaking Thareli or Dhatki in thousands.
British Districts	85	Sind—contd.	
Sind	85	Karachi	11
Hyderabad	12	Nawabshah	3
		Thar and Parkar	59

21. *Brahui*.—Brahui is spoken by 79,561 persons equal to one in every 330 persons in the Presidency and one in every 52 persons in Sind. The majority of Brahui speakers are found naturally in Larkana and the Upper Sind Frontier Districts. But Karachi, which also marches with the land of the Brahuis, draws a considerable number. The following statement (No. 21) shows the localised distribution of this language and the 1921 figures are set beside the 1931 figures for comparison :—

STATEMENT No. 21.

Total		1931		1921	
79,561		44,641			
District or State.	Number of Brahui-speaking persons in thousands compared with those recorded in 1921.		District or State.	Number of Brahui-speaking persons in thousands compared with those recorded in 1921.	
	1931	1921		1931	1921
British Districts	80	45	Sind—contd.		
Sind	79	45	Nawabshah	5	3
Karachi	18	5	Sukkur	4	3
Larkana	27	17	Thar and Parkar	4	1
			Upper Sind Frontier	21	15

22. *Punjabi*.—Punjabi is spoken by 79,958 persons in the Presidency, equivalent to one in every 329 persons in the Presidency, and one in every 51 persons in Sind. 72 of the 80 thousand Punjabis are in Sind and 28 thousand of them are in Karachi. Most of the 12 thousand shown in the Thar Parkar district are probably settlers under irrigational schemes. Many of the Punjabi speakers are Sikhs who are engaged in various handicrafts and workshops as they are excellent mechanics and carpenters. Many of the Punjabi speakers are Punjabi Mussalmans engaged in private service and possibly the presence of a Punjabi regiment in Karachi has helped to swell the figures. Its distribution is shown in the following statement No. 22 :—

STATEMENT No. 22.

Total		79,958	
District or State.	Number of Punjabi-speaking persons in thousands.	District or State.	Number of Punjabi-speaking persons in thousands.
British Districts	79	Sind	72
Bombay City	3	Hyderabad	4
Northern Division	1	Karachi	28
Ahmedabad	1	Larkana	4
Central Division	2	Nawabshah	6
Ahmednagar	1	Sukkur	16
Nasik	1	Thar and Parkar	12
		Upper Sind Frontier	2
		Bombay States and Agencies	1
		Khairpur	1

23. *English*.—The number of persons returned as speaking English was 52,250, or one out of every 503 persons in the population on the Presidency. In statement No. 3 the distribution of the English speakers is shown for the chief major units of the population. The small number of English speakers in the Northern and Southern Divisions has been pointed out already. In the Chapter on Literacy there is an examination of the extent to which the Presidency is literate in English.

C—UNIMPORTANT LANGUAGES.

24. *Numerically unimportant languages*.—The languages which fall into this class are Tamil, Malayalam, Persian, Pashto, Tulu, Bengali, Eastern Hindi, Gipsy and Arabic.

The following statement (No. 23) shows the number of speakers of each and the distribution of the languages in the Presidency :—

STATEMENT No. 23.

Language.	Number of speakers in the Presidency.	Distribution in thousands.					Bombay States and Agencies.
		Bombay City.	Northern Division.	Central Division.	Southern Division.	Sind.	
1. Tamil	26,042	10	1	4	10	..	1
2. Pashto	23,351	4	1	1	17	..	..
3. Tulu	22,417	1	..	21	1	..	..
4. Eastern Hindi	22,049	3	..	17	1	..	1
5. Persian	11,806	7	..	1	..	3	..
6. Malayalam	11,723	3	..	8	1	..	..
7. Arabic	5,363	3	..	1	..	1	..
8. Bengali	4,315	2	..	..	..	2	..
9. Gipsy	3,656	..	..	3	1	..	..

The above statement has omitted English as the number of persons who return English as their mother tongue and who speak other languages is a matter of comparatively little importance. A reference to the Table itself will show what the number is and how it is distributed by locality.

From a study of the above statement it will be seen that it is possible to arrange bilingualism into several classes, namely (1) bilingualism in the main languages, (2) bilingualism in the languages spoken by immigrants, settlers and wanderers in the Presidency, (3) Bilingualism between languages which have a close connection through social intercourse and geographical proximity, (4) Bilingualism between a main language and its chief dialects separately recorded as languages in the Census, (5) Bilingualism in the language of a primitive race who must learn another language besides their own if they are to enter into wider social relations with the community generally. Examples will now be given of each of these classes. Under (1) are found the four principal indigenous languages of the Presidency. Kanarese shows amongst its speakers a percentage of 5·5 who are bilingual. This is not surprising when the confusion of languages round Kanara and the extent to which Kanara is visited by or has been made a home of by outsiders are borne in mind. Gujarati shows 3·1 per cent. of bilingualism, which is in accord with its geographical situation, its history, which is very broken, and the commercial habits of a large part of the Gujarati population. Marathi shows only 2·2 per cent. of bilingualism. There are several areas where only Marathi is talked and great resistance is offered to any other language. The same is truer even of Sindhi which shows only 1·1 per cent. of bilingualism. This is partly due to the self-contained nature of Sind and the homogeneity of a large portion of its agricultural population. The backwardness of education may also have some influence on the result. In the second class of bilingualism conspicuous examples are Telugu with 57·7 per cent. of bilingualism, Rajasthani with 44·2 per cent. and Western Hindi with 35·8. This is again in accordance with expectation. These languages are spoken by strangers or by persons who wander from place to place, or else they are a sort of lingua franca used to establish communication with strangers. The statement given above will show the nature of the bilingualism of these three languages. Thus Telugu is combined chiefly with Marathi and Kanarese, and very slightly with Hindi. Rajasthani is combined with Marathi, Sindhi and Kanarese, and to a smaller extent with Hindi and Gujarati. Western Hindi is combined with Marathi and Kanarese and Konkani with a smaller amount of Gujarati, and to a very trivial extent with Sindhi, English and Ahirani. Telugu is spoken mostly in the Sholapur and the Dharwar districts by persons who must come across from the Telugu speaking portions of Madras Presidency and the Hyderabad State. As the locality affected is an area in constant flux through migration, bilingualism follows as a natural result, part of it being in Marathi and part of it in Kanarese. The third kind of bilingualism which prevails in Bombay Presidency is exemplified in the interrelations of Brahui and Balochi. 36·1 per cent. of the Brahui speakers in the Presidency are bilingual, 27 of the 29 thousand being bilingual in Sindhi. 50·4 of the Balochi speakers are bilingual, and all but one thousand of them are bilingual in Sindhi.

The fourth kind of bilingualism is exemplified most clearly in the relationship between Sindhi and Siraiki, Thareli and Kachchhi. The figures for bilingualism in these last three languages are 65·5, 25, and 23·5 per cent. In Siraiki out of 167 thousand bilingual speakers 166 thousand are bilingual in Sindhi. In the case of Thareli out of 20 thousand bilingual speakers, 19 thousand are bilingual in Sindhi. In Kachchhi the bilingualism is more varied because Cutch is itself a halfway house between Sind, Gujarat and Rajputana. Of 28 thousand bilingual speakers of Kachchhi, 22 thousand speak Sindhi, three thousand Gujarati, two thousand Hindi and one thousand Marathi. The fifth type of bilingualism found in Bombay Presidency is best exemplified by Bhili. This language shows 14 per cent. of bilingual speakers. Of the 81 thousand bilingual speakers, 53 thousand are bilingual in Marathi, 24 thousand in Gujarati, three thousand in Sindhi and one thousand in Ahirani. Imperial Table XV, Part II, is a mine of information on the detailed local distribution of bilingualism but it is not possible to deal with it further here. The Imperial Table itself and Subsidiary Table II both show bilingualism for males and females separately. The sex distribution of bilingualism is a matter of very little moment. The statistics make clear the extent to which males are much more bilingual than females. This fact is well

known though it is likely that the discrepancy is not as great as the Census figures suggest because of the greater unreliability of the figures in respect of females.

26. *Predominant and mixed language areas.*—A study of the distribution of the languages of the Presidency reveals that it is possible to divide the areas of distribution into three classes (1) areas in which one dominating language is supreme, (2) areas in which there is one chief language and there is also one other language either equally important or less important, (3) areas in which there is one chief language along with an admixture of several other languages. The first class is found in an area of language homogeneity: the second class is found in areas where two languages are struggling against each other equally or unequally: the third class is found in genuinely polyglot areas where the main language is spoken by a much smaller number and sometimes by an actual minority of the population. Examples of each of these classes will now be given. Persons interested in pursuing enquiry further on these lines must consult the statistical material described above.

(1) Examples of areas where one language is supreme are the following:—

STATEMENT No. 25.

District.	Language.	Percentage speaking
Ratnagiri	Marathi	95
Kolaba		95
Satara	Gujarati	94
Kaira		95
Panch Mahals		95
Surat		94

(2) An example of an area where there is one chief language and another important language battling with it is:—

Sangli.

Marathi 53 per cent.
Kanarese 38 per cent.

(3) Examples of areas where there are one chief language and an admixture of other languages are the following:—

STATEMENT No. 26.

District.	Language.	Percentage of the total population.
Ahmednagar	Marathi	88
	Western Hindi	
	Bhili	
	Rajasthani	
Poona	Telugu	11
	Marathi	
	Western Hindi	6
	Sindhi	
	Gujarati	
	Telugu	
West Khandesh	Tulu	5
	English	
	Marathi	
	Bhili	
Thar and Parkar	Ahirani	27
	Sindhi proper	34
	Thareli, Kachchhi and Siraki	25
	Rajasthani	40
	Gujarati	31
		13
		7

27. *Linguistic Boundaries.*—The discussion on bilingualism in the previous paragraph throws some light on linguistic boundaries. But for a complete understanding of the question it would be necessary to study the district figures in detail for areas in which languages are known to be competing with each other. These areas occur in most parts of the Presidency except in the localities where the four chief languages Marathi, Gujarati, Kanarese and Sindhi are unquestionably supreme. But there are areas in which Sindhi and Gujarati clash with each other, Gujarati clashes with Marathi, and Marathi with Kanarese. Another form of linguistic boundary arises within the area of a main language itself where the language is competing with dialects. The best instance of this is in Sind where Siraiki, Thareli and Kachchhi are competing with Sindhi. But a similar case arises where Ahirani and Marathi are competing with each other in Khandesh. Of the many languages enumerated in the Census of Bombay Presidency only a few offer any challenge to the established languages. Languages like Telugu, Western Hindi, and Rajasthani offer no real challenge to the indigenous languages anywhere. If such languages increase it is chiefly merely because there has been an increase in the number of immigrants entering the province. On the other hand Balochi and Brahui might offer a challenge to Sindhi because the speakers of these two languages are likely to settle permanently in Sind and to receive continual fresh recruitment of their numbers from Baluchistan and Kelat. But nevertheless the dice are loaded against them because Sindhi is the established local vernacular and education takes place in it. With progress therefore the language in which education is given is likely to win in the struggle. The comparative figures of Sindhi, Baluchi and Brahui are given for the last three Censuses :—

Language	1911	1921	1931	Percentage increase or decrease	
				1911-21	1921-31
Sindhi (including the dialects) ..	3,102,743	2,984,676	3,364,429	- 3.8	+12.7
Balochi ..	198,173	201,445	293,822	+ 1.7	+45.9
Brahui ..	28,930	44,641	79,561	+54.3	+78.2

28. *Displacement of Dravidian and minor languages by Aryan languages.*—The only Dravidian languages deserving mention in this connection are Brahui, which has been discussed above, and Kanarese. Kanarese shows no signs of yielding before Aryan languages. The comparative figures for the last three Censuses for Marathi and Kanarese are as follows :—

Language	1911	1921	1931	Percentage increase or decrease	
				1911-21	1921-31
Kanarese ..	3,011,805	2,942,518	3,197,417	-2.3	+ 8.7
Marathi ..	10,739,497	9,789,414	11,114,924	-8.8	+13.5

Kanarese is a main language well established racially, culturally, socially, and geographically and there is no likelihood of its failing to keep its place. Of minor languages in some danger of eventual extinction are Ahirani, and, when the Bhils become better educated, Bhili. Of these Ahirani is in the weaker position. The Census figures in respect of it are however so unreliable that it is useless making comparison over the last three Censuses. The Bhili of Khandesh is in a strong position to resist attack at present. But the Bhili outside Khandesh is not and will sooner or later tend to disappear. In Gujarat and Sind, the majority of the

Bhils already speak Gujarati and Sindhi, and the process is likely to increase in momentum as education expands.

29. *Influence of education on language.*—The Census is concerned not with the literary effects of education on language but with cruder material changes in the number of speakers. From a Census point of view the most important effect of education on language must be through its use as a medium of instruction amongst the aboriginal and hill tribes, the criminal tribes and the depressed classes. The extent of education amongst these classes of the community is discussed in Chapter XV of the Annual Reports of the Education Department. In the Report for 1930-31 the following figures are given showing the number of pupils attending educational instructions per mille of the population of each class.

	1929-30	1930-31
Intermediate Classes	55	56
Depressed Classes	43	43
Aboriginal and Hill Tribes	21	18
Other Backward Classes	38	37

The corresponding figures for Brahmins, other advanced Hindus and Muslims for 1930-31 were 209, 187 and 117 respectively. In the Chapter on Literacy in the present Census Report it has been pointed out how in order to improve the literacy figures a very great spread of education is essential amongst the classes shown in the statement above. The effect of any such general attempt to spread literacy would undoubtedly be to help Marathi, Gujarati and Kanarese to prevail over minor languages: But the process has not yet gone far enough to make very much impression. The comparative figures for Bhili are given for the last three Censuses :—

1911	1921	1931
416,729	710,737	579,328

On page 116 of the 1930-31 Report of the Education Department it is stated :

“The total number of pupils of the aboriginal and hill tribes undergoing instruction shows a large decrease, the numbers falling by 3,061 or 12·5 per cent. to 21,408. Whatever the cause for this setback the unfortunate fact has to be recorded that the number of schools specially reserved for aboriginal and hill tribes has fallen from 197 to 187 and the number of children on the rolls from 6,288 to 5,634. Parental indifference combined with the geographical isolation of these tribes renders rapid progress in education difficult. They consist mostly of Mahadeo Kolis, Katkaris, Thakars and Bhils who live in out of the way places in the hills and in the heart of the jungle and it is with great difficulty that parents are induced to send their children to school.”

It will thus be apparent that the minor languages spoken by these people are not likely to be seriously challenged soon by the assault of the standard vernaculars used as the medium of instruction in the primary schools.

30. *Literary activity in the vernaculars.*—The number of books and newspapers published in a language is a clear sign of its vitality provided it has reached the stage of being capable of literary expression. Languages like Bhili are not of course to be judged by literary standards. But amongst written languages the number of persons who read published writings is important. In a book recently published (“Asiatic Asia”) by S. K. Datta, attention is called on page 99 to the literary revival that the last generation or so has witnessed in Bengali, Tamil,

Marathi, Gujarati and Hindi. The following statement (No. 27) shows the number of papers published in Bombay Presidency in the various languages and the amount of their circulation.

STATEMENT No. 27.

Newspapers published.

Language in which published.	Circulation.	Tri-monthly.	Monthly.	Fortnightly.	Weekly.	Bi-weekly.	Daily.	At intervals.	Total.
English	52,650 to 53,100		1	1	9		6		17
Anglo-Gujarati	59,550 to 59,750				19	1	2		16
English Hindi	2,000			1					1
English, Marathi and Gujarati	900				1				1
English, Marathi and Hindi	2,000				1				1
English, Marathi and Kanarese	500		1						1
Anglo-Marathi	6,400				4				4
Anglo-Portuguese	900				1				1
English, Portuguese and Konkani	2,200				2				2
Gujarati	114,250		1		45	1	13		60
Gujarati and Hindi	2,000			1	1				2
Hindi	12,250				2		2		4
Kanarese	14,680 to 14,780				15		9		24
Konkanim	1,300				1				1
Marathi	135,840 to 136,040			11	53	1	15	1	81
Anglo-Sindhi	6,281 to 6,481				5	1	2		8
Sindhi	21,888 to 21,988			4	24	1	6		35
Urdu Sindhi	400				1				1
Urdu	4,950				5		5		10
Total	441,130 to 442,230	1	2	18	183	5	60	1	270

No one who has seen the manner in which evening papers are now bought up in the streets of Bombay as soon as the late editions appear can doubt that there is a great new newspaper-reading public coming into being and that what is now happening in Bombay will gradually extend to the larger towns and thence more slowly to the smaller centres of population. All this results partly from the great spread of education and itself reacts upon the illiteracy which at present shuts the vast majority of the population out from the direct perusal of news. There may thus be expected to be in the future a great growth of the newspaper-reading habit, and a corresponding standardising of the vernaculars, which will tend still further to strengthen them against the challenge of any minor and any unwritten language.

SUBSIDIARY TABLE I.

Distribution of total population by mother tongue according to Census.

Family, Sub-family, Branch, and Sub-branch.	Group and Sub-group.	Language.	Total number of speakers in thousands.		Number per mile of the popula- tion, 1931.	Where chiefly spoken.
			1921	1931		
1	2	3	4	5	6	7
AUSTRIAC FAMILY.					Not tabulated.	
TIBETO CHINESE FAMILY						
ASSAM BURMESE BRANCH	Burma Group.	Burmese ..	1	..	..
DRAVIDIAN FAMILY	Dravidic Group.	Tam ¹ ..	29	28	1.0	Bombay City, Belgaum, Bija- pur and Bombay Suburban, Dharwar.
		Malayalam ..	2	12	0.5	Bombay City, Khandesh East, Poona.
		Kannara ..	2,943	3,197	122.0	Bombay City, Poona, Satara, Sholapur, Belgaum, Bijapur, Dharwar, Kanara, Kolhapur, and S. M. C. States, Jath and Savanur.
	Intermediate Group.	Tulu ..	1	23	0.9	Poona, Satara.
	Andhra Language.	Kolami ..	..	1	0.03	
		Telugu ..	153	163	0.6	Bombay City, Ahmednagar, Poona, Sholapur, Belgaum, Bijapur and Dharwar.
	North Western Language.	Brabui ..	45	80	3.2	Sind.
INDO EUROPEAN FAMILY						
ARYAN SUB-FAMILY						
ERANIAN BRANCH	Eastern Group.	Pashto ..	14	23	0.9	Sind and Bombay City.
		Balochi ..	201	294	11.0	Sind.
		Pushtun ..	4	12	0.5	Bombay City and Karachi.
INDO ARYAN BRANCH						
SANSKRIT SUB-BRANCH	Sanskrit.	Sanskrit ..	..	0.3	0.01	
OTHER SUB-BRANCH	North Western Group.	Lahnda or Western Punjabi ..	6	..	..
		Kachchhi ..	98	112	4.0	Sind.
		Siraiki or Jatki ..	164	256	10.0	Sind and Khairpur.
		Tharwi or Dhatti ..	135	85	3.0	Sind.
		Sindhi ..	2,500	2,012	111.0	Sind, Khairpur, Bombay City and Poona.
	Southern Group.	Marathi ..	9,780	11,115	423.0	Bombay City, Thana, Central and Southern Divisions, Hydrabad, Larkana, Kolhapur, S. M. C. States, Jangha, Bhor, Aurah, Phatkan, Akalkot, Sawant- wadi, Jath, Bansa and Surgana.
		Konkani ..	185	214	8.0	Bombay City, Thana, Bombay Suburban, Kanara, Ratnagiri, Sawantwadi.
	Eastern Group.	Bihari ..	..	1	0.04	
		Bengali ..	4	4	0.16	Karachi, Bombay City.
		Assamese ..	..	0.3	0.01	
MEDIATE SUB-BRANCH	Mediate Group.	Eastern Hindi ..	0.5	22	0.9	Khandesh East, Bombay Suburban, Bombay City, and Ahmednagar.

Note.—Owing to the great disparity in the gross figures proportions in column 6 cannot be worked out very accurately to one point of decimal.

SUBSIDIARY TABLE I—contd.

Family, Sub-family, Branch, and Sub-branch.	Group and Sub-group.	Language.	Total number of speakers in thousands.		Number per mille of the population, 1931.	Where chiefly spoken.	
			1921	1931			
1	2	3	4	5	6	7	
INNER SUB-BRANCH	Central Group.	Western Hindi.	1,198	1,561	59.0	British Districts, Mahikantha and Rewakantha Agencies, Bhor, Kolhapur, S. M. C. States, Jath, Savanur.	
		Rajasthani	200	303	11.0	Bombay City, Ahmednagar, Ahmedabad, Khandesh East and West, Nasik, Bijapur, Dharwar and Sind.	
		Gujarati	4,315	4,877	188.0	Northern, Central Division, Dharwar, Kolaba, Sind, Cambay, Mahikantha and Rewakantha Agencies, Bansda and Sechin.	
		Bhili	711	579	22.0	Khandesh East and West, Ahmednagar, Nasik, Mahikantha, Rewakantha Agencies, Dharampur, Danga.	
		Khandeshi Punjabi	200 45	222 80	8.6 3.0	Sind, Bombay City	
	Fahari Group.	Naijali	2	0.08	
		Fahari (unspecified).	5	0.2	
	UNCLASSIFIED LANGUAGES		Gipsy Languages.	6	4	0.16	Central Division, Bijapur and Dharwar.
	LANGUAGE NOT RETURNED			3	
	INDO EUROPEAN FAMILY						
ARYAN FAMILY							
OUTER SUB-BRANCH	Southern Group	Singhalese	..	0.3	0.01		
TIBETO CHINESE FAMILY							
TAI CHINESE SUB-FAMILY	Chinese Group.	Chinese	..	1.5	0.06		
CHINESE BRANCH							
SEMITIC FAMILY		Arabic	4	5	0.2	Bombay City, Karachi, Poona.	
		Hebrew	..	0.4	0.02		
HAMITIC FAMILY	Ethiopic Group.	Somali	..	0.1	..		
MANGOLIAN FAMILY	Ural-Alatic Group	Turkish	..	7	0.3		
	Japanese Group.	Japanese	..	2.6	0.1		
MALAYO POLYNESIAN FAMILY	Malayan Group.	Javanese	..	6.3	0.01		
INDO EUROPEAN FAMILY	Greek Group.	Greek	..	0.1	..		
	Romance Group	Italian	..	0.1	..		
		French	..	1.3	0.05		
		Spanish	..	0.4	0.01		
		Portuguese	..	7	0.3		
	Balto Slavonic Group.	Russian	..	0.07	..		
	Teutonic Group	English	56	68	2.08	Bombay City, Thana, Poona, Karachi.	
		Dutch	..	0.5	0.02		
		Swedish	..	0.08	..		
		German	..	1.0	0.04		
ALL OTHER LANGUAGES AND LANGUAGES NOT RETURNED			0.3	2.6	0.1		

Distribution by language of the

District or State.	As mother tongue only.	As Subsidiary to Mother tongue—					
		Marathi.	Western Hindi.	Gujarati.	Kannad.	Teluga.	Balochi.
1	2	3	4	5	6	7	8
Mother tongue—Konkani.							
Bombay Presidency	9,446	415	88	1	47	3	....
British Districts	9,598	298	84	1	58	4	....
Bombay City	7,317	810	1,380	69	36	16	....
Poona	7,098	2,488	148	316	..	..	....
Sholapur	7,887	1,888	88	25	..	144	....
Poona	9,513	444	31	..	..	..	....
Bijapur	9,838	188	88	..	..	..	....
Udipi	9,887	77	88	..	..	..	....
Kanara	9,225	138	..	..	682	..	....
Kolhapur	8,188	1,888	4	..	..	..	....
Southern Maratha Country States	8,888	711	388	..	..	..	....
Savner	9,738	34	238	..	..	..	....
Mother tongue—Brahui.							
Bombay Presidency	6,348	..	298	..	..	..	18
British Districts	6,348	..	298	..	..	..	18
Sind	6,348	..	298	..	..	..	18
Hyderabad	3,487	..	..	..	..	..	..
Karachi	3,588	..	188	..	..	..	8
Larkana	5,887	..	5	..	..	..	27
Nawabshah	4,787	..	..	..	..	..	..
Sukkur	4,488	..	4,888	..	..	..	..
Thar and Parkar	9,213	..	..	..	..	..	..
Upper Sind Frontier	5,288	..	6	..	..	..	16
Mother tongue—Balochi.							
Bombay Presidency	3,888	..	17	3	..	..	..
British Districts	4,013	..	17	2	..	..	..
Sindh	4,008	..	15	1	..	..	..
Hyderabad	1,888	..	3	..	..	..	..
Karachi	8,143	..	58	5	..	..	..
Larkana	2,888	..	..	..	..	..	..
Nawabshah	4,244	..	5	..	..	..	..
Sukkur	3,878	..	45	..	..	..	..
Thar and Parkar	3,788	..	..	..	..	..	..
Upper Sind Frontier	2,588	..	..	..	..	..	..
Bombay States	1,245	..	38	43	..	..	..
Kharpur	1,245	..	..	..	..	..	..
Mother tongue—Siraiki or Jaki.							
Bombay Presidency	3,448	..	4	..	..	..	16
British Districts	3,448	..	4	..	..	..	17
Sind	3,448	..	4	..	..	..	17
Hyderabad	2,611	..	..	..	..	..	..
Karachi	4,888	..	19	..	..	..	24
Larkana	3,388	..	..	..	..	..	45
Nawabshah	4,888	..	..	..	..	..	1
Sukkur	1,788	..	53	..	..	..	46
Thar and Parkar	3,645	..	..	..	..	..	1
Upper Sind Frontier	3,187	..	1	..	..	..	11
Bombay States	2,408	..	..	..	..	..	2
Kharpur	2,408	..	..	..	..	..	2
Mother tongue—Shahi.							
Bombay Presidency	9,318	4	45	22	..	..	25
British Districts	9,823	5	49	23	..	..	24
Bombay City	1,883	6,888	411	1,554	..	..	..
Poona	9,845	5	17	11	..	..	..
Sind	9,845	..	38	7	..	..	24
Hyderabad	9,888	..	14	6	..	..	17
Karachi	9,718	173	11	49	..	..	6
Larkana	9,847	..	3	1	..	..	61
Nawabshah	9,888	..	6	4	..	..	12
Sukkur	9,884	..	38	6	..	..	7
Thar and Parkar	9,888	..	38	27	..	..	28
Upper Sind Frontier	9,882	..	5	2	..	..	13
Bombay States	9,748	..	19	2	..	..	48
Kharpur	9,753	..	19	..	..	..	48

TABLE II.

population of each district.

Number per 10,000 of the mother tongue.									Persons speaking two or more languages.
Sindhi.	Thareli or Dhatki.	Kachchhi.	Pashto.	Siraiki or Jatki.	Punjabi.	Kanarese.	Ahirani.	English.		18
9	10	11	12	13	14	15	16	17	
.....	2	7
.....	2	8
.....	313	66
.....	1	.....
.....
.....	63
.....	15
.....	24
.....
8,334	2	5	..	..	..	..	..	..	55
8,338	2	4	..	..	..	..	..	..	55
8,384	1	4	..	..	..	..	..	..	55
8,351	242	..	..	..	..	..	..	..	141
1,220	90
4,068	..	8	..	..	..	..	..	..	42
6,208
826	252
787
4,682	23
.....
6,012	1	9	..	..	..	..	4
5,956	1	9	..	..	..	..	4
5,978	9	..	..	..	..	4
6,080	4	..	..	..	..	.....
1,794	1	..	..	..	..	..	14
7,152	1	6	..	..	..	..	.....
5,749	2	..	..	..	..	.....
6,195	2	62	..	..	..	..	18
8,234	5	..	..	..	..	.....
7,400	1	..	..	..	..	.....
8,559	2	..	..	..	..	.....
8,753	2	..	..	..	..	.....
.....
6,508	23	5
6,457	24	6
6,457	24	6
7,988	2	1
5,114
6,586	4	78
5,910
7,709	81
6,254	406	.....
4,621
7,680
.....
.....	47	8	..	..	..	37
.....	36	9	..	..	31	28
.....	165	.....
.....	23	.....
.....	37	9	..	..	26	28
.....	41	6	..	..	50	30
.....	19	2	..	..	38	6
.....	77	2	..	..	8	14
.....	22	2	..	..	16	20
.....	11	30	..	..	46	24
.....	26	1	..	..	22	29
.....	19	2	..	..	8	70
.....	195	1	..	..	13	6
.....	161	1	..	..	15	7

District or State.	As mother tongue only.	As Subsidiary to Mother tongue—					
		Marathi.	Western Hindi.	Gujarati.	Konkani.	Telega.	Balochi.
1	2	3	4	5	6	7	8
Mother tongue—Tharali or Dhatli.							
Bombay Presidency	7,692	..	10	34	..	..	..
British Districts	7,692	..	10	34	..	..	..
Sind	7,692	..	10	34	..	..	..
Hyderabad	2,198	..	..	..	..	..	..
Karachi	9,779	..	25	109	..	..	..
Larkana	5,455	..	..	..	..	..	..
Nawabshah	8,941	..	3	..	..	..	..
Thar and Parkar	8,308	..	9	17	..	..	..
Mother tongue—Kashmiri.							
Bombay Presidency	7,496	84	200	298	6	..	..
British Districts	7,508	53	196	262	6	..	..
Khandesh East	7,844	1,827	132	186	..	..	..
Bombay Suburban District	8,641	243	808	512	..	..	..
Sind	7,535	4	106	100	..	..	..
Hyderabad	2,379	..	5	15	..	..	..
Karachi	4,119	27	1,000	1,066	..	..	..
Nawabshah	4,287	..	9	18	..	..	..
Thar and Parkar	9,791	..	36	62	..	..	..
Mother tongue—Marathi.							
Bombay Presidency	9,781	..	26	23	3	2	..
British Districts	9,794	..	29	13	2	2	..
Gujarat	3,987	..	1,219	4,711	16	1	..
Ahmedabad	3,180	..	2,523	4,237	29	2	..
Broach	5,047	..	22	4,608	..	..	..
Surat	3,987	..	376	5,616	10	..	..
Deccan	9,798	..	19	1	..	4	..
Ahmednagar	9,995	..	3	..	..	..	..
Khandesh East	9,824	..	25	3	..	..	..
Khandesh West	9,421	..	5	9	..	2	..
Nasik	9,987	..	9	2	..	..	..
Poona	9,945	..	21	..	..	..	..
Satara	9,902	..	1	..	..	..	..
Nholapur	9,758	..	51	3	..	31	..
Poisaun	8,613	..	59	..	..	..	..
Bijapur	1,912	..	24	..	..	..	..
Dharwar	2,588	..	86	..	..	..	..
Konkan	9,884	..	37	12	10	..	..
Bombay City	9,622	..	208	27	..	..	..
Bombay Suburban District	9,749	..	9	43	23	..	..
Kolaba	9,948	..	1	1	..	..	..
Kanara	6,072	..	..	..	905	..	..
Thana	9,963	..	7	26	..	..	..
Ratanagiri	9,996	..	2	..	1	..	..
Sind	8,219	..	1,466	87	..	..	..
Karachi	8,211	..	1,508	90	..	..	..
Bombay States	9,714	..	12	75	1	1	..
Gujarati States	5,624	..	4	4,366	..	..	..
Rovakantha Agency	8,189	..	66	1,071	..	..	..
Banada	5,416	..	..	4,594	..	..	..
Dharampur	5,392	..	..	4,618	..	..	..
Deccan States	9,740	..	15	1	..	2	..
Jawhar	9,990	..	..	1	..	..	..
Bhor	9,989	..	..	13	..	7	..
Aundh	9,941	..	..	..	..	..	..
Phaltan	9,996	..	..	..	..	2	..
Ahalkot	8,452	..	24	2	..	1	..
Kolhapur	9,996	..	8	..	104	2	..
Southern Maratha Country States	9,271	..	51	..	..	..	..
Jadh	9,269	..	1	..	..	..	..
Konkan States	9,995	..	..	..	5	..	..
Janira	9,983	..	..	..	17	..	..
Mother tongue—Konkani.							
Bombay Presidency	9,234	928	29	23	..	..	..
British Districts	9,267	827	309	24	..	..	..
Bombay City	9,535	514	792	89	..	..	..
Thana	3,904	322	1,216	20	..	..	..
Poona	9,935	857	708	..	..	..	..

TABLE II—contd.

Number per 10,000 of the mother tongue.									Persons speaking two or more languages.
Sindhi.	Thareli or Dhatki.	Kachchhi.	Pashto.	Siraiki or Jatki.	Punjabi.	Kanarese.	Ahrami.	English.		18
9	10	11	12	13	14	15	16	17	
2,264	7
2,264	7
2,264	7
7,807	20
28
4,545
1,056
1,671
..
1,941	13	193
1,998	13	197
..	9	188
..	387
2,092	13	194
6,700	3	10
8,695	93	1,038
5,668	6
109	5
..	180	21	14	59
..	117	25	17	69
..	8	..	108	61
..	5	..	24	104
..	328	38
..	15	..	106	10
..	167	98	8	14
..	2	2
..	11	124	13	10
..	12	551	..	16
..	1	..	1	1
..	34	18
..	7	..	..	..
..	157	..	..	26
..	1,328	..	..	1
..	8,064	..	..	10
..	7,326	..	..	38
..	25	..	32	2
..	1	..	147	24
..	171	29
..	2,933	..	..	51
..	1	..	4	1
..	1
..	228	..
..	196	1
..	197	..	..	1
..	6	..
..	74	..
..	242	..	..	1
..	1
..	69	..	..	..
..	2	..	..	..
..	1,521	..	..	6
..	1
..	678	..	..	3
..	730	..	..	..
..
..	2,358	..	472	159
..	2,459	..	492	196
..	23	..	2,079	..
..	14	..	924	502
..	8	..	395	138

District or State.	As mother tongue only.	As Subsidiary to Mother tongue—					
		Marathi	Western Hindl.	Gujarati.	Kannad.	Telugu.	Baluchi.
		3	4	5	6	7	8
Mother tongue—Kannad—contd.							
Bombay Suburban District	6,126	2,417	66	19	..	..	..
Bolnisi	6,449	2,376	156	..	..	..	..
Dharwar	4,947	275	566	..	..	..	..
Kanara	6,364	145	..	..	..	..	..
Kolha	4,969	5,936	46	..	..	..	..
Ratnagiri	5,986	4,661	..	..	..	..	..
Karachi	7,469	2	1,599	5	..	..	..
Bombay States	6,902	2,664	44	14	..	..	..
Janjira	5,265	1,593	149	..	..	..	..
Sewantwad	6,465	2,529	4	..	..	..	..
Mother tongue—Western Hindl.							
Bombay Presidency	5,777	1,764	..	719	64	..	..
British Districts	5,234	1,721	..	721	43	..	..
Gujarat	5,141	9	..	4,899	..	..	..
Ahmedabad	6,719	11	..	2,273	..	..	..
Broach	2,944	3	..	6,051	..	..	..
Kahn	4,169	1	..	5,419	..	..	..
Porah Mahals	6,589	4	..	2,419	..	..	..
Surat	2,515	19	..	6,445	..	..	..
Dacca	4,904	2,304	..	7	..	..	..
Ahmednagar	2,965	6,961	..	3	..	..	..
Khandesh East	7,665	2,019	..	9	..	..	..
Khandesh West	9,189	823	..	51	..	..	..
Nadi	7,159	2,627	..	..	..	..	..
Pona	6,891	2,891	..	..	..	..	..
Shirur	2,897	6,893	..	6	..	..	..
Sholapur	2,579	5,479	..	26	..	..	..
Bijapur	4,212	799	..	..	..	..	..
Bijapur	1,399	21	..	..	..	..	..
Dharwar	2,989	113	..	..	..	..	..
Kolhan	7,681	1,706	..	171	189	..	..
Mumbai City	9,411	217	..	263	2	..	..
Bombay Suburban District	9,987	699	..	71	..	..	..
Kolha	4,555	5,436	..	6	..	..	..
Kanara	5,139	171	..	..	1,506	..	..
Tanna	7,344	2,257	..	159	131	..	..
Ratnagiri	2,985	6,986	..	1	243	..	..
Sind	6,308	..	..	78	..	..	..
Hyderabad	6,687	..	..	7	..	..	..
Karachi	6,637	..	..	126	..	..	..
Larkana	2,267	..	..	4	..	..	..
Nawalshah	9,619	..	..	1	..	..	..
Sukkur	9,977	1	..	..	..	..	..
Thar and Parkar	6,653	..	..	3	..	..	..
Upper Sind Frontier	6,974	..	..	..	..	..	..
Bombay States	5,369	2,032	..	639	62	..	..
Cambray	4,929	..	..	6,974	2	..	..
Mahikantlia Agency	5,637	..	..	4,941	..	..	..
Bowakantlia Agency	5,314	7	..	4,662	..	..	..
Janjira	7,567	1,696	..	29	713	..	..
Amali	2,616	4,566	..	..	..	..	..
Phalga	919	9,661	..	..	..	..	..
Ahmat	6,666	727	..	4	..	..	..
Sewantwad	9,341	656	..	..	..	..	..
Kolhapur	5,379	2,531	..	31	..	..	..
Southern Maratha Country States	4,669	2,604	..	..	..	..	..
Jadh	2,126	2,971	..	..	..	..	..
Dharampur	1,957	..	..	5,043	..	..	..
Savant	6,162	3	..	..	..	..	..
Mother tongue—Punjabi.							
Bombay Presidency	7,239	69	1,397	43	..	..	..
British Districts	7,263	69	1,400	39	..	..	..
Sind	7,422	..	1,236	26	..	..	..
Hyderabad	6,927	..	1,299	..	..	..	..
Karachi	7,251	..	2,296	69	..	..	..
Larkana	6,377	..	791	..	..	..	..
Nawalshah	7,537	..	519	..	..	..	..
Sukkur	7,992	..	694	..	..	..	..
Thar and Parkar	6,977	..	179	..	..	..	..
Upper Sind Frontier	5,225	..	435	..	..	..	..

TABLE II—contd.

Number per 10,000 of the mother tongue.										Persons speaking two or more languages.
Sindhi.	Thareli or Dhatki.	Kacchhi.	Pashto.	Siraiki or Jatki.	Punjabi.	Kanarasa.	Ahrami.	English.		
9	10	11	12	13	14	15	16	17	18	18
.....	23	..	1,349	707	
.....	419	..	..	280	
.....	5,092	..	..	716	
.....	3,651	..	..	136	
.....	103	124	
.....	1	..	11	12	
.....	1,015	944	
.....	36	..	..	34	
.....	100	
.....	2	..	..	4	
.....	
.....	1,656	8	22	60	
29	1,027	8	25	56	
31	11	6	
.....	1	..	5	1	
.....	1	2	
1	11	1	
.....	48	127	
.....	20	18	
.....	2,768	15	5	56	
.....	3	..	8	3	
.....	1	..	14	3	
.....	237	32	
.....	15	6	
.....	1	..	27	27	
.....	3	..	1	6	
.....	616	..	3	177	
.....	4,924	..	..	127	
.....	8,580	..	..	21	
.....	6,896	..	..	90	
.....	231	..	76	87	
3	5	..	93	13	
8	5	..	356	234	
2	3	..	..	..
.....	3,092	..	..	378	
.....	2	..	5	93	
.....	1	..	1	280	
.....	41	43	
583	112	43	
894	47	
237	12	
1,650	78	17	
927	53	56	
821	101	65	
1,196	148	15	
1,911	15	2	
8	1,903	..	2	39	
2	2	..	
.....	22	..	
10	7	7	
.....	1,782	..	6	..	
.....	2,461	..	..	136	
.....	1,059	..	..	45	
.....	3,336	..	..	14	
.....	3,903	..	..	202	
.....	3,815	..	..	22	
.....	2	
1,132	..	2	..	13	..	..	..	115	95
1,080	..	2	..	13	..	..	..	114	97
1,187	..	2	..	15	..	..	..	100	97
1,592	12	..	..	..	170	172	
268	..	5	..	6	..	..	..	94	115
3,594	126	..	..	..	142	179	
1,857	66	66	
1,464	8	..	..	152	69	
1,123	2	..	..	28	60	
4,312	23	89	

District or State.	As made complete.	As Subsidiary to Mother tongue—							
		Marathi.	Western Hindi.	Gujarati.	Kannad.	Telugu.	Suboti.		
Mother tongue—Gujarati.									
Dombay Presidency	9,698	88	118	2	13	.....	.....	.....	.....
British Districts	9,498	125	156	3	3	.....	.....	.....	.....
Dombay City	9,648	124	688	1	3	.....	.....	.....	.....
Alwarabad	9,884	7	101	3	14	.....	.....	.....	.....
Beeds	9,784	12	208	..	..	.....	.....	.....	.....
Katva	9,583	..	33	..	..	.....	.....	.....	.....
French Khabab	9,688	..	165	2	1	.....	.....	.....	.....
Surat	9,432	..	88	9	7	.....	.....	.....	.....
Thana	9,444	..	12	..	..	.....	.....	.....	.....
Alwarabad	9,449	..	656	1	..	.....	.....	.....	.....
Khandesh East	9,811	..	4,578	144	..	.....	.....	.....	.....
Khandesh West	9,457	..	446	80	4	.....	.....	.....	.....
Katli	9,284	..	436	17	..	.....	.....	.....	.....
Pune	9,482	..	6,459	126	..	.....	.....	.....	.....
Solera	965	..	8,325	608	..	.....	.....	.....	.....
Dombay	9,282	..	9,884	181	..	.....	.....	.....	.....
Dombay Suburban Districts	9,279	..	418	212	..	.....	.....	.....	.....
Dharnas	9,554	..	289	45	..	.....	.....	.....	.....
Katli	9,319	..	9,128	816	..	.....	.....	.....	.....
Katli	9,311	..	1	27	..	.....	.....	.....	.....
Elphabad	9,656	..	151	..	..	.....	.....	.....	.....
Karnad	4,913	..	316	1,971	..	.....	.....	.....	.....
Tar and Parhar	9,461	..	10	46	13	.....	.....	.....	.....
Dombay Shava	9,688	..	39	..	..	.....	.....	.....	.....
Mahabasha Agency	9,888	..	..	28	..	.....	.....	.....	.....
Berabasha Agency	9,586	..	4,607	17	..	.....	.....	.....	.....
Kodiyar	9,679	..	1,115	17	7	.....	.....	.....	.....
Banala	9,984	..	1	47	..	.....	.....	.....	.....
Qambay	..	..	..	..	..	.....	.....	.....	.....
Mother tongue—Hindi.									
Dombay Presidency	9,607	..	917	4	411	..	.....	.....	.....
British Districts	9,516	..	1,427	6	159	..	.....	.....	.....
Beeds	653	..	..	..	9,345	..	.....	.....	.....
French Khabab	1,845	..	9	16	9,181	..	.....	.....	.....
Surat	2,709	..	..	..	7,281	..	.....	.....	.....
Alwarabad	1,943	..	8,156	..	..	..	.....	.....	.....
Khandesh East	9,288	..	9,578	40	..	..	.....	.....	.....
Khandesh West	4,408	..	106	2	..	..	.....	.....	.....
Katli	9,408	..	8,780	2	..	..	.....	.....	.....
Elphabad	9,578	..	..	128	..	..	.....	.....	.....
Tar and Parhar	9,465	..	..	51	11	..	.....	.....	.....
Dombay Shava	9,130	..	..	..	884	..	.....	.....	.....
Mahabasha Agency	9,808	..	..	..	84	..	.....	.....	.....
Berabasha Agency	7,789	..	4	..	2,287	..	.....	.....	.....
Dharnayar	9,786	..	..	..	1,506	..	.....	.....	.....
Deaga	9,988	..	1	..	1	..	.....	.....	.....
Mother tongue—Arabi or Khandeshi.									
Dombay Presidency	9,337	..	609	8	3	28	.....	.....	.....
British Districts	9,337	..	609	3	3	28	.....	.....	.....
Khandesh East	9,283	..	1,872	3	13	9	.....	.....	.....
Khandesh West	9,519	..	447	2	1	21	.....	.....	.....
Mother tongue—Baluchani.									
Dombay Presidency	5,578	..	1,473	179	299	..	.....	.....	.....
British Districts	5,542	..	1,489	173	296	..	.....	.....	.....
Alwarabad	7,588	..	4	829	2,259	..	.....	.....	.....
Katva	9,354	..	..	39	6,616	..	.....	.....	.....
French Khabab	9,737	..	..	291	2,912	..	.....	.....	.....
Alwarabad	2,664	..	7,888	7	1	..	.....	.....	.....
Alwarabad	9,687	..	6,225	78	19	..	.....	.....	.....
Khandesh East	9,458	..	707	289	47	..	.....	.....	.....
Khandesh West	9,441	..	9,528	28	..	..	.....	.....	.....
Katli	7,108	..	2,785	23	79	..	.....	.....	.....
Pune	2,425	..	7,588	..	9	..	.....	.....	.....
Solera	2,388	..	8,867	65	206	..	.....	.....	.....
Dombay	2,388	..	8,867	65	206	..	.....	.....	.....
Dharnas	1,988	..	516	46	..	..	.....	.....	.....

TABLE II—contd.

Number per 10,000 of the mother tongue.									Persons speaking two or more languages.
Sinhli.	Tharelli or Dhatki.	Kachchhi.	Pashto.	Siraiki or Jatki.	Punjabi.	Kanarosa.	Ahrami.	English.	
9	10	11	12	13	14	15	16	17	18
.....	..	40	..	..	..	2	..	39	5
.....	..	57	..	..	..	2	..	54	7
.....	..	9	..	..	..	..	..	545	..
.....	..	1	..	..	..	..	..	4	..
.....	4	..
.....	14	..
.....	10	..
.....	16	..
.....	..	2	..	..	..	..	..	6	6
.....	133	62
.....	21	35
.....	1	29
.....	130	84
.....	1	..	349	210
.....	500	161
.....	898	..	96	849
.....	..	3	..	..	..	..	..	266	103
.....	86
.....	27	64
.....	..	4,692	..	..	..	..	..	26	25
.....	..	1,569	..	..	..	..	..	298	322
.....	..	1,438	..	..	..	..	..	..	..
.....	11	25
.....	4	..	3	1
.....	3	..
.....	63	1
.....	790	..	..	..
.....
.....	18	1
.....
44	17	4
65	27	9
.....
.....	16
.....
.....	113	40
.....	23	3
1,008
4,493
5
.....
.....
.....
.....
.....
.....
.....	16
.....	14
.....	8
.....	15
1,463	1,006	..	..	36
1,478	11	..	..	..	..	1,020	..	..	39
.....
.....
.....
.....	4
.....	32
.....	49
.....	10
.....	98
.....	260
.....	757	..	..	..
.....	8,573	..	..	178

SUBSIDIARY

District or State.	As mother tongue only.	As Subsidiary to Mother tongue—					
		Marathi.	Western Hindi.	Gujarati.	Konkani.	Telegu.	Balochi.
1	2	3	4	5	6	7	8
Mother tongue—Rajasthan—contd.							
Bijapur	2,150	94	14	..	..	..	..
Dharwar	1,358	10	116	..	..	..	..
Bombay Suburban District	7,475	1,478	848	201	..	..	..
Kolaba	4,454	5,548	..	..	..	..	..
Thana	6,388	2,471	28	1,108	..	..	..
Bombay City	8,012	218	1,074	694	..	..	..
Hyderabad	5,966	..	121	4	..	..	..
Karachi	8,121	..	1,347	40	..	..	..
Larkana	5,982	..	800	..	..	..	..
Nawabshah	5,349	..	28	2	..	..	..
Bukkur	4,448	..	192	73	..	..	..
Thar and Parkar	7,596	..	23	11	..	..	..
Upper Sind Frontier	2,087	..	9	..	..	..	..
Bombay States	6,680	972	89	708	..	..	..
Malikhanja Agency	8,900	..	6	908	..	..	..
Mother tongue—Telegu.							
Bombay Presidency	4,232	2,704	187	13	..	..	..
British Districts	4,305	2,668	199	14	..	..	..
Bombay City	8,233	1,317	368	9	..	..	..
Thana	8,202	1,303	300	14	..	..	..
Ahmednagar	4,361	5,698	1	..	..	..	..
Khandesh East	5,134	4,506	357	..	..	..	..
Khandesh West	7,973	2,009	13	..	..	..	..
Nasik	4,497	5,208	178	66	..	..	..
Poona	1,423	7,392	1,019	..	..	..	..
Bhopalpur	4,611	4,454	273	27	..	..	..
Belgaum	5,757	827	39	..	..	..	..
Bijapur	1,014	47	2	..	..	..	..
Dharwar	1,008	25	132	..	..	..	..
Kanara	3,124	23	..	..	..	..	..
Southern Maratha Country States	2,982	2,844	61	..	..	..	..
Kolhapur	4,179	4,121	13	..	..	..	..
Mother tongue—English.							
Bombay Presidency	7,523	313	1,963	117	85	..	..
British Districts	7,518	311	1,971	115	85	..	..
Bombay City	6,302	134	3,115	64	95	..	..
Ahmedabad	8,234	32	482	1,252	..	..	..
Surat	6,077	..	2,658	601	64	..	..
Thana	5,926	1,364	2,701	9	..	..	..
Ahmednagar	9,412	272	316	..	..	..	..
Khandesh East	4,254	193	5,553	..	..	..	..
Nasik	9,119	272	600	..	9	..	..
Poona	9,222	66	692	..	..	..	..
Bombay Suburban District	7,068	1,828	39	..	440	..	..
Belgaum	9,313	183	504	..	..	..	..
Dharwar	7,688	77	2,057	..	..	..	..
Karachi	7,921	45	1,016	400	18	..	..
Bukkur	7,560	16	2,344	64	16	..	..
Bombay States	8,167	643	611	515	64	..	..

SUBSIDIARY TABLE III.

Comparison of Tribe and Language Table.

(Bhil Tribe and Bhil Language).

District.	Strength of Bhil Tribes.		Number of Persons speaking Bhil Language.		Number speaking Bhil Language and some other language.		Remarks.
	Males.	Females.	Males.	Females.	Males.	Females.	
1	5	5	6	6	6	7	5
Bombay	23,462	22,912	1,401	1,029	1,572	1,726	The post have returned their language as Gujarati.
Panch Mahals	1,724	1,917	914	611	609	489	Do. do.
Surat	2,192	2,194	1,206	1,215	1,519	623	Do. do.
Ahmednagar	16,898	14,389	9,661	9,466	7,795	7,669	
Kandhamal East	22,629	22,467	17,442	16,467	6,941	5,794	The post have returned their language as Ahirwal or Khandeshi.
Kandhamal West	124,159*	121,479*	122,062	129,726	1,916	1,642	Others figures include figures of Tribals and Elaters Marathi Bhis.
Kathi	26,346	26,126	19,264	19,868	11,264	20,564	The post have returned their language* as Marathi.
Mysorbad	6,325	1,966	2,269	1,669	173	214	The post have returned their language as Marathi.
Thar and Parthar	26,769	21,661	1,669	1,162	719	679	The post have returned their language as Tharal or Dhauli.
Kutchabha Agency	25,699	24,129	24,991	23,699	216	245	The post have returned their language as Gujarati.
Zaranwas Agency	117,262	115,629	11,112	9,799	2,255	919	Others figures include figures of (i) Dhauli, (ii) Kachha, (iii) Kutch, (iv) Vark. The difference cannot be accounted for. Either language returns or some returns may be wrong.
Dhamnagar	47,667	45,967	26,162	21,661	6,466	4,169	Others figures include population of (i) Tribals, (ii) Vark and (iii) Marathi Bhis. The difference cannot be accounted for. Either language returns or some returns may be wrong.
Vagh	9,667	9,667	17,612	15,269	6	..	

CHAPTER XI—RELIGION.

SECTION I—THE STATISTICAL MATERIAL AND ITS VALUE.

1. *The Statistics.*—The figures under discussion in this Chapter are those compiled in Imperial Table XVI. In addition, the six Subsidiary Tables named below have been prepared and these are printed at the end of this Chapter :—

- (i) Statement showing the distribution in 1931 of the population in the Bombay Presidency, by religion and Natural Divisions.
- (ii) Distribution of the population in British Districts by main religions.
- (iii) Variation of the population in British Districts by main religions and Natural Divisions.
- (iv) Variation of the Christian population of the Bombay Presidency by Natural Divisions.
- (v) Distribution of the population of the Bombay Presidency in urban and rural areas by Religions and Natural Divisions.
- (vi) Chart showing the distribution by main religions in British Districts per 10,000 of the population.

2. *Instructions.*—The directions issued to the Enumerators were as follows :—

(a) Column 4 of the General Schedule was headed “ Religion and Sect ” the vernacular translation being “ Dharma and Panth ”.

(b) On the cover of the Enumeration Book the following instructions were printed :—

“ Enter here the religion which each person returns, as Hindu, Muslim, Sikh, Jain, Christian, Parsi and the sect where necessary. In the case of aboriginal tribes who are not Hindu, Buddhist, Christian, etc., the name of the tribe should be entered in this column. Sect is in all cases required for Christians ”

and in Chapter V Part (c) of the Code the following supplementary instructions were issued :—

“ Lingayats are to be entered as Hindus, Jains should be entered as Jains, and not as Hindus, even though they regard themselves as such. Similarly Sikhs should be entered as Sikhs and not as Hindus. If any person returns his religion as Nanakshahi or Nanakpanthi you should ascertain whether he is a Sikh or a Hindu and enter whichever is the case. Bhils and other jungle tribes should be entered as Hindus if they worship at the ordinary Hindu temples and are accepted as Hindus by the villagers, but if they differ from the form of worship practised by the Hindus who live in the nearest village then their religion should be shown as Tribal. Some are, also, Muhammadan. In such cases you should enter the name of the caste in column 4 as well as in column 8. In the case of Muhammadans you should ascertain and specify whether Sunni or Shia, and also the name of the sect, if any. In the case of Jains you should distinguish two sects, Digambar and Svetambar in every case, but if a person states that he belongs to a sub-sect of either of these two main divisions both the main and sub-sect division should be recorded.”

“ In the case of Christians you should enter the sect. Instructions as regards Christian sects will be issued by districts and you should consult your Supervisor when necessary. Besides the main religion some persons will return themselves as belonging to special beliefs such as Theosophists, or Atheists, or even having no religion at all. You should accept the statement made by them.”

The directions to Abstraction Offices were as under :—

“ If column 4 is blank, it may be filled in with reference to the caste of the person concerned, the religion of other persons on the same page, etc. In the case of Indian Christians, if the sect is not shown, it should be assumed to be that of the Mission at work in the district of enumeration. But if the caste entry shows ‘ Goanese ’ the sect should be entered as ‘ Roman Catholic ’.” Ultimately it was decided that Christians should be sorted into only four divisions, viz. Syrians, Romo-Syrians, Roman Catholics, and Others.

3. *Defects and Difficulties.*—The instructions issued on this occasion followed closely the directions given in 1921 and they appear to have been ignored by the

average enumerator to almost the same degree as in 1921;—that is to say the General Schedules presented the same general defects, viz.:

(a) That sectarian differences were but casually noted and not infrequently neglected.

(b) That little care was taken to differentiate between Hindu and Tribal.

It is curious that enumerators should exhibit the same indifference again and again and I am led to the conclusion that the negligence displayed in the filling up of entries in column 4 of the General Schedule is due less to contumacy than to the sheer inability to perceive the necessity for precision. Also a fair percentage of the public feel that to demand the particular sect to which an individual belongs is mere fussiness and where pressure in this particular direction tends to demonstrate the ignorance, on the part of the individual, of the specific form of worship which he claims, the enquiry is apt to be resented. A Hindu or Muhammadan or Indian Christian will state readily that he belongs to one or other of these religions but only time and patient questioning can elicit the particular denomination to which he belongs, and our system of volunteer labour does not lend itself to meticulous investigation.

SECTION II—RELIGIOUS DISTRIBUTION.

4. *Main census results.*—A reference to Table XVI will show that

(a) The total population of British Districts is .. 21,803,388

(b) The total population of Bombay States and Agencies. 4,468,396

The distribution by religion of this mass of persons is as under:—

Distribution of the population by Religion.

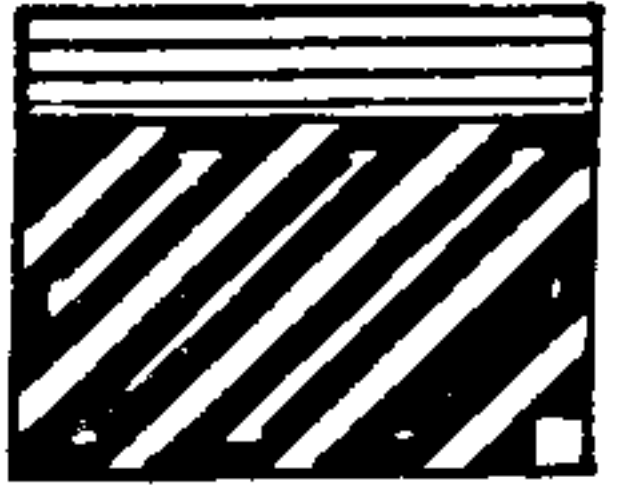
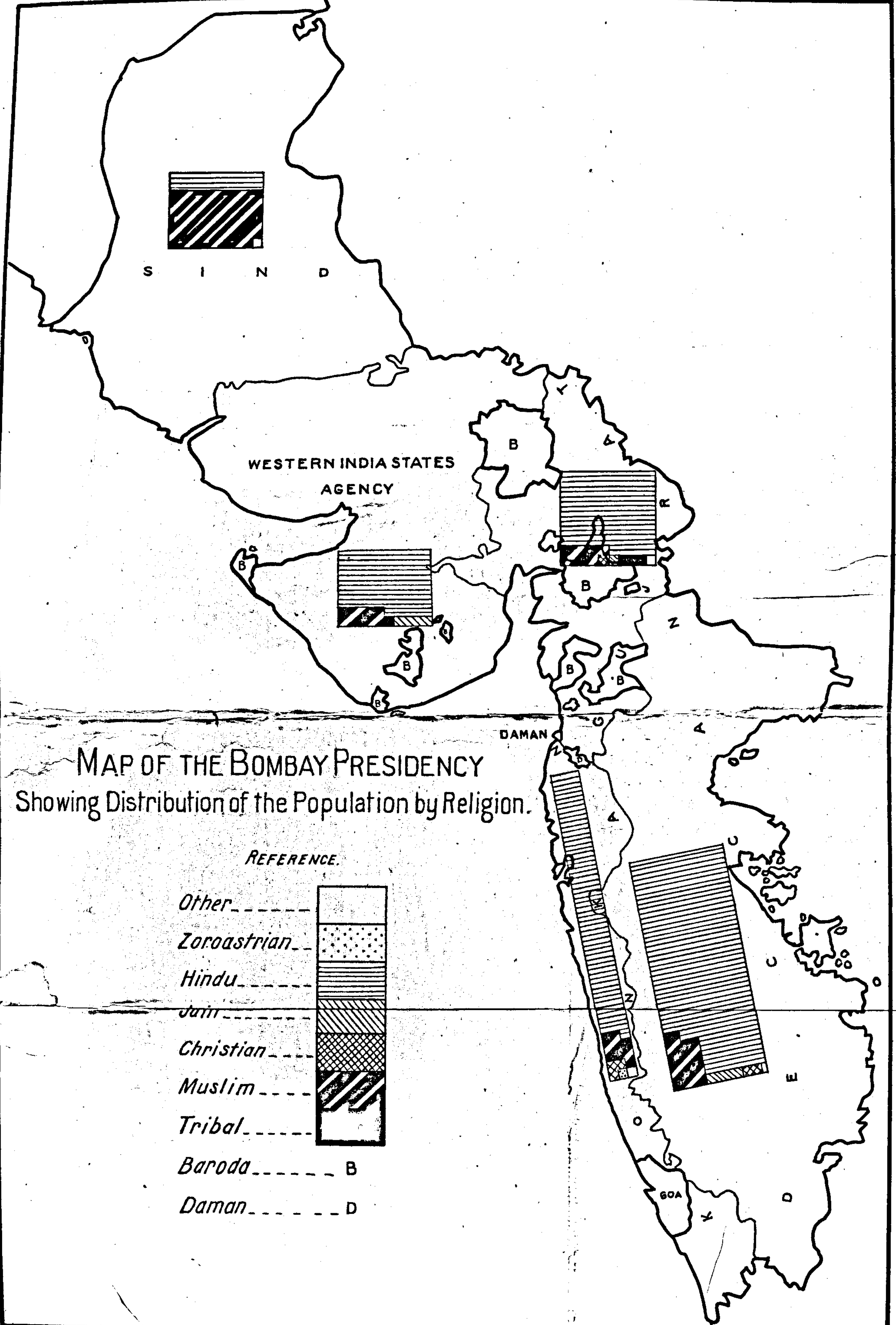
Religion.	British Districts.		Bombay States and Agencies.	
	Population.	Proportion per 1,000.	Population.	Proportion per 1,000.
Hindu	16,618,157	762	3,921,062	878
Muslim	4,414,059	202	414,931	93
Christian	314,797	14	16,006	3
Jain	199,814	9	87,353	20
Tribal	129,135	6	25,903	5
Zoroastrian	89,199	4	1,468	} 1
Sikh	20,883	} 3	714	
Jew	13,588		929	
Buddhist	2,101		4	
Others	1,655		26	

Subsidiary Table I supplies the distribution of the population by religion by Natural Divisions.

5. *Classification by religion.*—On this occasion, attempts were made to impress upon all Census Officers and particularly upon the enumerators, that the answers of each individual in respect of the enquiry in column IV of the Schedule, were to be recorded as far as possible in the terminology employed by the person enumerated, the initiative of the enumerator being restricted to securing an intelligible reply. On the whole, with one important exception, viz.: Tribals, these instructions appear to have been followed and therefore, the figures in Table XVI generally represent the description of the persons concerned rather than the judgment of the enumerators.

It will be seen that the total population is grouped under the following ten heads:—

(1) Hindu, (2) Muslim, (3) Jain, (4) Zoroastrian, (5) Christian, (6) Tribal, (7) Sikh, (8) Jew, (9) Buddhist and (10) Others.



S I N D

WESTERN INDIA STATES
AGENCY

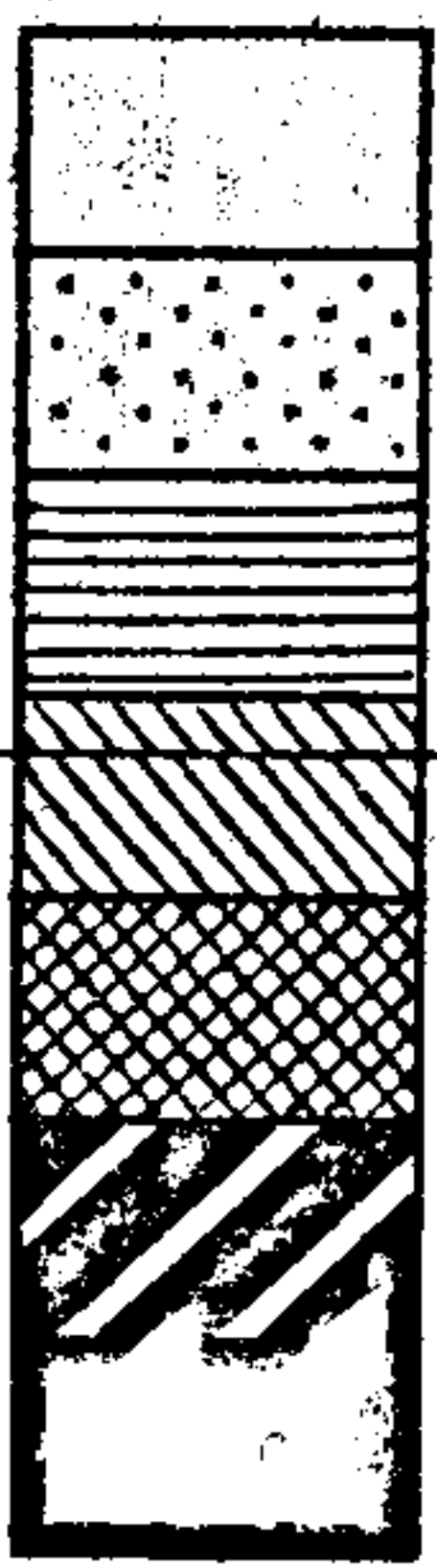
DAMAN

GOA

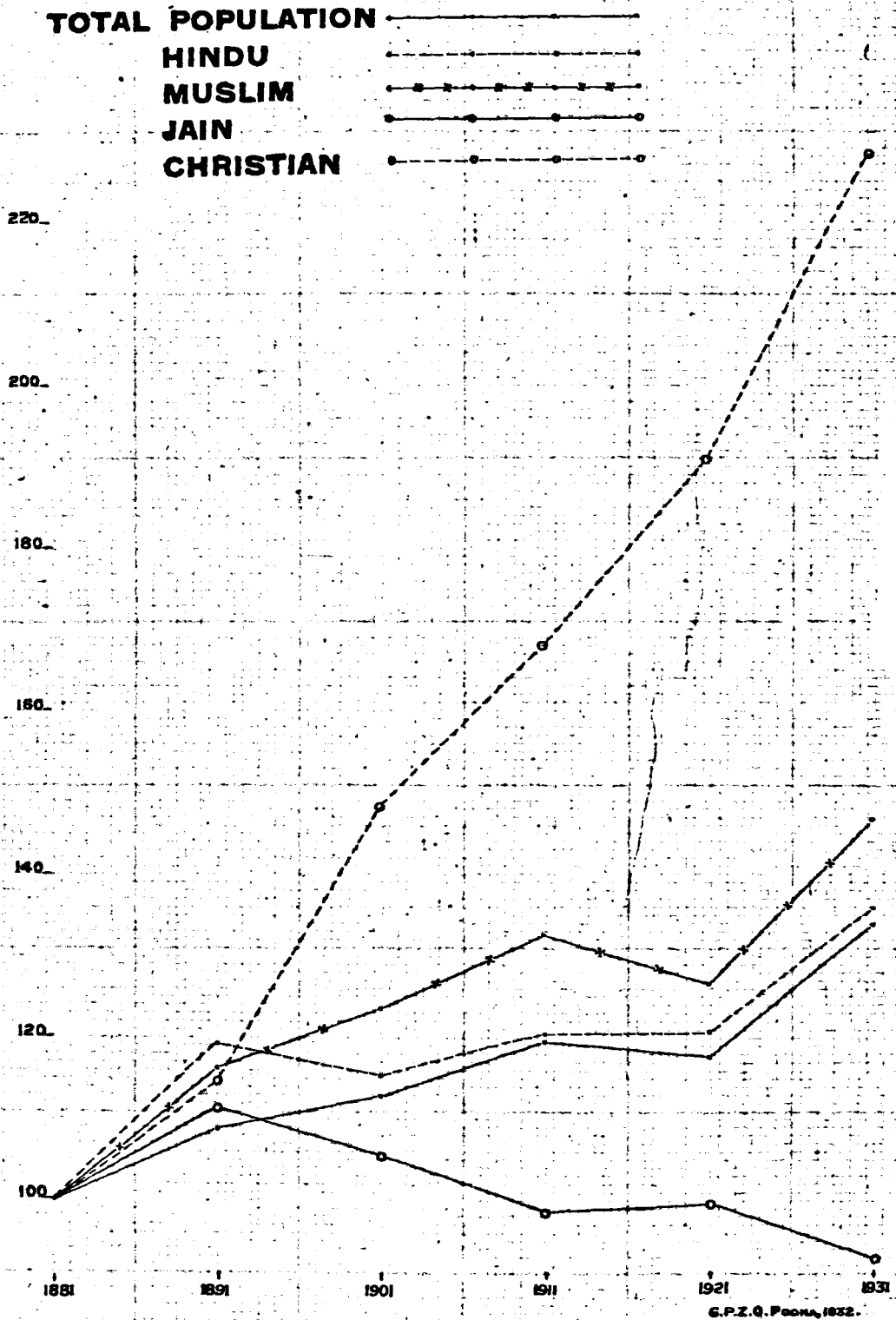
MAP OF THE BOMBAY PRESIDENCY
Showing Distribution of the Population by Religion.

REFERENCE.

- Other -----
- Zoroastrian -----
- Hindu -----
- Jain -----
- Christian -----
- Muslim -----
- Tribal -----
- Baroda ----- B
- Daman ----- D



VARIATION IN THE POPULATION BY MAIN RELIGIONS TAKING THE FIGURE FOR 1881 FOR EACH RELIGION AS 100



6. *Influences affecting the figures for Hindus and Muslims.*—It will be appropriate here to refer to two factors which have possibly exerted some influence on the figures given above. The denial, by the high caste Hindu, of a reasonable social status to his less fortunate coreligionists has inspired some of the dejected Hindu castes to seek an amelioration of social conditions within the bosom of Islam. The movement is of comparatively recent growth and there is no reason to suppose that it has attained important or even substantial dimensions. Its continuation and further expansion will not improbably be influenced by the extent to which Hinduism reacts to this revolt. Indications are not lacking that some leaders of Hindu society are becoming conscious of the consequence of the too great rigidity which it is alleged exists in the Hindu caste system, but the liberalising party appears to be actuated more by social and political considerations than by religious motives and it is not easy to anticipate the degree of success which will attend these efforts at reform. A similar avenue of escape from unsupportable conditions is offered to the "untouchable" Hindu by Christianity, and possibly this religion extends an even warmer welcome to its fold and since at present its missionary institutions are well organised, there is, and has been for some time, a steady accretion to the figures for this religion. In both cases the gains on this account have been secured at the expense of Hinduism, but on the other hand any losses which do occur from these two causes are probably counterbalanced by gains from the ranks of Animists. Again both Hinduism and, in a lesser extent, Islam, suffer a certain drain caused by the existence of a number of sects whose religious principles derive from the precepts of both religions. The chief of these "borderland sects" are mentioned below:—

Name of Sect.	Main Habitat.
1. Matia	Surat District
2. Momna	Cutch State
3. Sheikh	Broach District
4. Molesalam	Throughout Gujarat
5. Sanghar	Kathiawar and Cutch
6. Sanjogi	Upper Sind
7. Kabirpanthi	Sind
8. Dadupanthi	Lower Sind

Owing to a necessity for economy, separate figures for these sects have not been compiled and it is not possible therefore to specify their numbers in each case. Detailed descriptions of these sects have been given in previous reports and it is not proposed, therefore, to cover the ground once again, but generally speaking it may be said that the origin in each case is a Puritan movement, initiated by a single individual, whose personal merit and mode of life attracted a following. While some possess a comparatively clear-cut doctrine, particularly those which are most influenced by Islam, others lay emphasis on the necessity of purity in social conduct and deviate from Hinduism mainly in the degree in which they advocate adherence to a more rigid code of ethics and in the indifference they display to mere ritual and ceremonial. Their total numbers are insignificant and there is little doubt that they are decreasing, but it would be dangerous to predict their early extinction in a country whose religious systems have a strong philosophical background and where man's natural tendency to reverence is not yet seriously attacked by mass education and the consequences that this involves. The suitability of our present system of presentation of statistics by religion has recently been subjected to criticism. It is alleged that whatever value this basis of classification may have had in the past, the propriety of a continuance of this method of presentation is open to doubt in view of the facts that in so far as customs of demographic importance are concerned, e.g. early marriage, seclusion of women, the treatment of children, etc., the divisions of real significance are not vertical sections of society by difference of religion, but horizontal divisions into strata differentiated from one another by social and economic conditions.

It must be admitted that social conduct and economic conditions do influence the figures of population but the justification for the system now attacked, may be summarized as follows :—

(a) The overwhelming bulk of the population of India consists of Hindus or rather of persons whose religious practices derive from Hinduism as defined in the Vedas and modified by the Puranas.

(b) Generally speaking, at least so far as this Presidency is concerned, the prevalent standard of social conduct among those who admit allegiance to the Hindu religion, using the term in its broadest sense, is influenced less by physical environment than by generally accepted principles, which, though altered by time, modified by local conditions, and subjected to the pressure of ideas and forces imported from beyond India, have not altered substantially in essentials for several hundreds of years.

(c) To ignore the abovementioned features would be to misrepresent the situation. If they are admitted, then there is no alternative but to use religion as the main basis for the classification of the population.

I have confined myself above to Hinduism but the position is very little different in regard to Islam, the second largest group in the country. Throughout the Presidency, the remarriage of Hindu widows is neither approved by large elements in the community nor is it practised universally, while in Islam there is no such bar. The provision of a marriage dowry is a heavy and unavoidable burden on the Hindu parent. A cash inducement forms no part of a marriage contract between members of the Muslim faith. A Muhammadan can seek a woman of any caste or creed and take her to wife without any hindrance save unwillingness on the part of the woman to embrace Islam. A Hindu who attempts to break his caste traditions is confronted with obstacles which are almost insuperable and which are apt to deter even the most independent-minded individual. In every part of this Presidency, the Hindu female performs all the household tasks and in addition contributes regularly to the family income, either by assisting the male in his particular occupation or by hiring her services wherever and whenever possible. More than the Hindu husband, the Muhammadan husband renders his wife assistance in running the home, while it is definitely unusual to see Muslim women working for hire in the fields, or in mill or factory. It does occur that the loss of the bread-winner will drive the women of the family to maintain themselves by service, but ordinarily a situation would be sought in the household of fellow-Muslims or in some trade which does not require appearance in public, while Hindu women engage in any occupation which their physical powers permit. A Hindu widow has no claim to anything but bare maintenance from her deceased husband's estate, whereas Muhammadan law gives the widow an exclusive and definite share in whatever property the husband possesses at death. The average Hindu girl is married at least two to three years earlier than is usual among Muslims and, in the case of males, few Muhammadans enter the state of matrimony until they can set up and support a separate establishment, whereas most Hindu males are married long before they have acquired independence. Almost all these instances of diversity in social conduct are undoubtedly due to religion. They could easily be multiplied, but they are sufficient to display the great disparity which exists between the religious practices of these two great communities, who live side by side throughout India, and to demonstrate that the social conduct of these communities must operate differently in regard to fertility, to outlook on life, to the economic status of the family, and to the average expectation of life.

It is true that the influence of western ideas is perceptible among a handful of the more affluent and most highly-educated members of both communities and it is not unlikely that the forces now at work will increase in pressure, but at present the percentage of the population affected is negligible.

7. "Others."—This group consists of 1681 persons, the details being given on the fly-leaf of Imperial Table XVI.

The orders on this occasion were that the following returns should be included under the heading Indefinite beliefs :—

- | | |
|------------------|--|
| 1. Agnostic | 7. Positivist |
| 2. Deist | 8. Theist |
| 3. Materialistic | 9. Christian Scientist (or Church of Christ Scientist) |
| 4. Sceptic | 10. Rationalist |
| 5. Atheist | 11. Theosophist. |
| 6. Free Thinker | |

Though the percentage increase in the number forming this group has risen from 25 in 1921 to 129 in 1931, the fact has no special significance. It is possibly indicative of little more than the extent to which modern thought tolerates freedom of expression and views with composure departure from the current standard of social conduct. Some explanation is due for the inclusion of Kabirpanthis and Dadupanthis amongst "Others", as in recent times the practice has been to include them with Hindus. But since the persons returning these descriptions were distinctly given the option of describing themselves as Hindus and rejected the invitation, it seemed not inappropriate to record their action. Further, the followers of both Kabir and Dadu deny the practice of idolatry and reject the caste supremacy of the Brahmins, both of which are primary characteristics of orthodox Hinduism, and finally both Kabirpanthis and Dadupanthis resort to circumcision, a process which is not favoured by Hindus.

8. "*Tribal*" peoples.—The term itself or rather the method of application, is a novelty in the Census literature of India, but it is no more than a mere substitute for the word "Animist" formerly employed. The total number returned under this category is 155,038 and it may be stated forthwith that this figure is grossly understated and relatively represents a greater margin of inaccuracy than any other figure in the Imperial Tables. The reasons for this unfortunate circumstance have been described at length in every Census report since the inception of the series. Each Superintendent in turn since 1881 has been confronted with the same problem, has suffered the same degree of perplexity and has met with an almost equal degree of failure in his endeavours to ascertain, with some measure of precision, the number of persons whose forms of worship are rudimentary, consisting mainly of vague conceptions and superstitions and lacking in doctrinal distinctiveness, and variously described as Animism or Animatism. To define the term "Animist", in a manner which could be understood readily by the enumerator in order to enable him to record entries in the appropriate cases, has always been one of the main difficulties. The actual instructions issued in 1931 are given below :—

"In the case of Aboriginal Tribes who are not Hindu, Buddhist, Christian, etc., the name of the Tribe should be entered in this column", i.e. (in column IV of the General Schedule).

"Bhils and other jungle tribes should be entered as Hindus if they worship at the ordinary Hindu Temples and are accepted as Hindus by the villagers, but if they differ from the form of worship practised by the Hindus who live in the nearest village, then their religion should be shown as Tribal."

The intention was to simplify the difficulty of recording the religion of totally illiterate individuals, who were incapable of describing their own form of worship, by requiring from the enumerator the simple decision whether a man was a member of any of the recognised religions, or otherwise, in which case the name of the Tribe was to be entered. In spite of the simplicity of the decision demanded, the entries in the General Schedule establish that the instructions were often not understood or were ignored. The reasons for misapprehension are clear. It is one of the commonest of Census errors to confuse tribe or caste names with sect. The average Hindu, if asked to specify the sect to which he adheres, will invariably quote the caste to which he belongs. The average Hindu enumerator is conscious of the existence of other religions and also that the Hindu community is composed of a large number of tribes with which he is not acquainted. Therefore, whenever an individual disclaims membership of any recognised religion, the tendency is to enter "Hindu" without further enquiry, more particularly if the individual

in question is undoubtedly a member of a tribe long established in the locality. The process of thought is something as follows: "This land is called Hindustan and is the country of the Hindus, and all who live in it must be Hindus unless they definitely claim another recognised religion." This attitude pervades all grades of Hindu society and I have been questioned on this basis, as to the propriety of the instructions issued, by many Hindus, including Government officers who possessed the qualification of B.A. and who held the rank of Mamlatdar. Though they submitted to the orders given, there is little doubt that these orders were not passed on in their entirety and with the clarity necessary to impress them upon all enumerators. There is also the element of race-consciousness. Sir Alfred Lyall has pointed out that "Hinduism is not exclusively a religious denomination—but denotes also a country and to a certain extent a race, when a man tells me he is a Hindu, I know that he means all three things taken together, religion, parentage and country". It is this feeling pulsing within the bosom of the average enumerator which inspires him to record the Bhil, the Katkari, the Thakur and other aboriginal tribes as Hindus, in spite of all injunctions to the contrary. The most unsatisfactory feature of the problem is the extreme difficulty which confronts an attempt to estimate the degree of inaccuracy which results. It is certain that the vast bulk of the Bhils, Katkaris and Thakurs in this Presidency are not Hindus. It cannot also be denied that Bhils and Thakurs, living in isolated groups in Hindu villages, are gradually yielding to the influence of association and conforming to the rites of Hindu worship as practised locally. But in the absence of adequate data, it is impossible to compute the number of persons who have abandoned their primitive beliefs and adopted Hinduism in their place. My personal view is that the process of assimilation is very slow, much slower than is commonly believed to be the case even in areas where individual members of the Aboriginal Tribes have descended into the plains and are brought into contact with all the influences of village life. This statement is almost directly in opposition to the views expressed by my predecessor in office in 1921, *vide* pages 66 and 67 of the 1921 Bombay Report, Vol. VIII, Part I. Mr. Sedgwick's main contention is that the boundary between Hinduism and Animism is so indistinct that it is not worth while indicating the fact of divergence. My appreciation of the actual position is, though it is difficult to define Animism and to specify the percentage of the Aboriginal Tribes that does not conform to the major tenets of the Hindu faith, in fact, the vast bulk of these Tribes neither acknowledge the accepted Hindu gods, nor worship in Hindu temples, nor do their devotional practices correspond with those of the Hindu population in the immediate vicinity. It is correct that both set up images and worship these images. But this single instance of uniformity would seem insufficient to justify the conclusions reached by Mr. Sedgwick.

The statement below contains the figures of population of those classified as Animist from 1881 to 1921 and as Tribal in 1931.

Animist and Tribal Population (1881-1931).

Year.	Bombay Presidency.	British Districts.	Bombay States.
1881	930,935	562,678	368,257
1891	292,023	213,618	78,405
1901	94,446	69,930	24,516
1911	318,643	170,353	148,260
1921	183,192	122,937	65,255
1931	155,038	129,135	25,903

The figures display such variation that at first sight it would appear that disintegrating influences are at work, that in India, as elsewhere, primitive beliefs are yielding ground, and that the process has been especially active in the area comprising the Bombay States and Agencies. Unfortunately, for the reasons given above, correct figures based on actual enumeration are not available. It is however possible to procure comparative figures of population of the tribes the bulk of whom are known to hold primitive beliefs and who are not Hindus. Recently the Government of Bombay appointed a Committee to investigate the condition of the Depressed Classes and the Aboriginal and Hill Tribes in the Presidency :—

This Committee has definitely classified the following communities as Aboriginal and Hill Tribes.

- | | |
|------------------------|---------------------|
| 1. Adwihincher Pardhi | 13. Koli Mahadev |
| 2. Barda | 14. Mavchi |
| 3. Bavcha | 15. Nayak or Naikda |
| 4. Bhil | 16. Phanse Pardhi |
| 5. Chodhra | 17. Patelia |
| 6. Dhanka | 18. Pomla |
| 7. Dhodia | 19. Rathawa |
| 8. Dubla | 20. Thakur |
| 9. Gamit or Gamta | 21. Tadvi Bhil |
| 10. Gond | 22. Valvi |
| 11. Katkari or Kathodi | 23. Varli |
| 12. Kokna | 24. Vasava. |

Of these the following are unquestionably Hindu by religion :—

(1) Bavcha, (2) Koli Mahadev, (3) Pomla, (4) Rathawa, (5) Patelia (a sub-caste of Waghri). The Tadvi Bhils of East Khandesh are Muslims.

The statement below gives the figures, for British Districts only, of the remaining 18 tribes.

Name of Tribe.	Population.				
	1891	1901	1911	1921	1931
1	2	3	4	5	6
Adwihincher, Phanse Pardhi and Pardi ..	9,521	11,347	16,462	12,240	15,105
*Bhil	626,556	343,073	349,766	526,557	536,491
Chodhra	40,132	30,300	37,682	43,277	42,556
Dubla and Talavia	123,167	93,289	123,418	127,931	138,662
Dhodia	98,588	59,541	....	74,895	92,806
Gamit or Gumta	10,404	7,126	8,855	8,629	9,463
Gond	856	629	....	....	562
Katkari or Kathodi	74,003	54,467	....	66,494	76,421
Kokna	58,615	....	19,960	68,126	16,335
Nayak or Naikda	65,863	28,007	26,875	45,285	57,247
Thakur	130,481	111,619	121,065	140,887	105,856
Valvi	28	....	....	....	4,010
Varli	167,250	98,502	123,890	134,859	139,691
Total ..	1,605,464	837,900	827,973	1,239,180	1,235,205

*Bhil includes—Barda, Dhanka, Mavchi and Vasava.

It will be seen that with the exception of the Koknas and the Thakurs, the Tribal section of the Aboriginal Tribes has been steadily recovering from the famines of 1897-1899 in which they suffered staggering losses. The figure of 16,335 Koknas as against 68,126 in 1921 is obviously incorrect, the fall being due in all probability to the fact that they returned themselves as Marathas or Kunbis on this occasion. The decrease in the number of Thakurs also is possibly due to the section of the community which has taken definitely to agricultural pursuits being returned as Kunbis. In spite of the drain from such occurrences, it will be seen that the fall in the number of Aboriginal and Hill Tribes is from just over 1½ millions in 1891 to about 1¼ millions in 1931. Since approximately 90 per cent. of this population are undoubtedly non-Hindus, it is not unreasonable to maintain that the real figure of Tribals in British Districts is in the vicinity of one million as against 129,135, the figure returned. Figures are not forthcoming to enable similar calculations to be made for the area comprising the Bombay States and Agencies, which is particularly unfortunate, as in the Surat and Rewakantha Agencies the Aboriginal Tribes form a substantial percentage of the total population.

9. *Hindus*.—The population returned as Hindu in 1931 is 20,539,219 as against 18,168,494 in 1921 distributed as under :—

Area	Year		Variation
	1921	1931	
British Districts	14,812,545	16,618,157	+ 12·2 per cent.
Bombay States and Agencies	3,355,949	3,921,062	+ 16·8 per cent.

A reference to the chart at the end of this chapter, showing the distribution per 10,000 of the total population by religion, will establish that out of every 10,000 persons in British Districts 7,621 are Hindus as against 7,678 in 1921, a decrease of 57.

Three distinct factors influence the numbers of Hindus which are returned at each Census :—

- (1) The fluctuations in the figures for Tribals
- (2) The variation in the numbers of Jains who return themselves as Hindus
- (3) The varying preferences of the Nanakshahi population of Sind.

The first factor has already been discussed in the paragraph dealing with "Tribal". As regards the Jains the position appears to be that whereas the leaders of the Jain community are insistent that Jainism is distinct from Hinduism, the rank and file of the community display some indifference to a description of themselves as Hindus, the consequence of which is that incorrect classification does occur.

In Sind, which contains a large number of the followers of the Guru Nanak, the same individuals are returned at different Censuses under different denominations.

The actual Sikh population returned since 1881 is as under :—

1881	1891	1901	1911	1921	1931
127,100	813	1,051	11,867	8,027	20,883

On this occasion the Hindu figures have also been affected by the boycott movement (*vide* Appendix E) as hostility to the Census was confined almost wholly to sections of this community.

Subsidiary Table VI supplies proportionate figures, by religion, per 10,000 of the population for each District. In Gujarat the explanation of the apparent losses in Broach and Kaira is political excitement and temporary migration. The fall in the Panch Mahals is accounted for by the abnormal rise in the Tribal population. In Surat the reverse process has taken place and those shown as Tribals in 1921 have been returned as Hindus on this occasion. In the Konkan, the decrease in Bombay City may be attributed to trade and industrial depression, and to the consequent departure from the City of a large number of millhands, dock labourers and the like, the bulk of whom are Hindus. In Kanara both Muslims and Christians appear to have gained at the expense of the Hindus. The drop in Thana is probably due to the transfer of Ambernath Taluka to the Bombay Suburban District and this cause, in conjunction with the rapid growth of its urban areas, accounts for the general increase in the Bombay Suburban District. In the Deccan the principal variations are in Khandesh East and West and Dharwar. No particular explanation is forthcoming for the loss in Khandesh East, but it is probably due to the fact that in 1921 a severe famine afflicted parts of the Deccan, particularly the Ahmednagar District, and it is not unlikely that part of the resulting exodus from the latter district found its way to East Khandesh. The rise in West Khandesh is undoubtedly due to the incorrect returns under Tribal. In Dharwar the proportion of Hindus per 10,000 of the total population of the District has declined since 1921 by no less than 68. It will however be noticed that this reduction is a consistent feature of the Census returns since 1881 when Hindus numbered 8,714 out of every 10,000. The explanation would appear to be that the Muhammadan is displacing the Hindu in this District, as the former has improved his position from 1,140 in 1881 to 1,437 in 1931. The Muslim gain during this period is 297 whereas the Hindu loss is 329. In Sind the Hindu is in the minority and the fluctuations in the figures are influenced partly by the rise and fall in the urban population and, as has been stated above, by the variation in the number of Jains and Sikhs who return themselves as Hindus. An inspection of Imperial Table XVI will reveal that the Hindu population is shown under three heads, Brahmanic, Arya and Brahmo. This method of division is unnecessary for this Presidency and has been retained mainly to facilitate the preparation of the All-India Tables.

10. *Jains*.—There are but two main divisions in the Jain religion, Svetamber and Digamber, but each is subdivided into smaller caste groups. As a measure of economy it was decided to ignore sub-sects and classify the community under its two major heads, all others being grouped together. So far as British Districts are concerned the Jain figures reached high water mark in 1891 and since then there has been a gradual decline which can scarcely be said to have been arrested in 1921. The drop in 1931 is due almost entirely to the boycott movement, and the probable figure for Jains in British Districts is at least 10,000 above the number returned. A reference to Subsidiary Table II will show that the fall in numbers is particularly pronounced in the northern districts of the Konkan and in Gujarat and it is in this area that the Civil Disobedience movement displayed the greatest vigour. The Jain is essentially a trader and the trading class generally are prone to attribute the prevailing commercial depression to the conduct of a malign and misguided Government. Further the principles of Jainism are opposed to physical molestation and it would be interesting to discover how far the retaliatory action of the authorities in their efforts to counter disobedience of the law has inspired the Jain to ally himself with the movement initiated by Mr. Gandhi. In the Bombay States and Agencies, the rise since 1921 in the Jain population is equivalent to 12·9 per cent., but this increase has possibly been influenced by temporary migration from British Districts in consequence of the Civil Disobedience movement which

prevailed at the time of the Census. The figures of population of British Districts and Bombay States are as follows:—

Year.	Population.		
	British Districts.	Bombay States.	Total for Presidency.
1881	240,436	106,631	341,047
1901	227,536	98,106	325,636
1911	212,074	78,013	291,087
1921	214,401	77,331	291,732
1931	199,814	87,253	287,167

The causes of the comparatively stationary aspect of these figures during the last 30 years are:—

- (a) The comparative dearth of women;
- (b) The fact that in consequence of (a) above, the males marry at a later age than is usual among Eastern races.

The statement below contains the proportion of females to males for the last forty years.

Proportion of Jain females to males per 1,000 of the population.

1901	1911	1921	1931
876	841	821	847

In consequence of the difficulty which arises from this disproportion of males to females, dowries are high and brides both difficult to find and costly to secure and marriage, therefore, can only be undertaken when a potential bridegroom has gathered together the necessary funds. The improvement in the last decade is due primarily to the revolt of the younger generation, which has initiated the practice of seeking brides from outside the Presidency, generally from Northern India and Central India and even, in rare cases, from outside the Jain community. This in turn accounts for the fairly substantial number returned under the head "Others and Sects Unspecified", since the unorthodox were promptly discarded, and have been compelled in self-protection to band together. Though the group still claim the Jain religion, they have discarded their original sect names. Since the community as a whole are in affluent circumstances, and the general level of intelligence and literacy is high, it is not unlikely that the schism will end in the acceptance, by the seniors, of the innovations introduced by the juniors, more particularly as the alternative may quite possibly be a drift towards Hinduism and the total rejection of Jainism. The movement is in its infancy and clearer indications are necessary for the formation of definite conclusions.

11. *Muslims.*—The total Muslim population recorded is 4,828,990 as against 4,128,157 in 1921; distributed as under:—

Area.	Year.		Variation per cent.
	1921	1931	
British Districts	3,775,098	4,414,050	+ 16.9
Bombay States and Agencies	353,063	414,931	+ 17.5

Muhammadans comprise almost exactly one-fifth of the total population in British Districts, the actual figures being 2,025 per 10,000 of the total population, as against 1,957 in 1921. Of the total number of Muslims 64·1 per cent. are in Sind. On this occasion attempts to secure figures by sect were confined to Shia and Sunni only, the result being that the figure for Shias is 205,256 as against 237,717 under the heading "Sunnis"; the remainder, viz. Other and Sect Unspecified totalling 3,971,086. Of these however the vast majority must be Sunnis. Although the general instructions to enumerators were to the effect that sub-sects were to be recorded if demanded, the large number of "Unspecified" indicates, that members of minor sects, and perhaps the borderland sects also, were content to claim the Muslim faith without further qualification, and the repetition of this tendency in the area comprising the Bombay States and Agencies strengthens the impression that the Puritan element in Islam is diminishing and that in the comparatively near future, the two major sects of the Muslim faith, viz. Shias and Sunnis, will alone survive. Another explanation is however the indifference of the persons enumerated to do more than record their religion.

Subsidiary Table III contains the figures for each of the principal religions by Natural Divisions, from which it will be seen, that the Muhammadans have increased in Gujarat by 15·1 per cent., in the Konkan by 13·6 per cent., in the Deccan by 24·2 per cent. and in Sind by 17·6 per cent., the over-all increase being 16·9 per cent. The rise is substantial and universal, so much so that it affords some basis for the claim advanced by Islam that its numbers have recently been swelled by new adherents. That conversions have taken place is undeniable, but it is impossible to secure even approximately accurate figures. The ordinary test, viz. a cross-reference to the Caste Tables, cannot be applied in this case, as no former member of the Hindu Depressed Classes who has changed his religion will return a caste name which will infallibly advertise his action. A reference to the Chart giving the population of the various religions per 10,000 of the population will show that the Muhammadans have improved their position in almost every District in the Presidency, the exceptions being Kolaba and Ratnagiri in which the decreases are trifling. On the other hand the heavy increases in Bombay City, Broach and Ahmedabad are due at least in part to the fact that the relative strength of the Muhammadans has been improved by the refusal of the Hindu, as a consequence of the Civil Disobedience movement, to allow himself to be enumerated.

12. *Christians.*—The original instructions for the enumeration of Christians laid down that all the various Sects were to be recorded. Ultimately as a measure of economy, it was decided to compile the figures under four heads only, viz. Roman Catholics, Romo-Syrians, Other Syrians and Other Christians, a method of classification which is not suited to conditions in this Presidency, as the bulk of the Christian community either consist of Roman Catholics or are members of the Anglican, Presbyterian, and various Nonconformist Churches. Subsidiary Table IV gives the figures by Districts and by Natural Divisions for each of the decennial periods since 1881 and establishes that the rise has been uniform, the actual variations being as follows:—

1881-1891	1891-1901	1901-1911	1911-1921	1921-1931
+ 14·8 per cent.	+ 29 per cent.	+ 6·7 per cent.	+ 14·4 per cent.	+ 19·8 per cent.

Mr. Enthoven, writing in 1902, was of opinion that the great increase in the figure for 1901 was due to conversions, and the arguments which he put forward in support of his theory are impressive. It would be reasonable to suppose that digestive processes were at work in the following decade and that this circumstance accounts for the comparatively moderate advance between 1901 and 1911. In order, however, to estimate the influence of missionary enterprise on the figures, it is necessary to isolate the Indian Christians, since in the main they are converts and descendants of converts, from the other element, viz. the European and Allied Races and Anglo-Indian population, which is traditionally Christian.

The statement below gives, for British Districts, the variations in the Indian Christian population since 1911 and contrasts it with the rates of increase in the total population in the same area.

Variation in the Indian Christian and Total Population in British Districts.

Item.	Population.			Variation per cent.	
	1911	1921	1931	1911-21	1921-31
Total population	19,626,477	19,291,719	21,803,388	- 1.8	+ 13
Indian Christian Population	191,438	220,675	274,087	+ 15.2	+ 24.2

The birthrate among Indian Christians is probably slightly below the standard prevailing in the Hindu and Muslim communities, as the whole weight of the Christian Church is opposed to early marriage. Therefore it is clear that some major factor is influencing the figures and, in the absence of other reasons, it is permissible to hold that conversions are responsible for the wide divergences in the respective rates of increase. It would however be unsafe to conclude that the differences referred to above are controlled wholly by the proselytising tendencies of the Christian Church, since a factor, which it is impossible accurately to estimate, also operates to influence the figures. I refer to the presence of a large number of Christian Portuguese subjects, otherwise known as Goanese, (who habitually migrate to British India in search of a living), who have been Christian for some generations, who spend the major portion of their working lives in British India, returning at intervals to their native land and generally retiring there. The Goanese population of British Districts in the Presidency in 1911 and 1921 was 30,623 and 30,869 respectively. On this occasion the figure has not been extracted but there is reason to believe that it has risen to 35,000 approximately. If, therefore, the Goanese element in the Indian Christian population is excluded, the increases in the Indian Christian figures are as follows :—

1911-1921	.. ..	.. 18 per cent.
1921-1931	.. ..	.. 25.9 per cent.

While there is every reason to hold that the rise in the Indian Christian population is due to new adherents, no data are forthcoming to indicate the particular sects which secure these converts, since representatives of several missions are often found operating in the same districts, though as a matter of practical convenience and mutual toleration the representatives of a particular mission do not as a rule enter the same village in which another mission is already established. As regards the classes from which the new adherents are drawn, as a general statement it would be true to say that the appeals of the missionary have been successful among only the so-called Untouchable Hindu castes and to a very much smaller and almost negligible extent, among the Aboriginal and Hill tribes. In fact the outstanding features of Christian missionary enterprise in this Presidency are the complete failure to attract the "touchable" Hindu and Jain castes and the manifest inability of Christian missionaries to make the slightest impression on Islam. The reasons for this failure have been often discussed, and the subject is too controversial for the pages of a Census Report. But it may be permissible to observe in passing that the institution of caste, that great bulwark of Hinduism, is so closely interwoven with the entire social system that it is not likely, within any measurable distance of time, to surrender to any form of assault other than shock tactics. On the contrary it is not unlikely that in the very near future the rate of expansion hitherto maintained will diminish, as indications are not lacking that mainly as a result of economic

depression in Europe and among the Christian nations generally the intensity of missionary effort in this country is diminishing. In many cases recently established outposts have already been withdrawn. It is also not impossible that, with the gradual disappearance of the British element in the administration, the existing facilities for missionary enterprise, which incidentally are not many, will be curtailed not perhaps by law but in actual practice. Finally a new and unaccustomed burden has recently been imposed upon the Church of England community in India by the separation of the Indian Church from the parent body. It would seem inevitable that the European element in the Church of India, both among the clergy and the congregation, must dwindle in numbers and it remains to be seen how the Indian Christian Community will react to the necessity of supporting burdens hitherto not borne by them in any appreciable degree, if at all. Reference has been made to the section of Christians which is Non-Indian by birth and upbringing. The details of the races composing this section and their numerical strength are recorded in Imperial Table XIX.

The statement below gives the figures for this group of the community since 1891.

Population.	Year				
	1891	1901	1911	1921	1931
European and Allied Races ..	28,473	27,783	30,192	31,619	24,604
Anglo-Indians ..	8,519	6,472	8,902	10,326	16,106
Total ..	36,992	34,225	39,094	41,945	40,710

It is certain that the return of 16,106 Anglo-Indians in 1931, equivalent to an increase of practically 56 per cent. within the last decade, is incorrect. The explanation is that for some years many Indian Christians and Goanese domiciled in British India are returning themselves under this designation. In fact it is more than likely that the total number of Anglo-Indians alive to-day is below the figure of 1911 and possibly not equal to the figure of 1901.

How far the number of Europeans returned represents the permanent European population is a matter for speculation. As the Census is invariably held in the cold season, at which period a certain number of tourists from Europe and elsewhere are always travelling throughout the country, it is not improbable that the total of Europeans and Allied Races is affected by this factor.

On page 73 of the General Report for 1921 (Volume VIII, Part I) a reference is made to the Christian Kolis of Bombay Island and it is there stated that "it is well-known that these Christian Kolis combine the worship of idols with the worship of the Christian Trinity, figures of Hindu godlings being kept behind the altar, and covered with a cloth when a priest comes to celebrate Mass". Dr. A. Goodier, late Archbishop of Bombay, is quoted as saying "though we call them Christians, one has to give a very broad definition in order to include them". Persistent enquiries have been made to obtain further information about this group of persons, but without great success. The remarks quoted appear to be applicable, not only to the Christian Kolis in the Island of Bombay, but also generally to the Christian Koli population of the talukas of Salsette and Bassein. When the Portuguese held the territory in the vicinity of Bombay, they parcelled out the countryside among certain of their countrymen thereby creating a group of estates. With the advent of the missionary into the country a great deal of mass conversion took place, not unaided by competition among the

owners of these estates, and in many villages every tenant in the village was baptized and given the surname of the owner of the village, e.g., Demonte, Pereira, Ferreira, etc. To the degree that the methods of conversion were rough and ready the mass of the converted, though formally Christians, retained to a large extent the religious beliefs previously accepted by them and there was a varying degree of actual change in their devotional practices. Many of them were fishermen and since it was auspicious to place the image of a certain god in the prow of a vessel while at sea, they continued to do so in spite of the fact that their new priests disapproved. Similarly they had been accustomed to utter certain *invocations* during the performance of certain actions and at certain times, for example, when climbing up cocoanut trees in order to knock down the fruit, when wading through an estuary which was flooded at high tide, when pulling in their nets and collecting their fishing pots. With the transfer of Bombay to the English and the pressure from the Maratha power in the north, this colony of Christians was deprived of the stimulus applied by the early missionaries by whom they had been converted and with the departure of control there was a setback. In fact it speaks volumes for the religious zeal and also the methods of the earlier Roman Catholic missionaries that Christianity was not extinguished and it was in all probability the mere presence of the English in the vicinity which preserved traces of Christianity. As the British power expanded and conditions became more settled, the Roman Catholic missionaries re-entered the field, and the intensive work of the last 60 to 80 years has done much to purge the Indian Christian population of Bassein of practices alien to the views of Roman Catholicism. But since the bulk of the population is seafaring, and they are required by their profession to be absent at all hours and often for days and nights together, the usual devices employed to prevent backsliding, viz. the requirement of attendance at Mass, regular visitation by the clergy, the creation of feast days and festivals, etc., are more difficult of employment and are less effective in result, and it is admitted by the priests that the Indian Christian population of Bassein and the coastal area around Bombay is more unorthodox than is desirable. There is no evidence that this community worships at Christian altars behind which are placed Hindu gods and I myself am of opinion that this is unlikely. But, as is stated above, some of the old Hindu and perhaps pre-Hindu superstitions have not yet been eradicated and *invocations* and sacrifices to Hindu deities, which are thought locally to have beneficial results, are still uttered and practised.

13. *Jews*.—The figures of this community at each Census since 1881 and their principal centres are given below:—

Population and Distribution of Jews.

Area.	1881	1891	1901	1911	1921	1931
British Districts in the Presidency ..	7,962	9,639	9,860	11,334	11,571	13,588
Bombay City	2,321	5,021	5,357	5,597	7,848	8,621
Karachi City	Not available.	128	349	535	645	943
Thane District	892	460	314	509	308	378
Kolaba District	2,130	2,348	2,268	2,041	1,756	1,954
Poona District	619	930	801	897	621	830

The European element in the community is insignificant. A slightly larger number consists of Asiatic Jews, mainly traders from Baghdad. The bulk belongs to the Bene-Israel community which is domiciled in the country.

14. *Zoroastrians*.—The total number in the Presidency is 90,667, of whom 89,199 reside in British Districts. The corresponding figures at each previous Census since 1881 are given below:—

Population of Zoroastrians since 1881 (British Districts.)

Population.						Variation percentage.				
1881	1891	1901	1911	1921	1931	1881 to 1891	1891 to 1901	1901 to 1911	1911 to 1921	1921 to 1931
72,065	73,945	75,681	80,596	82,696	89,199	+ 2.6	+ 2.3	+ 6.5	+ 2.6	+ 7.9

The increase within the last decade is the highest ever recorded and has possibly been influenced by the renewal of entry by Iranis from Persia into the country which was to some extent interrupted by the war. The distinction between the Parsis and this other group of Zoroastrians is small. Though individual members of this enterprising community are scattered throughout the Presidency, the bulk are concentrated in the areas specified below:—

Distribution of Zoroastrians.

Area.	1881	1891	1901	1911	1921	1931 *
Bombay City	48,597	47,458	46,231	50,931	52,234	57,765
Bombay Suburban District	(included in Thana District figures)				2,445	3,815
Poona District	1,574	2,026	2,342	2,695	3,067	3,473
Thana District	3,315	3,920	5,238	5,105	3,439	3,020
Broach District	3,042	3,273	3,127	2,770	2,221	2,090
Surat District	12,593	12,757	12,516	11,783	11,057	10,547
Ahmedabad District	652	835	1,323	1,639	1,670	1,397
Karachi District	969	1,408	1,841	2,202	2,720	3,364

From time to time comments have been made indicating that the Parsi community has exhausted the mandate of nature and that by reason of a high standard of living, a disposition towards late and consanguineous marriages and the visible tendency, among the more affluent members of the community, to become wholly Europeanised and even to settle in Europe, the continued existence of the community is imperilled. It does appear that the exceptional vigour displayed by this community during the last 100 years is showing signs of abating, but it is improbable that the community is foredoomed to extinction, as the advent of fresh stock from Persia in increasing quantity, which will undoubtedly be absorbed into the older community, is likely both to fortify the latter and to assist the community as a whole to maintain its position, at least in regard to numbers.

SECTION III—RELIGIOUS DISTRIBUTION IN URBAN AND RURAL AREAS.

15. *Religious distribution in urban and rural areas*.—Subsidiary Table V exhibits the distribution of the population in urban and rural areas by main religions.

As regards rural areas, the figures for Tribals and Others are not worth discussion, as in the former case the figures are unreliable and in the case of

“Others” the number of persons concerned is insignificant. As regards the five principal religions the position is that variations have occurred as follows:—

Religion.	Variation.	
	Rural Areas 1921-1931	Urban Areas 1921-1931
	Per cent.	Per cent.
Hindus	+ 13·5	+ 7·2
Muslims	+ 15·5	+ 21·1
Jains	+ 8·9	- 28·5
Zoroastrians	+ 0·7	+ 9·6
Christians	+ 19·2	+ 20·2

It will be seen

(i) that the ratio of increase within the last decade is greatest in the case of Christians, Muhammadans taking second place. In urban areas the reverse applies since Muslims take pride of place, Christians being second;

(ii) that whereas both Islam and Christianity have recorded heavy gains in urban areas, the Hindu increase is relatively low;

(iii) that the Jain urban population has fallen appreciably.

A single cause would appear to cover all these features, viz. the Civil Disobedience movement, which was confined almost exclusively to the Hindu and Jain communities. The refusal on the part of these groups of the public has operated not only to diminish the percentage of increases in their cases but to conceal the true gains in the case of all the other communities.

As regards the distribution of the main religions in rural and urban areas, the statement below is instructive since it discloses the percentages of the adherents of each of the main religions who live in the country and in the towns.

Statement showing percentage distribution of population of Hindus, Muslims, Christians and Zoroastrians between Town and Country in British Districts only.

Natural Divisions.	Total Hindus.		Total Muslims.		Total Christians.		Total Zoroastrians.	
	Town.	Country.	Town.	Country.	Town.	Country.	Town.	Country.
	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
N. W. Dry Area ..	37·3	62·7	10·3	89·7	96·3	3·7	98·9	1·1
Gujarat ..	19·1	80·9	53·9	46·1	25·4	74·6	68·9	31·1
Deccan ..	15·3	84·7	42·1	57·9	52·3	47·7	95·7	4·3
Konkan ..	28·2	71·7	64·9	35·1	68·5	31·5	94·5	5·5

SUBSIDIARY TABLE I.

General distribution in 1931 of the population by Religion by natural divisions in British Districts and States.

	HINDU.			MUSLIM.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Bombay Presidency including Bombay States	20,589,219	10,606,033	9,983,186	4,828,990	2,669,033	2,159,957
North-West Dry Area (Sind)	1,055,119	566,998	488,126	2,017,377	1,093,918	1,323,459
Gujarat	4,161,644	2,169,894	1,992,200	436,272	232,396	203,886
Deccan	11,124,432	5,656,174	5,468,258	937,039	486,989	450,660
Konkan	4,188,024	2,193,482	2,004,542	438,302	256,340	181,962
British Territory	18,618,157	8,807,672	8,810,485	4,414,059	2,447,447	1,966,612
North-West Dry Area (Sind)	1,015,225	566,517	448,708	2,330,800	1,589,735	1,241,065
Gujarat	2,567,491	1,348,651	1,218,840	365,886	194,719	170,667
Deccan	9,194,951	4,678,142	4,521,809	801,136	416,411	384,725
Konkan	3,840,490	2,019,362	1,821,128	416,737	246,582	170,155
Bombay States	2,221,002	1,298,861	1,922,701	414,231	221,586	192,346
North-West Dry Area (Sind)	89,894	20,476	19,418	186,577	104,183	82,394
Gujarat	1,594,153	820,733	773,420	70,886	37,667	32,219
Deccan	1,929,491	983,032	946,449	135,903	69,978	65,025
Konkan	357,534	174,120	183,414	21,565	9,758	11,807

	JAIN.			CHRISTIAN.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
Bombay Presidency including Bombay States	287,167	155,510	131,657	330,303	182,503	148,295
North-West Dry Area (Sind)	1,144	633	511	15,152	9,534	5,618
Gujarat	56,119	28,891	27,228	45,947	24,097	21,850
Deccan	208,288	111,075	97,213	95,035	49,778	45,257
Konkan	21,616	14,911	6,705	174,669	99,099	75,570
British Territory	199,814	109,639	90,175	314,797	174,548	140,249
North-West Dry Area (Sind)	1,144	633	511	15,138	9,523	5,610
Gujarat	41,076	21,316	19,760	42,596	22,302	20,294
Deccan	136,240	72,890	63,350	86,492	46,428	42,064
Konkan	21,354	14,700	6,654	149,576	86,295	72,281
Bombay States	87,353	45,871	41,482	16,008	7,960	8,046
North-West Dry Area (Sind) .. .. .	..	..	..	19	11	8
Gujarat	15,043	7,575	7,468	3,351	1,795	1,556
Deccan	72,048	38,086	33,963	6,543	3,350	3,193
Konkan	262	211	51	6,093	2,804	2,289

	ZOROASTRIAN.			TRIBALS.			OTHERS.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Bombay Presidency including Bombay States	90,867	46,965	43,702	155,033	77,897	77,141	39,900	23,561	16,339
North-West Dry Area (Sind)	3,537	1,868	1,669	204	139	65	21,720	12,923	8,797
Gujarat	15,711	7,535	8,176	142,534	71,537	70,997	501	291	210
Deccan	6,479	3,442	3,037	12,094	6,099	5,995	2,675	1,669	1,016
Konkan	64,940	34,120	30,820	206	122	84	15,004	8,638	6,316
British Territory	89,199	46,166	43,033	129,135	64,731	64,414	38,227	22,691	15,538
North-West Dry Area (Sind)	3,537	1,868	1,669	204	139	65	21,027	12,539	8,483
Gujarat	14,959	6,807	7,502	116,664	58,378	58,276	430	246	184
Deccan	6,422	3,405	3,017	12,079	6,086	5,993	2,391	1,507	884
Konkan	64,881	34,086	30,795	199	118	80	14,379	8,399	5,980
Bombay States	1,463	799	689	25,903	13,176	12,727	1,673	870	903
North-West Dry Area (Sind) .. .. .	..	..	..	..	..	..	693	394	309
Gujarat	1,352	728	624	25,880	13,159	12,721	71	45	26
Deccan	57	37	30	15	13	2	284	152	122
Konkan	59	34	25	8	4	4	625	299	238

SUBSIDIARY TABLE II.

Statement showing the distribution of the population in British Districts by main religions.

District.	RELIGION.						Total including others.
	Hindus.	Muslims.	Jains.	Christians.	Zoroastrians.	Tribals.	
1	2	3	4	5	6	7	8
British Districts	16,618,157	4,414,059	199,814	814,797	89,189	128,135	21,803,388
North-West Dry Area (Sind)	1,015,225	2,830,800	1,144	15,133	3,537	204	3,887,070
Karachi	162,111	465,786	629	13,152	3,304	172	650,240
Hyderabad	198,684	460,920	187	771	31	..	662,924
Nawabshah	115,899	377,746	1	130	8	..	496,612
Larkana	113,040	577,899	1	120	6	32	693,735
Sukkur	177,467	440,148	2	827	123	..	623,779
Thar and Parkar	218,850	245,964	320	112	3	..	468,040
Upper Sind Frontier	29,174	262,338	4	21	2	..	291,740
Gujarat	2,567,491	365,386	41,076	42,596	14,359	116,654	3,147,992
Ahmedabad	778,500	115,859	21,670	6,272	1,397	37	924,033
Broach	245,051	80,502	2,322	2,026	2,090	708	334,170
Kaira	633,241	74,482	6,007	27,088	75	748	741,650
Panch-Mahals	297,761	35,486	1,949	3,043	250	115,098	454,526
Surat	612,935	59,057	8,628	2,367	10,547	3	693,613
Deccan	9,194,951	801,186	136,240	88,492	6,422	12,079	10,241,711
Ahmednagar	886,162	50,622	15,061	35,458	145	668	988,206
Khandesh-East	1,065,641	127,102	9,621	2,240	360	972	1,206,036
Khandesh-West	716,796	39,604	4,879	1,634	181	8,672	771,794
Nasik	926,424	56,400	8,025	6,370	1,012	1,688	1,000,048
Poona	1,078,463	54,997	12,000	19,206	3,473	76	1,169,798
Satara	1,116,622	42,765	17,222	2,667	499	..	1,179,712
Sholapur	793,434	72,483	7,887	3,300	330	1	877,520
Belgaum	927,723	93,224	47,660	7,887	149	2	1,076,701
Bijapur	769,231	105,499	3,169	1,261	48	..	869,220
Dharwar	924,565	158,431	10,716	8,409	225	..	1,102,677
Konkan	3,840,490	416,737	21,354	168,576	64,681	198	4,526,815
Bombay City	789,861	209,246	12,424	80,728	57,765	2	1,161,383
Bombay Suburban District	121,783	21,361	1,637	30,274	3,815	52	170,524
Thana	761,306	37,741	2,428	31,522	3,020	144	836,025
Kolaba	592,657	31,006	1,628	1,227	242	..	628,721
Ratnagiri	1,206,495	86,746	2,124	7,121	26	..	1,302,527
Kanara	368,388	30,637	1,093	17,704	13	..	417,836

CHAPTER XI—RELIGION.

SUBSIDIARY TABLE No. III.

*Actual number and variation of the population by religions and natural divisions
(British Districts only.)*

Actual number and variation of the population by

	1931	1921	1911	1901	1891
1	2	3	4	5	6
Hindu.					
Gujarat	2,567,491	2,482,560	2,330,511	2,237,978	2,671,254
Konkan	3,840,490	3,596,406	3,354,457	3,288,852	3,253,104
Deccan	9,194,951	7,802,002	8,247,065	7,919,840	8,165,285
North-West Dry Area (Sind)	1,015,225	841,267	837,887	751,252	567,536
Total	16,618,157	14,812,835	14,769,920	14,197,322	14,657,179
Muslim.					
Gujarat	365,386	317,433	300,717	294,318	310,151
Konkan	416,737	366,768	364,235	333,470	327,000
Deccan	801,196	684,874	682,596	652,317	649,612
North-West Dry Area (Sind)	2,830,800	2,406,023	2,639,929	2,446,489	2,215,147
Total	4,414,059	3,775,098	3,987,477	3,726,594	3,501,910
Jain.					
Gujarat	41,076	57,098	56,924	62,974	65,661
Konkan	21,354	32,585	37,930	22,308	32,389
Deccan	136,240	123,234	125,781	141,327	141,463
North-West Dry Area (Sind)	1,144	1,534	1,349	921	923
Total	300,814	314,401	311,984	327,530	340,436
Christian.					
Gujarat	42,596	38,331	31,787	30,977	4,626
Konkan	168,576	141,890	125,912	110,324	109,273
Deccan	88,492	70,668	61,923	55,843	37,102
North-West Dry Area (Sind)	15,133	11,731	10,911	7,817	7,764
Total	314,797	262,620	230,532	204,961	158,765
Tribal.					
Gujarat	117,654	47,904	66,080	58,930	29,066
Konkan	198	52	80	3	6,979
Deccan	12,079	67,278	95,324	11,697	99,638
North-West Dry Area (Sind)	204	7,803	8,869	..... *	77,935
Total	129,135	123,937	170,353	70,630	213,618

RELIGION.

TABLE No. III.

religions and natural divisions. (British Districts only.)

1881	Variation—Increase (+) Decrease (-)					Net variation.
	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1881 to 1931
7	8	9	10	11	12	13
2,247,852	+ 84,931	+152,049	+ 93,133	-433,876	+ 423,402	+ 319,639
2,972,147	+ 244,084	+241,949	+ 64,605	+ 35,748	+ 280,957	+ 868,343
6,783,504	+1,302,349	-354,463	+327,225	-245,445	+1,381,781	+2,411,447
305,079	+ 173,958	+ 3,380	+ 80,635	+183,716	+ 262,457	+ 710,146
12,308,583	+1,805,322	+ 42,915	+572,598	-459,857	+2,348,597	+4,309,575
295,751	+ 47,953	+ 16,716	+ 6,399	- 14,833	+ 14,400	+ 69,635
314,328	+ 49,969	+ 2,533	+ 30,765	+ 4,470	+ 12,672	+ 102,409
523,848	+ 116,262	+ 2,278	+ 30,279	+ 4,705	+ 125,764	+ 277,288
1,887,204	+ 424,777	-233,906	+193,440	+23,342	+ 327,943	+ 943,596
3,021,131	+ 638,961	-212,379	+260,883	+224,684	+ 480,779	+1,392,928
65,378	- 16,022	+ 174	- 6,050	- 2,687	+ 283	- 24,302
24,267	- 11,181	+ 4,605	+ 5,622	-10,081	+ 8,122	- 2,913
125,388	+ 13,006	- 2,547	- 15,546	- 86	+ 16,075	+ 10,852
1,191	- 390	+ 185	+ 428	- 2	- 268	- 47
216,224	- 14,587	+ 2,417	- 15,546	-12,906	+ 24,212	- 16,410
3,349	+ 4,265	+ 6,544	+ 810	+ 26,351	+ 1,277	+ 39,247
99,961	+ 26,686	+ 15,987	+ 15,588	+ 1,051	+ 9,312	+ 68,615
28,925	+ 17,824	+ 8,746	+ 6,079	+ 18,741	+ 8,177	+ 59,587
6,082	+ 3,402	+ 820	+ 3,094	+ 53	+ 1,682	+ 9,051
138,317	+ 52,177	+ 32,088	+ 25,571	+ 46,196	+ 20,448	+ 176,490
228,590	+ 68,850	- 18,276	+ 7,150	+ 24,864	- 199,524	- 111,936
13,078	+ 146	- 28	+ 77	- 6,976	+ 6,099	- 12,890
234,970	- 55,199	- 28,046	+ 83,627	- 81,941	- 135,332	- 222,691
86,040	- 7,599	- 1,066	....	....	- 8,105	- 85,836
562,678	+ 6,198	- 47,416	+ 99,723	-142,968	- 349,080	- 433,548

SUBSIDIARY TABLE NO. IV—CHRISTIANS—NUMBER AND VARIATIONS.
(For British Districts and Bombay States.)

District and Natural Division.	ACTUAL NUMBER OF CHRISTIANS IN						VARIATION PER CENT.					
	1881	1891	1901	1904	1907	1901	1901 to 1881	1911 to 1901	1901 to 1901	1901 to 1901	1901 to 1901	1901 to 1901
	1	2	3	4	5	6	7	8	9	10	11	12	13
Bombay Presidency	220,208	278,000	341,079	214,501	285,225	144,228	+ 20	+ 14	+ 22	+ 20	+ 12	+ 120
British Districts	214,797	262,000	289,528	204,901	282,705	128,217	+ 20	+ 14	+ 22	+ 20	+ 12	+ 120
Gujarat	62,808	82,321	21,797	20,977	4,020	2,240	+ 11	+ 21	+ 2	+ 570	+ 28	+ 1,172
Ahmedabad	6,272	5,000	4,000	2,420	1,502	1,528	+ 24	+ 25	+ 18	+ 117	+ 4	+ 310
Breach	2,908	2,012	1,102	719	120	115	+ 12	+ 130	+ 53	+ 602	+ 11	+ 2,444
Kaira	27,000	25,000	23,500	25,210	2,262	1,041	+ 6	+ 4	- 6	+ 100	+ 119	+ 2,502
Panch Mahals	2,043	2,210	1,842	508	84	+ 64	+ 23	+ 73	+ 200	+ 502	+ 91	+ 8,891
Surat	2,207	1,850	1,185	1,002	540	+ 621	+ 27	+ 57	+ 2	+ 102	- 13	+ 281
Konkan	100,070	141,000	126,912	110,224	100,273	90,904	+ 10	+ 12	+ 14	+ 1	+ 9	+ 60
Kanara	17,704	19,119	19,843	16,100	15,020	14,200	+ 10	- 4	+ 4	+ 4	+ 2	+ 22
Kolaba	1,227	1,200	1,204	1,201	823	206	- 21	+ 24	-	+ 53	+ 170	+ 302
Ratnagiri	7,121	4,431	5,214	4,901	4,200	2,275	+ 11	+ 12	+ 15	+ 19	+ 29	+ 117
Thane (incl. Sion)	61,790	60,611	64,742	62,707	62,206	20,845	+ 25	+ 11	+ 5	- 1	+ 10	+ 80
Bombay N. District	80,722	80,100	87,345	45,170	45,210	42,227	+ 10	+ 10	+ 27	-	+ 7	+ 91
Deccan	80,000	70,000	81,000	55,043	27,100	20,000	+ 20	+ 14	+ 11	+ 81	+ 20	+ 208
Ahmednagar	25,420	23,402	24,000	29,004	6,223	4,221	+ 22	- 6	+ 20	+ 229	+ 31	+ 625
Khandesh, East	2,240	1,650	1,420	1,200	1,174	1,140	+ 21	+ 21	+ 47	+ 10	+ 2	+ 230
Khandesh, West	1,024	1,011	900	800	800	800	+ 22	+ 21	+ 22	+ 22	+ 22	+ 22
Nashik	6,370	7,270	2,252	2,000	2,003	2,044	- 12	+ 22	+ 11	- 20	+ 20	+ 141
Pune	19,200	17,737	14,020	14,454	11,200	9,500	+ 8	+ 19	+ 2	+ 20	+ 19	+ 108
Solapur	2,007	2,542	1,200	1,504	900	800	+ 5	+ 97	- 14	+ 67	+ 2	+ 201
Shahjahanpore	2,300	2,500	1,725	1,945	1,001	925	+ 24	+ 45	- 11	+ 20	+ 73	+ 428
Solapur	7,007	6,715	7,100	7,000	7,017	6,322	+ 17	- 7	+ 1	- 7	+ 20	+ 25
Waranasoli	1,201	1,077	1,000	901	827	825	+ 17	- 2	+ 2	+ 9	+ 22	+ 102
Dhule	8,400	6,544	5,645	4,720	4,222	2,300	+ 20	+ 20	+ 15	+ 12	+ 79	+ 257
North West Dry Area (Hind)	15,122	11,721	10,911	7,217	7,704	6,000	+ 20	+ 2	+ 40	+ 1	+ 28	+ 140
Karachi	12,152	9,900	9,919	6,400	6,314	4,674	+ 22	+ 11	+ 20	+ 2	+ 25	+ 121
Hyderabad	771	1,054	1,130	747	770	420	- 27	- 3	+ 51	- 6	+ 82	+ 111
Nawabshah	120	40	72	400	522	730	+ 225	+ 100	+ 24	- 6	- 20	+ 29
Larkana	120	80	72	400	522	730	+ 72	- 12	+ 167	+ 42	+ 50	+ 700
Sukkur	827	451	505	400	21	14	+ 25	+ 4	+ 107	+ 42	+ 50	+ 700
Thar and Parkar	112	80	80	30	21	14	+ 25	+ 4	+ 107	+ 42	+ 50	+ 700
Upper Sind Frontier	21	15	21	22	120	220	+ 60	- 82	- 50	- 22	- 44	- 91
Bombay States and Agencies	13,972	11,140	9,920	6,500	6,500	5,911	+ 22	+ 17	+ 10	+ 67	+ 11	+ 171
Gujarat	2,251	2,977	2,112	1,001	20	10	+ 12	+ 41	+ 20	+ 1,005	+ 500	+ 20,244
Omhal	257	244	195	200	21	8	+ 5	+ 25	- 62	+ 2,319	+ 102	+ 2,112
M. J. K. Agency	900	704	770	270	25	4	+ 12	+ 2	+ 180	+ 671	+ 775	+ 17,278
Bhamburda	2,064	1,602	1,001	207	20	2	+ 22	+ 57	+ 205	+ 642	+ 1,700	+ 103,100
Surat Agency	231	247	50	15	4	2	+ 24	+ 220	+ 283	+ 200	+ 100	+ 16,450
Kanjan	6,000	5,207	5,245	5,405	4,610	4,220	+ 11	- 6	+ 2	+ 17	+ 7	+ 41
Jawhar	2	17	22	2	7	6	- 60	- 20	+ 607	- 57	- 90	- 97
Janjira	20	17	5	2	12	47	+ 25	+ 240	+ 150	- 22	- 74	- 51
Savanwadi	6,000	5,472	5,215	5,400	4,507	4,212	+ 11	- 6	+ 7	+ 18	+ 9	+ 44
Deccan	6,542	4,500	2,204	2,100	1,944	1,872	+ 60	+ 44	+ 1	+ 71	+ 17	+ 210
Ahikot	22	27	2	6	2	2	- 19	1,250	- 67	+ 200	-	+ 1,000
Bhor	27	72	37	70	9	-	- 49	+ 97	- 47	+ 678	-	-
Kolhapur	4,750	2,200	2,400	2,517	1,612	1,250	+ 45	+ 37	- 4	+ 78	+ 13	+ 290
S. M. C. States	1,007	1,178	707	542	400	204	+ 44	+ 60	+ 20	+ 24	+ 23	+ 450
Suryana	-	-	-	-	-	-	-	-	-	-	-	-
Savner	-	2	6	11	-	-	-	- 67	- 45	-	-	-
Satara Agency	26	11	15	-	1	14	+ 120	- 27	-	-	- 60	-
Bijapur Agency	2	4	12	-	10	-	- 50	- 67	-	-	-	-
Hind	10	2	6	8	6	-	+ 22	- 50	- 25	+ 100	-	-
Khatyur	19	3	6	8	6	-	+ 22	- 50	- 25	+ 100	-	-

* Does not include Mowson Estate for past Census.
Does not include Shingane Taluka for past Census.
Includes Shingane Taluka but does not include Dargi Taluka for past Census.

SUBSIDIARY TABLES

SUBSIDIARY TABLE NO. V.

Statement showing distribution of population by Religion in Urban and Rural Areas of the Natural Divisions.

Division.	POPULATION.		HINDU.		MUSLIM.		JAIN.	
	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.
Bombay Presidency with States ..	5,433,618	20,938,171	3,850,161	16,689,058	1,197,825	3,631,165	84,235	903,932
Sind with States ..	717,175	3,397,078	384,866	670,253	305,048	2,712,329	865	279
Konkan with States ..	1,588,634	3,324,127	1,108,623	3,089,401	274,738	163,564	14,960	6,636
Deccan with States ..	2,254,768	10,181,274	1,758,874	9,366,558	395,035	542,004	42,403	165,885
Gujarat with States ..	873,036	3,965,692	597,798	3,563,846	223,004	213,268	26,007	30,112
British Districts ..	4,826,150	16,377,238	3,366,903	13,251,354	1,098,800	3,315,359	64,327	135,467
Sind ..	699,307	3,187,763	378,694	636,531	293,401	2,537,399	865	279
Konkan ..	1,661,322	2,965,293	1,086,276	2,754,215	270,717	146,020	14,858	6,496
Deccan ..	1,631,767	8,409,944	1,410,202	7,784,749	337,755	463,361	28,738	107,502
Gujarat ..	793,754	2,414,238	491,632	2,075,859	106,927	168,459	19,866	21,210
Bombay States ..	607,463	3,860,933	483,358	3,437,704	99,025	315,906	19,908	67,445
Sind (Khairpur) ..	17,868	209,316	6,172	33,722	11,647	174,930	..	..
Konkan (Jawhar, Janjira and Sawantwadi).	27,312	358,834	22,348	335,186	4,021	17,544	102	100
Deccan (Bhor, Aundh, Phaltan, Akalkot, Jath, Savanur, Sargana, Kolhapur and S. M. C. States).	423,001	1,721,330	348,673	1,560,809	57,280	78,625	13,665	58,333
Gujarat (Mahikantha, Revakantha, Surat Agencies and Cambay).	139,262	1,571,454	106,166	1,487,987	26,077	44,909	6,141	8,902

Division.	ZOROASTRIAN.		CHRISTIAN.		TRIBALS.		OTHERS.	
	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.
Bombay Presidency with States ..	81,231	9,436	191,684	139,119	5,163	149,376	23,315	16,565
Sind with States ..	3,497	40	14,576	578	135	69	8,188	13,532
Konkan with States ..	61,833	8,608	114,097	58,673	40	166	13,844	3,160
Deccan with States ..	6,186	293	49,650	45,385	690	11,395	1,921	754
Gujarat with States ..	10,216	5,495	11,361	34,586	4,288	138,246	362	139
British Districts ..	80,844	8,355	197,083	127,715	5,100	124,036	23,194	15,033
Sind ..	3,497	40	14,567	566	135	69	8,148	12,879
Konkan ..	61,312	3,369	115,342	53,234	40	158	12,778	1,601
Deccan ..	6,143	279	46,324	42,166	684	11,595	1,921	470
Gujarat ..	9,892	4,467	10,849	31,747	4,241	112,413	347	84
Bombay States ..	337	1,081	4,602	11,404	62	25,941	121	1,552
Sind (Khairpur) ..	..	..	9	10	..	..	40	653
Konkan (Jawhar, Janjira and Sawantwadi).	20	39	756	5,398	..	8	66	559
Deccan (Bhor, Aundh, Phaltan, Akalkot, Jath, Savanur, Sargana, Kolhapur and S. M. C. States).	43	14	3,326	3,217	15	..	..	284
Gujarat (Mahikantha, Revakantha, Surat Agencies and Cambay).	324	1,023	512	3,639	47	23,833	15	..

Chart showing the distribution by main religions in

1	HINDU.						MUSLIM.					
	1931	1921	1911	1901	1901	1901	1921	1911	1901	1901	1901	
	2	3	4	5	6	7	8	9	10	11	12	13
British Districts ..	7,021	7,078	7,308	7,028	7,773	7,480	2,025	1,987	2,022	2,012	1,987	1,836
Gujarat ..	2,126	7,389	8,210	8,278	8,022	7,988	1,101	945	1,072	1,028	1,001	1,025
Ahmedabad ..	8,225	8,408	8,374	8,364	8,557	8,519	1,254	1,115	1,111	1,095	981	980
Breach ..	7,323	7,368	6,322	6,715	7,187	6,916	2,409	2,274	2,223	2,173	2,067	2,057
Kaira ..	8,528	8,684	8,647	8,574	8,977	8,957	1,004	917	915	942	828	906
Panch Mahals ..	8,560	8,588	8,501	8,664	8,989	8,948	789	712	699	618	595	628
Surat ..	8,837	8,326	8,742	8,650	8,914	8,737	851	837	847	850	804	804
Konkan ..	2,482	2,547	2,291	2,619	2,287	2,526	288	272	291	274	262	268
Bombay City ..	6,801	7,122	6,789	6,664	6,611	6,508	1,801	1,879	1,833	2,007	1,999	2,052
Kanara ..	8,817	8,912	8,916	8,992	9,029	9,040	732	642	665	645	598	576
Kolaba ..	9,429	9,682	9,429	9,422	9,308	9,429	492	508	499	484	497	269
Ratnagiri ..	9,292	9,229	9,229	9,222	9,222	9,227	698	701	708	709	720	712
Tyasa ..	9,099	9,128					627	628				
Bombay Suburban ..	6,784	7,287	9,919	8,922	8,981	9,181	1,289	944	479	412	445	467
Deccan ..	2,977	2,922	2,942	2,912	2,974	2,989	722	..	749	724	714	680
Ahmednagar ..	2,987	2,992	2,952	2,931	2,919	2,907	512	516	507	522	509	527
Khandesh, East ..	2,899	2,899	2,717	2,682	2,551	2,744						
Khandesh, West ..	2,287	2,299	2,199	2,12	202	229	1,054	999	981	925	798	742
Nand ..	2,292	2,222	2,222	2,222	2,222	2,412	544	538	527	527	499	452
Purna ..	2,219	2,206	2,255	2,252	2,279	2,292	479	461	456	469	480	437
Satara ..	2,464	2,469	2,509	2,466	2,491	2,497	398	351	339	357	358	344
Sholapur ..	2,642	2,671	2,159	2,084	2,151	2,161	820	791	220	756	719	756
Belgaum ..	2,616	2,645	2,646	2,616	2,616	2,637	266	242	217	299	294	267
Bijapur ..	2,725	2,742	2,778	2,794	2,825	2,897	1,214	1,209	1,171	1,148	1,112	1,050
Dharwar ..	2,295	2,458	2,509	2,572	2,599	2,714	1,427	1,298	1,295	1,271	1,246	1,149
North West Dry Area (Hind) ..	2,612	2,565	2,224	2,240	1,976	1,264	7,288	7,287	7,214	7,019	7,714	7,019
Karnool ..	2,499	2,555	2,199	1,999	1,799	795	7,249	7,124	7,509	7,954	8,022	4,434
Hydrabad ..	2,297	2,794	2,272	2,494	2,022	1,181	6,952	7,181	7,622	7,629	7,761	7,678
Nawabshah ..	2,224	2,225	..	..	..	..	7,609	7,679	..	..	..	..
Larkana ..	1,689	1,625	1,539	..	..	..	8,221	8,264	8,426	..	..	..
Sukkur ..	2,245	2,204	2,799	2,149	1,999	1,094	7,669	7,622	7,225	7,227	7,959	8,022
Thar and Parker ..	4,676	4,441	4,209	4,179	2,979	2,182	5,254	5,266	5,566	5,897	5,629	5,279
Upper Sind Frontier ..	1,609	991	1,097	991	1,098	791	8,998	8,998	8,972	9,011	9,998	8,798

SUBSIDIARY TABLES

RELIGION.

TABLE No. VI.

British Districts per 10,000 of the population.

JAIN.						CHRISTIAN.						TRIBALS.					
1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
93	111	108	123	128	131	145	138	117	116	84	84	59	84	87	38	113	242
127	170	203	233	212	229	135	114	113	151	15	11	375	142	237	213	84	799
234	398	433	474	430	449	67	57	49	49	17	18	..	1	8	..	2	237
84	106	99	112	104	115	89	85	36	24	4	4	23	79	1,266	818	521	914
81	89	95	118	106	119	365	359	341	312	16	13	10	6	..	..	..	2
43	48	45	65	55	73	87	86	57	19	3	2	2,532	261	696	1,016	352	3,047
124	152	150	185	176	190	34	11	13	17	8	10	..	517	62	100	..	1,932
47	78	66	58	85	69	372	337	307	239	298	287	..	..	..	..	13	37
107	203	209	182	307	222	695	579	585	582	552	547	..	..	..	..	..	..
26	27	29	34	35	40	423	401	391	373	350	344	..	..	..	..	..	..
26	29	24	28	25	33	19	28	..	21	16	6	..	..	..	..	12	..
16	14	15	19	13	17	55	55	47	43	39	33	..	..	..	..	..	..
29	21	..	..	..	..	377	353	..	..	..	..	..	..	..	..	..	..
93	130	32	30	25	27	1,689	1,488	507	492	..	435	2	..	1	..	70	145
133	139	136	160	155	165	86	80	64	64	41	27	11	77	103	13	100	205
151	178	162	194	182	206	350	320	253	249	71	64	7	..	12	..	8	91
80	81	90	86	76	80	18	17	13	9	8	9	8	9	212	..	..	..
63	64	65	..	..	..	21	16	18	..	..	..	112	1,026	1,214	31	593	1,414
80	90	87	93	93	97	63	87	35	36	44	34	16	..	16	..	..	..
102	116	109	108	116	121	164	176	139	145	105	105	..	2	..	..	..	11
146	149	138	161	146	148	23	25	12	13	7	8	..	..	..	..	..	..
90	100	99	117	113	129	38	34	22	27	14	11	..	..	..	..	..	..
442	439	440	522	511	521	73	70	76	71	75	73	..	..	..	..	..	..
36	38	37	45	42	42	14	14	12	12	10	10	..	..	..	..	..	..
97	102	102	111	116	119	76	63	53	43	46	27	..	..	..	..	..	..
3	5	4	3	3	5	39	36	31	24	27	25	5	24	25	..	271	356
10	21	12	2	2	1	202	184	173	107	112	53	3	6	..	..	54	35
3	1	2	1	..	2	12	13	11	8	8	6	..	..	52	..	209	304
..	..	..	..	..	..	3	1	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	2	1	1	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	13	9	10	8	8	9	..	..	..	..	..	..
7	7	11	13	23	51	2	2	1	3	7	6	..	..	..	..	..	..
..	..	..	..	..	..	1	1	1	3	7	19	..	..	..	..	..	..

CHAPTER XII—RACE, TRIBE AND CASTE.

SECTION I—THE STATISTICS AND THEIR VALUE.

1. *Statistical Material.*—The figures under discussion in this Chapter are compiled in Imperial Table XVII.

2. *Instructions.*—Column 8 in the General Schedule was headed “Race, Tribe or Caste.” The directions on the cover of the enumeration book were as follows :—

Column 8 (Caste) :—“ For Indian enter caste as ordinarily understood, but for wide castes enter sub-caste also. The class titles, Brahmin, Kshatriya, Vaishya and Sudra are usually insufficient by themselves. For other subjects of the Empire and for foreigners enter race as ‘Anglo-Indian’, ‘Canadian’, ‘Goanese’, ‘Turkish’. For Indians such as some Christians who have neither caste nor tribe, enter ‘Indian’.”

These instructions were translated into the vernaculars literally. In Chapter V—Part C of the Census Code the following additional instructions were issued :—

“ *Column 8.*—Care must also be taken to see that the real caste is entered in column 8 of the Schedule, and not the name of a sub-caste only, or of an exogamous group or title, or a word merely indicating locality or occupation. Thus Bania is a functional term, including many different castes, such as Agarwal, Oswal, Mahesri etc.; words like Bengali, Hindustani, Madrasi and Nepali must be rigorously refused in the case of all Hindus. Sikh is not the name of a caste but a religion. Muslims are divided not only into racial groups such as Sheikh, Sayyid, Moghal, and Pathan but also into functional groups such as Jolaha, Momin, Tamboli etc.”

“ In the case of the following you should enter the sub-caste name :—

(1) *Brahmin.*—Ask what sort of Brahmin, as Deshastha, Nagar, Modh etc. As separate statistics are to be shown in the Imperial Table with regard to Kshatriya, and Kayasthas (Valmik) and for Amils in Sind, they should be distinctly shown accordingly.

A section of Bhats which regards itself as of Brahmin origin and which intends to return its caste as Brahm-Bhatt Brahmin should be shown as Brahm-Bhatt as distinct from other sub-castes of Bhatt.

(2) *Vani (Bania).*—Ask what sort of Vani. You should not accept the words Shrivak and Meshri which are religious terms; but should get the caste name as Oswal, Shrimali etc.

(3) *Kanbi and Kunbi.*—You should in all cases ask what kind of Kanbi or Kunbi. In Gujarat and Khandesh all Kanbis and Kunbis will know the name of their sub-caste, and you should enter what they say. In the Deccan and Konkan many Kunbis will not answer the question, in which case you should put down Maratha Kunbi; and similarly all Marathi-speaking Kunbis except those from Khandesh should be shown by enumerators as Maratha Kunbi. Enumerators in South Belgaum and North Kanara should take care not to enter those whose caste is Kale Kunbi as Kare Vakkal. The two castes are distinct and should be shown under their true names whether the enumerator is using Marathi or Kanarese. Do not in any case enter simply Kunbi.

(4) *Koli.*—In Gujarat and Khandesh it is not necessary to enter the sub-caste names as Khant, Bania etc. and in Bombay and other cities Kolis from Gujarat or Khandesh should be shown as Gujarat Koli or Khandesh Koli. All Kolis of the Konkan, Deccan and Ghats should be asked what kind of Koli, and the name recorded, as Son Koli, Mahadev Koli, Malhar Koli or Dhor Koli. Enumerators in Bombay and other cities should be careful about this.

For Muhammadans just as for Hindus, you should record them as Sheikh, Sayyad, Pathan, Pinjara, Bohra etc. The word Sindhi should on no account be accepted as a caste name, but all Muhammadans returning the word Sindhi should be asked what kind of Sindhi, and the name given by them recorded.”

“You should be careful of caste names which are also the names of occupations. In such cases make sure that the man is really of that caste. For instance a man may call himself a Sutar, because he is a Sutar by occupation, whereas by caste he is a Panchal; or a Maratha doing mali's work may return himself as a Mali. You should not accept fanciful names, and if a person is clearly returning himself as a caste to which he does not belong you should explain to him what is wanted and if he still refuses to admit his true caste you should report the matter to your Supervisor.”

SECTION II—THE SYSTEM OF CLASSIFICATION.

3. *Main principle of division.*—It will be seen that distinct kinds of information were sought for different kinds of people. In the case of foreigners, that is to say non-Indians, the fact sought was the country of domicile. Indians were divided into two main groups, viz. Hindus and Non-Hindus.

In the case of Hindus, the caste and, where possible, the sub-caste of the individual was required. In the case of Non-Hindus, the intention was to ascertain if possible the racial or tribal group, failing which the sectarian divisions of the different religions were to be recorded.

The compilation of information on the lines described above, would not seem a task specially difficult of achievement, but in fact very few of the Imperial Tables exceed Table XVII both in size and in complexity and in the difficulties attendant on its preparation. The percentage of foreigners who are not British subjects to the total population is so trifling that it is not even possible to show it diagrammatically, and though exceptional difficulty can and did arise in the accurate recording of the race of certain foreigners, the total numbers involved are so small, that an elaborate investigation into the extent to which inaccuracies can occur and did occur, is unprofitable, more particularly as the source of the error in such cases is not the enumerator who has no means of checking a statement made, but the individual supplying the information.

4. *Enumeration difficulties.*—As regards non-Indians who are British subjects, enumeration is a comparatively uncomplicated affair and the principal errors occur through an over-polite enumerator obtaining information at second hand, in his desire not to disturb the residents of a household at an awkward hour. At this Census, a very senior Government official complained that the Census had apparently ignored him, as he had not been approached either on the night of the final count nor at any previous time. On enquiry being made the names of his household were discovered in the appropriate Enumeration Book, the solitary error being in the entry under column 8, where the officer and his wife were shown as “English” whereas the correct entry was “Scottish”. On this particular occasion, the mistake was caused by hesitation on the part of the enumerator to disturb a busy official. This type of error is not uncommon but almost unavoidable under present conditions. Not infrequently Englishmen and Scotsmen and even Irishmen will record their race as British, with the result that the accurate compilation of figures for these varieties of Britons is impeded; but again the total numbers involved are small and therefore the value of the Tables is not seriously impaired by the known presence of such inaccuracies.

A somewhat different situation is created if correct information is not obtained in regard to that other section of the community in whose case also racial or tribal origin is primarily sought. I refer to the Non-Hindu element in the Indian population.

The varieties and numbers of this group are as follows :—

(i) Muslims	..	..	..	4,828,990
(ii) Jains	..	..	..	287,167
(iii) Tribals	..	..	..	155,038
(iv) Christians	..	..	..	289,939
(v) Jews	..	..	..	14,517
(vi) Zoroastrians	..	..	..	90,667
(vii) Sikhs	..	..	..	21,597
				Total .. 5,687,917

The gross total of Muhammadans is appreciable even in proportion to the whole population, and it is therefore, necessary to examine with some care the precise degree of success which has been attained in the classification of the communities composing this group.

5. *Muslims*.—The racial origin of the Muslim community in this Presidency is obscure. A small percentage of the total number is composed of Arab, Baloch, Persian, Pathan and Mughal stock and these individuals, as a general rule, take pride in their descent and are careful to proclaim it, but the bulk of the Muslims are the descendants of converts, whose pride of race has been submerged in pride of religion and in their cases, the most searching enquiry will elicit no further information except that they adhere to one or other of the sectarian divisions of Islam. While it is true that such distinction exists and that they, on occasions, are the cause of some degree of tension, and even result in domestic dissensions, the Muhammadan in this Province does not as a rule, in his dealings with others, lay special stress on sectarian preferences. It will be seen from a reference to Table XVI that out of a grand total of 4,828,990 no less than 3,440,091 have failed to return their sect or race and are therefore shown under the heading "Others". But if the genealogy of the Muhammadan is generally untraceable and the emphasis which he lays on sect diminishing, the Balochi and Brahui elements in the community which are mostly located in Sind still retain a clear-cut tribal organisation. An attempt has been made to compile a list of these tribal divisions (*vide* Appendix F). It is not exhaustive but sufficiently representative to enable visualisation of the structure of these two communities and to indicate the vitality of the tribal system among that group of people whose original homes were in Asia, west and north of the Indus.

6. *Jains*.—In regard to the Jains and Indian Christians also religion is the only possible basis of classification, as members of these communities are undoubtedly the descendants of that composite group of people who either introduced Hinduism into India or accepted the principles of Hinduism after its introduction. Speaking generally, in the case of the Jain community clear indications of the racial affinities of this section are nowhere visible and any attempts to penetrate the veil do no more than establish their kinship with the various Hindu elements in the population.

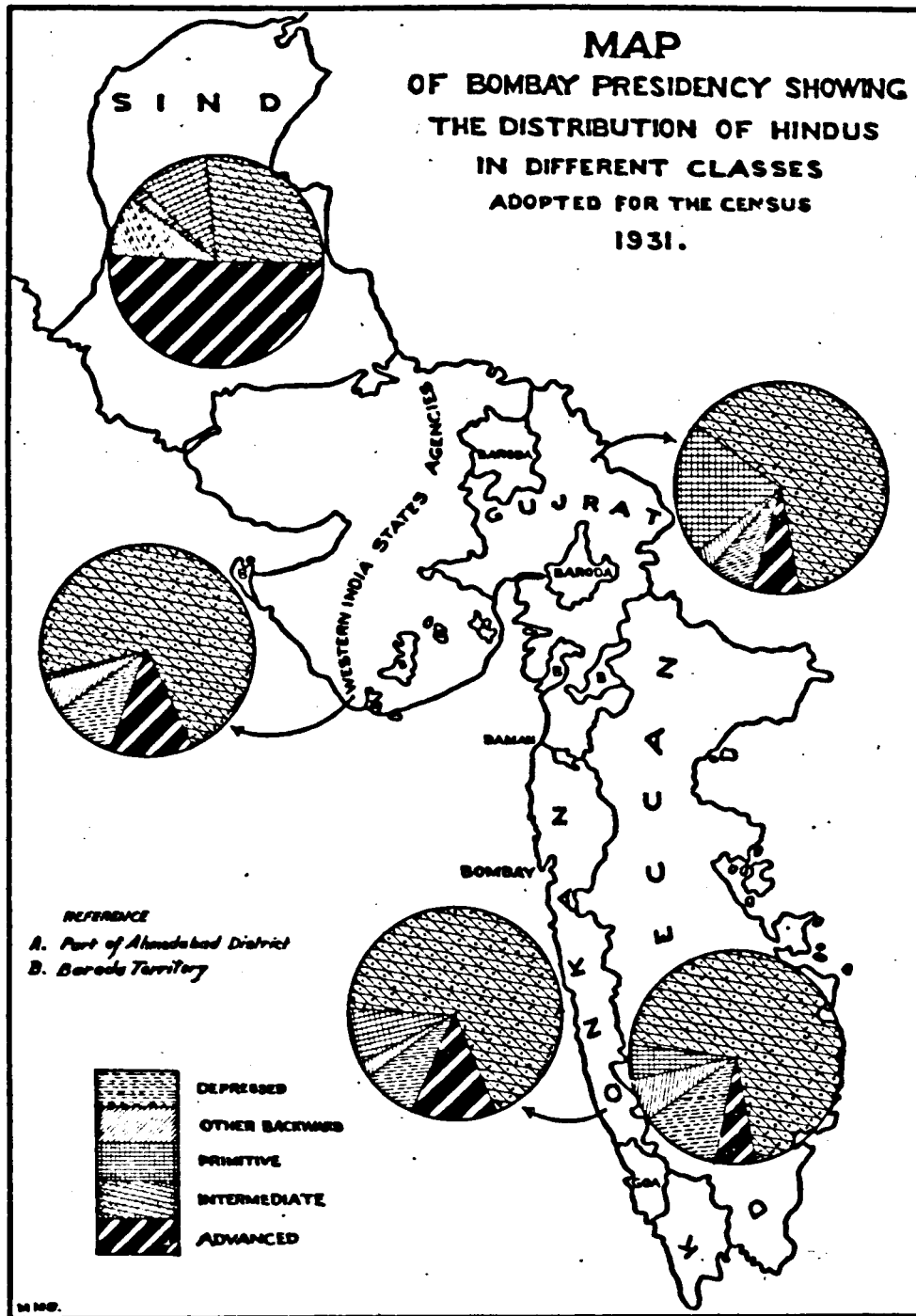
7. *Siddhis*.—A small group of persons whose racial origin presents no difficulties are the Siddhis. In this Presidency a certain number are to be found in Sind, in Janjira State and scattered over Gujarat, but the largest compact group reside in Kanara District. Their presence in the latter area appears to be due to the importation into India of Abyssinian slaves by the Portuguese. The units in Janjira State and in Sind are the descendants of African slaves and soldiers who accompanied the Arab invaders. Further details will be found in Appendix A.

8. *Indian Christians*.—The situation is less obscure in the case of the Indian Christians, as the formation of this group is of comparatively recent occurrence and in almost all cases it would be feasible to attach to individual members of the community the caste label they would have borne, had they remained constant to Hinduism. Speaking in average terms it would be not untrue to state that at least 90 per cent. of the Indian Christians in this Presidency, are the descendants of the Sudra section of Hindus composed for the most part of pre-Aryan stock.

9. *Tribal peoples, Zoroastrians, Sikhs and Jews*.—The term "Tribal" has been coined to designate those Aboriginal and Hill Tribes which are scattered in small groups over the country, who in a large measure adhere to religious practices which prevailed in India prior to the introduction of Hinduism. It is undoubted that these tribes, in most cases, are of Dravidian ancestry but the strain contains so many mixtures that it would be unsafe to dogmatise in the case both of individuals and of tribes. The next largest group is the Zoroastrian and here for the first time we are on safe ground. This community is composed of two distinct elements,

(a) The Parsees who form the bulk and are the descendants of refugees from Persia who have been settled in this country for approximately 1,200 years and (b) the Iranis who are also emigrants from Persia but who have recently reached

For any stock book of reference will supply additional information. As Sayyad, Pakhs, so far as this Presidency is concerned, the bulk are Lohanis from the Punjab who have accepted as profess the principles of the Guru Nanak. The remainder to be asked what



Sayyao,
accepted a
be asked w.

The Jews are a composite community. The Bene Israel tribe, which forms the majority, have been domiciled in India for some generations, but though Asiatics they are not of Indian Extraction.

SECTION III—THE CASTE SYSTEM.

10. *Caste division.*—The decision to utilise caste divisions for the presentation of data relating to the Hindu population is due not to suitability but to necessity. The range of caste ramifications is so vast and the difficulty of obtaining correct replies to enquiries concerning caste so great, that its selection as the basis for classification is due simply to the fact that it is the least unsuitable medium of enumeration. I do not propose to attempt either a definition of the term "caste" or a description of the difficulties that attend classification on the basis of caste. The subject has been treated by abler pens than mine, but I would refer readers of Census literature who are specially interested in the question to the brilliant Chapter on Caste and Tribe by Mr. R. E. Enthoven in Vol. IX Part I (Bombay) of the Census of India series, 1901. There is very little in that Chapter with which I am not in agreement, while the method of presentation of data, and its clarity of expression are beyond anything which I can hope to accomplish. Moreover the general composition of the picture drawn is as faithful in its resemblance to contemporaneous conditions as it was in 1901.

11. *Difficulty of caste division as index amongst Hindus.*—To place each unit of the Hindu community in his or her proper caste compartment under the correct sub-caste label is to-day a complete impossibility because—

(a) No really complete index of castes and sub-castes has yet been compiled:

(b) In too many cases, the individual questioned is either ignorant of his own caste or unwittingly gives a wholly misleading reply:

(c) It is unreasonable to expect, from the type of enumerator now employed, the degree of vigilance, the breadth of ethnical knowledge and the patience and persistence necessary to obtain really correct information.

It has long been realised that the extent of our existing difficulties would be diminished, if it were possible to prepare a really exhaustive caste index. Such a document cannot be prepared at an office table by the Provincial Superintendent simply because the necessary research work would take years. The most that can be done is to prepare supplements to the current Index by the addition of information which trickles in from Census to Census. It was the intention on this occasion to enlist the aid of the public in the preparation of the Caste Index, by the process of withholding from enumerators the authority to exercise their personal discretion in the recording of caste entries and by directing that replies to the enquiry in column 8 of the General Schedule, should be entered, as nearly as possible compatibly with intelligibility, in the terminology employed by the person enumerated. The underlying process of reasoning was as follows:—

If the caste system did in fact possess the sanction of the general Hindu public and was rooted in any deep desire of the people for its continuance, there would be little or no hesitation on the part of the individual to furnish replies to enquiries in this connection and since the individual questioned was to be permitted to select the particular compartment in which he desired to be included, it was expected that a careful analysis of the returns, would reveal:—

(a) The extent to which the caste system prevailed:

(b) The degree of rigidity and fluidity in the system:

(c) The actual numerical strength of the principal, if not of all, castes in the Presidency.

Unfortunately the necessity for economy, imposed by the general economic depression which prevails in India, led to a reduction of the funds available for Census purposes and as a result it was found impossible to subject the returns to the exhaustive examination which was originally intended. However, although considerations of finance have prevented any substantial addition to our previous knowledge of the working of social forces, the opportunity was taken to compile for the first time in Census history separate figures of population of each of the various Aboriginal and Hill Tribes in the Presidency and of each of the castes regarded as "untouchable" by the three higher grades in Hindu Society.

Since some of the former sections do not adhere to the tenets of the Hindu faith they have been grouped in Table XVII under two heads, viz. :—

- (i) Hindu Primitive,
- (ii) Tribal.

As regards the so-called “untouchable” castes, these have been classified as Depressed.

Yet another innovation has been introduced into the Caste Table. Hitherto figures of population have been given for individual castes, selected at the discretion of the Provincial Superintendent by reason of the necessity to preserve continuity or on account of the numerical or social importance of the caste or in order to demonstrate functional or occupational peculiarities, but no attempt has been made so far to portray, in broad outline, the main divisions in Hindu Society created by literacy and economic status. While there is no essential connection between the cultural attainments of an individual and his financial standing, it is true almost universally that the average level of education of a social group is not unconnected with, if not dependent on, the general economic position of the group. This is particularly true of present day conditions since the first consequence of prosperity in a parent is the creation of a desire to educate his sons and therefore it is justifiable to hold that the connection between the average degree of affluence of a social group and the average level of literacy in that group, is very close. The Hindu community, therefore, has been separated into the following divisions and the arrangement of the figures of population in Imperial Table XVII is by these divisions :—

- (i) Hindu—Advanced,
- (ii) Hindu—Intermediate,
- (iii) Hindu—Primitive,
- (iv) Hindu—Other Backward,
- (v) Hindu—Depressed.

The above order of division follows broadly the standard of comfort and culture attained by the groups, except possibly that the positions of the Primitive and Other Backward might be reversed.

12. *Influences affecting caste system.*—Of recent years, statements have not infrequently been made, even by responsible Indians, which indicate that the caste system is yielding to the pressure of industrialism, to the increase of commerce and to the play of modern economic forces generally. The fact of the expansion of the railway passenger returns is advanced in support of this theory, and the readiness shown by all sections of the public to avail themselves of the facilities offered by the steadily increasing number of train and motor services is regarded as substantial contributory evidence. It must be admitted at once that modern methods of locomotion do necessitate the congregation of all classes of the people in a restricted area and compel the close contact of individuals, whose caste prejudices, if allowed free play, would repudiate such contact, but it is a misconception of the actual situation, to hold that the consistent growth of the railway traffic is a potential solvent of the caste problem needing but time to complete the task. The facts appear to be, that the caste system was evolved originally, not as the result of a mistaken religious mandate, but from a praiseworthy attempt to organise a workable social system. Its principles were eminently practical and probably thoroughly equitable at the time of its introduction. The element of rigidity now perceptible and the harshness in the system which now meets with condemnation are the result of the operation of instincts inherent in human nature. Conceived in the first instance with a view to establish a *modus vivendi* suitable to the times, it was inevitable that each particular group in the organisation should strive to maintain and to add to its allotted rights and privileges and in the process of time, in India as elsewhere, equity gave place to polity and to him that had was given, and from him that had not, was taken away even that which he had.

But even these defects in working did not diminish the belief of the mass of the people in the general desirability of the system, mainly because of the general degree of protection afforded by the system to the individual members of each of the groups created by the system. In fact, the almost unceasing process of division of castes into sub-castes, is the direct result of the feeling that “United we

stand, divided we fall". The many stupidities in the system which are visible to outsiders, are due merely to the fact that in general the human mind is limited in conception and opportunist in character. The system was invented in order to cope with the perplexities created by the existence of special conditions, the chief of which were—

- (a) The presence in a single enormous land of different groups of people possessing different standards of culture,
- (b) The consequent inevitability of almost perpetual warfare.

The system has lasted through the ages partly because time and the astuteness of the ruling group have endowed it with religious sanction but chiefly because its practical benefits are very substantial and this condition of affairs exists to-day. The superficial restrictions of the system are being rapidly discarded. There are evident signs of a desire to remove some of the more obvious inequalities, but it is not yet apparent that the main principles of the caste system have become distasteful to the bulk of the people.

13. *Modern conditions.*—There are however indications that the continuous movement in the direction of sub-caste divisions, which has been so conspicuous a feature of the Hindu social system for several hundreds of years, is losing impetus. It has been explained above that the separation of castes into sub-caste compartments arose in the first instance from the desire of a group of persons, who were isolated from the parent body, whether by the exigencies of war or the call of commerce or a spirit of adventure, to preserve their cultural associations and their political and social identity. In a country of vast distances, with singularly limited facilities for communication, this could be achieved only by the imposition on the community of fairly rigid rules of conduct, which were necessarily influenced by local conditions. In a greater or lesser space of time a sub-caste, with perhaps a separate designation, was formed. With the establishment of British rule in India, these conditions, which were peculiarly favourable to the formation of sub-castes, terminated and, with the introduction of a settled system of administration, the firm maintenance of law and order, the provision of cheap and easy means of communication, the increase in commerce, and the growth of industrialism, the paramount necessity for close union as a means of protection diminished. As a consequence it would be natural to expect a modification in the rules of social conduct.

14. *Effect of educational policy, marriage and interdining.*—Within the last few years the Government of Bombay have introduced a measure whose object was to stimulate the spread of primary education. The means employed included the grant of subsidies on a liberal scale to local bodies which undertook to open new schools which would admit all castes and creeds on a basis of absolute equality. Prior to this measure, it was the general practice to admit children of the Depressed Castes to village schools; but though allowed to enjoy the privilege of instruction, they were required to sit at a reasonable distance from the general body either outside the door or near the window of the school room or, if permitted to enter the school premises, they were granted sitting accommodation on the floor or, at the best, were segregated on separate benches. The novel requirement that caste distinctions were to be ignored within the area of the school room roused a storm of opposition and the educational authorities were compelled to relax the rule in some degree, or rather to refrain from its rigid observance. While the strongest opposition arose in Gujarat, the claim of the untouchable castes to sit side by side with their higher-caste school mates, was universally resented and almost generally contested, particularly in rural areas. In urban areas, the situation was met by the provision of separate schools for the Depressed Classes.

Two of the more prominent features of the caste system are :—

- (i) the insistence on marriage within definitely prescribed limits, and
- (ii) restrictions on the practice of interdining.

Though it is still infrequent, so much so as to cause widespread comment, it is not impossible among the more advanced castes, particularly Brahmans, for a youth of one sub-caste to ally himself with a girl of another sub-caste, and cases have been known in which the parties in one case belonged to the Maratha caste and in the other to a closely allied community, such as the Kunbi or Dhangar castes,

but even such unions are rare, and the number which took place in 1931 cannot have appreciably exceeded the number which occurred in 1921.

As regards interdining, considerably greater latitude is now permitted and it would be almost true to say that the younger generation observe no distinction in the matter of offering and accepting hospitality among members of the various sub-castes within a major caste, but, apart from the widely advertised actions of ardent social reformers, members of different major castes would not, except in very special cases, meet at a common dining table.

15. *Views on present condition of caste system.*—Undoubtedly there is evidence of a change in the angle of vision but if the caste system is shedding some of the more extreme restrictions which it imposed on the personal freedom of its adherents, under the pressure of necessity, their rejection under altered conditions by the present generation cannot safely be taken as a repudiation of the system or even of a general desire to alter it in essentials. Further, the power of excommunication which is still exercised freely by the general consent of caste members, is still a weapon of considerable flexibility and of great potency and one calculated to bring to heel the most recalcitrant and rebellious spirit. Another school of thought is of opinion that the very factors alluded to above, which have followed in the wake of the political domination of India by Great Britain, have operated in some definite degree to crystallize the caste system. While it is admitted that Britain has freely imported into India the prevailing theories of Western civilisation, placed it in contact with modern science and linked it with international markets, it is alleged that the supine recognition of the existing caste system, its acceptance for political purposes and its employment as a means of lubricating the administrative machinery, have instead of modifying the evils of the system, intensified them, since caste combinations once again though in an altered form represent strength. The fallacy of the criticism can be easily exposed and if it rises to the height of an accusation the challenge could readily be met, but meeting it would entail trespass into the region of politics beyond the limits of a Census Report. A fact which is noteworthy is the persistent demand, at each Census, from social groups who are dissatisfied with the classification accorded them in Census Reports and who request that the recorded designation be revised. A list of these has been compiled and is printed in Appendix C. The feature of interest is that the claim is always for a more dignified title, for admission to a higher caste or exclusion from a caste which is considered low in the social scale and is rarely based on any argument of obscurity or inaccuracy in the form of description adopted.

SECTION IV—TRIBAL PEOPLES.

16. *Character of the statistics.*—The figures of population in Imperial Table XVII under the heading "Tribal" are unfortunately inaccurate, in the sense that the numbers shown do not represent the actual strength of this section of the general community. The causes of failure have been stated in the Chapter dealing with Religion where an attempt has also been made to estimate the real "Tribal" population. A few observations on the Bhil community and other special features of the "Tribes" as a whole are recorded in Appendix B.

17. *Custom and the law among "tribal" peoples.*—The question has recently been raised whether the application of ordinary law to "Tribal" areas has been found to conflict with the law or custom in vogue in those areas and in consequence to operate harshly upon the tribes inhabiting them. It is a somewhat difficult question to deal with, as so much depends upon the criteria applied. That the section of the community composing the groups described in Imperial Table XVII as Hindu Primitive and Tribal should benefit in theory by the introduction of a settled form of government modelled upon the ideas of Western civilisation, with all that this implies, would be difficult to deny. But to those who live in close contact with these people and particularly to those to whom are entrusted the duties of the administration of laws framed in the interests of the majority, and for a public, of whom the Aboriginal and Hill Tribes form an insignificant minority, the flow of benefits is not quite so conspicuous.

18. *The Forest laws.*—For example the reactions of the Forest laws on the Hill and Aboriginal Tribes have been considerable. Previous to the creation of the Forest Department, the Hill Tribes roamed the forest areas more or less at

will, were generally the sole purveyors of forest produce and destroyed forest growth as and where they chose. With the introduction of a system of afforestation, this liberty of action has naturally been much curtailed and the economic status of these tribes has suffered in consequence, particularly in all those cases where the tribes have refused to adapt themselves to altered circumstances, to leave their forest homes and to take to agriculture, which as a practical proposition is the sole remaining alternative. Prior to the easy import into India of petroleum in its many forms, enormous quantities of charcoal were required by the public and supplying this demand was the exclusive monopoly of the forest tribes. This particular trade has dwindled considerably, owing partly to the needs of a sound system of afforestation and partly to a diminishing demand, to the evident detriment of the former monopolists. It is true that the Forest Department employ a fair number of the forest folk, but the actual net benefit derived by them from the existence of a systematised administration is probably a good deal less than the profits formerly obtained from the almost uncontrolled exploitation of forest areas. How far the physical chastisement of a single individual is justified in order to procure the moral uplifting of many is a question which has been debated since the time of Socrates, but it is poor consolation to a simple and illiterate member of the Hill and Aboriginal Tribes, whose solitary desire is to live and let live, to be incarcerated in prison for offences against the excise laws which to him mean no more or less than a monstrous denial of privileges enjoyed for centuries and deprivation of rights which he cannot conceive to be equitable from any point of view. Most if not all of these tribes have for centuries been accustomed to ensnare the wild animals of the forest, both bird and beast, for the purposes of food. Trapping is the sole means of existence of one or two of them, e.g. the Raj-Pardhi and the Phanse-Pardhi. The application of the game laws to these people is merely bewildering to them and is met by a sullen and furtive resistance which sooner or later drives them to crime. Sooner or later they are imprisoned and whereas they enter jail the sons of Esau, they emerge therefrom the sons of Ishmael. The persistence with which the animal world follows the working of such instincts as it has been endowed with has been noted and applauded by man throughout the ages. But the amount of degradation and misery caused among, and silently endured by, the members of these primitive tribes, who do no more than follow their instincts and the practices of their forefathers, who are entirely unable to appreciate or to comprehend the theory of the good of the greatest number, receives very little sympathy or recognition.

SECTION V—THE DEPRESSED CASTES.

19. *Numbers of the depressed castes.*—The term 'Depressed' has been applied to all those castes within the Hindu social system which are treated as "untouchable." As the identification of these units so far as the Presidency proper is concerned is based on the recommendations of a Committee appointed specially for the purpose by the Government of Bombay there is every reason to believe that the list is exhaustive. It will be seen that this element in the population amounts to no fewer than 2,098,998 persons throughout the Presidency (of whom 1,750,424, equivalent to approximately 6.6 per cent. of the total recorded population, reside in British territory). The percentage it bears to the population in British Districts is 8 per cent.

The exact population of these castes has hitherto never been taken out separately either for the Presidency as a whole or for each district or state or Agency, with the result that their relation to the population as a whole has always been a matter of some uncertainty. The step now taken will enable the rise and fall in their numbers to be computed with exactness hereafter at each successive Census.

The position of these castes in the Hindu social system has been often and widely discussed. The denial to them of the right of entry into Hindu temples, the refusal of permission to draw water at the village well, the insistence that they should segregate themselves in quarters at a distance from the houses of the "touchable" castes, the rigid bar set up against any attempts by members of the depressed castes to emancipate themselves from the conditions referred to above have been generally condemned. The volume of disapproval has been so great

that it has to some extent tended to obscure the actual facts. It is, therefore, perhaps worth investigating the precise degree of disability to which these castes are subjected and which they are called upon to endure. In doing so I confine myself entirely to the conditions which prevail in the Bombay Presidency.

20. *The position of the depressed castes in the caste system.*—It has been stated above that the institution of caste divisions arose probably from the necessity for creating a practical political system during a disturbed period of history. The organisation appears originally to have been based on a conception which has modern sanction, viz.: the theory of the division of labour. Every form of human society demands the performance of tasks and functions of greater or lesser appeal to the common instincts and preferences of human nature, but since their performance is necessary, the authors of the caste system, who were undoubtedly foreign invaders, appear to have allotted the less agreeable duties to the indigenous races whom they had conquered. Instead of adopting the device of slavery, a practice widely employed in other parts of the world, a system not so very divergent was instituted. Influenced perhaps by convenience or by the natural aptitude of certain individuals, they imposed specific duties on specified groups of the subject population. Performance of the more menial and uncleanly tasks led eventually to a specialised mode of conduct and to rude methods of living and in the degree that these differed from the current codes of the more favoured classes, barriers were formed and social ostracism ensued. In course of time each functional group was given a niche in the social system and the boundaries were set. The Mahars and Mangs for instance performed essential village services such as sweeping the highways, removing the carcasses of animals, acting as messengers, watchmen, letter carriers, etc. In return for these services a sufficient quantity of land was given them rent-free or on token tribute only, and in addition they were able to supplement their income by the receipt of donations in kind which were given them by each owner of land as a *quid pro quo* for personal service rendered, e.g. if a buffalo died the Mahars removed the body from the precincts of the village and received the hide or in lieu a fixed quantity of grain or sheaves of corn. Again at harvest time the village servants went the round of each threshing floor and collected the yearly contribution fixed by public opinion on the basis of the holding. Tanning operations were delegated to the Dhors and Khalpas, while the functions of the shoemaker and the cobbler were allotted to the Chambhar. The Kolghas, a very primitive tribe, are hereditary servants, labourers and wood-cutters. In these cases also maintenance was assured by payment from the villagers on rates fixed by the absence of outside competition.

21. *Economic influences.*—As regards the remuneration received it was not conceived on a generous scale, but it was sufficient for subsistence and even some degree of bodily comfort. The supreme advantage of the system was its security. Hardship existed from the fact that each was placed in a definite compartment from which there was no escape. The cruelty consisted not in physical oppression or bodily maltreatment but in its reactions on the mentality. As British administration extended and became more settled, the condition of these depressed castes altered. The need for their services in the village has diminished, with the result that it is no longer the concern of the whole village to ensure their maintenance. As their numbers have increased, their ancestral lands are no longer sufficient to support them. On the other hand the expansion of urban areas and the growth of industrialism have supplied new sources of employment. The boundaries within which they were formerly contained have in some cases been removed and in all cases widened and, while there is less individual security for all, considerable opportunities are open to almost all to strive against the handicap of birth, to live unfettered lives and to profit by the possession of superior intelligence or the exercise of special exertion. It might be supposed that the segregation imposed by the higher caste Hindus would have led the less fortunate members in the Hindu social system to band together in self-protection, but this is far from being the case. In fact the gradations among the "untouchable" community are as definite and as rigidly preserved as among the higher castes. Like the "touchable" community, the depressed classes similarly restrict intermarriage and interdining and some castes, who are themselves proscribed by the higher caste Hindus to the length of regarding others similarly situated as "untouchable." For instance the Mahars will not associate with the Mangs, while the Chambhars regard the Mahars as inferior to themselves.

SUBSIDIARY TABLE I.

Strength of some of the more important castes in the Presidency and variations since 1911.

Castes and Districts Selected.	Actual Population.			Percentage of Variation.	
	1931	1921	1911	1921-1931	1911-1921
1	2	3	4	5	6
HINDUS.					
1. Agri (Bombay City, Bombay Suburban, Thana, Kolaba) ..	248,051	205,066	223,506	+20·1	- 7·8
2. Berad or Bedar (Belgaum, Bijapur, Dharwar) ..	263,870	164,064	150,601	+71·3	+ 2·2
3. Bhangi (British Districts) ..	64,744	52,474	49,130	+23·4	+ 6·8
4. Bharwad, Dhangar or Kurub (British Districts) ..	679,515	583,577	627,157	+16·4	- 7
5. Bhoi (British Districts) ..	56,289	51,452	51,206	+ 9·4	+ 0·5
6. Bhil (Panch Mahals, Ahmednagar, Khandesh East, Khandesh West, Nasik, Hyderabad Thar and Parkar, Mahikantha Agency, Bewakantha Agency, Banada, Dharampur, Sachin, Dangs) ..	639,220	719,213	552,775	-11·1	+30·1
7. Brahman Audlich (Bombay City, Ahmedabad, Broach, Kaira, Surat) ..	26,391	38,851	35,461	-32·1	+ 9·5
8. Brahman Chitpavan (Bombay City, Bombay Suburban, Thana, Khandesh East, Nasik, Poona, Satara, Sholapur, Kolaba and Ratnagiri) ..	94,377	89,978	83,607	+ 4·9	+ 7·5
9. Brahman Deshasth (Bombay City, Bombay Suburban, Thana, Ahmednagar, Khandesh East, Khandesh West, Nasik, Poona, Satara, Sholapur, Belgaum, Bijapur and Dharwar) ..	247,601	242,732	242,098	+ 2	+ 0·3
10. Chambhar, Mochi, Mochigar and Sochi (British Districts) ..	243,751	207,498	211,853	+17·4	- 2·1
11. Darji, Shimpi, Sai and Meral (British Districts) ..	91,793	83,440	83,429	+13·6	0·0
12. Dhobi, Parit, Agasa and Madiwal (British Districts) ..	70,207	65,851	64,760	+ 6·6	+ 1·7
13. Dhodia (Surat, Thana) ..	90,531	73,502	71,859	+23·2	+ 2·3
14. Dubla and Talavia (Broach, Surat, Thana) ..	133,508	123,629	122,025	+ 7·9	+ 1·3
15. Hajam, Nhavi, Nadig and Kelasi (British Districts) ..	142,855	124,559	119,488	+14·7	+ 4·2
16. Katkari (Thana, Kolaba) ..	69,850	66,504	56,769	+ 5	+17·1
17. Koli (all castes) (Ahmedabad, Broach, Kaira, Panch Mahals, Surat, Hyderabad and Thar and Parkar) ..	1,064,294	725,501	1,142,029	+46·7	-36·5
18. Kumbhar (British Districts) ..	132,796	119,120	113,607	+11·4	+ 4·9
19. Lingayat (Ahmednagar, Khandesh East, Nasik, Satara, Sholapur, Belgaum, Bijapur, Dharwar, Kanara, Kolaba and Ratnagiri) ..	1,083,409	910,623	1,056,220	+18·9	-13·8
20. Lohana or Luvana (Bombay City, Ahmedabad, Kaira, Hyderabad, Karachi, Nawabshah, Sukkur, Larkana, Thar and Parkar, Upper Sind Frontier) ..	483,520	446,925	460,576	+ 8·2	- 3
21. Lohar, Luhar and Kammar (British Districts) ..	68,179	67,807	64,179	+ 0·6	+ 5·6
22. Mahar, Holiya or Dhed (British Districts) ..	1,046,026	953,126	1,081,716	+ 9·7	-11·9
23. Mang or Madig (British Districts) ..	258,800	214,505	237,697	+20·6	- 5·8
24. Maratha and Kunbi (Bombay City, Bombay Suburban, Thana, Ahmednagar, Khandesh East, Khandesh West, Nasik, Poona, Satara, Sholapur, Belgaum, Kolaba, Ratnagiri) ..	4,285,200	3,741,449	3,877,207	+14·5	- 3·5
25. Ramoshi (Ahmednagar, Poona, Satara, Sholapur) ..	49,748	41,622	47,068	+19·5	-11·6
26. Soni Sonar, Ahsali, Daivadnya Brahman (British Districts) ..	157,306	138,298	131,639	+13·7	+ 5
27. Sutar or Badig (British Districts) ..	138,766	136,109	125,006	+ 2	+ 8·9
28. Tell (British Districts) ..	114,361	113,857	110,890	+ 0·4	+ 2·7
29. Thakur (Bombay City, Thana, Ahmednagar, Khandesh East, Nasik, Poona, Kolaba) ..	18,458	108,831	236,692	-83·1	- 54
30. Vaddar or Od (British Districts) ..	95,116	84,616	86,841	+12·4	- 2·6
31. Vaghri (Ahmedabad, Broach, Kaira) ..	48,792	43,976	39,160	+10·9	+12·2
32. Vani (British Districts) ..	245,504	242,458	226,546	+ 1·2	+ 7
33. Vanjari (Thana, Ahmednagar, Khandesh East, Khandesh West, Nasik, Sholapur, Poona) ..	132,593	95,592	101,900	+33·7	- 6·3
34. Varli (Thana, Nasik) ..	131,634	119,123	123,740	+10·4	- 3·8
MUSLIMS.					
35. Balochi (Hyderabad, Karachi, Nawabshah, Sukkur, Larkana, Thar and Parkar, Upper Sind Frontier) ..	413,324	574,481	576,702	-28·1	- 0·4
36. Bohra (British Districts) ..	110,124	108,160	92,082	+ 1·8	+17·4
37. Brahui (Karachi, Larkana, Upper Sind Frontier) ..	58,338	47,091	50,955	+23·8	- 7·6
38. Pathan (British Districts) ..	126,008	121,687	109,753	+ 3·5	+11·8
CHRISTIANS.					
39. European British subjects (British Districts) ..	22,835	39,263	21,517	-22	+35·9
40. Other Europeans and allied races (British Districts) ..	1,769	2,356	3,007	-25·4	-21·7
41. Anglo-Indians (British Districts) ..	16,106	10,326	7,710	+55·9	+33·9
42. Indian Christians (British Districts) ..	274,087	220,675	165,212	+24·2	+33·5

THE SIDDHIS OF KANARA.

ORIGIN.

This community appear to have been imported into India by the Portuguese towards the end of the 17th century, presumably as slaves.

It is not clear what numbers of this community are still to be found in Indian Portuguese territory but they are now to be found in scattered groups in Kanara, Mysore.

RELIGION.

It is curious in view of their origin that they show no strong tendency to retain the habits and practices of the African races and it is still more singular that they appear to have no desire to segregate themselves into compact groups, nor do they draw together under pressure and present an united front to the world. They may be divided into three groups.

- (a) Those who practise Christianity
- (b) Those who are converts to the Hindu religion.
- (c) Those who are adherents of Islam

The Christian group, as may be expected, are members of the Roman faith, but it is admitted by their own priests that they are a difficult people to handle and not zealous in their obedience to the tenets of their faith. Both men and women change their partners frequently, often both dispensing with and ignoring the marriage tie. Not frequently sanctification of a union is sought years after the couple have lived together as man and wife. Hindu and Muhammadan converts have identified themselves completely with the habits and practices of the religions which they have entered and Muhammadan Siddhis will cheerfully take sides with their coreligionists against either Hindu or Christian Siddhis. Similarly they appear to have lost all knowledge of their original mother tongue and speak exclusively the local vernacular dialect.

They are hardy, of robust appearance, and fearless in disposition. They are a long-lived race. They are not untruthful and apparently not particularly superstitious. Both sexes are addicted to alcohol. A percentage are strongly Negroid in feature possessing blunt noses, crinkled hair, thick lips and a black complexion, but the majority are of mixed descent and in some cases, are barely distinguishable from the castes among whom they live.

Formerly the whole clan were inclined to criminal practices but during the last 20 years they appear to have settled down to peaceful pursuits and the majority are engaged in agricultural labour generally in the capacity of tenant farmers. They are excellent shikaris and range the forests at will. They, however, are unable to settle in one place and constantly change the sites of their huts without apparent reason. They also frequently change their landlords after a period of 3-5 years, often merely for the sake of cultivating a new holding. Personal names show small trace of their African descent. Both the women and men are unchaste.

As a rule, regular marriages are contracted within the tribe and this may account for the general fact that families are usually small in number, the usual number of children per union being about two. So far as I was able to ascertain infant mortality is specially low among Siddhis but I must point out that this observation is based on too small a percentage of the total population to be of value.

Their numbers in the Kanara District are as follows :—

Ankola Taluka	..	..	..	..	224
Yellapur Taluka	..	..	..	..	791
Haliyall Taluka	..	..	..	..	1,126
Mundgod Peta	..	..	..	..	103
Supa Peta	..	..	..	..	1

NOTE ON THE ABORIGINAL AND HILL TRIBES FOUND IN THE BOMBAY PRESIDENCY.

A reference to paragraph 8 of the Chapter on Religion will show that the total number of these Tribes in the Bombay Presidency is 24 and that their probable strength to-day is in the vicinity of 1½ millions. Of the total number of 24 Tribes the following 7 account for slightly more than one million of the total estimated population :—

Name	Recorded population.
Bhil	*536,491
Tadvi Bhil	8,241
Varli	139,691
Dubla and Talavia	138,662
Thakur	105,856
Dhodia	92,806
Katkari	76,421
	1,098,168

2. BHILS.

This clan, which consists of a series of tribal groups, is by far the largest unit among the Aboriginal and Hill Tribes and is possibly the most interesting. For its early chronology, its present habitat and composition and its general social system, a reference is invited to the remarks made by Mr. R. E. Enthoven in his publication entitled "Tribes and Castes of Bombay". Considerable controversy has taken place over the vexed question whether Bhils should be regarded as Hindus or Animists. The Reverend Enoch Hedberg, a missionary who has spent many years among the Bhils of West Khandesh, is of opinion that they should be regarded as Hindus but the reasons advanced by him in support of this view are not particularly convincing. However, whether the bulk of this clan should rightly be regarded as Hindu by religion or not, it is less well known that a small group of Bhils scattered along the forest line on the southern slopes of the Satpudas, from Burhanpur to Chopda are Muhammadan by religion. During the reign of the Emperor Akbar, a number of villages was granted to local Bhil chiefs as service grants for keeping the hill roads through the Satpudas clear of robbers. The attention of the Emperor Aurangzeb was apparently directed to this irregular police force and it is not impossible that in some cases at least the continuance of their grants of land was purchased by the holders at the cost of a change of religion. Since then their descendants have continued to ensure safe conduct to travellers through the passes of the Satpudas and in many cases these grants of land have been confirmed by the British Government, who still call upon the holders to perform minor police duties. The Emperor Aurangzeb appears also to have stiffened the local levies by adding a certain number of north country Muhammadans and posting them at selected points. These individuals were compelled to procure their womenkind locally and the descendants of these Muslims and their Bhil wives and also the local converts are known in this Presidency as Tadvi Bhils. It is a curious fact that on the northern slopes of the Satpudas another group, also known locally as Tadvi Bhils exists, but these are one and all Hindu. Thus we have two distinct sets of persons both known by the same designation, but differing in religion, residing in areas almost parallel to each other, at a distance of barely 50 miles apart and separated only by a single mountain range. It is not clear whether the majority of the converts reverted to their former religious belief but such an explanation fits the circumstances and cannot be regarded as extravagant.

On this occasion the following questionnaire was issued and Collectors of Districts requested to obtain replies from officials of the Revenue Department in whose jurisdiction Bhils were found to be living in reasonable numbers.

QUESTIONNAIRE.

I. In how many villages in your Taluka or State and Agency does the Bhil population exceed 50? If more convenient, specify the total number of villages in your Taluka or State and Agency and state the number of villages in which the Bhil population is below 50.

II. To what extent are the villages containing a substantial Bhil population (viz.: over 50) contiguous? The object of the question is to discover whether the Bhil population is contained in a comparatively circumscribed area or scattered all over the Taluka.

III. In the cases of villages in which the Bhil population exceeds 50, please state the particular varieties of Bhil tribes which predominate in any village or group of villages; for example are the majority Pavaras, or Dangchis, or Kotils, or Machis or Nirdhis or Tadvis, etc.?

* Bhil includes Barda, Dhanka, Mavchi and Vasava.

- IV. Please state
- the average age at which marriages take place
 - the average age at which marriages are consummated and actual married life begins.
- V. To what extent do marriages occur between members of different tribes, e.g. will a Pavra Bhil marry a Dangchi or a Kotil or Barda or Mavchi and *vice versa* ?
- Do different clans in a single tribe intermarry ?
- VI. Is there any clear-cut division evident locally of the three following groups of Bhils, viz. :—
- Plains Bhil,
 - Hill and forest tribes,
 - Mixed tribes ?
- and if so specify the extent to which the divisions exist and the degree of isolation which is maintained between one group and another or between different clans in a single group.
- VII. Is there any tendency apparent for the Bhils in your area to depart from their former mode of living and take up new forms of occupation or callings ?
- VIII. If the Bhil community in your area is regarded generally as possessing criminal tendencies, is the degree of criminality diminishing or increasing ?
- IX. Is there any evidence to indicate that the social tendencies and habits of the Bhils have been affected or influenced by the march of civilisation, the spread of education, the higher prevailing standard of wages, etc. ?
- X. Speaking generally, does the Bhil tend to herd together or does he mix freely with or live willingly amongst other communities, viz. : Muhammadans, Hindus, etc. ?
- XI. It is generally alleged that the Bhil avoids regular labour and sustained effort ? Do you endorse this view ?
- And have you perceived any alterations in the habits of the Bhil in this respect ?
- XII. Nirdhis and Tadvi Bhils are the offspring of Muhammadans and Bhils. Do these two groups show any special characteristics favouring one or other side of their ancestry ?
- XIII. What generally is the principal occupation of the Bhils in your area ? If subsidiary occupations are also followed, please specify, in as much detail as possible compatible with brevity.
- XIV. The commonly-held view is that the marriage tie is held loosely by and readily broken by Bhils. Do you endorse this view ? If there is laxity in this respect, is there any special reason for it ?
- XV. Is it your personal view that the Bhil as a race is improving his status economically or losing ground ? Give reasons for view held.
- Space prevents the printing of all the replies received but a few have been selected for insertion in original.

Report received from the Mamladar of Taloda, West Khandesh District.

Question No. I.—“The Taloda Taluka consists of 133 villages of which 10 are uninhabited. Of the remaining there are 21 villages to the Eastern part of the Taluka where there is a non-Bhil population though in every village there is Bhil population as well. Thus throughout the Taluka all the villages have Bhil population exceeding 50 except in the case of small villages where the population is less than 50. Thus in short the whole Taluka is inhabited by Bhils.

Question No. II.—As mentioned in paragraph I above the Bhil population is scattered all over the Taluka.

Question No. III.—A majority of the villages is inhabited by ordinary Bhils and there are some who are called Dhankas. There are no Tadvi Bhils and the Pavras are to be found in the Akrani Mahal which is bordering on this Taluka and is above the ghats of Satpuda mountains.

Question No. IV (a).—Child marriage custom is not prevalent among the Bhils. They marry their daughters after attaining puberty, i.e. at the ages from 14 to 18 and their sons at the ages of 18 to 22.

Question No. IV (b).—In almost all the cases the marriage life begins soon after the marriage. The demand for a daughter is required to be made by the bridegroom's parents, who are required to pay a certain sum of money to the parents of the bride for the negotiations. In several cases where the bridegrooms' parents are not in a position to pay the stipulated amount a contract is made whereby the bridegroom is required to serve for a fixed period at the house of his father-in-law. In other cases where the father of the bridegroom is rich enough he pays the amount in cash and no service is then required to be performed.

Question No. V.—Generally speaking no such intermarriages are allowed by custom but in some cases such marriages take place for monetary or other considerations and no serious caste objection, such as excommunication, etc., is rigidly observed.

Question No. VI.—So far as this Taluka is concerned and so far as my limited knowledge goes there is no such clear-cut division in the three kinds of Bhils mentioned. But there have been improvements in the habits of living, clothes, etc., among the Bhils who reside in villages having Shahu population. Here unlike the Bhils near the hills they reside close together in houses facing each other, they wear good clothes, are given less to distillation and, having been deprived of their lands, they are turned into mere labourers. The women generally wear good saris and bodices while going to bazar, etc., and are not so much afraid of witches, etc.

The Bhils who reside near the hills and on the western side of the Taluka have their houses scattered in the gavthan and not facing each other except when they are owned by the same person. No woman would eat in the presence of another for fear of being haunted by women, witches, etc.

Question No. VII.—The Bhils in this Taluka are gradually giving up their former modes of living. They are now not afraid to leave their native places and go outside for their livelihood. They have now realised the benefits of education and are sending their boys freely to schools, nay, they have even engaged private tutors where Local Board schools are not available and all are paying their salaries by collecting private contributions. Some of them have now learnt carpentry. They have formed their own association viz.: "The Bhil Sevasangh" and the chieftain of Singpur, Meherban Veersing Bapu Padvi is the chairman of this Sangh. They hold their meetings often and decide caste disputes. These disputes are mostly regarding women either marrying another person again during the life-time of their husbands or those leaving their husbands' houses and going to reside with others as mistresses. The defaulting person is required to pay according to his capacity to the injured person a sum of money to meet the expenses of his first marriage. A part of this money is however spent by the assembled villagers to their common drink and remaining only is paid to the person injured. Such disputes are very common and are decided by the Sangh daily. There is a Bhil Boarding House at Taloda where Bhil boys (about 20) are given free boarding and lodging and free education partly at the cost of Government and partly at the cost of the Local Board. The boys have shown good progress in education and several have passed the Vernacular Final Examination and have become school masters. The Bhils have their own peculiar language (Bhilori) and Bhil teachers are preferred in Bhilora villages to outsiders as they can better interpret and teach the Bhil boys. Two Co-operative Credit Societies have been started for exclusive Bhil population and they are being managed satisfactorily by Bhil members. There is also an Agricultural Development Association at Taloda under the Chairmanship of Meherban Veersing Bapu Padvi, Chieftain of Singpur, and under his wide experience and guidance the Bhils have been experimenting improved method of agriculture and giving up their stereotyped form of cultivation.

The members of the Sevasangh have been preaching to their fellow-brethren against their drinking habits and to be free from the clutches of the sawkars but with very small success. Their drinking habit is so hereditary that they cannot leave it nor can they do without it. For every kind of ceremonial occasion, including birth and death, they want liquor. They are required to supply it to their caste brethren at the time of marriages and funerals. Thus when the heir of the deceased is too poor to spend money, the villagers would contribute the required amount among themselves, would first buy liquor and would drink it after the funeral ceremony is over. They want a drop of liquor to be sprinkled on the ground before they have to begin ploughing or sowing. Liquor is the only medicine which, according to them, is likely to cure many diseases. A few drops of liquor are necessarily required for being put in the mouth of a new-born child. Thus unless they become temperate in their drinking habits, they are not likely to be relieved from clutches of the sawkar who generally takes away all that is reaped from their fields and advances cash freely for payment of Land Revenue and gives them grain and cash from time to time as may be required for their maintenance and drink.

The Bhils are generally law-abiding and honest. They would not generally tell a lie but they generally confess their crimes even in extreme cases like murders for women, etc.

Many of the Bhils are still averse to leave their houses and so in slack seasons they remain idle in their villages.

Question No. VIII.—The Bhils on this part have no criminal tendencies in general and most of them have lands of their own given to them on restricted tenure which they cultivate for themselves. All of them are however addicted to drink and they do not consider illicit distillation a moral crime. They cannot do without it and when they have no money for it they go in for illicit distillation as mohora flowers are to be had in abundance in the locality.

Question No. IX.—See the remarks in detail under Question No. VII.

Question No. X.—The natural tendency of the Bhils is to herd together but now those living in villages having Shahu population mix with them freely whether they are Hindus or Muslims.

Question No. XI.—The view is generally correct. However, there are several exceptions now-a-days, where many Bhils are found doing hard work; but ordinarily no one would do any work during slack season, as already stated, beyond his bare subsistence and drink. He

would avoid growing bagayat crops, even if water can be had in abundance, as the land held by a Bhil is generally sufficient to maintain him and his family. Besides, several Bhils residing near forest villages can maintain themselves on forest fruits and roots for months together.

Question No. XII.—There are no such Bhils in Taloda Taluka and I cannot give any opinion on the point. The chieftain families of Raisingpur and Chikhali have become Muslim converts, but so far their habits and customs are like the other Bhils and have tendencies in some respects to Hinduism in that they have Hindu names and try to associate freely with other Hindu chieftains.

Question No. XIII.—The principal occupation of the Bhils is agriculture and agricultural labour. During slack season many do business in timber with their own carts and earn something by that.

Question No. XIV.—The Bhil as a race is, in my opinion, improving with the increased facilities of education. I have seen several educated Bhils who have taken to improved agriculture, have become either moderate in drink or total abstainers, have been giving caste dinners instead of drink in marriages and other ceremonies. They have given up killing of she-buffaloes during Diwali festivals and taken to killing of goats and have adopted many improved modes of living."

Report received from the Mamlatdar of Shirpur Taluka, West Khandesh District.

Question No. 1.—Total number of villages—

Revenue	118
Forest	16
Villages having more than 50 Bhils	82
Villages having less than 50 Bhils	28
Villages uninhabited	24

Question No. 2.—Such villages are contiguous and the Bhil population is confined more or less to the hill villages or to villages nearer to Satpura range.

Question No. 3.—The varieties to be noticed are—

Bhil proper (Goathi Bhil).
Pavras.
Noiras.
Naiks.
Kotils.

The Pavras predominate in Forest and other hill villages, whereas Goathi Bhils predominate in the Plain villages.

Question No. 4.—Boys 18 to 21 and Girls 13 to 16.

Bhils seldom resort to child marriages. Among Pavras post-puberty marriage is almost a rule. Generally immediately after marriage.

Question No. 5.—Generally there are no inter-marriages between two sub-castes or tribes. A Pavra male may at times marry a girl from other tribes but a Pavra girl will not marry any one from any other tribe. There are no such clans here.

Question No. 6.—No.

Question No. 7.—The Hill tribes, such as Pavras, Noiras, Naiks and Kotils are conservative as regards their mode of living. Pavras and Noiras are, however, progressive as regards their occupation and have taken to more systematic agriculture etc.

Question No. 8.—The Bhils proper are regarded as having more criminal tendency; but the degree of criminality is diminishing.

Question No. 9.—Yes: on account of the advent of civilisation and the efforts of Government to ameliorate the condition of the Bhil tribes by giving them lands for cultivation, there is a marked improvement in the tendencies of the Bhils of the various tribes especially the Pavras and the Noiras, who have got a tendency now-a-days to do regular field labour and follow other minor professions. The Plain Bhils show tendency to adopt new style of dress etc. They are also anxious to enter Government service* in the Police and Forest Departments.

Question No. 10.—They prefer to be aloof; they do not like mixing with other communities.

Question No. 11.—Yes: But we are having a change for the better. The Bhils proper, the Naiks, and the Kotils are lazy and avoid regular work; but the Pavras and the Noiras are more industrious.

Yes: There is a slow but gradual change for the better, particularly with Pavras and Noiras.

Question No. 12.—Bhils of these two groups are not to be found in this Taluka.

Question No. 13.—(i) Agriculture.

*The Pavras and Noiras have got a tendency to save some money from their agricultural and other earnings and to have silver ornaments for their females. The ordinary (Goathi) Bhil proper is now inclined to have decent dress and to secure lower ranks of Government service—Patilships and also Honorary Offices such as membership of a Taluka Local Board and like. But the Pavras, though honest and progressive in their profession are more conservative as regards dress and other social tendencies.

Subsidiary.

- (i) Sale of grass and fuel head loads.
- (ii) Collection and sale of gum and other minor forest produce from forests.
- (iii) Cultivation of melon beds etc.
- (iv) Village service such as Jagalki.
- (v) Private service for agricultural labour (saldar etc.).

Question No. 14.—Yes: Matrimonial bonds are not so rigid and can be easily broken as soon as the couple begins to disagree with each other. Cases of polygamy and polyandry are also not very rare. The reason is want of sufficient education and enlightenment.

Question No. 15.—Improving.”

Reply received from the Mamladar of Dohad, Panch Mahals Districts.

“*Question No. 1.*—In the following villages the Bhil population is below 50:—

1. Amli-ni-pani (there is no population in this village at present).
2. Chhayan.
3. Khodwa.
4. Ramdungra (A Forest village).

Question No. 2.—In this Taluka the Bhils live in their own fields except in a few villages noted below: In these villages too, only a small number lives in the village site. The rest i.e. the bulk of them, prefer to live in their own fields.

1. Garbada, 2. Boriala, 3. Bavka, 4. Chandla, 5. Katwara, 6. Tanda, 7. Jesawada, 8. Gangardi, 9. Chandawada, 10. Kharedi, 11. Chandwana.

Question No. 3.—There are no tribes such as those referred to in this questionnaire. There are the following classes of Bhils:—

1. Damore, 2. Bhabhore, 3. Bhuria, 4. Sangadia, 5. Sangodia, 6. Ninama, 7. Bilwar, 8. Baria, 9. Vahunia (or Vaoonia), 10. Dangi, 11. Mohania, 12. Kalara, 13. Parghi, 14. Meda, 15. Dehma, 16. Hathila, 17. Mavi, 18. Katara.

Question No. 4.—These are not tribes. The Bhils call them their castes. There is no distinctive custom among these various castes by which one can be distinguished from others. The Bhils think that all the Bhils of one caste are descended from a common ancestor and the relation of brothers and sisters exists between them. The castes do not intermarry among themselves, e.g., a Damore Bhil cannot marry a daughter of a Damore. Damore must take a wife from any other caste except that of his own.

Question No. 5.—

(a) Female about 15.

Male about 18.

(b) Just after marriage.

Question No. 6.—No. There are no such groups among Bhils of this Taluka. As stated above the Bhils generally live in their own fields. No groups of Bhils can be formed in this Taluka by the locality of their residence.

As stated above Bhils can marry in a caste other than their own. For this reason Bhils of different castes mix freely with other castes. There is no isolation between caste and caste.

Question No. 7.—No. The Bhils are very conservative. There is no tendency among the Bhils of this Taluka to depart from their former mode of living and take up new forms of occupation or calling. The main occupation of the Bhils is agriculture and labour. They stick to these two forms of occupation. There is no Bhil in this Taluka who can be said to have taken up trade as his occupation. Some Bhils are found in Police and Military service. The proportion of these to the general Bhil population is negligible.

Question No. 8.—Yes. The degree of criminality, so far as the criminal cases launched against the Bhils go, show that it is increasing. This will be apparent from the following table:—

Year.	Total number of criminal cases.
1927	1,025
1928	1,190
1929	1,139
1930	1,244

There is a great tendency among the Bhils of this Taluka for illicit distillation of liquor. The total number of cases under the Abkari Act from 1927 to 1930 was as under :—

Year.	Number of cases.
1927	321
1928	322
1929	249
1930	352

Question No. 9.—No appreciable change has taken place in the social life and the habits of the Bhils by the march of civilization, spread of education and higher wages. The Bhils are very backward educationally. The standard of literacy among the Bhils is negligible. A literate Bhil is a rarity. Rarely a Bhil is met with who can sign his name. For want of literacy the advantages of the march of civilization are lost upon the Bhils generally. They fall easy prey to the contrivances of the shahukars and commit offences on trivial occasions. They are improvident and very easy-going. All this appears to be due to want of proper education.

Question No. 10.—A Bhil will not mix freely with Musalmans or Hindus. They have a tendency to herd together.

Question No. 11.—Yes. Generally speaking this is the case. So far as the Bhils of this Taluka are concerned no alteration in their former habits is perceived.

Question No. 12.—In this Taluka there are no Nirdhis or Tadvi Bhils. In this Taluka the Patel of the village is called a Tadvi specially when the Patelship, whether hereditary or otherwise, continues in the same family for a long time.

Question No. 13.—Agriculture is the principal occupation of the Bhils. There are practically no subsidiary industries among the Bhils of this Taluka. Very small percentage almost negligible makes ropes or baskets or rears goats and fowls. But the rearing of goats or fowls is not carried on on any regular or methodical basis.

Question No. 14.—Yes, and this is one of the main cause of the poverty of the Bhils. Among the Bhils the custom of giving "dapa" (money paid by the bridegroom to the parents or guardians of the bride for securing the girl in marriage) prevails. The amount of dapa ranges between 200 to 300 rupees. In cases where the whole amount is not available in cash the deficit is made up by giving one or two and sometimes more head of cattle. This dapa is a source of untold misery to the Bhil.

Unscrupulous parents after giving their daughter to one Bhil and receiving dapa from him give her to another Bhil on trivial pretext in order to get dapa. The aggrieved party then brings a complaint against the parents and the man who keeps his wife, under section 497 or 498, Indian Penal Code. On the day of hearing men of the party of the complainant and the accused attend the court. The complainant or the accused has to entertain these men. This sort of merry-making at the expense of the parties continues till the end of the case. Very often the parties compromise and generally the second husband has to compensate the former husband by refunding to him the amount paid by the former husband to the parents of the girl in the first instance. Offences under sections 498 and 497 of the Indian Penal Code are very common among the Bhils of this Taluka. As the amount of dapa is very high looking to the tender sources of an average Bhil, youths having no money to pay as dapa resort to kidnapping or abducting girls. Avaricious parents allow their girls to grow up, in hope of getting better dapa, and such grown-up girls elope with their poor lovers. Generally such elopements are condoned and the parties are married but sometimes the parents carry complaints to the Police and criminal proceedings are started against the abductors. The root of all these miseries is the "dapa" which can be made available with great difficulty by an average Bhil. I give below the number of cases tried in the Courts of this Taluka during the preceding four years, in connection with offences relating to marriage :—

Year.	Offences under sections 497 and 498 of the Indian Penal Code.	Offences under sections 363 and 366 of the Indian Penal Code.	Offences under section 376 of the Indian Penal Code.
1927	57	..	..
1928	64	4	1
1929	96	5	2
1930	67	3	2

Question No. 15.—As a whole the Bhil is losing ground. By degrees the land of old tenure belonging to Bhils passes into the hands of shahukars and in case they have no land of restricted tenure they become tenants of the shahukars who often trouble them. In this Taluka the restricted tenure has proved a blessing to the Bhils. On account of their lazy habits the Bhils have to incur debts. Bigamy is common among Bhils. Two or three wives are common.

The consequence is large families with inadequate provision for their maintenance. The habit of drink is common among the Bhils and the custom of dapa has its own effect. All these causes combined have adversely affected the Bhils of this Taluka."

Reply received from the President, Bhil Seva Mandal, Dohad, Panch Mahals District.

"*Question No. 1.*—In this Sub-Division of the Panch Mahals there are two Talukas, Dohad and Jhalod. In Dohad Taluka the population including Bhils is 98,754 according to the Census of 1931. There are 122 villages (revenue) in this Taluka. The Taluka town contains Bhil population but it is very negligible. In this Taluka non-Bhils are about 25,000. Out of 122 villages only four villages contain Bhil population below 50.

In Jhalod Taluka there are 99 villages in all. Out of these one is deserted and in one Bhil population is below 50, so in 97 villages Bhil population is above 50.

This Taluka contains 58,407 souls according to the Census of 1931. About 7,000 non-Bhils. Only in Jhalod and Limbdi, two market-places, non-Bhils exceed 50. But even in these two towns, Bhils exceed 50 at each place.

Question No. 2.—These two Talukas are thus mainly populated by Bhils. Except the two market-places in Jhalod Taluka and the Municipal town of Dohad in Dohad Taluka, all the villages contain contiguous Bhil population, but one can hardly find Bhils living in ordinary villages with groups of houses. Huts of Bhils are scattered all over the village area within hearing distance of one another.

There are big or small villages which contain non-Bhils also; these generally live side by side.

Question No. 3.—On this part of the country the Bhils are of following class:—

1. Amaliar.	20. Charopota.	39. Pargi.	58. Mandod.
2. Ad.	21. Charel.	40. Parwar.	59. Mori.
3. Oghad.	22. Chikia.	41. Pandor.	60. Rathod.
4. Kalmi.	23. Chopda.	42. Barjod.	61. Ravat.
5. Katara.	24. Chuvan.	43. Bamania.	62. Roz.
6. Kalara.	25. Damor.	44. Bilwal.	63. Vasania.
7. Kalasuva.	26. Dangi.	45. Budia.	64. Vasaiya.
8. Kimol.	27. Dindor.	46. Bhabhor.	65. Valwai.
9. Kisuri.	28. Dodiar.	47. Bhuria.	66. Vakhla.
10. Kochara.	29. Tarwadia.	48. Bhedi.	67. Vaghela.
11. Kharadia.	30. Taviad.	49. Bhoi.	68. Satana.
12. Khadia.	31. Dama.	50. Bhoha.	69. Singod.
13. Khadi.	32. Devdha.	51. Makawana.	70. Hathila.
14. Khant.	33. Devalia.	52. Machhor.	71. Huvor.
15. Ganawa.	34. Ninama.	53. Makod.	72. Hukmi.
16. Garasia.	35. Nisarta.	54. Maliwad.	73. Helot.
17. Garwal.	36. Palaa.	55. Munia.	74. Holanki.
18. Gamar.	37. Parmar.	56. Meda.	
19. Gohil.	38. Panda.	57. Mohania.	

Question No. 4.—Child marriage is very rare, girls about 15 years and boys about 16 are married. In cases of marriages which take place as mentioned above consummation takes place just after marriage.

Question No. 5.—In these two Talukas there is one tribe as much but there are several clans as mentioned in paragraph 3.

Different clans do intermarry but members of the one and the same clan never intermarry. Besides this a boy or a girl of a particular clan does not marry a girl or a boy of his or her or his or her father's as well as mother's maternal uncle, i.e. on the maternal side up to the second degree the boys or girls never intermarry.

There are some pairs of clans, the members of which do not intermarry, viz. :—

- (a) Hathila and Parmar.
- (b) Dangi and Katora.
- (c) Ravat and Bhedi.
- (d) Nisarta and Pargi.

Question No. 6.—There are no groups of Bhils as mentioned in the questionnaire. All Bhils belong to the plains and they live in the plains.

Question No. 7.—There is no such tendency but through economic pressure some of them do take up new forms of occupation but that too only while the pressure lasts. Some few go to Assam tea plantations but, when they return, they never go again. They used to go to the Shivrajpoor Manganese mines but at present these mines have been closed.

Question No. 8.—In these two Talukas the Bhils as a whole do not possess criminal tendency but the Bhils of particular villages do possess such tendency comparatively but it is decreasing gradually.

Question No. 9.—Yes. Now they use more clothes, copper and brass vessels, kerosene oil and lanterns too.

Bhil women not residing in the interior show tendency to give up heavy brass ornaments, which they put on the legs, arms, and forearms.

Some Bhils who have become "Bhagats", i.e. those who have given up flesh, drink, etc., are so called, take bath every day. Some Bhils are now using water after attending nature's call. They are gradually giving up their dirty habits also. Use of liquor and flesh is slowly but steadily decreasing. Some villages have stopped using liquor at the time of death and marriage and other festivals and their example is being slowly imitated by others.

Education is slowly spreading. In bringing about these improvements the boarding schools and day schools conducted by Bhil Seva Mandal, Dohad, for the last eight years play a very important part.

Question No. 10.—Bhils generally have a tendency to herd together, but living as they do in the jungles, their huts are always located apart and at a distance from one another. They never mix freely with other communities, especially with those higher in the scale of civilization.

Question No. 11.—Bhils' psychology is nomadic; yet they have taken to agriculture and hence they do not like to be engaged in a work of a longer duration requiring sustained efforts. But now-a-days one finds here and there some Bhils adapting themselves to this kind of work also.

Question No. 12.—In this part of the country there is no such classification and the Bhils are not of this origin. There are Bhils called Tadvis but this appellation is given to those who are hereditary leaders in the villages. They are pure Bhils.

Question No. 13.—Chief occupation is agriculture. In order to supplement their income, they deal in forest produce, such as picking up "timoru" leaves, selling of grass, gum, lac, honey, khakhra leaves; they are engaged in carting, rope making, stonemasonry in quarries, carpentry and other occasional labour.

Question No. 14.—Among Bhils marriage is a result of a contract. In some cases (not in all), it resembles one of the eight types of marriage mentioned in the Hindu Shastras, viz. "Asura". The bride is always, so to say, taken away by the bridegroom, a peculiar word used is "Ghisi". Hence the married couple live together till they like. There is a divorce at will requiring no ceremony, with the consequence that a bridegroom has to pay the old bridegroom the price of the girl paid by him to the girl's parents, etc. In this sense it is loose. It is not a sacramental marriage. There is no special reason as such. The reason is contained in the tradition or custom as mentioned above.

Question No. 15.—Bhils as such are getting poorer day by day; increase in poverty is due to usury ranging from 25 per cent. to 100 per cent., tremendous increase in the amount of "dej", i.e. bride's price which the father of the girl demands from the bridegroom, habit of distilling illicit liquor and consequent payment of fine and criminal offences, bad harvests, want of necessary knowledge about right methods of agriculture, illiteracy, etc."

Report received from the Mamlatdar of Malegaon Taluka, Nasik District.

<i>Question No. 1.</i> —Villages having Bhils more than 50	10
Those having less than 50	143

Question No. 2.—Scattered.

Question No. 3.—Pavaras: Malis, Sonis, Ahers, Pimpalis and Bardes.

Question No. 4.—(a) Man 15 to 20, Woman 10 to 13.

(b) Man 16, Woman 14.

Question No. 5.—Intermarriages do occur but marriages do not take place between the same clans.

Question No. 6.—No clear-cut division.

Question No. 7.—There is change in the mode of living and those who have taken to agriculture, etc., in number are steadily increasing.

Question No. 8.—Criminal tendencies are diminishing.

Question No. 9.—Civilization has not much appreciable effect upon them. Even primary education is not in vogue.

Question No. 10.—Bhils do not mix freely with other communities.

Question No. 11.—Yes; there is not much improvement. As an agriculturist also Bhil is not good persistent worker.

Question No. 12.—Nirdhis and Tadvi Bhils are not found in this Taluka.

Question No. 13.—Agricultural labour, wood cutting, fishing, etc.

Question No. 14.—Yes; no special reasons.

Question No. 15.—Bhils are not much improving economically. The general economic conditions are not very favourable even for industrious and hardworking agriculturists. Bhils are not used to hard and persistent work. They love shikar, independence and do not care for to-morrow.

MISSIONARY EFFORT AMONG THE ABORIGINAL AND HILL TRIBES.

The comparative helplessness of these tribes and their general attitude of aloofness from the rest of the population, has long attracted the attention of Christian Missionaries of all denominations and many efforts have been made to establish mission stations in suitable centres. Space forbids an attempt to describe the conduct of these Missions and to examine in detail the results achieved but generally it may be said that the degree of success obtained is disappointing. The justification for this statement is contained in the Table below :—

Statement showing the proportion of the Indian Christian population of selected Districts and Agencies containing Hindu Primitive and Tribal population.

District or Agency	Number of Missions operating in the District	Total population	Total Primitive and Tribal population	Total Depressed population	Indian Christian population
Bronch	3	334,170	64,231	27,789	2,894
Panch Mahals	1	454,826	143,865	18,251	3,799
Revakantha Agency .. .. .	..	888,086	315,067	32,203	2,062
Mahikantha Agency .. .. .	..	518,164	57,864	39,854	381
Nurat	4	693,613	268,004	36,124	2,065
Nurat Agency .. .. .	..	216,725	152,999	4,050	321
Khandesh East	10	1,206,035	56,639	130,870	1,492
Khandesh West .. .. .	..	771,794	281,062	49,679	1,569
Nasik .. .. .	..	1,000,048	137,940	120,178	4,416
Kolaba .. .. .	..	628,721	59,562	45,751	1,191

For a complete appreciation of the figures in the above Table, it should be borne in mind that the bulk of the Indian Christians belong to the depressed classes and are not drawn from the aboriginal and hill Tribes.

STANDARD OF FERTILITY AMONG PRIMITIVES AND TRIBALS.

Hitherto little or no information was forthcoming on the standard of fertility prevalent among these tribes but on this occasion an effort was made to procure this information. The difficulties inherent in such an attempt are considerable and the returns are possibly too few to permit of the formulation of definite conclusions but the statistics presented above are not without interest. The Presidency has been divided up into Natural Divisions and for the purposes of comparison, separate figures are given for (a) The Advanced Classes, (b) The Depressed Castes, (c) Primitives.

Table showing the standard of Fertility prevailing among the different sections of the Indian community.

Caste	Number of families examined	Number of children born alive	Average of children per family	Number of children surviving	Proportion of surviving to 1,000 born	Number of families with wife married at			
						13-14	15-19	20-29	30 and over
I. Sind (Hyderabad and Thar and Parkar)									
Advanced	146	638	4.3	444	606	47	91	8	..
Depressed	262	788	2.8	599	749	56	137	78	9
Primitives	804	2,653	3	2,036	767	239	389	234	31

Caste.	Number of families examined.	Number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1,000 born.	Number of families with wife married at			
						13-14	15-19	20-29	30 and over
2. Gujarat (Ahmedabad and Surat)—									
Advanced ..	2,435	9,694	4	7,507	774	725	1,517	187	6
Depressed ..	2,100	7,550	3.6	5,411	717	505	1,203	354	38
Primitives ..	1,485	5,815	3.9	4,369	751	389	831	341	24
3. Deccan, (Poona, Ahmednagar and West Khandedh)—									
Advanced ..	4,663	19,852	4.2	13,373	674	2,849	1,696	107	11
Depressed ..	3,851	15,949	4.1	10,594	664	2,548	1,200	96	7
Primitives ..	2,123	9,118	4.3	5,964	654	1,428	639	6	
4. Konkan (Kolaba and Thana)—									
Advanced ..	1,630	6,779	4.1	4,982	735	552	1,012	57	9
Depressed ..	1,174	3,811	3.2	2,637	692	401	655	101	17
Primitives ..	1,660	5,654	3.4	4,217	746	509	928	204	19

In considering the figures and particularly those in column 6 of the Table allowance should be made for the fact that while medical advice is available to many of the advanced and depressed Castes, the functionings of nature receive from science neither setback nor assistance among those who reside in the forests and in the hills of this country.

APPENDIX C.

CLAIMS TO NEW CASTE NOMENCLATURE.

1. The Secretary of the "*Jain Svetamber Terapanthi Sabha, Calcutta*," asked that members of their sect be shown separately as a sub-sect and not merged with Svetamber Jains. It was decided that no sectarian sub-divisions of Jains should be recognized, but that if members of a sub-sect returned themselves as such in the General Schedules at the time of the enumeration, the number of the sub-sect should be mentioned in the body of the report. Actually, however, as a measure of economy, sub-sects have not been tabulated on this occasion.

2. As on the last occasion, the General Secretary of the "*Saini Kshatriya Mahasabha*," for Rajputana and Sind, wrote asking that the members of that community, be entered as "Saini Rajputs" instead of Rajputs, Malis or Sainis or Saini Kshatriyas, as hitherto. This community is chiefly to be found in the Thar and Parkar District and on enquiry it was found that the Malis differ from Malis of the Deccan and Gujarath and in consequence there was no objection to allowing them to return themselves as "Saini Rajputs". Orders were, therefore, issued accordingly.

3. The President of the *Kulin Brahman Mahasabha Bharat, Jallunder City, Punjab*, requested that members of their community be described as Brahman by caste and Kulin as sub-caste, and be allowed to return themselves as "Kulin Brahmins". The Census Commissioner directed that they could be entered as Kulin Nais or Brahmin Nais and not as Kulin Brahmins.

4. The Secretary, *Konkani Marathi Sangh, Ratnagiri*, on behalf of the Gabits asked that the term Gabit be expunged from Census literature and asked that they be returned as Marathas and not shown as a sub-caste under Maratha. The Gabits are a distinct sub-caste and cannot be merged into the Marathas. However, general instructions were issued to all Census Officers that individuals enumerated should be returned in the terminology they themselves employed. Thus if the Gabits had returned themselves as simply "Marathas", they would have been shown as such. As a matter of fact several persons returned themselves as Gabits and they have been separately tabulated but the number of Gabits has fallen during 1931 Census indicating that several persons must have returned themselves as Marathas.

5. The Honorary Secretary, *Jamait al-Momin, Bombay*, requested that the community of Muslim weavers should be tabulated separately. A reference was also made to the Census Commissioner for India by the Honorary Secretary, the Jamait Momin, Calcutta, requesting him to substitute the word "Shaikh Momin" or "Momin" for "Jolahai". This request was granted. Momins have been separately shown in Imperial Table XVII.

6. The Beda Community in the Mysore State wanted to call themselves "Naiks". The matter having been referred to the Census Commissioner, he decided in consultation with the Madras Government that the Term "Naik" was not acceptable as a description of "Bedas".

7. As in the Census of 1921, a representation was received from the Secretary, *Kudalleshkar Adya Brahmin Mandal*, asking that they should be separately classified as "Kudalleshkar Adya Gaud Brahmins" and not included in Saraswats. The community was allowed to be returned as Kudalleshkar Brahmins and not mixed with Saraswats. In Imperial Table XVII, however, they have not been separately shown but included in "other Brahmins".

8. The Secretary of the *Akhil Bharatvarshiya Panchal Brahmins, Ahmedabad*, wrote asking that his community be permitted to return themselves as Panch Brahmins by caste and blacksmith by occupation as distinguished from other blacksmiths. They were allowed to do so and Panchals have been separately tabulated.

9. The Udasi Sadhus urged that they should be treated as Hindus and not as Sikhs. They were informed that if they returned themselves as Hindus they would be included in Hindus.

10. A prominent leader of the Vishwa Brahmin community requested that his community might be tabulated separately from Panchals. This request was at first granted, but on account of economy the further classification of castes was curtailed and they have been shown under a common heading Panchals and Vishwa Brahmins.

11. A member of the Lingayat Burud community requested that the members of his caste should be shown separately from other Buruds. At first his request was granted, but owing to the cut in the Census budget, the original intention of compiling a complete list of castes had to be abandoned and all Buruds have been lumped together.

12. The Secretary, *Gujarath Kshatriya Samaj*, applied to the Local Government to issue orders to class the members of the Baria community among Kshatriyas or class them separately as Baria Rajputs. Inquiry was made from the Census Commissioner, Baroda State, and the Collectors in Gujarat Districts. It was ascertained they are Kolis and not Kshatriyas. Kshatriyas as such have not been separately tabulated. Barias as such could not be tabulated separately on account of retrenchment.

13. As in 1921, the Brahma Bhats claimed to be separated from other Bhats. They were allowed to return themselves as such but in Table XVII they were included in the intermediate class and are shown together under the common heading of Bhat or Barot or Brahma-Bhat. For want of funds further classification of sub-castes was not undertaken, though at first contemplated.

14. The President, *Nayaks' Conference*, held at Bhamaria in Baroda State on 19th May 1927, submitted copies of its resolutions to the Bombay Government, one of which was to the effect that Nayaks are Hindus and not Animists and they should be returned as such in the Census. On inquiry it was found that members of this caste follow the tenets of Hindu Religion. The Nayaks have, therefore, been included among Hindus under Primitive Tribes.

15. The President, *Valmiki Nayak Samaj, Hubli*, passed a resolution in 1928 and published its request in the *Bombay Government Gazette*, Part II, dated 1st December 1928 to the effect that the practice of addressing the people of the Valmiki community by various designations such as Valmiki, Tulwar, Valikar, Bedar, Naik was not desirable, and that Government should therefore issue orders requiring that the community be known by one name only, viz. Valmiki.

As according to general instructions it was not possible to fetter the right of any person in describing his caste, such a direction could not be issued.

In Imperial Table XVII all persons returning themselves as Berad or Bedar or Tulwar, or Valmiki or Naik Makkalu have been grouped together.

16. A representation was made to me by some persons describing themselves as Padhiar Rajputs of Anor, taluka Amod, district Broach, requesting that Members of the community should be shown as Padhiar Rajputs and not as Talpadas. They were allowed to return themselves as they liked but neither Talpadas nor Padhiar Rajputs have been separately tabulated.

17. The General Secretary to the *All-India Kurmi Kshatriya Association* from Dewas asked to be allowed to return themselves as "Kurmi Kshatriya" instead of as Kurmi Rajabansi or Kunbi or Reddi. They were allowed to do so but the numbers have not been separately tabulated.

18. The President of the *Twashita Kasar Samajonnati Parishad* requested that the members of his community should be shown as Twashita Kasar as distinguished from Bogas Kasars, Bangad Kasars, on the ground that these latter are separate castes. They had made a similar request in 1921. These persons have again been included in the general caste Kasar as it was not possible owing to the need of economy to tabulate, and ascertain separately, the number of this community.

19. A representation was made to Government by the President of the *Naik Maratha Mandal, Bombay*, for a change in the nomenclature of the caste Devali or Bhavin to Naik Maratha. On inquiry the change was found to be undesirable but under general orders Census officers were asked to record replies of individuals enumerated as far as possible in the terminology they themselves employed. They have not been separately tabulated.

20. The Collector of East Khandesh forwarded to me an application from *Beldars* in the Pachora Taluka who were desirous of being called *Kumavat Kshatriya*. They were informed that individuals will be enumerated in the terminology they themselves employ.

21. The President of the Public Meeting of the Lingayat community of Sholapur, forwarded copies of the resolutions passed at the meeting on 4th January 1931 and asked that Lingayats should be shown as Lingi Brahmins. A reference was also submitted to Government. Permission was granted. No one appears to have returned himself as a Lingi Brahmin.

22. The members of the *Swakul Salis* expressed a desire to be grouped separately and not merged with other Salis. No action has been taken on this request.

23. The President of the *Mantri Maheshwari Sabha* of Mirpurkhas sent me a telegram on 7th February 1931 requesting that the caste known as Kirar might be entered as Maheshwari. No action was taken on the telegram.

24. The Honorary Assistant Secretary, *Kuruhina Setti Sangh, Bangalore City*, requested that the members of his community should be entered as Kuruhina Settis instead of Bilimagga Devaru or Bilijadaru by which name they were hitherto being classified. He was informed that there was no objection to his request but this caste has not been separately tabulated under either name.

ENQUIRY INTO FERTILITY OF MARRIAGE.

This time under special directions from the Census Commissioner for India, an attempt was made to collect information regarding Standards of Fertility prevalent among several communities. The difficulties inherent in such an attempt are considerable and the returns are possibly too few to permit of the formulation of definite conclusions but the statistics presented in the five tables will be found to be of interest to readers specially concerned in this subject.

The Presidency has been divided up into natural divisions and for the purpose of comparison separate figures are given for Hindus under:—(a) The Advanced classes, (b) Intermediate classes, (c) Backward classes including primitives and (d) Depressed classes.

SEX TABLE I.

SEX OF FIRST BORN.

Name of District or State.	Number of females first born.	Number of males first born.	Proportion of females first born to per 1,000 males first born.	Number of alips examined.
Gujarat	17,664	23,647	748.26	43,295
British Districts	10,747	14,558	738.22	26,671
Ahmedabad	2,843	3,845	739.4	7,063
Broach	967	1,158	835.06	2,162
Kaira	3,280	4,841	681.77	8,803
Panch-Mahals	1,237	1,329	930.78	2,564
Surat	2,420	3,385	714.92	6,249
States in Gujarat	6,947	9,089	764.23	16,624
Cambay	567	878	645.79	1,452
Mahikantha Agency	611	761	802.89	1,392
Mahikantha Agency excluding Idar States	611	761	802.89	1,392
Surat Agency	469	547	857.4	1,264
Dharampur	163	197	827.41	502
Sachin	204	220	927.27	427
Danga	102	130	784.62	235
Rawakantha Agency	5,200	6,903	767.78	12,516
Rajpipla	2,006	2,574	779.33	4,600
Chota-Udepur	593	648	915.12	1,277
Deogad Baria	1,345	1,688	798.22	3,293
Rest of the Agency	1,356	1,996	679.35	3,346
Deccan	22,143	38,148	842.59	74,928
British Districts	31,184	37,055	841.56	72,772
Ahmednagar	4,251	4,850	876.49	9,571
Khandesh West	2,902	3,647	796.72	6,860
Nasik	3,362	4,538	740.86	8,987
Poona	2,105	2,134	986.41	4,973
Satara	4,821	5,828	827.21	11,144
Sholapur	2,732	3,641	750.34	6,724
Belgaum, Bijapur and Dharwar	11,011	12,417	886.77	24,513

Name of District or State.	Number of females first born.	Number of males first born.	Proportion of females first born to per 1,000 males first born.	Number of slips examined.
States in Deccan	959	1,093	877·40	2,156
Bhor	137	177	774·01	324
Aundh	517	518	998·07	1,103
Phaltan	305	398	766·33	729
Konkan	10,539	12,631	834·38	24,511
British Districts	9,814	11,820	830·29	22,859
Bombay Suburban District	71	100	710·0	184
Kolaba	1,254	1,573	797·2	2,994
Ratnagiri	3,014	3,630	830·3	6,836
Thana	2,278	2,869	794·0	5,611
Kanara	3,197	3,648	876·37	7,234
States in Konkan	725	811	893·98	1,652
Jawhar	262	295	888·14	599
Sawantwadi	463	516	897·29	1,053

SEX TABLE II.
SIZE OF FAMILIES BY CASTE OR RELIGION OF FAMILY.

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Gujarat		48,285	175,123	4.06	128,055	734.7	12,264	24,259	5,100	523
	Hindu	38,889	157,052	4.03	115,951	735.28	12,067	21,988	4,523	486
	Advanced	7,764	21,946	4.11	22,022	709.26	2,796	4,519	422	26
	Intermediate	17,507	79,043	4.5	22,322	747.12	5,496	9,714	2,098	214
	Backward	8,451	26,225	4.13	26,574	732.12	2,326	4,532	1,217	165
	Depressed	5,178	19,778	3.8	14,264	727.27	1,469	2,923	600	87
	Muslim	3,265	12,654	4.16	9,528	697.65	984	1,829	428	84
	Jain	248	1,005	4.05	817	745.44	89	120	13	1
	Christian	408	2,022	4.93	1,671	727.14	119	268	114	4
	Keroestrian	279	1,268	4.54	820	687.55	24	123	112	..
Sikh	2	6	2.99	4	1000.0	..	2	..	..
British District.		26,671	102,297	4.00	79,419	732.97	7,588	15,125	2,526	619
	Hindu	23,469	94,265	4.02	69,841	732.55	6,791	12,969	2,978	321
	Advanced	5,442	22,218	4.08	16,242	731.03	1,814	2,900	314	15
	Intermediate	10,997	49,505	4.51	20,107	743.29	3,029	5,580	1,843	145
	Backward	4,012	16,625	4.13	12,299	745.26	921	2,177	758	96
	Depressed	3,006	14,947	3.98	10,268	728.78	867	2,202	563	75
	Muslim	2,289	9,745	4.25	6,777	695.42	586	1,291	229	74
	Jain	242	1,006	4.15	817	745.44	89	120	13	1
	Christian	619	1,708	4.21	1,268	727.26	98	222	105	4
	Keroestrian	279	1,268	4.54	820	687.55	24	123	112	..
Ahmedabad		7,662	29,225	4.15	22,566	769.51	2,671	2,445	828	100
	Hindu	6,512	27,682	4.15	20,786	768.91	2,479	2,162	778	102
	Advanced	1,125	4,956	4.4	3,949	794.99	556	495	68	6
	Brahmin	524	2,025	3.88	1,729	650.12	231	212	29	2
	Bania	245	1,214	5.29	1,427	841.79	150	177	15	3
	Lohana	98	291	3.99	264	675.19	45	26	16	1
	Sonar	107	502	4.7	202	602.29	57	46	4	..
	Bhavsar	51	219	4.16	116	544.6	22	24	4	..
	Kohatriya									
	Intermediate	3,789	15,799	4.18	12,289	762.59	1,221	1,901	490	68
	Kumbhi	971	4,116	4.24	2,727	905.71	273	487	95	16
	Koli	1,197	4,825	4.03	2,295	791.55	274	604	194	25
	Rajput	488	2,017	4.13	1,657	821.52	192	242	52	7
	Lehar	69	295	3.99	299	756.99	32	58	5	4
	Sutar	166	667	5.22	671	772.98	65	83	18	..
	Nhavi	126	617	4.93	465	752.65	54	61	21	..
	Kumbhar	184	787	4.27	597	758.58	57	102	21	3
	Paris	12	67	5.58	60	597.91	5	4	3	..
	Shimpi	91	242	3.77	246	717.2	24	45	9	..
	Dhangar	298	1,171	4.0	892	761.74	89	144	59	10
Khatri	21	99	4.67	59	802.94	9	16	2	..	
Ebdi	18	51	2.83	49	784.21	11	4	3	..	
Gotha	13	62	4.77	54	688.98	5	7	..	1	
Berol	15	52	3.53	47	898.79	2	11	1	..	
Ravalia	6	22	3.67	25	781.25	2	2	1	..	
Mali	29	99	4.45	52	572.02	6	10	2	2	
Kachhia	18	85	4.72	48	556.14	8	6	2	..	
Ghanchi	16	79	4.94	49	799.9	6	9	1	..	
Kadai	6	27	3.37	29	769.74	2	4	1	..	
Rest of Intermediate	3	7	2.33	6	857.14	1	2	..	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT					
							From below 13-14.	15-19.	20-29.	30 and over.		
1	2	3	4	5	6	7	8	9	10	11		
Ahmedabad —contd.	Hindu—contd.											
	Backward ..	531	2,199	4.14	1,500	709.41	209	240	74	8		
	Vaghri ..	315	1,300	4.32	941	706.02	118	142	49	8		
	Bhil ..	103	423	4.1	307	727.49	48	44	11	..		
	Sathavara ..	47	192	4.09	121	630.2	16	19	10	2		
	Bawa ..	60	201	3.35	158	761.19	25	31	4	..		
	Rest of Backward.	8	24	4.0	18	750.0	2	4	..	..
	Depressed ..	1,078	4,079	3.79	2,906	712.43	234	526	146	20		
	Dhed ..	661	2,591	3.92	1,698	655.35	238	317	89	17		
	Bhangi ..	149	498	3.3	361	732.25	50	72	24	3		
	Chambhar ..	268	995	3.71	847	851.26	96	137	33	..		
	Muslim ..	363	1,363	3.75	1,061	732.2	121	163	43	5		
	Jain ..	163	790	4.85	615	778.48	86	88	8	1		
	Christian ..	26	120	4.62	84	700.0	4	12	9	1		
	Breach	Hindu										
		Advanced ..	284	1,131	3.98	767	678.16	106	168	8	2	
		Brahmin ..	159	432	3.47	377	732.16	61	73	5	..	
		Kayastha ..	1	1	
		Bania ..	118	517	4.37	308	595.75	35	75	2	1	
		Sonar ..	28	108	3.86	67	620.37	9	17	1	1	
		Lohana ..	3	24	8.0	15	625.0.	1	2	
		Intermediate ..	757	2,866	3.79	1,881	656.23	316	351	78	12	
		Nhavi ..	37	152	4.11	90	592.1	11	19	6	1	
		Koli ..	249	848	3.4	545	642.69	97	112	26	4	
		Sutar ..	7	28	3.71	19	730.77	2	5	
		Ghanchi ..	29	144	4.97	109	756.94	11	16	2	..	
		Bharwad ..	25	105	4.2	75	714.23	7	14	4	..	
		Rajput ..	100	449	4.49	298	663.69	42	53	6	..	
		Golla ..	1	1	..	
		Machhi ..	17	83	4.88	52	626.5	7	10	
		Kumbhar ..	20	93	4.65	50	587.63	7	10	2	1	
		Kachhia ..	32	98	3.04	56	602.15	16	13	3	..	
		Shimpi ..	13	61	4.69	34	557.39	1	10	2	..	
		Patidar ..	210	763	3.63	422	694.14	105	82	17	6	
		Barot ..	5	6	1.2	4	666.67	1	4	
		Bhawasar ..	1	6	6.0	1	166.67	1	
		Dhobi ..	1	4	4.0	4	1000.0	..	1	
		Kansara ..	1	1	1.0	1	1000.0	1	
		Lohar ..	5	12	2.4	8	666.67	4	1	
		Maratha ..	2	11	5.5	7	636.36	1	1	
		Rest of Intermediate.	2	9	4.5	6	666.67	2	
		Backward ..	287	1,446	5.04	1,238	856.15	66	139	51	11	
Rawal ..		9	19	2.11	15	789.47	5	3	1	..		
Bawa ..		7	24	3.43	21	875.0	1	4	1	1		
Waghri ..		10	38	3.8	21	552.63	1	6	3	..		
Bhil ..		258	1,350	5.23	1,169	865.93	78	124	46	10		
Rest of Backward.		3	15	5.0	12	900.0	1	2	..	..
Depressed ..		390	1,234	3.16	958	776.24	111	211	56	12		
Bhangi ..		121	351	2.9	265	754.98	36	56	25	4		
Dhed ..		303	690	3.25	521	789.80	59	114	24	6		
Khalpa ..		58	178	3.07	139	780.9	15	24	7	2		
Rest of Depressed.		8	45	5.63	33	733.33	1	7	..	..
Muslim ..		412	1,690	4.03	1,370	638.19	86	260	97	9		
Christian ..		10	61	6.1	47	770.49	3	6	1	..		
Zoroastrian ..		23	80	3.04	70	875.0	12	10	..	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Karn		3,000	30,500	4.25	25,000	700.07	2,540	4,975	900	140
	State	7,510	21,713	4.23	22,287	710.06	2,220	4,400	700	90
	Advanced	1,020	3,200	4.2	3,071	707.06	321	1,100	02	7
	Brahmin	1,121	4,700	4.20	3,775	787.01	350	710	44	7
	Bania	629	2,720	4.20	1,670	571.04	221	370	20	..
	Sanar	101	420	4.24	211	710.05	20	87	0	..
	B r a h m a - Kshatriya.	2	20	5.0	2	500.0	..	2	..	..
	Lothana	75	200	3.06	201	670.05	22	43	10	..
	Intermediate	2,704	11,021	3.97	7,700	705.04	823	1,025	297	29
	Kanana	2	0	4.5	0	000.07	..	2	..	..
	Kalal	2	0	3.0	0	000.07	..	2	..	..
	Mali	18	40	2.72	20	612.24	0	11	1	..
	Ghanchi	29	97	3.25	82	770.12	1	14	5	..
	Dholi	15	50	3.23	24	680.0	0	8	1	..
	Ghamp	97	271	4.04	190	612.55	27	20	4	..
	Nhavi	100	747	4.15	509	780.03	48	121	10	1
	Koli	85	200	3.13	190	730.04	29	54	1	1
	Lohar	85	245	4.43	230	670.10	24	56	4	..
	Bhad	119	470	4.03	200	647.10	23	74	11	1
	Berol	125	397	2.95	206	742.07	29	00	8	1
	Kachhia	60	500	9.03	204	354.24	20	11	8	2
	Kabadi	110	300	2.73	241	787.50	20	00	23	4
	Gola	64	200	3.02	122	630.00	20	22	..	..
	Kumbhar	141	500	3.00	200	621.40	25	02	22	2
	Butar	155	500	3.70	207	600.01	47	04	25	1
	Rajput	205	1,000	3.71	771	704.11	20	170	20	4
	Pardar	1,221	5,000	4.06	2,444	600.20	202	620	140	12
	Kadia	12	20	3.25	22	840.15	5	7	..	..
	Backward	1,500	6,000	4.01	4,704	702.21	452	854	245	24
	Vaghri	107	500	3.23	400	740.70	45	02	24	0
	Dubin	1,274	5,700	4.54	4,023	600.55	240	602	190	24
	Ravalia	70	220	2.02	140	630.00	25	40	10	..
	Sadhu	29	00	3.20	72	787.00	8	17	8	1
	Bhili	23	117	5.09	111	940.72	0	15	2	2
	Mochi	14	04	4.57	20	590.75	4	4	2	..
	Depressed	1,219	5,542	4.55	4,074	724.00	219	721	140	22
	Bhad	652	2,100	4.00	2,470	704.18	101	401	02	3
	Chambhar	242	972	4.0	507	614.2	00	140	29	0
	Ehangl	204	1,411	4.25	900	700.01	00	120	35	0
	Muslim	700	2,040	4.0	2,070	601.00	223	400	100	47
Christian	200	1,112	4.25	827	740.04	70	125	40	2	
Jain	20	120	3.20	00	700.54	10	20	2	..	
Punjab-Hahab		2,504	9,947	3.23	6,951	600.04	840	1,445	202	41
	State	2,544	9,144	3.6	5,770	700.5	750	1,177	170	25
	Advanced	700	2,100	3.00	2,007	670.45	240	417	27	..
	Brahmin	242	800	3.00	502	632.2	00	120	4	..
	Bania	407	1,974	3.07	1,340	600.20	212	262	21	..
	Sanar	60	200	4.24	105	700.27	20	9	2	..
	Lothana	0	25	3.13	19	700.0	2	0	..	..
	B r a h m a - Kshatriya.	1	4	4.0	2	500.0	..	1	..	..
	Intermediate	710	2,701	3.77	1,820	607.15	220	200	50	0
	Butar	21	200	4.01	122	630.20	25	12	2	..
	Kachhia	140	500	4.0	200	604.02	04	40	5	1
	Koli	122	610	4.05	405	754.07	40	00	10	2
	Pardar	04	242	4.05	220	600.00	25	02	0	1
	Lohar	02	150	3.71	104	600.07	15	22	4	..
	Bhad	20	55	2.75	22	945.45	2	12	2	2
Rajput	20	112	3.00	07	750.20	20	10	2	..	

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Panch-Mahala—contd.										
	Hindu—contd.									
	Intermediate—contd.									
	Shimpi ..	16	49	3.04	42	657.14	9	6	1	..
	Nhavi ..	46	179	3.78	106	623.58	14	25	5	1
	Kumbhar ..	22	64	2.9	40	625.0	5	16	1	..
	Golla ..	7	16	2.29	13	812.5	1	4	2	..
	Barot ..	7	3	0.43	3	1000.0	1	5	1	..
	Mali ..	5	22	4.4	16	727.27	3	2	..	..
	Mahratta ..	4	6	1.5	..	..	..	4	..	..
	Dhobi ..	3	19	3.33	6	600.0	2	1	..	..
	Bharwad ..	2	16	3.0	5	812.5	1	1	..	..
	Bhavsar ..	2	7	3.5	5	714.29	2	..	..	..
	Dabgar ..	40	103	2.58	68	660.19	5	30	4	1
	Rest of Intermediate.	35	145	4.14	113	779.31	9	21	5	..
	Backward	433	1,723	3.98	1,367	798.38	92	294	63	24
	Bhil ..	144	567	3.94	444	783.07	20	32	33	9
	Nayak ..	65	301	3.09	174	802.96	12	32	16	5
	Dharal ..	117	475	4.06	402	846.32	32	63	17	6
	Vanjari ..	5	18	3.6	15	833.33	2	3	..	..
	Koshti ..	15	105	7.0	79	752.38	6	9	..	..
	Bhaya ..	3	11	3.67	9	818.18	1	2	..	..
	Vaghri ..	6	21	3.5	14	666.67	2	4	..	..
	Rawal ..	16	43	2.69	25	581.39	2	10	3	1
	Sadhu ..	15	51	3.4	30	588.24	4	9	2	..
	Rest of Backward.	47	231	4.91	175	757.58	11	21	12	3
	Depressed	199	629	3.13	459	725.61	32	159	7	2
	Dhad ..	36	139	3.81	106	815.38	6	28	2	..
	Bhangi ..	64	249	3.75	171	712.5	8	54	1	1
	Chambhar ..	37	136	3.68	97	713.24	1	34	1	1
	Mang-Garudi ..	15	29	1.93	11	559.9	5	10	..	..
	Chandia ..	30	51	1.7	39	764.7	5	23	3	..
	Rest of Depressed.	17	43	2.53	26	694.65	7	10	..	..
	Muslim ..	318	1,365	4.28	836	640.87	68	194	43	6
	Jain ..	49	174	4.25	109	626.43	13	35	2	..
	Christian ..	96	359	3.65	225	643.86	7	48	40	1
	Zoroastrian ..	4	14	3.5	11	785.71	2	1	1	..
Surat		6,249	23,529	3.77	17,736	753.37	793	4,125	1,359	73
	Hindu	5,570	20,738	3.73	15,704	757.26	711	3,744	1,051	64
	Advanced	1,310	4,738	3.62	3,567	752.85	199	1,022	119	..
	Brahmin ..	847	3,165	3.74	2,374	750.08	110	661	78	..
	Bania ..	307	1,059	3.43	799	780.96	38	242	27	..
	Soni ..	103	381	3.53	290	761.15	13	83	12	..
	Kayastha ..	44	130	2.95	96	738.46	6	34	4	..
	Lohana ..	4	12	3.0	8	666.67	2	2	..	..
	Intermediate	2,060	8,068	3.93	6,192	765.58	279	1,335	419	27
	Lohar ..	32	129	4.03	103	798.45	6	25	1	..
	Mahratta ..	4	32	3.83	25	781.25	1	3	2	..
	Golla ..	26	68	3.39	54	613.64	5	19	2	..
	Bharwad ..	59	234	3.97	178	760.68	..	30	28	1
	Barot ..	1	7	7.0	6	857.14	..	1	..	..
	Bhadrunja ..	1	3	3.0	1	333.33	..	1	..	..
	Mali ..	1	2	2.0	2	1000.0	..	1	..	..
	Khatri ..	27	61	3.0	55	679.61	8	16	3	..
	Kachhia ..	22	77	3.5	47	610.39	7	15	..	..
	Bhandari ..	21	78	3.71	53	679.49	..	16	5	..
	Kharva ..	61	330	6.23	253	665.79	11	39	8	3
	Tamboli ..	10	29	2.9	25	802.07	2	8	..	..
	Ghanchi ..	136	462	3.54	325	674.27	33	75	26	..
	Bhavsar ..	10	43	4.3	32	744.19	3	7	1	..
	Kumbhar ..	104	452	4.35	344	761.06	13	70	19	2
	Dhobi ..	6	30	5.0	19	638.33	..	4	2	..
	Sutar ..	107	402	3.76	399	902.54	26	65	13	3

Name of District or State.	Religion and caste.	Number of families enumerated.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 15-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Surat—contd.										
	Hindu—contd.									
	Inter-mediate—contd.									
	Kanana ..	87	166	4.49	111	669.67	13	22	2	..
	Hajam ..	50	150	3.18	129	611.82	6	37	7	..
	Machhi ..	116	378	3.26	321	849.21	14	77	30	5
	Rajput ..	121	444	3.67	333	750.9	19	85	14	..
	Darji ..	118	378	3.27	286	700.63	25	65	23	2
	Kadia ..	3	6	2	6	1,000.0	1	2	..	..
	Khavsi ..	1	..	..	..	..	..	1	..	..
	Khami ..	349	1,413	4.05	1,090	771.41	84	248	65	2
	Koli ..	631	2,572	4.08	1,978	789.08	63	397	172	9
	Rest of ..	7	25	3.57	17	680.9	..	3	4	..
	Inter-mediate.									
	Backward ..	1,178	4,441	3.78	3,440	774.6	142	710	305	19
	Konkna ..	29	96	3.31	64	669.67	1	30	8	..
	Chodhra ..	71	302	3.85	166	772.28	1	34	33	3
	Bhavaya ..	3	7	2.33	6	857.14	..	3	..	..
	Nayak ..	105	403	3.84	342	844.04	9	66	26	4
	Bava ..	10	39	3.9	32	820.51	2	5	3	..
	Ravalia ..	3	11	3.66	9	818.18	1	2	1	..
	Sahat ..	4	20	5.0	10	800.0	..	1	3	..
	Nhavi ..	1	1	1.0	1	1,000.0	..	4	..	..
	Gondha ..	2	11	5.5	8	727.27	..	2	..	..
	Gamt ..	6	23	3.83	18	782.6	1	1	..	..
	Vaghri ..	3	1	0.5	1	1,000.0	..	2	..	..
	Barodia ..	1	3	3.0	4	800.0	1	..	..	..
	Mochi (Gujarati) ..	5	18	3.6	12	666.67	..	3	2	..
	Dabis ..	449	1,670	3.72	1,227	734.73	57	262	120	10
	Dhodla ..	413	1,662	4.02	1,312	789.41	55	293	94	1
	Rest of Backward ..	72	269	3.74	238	894.76	14	42	15	1
	Depressed									
	Dhad ..	1,034	3,471	3.36	2,505	721.69	121	677	208	18
	Dhad ..	672	2,409	3.58	1,689	701.12	92	452	113	15
	Mochi ..	83	332	4.0	248	748.99	14	62	7	..
	Chambhar ..	24	78	3.25	69	894.62	..	20	4	..
	Khalpa ..	86	267	3.03	206	771.64	5	65	17	1
	Koigra ..	10	30	3.0	30	1,000.0	2	7	1	..
	Agri ..	9	40	4.44	36	900.0	..	6	3	..
	M a s g G a rudi ..	12	55	4.23	29	527.27	..	7	5	1
	Bhang ..	100	182	1.82	132	730.77	6	45	48	1
	Kapadi ..	25	78	3.12	65	823.33	2	13	10	..
	Muslim ..	404	1,466	3.63	1,111	759.91	58	248	90	8
	Christian ..	31	124	4.0	108	830.65	4	21	6	..
	Zoroastrian ..	244	1,199	4.91	808	872.99	20	112	112	..
States in Gujarat.										
	Hindu ..	16,624	66,915	4.03	49,345	735.93	5,666	9,224	1,562	172
	Hindu ..	15,549	62,747	4.04	46,316	728.04	5,296	8,628	1,454	162
	Advanced ..	2,321	9,723	4.19	6,420	659.96	982	1,219	109	11
	Intermediate ..	7,410	29,538	3.99	22,224	752.4	2,457	4,134	750	69
	Backward ..	4,539	16,650	4.11	14,175	780.05	1,355	2,655	459	70
	Depressed ..	1,270	4,831	3.8	3,495	722.66	502	620	136	12
	Muslim ..	1,005	3,908	3.89	2,746	702.43	348	548	99	10
	Christian ..	77	265	3.31	185	725.49	22	46	9	..
	Sikh ..	3	4	2.0	4	1,000.0	..	2	..	..
Cambray										
	Hindu ..	1,452	6,977	4.8	4,598	659.16	728	608	108	13
	Hindu ..	1,227	5,810	4.74	3,861	667.89	533	543	86	10
	Advanced ..	219	1,086	4.97	894	545.96	94	115	10	..
	Intermediate ..	780	3,717	4.76	2,560	691.15	389	331	50	10
	Backward ..	147	652	4.44	453	694.79	51	78	18	..
	Depressed ..	51	353	4.36	265	750.71	54	19	8	..
	Muslim ..	222	1,159	5.13	700	608.7	138	59	23	3
	Christian ..	3	17	5.67	11	647.69	2	1	..	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Malkajgiri Agency.		1,323	6,408	4.87	4,845	745.81	508	699	198	3
	Hindu	1,354	6,811	4.99	4,719	747.74	499	673	199	3
	Advanced	320	1,300	4.23	948	695.60	160	137	22	1
	Intermediate	802	4,009	5.0	3,113	776.5	234	433	135	..
	Backward	35	185	5.29	143	772.97	9	19	7	..
	Depressed	197	757	3.84	817	682.96	88	84	26	1
Muslim	29	197	4.92	126	673.8	14	16	8	..	
Surat Agency		1,364	5,214	4.14	3,738	714.89	268	851	124	11
	Hindu	1,068	4,549	4.26	3,345	713.33	285	708	119	11
	Advanced	258	1,159	4.49	813	701.47	51	190	17	..
	Intermediate	337	1,347	3.99	969	721.35	87	220	29	1
	Backward	434	1,841	4.24	1,328	726.78	92	263	69	10
	Depressed	39	302	5.3	135	668.32	5	30	4	..
Muslim	179	596	3.5	433	734.33	37	129	16	..	
Christian	38	69	3.66	57	739.13	6	19	1	..	
Dharampur		503	1,935	3.83	39	685.97	84	279	39	..
	Hindu	371	1,499	3.99	1,010	683.43	63	278	31	..
	Advanced	109	714	4.30	469	656.88	27	129	10	..
	Intermediate	111	480	4.32	337	702.08	25	79	7	..
	Backward	94	286	3.04	204	713.29	10	70	14	..
	Muslim	131	445	3.40	310	696.63	23	101	8	..
Sachin		427	1,819	4.24	1,224	731.49	102	277	47	1
	Hindu	385	1,649	4.28	1,197	727.23	97	247	46	1
	Advanced	92	445	4.84	344	773.03	24	61	7	..
	Intermediate	226	867	3.84	632	728.95	62	141	22	1
	Backward	28	132	4.71	86	651.32	6	15	7	..
	Depressed	39	202	5.18	133	668.32	5	30	4	..
Muslim	39	151	3.87	123	907.95	5	29	6	..	
Christian	3	13	4.33	5	354.63	..	2	1	..	
Dangs		335	1,479	4.41	1,064	723.93	63	195	48	10
	Hindu	312	1,422	4.56	1,038	739.44	76	178	48	10
	Backward	312	1,423	4.56	1,038	729.44	76	178	48	10
	Christian	23	56	2.43	46	321.43	6	17	..	..
Bhavnagar Agency.		12,516	46,326	3.69	36,699	746.14	4,167	7,081	1,122	146
	Hindu	11,691	46,977	3.97	34,465	747.99	3,964	6,709	1,059	139
	Advanced	1,524	6,121	4.02	4,067	664.43	677	777	69	19
	Intermediate	5,491	20,465	3.73	15,573	780.96	1,747	3,159	536	86
	Backward	3,923	15,972	4.07	12,251	767.03	1,203	2,295	365	69
	Depressed	653	3,519	3.69	3,574	731.46	357	487	98	11
Muslim	575	1,976	3.44	1,623	753.64	169	344	55	7	
Christian	46	169	3.53	123	737.61	16	26	3	..	
Sikh	3	6	2.0	4	1,000.0	..	3	

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							From below 15-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Bajpals		4,000	18,250	3.97	12,450	737.08	1,436	2,797	282	67
	Hindu	4,304	17,375	4.01	12,719	736.75	1,416	2,563	255	45
	Advanced	521	2,370	4.08	1,624	635.23	190	351	32	8
	Intermediate	1,300	4,458	3.71	3,131	702.12	441	698	52	11
	Backward	2,035	8,576	4.21	6,006	770.23	526	1,279	144	26
	Depressed	439	1,876	3.84	1,349	719.09	190	268	27	..
	Muslim	204	961	3.28	715	707.09	68	108	20	2
Christian	10	40	4.0	30	750.0	1	9	..	..
Sikh	2	6	3.0	6	1,000.0	..	2	..	..
Chota-Udipur		1,277	6,113	3.23	2,304	708.62	559	619	84	15
	Hindu	1,123	5,617	3.23	2,588	701.00	497	548	72	13
	Advanced	267	1,221	3.35	840	692.37	195	154	16	2
	Intermediate	667	1,776	3.13	1,283	722.41	227	295	41	4
	Backward	102	304	3.08	210	690.79	37	50	3	7
	Depressed	87	306	3.52	205	660.92	28	41	3	..
	Muslim	151	483	3.19	344	712.22	62	77	10	2
Christian	3	12	4.33	12	928.08	..	2	1	..	
Deogad Baria		3,233	18,528	4.14	10,200	754.06	998	1,815	440	42
	Hindu	3,233	12,363	4.10	10,201	755.78	984	1,863	435	29
	Advanced	431	1,921	4.46	1,116	580.96	244	184	3	..
	Intermediate	1,410	5,743	4.07	4,695	812.29	276	558	256	21
	Backward	1,336	5,373	4.03	4,072	787.16	437	720	163	16
	Depressed	81	323	3.99	248	767.8	25	41	12	2
	Muslim	35	163	4.66	108	652.58	15	12	5	3
East of the Agency.		3,346	12,328	3.69	9,518	771.08	1,127	1,960	317	42
	Hindu	3,309	11,820	3.68	9,119	771.24	1,080	1,778	296	42
	Advanced	145	509	4.13	487	812.02	48	88	9	..
	Intermediate	2,214	8,498	3.67	6,494	764.69	804	1,301	187	22
	Backward	450	1,714	3.8	1,363	796.22	143	246	80	11
	Depressed	297	1,014	3.41	772	761.84	95	142	50	9
	Muslim	105	398	3.80	221	804.51	24	67	14	..
Christian	25	116	3.81	81	698.27	12	15	7	..	
Deccan		74,023	308,397	4.05	203,630	671.17	41,050	20,260	2,221	297
	Hindu	68,945	297,797	4.05	178,961	668.46	26,681	26,214	2,694	256
	Advanced	21,509	87,424	4.03	57,970	662.69	11,324	9,184	908	98
	Intermediate	24,360	98,159	4.03	65,678	669.10	14,419	9,009	843	89
	Backward	9,291	38,315	4.12	26,221	694.25	4,948	3,894	417	22
	Depressed	10,668	42,799	4.10	29,028	662.69	5,978	4,217	422	41
	Unspecified (Hindu)	27	60	2.19	50	847.46	12	10	4	1
	Muslim	5,000	22,527	4.51	15,528	692.16	2,970	2,262	258	20
	Jain	1,120	4,972	4.18	2,380	682.63	650	497	40	3
	Christian	940	3,897	4.05	2,650	750.20	286	526	121	7
Keresantian	21	128	3.97	108	801.79	6	12	12	1	
Sikh	1	3	3.00	2	1,000.00	1	
Unclassified	1,221	4,253	3.48	2,719	628.26	456	650	80	10	

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							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
British Districts.		72,772	294,291	4.04	197,560	671.31	39,672	29,641	3,171	289
	Hindu ..	63,840	258,875	4.06	173,056	668.49	35,328	25,619	2,645	248
	Advanced ..	21,016	84,785	4.08	56,248	663.42	10,932	8,907	995	92
	Intermediate ..	23,557	94,803	4.02	63,414	668.9	13,854	8,787	827	89
	Backward ..	9,081	37,484	4.13	25,634	683.87	4,832	3,805	413	31
	Depressed ..	10,159	41,744	4.11	27,710	663.8	5,698	4,020	406	35
	Unspecified (Hindu).	27	59	2.19	50	847.46	12	10	4	1
	Muslim ..	5,571	22,370	4.02	15,505	693.11	2,951	2,343	257	20
	Jain ..	1,168	4,855	4.16	3,312	682.18	643	482	40	3
	Christian ..	940	3,807	4.05	2,859	750.99	286	526	121	7
	Zoroastrian ..	31	123	3.97	106	861.79	6	13	13	1
	Sikh ..	1	3	3.0	3	1,000.0	1	..	..	..
	Unclassified ..	1,221	4,258	3.49	2,719	638.56	456	659	96	10
Ahmednagar ..		9,571	38,833	4.06	26,672	636.34	5,451	3,913	191	16
	Hindu ..	8,383	34,052	4.06	23,249	682.75	4,786	3,435	150	12
	Advanced ..	2,334	9,790	4.19	6,528	666.8	1,336	942	49	7
	Brahmin ..	1,446	6,223	4.3	4,125	662.86	809	598	35	4
	Marwadi ..	456	1,869	4.09	1,199	641.52	230	166	8	2
	Prabhu ..	6	28	4.67	22	785.71	3	2	1	..
	Jangam ..	10	29	2.9	25	862.07	5	4	1	..
	Gujrathi ..	63	238	3.78	173	726.89	33	29	2	..
	Vani ..	138	530	3.84	363	684.9	30	55	2	1
	Sonar ..	212	866	4.09	615	710.16	123	68	1	..
	Vidur ..	3	7	2.33	6	857.14	3	..	..	..
	Intermediate ..	2,533	9,838	3.88	6,670	677.98	1,549	968	17	..
	Mahratta ..	1,850	6,093	3.39	4,294	704.74	1,004	629	17	..
	Mali ..	123	562	4.57	359	638.79	88	35	..	..
	Mahratta Kunbl.	139	557	4.0	330	592.46	92	47	..	..
	Kunbl ..	64	264	4.13	188	712.12	40	24	..	..
	Parit ..	70	298	4.26	202	677.85	36	24	..	..
	Nhavi ..	50	180	3.6	123	683.93	30	20	..	..
	Teli ..	100	304	3.04	189	621.71	64	36	..	..
	Dhangar ..	73	337	4.62	240	712.17	38	35	..	..
	Sutar ..	66	257	3.89	150	583.66	30	36	..	..
	Kumbhar ..	39	145	3.72	102	708.45	23	16	..	..
	Kasar ..	17	95	5.59	62	652.63	9	8	..	..
	Shimpi ..	20	89	4.45	60	674.2	11	9	..	..
	Gurav ..	15	72	4.8	45	625.0	6	9	..	..
	Gavil ..	10	40	4.0	30	750.0	6	4	..	..
	Pardeshi ..	10	39	3.9	14	466.67	5	5	..	..
	Nirvalli ..	12	77	6.42	39	506.49	7	5	..	..
	Sali ..	26	110	4.23	67	609.1	19	7	..	..
	Lohar ..	15	63	5.86	55	625.0	9	6	..	..
	Koahli ..	34	249	7.06	121	604.17	31	3	..	..
	Backward ..	1,334	5,413	4.07	4,010	739.44	767	546	19	2
	Koli ..	230	917	4.29	799	809.52	106	119	5	..
	Thakur ..	156	725	4.65	583	811.0	78	75	3	..
	Bhil ..	240	1,022	4.27	778	761.25	176	63	1	..
	Vaddar ..	106	409	3.86	316	772.62	45	57	8	2
	Vanjari ..	242	905	4.11	636	639.2	148	94	..	..
	Manbhav ..	3	22	7.33	19	863.64	3	..	..	..
	Davari ..	3	7	2.33	6	857.14	1	2	..	..
	Gondhali ..	25	99	3.96	49	494.95	17	2	..	..
	Joshi ..	6	33	5.5	26	787.88	6	..	..	..
	Burud ..	13	56	4.3	38	678.57	19	3	..	..
	Gopal ..	19	88	4.63	65	783.18	10	8	1	..
	Chitrakati ..	4	10	2.5	8	800.0	2	2	..	..
	Lonari ..	4	7	1.75	6	857.14	2	1	..	..
	Ghadadnagar ..	5	24	4.8	18	750.0	3	3	..	..

Name of District or State.	Religion and caste.	Number of families counted.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1,000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT.				
							From below 15-14.	15-19.	20-29.	30 and over.	
1	2	3	4	5	6	7	8	9	10	11	
Ahmednagar—contd.	Backward—contd.										
	Bhavad	0	24	4.0	12	500.0	1	0	..	..
	Vada	3	6	1.20	3	750.0	1	2	..	..
	Takari	10	23	2.3	15	650.17	0	4	..	..
	Kalhad	20	117	5.85	60	500.1	15	17	1	..	
	Furdi	16	48	3.0	48	575.0	0	10	..	..
	Kakar	20	86	4.30	65	730.04	10	16	..	..
	Gosavi	19	67	3.53	38	600.54	10	0	..	..
	Patherwad	0	27	4.5	22	314.08	0	..	..	..
	Bhampin	10	35	3.5	21	630.36	5	5	..	..
	Kolhad	0	27	4.5	20	740.70	5	1	..	..
	Chhad	13	51	3.92	33	647.66	11	2	..	..
	Bakur	0	24	4.0	16	660.67	2	6	..	..
	Ranohi	120	611	5.09	310	754.20	75	45	..	..
	Depressed	2,182	9,001	4.13	6,041	671.15	1,185	970	65	3	
	Mahar	1,000	4,801	4.80	2,005	600.00	613	421	68	2	
	Dhar	62	270	4.35	180	600.67	20	23	1	..	
	Chambhar	225	1,240	5.51	820	600.00	102	150	11	1	
	Mang	600	2,800	4.67	2,051	600.00	310	300	11	..	
	Bhangl	0	62	7.75	20	667.74	7	1	..	..
	Mang- S. paradi.	0	27	4.5	15	550.00	0	..	..	..
	Kattal	3	7	2.33	5	714.29	2	1	..	..
	Hudis	740	2,000	2.70	2,001	715.0	645	273	20	3	
	Jain	103	530	5.15	520	690.24	100	60	6	1	
	Christian	260	1,000	3.84	600	787.25	111	127	13	..	
	Khandesh West.		6,000	20,500	3.42	19,304	654.94	4,000	1,000	51	6
	Backward		6,300	27,700	4.40	18,114	650.00	4,021	1,707	51	6
	Advanced		1,101	6,806	6.18	4,291	700.00	902	504	51	4
	Brahmin	613	2,000	3.28	1,020	600.00	300	230	13	1	
	Gujar	214	1,300	6.07	1,067	627.77	216	70	17	2	
	Sonar	240	1,121	4.67	726	647.64	133	100	0	..	
	Lohani	3	16	5.33	14	575.0	1	4	..	..
	Vani	272	1,270	4.67	800	604.20	142	123	7	1	
	Marwad	102	330	3.24	244	730.20	67	21	4	..	
	Bhatia	4	10	2.50	10	550.00	4	..	..	..
Lingayat	2	6	3.0	3	500.0	2	..	..	..
Franghi	4	21	5.25	20	630.71	3	1	..	..
Vidar	1	6	6.0	4	600.67	1	..	..	..
Bhat	0	27	4.5	21	567.67	2	3	1	..		
Gujarathi	15	64	4.27	50	781.25	13	2	..	..
Intermediate		2,034	8,846	4.35	5,732	650.24	1,000	325	..	..
Kunbi	416	1,001	2.40	1,202	600.24	372	44	..	..
Mahratta	260	1,554	5.98	1,046	674.20	223	22	..	..
Mali	145	630	4.34	600	630.5	132	12	..	..
Shimpi	112	523	4.67	261	632.20	107	5	..	..
Dhodi	37	148	4.0	117	790.54	22	4	..	..
Dhangar	74	364	4.91	221	615.20	70	4	..	..
Mhavi	107	450	4.20	111	250.26	97	10	..	..
Tali	117	467	4.00	201	537.62	70	20	..	..
Rajput	216	868	4.01	601	623.56	100	20	..	..
Sutar	100	430	4.30	201	644.0	75	25	..	..
Lehar	70	307	4.39	211	607.07	54	24	..	..
Kaner	10	65	6.50	50	602.35	13	5	..	..
Kumbhar	30	144	4.80	92	630.00	16	20	..	..
Bhol	60	273	4.55	190	606.67	25	25	..	..
Gavli	10	70	7.00	60	750.00	11	7	..	..
Rangari	20	132	6.60	100	677.62	15	16	..	..
Sahi	20	36	1.80	20	722.22	0	1	..	..
Parabhi	20	141	7.05	25	602.84	18	14	..	..
Kabi	0	41	5.12	27	640.54	5	3	..	..
Khatri	0	13	4.23	7	530.66	1	2	..	..
Kathodi	4	10	2.5	0	900.0	4	..	..	..
Desani	17	66	3.88	46	670.47	13	4	..	..
Jadh	2	11	5.5	5	450.55	1	1	..	..
Gosav	14	60	4.29	60	700.67	10	4	..	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to '000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 15-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Khandesh West—contd.	Hindu—contd.									
	Intermediate—contd.									
	Bhavsar ..	8	54	6.75	38	703.7	4	4	..	..
	Bari ..	8	21	7.0	18	857.14	2	1	..	..
	Gavandi ..	6	33	5.5	18	545.45	4	2	..	..
	Hargi ..	1	4	4.0	4	1,000.0	1	..	..	..
	Kahatriya ..	1	2	2.0	2	1,000.0	1	..	..	..
	Backward ..	1,849	7,998	4.32	4,931	616.91	1,228	621	..	..
	Bhil ..	1,305	5,688	4.36	3,404	598.45	869	436	..	..
	Konkani ..	88	346	3.93	227	656.07	55	33	..	..
	Dubla ..	22	72	3.27	54	750.0	10	12	..	..
	Koli ..	177	803	4.54	557	693.65	129	48	..	..
	Vanjarl ..	118	490	4.15	306	624.5	85	33	..	..
	Vaddar ..	11	55	5.0	38	890.9	5	6	..	..
	Pardhi ..	30	112	3.73	78	696.43	15	15	..	..
	Gosavi ..	23	94	4.09	68	723.4	14	9	..	..
	Thakur ..	10	42	4.2	26	619.05	8	2	..	..
	Manbhav ..	6	31	5.17	24	774.19	1	5	..	..
	Burud ..	16	71	4.44	37	521.18	9	7	..	..
	Otari ..	5	30	4.0	15	750.0	2	3	..	..
	Bharadi ..	6	24	4.0	11	458.33	4	2	..	..
	Johari ..	11	61	5.55	34	557.88	6	5	..	..
	Beldar ..	7	31	4.43	19	612.9	4	3	..	..
	Khatik ..	8	39	4.88	26	666.67	7	1	..	..
	Nayak ..	6	14	2.33	7	500.0	5	1	..	..
	Depressed ..	919	3,979	4.33	2,550	640.86	752	167	..	..
	Mahar ..	599	2,572	4.29	1,580	614.3	495	104	..	..
	Chambhar ..	162	748	4.62	502	617.13	134	28	..	..
	Mang ..	86	377	4.38	272	721.49	67	19	..	..
	Bhangi ..	38	163	4.29	113	693.25	28	10	..	..
	Holar ..	2	6	3.0	6	1,000.0	2	..	..	..
	Dhor ..	3	16	5.33	8	500.0	3	..	..	..
	Mang-garudi.	29	97	3.34	69	711.34	23	6	..	..
	Muslim ..	405	1,564	3.86	1,044	667.52	369	96	..	..
	Jain ..	28	140	5.0	86	614.29	20	8	..	..
	Christian ..	30	130	4.33	99	761.54	17	13	..	..
	Zoroastrian ..	4	29	7.25	21	724.14	3	1	..	..
	Nasik ..	3,987	24,813	3.98	22,501	646.84	4,622	3,906	451	6
	Hindu ..	3,412	22,476	3.88	20,913	643.95	4,360	3,626	431	5
	Advanced ..	2,434	10,053	4.13	6,358	632.45	1,205	1,077	150	2
	Brahmin ..	1,602	6,723	4.2	4,366	649.41	757	753	91	1
	Prabhu ..	46	238	5.17	149	626.05	18	24	4	..
	Sonar ..	294	1,262	4.29	746	591.13	149	114	31	..
	Marwadi ..	219	808	3.69	482	596.53	128	82	9	..
	Gujarathi ..	96	371	3.86	225	606.47	46	44	6	..
	Vani ..	141	523	3.7	309	590.82	88	48	4	1
	Komti ..	10	29	2.9	24	827.59	5	1	4	..
	Shenvi ..	1	2	2.0	1	500.0	..	1	..	..
	Gujar ..	9	42	4.67	23	547.62	6	2	1	..
	Telang ..	12	36	3.0	21	583.33	8	4	..	..
	Kannada ..	2	10	5.0	6	500.0	..	2	..	..
	Panchal ..	2	9	4.5	7	777.78	..	2	..	..
	Intermediate ..	3,313	12,152	3.67	7,725	635.6	1,769	1,401	143	..
	Mahratta ..	1,536	5,499	3.58	3,588	652.12	882	606	48	..
	Kunbi ..	274	914	3.34	660	722.1	105	153	16	..
	Shimpi ..	241	931	3.86	503	542.42	120	110	11	..
	Mali ..	250	979	3.92	577	589.88	87	148	15	..
	Pardehi ..	69	231	3.3	166	718.61	37	28	4	..
	Teli ..	198	666	3.37	423	633.34	120	65	13	..
	Sutar ..	123	478	3.73	288	602.51	81	41	6	..
Nhavi ..	122	437	3.58	255	589.52	69	38	16	..	
Dhangar ..	78	363	4.63	235	665.72	44	29	5	..	
Sali ..	70	296	4.23	175	591.22	28	39	3	..	
Lohar ..	44	152	3.45	100	723.68	28	13	3	..	

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1,000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
North—contd.	Hindu—contd.									
	Intermediate—contd.									
	Kumbhar	46	180	3.91	128	711.11	28	16	2	..
	Gurav	80	107	3.37	63	588.70	14	15	1	..
	Kahatriya	35	147	4.2	89	603.44	18	14	1	..
	Gavli	21	89	3.96	45	542.17	14	7	..	..
	Kasur	86	134	3.08	75	559.7	28	4	..	..
	Parit	19	102	5.37	66	637.25	14	5	..	..
	Koshli	33	128	3.90	72	562.5	8	25	..	..
	Kalal	31	146	4.7	91	623.89	10	21	..	..
	Tumbat	13	58	4.46	40	689.66	6	7	..	..
	Bhol	10	27	2.7	18	669.67	1	9	..	..
	Rangari	10	22	2.2	18	818.18	9	1	..	..
	Bhandari	2	9	4.5	7	777.78	2	..	..	..
	Lonav	8	9	3.0	7	777.78	1	2	..	..
	Kharva	4	13	3.25	12	923.08	4	..	..	..
	Nirali	8	24	3.0	8	333.33	2	1	..	..
	Tumboli	1	2	2.0	1	500.0	1	..	..	..
	Bhujari	1	1	1.0	..	..	..	1	..	..
	Halwai	1	4	4.0	1	250.0	1	..	..	..
	Manbhav	1	2	2.0	2	1,000.0	1	..	..	..
	Kamathi	4	16	4.0	13	812.5	3	1	..	..
	Backward	1,300	5,319	3.8	3,619	680.04	669	661	67	2
	Bhil	624	2,479	3.97	1,638	660.75	336	261	25	..
	Koli	439	1,442	3.36	1,064	751.79	194	215	20	..
	Vaghri	107	445	4.16	277	622.47	50	56	1	..
	Varli	82	199	3.83	147	738.69	13	33	4	2
	Thakur	29	109	3.76	79	734.77	11	15	3	..
	Gosavi	26	117	4.5	75	641.02	13	10	3	..
	Konkan	3	11	3.66	10	909.09	2	1	..	..
	Burud	21	99	4.71	49	494.96	19	2	..	..
	Kalkadi	29	104	3.71	82	500.0	..	26	2	..
	Raval	2	7	3.5	5	714.29	..	1	1	..
	Bedar	11	29	2.64	23	758.62	1	10	..	..
	Bharsdi	14	65	4.64	42	646.15	4	9	1	..
	Vaddari	8	44	5.75	32	696.66	6	1	1	..
	Pangul	2	6	3.0	5	333.33	1	1	..	..
	Nathar	7	25	3.57	15	600.0	..	5	2	..
	Kabar	4	12	3.0	10	333.33	2	2	..	..
	Kamathi	2	10	5.0	8	500.0	1	1	..	..
	Bedar	2	12	6.0	8	666.67	2	..	..	..
	Pondhari	4	30	7.5	13	640.0	4	..	..	..
	Potari	2	2	1.0	..	..	2	..	..	..
	Pahadi	3	7	2.33	5	714.29	1	2	..	..
	Bhat	1	4	4.0	3	633.33	..	1	..	..
	Guadhali	2	10	5.0	6	600.0	..	2	1	..
	Taru	2	9	4.5	3	333.33	2	..	..	..
	Kathari	1	4	4.0	3	750.0	..	1	..	..
	Patharwad	2	10	5.0	4	600.0	1	1	..	..
	Kolhati	2	10	5.0	6	600.0	..	..	3	..
	Patni	6	24	4.0	14	533.33	1	5	..	..
	Depressed	1,266	4,962	3.91	3,211	649.42	717	497	61	1
	Mahar	690	2,527	3.66	2,291	649.56	517	328	44	..
	Mang	136	519	3.87	344	674.5	79	54	6	1
	Chambhar	224	868	3.87	347	631.64	115	100	9	..
	Mang-garodi	6	26	4.33	20	555.56	2	3	1	..
	Bhangi	7	13	1.86	9	682.3	4	2	1	..
	Muslim	271	1,553	5.73	1,091	683.19	155	211	5	..
	Jain	107	436	4.07	261	647.5	77	27	3	..
	Christian	97	364	3.75	246	708.98	39	44	23	1
	Pesha	6,973	19,788	2.84	12,886	651.9	4,344	566	133	11
	Hindu	4,977	15,465	3.11	12,664	653.25	4,036	529	112	9
	Advanced	738	3,177	4.3	1,964	618.19	561	170	7	..
	Brahmin	676	2,966	4.39	1,299	620.75	387	87	2	..
	Prabhu	5	27	5.4	18	666.67	1	2	1	..
	Jangam	4	19	4.75	8	600.0	2	2
	Bani	1	4	4.0	3	750.0	1

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							From below 13-14.	15-19.	20-29.	30 and over.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
Poona—contd.	Hindu—contd.									
	Advanced—contd.									
	Vidur ..	2	6	3.0	5	833.33	2	..	..	..
	Komdi ..	2	4	2.0	..	..	2	..	..	..
	Marwadi ..	114	442	3.88	286	647.06	72	62	..	..
	Sonar ..	73	342	4.68	164	538.01	55	17	1	..
	Vani ..	35	143	4.09	65	594.41	27	5	..	..
	Gujar ..	26	133	5.11	76	571.43	12	14	..	..
	Intermediate ..	2,562	10,098	3.94	442	637.99	2,226	273	98	5
	Mahratta ..	1,588	5,978	3.78	851	644.2	1,333	212	37	1
	Mahratta Kunbi ..	43	198	4.6	149	752.53	39	4	..	..
	Kunbi ..	4	13	3.25	7	589.46	4	..	..	..
	Mali ..	346	1,506	4.35	997	602.26	311	28	6	1
	Gurav ..	33	135	4.09	75	555.56	29	..	1	..
	Bhoi ..	9	48	5.33	31	645.63	9	..	..	..
	Lohar ..	31	155	5.0	96	619.35	31	..	..	..
	Sutar ..	55	315	5.73	130	604.65	54	..	1	..
	Nhavi ..	55	318	5.78	137	628.44	52	2	1	..
	Teli ..	35	148	4.23	79	670.52	79	4	2	..
	Kumbhar ..	39	148	3.79	107	722.97	38	..	1	..
	Parit ..	40	152	3.8	100	657.80	37	1	1	1
	Shimpi ..	64	263	4.11	175	665.4	55	5	3	1
	Pardeahi ..	23	97	4.22	66	680.41	23	..	..	..
	Koathi ..	13	65	5.0	33	838.24	12	..	..	..
	Kamathi ..	17	61	3.59	50	617.28	16	..	1	..
	Dhangar ..	53	209	3.93	154	758.62	45	6	2	..
	Sangar ..	23	83	3.61	46	554.22	21	..	..	..
	Rajput ..	4	6	1.5	3	500.0	4	..	..	..
	Gavil ..	5	25	5.0	14	560.0	4	..	..	1
	Sali ..	7	33	4.71	18	545.45	7	..	..	..
	Kasar ..	14	69	4.93	33	478.26	13	1	..	..
	Tambat ..	7	28	4.0	20	714.29	6	..	..	..
	Nirball ..	2	6	3.0	3	500.0	2	..	..	..
	Bangari ..	1	5	5.0	5	1,000.0	1	..	..	..
	Kachhi ..	1	2	2.0	..	..	1	..	..	..
	Backward ..	627	2,253	3.60	1,055	734.9	588	33	16	..
	Koli ..	843	1,169	1.39	927	792.99	323	12	9	..
	Ramoshi ..	319	466	1.46	284	609.44	111	5	3	..
	Thakur ..	52	202	3.89	170	641.59	53	1	..	..
	Bharadi ..	10	43	4.3	30	697.87	10	..	..	..
	Vaddar ..	15	57	3.8	30	626.32	13	..	1	..
	Gondhall ..	8	39	4.88	24	615.38	8	..	..	..
	Gosavi ..	15	67	4.47	38	567.16	15	..	..	..
	Bhil ..	5	37	7.4	29	738.78	5	..	..	..
	Ghadashi ..	4	9	2.25	6	666.67	3	..	1	..
	Ghisadi ..	2	18	9.0	9	500.0	2	..	..	..
	Burud ..	4	12	3.0	7	583.33	2	..	..	..
	Lonari ..	2	13	6.5	10	769.23	4	..	..	..
	Kalkadi ..	1	3	3.0	2	666.67	2	..	..	..
	Vanjari ..	1	4	4.0	2	500.0	..	..	..	..
	Raval ..	1	5	5.0	3	600.0	1	..	..	..
	Vir ..	1	..	..	..	..	1	..	..	..
	Beldar ..	1	2	2.0	2	1,000.0	1	..	..	..
	Katkari ..	43	106	2.47	32	773.56	37	4	2	..
	Depressed ..	750	2,969	3.96	2,003	674.64	661	54	31	4
	Mahar ..	503	1,878	3.73	1,280	683.39	434	43	23	3
	Mang ..	62	411	6.63	276	671.53	33	5	4	..
	Chambhar ..	143	619	4.33	412	665.56	138	6	3	1
	Bhangi ..	3	9	3.0	3	888.89	2	..	1	..
	Dhor ..	7	47	6.71	13	382.98	7	..	..	..
	Holar ..	2	10	5.0	9	900.0	2	..	..	..
	Muslim ..	189	634	3.35	516	624.7	144	40	6	1
	Christian ..	45	183	4.07	126	699.45	15	17	12	1
	Jain ..	57	247	4.33	132	665.87	49	..	2	..
	Zoroastrian ..	5	30	6.0	26	866.67	..	3	3	..

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							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Saturd		11,144	46,132	4.15	21,973	673.86	3,456	3,333	416	41
	Hindu	10,294	43,698	4.24	20,364	669.61	3,059	3,025	361	39
	Advanced	2,254	9,967	4.42	6,501	673.49	1,171	1,014	62	6
	Brahmin	1,094	6,409	5.86	4,304	671.86	715	674	15	..
	Vaid	801	1,869	2.33	1,362	671.23	245	222	29	5
	Jangam	38	110	2.92	74	673.73	23	10	..	..
	Marwadi	12	56	4.67	39	736.65	6	5	1	..
	Gujar	36	372	10.33	257	698.88	59	36	2	..
	Senar	194	763	3.93	322	668.67	119	67	15	3
	Prabhu	13	60	4.62	43	716.67	5	6	..	..
	Intermediate	4,672	19,837	4.24	13,566	688.87	2,354	2,343	156	19
	Mahratta	3,047	12,309	4.04	8,571	696.32	1,627	1,536	77	8
	Kunbi	17	76	4.47	61	602.63	4	..	..	..
	Dhangar	268	1,088	4.06	792	727.94	122	137	8	1
	Teli	156	643	4.12	419	631.63	82	68	7	1
	Kabli	117	511	4.37	347	679.66	61	66	7	1
	San	24	77	3.21	64	631.17	16	7	1	..
	Sanjar	36	190	5.28	111	584.21	23	13	2	..
	Lohar	109	371	3.39	243	654.99	66	37	6	1
	Betar	123	329	2.67	231	625.71	66	56	5	..
	Kasar	24	149	6.21	90	608.11	18	15	1	..
	Nhari	180	791	4.39	548	686.47	96	82	5	..
	Mali	165	729	4.42	473	649.73	75	69	17	5
	Shimpi	160	731	4.57	463	632.86	97	60	3	..
	Kumbhar	126	511	4.06	323	641.66	71	47	7	1
	Parit	97	386	3.97	231	654.96	47	47	2	1
	Gurao	122	416	3.41	266	644.23	64	54	7	..
	Lowari	9	45	5.00	38	622.22	5	4	..	..
	Govandi	8	40	5.00	23	575.00	3	5	..	..
	Bholi	37	157	4.24	103	697.90	18	19	..	..
	Bajpat	3	12	4.00	10	633.33	3	..	..	..
	Tamboli	19	79	4.16	42	631.63	13	5	1	..
	Backward	743	2,994	4.03	2,018	676.27	404	396	43	3
	Koli	94	349	3.71	245	719.60	41	32	..	..
	Lamani	36	111	3.08	83	747.75	11	9	6	..
	Bared	36	164	4.56	99	603.66	30	3	..	..
	Joshi	8	40	5.00	23	575.00	5	3	..	..
	Thakur	2	10	5.00	10	1,000.00	..	2	..	..
	Ghodshi	18	67	3.72	41	611.66	14	4	..	..
	Govari	14	38	2.71	29	768.16	9	5	..	..
	Devari	8	24	3.00	16	666.67	4	3	1	..
Gondhal	9	41	4.56	26	634.15	6	..	3	..	
Vanjari	36	96	2.67	70	736.66	13	6	2	..	
Bokar	16	59	3.69	43	618.75	12	4	..	..
Vadkar	32	607	19.00	360	638.88	64	23	4	1	
Nathar	4	21	5.25	13	419.63	3	2	..	..
Vasdeo	2	17	8.50	6	532.94	2	..	..	..
Gurkha	1	2	2.00	2	600.00	1	..	1	..	
Kalkoti	46	182	3.96	131	676.52	21	14	1	..	
Ravai	1	8	8.00	3	375.00	..	1	1	..	
Uchalya	3	6	2.00	3	500.00	1	1	1	..	
Bhat	25	79	3.16	58	757.14	14	9	3	..	
Rameshi	216	1,293	5.99	880	670.37	154	130	20	2	
Depressed	2,424	10,118	4.17	6,419	634.41	1,130	1,185	100	9	
Mohar	66	166	2.52	111	666.67	16	22	2	..	
Dhor	44	214	4.86	146	682.94	22	20	2	..	
Dhangl	13	52	4.00	30	546.04	16	2	1	..	
Mang	618	2,804	4.54	1,375	628.03	303	301	10	4	
Chambhar	413	1,742	4.22	1,129	641.11	220	192	9	2	
Mahar	1,296	5,338	4.12	3,023	679.53	559	658	76	3	
Muslim	398	3,623	9.10	1,769	720.58	396	368	22	..	
Jain	228	921	4.04	676	728.26	96	121	5	1	
Christian	22	79	3.59	74	695.45	5	6	10	1	
Zoroastrian	10	32	3.20	21	695.75	1	3	6	..	

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Shapur		6,724	28,638	4.26	18,309	639.27	5,542	1,084	36	11
	Hindu	5,724	24,527	4.28	15,596	635.92	4,834	320	62	6
	Advanced	1,071	7,075	4.23	4,556	643.95	1,497	193	11	
	Brahmin	750	8,330	4.44	2,219	666.37	995	45		
	Vani	640	2,572	4.02	1,563	615.47	525	105	10	
	Sonar	87	371	4.26	237	639.81	82	4	1	
	Gujar	80	320	4.0	214	668.75	60	20		
	Marwadi	60	272	4.53	157	577.2	50	10		
	Nagar	10	37	3.7	31	837.84	10			
	Prabhu	10	37	3.7	28	750.76	0	4		
	Jangam	20	76	3.8	42	562.63	18	2		
	Komti	14	60	4.29	45	750.0	11	3		
	Intermediate	2,838	12,214	4.3	7,683	629.03	2,122	391	30	4
	Dhangar	346	1,473	4.23	949	644.26	304	39	5	
	Mali	150	672	4.48	454	675.6	21	27	2	
	Sali	50	223	4.46	128	573.99	47	3		
	Parit	54	219	4.05	136	630.14	48	4	2	
	Nirali	19	91	4.79	47	516.48	17	2		
	Gurav	33	158	4.79	92	562.28	32	2		
	Sangar	35	142	4.06	61	429.58	34	1		
	Lohar	32	180	5.6	119	743.75	30	1		1
	Rajput	50	186	3.72	117	629.3	47	3		
	Kumbhar	30	160	5.33	100	625.0	29	1		
	Maratha	1,160	5,078	4.38	3,300	649.86	922	152	14	2
	Gavli	54	241	4.46	136	564.32	49	4	1	
	Kasar	39	174	4.46	111	637.93	38	4		
	Kunbi	13	40	3.08	27	675.0	13	1		
	Shimpi	135	538	3.98	331	615.24	24	11		
	Sutar	40	183	4.58	107	584.7	35	5		
	Nhavi	62	330	3.22	194	587.83	58	4		
	Kohti	79	365	4.62	211	578.08	69	9	1	
	Teli	49	207	4.22	128	619.36	48	5		
	Tambat	23	112	4.87	64	571.43	29	3		
	Kahatriya	75	258	3.44	187	724.3	65	8	2	
	Rathod	7	11	1.57	7	636.36	3	6		
	Padmasali	301	1,193	3.96	675	565.8	200	97	3	1
	Backward	308	1,287	4.15	383	647.24	245	56	2	
	Koli	143	560	3.92	338	603.57	118	27		
	Vaddar	70	331	4.73	195	589.12	56	12	2	
	Kaikadi	20	86	4.3	66	977.27	16	4		
	Bamoshi	30	131	4.37	96	655.65	24	6		
	Gosvi	20	73	3.65	40	634.93	15	5		
	Gondhal	4	20	5.0	15	750.0				
	Joshi	4	18	4.5	13	722.22				
	Patharwat	7	44	6.29	33	795.45				
	Lamani	1	5	5.0	3	600.0				
	Kolhati	2	7	3.5	5	714.29		1		
	Burud	2	10	5.0	7	700.0		1		
	Depressed	912	3,951	4.33	2,524	638.92	719	180	19	4
	Mahar	390	1,702	4.37	1,140	669.8	320	47	9	4
	Mangarudi	6	26	4.33	13	500.0	4	2		
	Bhangi	10	31	3.1	21	1,000.0	7	3		
	Dhor	117	444	3.79	273	614.86	39	23	5	
	Chambhar	149	579	3.88	373	645.33	138	29	2	
	Mang	220	1,065	4.84	629	590.61	139	63	2	
	Holar	20	105	5.25	65	619.05	1	3	1	
	Muslim	300	3,328	4.15	2,163	650.98	333	214	21	3
	Jain	120	511	4.26	363	663.4	125	15		
	Christian	73	260	3.56	199	765.26	43	30	1	
	Zoroastrian	7	15	2.14	12	600.0		3	2	

Name of District or State	Religion and caste	Number of families estimated	Total number of children born alive	Average of children per family	Number of children surviving	Proportion of surviving to 1000 born	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 15-14	15-19	20-29	30 and over
1	2	3	4	5	6	7	8	9	10	11
Bengal, Bihar and Orissa		24,513	26,520	2.94	66,766	681.45	2,375	13,000	1,045	200
	Male	12,027	79,045	2.90	64,616	681.21	7,622	10,076	1,060	171
	Advanced	9,908	26,138	2.62	25,400	687.26	4,240	5,017	66	71
	Magadh	6,725	24,396	3.62	15,007	621.24	2,654	3,498	23	42
	Brahman	2,009	11,043	5.50	8,013	725.02	1,217	1,188	2	23
	Chakradri	62	214	3.45	219	697.44	27	29	14	2
	Panchal	442	1,732	3.92	1,265	721.20	104	219	20	..
	Marwad	11	84	7.64	18	720.0	9	2	..	..
	Pratih	2	14	7.0	12	627.14	2	..	..	..
	Narvanar	1	4	4.0	..	..	..	1	..	..
	Pulval	1	7	7.0	5	714.29	..	1	..	..
	Lohana	1	10	10.0	6	600.0	1	..	..	..
	Gujar	3	14	4.67	9	642.86	2	1	..	..
	Unclassified (Advanced)	110	570	5.18	614	712.73	62	66	2	4
	Intermediate	5,695	21,213	3.73	15,576	712.91	1,945	3,076	423	61
	Bodhi	142	265	1.87	415	775.7	49	79	10	4
	Khatri	290	1,065	3.67	780	712.22	90	163	34	3
	Kammat	22	221	10.05	168	640.91	12	26	8	..
	Hambar	21	125	5.95	94	722.0	12	11	4	4
	Higar	19	65	3.42	65	816.13	10	7	2	..
	Burhar	11	21	1.91	20	907.74	3	7	1	..
	Patroger	27	122	4.52	94	770.49	12	14	..	..
	Nirali	9	32	3.56	19	575.78	1	2	2	..
	Bodhi	21	155	7.38	98	622.20	9	18	3	1
	Karub	1,245	6,200	5.06	4,467	699.17	439	647	162	17
	Podmasi	64	275	4.29	156	574.8	29	21	4	1
	Shimpi	163	749	4.59	524	712.86	79	76	10	1
	Bonar	69	181	2.62	141	932.77	20	17	2	1
	Kumbhar	42	171	4.07	127	742.86	11	14	16	2
	Bangar	11	47	4.27	26	808.21	4	6	1	..
	Vaishya	56	232	4.14	164	700.9	21	66	1	..
	Rajput	64	226	3.53	149	622.5	25	22	6	..
	Dhobi	26	165	6.35	111	672.73	14	21	1	..
	Dovang	165	765	4.63	566	720.8	91	87	14	3
	Bhandari	4	26	6.5	27	771.43	..	..	4	..
	Ambig	29	263	9.07	252	696.97	23	49	7	..
	Shikhar	16	79	4.94	45	606.1	6	10	..	..
	Golla	42	216	5.14	122	649.44	21	14	5	2
	Uppar	110	217	1.97	257	690.25	26	66	8	1
	Bangari	12	27	2.25	17	425.71	2	8	1	..
	Mahatta	1,729	6,221	3.59	4,981	720.20	622	979	118	20
	Kanchagar	14	66	4.71	26	660.04	1	12	..	..
	Bhol	12	56	4.67	26	545.45	1	7	4	..
	Hajari	14	69	4.93	69	710.14	6	2	..	..
	Gang	6	15	2.5	12	666.67	2	2	..	..
	Nadar	1	2	2.0	2	1,000.0	..	1	..	..
	Dhangar	6	26	4.33	18	602.8	1	4	1	..
	Habar	2	16	8.0	2	212.5	1	2	..	..
	Kabbagar	160	661	4.13	457	691.12	62	109	8	..
	Shiva-Yogi	2	26	13.0	15	575.00	1	1	..	..
	Togali-dhar	2	5	2.5	5	1,000.0	..	2	..	..
	Gavand	1	2	2.0	1	500.0	1	..	..	..
	Chatur	4	19	4.75	8	600.0	1	8	..	..
	Kanandi	3	19	6.33	7	266.67	1	1	1	..
	Madral	5	23	4.6	14	624.24	..	6	1	..
	Toiga	16	96	6.0	48	510.04	4	7	4	1
	Tilavi	2	12	6.0	2	444.44	..	2	..	..
	Gurav	1	6	6.0	2	500.0	..	1	..	..
	Hutgar	9	45	5.0	28	622.22	2	7	..	..
	Kohali	1	9	9.0	4	444.44	1	..	..	..
	Unclassified (Intermediate)	298	1,252	4.20	891	697.7	87	202	4	..
	Backward	2,626	12,226	4.66	8,566	700.8	921	1,805	266	24
	Lamoni	257	1,132	4.4	1,001	664.23	107	121	25	4
	Mazga	244	1,264	5.18	1,127	802.7	108	188	27	1
	Nadar	69	267	3.88	171	640.66	29	24	6	..
	Korav	165	668	4.05	477	714.67	62	104	18	1
	Vadhar	256	1,474	5.76	946	643.15	102	217	25	1
	Dhangar	9	27	3.0	18	666.67	5	2	1	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT				
							From below 13-14.	15-19.	20-29.	30 and over.	
1	2	3	4	5	6	7	8	9	10	11	
Belgaon, Bi-japur and Dharwar—contd.	Hindu—contd.										
	Backward—contd.										
	Bersad ..	872	4,208	4.83	2,609	620.0	283	493	85	11	
	Kabber ..	97	812	3.22	292	935.9	31	59	5	2	
	Dasar ..	18	66	3.67	54	818.18	4	12	2	..	
	Kalal ..	21	105	5.0	73	695.24	9	11	1	..	
	Dombari ..	9	44	4.89	28	636.36	6	2	..	..
	Haran-shikari.	35	129	3.6	101	782.95	4	19	11	1	
	Budabudkar.	2	16	8.0	5	312.5	..	2	..	..
	Gondhall ..	9	45	5.0	36	800.0	6	2	1	..	
	Katabu ..	4	16	4.0	16	1,000.0	3	1	..	..
	Kaikadi ..	5	18	3.6	13	722.22	3	..	2	..	
	Kamathi ..	4	29	7.25	18	620.69	2	1	1	..	
	Koll ..	35	160	4.57	104	698.83	14	17	3	1	
	Lonari ..	39	139	3.56	84	244.0	31	4	4	..	
	Advichinchar	15	63	4.2	52	825.40	5	4	5	1	
	Davari ..	2	4	2.0	3	750.0	1	1	..	..
	Holav ..	3	10	3.33	7	700.0	1	2	..	..
	Meenagar ..	9	34	3.78	23	676.47	4	3	2	..	
	Petrint ..	1	6	6.0	5	833.33	..	..	..	..
	Bhat ..	11	63	5.73	47	746.09	5	6	..	..
	Padiar ..	2	14	7.0	10	714.29	..	1	1	..	
	Ramanuj ..	2	7	3.5	7	1,000.0	..	2	..	..
	Ghantichor..	5	16	3.2	13	812.5	1	4	..	..
	Shalbar ..	3	8	2.67	3	1,000.0	2	..	1	..	
	Chitragar ..	2	8	4.0	3	250.0	..	2	..	..
	Unclassified (Backward).	480	1,744	4.06	1,266	725.92	131	279	19	1	
	Depressed ..	1,706	6,774	3.97	4,962	732.51	594	968	130	14	
	Dhor ..	53	187	3.53	144	770.05	25	18	8	2	
	Mahar ..	1,277	4,770	3.74	3,447	722.64	505	676	85	11	
	Bhangi ..	29	140	4.83	98	700.0	8	14	7	..	
	Samagar ..	186	923	4.96	789	854.82	15	151	19	1	
	Mang-garudi.	1	2	2.0	2	1,000.0	..	1	..	..
	Dhed ..	1	3	3.0	2	666.67	..	1	..	..
	Unclassified (Depressed).	169	749	4.43	480	640.85	41	107	11	..	
	Hindu Unclassified.	27	59	2.19	50	847.46	12	10	4	1	
	Muslim ..	2,464	9,699	3.94	6,841	705.33	1,040	1,242	169	13	
	Jain ..	451	1,753	3.89	1,287	705.65	188	236	26	1	
	Christian ..	414	1,785	4.31	1,314	738.13	86	279	65	4	
	Zoroastrian ..	5	17	3.4	16	941.18	2	1	1	1	
	Sikh ..	1	3	3.0	3	1,000.0	1	..	..	..
	Unclassified ..	1,321	4,358	3.29	3,719	638.56	456	659	96	10	
	States in Deccan.		2,156	9,106	4.22	9,070	688.59	1,379	719	50	8
	Hindu ..	2,105	8,832	4.20	8,895	687.46	1,359	695	49	8	
	Advanced ..	583	2,639	4.53	1,722	652.62	392	187	3	1	
Intermediate ..	903	3,356	4.18	2,264	674.61	565	222	16	..		
Backward ..	210	831	3.96	587	706.38	116	89	4	1		
Depressed ..	509	2,006	3.94	1,322	659.02	280	197	26	6		
Muslim ..	29	157	5.41	88	566.51	19	9	1	..		
Jain ..	22	117	5.32	87	740.59	7	15	..	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Bihar		334	1,597	4.80	977	611.77	209	61	3	1
	Hindu	308	1,498	4.86	981	614.93	205	61	3	1
	Advanced	140	668	4.77	415	621.28	85	43	..	..
	Brahmin	122	549	4.50	359	630.98	25	60	..	..
	Prabhu	2	16	8.0	8	800.0	2	..	..	..
	Lod	1	2	2.0	2	1,000.0	1	..	..	..
	Marwadi	1	1	1.0	1	1,000.0	1	..	..	..
	Sonar	9	37	4.11	26	702.7	9	..	..	..
	Vaid	1	9	9.0	4	444.44	1	..	..	..
	Gujar	4	34	8.50	15	441.18	3	2	..	..
	Intermediate	139	669	4.86	419	609.01	134	13	2	..
	Mahratta	31	301	9.74	131	631.74	33	6	..	..
	Mahratta	32	164	5.75	104	645.22	19	2	..	..
	Kunbi									
	Mali	7	38	5.43	27	710.53	5	..	2	..
	Shimpi	9	39	4.0	18	500.0	9	..	..	..
	Teli	8	60	7.5	33	690.0	8	..	..	..
	Parit	2	10	5.0	7	700.0	3	1	..	..
	Kunbi	4	14	3.5	10	714.29	4	..	..	..
	Bhoi	7	41	5.86	30	731.71	7	..	..	..
	Dhangar	7	41	5.86	17	414.63	6	1	..	..
	Nhavi	2	8	4.0	7	875.0	1	1	..	..
	Khatik	3	20	6.67	14	700.0	3	..	..	..
	Kumbhar	4	29	7.25	14	482.78	3	1	..	..
	Butar	1	3	3.0	3	1,000.0	1	..	..	..
	Parichhi	1	2	2.0	1	500.0	1	..	..	..
	Gurav	1	11	11.0	3	272.73	1	..	..	..
	Backward	9	43	4.78	26	604.65	7	..	1	1
	Ramohi	9	33	4.75	22	578.95	6	..	1	1
	Kathodi	1	5	5.0	4	800.0	1	..	..	..
	Depressed	20	99	4.95	61	619.15	14	6	..	..
	Mahar	15	67	4.46	40	597.01	9	6	..	..
	Chambhar	5	23	4.6	21	650.25	5	..	..	..
Muslim	16	99	6.19	58	565.68	16	..	..	..
Omdh		1,193	4,538	4.11	3,969	674.99	679	397	23	7
Hindu		1,193	4,538	4.11	3,969	674.99	679	397	23	7
Advanced		328	1,450	4.42	976	673.1	224	100	9	1
Brahmin		285	1,343	4.39	844	678.23	300	83	2	..
Yani-Lingayat		19	65	3.42	82	764.71	10	7	1	1
Sonar		14	60	4.29	45	600.0	7	7	..	..
Gujar		7	36	5.14	23	638.89	4	3	..	..
Marwadi		2	15	7.5	7	495.67	3	..	..	..
Jangam		1	3	3.0	2	666.67	1	..	..	..
Intermediate		333	1,406	4.22	964	678.82	223	104	7	..
Mahratta		116	512	4.41	375	728.52	84	31	1	..
Dhangar		77	347	4.5	231	665.71	42	22	3	..
Mali		35	136	3.90	90	641.76	21	13	1	..
Kunbi		19	81	4.26	64	567.9	13	7	..	..
Butar		22	81	3.68	82	641.98	19	6	..	..
Sali		16	72	4.5	49	680.64	9	7	..	..
Gurav		9	32	3.56	19	612.9	5	1	..	..
Kumbhar		7	29	4.14	14	700.0	6	1	..	..
Shimpi		4	39	9.75	14	496.67	3	1	..	..
Parit		5	15	3.0	14	933.33	3	1	1	..
Kamr		4	16	4.0	8	500.0	3	1	..	..
Nhavi		5	24	4.8	9	375.0	3	2	..	..
Teli		3	12	4.0	9	750.0	2	1	..	..
Lohar		2	11	5.5	9	818.18	2	..	..	..
Bhoi		1	5	5.0	5	1,000.0	1	..	..	..
Lamoni		8	19	2.38	15	789.47	7	..	1	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIVES MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Oundh—contd.	Hindu—contd.									
	Backward ..	117	451	3.85	315	698.45	61	56	..	..
	Koli ..	29	98	3.38	69	255.11	14	15	..	..
	Vaddar ..	27	107	3.96	80	747.66	16	11	..	..
	Ramoohi ..	19	69	3.63	48	695.65	9	10	..	..
	Shikligar ..	8	40	5.0	25	625.0	3	5	..	..
	Dombari ..	9	36	4.0	21	583.33	7	2	..	..
	Burud ..	7	26	3.71	30	769.23	1	6	..	..
	Baval ..	2	13	4.33	8	615.38	1	2	..	..
	Kalkadi ..	6	28	4.67	18	642.86	4	2	..	..
	Ghisadi ..	3	8	2.67	5	625.0	2	1	..	..
	Kohatti ..	4	22	5.5	17	772.73	2	2	..	..
	Bhat ..	1	1	1.0	1	1,000.0	1	..	..	..
	Gosavi ..	1	3	3.0	3	1,000.0	1	..	..	..
	Depressed ..	325	1,231	3.79	814	661.25	169	127	23	6
	Bhangi ..	2	16	8.0	9	562.5	1	1	..	..
	Chambhar ..	20	77	3.85	53	688.31	11	9	..	..
	Dhor ..	17	58	3.41	32	551.72	10	6	1	..
	Holar ..	42	185	4.4	102	551.35	27	9	4	2
	Mang ..	81	277	3.42	213	768.96	35	37	8	1
	Mahar ..	163	618	3.79	405	655.34	85	65	10	3
Phaltan		723	2,971	4.08	3,034	684.63	444	271	14	..
	Hindu ..	694	2,796	4.03	1,915	694.91	434	247	13	..
	Advanced ..	115	521	4.53	331	635.32	70	45	..	..
	Brahmin ..	73	356	4.88	230	617.98	41	32	..	..
	Sonar ..	10	52	5.2	30	576.92	7	3	..	..
	Marwadi ..	7	31	4.43	22	709.68	3	4	..	..
	V a n - L i n - gayat. ..	16	50	3.13	36	720.0	11	5	..	..
	Gujar ..	9	32	3.56	23	718.75	8	1	..	..
	Intermediate ..	331	1,262	3.81	891	706.02	219	105	7	..
	Mahratta ..	145	569	3.92	426	748.68	104	37	4	..
	Dhangar ..	75	256	3.41	183	714.84	53	19	3	..
	Mali ..	43	149	3.47	104	697.99	24	19	..	..
	Nhavi ..	16	74	4.63	38	513.51	5	11	..	..
	Kumbhar ..	14	72	5.14	48	606.67	7	7	..	..
	Gurav ..	6	19	3.18	12	631.58	4	4	..	..
	Sutar ..	7	29	4.14	22	758.62	6	1	..	..
	Parit ..	5	11	2.2	8	727.27	5	..	..	..
	Teli ..	3	20	6.67	14	700.0	2	1	..	..
	Kasar ..	4	9	2.25	5	555.56	2	2	..	..
	Koathi ..	4	21	5.25	11	523.81	4	..	..	..
	Shimpi ..	4	24	6.0	13	541.67	2	3	..	..
	Lohar ..	3	9	3.0	7	777.78	1	2	..	..
	Backward ..	84	337	4.01	246	729.97	48	33	3	..
	Ramoohi ..	84	337	4.01	246	729.97	48	33	3	..
	Depressed ..	164	676	4.12	447	661.24	97	64	3	..
	Chambhar ..	16	76	4.75	42	552.63	9	5	..	..
	Holar ..	9	35	3.89	30	857.14	4	5	..	..
	Mang ..	14	76	5.43	50	657.89	7	7	..	..
	Mahar ..	125	489	3.91	326	664.62	77	47	3	..
	Jain ..	22	117	5.32	87	743.59	7	15	..	..
	Muslim ..	13	58	4.46	32	551.72	3	9	1	..
Konkan		24,511	90,751	3.70	70,799	790.05	3,333	14,444	1,568	136
	Hindu ..	22,099	81,997	3.71	63,945	779.85	2,607	12,965	1,375	123
	Advanced ..	5,927	24,085	4.06	18,523	769.07	2,240	3,502	175	10
	Intermediate ..	10,078	36,226	3.59	29,166	805.11	3,475	5,023	633	47
	Backward ..	2,911	10,173	3.49	7,625	749.53	940	1,652	289	30
	Depressed ..	3,103	11,305	3.64	8,450	747.46	925	1,873	270	25
	Unclassified (Hindu).	71	268	3.90	181	870.19	27	35	8	1

Name of District or State.	Religion and caste.	Number of families enumerated.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Karnataka—contd.	Muslim	1,000	8,000	8.00	3,012	757.05	400	337	90	10
	Jain	85	316	3.71	240	754.72	30	31	0	..
	Christian	645	2,021	3.13	2,012	321.00	170	419	40	..
	Scoutristian	73	340	4.66	273	730.28	14	30	29	..
	Jew	7	41	5.86	20	683.00	2	4	1	..
	Sihi	25	110	4.40	67	600.00	0	12	3	..
	Sihi	2	0	0.00	0	1,000.00	1	1	..	..
	Unspecified	170	600	3.53	405	945.73	50	90	10	3
British Districts.	Hindu	22,200	84,916	3.82	66,301	730.53	7,940	12,322	1,400	120
	Hindu	20,020	70,054	3.50	50,010	730.34	7,227	12,040	1,345	117
	Advanced ^a	5,010	22,808	4.55	17,548	730.30	2,174	3,270	150	10
	Intermediate	9,490	34,137	3.59	27,497	805.49	3,340	5,890	500	47
	Backward	2,514	8,720	3.47	6,540	752.43	810	1,423	281	25
	Depressed	3,006	10,971	3.65	8,204	747.00	903	1,510	250	25
	Muslim	1,220	4,702	3.85	3,020	730.77	440	700	32	10
	Jain	85	316	3.71	240	755.7	37	40	0	..
	Christian	617	2,320	3.76	1,953	300.04	173	400	45	..
	Scoutristian	71	340	4.79	260	730.56	13	30	29	..
	Jew	7	41	5.86	20	683.00	2	4	1	..
	Sihi	2	0	0.00	0	1,000.0	1	1	..	..
Sihi	25	110	4.40	67	600.00	0	12	3	..	
Unspecified	80	230	2.88	180	600.72	30	41	6	2	
Bombay—contd.	Hindu	100	651	6.51	305	775.73	22	94	17	..
	Hindu	120	420	3.50	315	730.00	70	54	0	..
	Advanced	20	67	3.35	67	770.11	14	14	..	..
	Brahmin	10	32	3.2	23	757.50	5	5	..	..
	Vaisya-Vani	5	11	2.2	0	818.18	4	1	..	..
	Prabhu	11	32	2.9	23	875.0	3	5	..	..
	Kshatriya	1	1	1.0	..	..	1	..	..	..
	Kshatriya (Somnath-shi Peshwa)	1	10	10.0	5	500.0	1	..	..	..
	Intermediate	67	220	3.28	150	604.21	42	24	1	..
	Mahatma	60	120	2.0	60	740.10	20	10	1	..
	Sutar	1	1	1.0	1	1,000.0	1	..	..	..
	Lehar	2	2	1.0	2	1,000.0	1	1	..	..
	Kumbhar	7	47	6.71	20	553.2	5	2	..	..
	Khari	1	2	2.0	2	1,000.0	..	1	..	..
	Govv	3	2	0.67	2	1,000.0	2	1	..	..
	Shandari	4	9	2.25	0	600.07	2	2	..	..
	Dhangar	1	2	2.0	2	1,000.0	..	1	..	..
	Kumathi	2	11	5.5	7	600.30	1	1	..	..
Tajni	2	5	2.5	3	600.0	..	2	..	..
Agarwala	2	10	5.0	6	600.0	1	1	..	..
Pardahi	1	7	7.0	2	420.57	..	1	..	..
Kadi	1	1	1.0	..	..	..	1	..	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Bombay Sub-urban—contd.	Hindu—contd.									
	Backward ..	31	94	3.03	78	829.79	12	14	6	..
	Koli ..	17	39	2.29	33	846.15	7	7	3	..
	Bhambta ..	3	8	2.67	4	500.0	1	2	..	..
	Kalkadi ..	1	2	2.0	1	500.0	..	1	..	..
	Phudiga ..	1	7	7.0	6	857.14	..	1	..	..
	Bhat ..	1	8	8.0	5	625.0	1	..	..	..
	Gond ..	8	26	3.25	26	1,000.0	..	3	2	..
	Gosavi ..	1	1	1.0	1	1,000.0	1	..	..	..
	Pastl ..	1	1	1.0	1	1,000.0	1	..	..	..
	Kathodi ..	1	3	3.0	2	666.67	1	..	..	..
	Depressed ..	4	29	7.25	17	586.2	2	2	..	..
	M a n g a rudi.	4	29	7.25	17	586.2	2	2	..	..
	Muslim ..	23	91	3.96	75	824.12	9	12	3	..
	Christian ..	26	104	4.0	85	913.46	2	15	9	..
	Euroastrian ..	4	14	3.5	14	1,000.0	2	2	..	..
Jew ..	1	4	4.0	3	750.0	..	1	..	..
Kolaba		8,994	11,374	2.77	8,294	744.54	1,108	1,701	166	19
	Hindu ..	8,872	10,789	3.76	8,031	744.37	1,063	1,623	159	18
	Advanced ..	700	8,157	4.51	2,314	732.97	283	388	26	3
	Pambhu ..	74	361	5.15	292	768.4	27	40	7	..
	Chaukalahi ..	2	7	3.5	6	857.14	1	1	..	..
	Brahmin ..	433	1,911	4.41	1,275	719.62	175	247	8	3
	Sonar ..	82	394	4.8	315	799.40	30	46	6	..
	Gujar ..	69	292	4.05	195	687.8	32	26	1	..
	Vani ..	41	154	3.76	119	772.73	14	23	4	..
	Marwadi ..	6	15	2.5	10	666.67	4	2	..	..
	Lohana ..	3	3	1.0	2	666.67	..	3	..	..
	Intermediate ..	1,230	4,408	3.63	3,453	769.53	464	704	66	5
	Gavli ..	13	62	4.76	43	692.55	10	3	..	..
	Dhangar ..	14	46	3.29	29	630.43	9	4	1	..
	Rajput ..	1	1	1.0	..	..	..	1	..	..
	Agre ..	279	942	3.49	763	809.98	100	154	16	..
	Bhoi ..	12	42	3.5	25	695.24	4	8	..	..
	Parit ..	18	46	3.06	35	780.87	3	12	..	..
	Teli ..	13	34	2.62	25	735.29	..	12	1	..
	Sutar ..	7	32	4.57	27	842.75	3	4	..	..
	Kumbhar ..	39	103	3.43	73	708.74	12	13	4	1
	Mahratta ..	443	1,675	3.78	1,315	786.07	163	256	22	2
	Gurav ..	4	11	2.75	11	1,000.0	3	..	1	..
	Bhandari ..	120	468	3.96	333	719.22	31	79	9	1
	Shimpi ..	35	137	3.91	97	708.03	14	21	..	..
	Kasar ..	36	172	4.78	119	691.66	12	23	1	..
	Koahli ..	1	5	5.0	4	800.0	1	..	..	..
	Nhavi ..	23	89	4.05	69	775.23	3	17	2	..
	Lohar ..	1	3	3.0	3	1,000.0	..	1	..	..
	Sali ..	3	19	6.33	15	789.47	3	..	..	..
	Mali ..	199	611	3.07	467	764.32	93	96	9	1
	Backward ..	376	1,274	3.39	1,005	768.85	109	239	27	1
Beldar ..	4	13	3.25	10	769.23	2	2	..	..
C h a r a n (Bhat).	2	9	4.5	5	555.56	..	2	..	..
Kalal ..	5	33	6.6	25	757.56	1	3	1	..	
Gosavi ..	10	29	2.9	27	931.03	6	3	1	..	
Burud ..	7	23	3.29	18	782.6	2	6	..	..
Vanjari ..	12	40	3.33	27	675.0	9	2	1	..	
Koli ..	96	302	3.15	239	791.37	39	53	4	..	
Thakur ..	119	365	3.07	311	832.05	21	35	12	1	
Katkari ..	121	460	3.8	343	745.65	29	34	3	..	

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Kolaba—contd.										
	Hindu—contd.									
	Depressed ..	557	1,886	3.36	1,250	673.07	307	301	69	9
	Mang ..	24	76	3.17	55	723.08	2	17	4	1
	Bhambli ..	5	10	2.0	15	750.00	4	1	..	..
	Chambhar ..	132	446	3.37	302	670.45	37	31	13	1
	Mahar ..	305	1,325	3.25	857	680.43	164	302	23	7
	Muslim ..	103	614	3.91	393	730.12	26	61	6	1
	Jain ..	10	37	3.7	26	750.00	4	6	..	..
	Christian ..	2	9	4.5	9	1,000.0	2	..	..	..
	Jew ..	4	26	6.25	20	800.0	1	2	1	..
Ratnagiri		6,396	26,266	4.10	22,267	807.65	1,741	4,506	473	24
	Hindu									
	Advanced ..	1,608	7,415	4.60	5,606	760.17	432	1,123	58	..
	Brahmin ..	1,184	5,408	4.56	4,132	750.23	355	789	40	..
	Prabhu ..	20	92	4.6	79	850.7	5	14	..	..
	Vani ..	243	1,001	4.12	775	774.23	60	167	10	..
	Marwadi ..	2	16	8.0	12	750.0	..	1	1	..
	Sonar ..	164	692	4.21	532	803.66	40	121	3	..
	Gujar ..	27	102	3.78	95	881.27	11	16	1	..
	Mhatre ..	5	26	5.2	19	692.00	1	4	..	..
	Jangam ..	15	48	3.20	33	687.5	4	13	1	..
	Intermediate ..	2,037	12,402	6.08	10,364	834.87	744	2,043	240	10
	Kumbhar ..	1,082	4,201	3.88	3,712	850.8	254	606	95	7
	Sutar ..	110	448	4.07	370	829.6	24	70	6	..
	Nhavi ..	66	268	4.06	235	830.90	20	47	1	..
	Kumbhar ..	80	192	2.40	131	803.64	6	43	1	..
	Teli ..	60	256	4.27	214	829.46	10	45	5	..
	Gurao ..	36	176	4.89	143	812.5	8	29	1	..
	Dhanpar ..	44	148	3.36	127	850.10	7	23	4	..
	Gavali ..	43	187	4.35	131	800.93	9	33	1	..
	Sali ..	25	73	2.92	61	835.62	5	20	2	..
	Kanar ..	13	77	5.92	55	753.25	3	10	..	..
	Shimpi ..	14	60	4.29	49	810.00	5	8	1	..
	Kharvi ..	2	10	5.0	9	900.0	..	2	..	..
	Bhol ..	4	19	4.75	10	820.00	..	4	..	..
	Lohar ..	10	41	4.1	31	750.00	..	10	..	..
	Parit ..	16	67	4.19	49	850.00	4	12	..	..
	Jingar ..	2	4	2.0	2	750.0	..	2	..	..
	Mahantia ..	1,073	4,503	4.20	3,758	832.3	238	692	98	3
	Bhandari ..	613	1,703	2.78	1,245	791.54	96	237	30	..
	Backward ..	156	671	4.29	323	782.62	46	103	16	..
	Koli ..	134	572	4.27	444	811.19	23	97	9	..
	Gonvi ..	12	49	4.08	41	830.73	5	6	1	..
	Buradi ..	12	50	4.17	39	600.0	7	5	..	..
	Depressed ..	1,566	6,037	3.85	4,886	802.7	366	1,014	124	10
	Mahar ..	1,263	4,991	3.95	4,001	804.49	300	843	105	10
	Chambhar ..	242	1,026	4.24	856	780.96	50	164	19	..
	Bhambli ..	3	10	3.33	9	900.0	1	2	..	..
	Muslim ..	421	1,636	3.89	1,296	790.69	164	364	29	4
	Jain ..	14	56	4.0	43	750.0	5	8	1	..
	Christian ..	25	97	3.88	84	885.00	6	17	2	..

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							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Thana		5,611	19,261	3.44	14,573	755.82	1,740	3,332	475	64
	Hindu	4,921	16,879	3.43	12,624	751.41	1,515	2,920	423	63
	Advanced	930	3,622	3.89	2,668	736.61	269	624	31	6
	Brahmin	494	1,937	3.93	1,420	733.09	150	337	6	1
	Vani	155	569	3.67	415	729.35	45	99	8	3
	Panchal	6	14	2.3	11	786.71	2	2	..	1
	Prabhu	152	635	4.18	483	759.06	28	109	15	..
	Marwadi	16	37	2.31	21	567.57	9	7	..	..
	Sonar	33	121	3.67	90	743.8	10	23	..	..
	Gujarathi	1	4	4.0	3	750.0	..	1	..	..
	Lohana	23	86	3.74	51	593.02	9	14	..	..
	Panchkalsi.	45	186	4.11	149	805.41	13	29	2	1
	Chaukalsi.	6	34	5.67	26	764.71	3	3	..	..
	Intermediate	1,787	5,843	3.27	4,567	731.62	553	1,063	144	27
	Kunbi (Maharatta)	436	1,361	3.12	1,079	792.79	165	231	33	7
	Agri	512	1,559	3.04	1,239	794.74	139	301	60	12
	Maharatta	421	1,261	3.0	991	786.88	136	257	26	2
	Nhavi	35	101	2.89	71	702.97	13	19	3	..
	Bhandari	106	375	3.57	284	757.33	25	73	5	2
	Shimpi	25	120	4.8	90	750.0	6	17	2	..
	Teli	20	105	5.25	72	685.71	2	16	2	..
	Gavli	13	69	5.3	41	591.2	3	5	4	1
	Kumbhar	55	210	3.82	165	785.71	13	35	5	2
	Dhangar	1	9	9.0	3	888.89	..	1	..	..
	Mali	32	134	4.19	118	860.6	10	22	..	..
	Macchi	31	134	4.32	106	791.04	8	21	2	..
	Rajput	11	46	4.18	33	717.39	2	9	..	..
	Gurav	4	10	2.5	9	900.0	..	4	..	..
	Lohar	18	83	4.61	51	614.46	4	12	1	1
	Kasar	12	44	3.67	33	750.0	3	4	..	..
	Sutar	30	131	4.37	107	816.79	13	16	1	..
	Dhodia	3	12	4.0	10	833.33	2	1	..	..
	Dhobi	10	26	2.6	22	816.15	4	6	..	..
	Bhansali	13	53	4.08	38	716.96	..	13	..	..
	Backward	1,587	5,468	3.45	4,071	744.51	499	879	187	22
	Dubla	39	338	8.6	269	795.86	18	61	10	..
	Dhobi	33	292	8.82	238	815.07	11	52	20	..
	Gosevi	2	2	1.0	2	1,000.0	..	2	..	..
	Vanjari	23	102	4.43	78	764.71	7	20	..	1
	Weti	10	33	3.3	27	818.18	2	7	1	..
	Burud	4	6	1.5	5	833.33	..	3	1	..
	Dahar	5	23	4.6	13	565.22	1	3	..	1
	Phudgis	3	9	3.0	6	666.67	1	2	..	..
	Mangala	78	294	3.77	250	850.34	19	56	1	2
	Koli	525	1,775	3.38	1,271	716.06	148	313	56	8
	Thakur	163	541	3.32	392	724.58	57	87	16	3
	Kathari	149	514	3.45	386	750.97	39	97	18	..
	Vardi	411	1,869	4.55	1,007	735.57	186	149	69	7
	Bari	27	136	5.04	103	757.35	7	20	..	..
	Golha	4	18	4.5	14	777.78	3	1	..	..
	Bhavnar	1	5	5.0	3	800.0	..	1	..	..
	Bharwad	2	3	1.5	3	1,000.0	..	2	..	..
	Chabri	3	8	2.67	4	600.0	..	3	..	..
	Depressed	617	1,946	3.15	1,378	708.12	194	354	61	3
	Chambhar	127	369	2.91	272	737.13	35	72	20	..
	Bhangi	21	66	3.14	43	651.52	11	7	3	..
	Mahar	469	1,511	3.22	1,063	703.51	148	275	38	3
	Muslim	303	907	3.00	638	769.57	117	170	15	1
	Jain	39	121	3.1	35	702.49	16	30	3	..
	Christian	277	1,028	3.71	840	817.12	73	186	12	..
	Zoroastrian	67	323	4.8	255	777.44	11	34	22	..
	Sikh	2	6	3.0	3	1,000.0	1	1	..	..
	Jew	3	12	6.0	5	416.67	1	1	..	..

Name of District or State.	Religion and caste.	Number of families enumerated.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 15-14.	15-19.	20-24.	25 and over.
1	2	3	4	5	6	7	8	9	10	11
Kannas		7,384	25,370	3.43	19,982	725.0	3,380	3,080	278	23
	Hindu	6,340	22,000	3.47	17,940	725.0	2,950	2,140	227	16
	Advanced	3,200	6,227	3.73	4,304	727.2	1,120	1,120	37	1
	Langapat	140	322	2.30	413	770.2	74	60	4	1
	Bahadur	1,004	6,204	3.00	5,021	510.00	204	227	22	..
	Chitawal	0	60	6.04	30	750.0	0	2	0	..
	Panchal	1	1	1.0	1	1,000.0	1	1	..	..
	Musali	4	16	3.75	13	300.0	2	2	..	..
	Karwanhar	71	194	2.73	122	720.2	23	26	2	..
	Vani	11	21	1.91	14	600.0	4	7	..	..
	Haida	1	..	..	..	..	1	..	..	..
	Suar	200	1,200	6.00	1,000	725.00	104	171	4	..
	Intermediate	3,200	11,171	3.49	8,067	802.7	1,207	1,002	130	5
	Kahatriya	80	290	3.62	242	325.04	30	20	1	..
	Kannur	2	0	0.0	0	000.0	1	2	..	..
	Kanhar	2	2	1.00	2	1,000.0	2	1	..	..
	Kani	6	17	2.83	15	325.00	3	3	..	..
	Karab	10	20	2.00	10	754.72	7	7	2	1
	Shimol	60	101	1.68	64	625.00	10	20	1	..
	Kumbhar	17	55	3.24	40	727.27	9	7	1	..
	Vadhyo	122	306	2.50	230	540.48	42	60	..	..
	Kalpat	2	0	0.0	0	000.0	..	0	..	..
	Dhad	102	210	2.06	100	620.75	21	40	3	..
	Bhandari	104	540	5.19	473	501.57	70	22	2	..
	Golla	2	0	0.0	0	000.0	1	1	..	..
	Upper	12	27	2.25	23	621.00	2	0	..	..
	Mahanta	794	2,477	3.12	1,904	725.22	240	227	25	2
	Karwanhar	124	207	1.67	204	551.54	23	60	2	..
	Kannur	170	623	3.66	530	620.72	77	92	9	..
	Bhat	13	40	3.08	20	604.17	2	10	1	..
	Kannur	205	1,400	6.83	1,204	580.04	170	203	14	..
	Chitpat	24	100	4.17	60	524.07	8	20	..	..
	Haiwakhigunda	20	60	3.00	44	557.14	10	10	..	..
	Haiwakhivakhal	203	622	3.06	541	501.00	61	100	3	1
	Ganwarhal	222	677	3.05	533	737.3	110	100	3	..
	Hajam	20	100	5.00	80	510.21	12	17	..	..
	Achari	57	210	3.68	110	522.11	20	20	10	1
	(Lohar)									
	Mahavandl	3	20	6.67	27	504.20	4	4	..	..
	Kharvi	64	190	2.97	105	529.15	25	30	..	..
	Mahapat	110	302	2.74	202	600.0	62	54	1	..
	Kachhwa	107	340	3.18	200	527.07	50	55	2	..
	Moger	60	244	4.07	188	750.0	21	30	5	..
	Gang	100	214	2.14	257	510.47	44	54	..	..
	Mohar	130	345	2.65	202	517.20	57	60	5	..
Agar	60	141	2.35	120	521.00	23	20	..	..
Prati	23	73	3.17	50	590.22	4	10	1	..	
Bhat	10	54	5.40	42	700.04	6	0	1	..	
Kanchagar	3	23	7.67	15	662.17	1	1	1	..	
Ghadi	0	24	6.0	23	550.00	3	3	..	..
Bangar	2	0	0.0	0	777.0	2	..	..	..
Dhangar	11	20	1.82	17	500.0	2	0	1	..	
Gangimabhat	1	3	3.0	3	1,000.0	..	1	..	..
Patil	7	20	2.86	14	700.0	3	4	..	..
Patil	1	1	1.0	1	1,000.0	1	..	..	..
Patil	3	7	2.33	7	1,000.0	1	2	..	..
Patil	1	1	1.0	1	1,000.0	1	..	..	..
Patil	1	1	1.0	1	1,000.0	..	1	..	..
Patil	1	0	0.0	2	333.33	..	1	..	..
Aryam	3	12	4.0	10	520.23	1	1	1	..	
Gang	4	21	5.25	10	627.14	1	2	..	..
Musali	60	130	2.17	107	700.75	10	20	2	..	
Moger	1	2	2.0	1	500.0	1	..	..	..
Cowwadi	2	2	1.0	2	1,000.0	2	..	..	..
Cowdagar	1	5	5.0	5	1,000.0	1	..	..	..
Ambar	8	25	3.12	14	500.0	5	3	..	..

Name of District or State.	Religion and caste.	Number of families examined.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT			
							From below 13-14.	15-19.	20-29.	30 and over.
1	2	3	4	5	6	7	8	9	10	11
Kanara—cont'd.										
Hindu—cont'd.										
	Backward ..	362	1,231	3.4	887	720.55	150	188	22	2
	Lamani ..	13	33	2.54	29	878.79	8	5	..	..
	Madari ..	4	21	5.25	..	..	2	2	..	..
	Medar ..	8	22	2.75	19	863.64	3	3	..	2
	Korgar ..	22	86	3.9	57	662.79	14	8	..	..
	Vaddar ..	35	130	3.71	86	615.38	11	21	3	..
	Berad ..	28	84	3.0	74	880.95	11	16	1	..
	Kabber ..	10	43	4.3	33	767.44	2	2	6	..
	Dasara ..	1	4	4.0	4	1,000.0	..	1	..	..
	Ambigar ..	40	147	3.68	107	727.89	17	22	1	..
	Kalal ..	1	9	9.0	4	444.44	..	1	..	..
	Jogar ..	22	79	3.59	69	873.42	6	16	..	..
	Devadig ..	32	70	2.19	62	885.71	12	19	1	..
	Beldar ..	2	9	4.5	7	777.78	..	2	..	..
	Goeavi ..	3	6	2.0	4	666.67	1	2	..	..
	Bhil ..	1	3	3.0	3	1,000.0	..	1	..	..
	Devadigar ..	2	5	2.5	3	600.0	..	2	..	..
	Bakad ..	37	144	3.89	107	743.66	14	13	10	..
	Devari ..	1	5	5.0	5	1,000.0	1	..	..	..
	Haelar ..	63	209	3.33	130	623.0	33	30	..	..
	Chitragar ..	1	2	2.0	2	1,000.0	..	1	..	..
	Devali ..	10	23	2.3	22	785.71	3	7	..	..
	Kalkadi ..	1	4	4.0	2	500.0	..	1	..	..
	Selig ..	2	4	2.0	4	1,000.0	1	1	..	..
	Mategar ..	23	84	3.65	60	714.29	11	12	..	..
	Depressed ..	320	1,074	3.36	663	635.94	140	139	33	8
	Mahar ..	200	666	3.33	399	584.08	92	103	6	..
	Bale ..	6	27	4.50	19	793.70	2	3	1	..
	Dhor ..	21	72	3.43	4	555.56	10	5	6	..
	Samagar ..	93	309	3.33	271	877.02	36	29	20	6
	Muslim ..	478	1,784	3.67	1,864	737.32	178	271	39	4
	Jain ..	29	38	3.20	77	827.96	13	15	2	..
	Christian ..	257	1,093	3.38	925	842.44	63	103	23	..
	Siddi ..	25	110	4.40	67	609.09	9	13	3	..
	Unclassified ..	80	233	2.93	192	806.72	33	41	4	3
States in Kanara.										
	Hindu ..	1,661	5,343	3.23	4,129	772.79	390	945	130	6
	Advanced ..	317	1,277	4.03	975	768.51	66	226	25	..
	Intermediate ..	570	2,089	3.61	1,669	798.95	135	397	47	..
	Backward ..	397	1,435	3.61	1,059	737.98	150	224	38	5
	Depressed ..	97	334	3.44	245	739.58	23	63	12	..
	Unclassified (Hindu) ..	71	208	2.93	181	870.19	27	35	8	1
	Muslim ..	64	246	3.85	174	701.61	14	39	11	..
	Jain ..	3	11	3.67	8	737.37	1	3	..	..
	Christian ..	27	85	3.15	59	694.12	4	19	4	..
	Zoroastrian ..	1	6	6.00	6	1,000.00	1	..	..	..
	Unclassified ..	96	343	3.52	313	890.17	33	57	15	1
Jawhar State ..										
	Hindu ..	599	2,212	3.69	1,595	721.06	199	360	44	5
	Advanced ..	35	139	3.97	94	676.26	5	29	1	..
	Sonar ..	4	19	4.75	9	473.68	1	3	..	..
	Vani ..	6	19	3.17	15	789.47	1	5	..	..
	Brahmin ..	25	101	4.04	79	693.67	3	21	1	..

Name of District or State.	Religion and caste.	Number of families enumerated.	Total number of children born alive.	Average of children per family.	Number of children surviving.	Proportion of surviving to 1000 born.	NUMBER OF FAMILIES WITH WIFE MARRIED AT				
							From below 15-14.	15-19.	20-29.	30 and over.	
1	2	3	4	5	6	7	8	9	10	11	
Jawahar State—contd.	Hindu—contd.										
	Intermediate ..	124	481	3.94	323	710.19	43	75	6	..	
	Maharata ..	76	284	3.74	202	711.27	29	42	6	..	
	Kuntal ..	14	68	4.14	44	647.06	5	9	..	..
	Dhangar ..	1	1	1.0	1	1,000.0	..	..	..	..
	Dhad ..	1	2	2.0	1	252.23	..	1	..	..
	Gali ..	1	1	1.0	1	1,000.0	..	1	..	..
	Tumbal ..	2	9	4.5	3	232.23	..	2	..	..
	Kaur ..	1	..	..	..	..	..	1	..	..
	Nhari ..	2	10	5.0	12	750.0	..	2	..	..
	Satar ..	2	10	5.0	9	600.0	..	2	..	..
	Lohar ..	2	2	1.0	2	1,000.0	2	..	..	..
	Bhad ..	9	24	2.78	20	600.0	2	7	..	..
	Shimpi ..	6	14	2.33	9	642.86	2	3	..	..
	Tuli ..	7	18	2.57	19	679.67	2	5	..	..
	Backward ..	389	1,602	3.61	1,039	734.68	129	230	24	5	
	Koli ..	21	240	2.2	196	750.76	24	30	6	1	
	Kathari ..	26	126	2.54	114	232.94	15	16	6	1	
	Thakor ..	62	304	3.29	158	774.81	15	27	3	3	
	Wari ..	196	786	4.0	547	696.92	60	113	19	1	
	Mangra ..	19	17	1.7	15	626.32	5	3	2	..	
	Bhad ..	1	1	1.0	..	..	..	1	..	..
	Depressed ..	39	110	3.07	76	690.91	8	21	1	..	
	Shimpi ..	3	21	7.0	17	809.82	2	1	..	..
	Chambhar ..	10	48	4.8	27	562.5	2	3	..	..
	Mahar ..	17	41	2.41	32	780.49	4	12	1	..	
	Muslim ..	21	194	4.26	66	624.62	5	15	1	..	
	Heretics ..	1	8	8.0	8	1,000.0	1	..	..	..
	Savantwadi ..		1,659	2,722	3.54	2,534	304.19	223	708	116	8
	Hindu ..		684	2,944	3.97	2,666	304.97	196	600	87	1
	Advanced ..		222	1,126	4.94	621	776.16	21	197	24	..
	Brahmin ..		121	799	4.13	609	760.46	22	126	13	..
	V a t h y e ..		21	203	3.77	250	819.07	19	54	9	..
	Vani ..		10	44	4.40	21	704.55	1	7	2	..
	Intermediate ..		455	1,608	3.60	1,346	321.73	92	322	41	..
Maharata ..		243	1,213	3.54	1,009	331.82	62	243	38	..	
Satar ..		14	49	3.43	41	354.17	4	9	1	..	
Bhandari ..		21	206	4.04	168	615.24	14	27	..	..
Kumbhar ..		4	11	2.75	3	727.27	2	3	..	..
Devli ..		4	16	4.00	12	750.00	1	3	..	..
Shimpi ..		1	5	5.00	4	800.00	1	..	..	..
Tuli ..		7	26	3.71	25	621.44	..	6	1	..	
Parit ..		14	47	3.36	38	702.13	2	11	..	..
Hajam ..		10	39	3.90	21	700.00	2	6	1	..	
Dhangar ..		2	19	3.23	19	1,000.00	2	1	..	..
Govli ..		4	26	6.50	15	376.92	..	4	..	..
Backward ..		9	33	3.67	29	379.79	2	4	2	..	
Thakor ..		3	21	3.99	27	370.97	2	3	2	..	
Khatik ..		1	2	2.00	2	1,000.00	..	1	..	..
Depressed ..		67	224	3.34	169	754.46	14	42	11	..	
Chambhar ..		21	89	4.24	75	542.79	5	12	2	..	
Mahar ..		46	135	2.93	94	696.29	9	29	5	..	
Unkani & c (Hindu).		71	206	2.90	181	679.19	27	26	6	1	
Muslim ..		43	144	3.35	106	750.00	9	24	19	..	
Jain ..		3	11	3.67	3	727.27	1	2	..	..
Christian ..		27	26	2.15	59	696.12	6	19	6	..	
Unclassified ..		26	242	3.58	212	689.27	26	37	15	1	

SEX TABLE III

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AVERAGE SIZE OF FAMILY CORRELATED WITH AGE OF WIFE AT MARRIAGE.

Name of District or State.	Age of wife at marriage.	Number of families.	Number of children born alive.	Average observed.	Number of children surviving.	Average observed.
1	2	3	4	5	6	7
Gujarat		43,295	175,122	4.04	128,655	29.7
	From below 13—14 ..	13,254	54,043	4.08	39,086	2.95
	15—19 ..	24,359	98,056	4.03	72,481	2.95
	20—29 ..	5,100	20,980	4.11	15,527	3.04
	30 and over ..	582	2,043	3.51	1,561	2.68
British Districts		26,671	108,207	4.06	79,410	2.98
	From below 13—14 ..	7,588	31,308	4.13	22,346	2.93
	15—19 ..	15,135	60,965	4.03	45,433	3.
	20—29 ..	3,538	14,390	4.07	10,449	2.95
	30 and over ..	410	1,544	3.77	1,182	2.88
Ahmedabad		7,063	29,325	4.15	22,566	8.19
	From below 13—14 ..	2,671	11,496	4.3	8,641	3.24
	15—19 ..	3,445	13,921	4.04	10,913	3.17
	20—29 ..	838	3,529	4.21	2,697	3.22
	30 and over ..	109	379	3.48	315	2.89
Broach		2,162	8,808	4.07	6,231	2.88
	From below 13—14 ..	730	2,910	3.99	1,957	2.68
	15—19 ..	1,145	4,712	4.12	3,424	3.0
	20—29 ..	241	991	4.11	705	2.93
	30 and over ..	46	195	4.24	145	3.15
Kaira		8,603	36,598	4.26	25,936	3.01
	From below 13—14 ..	2,548	10,625	4.17	7,302	2.87
	15—19 ..	4,975	21,429	4.31	15,356	3.09
	20—29 ..	938	3,903	4.17	2,792	2.98
	30 and over ..	142	641	4.51	486	3.42
Panch Mahals		2,594	9,947	3.83	6,951	2.68
	From below 13—14 ..	846	3,322	3.93	2,290	2.7
	15—19 ..	1,445	5,426	3.76	3,820	2.64
	20—29 ..	262	1,040	3.97	724	2.76
	30 and over ..	41	159	3.88	117	2.85
Surat		6,249	23,529	3.77	17,726	2.84
	From below 13—14 ..	793	2,955	3.73	2,156	2.72
	15—19 ..	4,125	15,477	3.75	11,920	2.89
	20—29 ..	1,259	4,927	3.91	3,531	2.8
	30 and over ..	72	170	2.36	119	1.65
States in Gujarat		16,624	66,915	4.03	49,245	2.96
	From below 13—14 ..	5,666	22,735	4.01	16,740	2.98
	15—19 ..	9,224	37,091	4.02	27,048	2.93
	20—29 ..	1,562	6,590	4.22	5,078	3.25
	30 and over ..	172	499	2.9	379	2.2

Name of District or State.	Age of wife at marriage.	Number of families.	Number of children born alive.	Average observed.	Number of children surviving.	Average observed.
1	2	3	4	5	6	7
Cambay		1,452	6,977	4.8	4,592	3.16
	From below 13—14	728	3,526	4.84	2,377	3.27
	15—19	603	2,754	4.57	1,802	2.99
	20—29	108	620	5.74	367	3.4
	30 and over	13	77	5.92	46	3.54
Mahikantba Agency		1,392	6,498	4.67	4,945	3.5
	From below 13—14	503	2,657	5.28	2,009	3.99
	15—19	689	2,963	4.3	2,140	3.1
	20—29	198	874	4.41	694	3.5
	30 and over	2	4	2.0	2	1.0
Sarat Agency		1,264	5,214	4.13	3,728	2.95
	From below 13—14	268	1,031	3.85	785	2.93
	15—19	851	3,588	4.22	2,520	2.96
	20—29	134	578	4.31	407	3.04
	30 and over	11	17	1.55	16	1.45
Dharampur		502	1,925	3.83	1,320	2.63
	From below 13—14	84	317	3.77	231	2.75
	15—19	379	1,471	3.88	999	2.64
	20—29	39	137	3.5	90	2.3
	30 and over	..	..	..	..	..
Sachin		427	1,810	4.24	1,324	3.1
	From below 13—14	102	405	3.97	323	3.2
	15—19	277	1,197	4.32	860	3.1
	20—29	47	208	4.43	141	3.0
	30 and over	1	..	..	..	..
Dangs		335	1,479	4.41	1,084	3.24
	From below 13—14	82	309	3.77	231	2.82
	15—19	195	920	4.72	661	3.39
	20—29	48	233	4.85	176	3.67
	30 and over	10	17	1.7	16	1.6
Bewakantha Agency		12,516	48,226	3.85	36,080	2.88
	From below 13—14	4,167	15,521	3.72	11,560	2.78
	15—19	7,081	27,786	3.92	20,586	2.91
	20—29	1,122	4,518	4.03	3,610	3.22
	30 and over	146	401	2.75	315	2.16
Rajpipla		4,600	18,250	3.97	13,450	2.93
	From below 13—14	1,485	5,850	3.94	4,373	2.94
	15—19	2,787	11,012	3.95	8,029	2.88
	20—29	281	1,205	4.29	921	3.23
	30 and over	47	183	3.89	136	2.89

Name of District or State.	Age of wife at marriage.	Number of families.	Number of children born alive.	Average observed.	Number of children surviving.	Average observed.
1	2	3	4	5	6	7
Chota-Udepur		1,277	4,113	3.22	2,894	2.27
	From below 13—14	559	1,839	3.27	1,269	2.27
	15—19	619	2,164	3.4	1,500	2.42
	20—29	84	170	2.02	115	1.37
	30 and over	15	11	0.73	10	0.67
Deogad Baria		3,293	13,543	4.11	10,209	3.1
	From below 13—14	996	3,903	3.98	2,674	2.68
	15—19	1,815	7,649	4.23	5,951	3.28
	20—29	440	1,748	4.06	1,501	3.41
	30 and over	42	103	2.45	83	1.98
Rest of the Agency		3,346	12,335	3.69	9,518	2.84
	From below 13—14	1,127	3,875	3.44	3,253	2.89
	15—19	1,860	7,001	3.76	5,106	2.75
	20—29	317	1,345	4.27	1,073	3.38
	30 and over	42	194	2.48	86	2.05
Deccan		74,928	303,337	4.05	203,630	2.72
	From below 13—14	41,050	161,212	3.93	106,849	2.60
	15—19	30,360	127,995	4.21	86,973	2.86
	20—29	3,221	13,037	4.05	9,139	2.84
	30 and over	297	1,143	3.88	669	2.25
British Districts		72,772	294,291	4.04	197,560	2.71
	From below 13—14	39,671	155,313	3.92	102,920	2.59
	15—19	29,641	124,944	4.22	84,951	2.87
	20—29	3,171	12,892	4.07	9,031	2.85
	30 and over	289	1,142	3.95	658	2.28
Ahmednagar		9,571	38,833	3.91	26,672	2.79
	From below 13—14	5,451	22,902	4.22	15,881	2.91
	15—19	3,913	15,008	3.84	10,207	2.6
	20—29	191	847	4.43	533	2.79
	30 and over	16	76	4.75	51	3.19
Khandesh West		6,860	29,568	4.3	19,364	2.82
	From below 13—14	4,980	18,746	3.77	12,343	2.48
	15—19	1,825	10,513	5.76	6,790	3.72
	20—29	51	237	4.65	217	4.25
	30 and over	4	19	6.	14	3.5
Nasik		8,987	34,843	3.88	22,501	2.5
	From below 13—14	4,622	17,825	3.79	11,460	2.48
	15—19	3,908	15,420	3.95	9,923	2.54
	20—29	451	1,887	4.14	1,118	3.48
	30 and over	6	1	1.7	..	..

Name of District or State.	Age of wife at marriage.	Number of families.	Number of children born alive.	Average observed.	Number of children surviving.	Average observed.
1	2	3	4	5	6	7
Purna		4,973	19,782	3.98	12,896	2.59
	From below 13—14 ..	4,244	17,105	4.03	11,118	2.62
	15—19 ..	585	2,173	3.71	1,426	2.44
	20—29 ..	133	485	3.65	338	2.54
	30 and over ..	11	19	1.73	14	1.37
Satara		11,144	46,131	4.15	31,072	2.79
	From below 13—14 ..	5,456	22,046	4.04	14,400	2.64
	15—19 ..	5,233	22,470	4.29	15,812	3.02
	20—29 ..	414	1,535	3.71	808	1.95
	30 and over ..	41	80	1.95	52	1.27
Sholapur		6,724	28,636	4.26	18,309	2.72
	From below 13—14 ..	5,543	23,415	4.22	15,074	2.72
	15—19 ..	1,084	4,927	4.55	3,019	2.79
	20—29 ..	86	277	3.22	207	2.4
	30 and over ..	11	17	1.55	9	0.82
Belgaum, Bijapur and Dharwar		24,513	96,530	3.94	66,746	2.72
	From below 13—14 ..	9,375	33,524	3.58	22,644	2.42
	15—19 ..	13,093	54,433	4.16	37,774	2.89
	20—29 ..	1,845	7,644	4.14	5,910	3.15
	30 and over ..	200	929	4.6	518	2.59
States in Deccan		2,156	9,106	4.22	6,070	2.81
	From below 13—14 ..	1,379	5,899	4.28	3,929	2.85
	15—19 ..	719	3,051	4.24	2,022	2.81
	20—29 ..	80	145	2.90	108	2.16
	30 and over ..	8	11	1.38	11	1.38
Bhor		324	1,597	4.93	977	3.02
	From below 13—14 ..	259	1,295	5.0	801	3.09
	15—19 ..	61	291	4.77	166	2.72
	20—29 ..	3	8	2.67	7	2.33
	30 and over ..	1	3	3.0	3	3.0
Aundh		1,103	4,538	4.11	3,059	2.77
	From below 13—14 ..	676	2,835	4.19	1,910	2.83
	15—19 ..	387	1,614	4.17	1,062	2.8
	20—29 ..	33	81	2.45	59	1.79
	30 and over ..	7	8	1.14	8	1.14
Phaltan		729	2,971	4.08	2,084	2.79
	From below 13—14 ..	444	1,769	3.98	1,218	2.74
	15—19 ..	271	1,146	4.23	774	2.86
	20—29 ..	14	56	4.0	42	3.0
	30 and over ..	..	..	..	..	..

Name of District or State.	Age of wife at marriage.	Number of families.	Number of children born alive.	Average observed.	Number of children surviving.	Average observed.
1	2	3	4	5	6	7
Konkan		24,511	90,751	3.70	70,790	2.89
	From below 13—14 ..	8,363	29,876	3.57	23,017	2.75
	15—19 ..	14,444	54,989	3.81	43,361	3.00
	20—29 ..	1,568	5,547	3.54	4,154	2.65
	30 and over ..	136	339	2.45	258	1.90
British Districts		22,859	84,816	3.71	66,201	2.9
	From below 13—14 ..	7,940	28,447	3.58	21,922	2.76
	15—19 ..	13,382	51,024	3.81	40,294	3.01
	20—29 ..	1,408	5,023	3.57	3,743	2.66
	30 and over ..	129	322	2.49	242	1.88
Bombay Suburban		184	651	3.54	505	2.74
	From below 13—14 ..	83	298	3.59	219	2.64
	15—19 ..	84	269	3.2	215	2.56
	20—29 ..	17	84	4.94	71	4.18
	30 and over ..	..	..	..	..	..
Kolaba		2,994	11,274	3.77	8,394	2.8
	From below 13—14 ..	1,108	4,219	3.8	3,170	2.86
	15—19 ..	1,701	6,437	3.78	4,768	2.8
	20—29 ..	166	571	3.44	428	2.58
	30 and over ..	19	47	2.47	28	1.47
Ratnagiri		6,836	28,334	4.14	22,867	3.35
	From below 13—14 ..	741	7,459	4.28	6,017	3.46
	15—19 ..	5,599	18,743	4.08	15,162	3.3
	20—29 ..	472	2,041	4.33	1,617	3.43
	30 and over ..	24	91	3.79	71	2.96
Thana		5,611	19,281	3.44	14,573	2.6
	From below 13—14 ..	1,740	5,853	3.36	4,389	2.52
	15—19 ..	3,332	11,803	3.54	9,000	2.7
	20—29 ..	475	1,475	3.1	1,066	2.24
	30 and over ..	64	150	2.34	118	1.84
Kanara		7,234	25,276	3.49	19,862	2.75
	From below 13—14 ..	3,268	10,618	3.25	8,127	2.49
	15—19 ..	3,666	13,772	3.76	11,149	3.04
	20—29 ..	278	652	3.06	561	2.0
	30 and over ..	22	34	1.55	25	1.14
States in Konkan		1,652	5,935	3.59	4,589	2.78
	From below 13—14 ..	423	1,429	3.38	1,095	2.57
	15—19 ..	1,062	3,965	3.73	3,067	2.89
	20—29 ..	160	524	3.28	411	2.57
	30 and over ..	7	17	2.43	16	0.94

APPENDIX D—*contd.*

Name of District or State.	Age of wife at marriage.	Number of families.	Number of children born alive.	Average observed.	Number of children surviving.	Average observed.
1	2	3	4	5	6	7
Jawhar		500	2,212	3.60	1,595	2.66
	From below 13—14	190	710	3.74	520	2.73
	15—19	360	1,354	3.76	969	2.69
	20—29	44	136	3.09	95	2.16
	30 and over	8	12	2.40	11	2.20
Sawantwadi		1,053	3,723	3.54	2,994	2.84
	From below 13—14	233	719	3.09	575	2.47
	15—19	702	2,611	3.72	2,098	2.99
	20—29	116	388	3.34	316	2.72
	30 and over	2	5	2.50	5	2.50

PROPORTION OF FERTILE AND STERILE MARRIAGE.

Name of District or State.	Age of wife at marriage.	Duration of married life.							
		0-4		5-9		10-14		15 and over.	
		Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9	10
Gujarat ..		25,006	15,289	22,147	11,791	16,394	9,475	12,445	8,606
	From below 13-14 ..	8,025	5,229	8,845	3,642	5,599	3,038	4,616	2,760
	15-19 ..	16,232	8,127	13,538	6,510	8,695	5,207	6,592	4,596
	20-29 ..	3,240	1,665	2,406	1,406	1,821	1,087	1,086	1,098
	30 and over.	509	268	358	233	269	143	151	152
British Districts ..		13,027	8,644	14,837	8,081	9,701	4,797	7,669	3,858
	From below 13-14 ..	4,957	2,631	4,329	1,715	3,398	1,419	2,634	1,304
	15-19 ..	10,422	4,713	8,679	3,231	4,928	2,544	4,234	1,870
	20-29 ..	2,242	1,101	1,639	921	1,157	652	682	587
	30 and over.	406	199	290	164	218	92	119	97
Ahmedabad ..		4,515	2,548	3,433	2,007	2,698	1,750	1,625	1,425
	From below 13-14 ..	1,734	937	1,338	776	1,015	598	665	457
	15-19 ..	2,235	1,210	1,686	906	1,393	885	765	742
	20-29 ..	486	353	360	268	268	237	176	192
	30 and over.	61	48	49	37	32	30	29	34
Broach ..		1,512	350	1,468	245	1,137	144	723	83
	From below 13-14 ..	600	130	469	65	328	53	220	24
	15-19 ..	983	162	829	129	682	86	484	57
	20-29 ..	30	16	22	12	15	5	6	1
	30 and over.	199	42	148	28	102	13	11	11
Kaira ..		4,782	3,321	5,401	2,201	3,337	2,150	3,354	2,065
	From below 13-14 ..	1,324	1,224	1,579	642	1,390	643	1,254	738
	15-19 ..	2,811	2,164	3,266	1,214	1,380	1,232	2,190	970
	20-29 ..	575	363	505	298	558	243	362	324
	30 and over.	72	70	51	52	59	32	47	33
Panch Mahals ..		2,312	382	1,970	206	1,702	206	1,346	136
	From below 13-14 ..	758	88	670	57	572	57	471	37
	15-19 ..	1,232	213	1,111	82	968	86	704	59
	20-29 ..	195	67	169	45	132	47	106	33
	30 and over.	27	14	20	22	10	16	5	8
Surat ..		4,706	1,543	2,565	1,372	787	457	111	139
	From below 13-14 ..	541	252	278	155	98	68	24	48
	15-19 ..	3,161	964	1,787	909	495	255	81	43
	20-29 ..	957	302	483	288	184	120	81	37
	30 and over.	47	25	22	25	15	14	25	11
States in Gujrat ..		9,979	6,645	8,310	5,760	6,683	4,768	4,776	4,748
	From below 13-14 ..	3,068	2,598	2,516	1,927	2,201	1,619	1,982	1,456
	15-19 ..	6,810	3,414	4,859	3,279	3,747	2,663	2,358	2,726
	20-29 ..	998	564	867	485	664	435	404	511
	30 and over.	103	69	68	69	51	51	32	55
Gambay ..		697	755	744	501	569	414	744	273
	From below 13-14 ..	230	498	298	313	355	254	382	122
	15-19 ..	367	216	265	159	155	125	321	112
	20-29 ..	74	34	75	39	55	29	38	84
	30 and over.	6	7	6	6	4	6	5	5
Mahikanta Agency (excluding Pnar) ..		380	362	792	400	628	449	521	338
	From below 13-14 ..	310	293	384	179	231	176	216	73
	15-19 ..	477	212	366	253	291	225	220	128
	20-29 ..	142	56	122	57	104	47	85	35
	30 and over.	1	1	1	1	1	1	1	1
Surat Agency ..		728	541	634	492	444	368	221	255
	From below 13-14 ..	153	115	134	102	86	70	37	46
	15-19 ..	484	367	438	337	316	265	163	184
	20-29 ..	78	56	56	40	39	32	19	24
	30 and over.	8	3	6	4	3	3	2	1

Name of District or State.	Age of wife at marriage.	Duration of married life.							
		0-4		5-9		10-14		15 and over.	
		Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9	10
Dharanpur ..		200	200	200	200	190	140	80	100
	From below 15-14 ..	40	35	42	31	20	21	11	16
	15-19 ..	222	157	190	141	153	118	77	86
	20-29 ..	25	14	19	14	15	7	5	7
	30 and over ..	..	..	..	..	..	..	..	..
Sachin ..		240	205	212	173	140	124	72	90
	From below 15-14 ..	57	45	50	40	31	20	14	10
	15-19 ..	116	121	142	114	101	84	52	55
	20-29 ..	20	19	19	10	10	15	6	8
	30 and over ..	1	..	1	..	..	..	..	..
Dangs ..		105	150	100	124	100	80	80	57
	From below 15-14 ..	47	25	42	31	27	22	12	14
	15-19 ..	104	80	100	82	68	51	34	23
	20-29 ..	25	23	19	17	14	11	8	9
	30 and over ..	7	2	5	4	3	3	2	1
Nawakhat Agency.		7,720	6,707	6,140	4,277	5,044	2,207	2,200	2,000
	From below 15-14 ..	2,475	1,602	1,900	1,323	1,529	1,119	1,247	1,215
	15-19 ..	4,402	2,919	3,070	2,800	3,004	2,050	1,654	2,302
	20-29 ..	704	415	614	356	408	227	202	417
	30 and over ..	80	50	50	50	44	41	27	48
Rajpipla ..		2,715	1,905	2,200	1,075	1,851	1,222	1,014	935
	From below 15-14 ..	304	261	723	497	617	400	237	310
	15-19 ..	1,507	1,100	1,492	1,074	1,125	748	622	546
	20-29 ..	107	114	121	28	92	74	48	61
	30 and over ..	27	20	22	10	17	11	7	18
Chota-Udapur ..		720	540	504	400	440	320	304	301
	From below 15-14 ..	221	220	250	208	190	148	120	128
	15-19 ..	357	262	274	220	212	164	163	142
	20-29 ..	46	20	22	22	22	27	13	20
	30 and over ..	5	10	2	5	3	2	..	1
Deogad Baria ..		2,005	1,255	1,004	800	1,050	600	1,077	900
	From below 15-14 ..	575	421	515	320	450	310	370	251
	15-19 ..	1,107	650	500	440	395	475	505	543
	20-29 ..	275	165	273	114	190	121	190	161
	30 and over ..	28	14	20	14	9	10	4	11
East of the Agency ..		2,250	1,000	1,407	1,204	1,007	1,040	800	1,720
	From below 15-14 ..	655	472	306	304	250	264	512	520
	15-19 ..	1,251	509	911	700	1,202	663	304	1,071
	20-29 ..	216	101	173	119	162	95	63	100
	30 and over ..	28	14	12	23	15	10	10	10
Deosani ..		61,740	12,200	50,220	3,911	27,200	3,574	27,145	1,420
	From below 15-14 ..	25,120	5,000	20,734	2,210	22,000	1,404	15,020	502
	15-19 ..	24,005	6,255	17,700	2,127	12,253	1,671	9,661	801
	20-29 ..	2,250	202	1,501	403	1,127	184	204	48
	30 and over ..	104	102	104	82	30	24	60	8
British District ..		20,000	10,000	40,000	5,000	20,700	2,500	20,000	1,410
	From below 15-14 ..	22,072	5,700	20,400	2,201	21,043	1,472	15,000	543
	15-19 ..	20,310	6,221	17,145	3,121	12,700	1,803	9,272	790
	20-29 ..	2,210	262	1,500	402	1,121	183	700	48
	30 and over ..	100	101	102	82	30	24	60	8
Ahmadnagar ..		2,201	470	6,447	204	6,700	120	4,720	22
	From below 15-14 ..	5,102	200	4,212	122	3,250	75	2,705	44
	15-19 ..	2,724	100	2,451	78	2,750	60	1,200	20
	20-29 ..	100	11	170	4	127	5	100	8
	30 and over ..	14	2	8	..	4	..	5	2

Name of District or State.	Age of wife at marriage.	Duration of married life.							
		0-4		5-9		10-14		15 and over.	
		Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Khandesh West ..		6,548	212	4,179	185	5,097	112	3,595	77
	From below 13-14 ..	4,758	222	4,484	120	3,703	83	2,594	54
	15-19 ..	1,739	86	1,648	64	1,356	29	971	20
	20-29 ..	48	2	45	2	38		28	3
	30 and over.	3	1	2				2	
Nasik ..		3,310	477	7,535	344	5,931	281	4,334	138
	From below 13-14 ..	4,305	317	3,890	179	3,043	115	2,236	74
	15-19 ..	3,588	320	3,276	149	2,586	97	1,882	58
	20-29 ..	413	38	376	19	297	19	216	6
	30 and over.	4	2	3					
Poona ..		4,642	331	4,312	158	3,372	97	3,271	53
	From below 13-14 ..	4,051	193	3,758	126	2,880	64	2,031	44
	15-19 ..	462	123	435	28	399	11	276	8
	20-29 ..	129	13	111	4	87	2	60	1
	30 and over.	9	2	8		6		4	
Satara ..		10,849	495	9,984	264	8,051	167	5,794	118
	From below 13-14 ..	5,211	245	4,890	130	3,933	82	2,833	58
	15-19 ..	5,009	224	4,702	114	3,775	78	2,719	54
	20-29 ..	393	21	368	16	305	6	215	6
	30 and over.	36	5	34	4	33	1	27	
Sholapur ..		6,362	362	5,894	218	4,764	137	3,362	80
	From below 13-14 ..	5,244	299	4,843	183	3,933	113	2,771	69
	15-19 ..	1,025	59	968	33	766	22	541	12
	20-29 ..	83	3	76	2	58	2	45	
	30 and over.	10	1	7		7		5	
Belgaum, Bijapur and Dharwar ..		14,877	10,436	5,958	4,483	1,815	2,668	1,798	870
	From below 13-14 ..	5,121	4,254	2,842	1,412	492	920	699	221
	15-19 ..	7,763	5,330	2,665	2,065	1,089	1,576	957	619
	20-29 ..	1,081	764	406	358	209	149	125	24
	30 and over.	112	69	46	48	25	23	17	6
States in Decan ..		2,051	105	1,924	55	1,580	32	1,155	31
	From below 13-14 ..	1,309	76	1,235	36	1,021	22	751	19
	15-19 ..	695	24	654	16	553	9	389	2
	20-29 ..	41	9	33	1	6	1	15	
	30 and over.	6	2	2					
Bhar ..		314	10	292	6	237	4	179	4
	From below 13-14 ..	252	7	238	5	192	3	147	4
	15-19 ..	59	2	54	1	45	1	32	
	20-29 ..	2	1						
	30 and over.	1							
Aundh ..		1,035	65	962	30	765	16	554	9
	From below 13-14 ..	627	49	588	21	477	12	342	9
	15-19 ..	376	11	348	9	282	4	197	
	20-29 ..	27	6	24		6		15	
	30 and over.	5	2	2					
Phaltan ..		762	27	679	19	578	12	422	8
	From below 13-14 ..	430	14	409	12	352	7	262	6
	15-19 ..	266	11	252	6	226	4	160	2
	20-29 ..	12	2	9	1		1		
	30 and over.								

Name of District or State.	Age of wife at marriage.	Duration of married life.							
		0—4		5—9		10—14		15 and over.	
		Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9	10
Konkan ..		10,928	5,468	10,368	3,041	13,541	1,529	9,204	260
	From below 13—14 ..	5,998	2,979	4,995	1,926	4,309	1,019	3,290	98
	15—19 ..	11,797	2,647	10,045	1,599	8,301	432	5,396	133
	20—29 ..	1,842	226	1,665	117	875	69	574	29
	30 and over.	101	35	89	14	73	7	49	3
British Districts ..		17,366	5,468	15,976	3,599	13,097	1,501	8,363	260
	From below 13—14 ..	5,239	2,651	4,795	1,914	4,151	1,004	3,199	85
	15—19 ..	10,796	2,669	9,511	1,567	8,004	432	5,198	122
	20—29 ..	1,194	214	1,014	114	638	59	661	29
	30 and over.	97	32	84	14	74	7	39	2
Bombay Suburban District ..		171	13	190	9	107	3	73	3
	From below 13—14 ..	77	6	72	2	49	..	32	..
	15—19 ..	79	5	74	7	54	2	41	2
	20—29 ..	15	2	14	..	4	..	..	..
	30 and over.	..	..	..	..	..	..	..	..
Kolaba ..		2,927	167	2,663	94	2,927	55	1,369	37
	From below 13—14 ..	1,953	55	999	38	752	19	505	12
	15—19 ..	1,613	89	1,524	51	1,149	31	799	23
	20—29 ..	145	15	134	6	112	4	67	3
	30 and over.	13	6	15	4	14	2	8	..
Ratanagiri ..		6,646	199	6,399	199	5,333	76	3,943	35
	From below 13—14 ..	1,695	46	1,695	39	1,359	31	1,011	12
	15—19 ..	4,492	107	4,252	73	3,588	45	3,068	29
	20—29 ..	441	31	431	8	371	6	294	5
	30 and over.	19	6	19	..	19	1	..	..
Thane ..		5,147	664	4,758	321	5,080	122	3,423	77
	From below 13—14 ..	1,699	149	1,477	69	1,199	35	752	21
	15—19 ..	3,069	299	2,829	131	2,198	76	1,441	48
	20—29 ..	439	45	398	19	398	19	265	8
	30 and over.	54	19	48	3	49	1	30	..
Kanara ..		2,975	4,659	1,499	3,199	1,929	1,349	1,179	79
	From below 13—14 ..	864	2,404	921	1,759	859	999	899	49
	15—19 ..	1,539	2,127	832	1,299	1,029	275	254	21
	20—29 ..	169	119	37	31	43	26	25	13
	30 and over.	12	19	3	7	4	3	1	2
States in Konkan ..		1,567	95	929	69	494	29	311	13
	From below 13—14 ..	494	19	239	12	149	6	109	1
	15—19 ..	1,091	61	624	27	297	29	197	11
	20—29 ..	148	12	71	3	37	2	13	..
	30 and over.	4	3	4	..	1	..	1	..
Jawhar ..		567	49	583	21	423	15	291	9
	From below 13—14 ..	194	4	179	3	142	5	99	1
	15—19 ..	333	27	329	12	252	19	185	7
	20—29 ..	36	8	32	1	29	..	29	..
	30 and over.	2	3	3	..	..	..	..	..
Sawant wadi ..		1,099	53	296	21	69	13	29	4
	From below 13—14 ..	218	15	52	4	7	1	4	..
	15—19 ..	668	34	294	15	45	19	12	4
	20—29 ..	112	4	39	2	9	2	3	..
	30 and over.	2	..	1	..	1	..	1	..

APPENDIX D—*contd.*

SEX TABLE V.

Duration of marriage correlated with caste or religion of family.

DURATION OF MARRIAGE CORRELATED

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
Gujrat	20,200	22,001	2.12	2,007	9,701	2.40	12,001
Hindu	9,212	10,205	2.12	2,075	9,401	2.27	12,527
Advanced	2,197	4,450	2.02	312	1,735	2.30	2,305
Intermediate	3,922	8,742	2.23	1,131	3,230	2.86	5,372
Backward	1,022	2,470	1.90	534	2,011	2.77	2,957
Depressed	1,277	2,637	2.22	300	1,437	3.01	1,640
Muslim	900	1,010	2.24	100	940	4.01	1,040
Jain	64	115	1.00	20	60	2.77	67
Christian	100	200	2.00	50	200	4.00	100
Zoroastrian	70	127	1.00	15	50	2.00	70
Sikh	2	6	2.00	..	..	..	..
British Districts	6,412	14,791	2.30	1,001	6,701	2.25	9,012
Hindu	5,522	12,004	2.20	1,071	5,627	2.27	7,000
Advanced	1,549	3,200	2.11	246	1,190	2.44	1,600
Intermediate	2,007	4,942	2.26	704	2,150	2.62	3,200
Backward	900	2,152	2.27	249	1,129	4.50	1,370
Depressed	970	2,301	2.26	312	1,140	3.00	1,237
Muslim	810	1,500	2.00	130	720	5.70	727
Jain	64	115	1.00	20	60	2.77	67
Christian	100	200	2.00	50	200	4.00	100
Zoroastrian	70	127	1.00	15	50	2.00	70
Ahmedabad	1,404	2,400	1.61	661	2,000	2.40	2,004
Hindu	1,200	2,001	1.60	570	1,874	2.20	1,900
Advanced	270	429	1.54	64	201	2.14	202
Brahmin	123	190	1.50	31	66	2.10	174
Vani	80	143	1.61	22	75	3.20	119
Lohani	30	35	1.21	2	9	4.50	31
Ganer	20	37	1.22	4	17	4.25	30
Khatari (Bhavar)	9	18	2.00	4	14	3.50	20
Intermediate	610	1,051	1.71	311	950	2.70	1,000
Kumbhi	142	190	1.40	70	172	2.21	294
Koli	206	317	1.55	120	270	2.25	375
Rajput	91	194	2.02	50	78	1.50	100
Lohar	17	33	1.94	10	17	1.70	24
Datar	20	34	1.60	12	22	4.77	40
Hajam	20	49	1.90	9	47	5.22	41
Kumbhar	22	45	2.05	11	97	8.80	60
Dhobi	1	2	2.00	..	..	..	3
Darji	17	26	2.12	3	6	2.07	21
Bharwad	24	90	1.61	12	73	6.00	71
Khatri	3	11	3.67	2	9	4.50	6
Bhoi	..	..	..	..	..	..	7
Gola	1	2	2.00	..	..	..	2
Ghanchi	1	3	3.00	1	3	3.00	7
Barot	..	..	..	..	..	..	6
Mali	4	9	2.25	..	..	..	10
Bavali	..	..	..	..	..	..	1
Kachhi	3	9	3.00	2	10	5.00	4
Kadia	..	..	..	..	..	..	2
Rest of Intermediate	..	..	..	..	..	..	2
Backward	124	227	1.83	63	221	3.40	150
Vagari	61	113	1.65	27	100	3.35	90
Bhal	30	52	1.73	14	65	4.64	27
Bathvan	7	15	2.14	4	21	5.25	17
Bora	25	44	1.70	6	27	4.50	16
Rest of Backward	1	3	3.00	2	10	5.00	2
Depressed	294	374	1.20	122	400	3.73	202
Dhad	101	170	1.11	65	227	3.65	100
Chambhar	82	101	1.23	17	75	4.41	66
Bhangl	60	95	1.60	50	151	3.02	8
Muslim	127	210	1.60	21	170	8.00	115
Christian	9	42	4.67	3	15	7.50	22
Jain	20	67	1.70	8	20	2.75	47

TABLE V.

WITH CASTE OR RELIGION OF FAMILY.

21-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average number of children.
9	10	11	12	13	14	15	16	17	18	19
60,458	4.56	12,316	61,847	4.98	818	6,325	5.29	3,044	17,145	5.63
54,228	4.33	11,160	55,591	4.98	721	3,698	5.13	2,789	15,589	5.59
10,990	4.63	2,091	11,211	5.36	90	553	6.14	506	3,028	5.98
23,273	4.18	5,217	25,729	4.98	413	2,019	4.89	1,252	7,031	5.62
13,043	4.41	2,396	12,133	5.07	152	831	5.47	600	3,791	5.49
6,952	4.24	1,456	6,518	4.47	66	295	4.47	341	1,799	5.09
4,739	4.52	915	4,400	4.80	77	516	5.79	189	1,141	6.04
412	6.25	72	375	5.29	3	43	5.38	9	61	6.78
663	4.17	104	599	5.76	5	25	5.00	17	36	5.06
404	5.77	65	382	5.88	7	43	6.14	40	268	6.7
28,928	4.52	7,571	36,786	4.86	556	2,959	5.32	1,823	7,982	4.92
24,016	4.47	6,705	32,583	4.86	464	2,479	5.12	1,459	6,936	4.75
7,829	4.64	1,491	7,713	5.18	54	340	6.36	317	1,877	5.92
14,406	4.35	2,945	14,711	5.00	302	1,501	4.97	680	2,764	4.09
6,372	4.62	1,159	5,295	4.57	77	417	5.42	242	1,270	5.25
5,407	4.37	1,110	4,864	4.38	51	221	4.32	220	1,005	4.57
3,629	4.79	637	2,908	4.56	53	372	7.09	105	658	6.27
419	6.25	72	375	5.29	3	43	5.38	9	61	6.78
569	4.31	98	548	5.90	4	22	6.50	10	59	5.90
404	5.77	65	382	5.88	7	43	6.14	40	268	6.7
10,006	4.78	2,128	11,465	5.38	223	1,234	5.30	506	2,121	4.18
9,064	4.72	1,994	10,204	5.42	227	1,196	5.27	492	1,934	4.05
2,248	5.88	316	1,531	5.02	10	68	6.80	76	429	5.64
693	3.98	145	749	5.17	1	6	6.00	50	305	6.10
1,101	9.85	98	424	4.44	3	22	7.33	13	49	3.77
163	5.42	26	124	4.77	3	19	6.33	7	36	5.14
209	5.50	31	203	6.55	2	13	6.50	4	24	6.00
77	2.65	15	81	5.40	1	6	8.00	2	15	7.50
4,936	4.50	1,223	6,863	5.61	104	990	5.10	338	1,106	3.25
1,471	5.00	223	1,391	5.80	40	192	4.80	92	206	2.17
1,547	4.12	304	2,003	6.55	67	317	4.73	124	371	2.99
584	5.41	187	901	5.30	25	72	2.88	32	108	3.38
176	5.18	26	112	4.49	6	42	7.00	7	15	2.14
203	4.41	52	363	6.98	11	96	8.91	15	87	5.86
106	4.78	48	211	4.40	5	49	9.80	7	65	6.29
196	2.96	69	312	4.52	15	108	7.20	21	89	4.24
25	8.33	8	40	5.00	..	..	..	..	..	..
117	2.77	22	130	4.06	2	17	8.50	6	35	5.83
304	4.28	110	623	4.75	19	82	4.32	27	91	2.37
27	3.38	5	32	6.40	1	..	..	2	19	9.50
13	1.86	9	31	3.44	1	5	5.00	1	2	2.00
17	9.50	9	55	6.11	..	..	..	1	3	3.00
22	3.14	5	31	6.20	..	..	..	2	6	3.00
22	2.67	6	25	3.13	1	6	6.00	..	..	..
37	3.70	6	43	7.17	..	..	..	..	..	..
7	7.00	3	25	5.00	..	..	..	..	..	..
18	4.50	7	35	5.00	1	2	2.00	1	4	4.00
11	5.50	6	16	2.67	..	..	..	..	..	..
3	1.50	1	4	4.00	..	..	..	..	..	..
600	4.18	147	780	5.17	20	116	5.80	19	116	6.05
417	4.24	93	471	5.06	13	73	5.62	16	89	5.67
118	4.37	28	160	5.71	1	7	7.00	3	30	6.67
59	3.12	15	86	5.33	3	18	6.33	1	7	7.00
69	4.31	11	49	4.44	2	12	6.00	..	..	..
3	1.50	..	..	..	1	3	8.00	..	..	..
1,240	4.40	309	1,600	5.18	3	22	7.33	59	350	5.96
904	4.78	197	978	4.96	3	15	7.50	47	279	5.94
313	2.68	71	445	6.27	1	7	7.00	10	34	5.40
23	2.68	41	177	4.32	..	..	..	3	17	8.50
546	4.76	77	333	4.32	2	18	3.00	10	67	3.70
46	3.50	3	21	7.00	..	..	..	..	..	..
334	7.10	59	207	5.20	6	30	5.06	6	40	6.67

Caste or Religion of husband.	Under 20 years.			20 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Brahm	300	1,220	4.07	94	691	7.35	794
Hindu	300	915	3.05	79	347	4.39	368
Advanced	43	167	3.88	10	66	6.60	97
Brahmin	19	47	2.47	3	8	2.67	47
Kayastha	..	..	..	1	..	..	..
Bania	14	80	5.71	10	80	8.00	37
Sonar	8	40	5.00	..	..	..	13
Lehara	1	4	4.00	..	..	..	1
Intermediate	100	300	3.00	25	90	3.60	200
Khatri	9	20	2.22	..	..	..	11
Koli	27	123	4.56	14	18	1.29	77
Sutar	..	..	..	1	3	3.00	3
Gharwal	4	20	5.00	2	10	5.00	3
Bhargava	8	25	3.12	..	..	..	9
Rajput	14	82	5.86	5	27	5.40	37
Golla	1	..	..	..	..	..	..
Masani	3	13	4.33	..	..	..	3
Kumbhar	7	20	2.86	1	3	3.00	3
Kachhi	5	23	4.60	3	4	1.33	7
Sidani	3	20	6.67	..	..	..	3
Patidar	25	40	1.60	7	27	3.86	34
Bani	..	..	..	1	..	..	2
Bhavsar	..	..	..	..	..	..	1
Ilahi	..	..	..	..	..	..	..
Kanara	1	1	1.00	..	..	..	..
Lehar	1	2	2.00	1	3	3.00	2
Mahata	..	..	..	..	..	..	2
Rest of Intermediate	1	3	3.00	..	..	..	..
Backward	30	173	5.77	14	107	7.64	97
Rawal	1	1	1.00	..	..	..	3
Rana	..	..	..	2	6	3.00	3
Vasari	1	2	2.00	1	3	3.00	3
Mhi	35	170	4.86	11	60	5.45	37
Rest of Backward	1	..	..	..	..	..	1
Depressed	45	100	2.22	14	75	5.36	141
Dhat	23	67	2.91	8	41	5.12	35
Bhargava	17	66	3.88	3	19	6.33	42
Khalpe	5	20	4.00	2	10	5.00	12
Rest of Depressed	1	3	3.00	..	..	..	2
Muslim	60	207	3.45	14	127	9.07	137
Christian	1	5	5.00	1	7	7.00	3
..	3	11	3.67	..	..	..	1
Kaba	2,250	8,910	3.96	615	2,557	4.16	2,727
Hindu	1,853	5,041	2.72	531	1,845	3.47	2,401
Advanced	204	1,313	6.43	130	508	3.83	547
Brahmin	204	640	3.14	90	300	3.33	351
Bania	204	641	3.14	25	94	3.76	132
Sonar	27	64	2.37	7	27	3.86	34
Brahma Kahari	..	..	..	..	..	..	1
Lehara	20	45	2.25	5	20	4.00	27
Intermediate	745	1,900	2.56	237	613	2.60	373
Kumbhar	34	76	2.21	7	10	1.43	43
Sutar	27	103	3.78	15	50	3.33	64
Rajput	31	213	6.87	23	120	5.22	84
Patidar	310	957	3.09	107	120	1.12	363
Kadhi	4	11	2.75	2	4	2.00	2
Darji	10	44	4.40	6	26	4.33	24
Mali	7	14	2.00	2	5	2.50	4
Kanara	..	..	..	..	..	..	..
Gharwal	3	7	2.33	1	3	3.00	4
Ilahi	4	11	2.75	2	5	2.50	4
Lehar	10	61	6.10	12	40	3.33	31
Mhi	32	78	2.44	8	21	2.63	44
Bhargava	40	75	1.88	13	40	3.08	30
Bani	40	77	1.93	4	21	5.25	29
Golla	14	41	2.93	3	10	3.33	24
Rajput	52	111	2.13	10	37	3.70	34
Kachhi	7	20	2.86	2	17	8.50	21
Koli	30	65	2.17	10	37	3.70	27
Koli	1	2	2.00	..	..	..	1

11-19.		20-31.			32 year.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
3,211	4.22	646	2,352	3.64	102	485	4.75	251	1,081	4.31
2,509	4.20	519	1,865	3.59	70	241	3.44	220	300	3.64
353	3.64	87	376	4.32	4	20	5.00	37	129	3.49
136	2.90	61	257	5.04	3	16	5.00	14	19	1.36
171	4.61	28	97	3.46	1	5	5.00	22	99	4.45
38	3.17	8	22	2.75	..	..	..	1	..	..
9	8.00	..	..	..	..	..	..	..	..	..
1,211	4.66	226	789	3.40	32	109	3.41	95	272	2.86
78	7.09	15	50	3.30	1	..	..	1	4	4.00
387	5.03	94	280	2.98	9	10	1.25	29	34	1.17
11	8.07	2	7	3.50	..	..	..	1	3	3.00
62	7.75	5	12	2.44	1	9	9.00	9	18	2.00
30	3.33	5	33	6.60	..	..	..	3	17	5.67
165	5.00	33	138	4.18	2	13	6.50	9	34	3.78
35	4.38	5	26	5.2	..	..	..	1	10	10.00
14	4.07	5	23	4.00	1	6	6.00	3	19	6.33
15	2.14	6	24	4.00	4	7	1.75	7	19	2.71
34	4.25	2	7	3.50	..	..	..	..	..	..
333	4.06	53	187	3.53	12	59	4.92	31	108	3.48
3	1.50	1	2	2.00	1	1	1.00	..	..	..
6	6.00	..	..	..	..	..	..	..	..	..
7	3.50	..	..	..	1	..	..	..	..	..
11	5.50	..	..	..	..	..	..	..	..	..
476	4.92	72	359	4.99	19	87	4.58	47	244	5.19
7	2.33	2	5	2.50	1	2	2.00	2	4	2.00
10	3.33	1	5	5.00	..	..	..	1	3	3.00
17	5.67	4	9	2.25	1	7	7.00	..	..	..
435	5.00	64	332	5.19	17	78	4.59	44	237	5.39
7	7.00	1	8	8.00	..	..	..	..	..	..
469	3.33	134	341	2.54	16	25	1.67	41	158	3.78
288	3.39	77	199	2.58	..	..	..	11	65	5.91
205	2.50	37	88	2.38	8	15	1.88	14	56	4.00
61	5.08	17	32	1.88	7	10	1.43	14	31	2.22
15	7.50	3	22	7.38	..	..	..	2	3	1.50
654	4.21	111	439	3.88	32	244	7.68	39	222	7.66
39	4.33	10	20	2.00	..	..	..	2	2	4.50
12	12.00	6	38	6.33	..	..	..	..	..	..
13,142	4.82	2,569	12,724	4.95	64	312	4.32	412	2,344	5.69
11,571	4.82	2,205	10,861	4.93	56	276	4.92	370	2,116	5.72
2,597	4.75	561	3,185	5.68	15	103	6.87	30	598	7.41
1,066	4.73	319	1,687	5.29	11	74	6.73	62	441	7.11
645	4.39	193	1,244	6.45	3	23	7.67	18	112	8.62
167	4.64	29	163	5.62	..	..	..	2	17	8.50
4	4.00	..	..	..	1	6	6.00	..	..	..
115	4.26	20	91	4.55	..	..	..	3	22	7.67
4,033	4.62	771	3,579	4.64	20	81	4.05	138	776	5.62
240	5.00	45	180	4.00	3	11	3.67	4	15	3.75
256	4.81	39	121	3.10	2	10	3.33	6	27	4.63
379	4.40	87	338	3.89	1	5	5.00	9	37	4.11
1,787	4.61	347	1,795	5.17	7	29	4.14	63	307	4.47
7	3.50	4	17	4.25	..	..	..	..	..	..
113	4.71	19	85	4.47	1	4	4.00	1	4	4.00
11	3.75	5	19	3.80	..	..	..	..	..	..
12	3.00	12	45	3.75	..	..	..	..	..	..
15	3.75	8	19	3.80	..	..	..	..	..	..
127	4.10	17	85	5.00	1	5	5.00	4	22	5.50
188	4.18	30	158	5.27	..	..	..	4	18	4.50
101	3.37	23	71	3.09	1	4	4.00	3	12	4.00
121	4.17	42	127	3.03	..	..	..	14	61	4.36
94	3.92	9	41	4.56	..	..	..	4	17	4.25
273	5.15	56	287	5.13	1	5	5.00	7	29	2.14
207	9.86	13	129	9.92	..	..	..	17	317	12.76
103	3.81	17	57	3.35	1	4	4.00	..	..	..
4	4.00	..	..	..	..	..	..	..	..	..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Katra—contd.							
Wada—contd.							
Backward	804	880	2.03	87	410	4.71	576
Dubin	231	609	3.00	63	334	5.20	644
Wadi	5	13	2.60	3	10	3.33	10
Sadhu	43	104	2.44	12	60	3.33	58
Vaghri	22	41	1.86	6	20	2.50	32
Kavala	3	8	2.67	1	6	6.00	8
Depressed	300	680	2.26	77	323	4.19	404
Dhad	104	408	3.91	37	174	4.70	226
Bhangl	86	256	2.98	25	98	3.72	96
Chambhar	50	180	2.34	15	56	3.73	84
Hudra	176	551	3.13	68	317	5.00	298
Jain	14	22	1.57	1	3	3.00	13
Christian	75	208	2.77	20	80	4.00	85
French Habsh	790	2,043	2.58	193	770	3.99	905
Wada	640	1,787	2.79	120	538	4.48	688
Advanced	267	677	2.54	41	172	4.20	227
Irabhin	83	176	2.12	18	75	4.17	69
Bania	170	464	2.73	23	97	4.22	142
Sonar	9	26	2.89	..	..	..	15
Lohana	5	11	2.20	..	..	..	..
Brahma Kahatri .. .. .	..	..	..	..	..	..	1
Intermediate	303	670	2.21	30	163	5.43	246
Sutar	23	62	2.69	3	19	6.33	10
Kachha	42	103	2.45	6	29	4.83	56
Koli	33	132	4.00	7	24	4.00	47
Patidar	16	67	4.19	6	27	4.50	38
Lohar	11	47	4.27	4	8	2.00	11
Bhat	5	11	2.20	1	8	3.00	10
Rajput	8	23	2.88	4	19	4.75	12
Darji	5	9	1.80	2	8	4.00	5
Havi	14	46	3.29	..	..	..	16
Kumbhar	7	13	1.86	1	6	4.00	7
Gola	3	6	2.00	..	..	..	3
Barot	4	2	0.50	..	..	..	3
Mali	1	2	2.00	..	..	..	2
Mahratta	2	2	1.00	..	..	..	1
Dhadl .. .. .	..	..	..	1	4	4.00	2
Bharwad .. .. .	..	..	..	..	..	..	1
Bhavar	2	7	3.50	..	..	..	..
Dabgar	15	15	1.00	2	8	2.50	13
Rest of Intermediate	12	43	3.58	2	9	4.50	13
Backward	116	292	2.51	31	143	4.61	143
Shil	39	89	2.28	6	37	4.50	56
Nayak	21	43	2.05	4	9	2.25	21
Dhanal	23	49	2.13	11	52	4.73	31
Vanjari	1	2	2.00	..	..	..	2
Kumbh	4	17	4.25	3	20	6.67	6
Bhaye .. .. .	..	..	..	1	4	4.00	2
Vaghri	2	2	1.00	..	..	..	2
Saval	5	8	1.60	2	7	3.50	5
Sadhu	4	9	2.25	3	19	6.33	4
Rest of Backward	15	73	4.87	1	4	4.00	16
Depressed	66	116	1.76	19	61	3.21	64
Dhad	13	29	2.23	2	9	4.50	13
Bhangl	20	43	2.15	4	18	4.50	21
Chambhar	13	28	2.15	3	13	4.33	13
Hang-Garval	5	6	1.20	2	3	1.50	4
Chamadia	9	9	1.00	5	11	2.20	8
Rest of Depressed	5	6	1.20	3	7	2.33	5
Hudra	106	220	2.07	9	48	5.33	98
Jain	11	25	2.27	12	58	4.83	7
Christian	38	87	2.29	20	120	6.00	19
Heretic	1	1	1.00	2	9	4.50	1

11-19.		20-31.			32 years.			33 & over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average number of children.
9	10	11	12	13	14	15	16	17	18	19
2,626	4.91	510	2,216	4.35	7	29	4.14	101	485	4.80
2,385	5.21	430	1,920	4.47	3	13	4.33	59	445	5.00
49	4.90	10	55	5.50	..	..	..	3	13	4.33
35	3.50	10	33	3.30	..	..	..	1	4	4.00
204	3.57	48	173	3.58	2	8	4.00	4	11	2.75
111	3.47	12	36	3.00	..	..	..	4	12	3.00
42	5.25	..	..	..	2	8	4.00	..	..	..
2,115	5.23	363	1,661	5.18	14	63	4.50	1	262	5.14
1,305	5.77	193	1,027	5.32	6	39	4.13	23	128	5.33
461	4.85	101	523	5.18	4	17	4.25	13	61	4.69
349	4.15	69	331	4.80	2	13	6.50	10	73	5.23
1,147	5.08	234	1,397	4.98	3	37	4.63	35	191	6.46
49	3.77	10	51	5.10	..	..	..	1	6	6.00
375	4.41	70	415	5.93	..	..	..	1	31	5.17
3,325	4.13	690	2,444	4.15	79	476	6.03	128	867	6.26
2,674	3.93	503	2,058	4.09	92	366	5.90	120	751	6.26
936	4.12	197	809	4.41	11	79	7.13	53	367	6.92
291	4.22	50	213	4.26	5	36	7.20	16	98	6.13
578	4.07	125	563	4.50	5	38	7.60	32	234	7.31
63	4.20	20	84	4.20	..	..	..	5	35	7.00
..	..	3	9	4.50	1	5	5.00	..	..	..
4	4.00	..	..	..	..	..	..	..	..	..
697	3.61	170	624	3.67	24	143	5.96	34	214	6.29
57	5.70	13	56	4.31	1	7	7.00	1	8	8.00
199	3.43	26	83	3.19	5	29	5.80	12	73	6.08
189	4.02	50	170	3.40	4	28	7.00	11	69	6.27
110	3.44	23	91	3.96	4	29	7.25	8	19	6.33
47	4.27	13	44	3.33	3	10	3.33	..	..	..
28	2.00	4	15	3.75	..	..	..	..	..	..
42	3.50	4	19	4.75	2	12	6.00	..	..	..
17	3.40	1	4	4.00	1	4	4.00	2	7	3.50
68	3.68	11	38	3.45	2	13	6.50	2	15	7.50
13	2.14	3	19	3.80	1	6	6.00	1	7	7.00
7	3.33	1	3	3.00	..	..	..	..	..	..
1	0.33	..	..	..	..	..	..	..	..	..
8	4.00	2	12	6.00	..	..	..	..	..	..
2	2.00	1	2	2.00	..	..	..	..	..	..
6	3.00	..	..	..	..	..	..	..	..	..
6	6.00	..	..	..	..	..	..	1	10	10.00
..
41	3.15	8	31	3.88	1	5	5.00	1	6	6.00
56	4.31	8	37	4.63	..	..	..	..	..	..
598	4.15	102	430	4.22	19	119	6.26	24	147	6.13
234	4.18	26	109	4.19	5	33	6.60	12	75	6.25
79	3.78	13	39	2.92	4	21	5.25	2	11	5.50
137	4.42	43	179	4.16	4	27	6.75	5	31	6.20
7	3.50	2	9	4.50	..	..	..	..	..	..
29	7.25	2	21	10.50	1	9	9.00	1	9	9.00
7	3.50	..	..	..	..	..	..	..	..	..
7	3.50	2	13	6.00	..	..	..	..	..	..
12	2.40	1	1	1.00	1	6	6.00	2	9	4.50
12	3.00	2	2	1.00	1	4	4.00	1	5	5.00
69	4.31	11	59	5.36	3	19	6.33	1	7	7.00
258	4.03	34	135	3.97	8	25	3.30	9	23	2.56
65	5.00	8	30	3.75	..	..	..	..	..	..
89	4.24	13	58	4.46	4	19	4.75	2	13	6.50
59	4.54	8	36	4.50	..	..	..	..	..	..
8	2.00	1	1	1.00	1	..	..	2	2	1.00
18	2.25	3	7	2.33	2	3	1.50	3	3	1.00
19	3.60	1	3	3.00	1	3	3.00	2	5	2.50
528	5.39	76	325	4.28	9	65	7.22	12	82	6.31
36	5.14	3	17	5.67	4	23	5.75	3	15	7.50
33	4.37	3	46	5.75	4	22	5.50	3	19	6.23
4	4.00	..	..	..	..	..	..	..	..	..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
Rural	1,004	3,303	3.04	300	1,153	3.00	2,225
Urban	1,207	2,970	2.67	301	1,000	2.80	2,012
Advanced	206	633	1.81	56	249	2.82	436
Bania	101	194	1.82	22	55	2.80	104
Brahmin	217	394	1.80	50	147	2.80	200
Kayastha	10	12	1.20	5	10	2.00	10
Lohani	1	..	..	1	6	6.00	1
Sonar	37	65	1.70	11	31	2.82	31
Intermediate	434	600	2.04	142	425	2.99	332
Berol	..	..	..	..	..	..	..
Bhadbanja	..	..	..	..	..	..	1
Bharwad	9	14	1.56	7	20	2.80	23
Bhavani	4	6	1.50	..	..	..	3
Bhandari	9	11	1.22	..	..	..	6
Darsi	37	50	1.35	12	28	2.67	37
Dholi	1	..	..	..	..	..	2
Ghanchi	25	37	1.63	9	25	2.80	62
Golla	12	14	1.17	5	18	3.60	5
Hajam	16	22	1.38	2	6	3.00	16
Kadi	1	..	..	..	..	..	..
Kabi	80	137	1.71	18	42	2.30	120
Kansara	15	26	2.53	4	17	4.25	9
Kachhi	12	21	1.82	1	4	4.00	5
Khatri	7	12	1.86	2	5	2.50	15
Kharva	4	7	1.75	5	27	5.40	8
Khasia	..	..	..	1	..	..	..
Koli	50	271	4.50	40	107	2.80	202
Kumbhar	19	37	1.95	8	23	4.13	20
Lohar	10	16	1.60	2	7	3.50	11
Mauchi	10	21	1.11	..	17	2.83	47
Mali	1	2	2.00	..	..	..	..
Mahratta	..	..	..	..	..	..	4
Rajput	25	60	1.97	10	25	2.80	40
Satar	22	31	1.55	8	23	2.80	43
Tamboli	3	3	1.00	2	6	3.00	4
Rest of Intermediate	2	6	3.00	..	..	..	2
Backward	229	600	1.82	54	149	2.76	402
Bardoli	..	..	..	..	..	..	..
Bava	2	3	1.50	..	..	..	3
Bhavaya	1	2	2.00	..	..	..	..
Chodra	21	29	0.96	5	9	1.80	20
Dhodia	95	170	1.70	22	61	2.77	148
Dubli	142	277	1.94	10	52	2.74	161
Gambli	1	1	1.00	..	..	..	3
Gandhi	..	..	..	..	..	..	..
Kankia	9	14	1.56	1	3	3.00	9
Mochi-Gujrati	1	2	2.00	1	5	5.00	1
Nhasi	..	..	..	..	..	..	1
Nayak	24	54	2.25	6	19	3.17	26
Ravalia	1	4	4.00	..	..	..	1
Sahi	..	..	..	..	..	..	1
Vagri	1	..	..	..	..	..	..
Rest of Backward	30	62	1.77	..	..	..	12
Depressed	208	741	2.70	70	197	2.81	345
Agre	3	6	2.00	2	6	3.00	2
Bhangi	26	35	1.35	15	15	1.00	31
Chambhar	2	18	2.25	2	11	5.50	6
Dhed	160	531	3.32	37	112	3.03	230
Mang-Garud	4	13	3.25	..	..	..	3
Kapali	13	20	1.54	..	..	..	11
Khalpa	37	74	2.00	6	22	3.67	22
Kolpa	..	..	..	3	12	4.00	5
Mochi	17	44	2.50	5	19	3.80	24
Muslim	128	230	1.70	26	70	2.60	120
Christian	10	20	2.00	2	12	6.00	12
Excommunicated	71	121	1.65	12	60	2.80	61

11-19.		20-31.			32 years.			33 & over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
9,244	4.15	1,888	7,799	4.78	78	464	5.78	314	1,619	5.16
8,178	4.06	1,484	6,995	4.71	69	400	5.80	257	1,275	4.96
1,695	3.91	331	1,702	5.14	14	70	5.00	71	359	5.06
390	3.86	71	336	4.73	1	5	5.00	11	70	6.36
1,148	3.96	220	1,158	5.26	11	58	4.82	53	268	5.06
83	3.36	13	54	4.15	1	5	5.00	5	15	3.00
1	1.00	1	5	5.00						
123	3.97	26	149	5.73	1	7	7.00	2	6	3.00
3,341	4.02	555	2,856	5.15	32	178	5.56	75	422	5.63
		1	7	7.00						
3	3.00									
96	4.36	18	87	4.83	1	4	4.00	2	13	6.50
16	5.33	2	13	6.50				1	9	8.00
37	6.17	4	19	4.50	1	7	7.00	1	5	5.00
131	3.54	20	110	3.50	3	28	7.67	6	30	5.00
10	5.00	3	20	6.67						
229	3.69	24	121	5.04	1	4	4.00	5	36	7.20
21	4.20	4	35	8.75						
57	3.56	14	67	4.79	1	2	2.00	1	5	5.00
		2	6	3.00						
694	5.42	105	438	4.17	6	36	6.00	12	65	5.42
48	5.33	6	44	7.33				3	19	6.33
24	4.80	3	23	9.33						
53	3.53	1	7	7.00	1	1	1.00	1	2	2.00
49	6.13	26	183	7.04	6	37	6.17	22	77	6.42
1,092	3.39	185	991	5.36	7	37	3.86	17	84	4.94
184	4.72	33	176	5.33	1	7	7.00	4	15	3.75
58	4.82	6	29	4.83	2	21	10.50	1	3	3.00
145	3.09	39	171	4.39	1	4	4.00	4	20	5.00
18	4.50	2	14	7.00						
158	3.95	31	137	5.06	1	5	5.00	4	30	7.50
305	4.77	22	113	5.14				1	10	10.00
14	3.50	1	6	6.00						
4	2.00	3	15	5.00						
1,817	4.52	328	1,580	4.66	12	66	5.56	51	279	5.47
15	5.00	4	20	5.00				1	1	1.00
		2	5	2.50						
85	3.27	18	81	4.50				1	7	7.00
660	4.46	123	613	4.98	5	34	4.80	20	124	6.20
816	5.07	100	380	3.80	6	30	5.00	20	115	5.75
9	3.00	2	13	6.50						
42	4.67	2	11	5.50						
6	6.00	2	33	4.71	1	2	2.00	2	2	1.00
1	1.00									
183	3.69	35	182	5.20				4	15	3.75
		1	7	7.00						
3	3.00	2	13	6.50				1	4	4.00
		1	1	1.00						
47	3.92	28	156	5.64				2	11	5.50
1,325	3.84	270	907	3.36	11	56	7.82	60	215	3.58
12	6.00	1	4	4.00	1	12	12.00			
57	1.84	24	41	1.71	1	2	2.00	3	12	4.00
23	3.83	3	34	4.60						
960	4.02	188	509	3.19	7	32	7.43	41	155	3.78
27	9.00	6	25	4.17						
44	4.00	1	14	14.00						
87	3.95	17	59	3.47				6	16	2.50
17	3.40	2	11	5.50						
98	3.77	23	118	5.17	3	30	10.00	10	33	3.30
657	4.73	69	419	4.71	3	3	4.00	18	76	4.22
68	3.69	5	23	4.60				1	9	9.00
361	5.92	54	322	6.53	7	43	6.14	23	259	6.32

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
States in Gujarat	3,961	7,300	1.86	976	2,000	2.07	5,200
Hindu	3,006	6,001	1.99	804	2,794	3.48	4,200
Advanced	648	1,190	1.84	166	345	2.08	602
Intermediate	1,925	3,811	2.00	367	1,079	2.94	2,203
Backward	913	1,324	1.45	266	662	2.49	1,581
Depressed	190	536	1.79	66	246	3.73	403
Muslim	292	386	1.32	60	190	3.17	311
Christian	20	80	2.27	6	16	2.67	20
Sikh	2	6	3.00	..	..	..	..
Camboy	220	473	1.92	80	307	3.70	400
Hindu	205	405	1.98	60	255	4.25	400
Advanced	20	60	1.07	21	85	4.05	60
Intermediate	120	270	2.01	20	125	3.01	200
Backward	21	46	2.19	11	29	2.64	57
Depressed	9	20	2.22	5	16	3.20	32
Muslim	20	60	3.00	12	60	5.00	60
Christian	..	..	..	1	3	3.00	1
Mahikanta Agency	260	371	1.43	84	232	2.76	444
Hindu	254	350	1.41	81	222	2.74	420
Advanced	87	120	1.38	12	50	4.17	101
Intermediate	165	190	1.15	31	136	4.39	240
Backward	1	2	2.00	1	4	4.00	17
Depressed	21	47	1.82	6	26	4.33	65
Muslim	4	12	3.00	3	10	3.33	12
Sural Agency	205	471	1.90	115	273	2.37	423
Hindu	200	400	1.64	97	234	2.41	382
Advanced	50	90	1.75	23	64	2.78	80
Intermediate	90	142	1.58	32	70	2.19	110
Backward	95	130	1.37	35	65	1.86	145
Depressed	9	24	2.67	4	16	4.00	14
Muslim	41	87	1.90	14	30	2.14	60
Christian	9	11	1.22	6	9	1.50	10
Dharanpur	110	174	1.58	51	110	2.16	164
Hindu	95	136	1.43	30	80	2.67	120
Advanced	30	67	1.72	17	44	2.59	57
Intermediate	27	45	1.67	15	31	2.07	32
Backward	19	23	1.21	7	11	1.57	31
Muslim	21	20	0.95	12	24	2.00	44
Sachin	100	167	1.67	36	91	2.53	150
Hindu	90	147	1.63	33	85	2.58	141
Advanced	17	31	1.82	3	20	6.67	20
Intermediate	50	97	1.94	10	30	3.00	87
Backward	7	15	2.14	3	11	3.67	11
Depressed	9	24	2.67	4	15	3.75	14
Muslim	10	12	1.20	2	6	3.00	10
Christian	1	2	2.00	..	..	..	1
Dangs	70	110	1.57	29	73	2.52	110
Hindu	60	101	1.68	25	63	2.52	101
Backward	60	101	1.68	25	63	2.52	101
Christian	7	9	1.29	4	9	2.25	9

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
21,525	4.08	4,745	24,561	5.18	262	1,306	5.21	1,421	9,163	6.46
20,312	4.10	4,455	23,008	5.16	237	1,219	5.14	1,280	8,653	6.51
3,131	4.59	400	3,498	5.83	36	213	5.92	189	1,151	6.09
8,865	3.92	2,272	11,018	4.85	111	518	4.67	572	4,247	7.45
6,671	4.22	1,237	6,838	5.53	74	414	5.52	448	2,521	5.63
1,545	3.83	346	1,654	4.78	15	74	4.93	121	734	6.07
1,310	3.89	278	1,497	5.39	24	144	6.00	84	483	5.75
108	3.55	12	56	4.67	1	3	3.00	7	27	3.86
..
2,226	4.55	537	3,418	6.38	41	226	5.51	65	327	5.08
1,921	4.57	448	2,785	6.28	35	197	5.34	50	257	5.14
366	5.30	77	485	6.30	9	50	5.56	7	42	5.00
1,197	4.57	297	1,868	6.27	21	106	5.05	29	148	5.10
230	4.04	48	288	6.00	4	25	6.25	6	34	5.67
128	4.00	26	159	5.77	1	6	6.00	8	33	4.13
301	4.48	88	623	7.08	6	39	6.50	15	70	4.67
4	4.00	1	10	10.00	..	..	..	..	..	..
1,750	3.94	583	3,777	6.48	13	77	5.92	40	291	7.28
1,709	3.96	570	3,692	6.48	9	53	5.89	33	276	7.26
416	4.12	144	737	5.12	1	7	7.00	4	24	6.00
998	4.01	323	2,433	7.53	5	32	6.40	29	220	7.59
86	5.00	16	94	5.88	..	..	..	..	..	..
210	3.23	87	428	4.92	3	14	4.67	5	32	6.40
44	3.42	13	85	6.54	4	24	6.00	2	15	7.50
1,896	4.46	299	1,732	5.79	25	172	6.88	96	640	6.53
1,848	4.55	258	1,547	6.00	20	140	7.00	85	577	6.79
406	4.72	62	385	6.21	5	44	8.80	24	162	6.75
546	4.59	79	455	5.76	3	22	7.33	17	112	6.59
617	4.31	108	646	5.98	12	74	6.17	41	280	6.83
79	5.64	9	61	6.78	..	..	..	3	23	7.67
245	4.08	39	175	4.46	5	32	6.40	11	57	5.18
33	3.30	2	10	5.00	..	..	..	2	6	3.00
712	4.34	120	636	5.30	12	63	5.25	39	230	5.90
531	4.45	88	501	5.69	8	33	4.75	31	189	6.10
257	4.51	30	244	6.26	2	15	7.50	12	87	7.25
175	5.46	28	168	6.00	1	7	7.00	5	54	6.75
90	3.19	21	89	4.24	5	16	3.20	11	48	4.36
181	6.11	32	135	4.23	4	25	6.25	8	41	5.12
727	4.60	95	560	5.89	7	53	8.39	29	187	6.45
658	4.67	87	514	5.91	6	51	6.50	26	171	6.58
149	5.14	23	141	6.13	3	29	9.67	12	75	6.25
371	4.26	51	237	5.63	2	15	7.50	9	56	6.44
59	5.36	4	25	6.25	1	7	7.00	2	15	7.50
79	5.64	9	61	6.78	..	..	..	3	23	7.67
64	4.00	7	46	5.71	1	7	7.00	3	16	5.33
5	5.00	1	5	6.00	..	..	..	..	..	..
487	4.42	84	536	6.38	6	51	8.50	26	223	7.48
459	6.54	83	539	6.41	6	51	8.50	26	217	7.75
459	4.54	82	532	6.41	6	51	8.50	26	217	7.75
29	3.11	1	4	6.00	..	..	..	2	8	4.00

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Brahmin Agency	2,300	5,005	1.00	725	2,100	2.00	2,904
Hindu	2,300	5,004	1.01	697	2,000	2.00	2,745
Advanced	400	912	1.00	107	340	3.10	430
Intermediate	1,435	3,200	2.23	271	740	2.70	1,003
Backward	700	1,137	1.63	230	704	3.21	1,304
Depressed	250	444	1.70	71	231	3.25	292
Muslim	204	248	1.01	37	101	2.70	171
Christian	14	20	2.70	1	6	6.00	10
Sikh	2	6	3.00	..	..	..	..
Rajpoot	1,000	1,545	1.00	317	1,000	3.27	1,000
Hindu	987	1,494	1.04	290	900	3.20	1,000
Advanced	100	315	1.00	60	150	3.21	160
Intermediate	232	367	1.00	70	210	2.77	402
Backward	397	613	1.29	135	400	3.01	717
Depressed	150	220	1.05	34	117	3.44	165
Muslim	65	100	1.07	21	80	3.00	90
Christian	5	9	1.80	..	..	..	3
Sikh	5	6	2.00	..	..	..	..
Choto-Udipi	520	677	1.00	160	200	2.00	235
Hindu	480	605	1.70	91	207	2.00	203
Advanced	150	263	1.00	30	61	3.12	95
Intermediate	210	433	1.90	47	223	2.00	160
Backward	30	30	1.00	6	17	2.00	20
Depressed	37	60	1.35	12	46	3.00	14
Muslim	71	70	0.00	9	31	3.00	60
Christian	1	2	2.00	..	..	..	2
Deogad Baris	675	904	1.01	205	520	2.00	1,100
Hindu	600	800	1.01	200	500	2.00	1,000
Advanced	117	197	1.00	26	77	2.90	160
Intermediate	237	315	1.20	60	221	2.51	400
Backward	207	400	1.24	62	210	3.00	400
Depressed	15	16	1.07	7	12	1.71	20
Muslim	9	10	2.00	2	2	1.00	10
Rest of the Agency	900	2,000	2.00	160	304	3.25	830
Hindu	877	2,000	2.07	97	207	3.20	791
Advanced	25	117	4.10	7	23	3.00	33
Intermediate	727	2,005	2.00	57	165	2.25	345
Backward	60	177	2.01	15	43	2.97	130
Depressed	60	150	2.54	10	36	3.11	83
Muslim	10	10	2.74	5	10	2.00	20
Christian	8	20	2.00	1	6	6.00	12
Dooman	21,000	42,000	2.01	5,500	20,000	3.00	20,500
Hindu	16,011	37,002	2.00	4,046	16,419	3.20	20,000
Advanced	6,077	12,704	2.00	1,737	6,031	3.70	6,557
Intermediate	6,067	12,512	1.90	1,771	5,006	3.10	7,722
Backward	2,442	5,101	2.00	640	2,061	3.22	3,073
Depressed	2,064	5,000	00	607	2,120	3.00	3,504
Hindu Unspecified	9	16	1.70	1	2	2.00	12
Muslim	1,720	3,441	1.00	600	1,301	2.00	1,000
Jain	370	861	2.20	117	370	3.04	260
Christian	220	700	3.10	23	377	3.70	240
Koravrin	7	22	1.71	2	6	3.00	12
Sikh	..	..	..	..	..	..	1
Unspecified	420	865	2.15	100	601	6.07	600

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
15,633	4.00	3,326	15,634	4.70	198	891	4.87	1,219	7,905	6.46
14,984	4.03	3,179	14,984	4.71	178	839	4.85	1,157	7,543	6.53
1,843	4.56	317	1,801	5.97	21	112	5.35	154	923	6.00
6,124	3.75	1,473	6,268	3.98	82	358	4.37	407	3,762	7.58
5,739	4.21	1,065	5,810	5.48	59	315	5.34	401	2,207	5.50
1,128	3.86	234	1,015	4.53	11	54	4.91	105	646	6.15
632	3.64	136	614	4.45	9	49	5.44	56	341	6.09
66	3.67	9	35	4.00	1	2	3.00	5	21	4.20
...
6,792	4.26	1,185	6,417	5.42	72	396	5.50	372	2,062	5.54
6,441	4.31	1,112	6,117	5.50	69	379	5.49	347	1,931	5.56
765	5.13	135	879	6.51	9	47	5.22	41	205	5.00
1,786	3.87	327	1,659	5.07	19	107	5.63	61	315	5.16
3,189	4.45	544	3,001	6.52	25	186	5.32	207	1,199	5.79
701	4.25	106	578	5.45	6	39	6.50	23	212	5.58
333	3.36	71	307	4.04	3	17	5.67	25	131	5.24
15	6.00	2	13	6.50	..	..	..	..	..	..
..
1,223	3.78	255	1,250	4.99	14	88	6.64	61	272	6.10
1,049	3.71	220	1,081	4.70	12	75	6.25	57	340	5.26
350	3.68	65	356	5.56	4	25	6.25	22	134	6.09
561	3.64	126	499	3.98	5	29	5.80	24	131	5.46
80	2.89	22	123	5.58	2	16	8.00	6	29	5.80
58	4.14	17	101	5.04	1	5	5.00	5	46	7.67
182	4.08	35	169	6.76	2	19	9.00	4	22	3.00
11	5.50	..	..	..	..	..	..	..	..	..
5,021	4.24	946	5,218	5.51	44	299	5.95	265	1,535	5.73
4,972	4.23	934	5,145	5.51	42	284	5.92	260	1,531	5.80
693	4.65	90	546	6.06	3	17	5.67	44	301	6.56
2,157	4.49	467	2,321	4.97	23	142	6.17	114	587	5.10
1,995	4.08	354	2,151	6.07	17	96	5.65	91	512	5.23
127	4.23	23	127	5.52	..	..	..	6	41	6.33
59	5.90	12	73	6.08	1	7	7.00	1	4	4.00
3,577	3.12	940	2,749	3.92	33	140	3.64	529	2,326	7.57
3,472	3.13	902	2,641	3.92	30	130	3.68	439	2,741	7.65
135	4.09	27	108	4.00	5	23	4.00	45	193	4.29
1,620	2.97	653	1,789	2.74	35	80	2.29	297	2,734	9.20
478	3.02	145	535	3.69	5	17	3.49	92	467	5.07
242	2.92	78	299	2.68	4	10	2.50	55	347	6.30
68	3.09	30	85	2.92	3	7	2.33	26	174	6.69
37	2.85	7	23	3.29	1	3	3.00	5	21	4.20
99,391	4.21	18,156	104,482	5.75	1,012	6,253	6.21	4,818	20,478	6.33
87,998	4.22	18,112	98,513	5.75	926	5,681	6.12	4,353	27,129	6.38
28,007	4.27	5,013	28,317	5.75	401	2,391	5.96	1,214	7,874	6.49
32,421	4.20	5,061	34,314	5.76	290	1,715	5.91	1,069	10,571	6.33
12,786	4.16	2,444	14,654	5.75	106	714	6.74	586	3,590	6.14
14,743	4.21	2,689	15,316	5.70	129	801	6.07	788	5,062	6.50
29	2.42	5	12	2.40	..	..	..	..	..	..
7,308	4.23	1,331	7,920	5.95	33	249	6.58	333	2,318	5.72
1,586	4.46	277	1,663	6.09	9	67	7.44	61	461	6.57
1,022	4.25	234	1,307	5.62	12	98	7.75	63	399	6.23
44	3.67	8	56	7.09	1	6	4.00	1	1	1.00
3	3.00	..	..	..	..	..	..	..	..	..
1,442	3.42	304	998	4.39	11	99	8.09	58	322	6.09

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	
	2.	3.	4.	5.	6.	7.		8.
British Districts	21,265	62,222	2.92	5,425	12,222	2.25	22,222
Hindu	21,000	61,000	2.91	5,300	12,000	2.26	22,000
Advanced	6,422	13,349	2.08	1,000	6,500	2.00	6,300
Intermediate	6,772	13,100	1.95	1,720	5,472	2.10	7,410
Backward	2,422	5,631	2.33	62	2,012	2.22	3,002
Depressed	2,722	5,422	1.99	671	2,022	2.10	3,322
Hindu Unclassified	9	10	1.11	1	2	2.00	12
Muslim	1,722	2,211	1.28	600	1,201	2.00	1,077
Jain	200	200	1.00	115	271	2.35	240
Christian	200	700	3.50	70	277	3.96	240
Srastran	7	12	1.71	2	6	3.00	12
Sikh .. .. .	..	..	..	..	..	..	1
Unclassified	600	200	2.15	100	401	4.01	400
Ahmednagar	2,022	6,271	3.10	200	1,200	2.00	3,100
Hindu	2,200	6,177	2.81	600	1,212	2.02	3,700
Advanced	701	1,100	1.57	100	422	2.04	746
Prabhu	424	724	1.71	27	272	2.12	424
Marwadi	122	100	0.82	27	20	2.19	122
Prabhu	2	7	3.50	..	..	..	3
Jangam	6	2	0.33	..	..	..	6
Gurati	27	20	0.74	2	6	3.00	21
Vani	60	24	0.40	2	20	2.00	40
Soni	22	24	1.09	15	60	4.00	77
Vidur .. .. .	..	..	..	..	..	..	3
Intermediate	719	1,204	1.68	122	242	2.00	254
Maharatta	202	200	0.99	25	242	2.00	256
Mali	22	41	1.86	2	9	4.50	42
Maharatta Kumbh	44	24	0.55	2	21	2.00	42
Kumbh	14	24	1.71	4	6	1.50	10
Pari	25	40	1.60	4	12	3.00	16
Nhasi	11	22	2.00	2	9	2.07	10
Tel	27	42	1.56	4	11	2.75	40
Dhangar	14	20	1.43	4	12	3.00	22
Sutar	22	40	1.82	2	6	3.00	19
Kumbhar	14	24	1.71	..	..	..	13
Kani	1	2	2.00	1	2	2.00	10
Simpal	1	4	4.00	..	..	..	9
Gurav	2	4	2.00	1	1	1.00	3
Gavli	1	1	1.00	1	4	4.00	4
Farsadi	2	1	0.50	2	10	5.00	4
Nhasi	2	6	3.00	..	..	..	5
Bali	6	7	1.17	..	..	..	15
Lohar	1	1	1.00	..	..	..	2
Kasbi	2	2	1.00	..	..	..	10
Backward	244	621	2.54	61	190	3.12	448
Koli	44	21	0.48	15	22	1.47	75
Thakar	22	42	1.91	2	16	8.00	44
Bh	22	22	1.00	2	16	8.00	22
Vadkar	20	72	3.60	6	10	1.67	22
Vangani	22	100	4.55	11	20	1.82	70
Mansav	1	1	1.00	..	..	..	..
Dhavari	2	4	2.00	1	2	2.00	..
Gandhari	2	21	10.50	..	..	..	10
Joshi	1	4	4.00	..	..	..	4
Bural	2	6	3.00	2	6	3.00	4
Gopal	2	2	1.00	1	2	2.00	4
Chimkoti	2	2	1.00	..	..	..	2
Lohari	2	2	1.00	..	..	..	1
Ghadghad	1	2	2.00	..	..	..	1
Rahadi	2	2	1.00	1	6	6.00	2
Vadi	2	4	2.00	..	..	..	..
Takar	6	12	2.00	..	..	..	4
Kalkadi	12	17	1.42	1	2	2.00	11
Pardi	2	7	3.50	..	..	..	7
Khar	10	12	1.20	2	6	3.00	14
Gosavi	2	12	6.00	2	6	3.00	3
Pacharwal	2	4	2.00	..	..	..	1
Bhamb	2	2	1.00	1	2	2.00	6
Koli .. .. .	..	..	..	..	..	..	4
Ghad	2	2	1.00	2	7	3.50	4
Bekar .. .. .	..	..	..	1	2	2.00	2
Rambadi	22	20	0.91	4	11	2.75	41

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
9	10	11	12	13	14	15	16	17	18	19
96,446	4.21	17,578	100,939	5.74	968	6,114	6.19	4,639	29,268	6.39
85,226	4.23	15,544	89,074	5.73	902	5,512	6.11	4,079	25,974	6.37
27,240	4.26	4,876	27,897	5.72	392	2,309	5.89	1,161	7,487	6.45
21,221	4.21	5,753	33,068	5.75	283	1,676	5.92	1,611	10,176	6.32
12,536	4.17	2,382	13,708	5.76	103	694	6.74	567	3,503	6.12
14,200	4.22	2,528	14,389	5.69	124	838	6.72	740	4,808	6.50
29	2.43	5	12	2.40	..	..	..	..	..	..
7,159	4.27	1,324	7,871	5.94	58	349	6.58	363	2,179	5.99
1,550	4.44	269	1,633	6.07	9	67	7.44	60	392	6.53
1,022	4.26	324	1,307	5.83	12	93	7.75	63	399	6.33
44	3.97	8	56	7.00	1	4	4.00	1	1	1.00
8	3.00	..	..	..	..	..	..	..	..	..
1,442	2.43	204	998	4.89	11	89	8.09	53	323	6.09
13,203	4.16	3,318	13,484	5.32	90	637	7.06	602	5,100	6.25
11,854	4.16	2,930	11,702	5.76	85	593	6.93	692	4,612	6.67
3,216	4.31	537	3,447	6.42	21	129	6.14	189	1,391	7.36
2,126	4.67	331	2,065	6.30	14	98	7.00	125	887	7.10
542	4.11	113	672	5.95	4	17	4.25	45	352	7.82
21	7.9	..	..	..	..	..	..	..	..	..
21	3.50	..	..	..	..	..	..	..	..	..
95	4.52	9	73	8.11	..	..	..	3	26	8.67
200	4.08	31	194	6.26	2	7	3.50	2	24	12.00
208	2.64	58	423	7.06	1	7	7.00	14	102	7.29
7	2.33	..	..	..	..	..	..	..	..	..
3,384	3.96	626	3,466	5.57	27	183	6.78	185	1,143	6.18
2,106	3.95	379	2,020	5.33	20	127	6.25	103	607	5.62
166	3.88	45	284	6.31	1	10	10.00	9	52	5.78
163	3.88	39	241	6.18	1	7	7.00	5	41	8.20
84	4.42	17	86	5.06	1	5	5.00	9	59	6.50
84	5.25	21	118	5.62	..	..	..	4	36	9.00
67	3.58	13	59	4.54	..	..	..	4	23	5.75
89	2.22	26	144	5.55	..	..	..	3	19	6.00
84	3.82	21	127	6.05	..	..	..	12	55	7.08
89	4.21	14	94	6.71	..	..	..	6	31	6.16
55	4.23	9	43	4.78	..	..	..	3	23	7.67
54	5.40	3	19	6.33	..	..	..	2	17	8.50
36	4.00	5	24	4.80	..	..	..	5	25	5.00
14	4.87	4	25	6.25	1	10	10.00	3	18	6.00
14	3.50	4	21	5.25	..	..	..	..	..	..
14	3.50	1	3	3.00	..	..	..	..	..	..
34	6.80	2	17	8.50	..	..	..	2	20	10.00
74	4.93	5	29	5.80	..	..	..	..	..	..
22	4.40	5	36	5.20	1	9	9.00	3	20	6.67
54	5.40	13	96	7.36	2	15	7.50	7	68	9.71
1,808	4.02	357	1,976	5.54	19	134	7.05	105	658	6.27
325	4.23	78	425	5.45	2	15	7.50	16	89	5.56
163	3.70	56	318	5.68	5	39	7.80	21	146	6.95
400	4.35	59	329	3.59	4	28	7.00	24	156	6.50
127	3.97	24	126	5.25	1	5	5.00	10	60	6.00
345	4.37	56	332	5.93	3	28	9.33	11	63	5.73
..	..	2	21	10.50	..	..	..	..	..	..
..
46	4.60	6	22	5.33	..	..	..	..	..	..
14	3.50	..	..	..	..	..	..	1	15	15.00
18	4.50	4	26	6.50	..	..	..	..	..	..
13	3.25	9	43	4.78	..	..	..	3	22	7.33
5	2.50	..	..	..	..	..	..	..	..	..
4	4.00	..	..	..	..	..	..	1	1	1.00
2	2.00	2	13	6.50	..	..	..	1	7	7.00
7	3.50	..	..	..	..	..	..	1	8	8.00
..
11	3.75	..	..	..	..	..	..	..	..	..
28	2.55	6	44	7.33	..	..	..	3	26	8.67
21	3.00	3	16	5.33	..	..	..	1	4	4.00
56	3.98	4	15	3.75	..	..	..	..	..	..
18	6.00	3	18	4.33	..	..	..	3	16	5.33
4	4.00	2	14	7.00	1	5	5.00	..	..	..
19	3.17	1	4	6.00	..	..	..	..	..	..
15	3.75	2	12	6.00	..	..	..	..	..	..
17	4.25	3	13	4.33	..	..	..	1	5	5.00
9	3.90	1	10	10.00	1	3	3.00	..	..	..
137	3.34	36	172	4.78	2	11	5.50	8	40	5.00

Caste, or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	
	2	3	4	5	6	7		8
Ahmednagar—contd.							
Hinds—contd.							
Deccanad	574	1,050	1.83	116	341	2.94	751
Mahr	278	511	1.84	57	105	1.85	343
Uher	10	20	2.00	6	15	2.50	25
Chambhar	114	199	1.75	16	40	2.50	101
Mang	166	305	1.84	37	119	3.19	277
Bhangl	2	2	1.00	..	..	..	1
Mang-gut-di	3	3	1.00	..	..	..	1
Katni	3	7	2.33	..	..	..	..
Hindia	227	422	1.86	39	141	3.62	294
Jain	68	110	1.62	12	35	2.92	66
Christian	64	122	1.91	19	40	2.11	76
Khandesh West	1,072	2,022	1.88	207	521	2.52	2,045
Hinds	1,520	2,907	1.91	207	521	2.52	2,477
Advanced	429	832	1.94	72	217	3.01	642
Brahmin	172	311	1.81	22	65	3.00	264
Gujar	76	156	2.06	8	23	2.88	132
Sonar	65	137	2.11	19	63	3.32	97
Lohane	2	4	2.00	..	..	..	1
Vani	74	150	2.03	14	41	2.93	95
Marwadi	29	50	1.72	8	16	2.00	44
Bhatia	1	..	..	..	..	..	1
Lingayat	2	6	3.00	..	..	..	..
Prabhu .. .. .	..	..	..	..	..	..	..
Vidar .. .. .	..	..	..	..	..	..	1
Bhat	1	3	3.00	..	..	..	3
Gujrati	6	13	2.17	1	8	8.00	4
Intermediate	471	865	1.84	93	284	3.05	304
Kunbi	60	100	1.67	13	24	1.85	100
Mahratta	87	167	1.91	16	54	3.38	117
Mali	26	75	2.88	7	17	2.43	53
Shimpi	21	43	2.05	5	19	3.80	62
Dhobi	6	11	1.83	3	9	3.00	18
Dhangar	19	19	1.00	2	2	1.00	32
Nhavi	25	34	1.36	9	36	4.00	41
Tel	27	47	1.74	12	30	2.50	64
Rajput	49	88	1.78	11	25	2.27	91
Sutar	24	46	1.92	7	20	2.86	35
Lohar	24	36	1.50	3	11	3.67	25
Kaar	4	5	1.25	1	2	2.00	3
Kumbhar	7	9	1.29	3	9	3.00	14
Bhal	13	21	1.62	..	..	..	20
Gavli	7	12	1.71	..	..	..	5
Rangari	9	26	2.89	4	13	3.25	7
Sali	5	4	0.80	..	..	..	1
Fardeshi	6	12	2.00	..	..	..	11
Kahli .. .. .	..	..	..	..	..	..	4
Khatri .. .. .	..	..	..	..	..	..	3
Khatrya .. .. .	..	..	..	..	..	..	1
Kathodi	3	5	1.67	..	..	..	1
Deccani	2	3	1.50	..	..	..	11
Jat .. .. .	..	..	..	..	..	..	2
Gumv	3	3	1.00	..	..	..	5
Bhawar .. .. .	..	..	..	..	..	..	4
Bari .. .. .	..	..	..	..	..	..	1
Gavandi	2	6	3.00	..	..	..	2
Hangl .. .. .	..	..	..	1	4	4.00	..
Backward	437	834	1.91	79	235	2.97	656
Bhal	362	578	1.60	51	144	2.82	462
Kankad	20	35	1.75	7	21	3.00	30
Dubin	6	10	1.67	..	..	..	5
Koli	24	70	2.92	6	19	3.17	66
Vadkar	2	5	2.50	1	2	2.00	3
Vanjari	26	32	1.23	8	29	3.63	36
Fardhi	3	3	1.00	1	2	2.00	7
Gosvi	10	14	1.40	1	4	4.00	5
Mahabav .. .. .	..	..	..	1	3	3.00	3
Burvi	3	9	3.00	..	..	..	9
Otarl	1	1	1.00	..	..	..	3
Bharadi	2	2	1.00	..	..	..	1
Johari	3	4	1.33	..	..	..	2

11-19.		20-31.			22 years.			33 and over.		
Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
9	10	11	12	13	14	15	16	17	18	19
3,251	4.33	510	2,791	5.47	18	147	8.17	213	1,421	6.67
1,435	4.18	285	1,525	5.35	9	71	7.89	118	791	6.70
120	4.29	16	104	6.50	..	..	..	2	11	5.50
446	4.42	78	419	5.37	4	38	9.50	19	106	5.58
1,246	4.50	127	696	5.48	4	29	6.50	72	492	6.82
1	1.00	4	47	11.75	1	12	12.00	..	..	..
3	3.00	..	..	..	..	..	..	2	21	10.50
..
966	4.18	163	1,094	6.32	3	10	5.00	32	319	3.39
316	4.79	44	310	7.05	1	11	11.00	7	57	8.14
267	3.31	33	446	5.46	3	23	11.50	22	111	5.05
11,331	4.30	1,771	11,048	6.23	79	504	6.38	396	2,636	6.63
10,700	4.22	1,651	10,362	6.23	76	481	6.33	363	2,481	6.83
2,886	4.50	353	2,302	6.52	10	54	5.40	85	594	6.99
1,229	4.66	125	847	6.78	1	7	7.00	33	228	6.91
540	4.09	73	422	5.49	4	18	4.50	21	128	6.10
447	4.61	55	389	6.91	2	14	7.00	10	80	8.00
2	3.00	2	9	4.50	..	..	..	..	..	..
466	4.91	37	458	6.84	2	11	5.50	20	153	7.65
164	3.73	20	96	4.80	1	4	4.00	..	..	..
4	4.00	2	14	7.00	..	..	..	..	..	..
..
..	..	3	26	3.67	..	..	..	1	5	5.00
9	6.00	..	..	..	..	..	..	..	..	..
8	2.67	2	26	13.00	..	..	..	..	..	..
19	4.75	4	24	6.00	..	..	..	..	..	..
3,446	4.29	521	3,260	6.26	27	160	6.15	115	825	7.17
824	4.36	90	597	6.63	4	31	7.75	21	165	7.86
497	4.25	110	635	5.77	5	26	5.20	25	175	7.06
226	4.26	39	243	6.23	1	13	13.00	7	65	9.29
218	4.19	29	207	7.14	1	6	6.00	4	30	7.50
65	3.61	10	63	6.30	..	..	..	..	..	..
147	4.59	26	155	5.96	..	..	..	5	41	8.20
197	4.90	22	132	6.00	1	4	4.00	9	56	6.22
190	4.30	25	133	5.32	2	16	3.00	7	51	7.29
366	4.02	50	321	6.42	2	3	4.00	13	82	6.31
148	4.23	26	188	7.04	4	20	5.00	4	22	5.50
122	4.88	19	100	5.26	3	17	5.67	4	21	5.25
34	4.25	4	37	9.25	1	7	7.00	..	..	..
50	3.67	10	63	6.30	..	..	..	2	13	6.50
121	4.31	17	110	6.47	..	..	..	2	11	5.50
21	4.20	5	36	7.20	..	..	..	1	10	10.00
34	4.66	8	55	6.88	..	..	..	3	25	8.33
9	9.00	2	16	8.00	1	3	3.00	1	4	4.00
46	4.18	11	51	4.64	1	9	9.00	3	23	7.67
15	3.75	4	26	6.50	..	..	..	..	..	..
5	2.50	1	8	8.00	..	..	..	..	..	..
2	2.00	..	..	..	..	..	..	..	..	..
5	5.00	..	..	..	..	..	..	..	..	..
39	3.45	2	16	8.00	1	6	6.00	1	5	5.00
11	5.50	..	..	..	..	..	..	..	..	..
13	3.00	5	30	6.00	..	..	..	1	9	9.00
22	5.50	3	15	7.50	..	..	..	2	17	8.50
9	9.00	2	12	6.00	..	..	..	..	..	..
11	5.50	2	16	8.00	..	..	..	..	..	..
..
2,771	4.22	536	3,303	6.14	29	190	6.55	110	660	6.00
1,955	4.23	385	2,390	6.21	21	134	6.31	84	487	5.89
170	4.36	22	120	5.45	..	..	..	..	..	..
12	2.40	10	46	4.60	..	..	..	1	4	4.00
273	4.01	55	345	6.27	5	32	6.40	9	64	7.11
16	5.38	3	30	6.67	..	..	..	2	12	6.00
149	4.14	32	191	5.97	2	10	5.00	4	29	7.25
25	3.67	10	52	5.20	..	..	..	4	25	6.25
29	5.30	6	39	6.50	..	..	..	1	3	3.00
16	5.33	1	7	7.00	..	..	..	1	5	5.00
49	5.44	2	13	6.50	..	..	..	..	..	..
16	5.23	..	..	..	..	..	..	1	3	3.00
1	1.00	3	21	7.00	..	..	..	..	..	..
9	4.50	4	35	8.75	..	..	..	2	13	6.50

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
Khandesh West—contd.							
Hindu—contd.							
Backward—contd.							
Beldar	1	2	2.00	..	..	..	4
Khatik	3	6	2.00	2	6	3.00	2
Thakur	1	1	1.00	1	5	5.00	6
Kayak	3	7	2.33	..	..	..	1
Depressed	202	366	1.81	40	126	3.15	375
Mahar	129	212	1.64	25	85	3.42	248
Chambhar	31	65	2.10	7	21	3.00	67
Mang	31	66	2.13	8	12	2.40	32
Bhangl	13	28	2.15	1	2	2.00	13
Holar .. .. .	..	..	..	1	1	1.00	1
Dhor	1	4	4.00	..	..	..	2
Mang-garadi	7	11	1.57	1	2	2.00	12
Muslim	124	168	1.35	19	86	2.95	140
Jain	6	10	2.50	1	3	3.00	11
Christian	5	7	1.40	..	..	..	16
European .. .. .	..	..	..	..	..	..	1
Total	2,896	5,061	1.72	457	1,391	2.95	2,723
Hindu	2,746	4,711	1.72	402	1,190	2.96	2,550
Advanced							
Brahmin	834	1,513	1.81	114	366	3.21	715
Prabhu	139	972	1.00	81	276	3.41	465
Sonar	11	16	1.45	4	14	3.50	17
Marwadi	103	206	2.00	9	39	3.67	89
Gujrathi	65	145	1.77	11	20	3.36	64
Vani	26	40	1.54	6	11	1.88	20
Konki	65	102	1.55	1	2	2.00	45
Shenvi	3	4	1.33	..	..	..	4
Gujar .. .. .	..	..	..	1	2	2.00	..
Gujar	2	3	1.50	..	..	..	4
Telang	10	23	2.30	..	..	..	1
Kannada .. .. .	..	..	..	..	..	..	2
Panchal .. .. .	..	..	..	1	2	2.00	1
Intermediate	1,131	1,801	1.59	156	457	2.93	698
Mahratta	261	904	1.08	72	222	3.08	436
Kunbi	75	139	1.72	13	46	2.56	77
Shimpi	91	147	1.62	14	48	3.43	62
Mali	83	146	1.76	6	22	3.67	72
Pardohi	17	32	1.88	5	13	2.60	22
Teli	62	82	1.32	11	35	3.18	66
Sutar	45	63	1.40	5	17	3.40	41
Nharvi	39	57	1.46	4	1	0.25	49
Dhangar	29	33	1.14	6	15	2.50	30
Sah	22	39	1.77	4	13	3.25	20
Lohar	10	16	1.60	3	6	2.00	14
Kumbhar	12	20	1.67	..	..	..	14
Gurav	16	31	1.94	..	..	..	5
Kshatriya	7	12	1.71	1	..	..	11
Gavli	5	7	1.40	..	..	..	11
Konar	11	16	1.45	..	..	..	16
Parik	3	8	2.67	..	..	..	6
Konki	8	16	2.00	2	4	2.00	12
Kahj	7	8	1.14	1	3	3.00	3
Tambat	2	7	2.33	..	..	..	6
Bhol	4	2	0.50	2	3	4.00	2
Rangari	7	5	0.71	..	..	..	2
Bhandari	1	1	1.00	..	..	..	..
Lonari .. .. .	..	..	..	1	2	2.00	1
Kharva	2	5	2.50	..	..	..	1
Nirali .. .. .	..	..	..	..	..	..	1
Tamboli .. .. .	..	..	..	..	..	..	1
Bhujari .. .. .	..	..	..	..	..	..	..
Hajwai .. .. .	..	..	..	..	..	..	1
Mambhav .. .. .	..	..	..	1	2	2.00	..
Kamathi .. .. .	..	..	..	..	..	..	1
Backward	615	750	1.23	72	210	2.88	434
Bhil	176	341	1.94	22	103	3.22	207
Koli	141	234	1.66	23	56	2.43	118
Vaghri	21	30	1.43	1	3	3.00	43
Vark	20	30	1.50	1	3	3.00	7
Thakur	10	20	2.00	1	2	2.00	5
Gosavi	4	10	2.50	6	12	3.00	5
Konkani	1	1	1.00	..	..	..	1

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average number of children.
9	10	11	12	13	14	15	16	17	18	19
15	3.75	2	14	7.00	..	..	..	..	..	..
13	6.50	..	..	..	1	14	14.00	..	..	..
21	3.50	1	5	5.00	..	..	..	1	10	10.00
2	2.00	2	5	2.50	..	..	..	..	..	..
1,597	4.26	289	1,417	5.97	10	71	7.10	59	402	7.58
1,028	4.15	158	962	6.09	7	39	5.57	32	243	7.59
299	4.46	42	236	5.62	2	20	10.00	19	107	3.23
150	4.99	23	144	6.26	..	..	..	9	25	5.00
64	4.92	9	45	5.00	1	12	12.00	1	12	12.00
5	5.00	..	..	..	..	..	..	..	..	..
12	6.00	..	..	..	..	..	..	..	..	..
39	3.25	7	30	4.29	..	..	..	2	15	7.50
565	4.04	96	597	6.22	3	22	7.67	22	155	6.74
44	4.18	12	81	6.75	..	..	..	..	..	..
64	4.00	9	59	6.56	..	..	..	..	..	..
6	6.00	3	23	7.67	..	..	..	..	..	..
11,713	4.29	2,105	11,919	5.66	120	775	6.46	668	4,054	6.09
10,964	4.28	1,957	11,024	5.63	112	729	6.45	635	3,858	6.08
3,248	4.66	536	3,292	6.14	33	250	7.59	199	1,284	6.45
2,159	4.64	367	2,295	6.25	26	197	7.58	124	824	6.65
78	4.59	10	86	8.60	..	..	..	4	42	10.50
504	5.66	59	326	5.53	1	6	6.00	33	137	5.67
245	3.53	40	257	6.43	4	30	7.50	15	105	7.00
120	4.62	26	153	5.48	..	..	..	10	47	4.70
191	4.24	28	154	5.50	1	12	12.00	11	62	5.64
17	4.25	2	3	1.50	1	5	5.00	..	..	..
..
15	3.75	2	18	9.00	..	..	..	1	6	6.00
2	2.00	..	..	..	..	..	..	1	11	11.00
10	5.00	..	..	..	..	..	..	..	..	..
7	7.00	..	..	..	..	..	..	..	..	..
4,119	4.17	753	4,112	5.46	40	235	5.83	247	1,437	5.82
1,809	4.15	334	1,919	5.75	18	82	6.31	100	568	5.63
297	3.47	32	346	4.22	3	9	3.00	19	116	6.11
284	4.58	50	206	5.92	3	6	2.00	21	150	7.14
329	4.57	55	275	5.00	9	49	5.11	25	159	6.36
90	4.02	18	73	4.06	..	..	..	7	23	3.29
252	3.82	42	215	5.12	2	7	3.50	15	67	4.47
191	4.66	30	167	5.57	2	13	6.50	5	27	5.40
201	4.10	19	122	6.42	3	13	9.00	9	36	4.00
149	4.67	17	114	6.71	..	..	..	5	42	8.40
106	5.39	18	86	4.79	1	10	10.00	5	42	8.40
32	3.29	12	61	5.08	2	23	11.50	3	16	5.33
58	3.79	14	87	6.21	..	..	..	6	20	3.33
26	5.20	6	27	4.50	2	10	5.00	1	13	13.00
26	2.38	9	54	6.09	1	11	11.00	9	44	7.33
43	3.91	3	16	5.33	..	..	..	3	17	3.50
63	3.94	6	37	6.17	..	..	..	2	16	3.00
37	6.17	3	51	6.38	..	..	..	2	6	3.00
51	4.25	6	31	5.17	..	..	..	5	26	5.20
13	4.33	14	76	5.43	..	..	..	6	46	7.67
33	5.59	2	13	6.50	..	..	..	2	5	2.50
9	4.59	1	5	5.00	..	..	..	1	2	2.00
13	6.50	1	4	4.00	..	..	..	..	..	..
..	..	1	3	3.00	..	..	..	..	..	..
3	3.00	1	4	4.00	..	..	..	..	..	..
3	3.00	1	5	5.00	..	..	..	..	..	..
5	5.00	2	10	9.50	..	..	..	..	..	..
2	2.00	..	..	..	..	..	..	..	..	..
..	..	1	1	1.00	..	..	..	..	..	..
4	4.00	..	..	..	..	..	..	..	..	..
..
16	4.00	..	..	..	..	..	..	..	..	..
1,792	4.01	261	1,899	5.26	17	86	5.09	99	583	5.39
894	4.32	157	830	5.29	3	41	5.13	44	276	6.15
426	3.61	114	550	4.82	4	20	5.00	29	156	5.38
172	4.00	32	131	5.66	1	1	1.00	9	49	5.44
26	3.71	15	84	5.60	2	5	2.50	7	42	6.00
10	3.80	10	54	5.40	..	..	..	3	14	4.67
25	5.00	10	45	4.50	1	10	10.00	3	15	7.50
4	4.00	1	6	6.00	..	..	..	..	..	..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Hindu—contd.							
Backward—contd.							
Bared	7	13	1.86	2	2	1.00	3
Kalkadi	10	13	1.30	..	..	..	10
Naval	..	..	..	1	6	6.00	1
Beldar	9	14	1.56	..	..	..	1
Bharadi	4	11	2.75	2	2	1.00	5
Vaddari	1	3	3.00	..	..	..	3
Pangul	..	..	..	..	..	..	2
Nakhar	2	5	2.50	3	10	3.33	1
Kahar	..	..	..	..	..	..	3
Kamathi	1	3	3.00	..	..	..	1
Bedar	..	..	..	1	5	5.00	..
Pendhari	..	..	..	..	..	..	3
Potari	2	2	1.00	..	..	..	..
Pahadi	2	..	..	..	..	..	..
Bhat	..	..	..	..	..	..	1
Gondhal	..	..	..	2	6	3.00	1
Taru	1	2	2.00	..	..	..	2
Katkari	..	..	..	..	..	..	1
Patharwat	..	..	..	..	..	..	2
Kolhati	1	..	..	..	..	..	1
Patil	2	4	2.00	..	..	..	2
Depressed	366	656	1.79	56	157	2.80	421
Mahar	250	439	1.76	39	83	2.13	308
Mang	46	79	1.72	11	31	2.82	41
Chambhar	66	117	1.77	15	43	2.87	75
Mang-garudi	1	3	3.00	..	..	..	1
Bhangi	3	..	..	..	..	..	1
Muslim	111	396	3.56	26	73	2.81	117
Jain	23	56	2.43	6	13	2.17	26
Christian	26	66	2.54	3	10	3.33	31
Peons							
	1,504	2,616	1.74	309	661	2.14	1,511
Hindu							
	1,413	2,459	1.74	289	629	2.18	1,433
Advanced							
Brahmin	257	471	1.83	49	133	2.71	323
Prabhu	164	296	1.80	27	64	2.37	140
Jangam	3	4	1.33	..	..	..	1
Bania	2	3	1.50	..	..	..	2
Vidur	..	..	..	..	..	..	1
Komti	2	4	2.00	..	..	..	..
Marwadi	36	65	1.81	4	11	2.75	47
Sonar	24	32	1.33	6	22	3.67	13
Vani	15	31	2.07	3	11	3.67	4
Gujar	9	17	1.89	..	..	..	5
Intermediate	767	1,367	1.78	153	469	3.06	751
Mahratta	437	806	1.84	82	263	3.21	477
Mahratta Kumbi	19	17	0.89	3	7	2.33	9
Kumbi	2	5	2.50	..	..	..	..
Mali	101	133	1.32	24	74	3.08	98
Gurav	8	19	2.38	2	3	1.50	12
Bhoi	1	1	1.00	2	11	5.50	3
Lohar	3	4	1.33	3	12	4.00	9
Sutar	20	26	1.30	1	3	3.00	11
Nhavi	15	31	2.07	4	13	3.25	19
Toi	36	66	1.83	4	13	3.25	25
Kumbhar	10	19	1.90	6	16	2.67	11
Parit	10	13	1.30	2	4	2.00	19
Shimpi	26	35	1.35	4	16	4.00	20
Pardeshi	5	6	1.20	2	7	3.50	5
Kochi	1	4	4.00	2	7	3.50	3
Kamathi	4	9	2.25	..	..	..	2
Dhangar	11	22	2.00	7	11	1.57	13
Sangar	14	28	2.00	3	7	2.33	5
Rajput	2	2	1.00	..	..	..	2
Gavli	..	..	..	..	..	..	3
Sali	1	3	3.00	..	..	..	3
Kosar	3	4	1.33	1	2	2.00	5
Tambal	1	1	1.00	..	..	..	2
Nimal	2	6	3.00	..	..	..	..
Rangari	..	..	..	..	..	..	..
Kochi	..	..	..	..	..	..	1

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
51	6.36	3	23	7.67	..	..	..	1	10	10.00
36	3.60	4	17	4.25	1	9	9.00	3	24	8.00
1	1.00	..	..	..	..	..	..	..	..	..
6	6.00	1	9	9.00	..	..	..	..	..	..
26	5.20	3	26	8.67	..	..	..	..	..	..
19	6.33	3	21	7.00	..	..	..	1	3	3.00
6	3.00	..	..	..	..	..	..	..	..	..
6	6.00	1	4	4.00	..	..	..	..	..	..
9	3.00	1	3	3.00	..	..	..	..	..	..
7	7.00	..	..	..	..	..	..	..	..	..
12	4.00	1	7	7.00	..	..	..	..	..	..
..	..	..	8	8.00	..	..	..	..	..	..
..	..	1	7	7.00	..	..	..	..	..	..
6	6.00	..	..	..	..	..	..	..	..	..
4	4.00	..	..	..	..	..	..	..	..	..
7	3.50	..	..	..	..	..	..	..	..	..
4	4.00	..	..	..	..	..	..	..	..	..
10	5.00	..	..	..	..	..	..	..	..	..
..	..	1	10	10.00	..	..	..	..	..	..
8	3.00	2	14	7.00	..	..	..	..	..	..
1,724	4.10	307	1,721	5.61	23	158	6.87	90	554	6.16
1,237	4.08	217	1,232	5.68	16	104	6.50	71	432	6.08
156	3.85	31	193	6.23	3	15	5.00	7	34	4.86
326	4.33	53	263	4.96	4	39	9.75	11	78	7.09
1	1.00	3	23	7.33	..	..	..	1	10	10.00
2	3.00	3	11	3.67	..	..	..	..	..	..
511	4.37	94	563	6.19	5	36	7.30	18	115	6.39
114	4.33	31	174	5.61	1	8	3.00	10	68	6.80
134	4.00	23	139	6.04	1	2	2.00	3	18	4.33
6,266	4.17	1,316	7,766	5.93	46	291	6.23	237	1,300	5.63
5,923	4.13	1,233	7,270	5.90	45	284	6.21	263	1,733	6.61
1,037	4.66	172	1,215	7.06	6	40	6.67	41	286	6.98
666	4.71	117	836	7.15	4	24	6.00	24	157	6.54
3	3.00	1	4	4.00	..	..	..	1	16	16.00
7	3.50	..	..	..	..	..	..	..	..	..
4	4.00	..	..	..	..	..	..	..	..	..
1	1.00	1	5	5.00	..	..	..	..	..	..
201	4.23	29	137	6.85	..	..	..	4	28	7.00
94	5.22	18	131	7.28	3	16	6.00	5	27	5.40
11	2.75	10	67	6.70	..	..	..	3	23	7.67
46	5.75	5	35	7.00	..	..	..	4	35	8.75
3,075	4.09	697	4,054	5.82	27	160	5.93	157	1,033	6.58
1,902	3.99	407	2,276	5.59	17	98	5.47	103	645	6.26
42	4.67	13	110	6.11	1	5	5.00	2	17	8.50
..	..	1	8	8.00	..	..	..	..	..	..
431	4.63	201	637	6.31	3	34	6.80	22	147	6.68
49	4.08	10	64	6.40	..	..	..	..	..	..
11	5.50	3	21	7.00	..	..	..	1	4	4.00
45	5.00	11	82	7.45	..	..	..	3	12	4.00
43	3.91	16	90	5.63	2	15	7.50	5	33	7.60
70	3.68	16	95	5.94	..	..	..	1	9	9.00
119	4.76	23	138	6.27	..	..	..	1	7	7.00
46	4.18	11	63	5.73	..	..	..	1	4	4.00
70	4.16	6	31	5.17	1	7	7.00	2	18	9.00
88	4.40	18	105	5.83	..	..	..	2	19	9.50
19	3.90	10	59	5.90	..	..	..	1	6	6.00
13	4.33	5	39	7.80	..	..	..	2	23	11.00
12	6.00	11	60	5.45	..	..	..	..	..	..
42	3.23	17	88	5.18	..	..	..	5	40	8.00
14	2.88	3	13	9.00	1	6	6.00	2	10	5.00
4	3.00	..	..	..	..	..	..	..	..	..
9	3.00	1	6	6.00	..	..	..	1	10	10.00
11	3.67	2	17	8.50	..	..	..	1	3	3.00
20	4.00	5	30	6.00	..	..	..	1	15	15.00
4	2.00	2	13	6.50	..	..	..	1	8	8.00
..
..	..	1	5	5.00	..	..	..	..	..	..
2	2.00	..	..	..	..	..	..	..	..	..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Forward—contd.							
Hindu—contd.							
Backward	222	699	1.04	29	82	2.73	218
Koli	120	245	1.04	14	36	2.57	124
Ramathi	42	79	1.04	6	20	3.33	30
Thakar	15	27	1.00	2	7	3.50	17
Bharadi	2	3	2.00	1	1	1.00	2
Vadkar	6	11	1.83	..	..	..	3
Gandhari .. .. .	..	..	..	..	..	..	5
Gosvi	4	6	1.50	1	5	5.00	7
Bhal .. .. .	..	..	..	..	..	..	1
Chaudhari	1	3	3.00	..	..	..	3
Bhandi .. .. .	..	..	..	..	..	..	1
Burdi	3	3	1.00	..	..	..	1
Lonsri .. .. .	..	..	..	..	..	..	1
Kaladi .. .. .	..	..	..	1	3	3.00	..
Vanjari	1	4	4.00	..	..	..	..
Kawal .. .. .	..	..	..	..	..	..	..
Vir .. .. .	..	..	..	..	..	..	..
Bakar .. .. .	..	..	..	..	..	..	1
Kothari	20	23	1.15	4	10	2.50	13
Depressed	107	272	1.02	55	132	2.42	244
Bhargi	1	2	2.00	..	..	..	1
Chambhar	60	75	1.00	9	12	2.25	27
Dhar	1	1	1.00	1	3	3.00	2
Mahar	102	107	1.02	62	97	2.51	122
Mang	22	27	1.23	4	12	3.75	21
Mohr .. .. .	..	..	..	..	..	..	1
Muslim	20	22	1.00	9	24	2.67	47
Jain	21	44	2.10	7	24	3.43	12
Christian	12	20	2.15	5	11	2.20	15
Korenstian	1	3	3.00	..	..	..	3
Others	2,204	5,122	1.70	702	2,226	2.07	2,628
Hindu	2,700	4,721	1.75	600	2,116	3.00	2,200
Advanced							
Advanced	650	1,142	1.75	175	502	3.33	741
Brahmin	300	722	1.00	107	261	2.37	452
Vani	147	225	1.00	20	90	3.00	120
Jangam	8	8	1.00	4	11	2.75	11
Marwadi	4	14	3.50	1	4	4.00	4
Gujar	20	21	1.74	10	20	2.00	24
Sonar	20	20	1.00	15	25	3.11	25
Prabhu	4	10	2.50	2	12	6.00	6
Intermediate	1,227	2,142	1.75	323	504	2.05	1,024
Mahanta	774	1,250	1.74	189	271	2.04	1,000
Kumbi	2	5	2.50	2	7	3.50	6
Ohanger	54	27	1.01	21	20	2.00	27
Toli	20	20	1.00	10	20	2.00	20
Koshti	23	20	2.00	11	47	4.27	26
Sali	5	6	1.20	4	17	4.25	12
Sangar	6	11	1.83	3	7	2.33	12
Lohar	20	21	1.75	9	25	2.78	20
Sutar	20	20	1.00	7	26	3.71	47
Kumar	7	13	1.86	2	8	4.00	11
Mhavi	40	21	1.70	9	24	2.67	22
Mali	55	21	1.00	9	19	2.11	25
Mali	41	74	1.80	12	25	2.08	20
Shimpi	26	26	1.01	7	15	2.14	25
Kumbhar	20	42	1.05	12	25	2.08	23
Parhi	21	21	1.05	11	27	2.45	45
Gosavi	1	2	2.00	..	..	..	7
Lonsri	2	5	2.50	1	4	4.00	2
Goswami	2	14	1.75	3	5	1.67	12
Bhal .. .. .	..	..	..	2	3	1.50	1
Rajput	6	8	1.33	..	..	..	5
Rambhali .. .. .	..	..	..	..	..	..	..
Backward	120	221	1.70	20	121	2.15	200
Koli	20	45	1.75	4	7	1.75	23
Lomani	4	6	1.50	1	4	4.00	12
Burdi	11	10	1.73	..	..	..	14
Joshi	2	2	1.00	..	..	..	3
Thakar .. .. .	..	..	..	..	..	..	2
Chaudhari	4	6	1.50	..	..	..	7
Goswami	6	9	1.50	..	..	..	6
Davadi	2	8	4.00	..	..	..	2

SEX TABLE V—contd.

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
261	3.95	136	757	5.57	1	11	11.00	20	133	6.60
476	3.84	66	344	5.21	..	..	..	11	68	6.18
167	4.23	26	159	6.12	..	..	..	6	42	7.00
67	3.04	16	90	5.63	1	11	11.00	..	..	..
11	5.50	4	19	4.75	..	..	..	1	7	7.00
11	3.67	6	35	5.68	..	..	..	..	..	..
24	4.80	3	15	5.00	..	..	..	..	..	..
32	4.57	3	24	8.00	..	..	..	..	..	..
4	4.00	3	23	7.67	..	..	..	1	10	10.00
6	2.00	..	..	..	..	..	..	..	..	..
5	5.00	1	13	13.00	..	..	..	..	..	..
7	7.00	..	..	..	..	..	..	..	..	..
5	5.00	1	8	8.00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	1	5	5.00
..	..	1	..	..	..	..	..	..	..	..
2	2.00	..	..	..	..	..	..	..	..	..
44	2.38	6	27	4.50	..	..	..	..	..	..
960	3.08	223	1,244	5.46	11	73	6.64	45	287	6.38
4	4.00	..	..	..	1	3	3.00	..	..	..
158	4.27	46	298	6.48	1	7	7.00	11	63	6.73
9	4.50	..	..	..	..	..	..	3	34	11.33
715	3.80	149	736	4.94	4	26	6.50	25	132	5.74
71	3.38	32	203	6.34	5	37	7.40	8	58	7.25
3	3.00	1	7	7.00	..	..	..	..	..	..
237	5.04	56	348	6.18	1	7	7.00	29	130	6.50
66	5.50	15	83	5.53	..	..	..	2	15	7.50
60	4.00	10	67	6.70	..	..	..	2	17	8.50
10	5.00	3	17	5.50	..	..	..	..	..	..
15,856	4.23	2,371	17,037	5.93	126	871	6.91	303	5,103	6.35
14,504	4.23	2,653	15,637	5.89	116	797	6.87	751	4,321	6.43
3,434	4.63	479	3,124	6.52	46	336	7.30	158	1,045	6.61
2,257	4.94	304	2,105	6.92	39	272	7.56	106	683	6.43
756	4.02	98	571	5.83	4	21	5.25	31	208	6.71
39	3.55	10	52	5.20	..	..	..	..	..	..
16	4.00	3	19	6.33	..	..	..	..	..	..
111	4.63	19	109	5.78	1	6	6.00	9	49	5.44
225	4.02	44	263	5.98	5	37	7.40	12	106	8.83
30	5.00	1	8	8.00	..	..	..	..	..	..
6,780	4.13	1,235	7,366	5.92	46	314	6.83	367	2,264	6.17
4,250	4.25	812	4,500	5.54	23	149	6.77	245	1,439	6.08
28	4.67	7	36	5.14	..	..	..	..	..	..
378	3.90	69	333	5.63	6	48	8.00	22	132	6.00
251	4.48	39	215	5.51	4	28	5.75	10	59	5.90
111	4.27	41	233	5.80	..	..	..	6	47	7.83
39	3.25	8	15	5.00	..	..	..	..	..	..
59	4.54	14	119	7.86	..	..	..	2	3	1.50
102	3.64	26	133	5.21	2	14	7.00	6	41	6.83
225	4.79	34	183	5.38	1	2	2.00	6	35	5.83
37	3.36	9	53	6.44	..	..	..	5	32	6.40
274	4.35	53	352	6.64	..	..	..	9	60	6.67
250	3.85	43	237	5.66	1	8	3.00	12	73	6.08
272	4.53	32	224	7.00	6	42	7.00	9	84	9.33
131	3.74	35	204	5.83	1	8	3.00	14	88	6.29
96	4.17	27	157	5.81	1	5	5.00	3	44	3.50
157	3.27	25	144	5.76	..	..	..	7	37	3.29
31	4.43	1	12	12.00	..	..	..	..	..	..
7	3.50	2	17	8.50	1	7	7.00	..	..	..
54	4.15	9	52	5.89	..	..	..	4	31	7.75
9	9.00	..	..	..	..	..	..	..	..	..
19	3.80	5	35	7.00	1	8	8.00	2	9	4.50
1,076	4.05	194	1,112	5.73	4	25	6.25	33	319	6.02
121	3.67	23	153	5.46	..	..	..	4	23	5.75
51	4.25	9	59	5.56	..	..	..	..	..	..
48	3.43	9	70	7.78	..	..	..	4	27	6.75
14	4.67	2	15	7.50	1	9	9.00	..	..	..
10	5.00	..	..	..	..	..	..	..	..	..
25	3.57	5	23	3.20	..	..	..	2	5	2.50
22	3.67	2	7	3.50	..	..	..	..	..	..
4	2.00	4	12	3.00	..	..	..	..	..	..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Sutars—contd.							
Hinds—contd.							
Backward—contd.							
Gondhal	4
Vansari	8
Beldar	7
Vaddar	31
Kothar	1
Vansode	1
Gurkha
Kalkadi	19
Navai
Uchaya	1
Bhat	9
Ramoshi	106
Depressed	757
Mohar	8
Dhar	16
Bhangl	6
Mang	189
Chambhar	190
Mahar	408
Hudim	261
Join	78
Christian	6
Hereditary	8
Other	1,818	2,251	1.75	252	1,048	2.72	2,271
Hinds	1,540	2,774	1.80	300	940	2.97	1,967
Advanced	400	850	1.72	75	254	2.99	245
Brahmin	294
Vani	214
Sonar	30
Gujar	23
Marwadi	16
Nagar	4
Prabhu	2
Jangam	8
Kontri	4
Intermediate	720	1,200	1.75	165	470	2.85	651
Dhangar	114
Mali	46
Sahi	17
Parit	23
Nirali	7
Garav	10
Sangar	8
Lohar	10
Rajput	17
Kumbhar	7
Mahratta	304
Gavli	14
Kanar	12
Kumbi	3
Shimpi	43
Sutar	18
Nhavi	22
Kochti	21
Teli	6
Tambur	41
Kabatriya
Rathod
Padmanil	97
Backward	84	152	1.82	12	30	2.50	107
Koli	53
Vaddar	25
Kalkadi	11
Ramoshi	9
Gosavi	3
Gondhal	1
Joshi
Patherwat	2
Lamad
Kolhati	1
Darud	2

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
Bhopal—contd.							
Hindu—contd.							
Depressed	229	494	2.00	59	165	2.80	334
Bhangi	2	3	1.50	..	..	..	5
Mahar	91	199	2.09	25	75	3.00	160
Dhor	25	64	1.96	7	18	2.57	42
Chambhar	45	99	2.19	9	19	1.78	52
Mang	22	99	1.99	17	46	2.71	65
Holar	3	10	3.33	1	10	10.00	2
Mang-garudi	1	..	..	..	..	..	2
Muslim	255	371	1.45	28	89	3.17	263
Jain	21	52	1.99	2	2	1.00	48
Christian	10	20	1.99	6	27	4.50	24
Sorontrian	6	6	1.00	1	2	2.00	1
Belgaum, Bijapur and Dharwar	7,729	29,927	3.86	2,729	10,525	3.86	6,905
Hindu	6,128	18,298	2.98	2,202	8,250	3.74	5,599
Advanced	2,117	7,347	3.46	1,023	4,221	4.12	2,781
Lingayat	2,068	4,247	2.05	722	2,104	2.92	1,848
Brahmin	895	2,653	2.96	274	1,026	3.74	706
Chalvadi	23	51	2.22	11	24	2.18	26
Panchal	83	212	2.56	71	229	3.22	147
Marvadi	4	7	1.75	1	1	1.00	2
Prabhu	1	9	9.00	1	5	5.00	..
Narwankar .. .. .	..	..	..	..	..	..	1
Palval .. .. .	..	..	..	..	..	..	1
Lohani .. .. .	..	..	..	..	..	..	..
Gujar	1	3	3.00	..	..	..	2
Unclassified (Advanced)	25	55	2.20	3	8	2.66	48
Intermediate	1,729	4,474	2.58	697	2,421	3.46	1,448
Raddi	26	78	2.99	16	65	4.06	40
Khatri	77	126	1.63	24	119	4.95	88
Kammar	9	28	3.11	18	57	3.17	17
Hambar	9	30	3.33	5	22	4.40	13
Hilger	4	6	1.50	..	..	..	5
Barkar	3	5	1.67	3	6	2.00	..
Patregar	7	15	2.14	5	18	3.60	4
Nirali	2	9	4.50	..	..	..	..
Bedig	8	15	1.88	1	3	3.00	11
Kurub	296	1,015	3.42	174	588	3.38	478
Padmasali	22	39	1.77	9	33	3.67	17
Shimpi	54	131	2.42	25	93	3.72	52
Sonar	12	21	1.75	..	..	..	15
Kumbhar	15	46	3.07	14	64	4.57	2
Sanger	3	10	3.33	..	..	..	6
Vakhya	25	43	1.72	4	11	2.75	17
Rajput	29	59	2.03	16	56	3.50	22
Dhobi	12	44	3.67	2	8	4.00	8
Devang	54	100	1.85	26	60	2.30	59
Bhandari	4	25	6.25	..	..	..	..
Ambig	16	32	2.00	5	19	3.80	29
Shikaliger	2	9	4.50	2	8	4.00	4
Golla	8	16	2.00	5	27	5.40	13
Upper	20	61	3.05	10	56	5.60	22
Kangari	3	6	2.00	1	2	2.00	3
Mahrota	747	1,999	2.66	299	965	3.22	220
Kanchagar	6	12	2.00	..	..	..	5
Bhal	4	19	4.75	1	3	3.00	2
Hajam	5	17	3.40	..	..	..	3
Gangig	3	8	2.67	1	3	3.00	2
Nador .. .. .	..	..	..	1	3	3.00	..
Dhangar	3	4	1.33	..	..	..	..
Hakar	1	2	2.00	..	..	..	..
Kabbaliger	47	102	2.17	15	44	2.93	63
Shiv Yogi .. .. .	..	..	..	..	..	..	..
Togattigadar	1	4	4.00	..	..	..	..
Gavandi	1	2	2.00	..	..	..	..
Chatur	2	5	2.50	1	3	3.00	1
Kanodi .. .. .	..	..	..	..	..	..	2
Madrani	1	4	4.00	..	..	..	1
Tolga	6	19	3.17	..	..	..	1
Tilavi	2	11	5.50	1	7	7.00	..
Gumav .. .. .	..	..	..	..	..	..	1

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
1	2	3	4	5	6	7	8
Belgaum, Bijapur and Dharwar—contd.							
Hindu—contd.							
Intermediate—contd.							
Motgar	4	19	4.75	2	11	5.50	3
Kothol .. .. .	..	..	..	..	..	..	..
Unspecified (Intermediate) ..	70	294	4.06	32	125	3.91	114
Backward	712	1,044	2.00	329	1,155	3.45	376
Lamant	71	306	2.00	30	71	2.37	96
Motgar	63	220	2.04	60	240	4.00	114
Moder	9	17	1.89	5	14	2.80	26
Korur	49	104	2.12	15	45	3.00	45
Vadlar	108	235	2.18	20	68	3.40	115
Dudgar	5	8	1.60	1	3	3.00	..
Berud	180	450	2.50	135	402	2.98	222
Kabbar	20	47	1.00	11	26	2.27	24
Dannr	7	11	1.57	3	6	2.00	4
Kalal	5	16	3.20	3	10	3.33	3
Dambari	2	15	7.50	2	4	2.00	1
Harnahikari	12	43	3.58	10	30	3.00	7
Bodabudhar .. .. .	..	..	..	..	..	..	2
Gondhal	3	10	3.33	1	4	4.00	3
Kataba	3	4	1.33	..	..	..	..
Kalkadi	4	10	2.50	..	..	..	..
Kamath .. .. .	..	..	..	2	9	4.50	..
Kall	9	29	3.22	5	12	2.40	11
Lannr	22	73	3.17	4	12	3.00	9
Advichinchar	5	20	4.00	1	4	4.00	3
Davari	2	4	2.00	..	..	..	..
Holv	2	4	2.00	..	..	..	1
Bhat	3	41	5.13	1	5	5.00	2
Padar .. .. .	..	..	..	..	..	..	1
Momagar	1	3	3.00	..	..	..	..
Patris .. .. .	..	..	..	..	..	..	1
Ramannj .. .. .	..	..	..	..	..	..	1
Ghantichar	2	2	1.00	2	5	2.50	2
Shahar	2	2	1.00	..	..	..	..
Chitragar .. .. .	..	..	..	..	..	..	1
Unspecified (Backward)	15	220	3.27	23	60	2.14	167
Depressed	516	1,567	2.72	192	711	1.70	481
Dhar	24	63	2.63	1	5	5.00	7
Mahar	221	1,000	3.54	150	532	3.55	373
Bhangl	10	20	2.00	1	5	5.00	6
Samagar	62	230	3.71	23	117	5.00	48
Hang-garud' .. .. .	..	..	..	..	..	..	..
Dhad .. .. .	..	..	..	..	..	..	1
Unclassified (depressed)	40	127	3.18	17	52	3.06	45
Hindu Unspecified	9	16	1.78	1	2	2.00	12
Muslim	322	1,010	3.11	226	648	2.76	695
Jain	200	400	2.00	73	244	3.34	110
Christian	104	440	3.45	20	107	4.04	73
Koreanian	1	2	2.00	..	..	..	2
Sikh .. .. .	..	..	..	..	..	..	1
Unspecified	420	825	3.11	168	601	4.07	420
States in Deccan	544	864	1.75	126	265	2.06	601
Hindu	522	806	1.74	123	277	2.26	675
Advanced	184	355	1.93	36	126	3.27	162
Intermediate	175	323	1.85	51	156	3.06	204
Backward	40	70	1.75	18	49	2.72	66
Depressed	133	177	1.33	26	47	1.81	141
Muslim	8	20	2.50	..	..	..	9
Jain	6	9	1.50	2	5	2.50	7
Dhar	90	180	2.00	15	50	3.33	107
Hindu	70	150	2.14	15	53	3.53	101
Advanced	47	97	2.06	10	37	3.70	33
Brahmin	42	80	1.90	8	20	2.50	23
Prabhu .. .. .	..	..	..	..	..	..	..
Lod .. .. .	..	..	..	1	2	2.00	..
Marvadi	1	1	1.00	..	..	..	..

SEX TABLE V—contd.

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
15	5'00	..	..	..	..	..	..	..	..	..
481	4'22	68	274	4'35	2	11	5'53	12	77	6'42
3,780	4'32	706	4,096	5'80	82	237	7'41	171	1,984	6'34
451	4'70	56	317	5'66	1	6	8'06	13	81	6'23
449	5'04	86	480	5'58	1	15	15'06	..	..	..
110	4'23	19	122	6'42	..	..	..	1	4	4'00
190	4'22	38	218	5'60	3	12	4'06	15	101	6'73
510	4'43	79	411	5'20	5	43	8'06	34	207	6'09
..	..	2	9	4'50	..	..	..	1	7	7'00
1,142	5'14	254	1,005	6'32	11	71	6'45	70	448	6'40
83	2'44	22	138	6'05	..	..	..	2	13	6'50
24	6'00	3	16	5'33	..	..	..	1	7	7'00
40	5'00	4	34	8'50	..	..	..	1	5	5'00
6	6'00	4	19	4'75	..	..	..	..	..	..
24	3'43	4	23	5'75	..	..	..	2	9	4'50
16	8'00	..	..	..	..	..	..	..	..	..
13	4'33	1	11	11'00	1	7	7'60	..	..	..
..	..	..	..	..	1	12	12'00	..	..	..
..	..	..	..	..	2	20	10'00	1	8	8'00
55	5'00	9	46	8'11	..	..	..	1	8	8'00
39	4'33	3	15	6'00	..	..	..	..	..	..
13	4'33	4	13	3'25	1	7	7'00	1	6	6'00
..
6	6'00	..	..	..	..	..	..	..	..	..
17	8'50	..	..	..	..	..	..	..	..	..
6	6'00	..	..	..	..	..	..	1	8	8'00
..	..	8	31	3'38	..	..	..	..	..	..
6	6'00	..	..	..	..	..	..	..	..	..
4	4'00	1	3	3'00	..	..	..	..	..	..
9	4'50	..	..	..	..	..	..	..	..	..
..	..	1	6	6'00	..	..	..	..	..	..
1	1'00	..	..	..	..	..	..	1	7	7'00
566	3'45	108	589	6'45	6	44	7'83	26	165	6'36
2,007	4'17	328	1,751	5'34	37	225	6'08	102	543	5'32
27	3'66	10	69	6'90	1	8	3'66	10	20	2'00
1,464	3'93	244	1,188	4'85	26	152	5'85	63	351	5'67
26	4'67	9	52	5'78	..	..	..	3	26	8'67
260	5'42	26	151	5'81	8	62	6'50	19	113	5'85
2	2'00	..	..	..	..	..	..	..	..	..
3	3'00	..	..	..	..	..	..	..	..	..
223	4'96	39	296	7'59	2	18	8'00	7	33	4'71
29	2'42	5	12	2'40	..	..	..	..	..	..
2,892	4'31	550	3,030	5'51	23	144	6'26	147	839	5'91
500	4'53	75	393	5'24	5	35	7'00	21	118	5'42
395	5'06	81	495	8'11	8	66	8'13	27	216	7'06
14	4'67	..	..	..	..	..	..	1	1	1'60
3	3'00	..	..	..	..	..	..	..	..	..
1,442	3'43	204	998	4'89	11	89	6'66	53	323	6'09
..
2,845	4'12	583	2,543	6'06	24	169	7'04	179	1,210	6'76
2,766	4'09	568	2,439	6'05	24	169	7'04	173	1,182	6'72
..
767	4'73	137	920	6'72	9	68	9'11	53	387	7'30
1,209	3'95	208	1,246	5'99	7	39	5'57	53	395	6'81
250	3'68	62	346	5'53	2	20	6'47	19	96	5'05
543	3'85	161	927	5'76	5	28	5'60	43	284	6'60
..
49	5'44	7	49	7'00	..	..	..	5	36	7'80
26	5'14	8	55	6'88	..	..	..	1	9	6'00
..
568	4'75	96	671	6'39	3	21	7'00	23	176	7'85
471	4'66	93	646	6'35	3	21	7'00	29	154	7'70
..
165	5'00	35	248	7'09	3	21	7'00	12	100	8'23
138	4'63	23	202	6'97	3	21	7'00	11	89	8'09
..	..	2	16	8'00	..	..	..	..	..	..
..
..

Caste or Religion of husband	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
Bhar—contd.							
Hindu—contd.							
Advanced—contd.							
Sonar	3	5	1.67	1	5	5.00	4
Vani	..	..	..	..	..	..	1
Gujar	1	2	2.00	..	..	..	..
Intermediate	24	50	2.08	5	16	3.20	55
Mahratta	10	15	1.50	1	2	2.00	23
Mahratta Kumbh	6	14	2.33	1	4	4.00	10
Kunbi	1	1	1.00	..	..	..	3
Mali	1	2	2.00	..	2	3.00	1
Shimpi	2	7	3.50	..	..	..	3
Teli	..	..	..	..	..	..	5
Parit	..	..	..	..	..	..	1
Bhoi	..	..	..	1	5	5.00	3
Dhangar	..	..	..	1	2	2.00	4
Nhavi	1	3	3.00	..	..	..	..
Khatik	1	3	3.00	..	..	..	1
Kumbhar	..	..	..	..	..	..	1
Butar	1	3	3.00	..	..	..	..
Pardeshi	1	2	2.00	..	..	..	..
Gurav	..	..	..	..	..	..	..
Backward	2	4	2.00	..	..	..	3
Ramochi	3	4	2.00	..	..	..	2
Kalkadi	..	..	..	..	..	..	1
Depressed	3	2	0.67	..	..	..	10
Mabar	3	2	0.67	..	..	..	7
Chambhar	..	..	..	..	..	..	3
Muslim	4	15	3.75	..	..	..	6
Oudh	326	549	1.68	68	204	3.00	333
Hindu	326	549	1.68	68	204	3.00	333
Advanced	107	204	1.91	19	62	3.26	95
Sonar	3	7	2.33	3	12	4.00	3
Brahmin	95	195	1.99	14	42	3.00	82
Vani—Lingaya	3	9	1.50	1	3	3.00	5
Gujar	1	3	3.00	1	5	5.00	3
Marwadi	..	..	..	..	..	..	1
Jangam	..	..	..	..	..	..	1
Intermediate	89	161	1.81	21	72	3.43	116
Mahratta	29	58	2.00	2	5	2.50	43
Dhangar	19	34	1.79	3	27	3.98	22
Mali	9	15	1.67	1	3	3.00	12
Kunbi	6	10	1.67	..	..	..	8
Butar	3	17	2.13	3	11	3.67	7
Sahi	5	8	1.6	2	9	4.50	4
Gurav	3	4	1.33	..	..	..	5
Kumbhar	2	5	1.67	..	..	..	3
Shimpi	1	2	2.00	1	3	3.00	..
Parit	2	5	2.50	1	3	3.00	2
Kesar	1	..	..	1	2	2.00	1
Nhavi	..	..	..	2	9	4.50	2
Teli	..	..	..	..	..	..	2
Lohar	..	..	..	..	..	..	1
Bhoi	..	..	..	..	..	..	..
Lonari	3	3	1.00	..	..	..	4
Backward	25	41	1.64	13	38	2.92	38
Koli	5	9	1.80	6	13	2.17	11
Vaddar	4	6	1.50	4	14	3.50	7
Ramochi	6	10	1.67	1	3	3.00	8
Shikalgar	1	..	..	..	..	..	4
Dombari	3	8	2.67	..	..	..	3
Burad	3	4	1.33	1	4	4.00	..
Rawal	..	..	..	1	4	4.00	1
Kalkadi	1	1	1.00	..	..	..	2
Ghoshal	1	..	..	..	..	..	..
Kohadi	..	..	..	..	..	..	3
Bhat	..	..	..	..	..	..	..
Gonavi	1	3	3.00	..	..	..	..

11-19.		20-21.			22 years.			23 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
18	4'50	1	9	9'00	..	..	..	..	..	..
9	9'00	..	..	..	..	..	..	..	..	..
249	4'53	47	319	6'79	..	..	..	1	11	11'00
88	3'83	15	89	5'98	..	..	..	2	7	3'80
55	5'50	12	92	7'07	..	..	..	3	19	6'33
13	4'23	..	..	..	..	..	..	..	..	..
8	3'00	4	30	7'50	..	..	..	..	..	..
12	4'00	4	17	4'25	..	..	..	..	..	..
25	5'00	1	7	7'00	..	..	..	2	16	9'00
4	4'00	1	8	6'00	..	..	..	..	..	..
12	4'00	3	24	8'00	..	..	..	..	..	..
23	5'75	2	16	8'00	..	..	..	..	..	..
..	..	1	5	5'00	..	..	..	..	..	..
7	7'00	..	..	..	..	..	..	..	..	..
7	7'00	3	22	7'33	..	..	..	1	10	10'00
..
..	..	1	11	11'00	..	..	..	..	..	..
11	3'66	4	28	7'00	..	..	..	..	..	..
6	3'00	4	28	7'00	..	..	..	..	..	..
5	5'00	..	..	..	..	..	..	..	..	..
46	4'60	7	51	7'29	..	..	..	..	..	..
31	4'43	5	34	6'80	..	..	..	..	..	..
15	5'00	2	17	8'50	..	..	..	..	..	..
..
37	6'17	3	26	8'33	..	..	..	3	22	7'33
..
1-400	4'30	277	1,714	6'19	12	98	7'75	37	273	6'64
1,400	4'30	277	1,714	6'19	12	98	7'75	37	273	6'64
440	4'63	73	464	6'36	6	61	10'17	26	219	7'32
13	4'53	5	43	9'60	..	..	..	..	..	..
301	4'77	61	378	6'20	5	49	6'30	25	203	5'12
16	8'20	5	21	4'20	1	12	12'00	2	7	3'50
11	3'67	2	17	5'50	..	..	..	..	..	..
6	6'00	..	..	..	..	..	..	1	9	9'00
3	3'00	..	..	..	..	..	..	..	..	..
481	4'15	86	548	6'27	2	13	6'50	19	131	6'89
189	4'40	37	223	6'16	1	4	4'00	4	29	7'00
103	4'91	23	141	6'13	..	..	..	5	27	7'40
43	3'58	11	71	6'45	..	..	..	2	4	2'00
28	3'50	2	17	9'50	..	..	..	3	26	8'67
29	4'14	3	24	8'00	..	..	..	1	..	..
15	3'75	4	31	7'75	..	..	..	1	9	9'00
16	3'20	1	11	11'00	..	..	..	..	..	..
6	2'00	1	9	9'00	..	..	..	..	..	..
..	..	1	10	10'00	..	..	..	1	15	15'00
7	3'50	..	..	..	..	..	..	..	..	..
3	3'00	1	5	5'00	..	..	..	..	..	..
8	4'00	..	..	..	..	..	..	1	7	7'00
12	6'00	1	..	..	..	..	..	..	..	..
2	2'00	..	..	..	1	9	9'00	..	..	..
..	..	..	..	..	..	..	..	1	8	5'00
15	3'75	1	1	1'00	..	..	..	..	..	..
148	3'89	25	145	5'80	1	5	5'00	15	74	54'98
40	3'64	4	25	6'25	..	..	..	3	11	3'67
25	3'57	8	47	5'88	..	..	..	4	15	2'75
31	3'88	3	16	5'33	..	..	..	1	9	9'00
21	5'25	1	8	8'00	..	..	..	2	11	5'50
9	3'00	2	14	7'00	1	5	5'00	..	..	..
..	..	2	9	4'50	..	..	..	1	9	9'00
5	5'00	1	4	4'00	..	..	..	..	..	..
9	4'50	..	..	..	..	..	..	3	19	6'00
..	..	2	8	4'00	..	..	..	..	..	..
8	4'00	2	14	7'00	..	..	..	..	..	..
..	..	..	..	..	..	..	..	1	1	1'00
..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
1	2	3	4	5	6	7	8
Caste—contd.							
Hindu—contd.							
Depressed	106	148	1'36	15	32	2'13	84
Bhangi	..	..	..	..	..	..	..
Chambhar	7	13	1'86	..	..	..	7
Dhor	7	11	1'57	2	3	1'50	4
Holer	9	12	1'33	3	10	3'33	10
Mang	23	38	1'56	3	6	2'00	24
Mahar	54	60	1'28	7	13	1'58	39
Phalan	138	297	1'72	53	128	2'46	251
Hindu	138	223	1'73	50	120	2'40	241
Advanced	30	54	1'80	9	20	2'22	34
Brahmin	20	37	1'85	6	18	3'00	17
Sonar	1	2	2'00	2	6	3'00	6
Marwadi	2	3	2'50	..	..	..	2
Lingayat Vaid	6	9	1'50	..	..	..	5
Gujar	1	1	1'00	1	5	5'00	4
Intermediate	68	112	1'61	25	65	2'60	133
Mahratta	26	41	1'56	7	23	3'29	50
Dhangar	17	30	1'76	3	8	2'67	35
Mali	9	11	1'22	4	5	1'25	17
Nhavi	2	2	1'00	1	4	4'00	5
Kumbhar	2	6	3'00	1	3	3'00	3
Gurav	1	2	2'00	1	2	2'00	3
Sutar	..	..	..	1	4	4'00	4
Parit	1	1	1'00	1	..	..	2
Teli	1	2	2'00	..	..	..	1
Kaar	1	1	1'00	2	5	2'50	1
Koshti	..	..	..	1	1	1'00	2
Shimpi	1	2	2'00	..	..	..	1
Lohar	1	2	2'00	1	3	3'00	..
Backward	13	24	1'82	5	11	2'20	27
Ramoshi	13	25	1'92	5	11	2'20	27
Depressed	25	32	1'28	11	15	1'36	47
Chambhar	2	5	1'67	..	..	..	4
Holer	2	5	2'50	..	..	..	2
Mang	..	..	..	..	..	..	3
Mahar	20	22	1'10	11	15	1'36	38
Muslim	6	5	1'25	..	..	..	3
Jain	4	9	2'25	2	8	4'00	7
Konkan	7,028	12,539	1'78	1,702	4,905	2'88	2,542
Hindu	6,326	11,221	1'77	1,528	4,411	2'89	7,697
Advanced	1,653	3,526	1'90	310	1,007	3'25	2,066
Intermediate	2,708	4,838	1'75	687	1,874	2'73	3,560
Backward	866	1,492	1'72	262	768	2'91	1,011
Depressed	835	1,349	1'60	262	751	2'87	1,001
Unspecified (Hindu)	16	25	1'56	5	16	3'20	40
Muslim	401	749	1'87	104	274	2'60	512
Jain	41	77	1'88	10	34	3'40	26
Christian	179	258	2'00	50	152	3'40	227
Zoroastrian	11	20	1'82	3	7	2'33	24
Jew	2	6	3'00	1	10	10'00	2
Sikh	1	1	1'00	..	..	..	1
Buddh	5	11	2'20	1	3	3'00	3
Unclassified	68	98	1'58	7	14	2'00	76

SEX TABLE V—contd.

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
331	3'84	93	557	5'99	3	14	4'67	25	154	6'16
30	4'29	5	16	5'00	..	..	..	1	3	2'00
15	3'75	2	32	6'40	..	..	..	2	15	7'50
33	3'30	13	92	7'08	..	..	..	7	38	5'43
68	3'67	20	107	5'85	1	6	6'00	5	32	6'40
166	4'28	51	296	5'80	2	8	4'00	10	67	6'70
937	3'73	210	1,158	5'51	8	58	6'11	68	456	6'61
889	3'68	198	1,079	5'45	9	55	6'11	66	439	6'52
162	4'76	29	208	7'17	..	..	..	13	68	5'23
87	5'12	19	150	7'89	..	..	..	11	84	5'82
31	5'17	1	13	13'00	..	..	..	..	..	..
9	4'00	2	17	8'50	..	..	..	1	1	1'00
22	4'40	5	19	3'80	..	..	..	..	..	..
14	8'50	2	9	4'50	..	..	..	1	3	3'00
470	3'58	75	379	5'05	5	26	5'20	31	210	6'97
216	3'64	36	177	4'61	2	8	4'00	15	95	6'33
110	3'14	15	73	4'87	1	7	7'00	4	28	7'00
67	3'94	7	30	4'29	2	11	5'58	4	25	6'25
20	4'00	4	22	5'50	..	..	..	4	26	6'50
10	3'33	6	34	5'67	..	..	..	2	19	9'50
6	2'00	1	1	1'00	..	..	..	..	..	..
13	3'35	1	7	7'80	..	..	..	..	5	5'00
5	2'50	1	5	5'60	..	..	..	..	..	..
5	8'00	..	..	..	..	..	..	..	12	12'00
3	3'00	..	..	..	..	..	..	..	..	..
11	5'50	1	9	9'00	..	..	..	..	..	..
5	5'00	2	17	8'50	..	..	..	..	..	..
..	..	1	4	4'00	..	..	..	..	..	..
91	3'87	33	173	5'24	2	15	7'50	4	22	5'50
91	3'87	33	173	5'24	2	15	7'50	4	22	5'50
166	3'53	61	319	5'23	2	14	7'00	18	130	7'22
22	5'50	5	21	4'20	..	..	..	4	28	7'00
7	3'50	4	13	3'25	..	..	..	1	10	10'00
12	4'00	9	47	5'22	..	..	..	2	17	8'50
125	3'29	48	238	5'54	2	14	7'00	11	76	6'82
..
12	4'00	4	24	6'00	..	..	..	2	17	8'50
36	5'14	8	55	6'38	..	..	..	1	9	9'00
23,347	3'96	5,556	29,808	5'36	239	1,399	5'85	1,433	8,758	6'11
29,653	3'61	5,042	27,163	5'39	217	1,289	5'94	1,308	7,961	6'11
8,808	4'29	1,250	7,728	6'14	48	316	6'66	402	2,701	6'72
12,875	3'76	2,386	12,224	5'12	108	607	5'62	570	3,308	5'80
3,943	3'80	627	3,202	5'12	24	154	6'42	121	719	5'94
3,814	3'61	759	3,962	5'22	36	205	5'89	210	1,233	5'87
113	2'83	9	46	5'11	1	8	8'00	..	..	..
2,017	3'94	307	1,528	5'00	19	41	4'10	66	412	5'28
104	4'00	11	56	5'09	..	..	..	7	47	6'71
389	3'92	143	761	5'32	7	32	4'67	28	229	6'03
98	4'08	26	161	6'19	4	23	8'00	4	30	7'50
11	5'50	1	4	4'00	..	..	..	1	10	10'00
5	5'00	..	..	..	..	..	..	..	..	..
34	4'25	8	52	6'50	..	..	..	3	16	3'23
226	3'11	13	71	3'94	1	6	5'00	11	53	8'28

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
British Districts	6,577	11,746	1.79	1,863	4,539	2.91	7,948
Hindus	5,948	10,846	1.77	1,400	4,081	2.92	7,138
Advanced	1,768	3,864	1.91	294	972	3.30	1,967
Intermediate	2,032	4,871	1.74	626	1,718	2.74	3,340
Backward	765	1,380	1.74	233	659	2.91	865
Depressed	799	1,280	1.60	257	741	2.88	974
Muslim	978	899	1.85	97	252	2.60	463
Jain	40	75	1.88	10	24	2.40	25
Christian	169	340	2.10	48	147	3.08	218
Kerastrian	11	20	1.82	3	7	2.33	24
Jew	3	6	2.00	1	10	10.00	2
Sikh	1	1	1.00				1
Siddi	5	11	2.20	1	3	3.00	3
Unspecified	23	49	2.13	2	5	2.50	41
Bombay Suburban	76	124	1.63	14	47	3.36	53
Hindus	54	81	1.50	12	39	3.25	37
Advanced	17	27	1.58	1	1	1.00	4
Brahmin	4	6	1.50	1	1	1.00	2
Vaishya Vani	4	4	1.00				1
Prabhu	8	16	2.00				1
Naidu	1	1	1.00				
Kshatriya (Bomvanshi Pathare)							
Intermediate	23	29	1.26	4	16	4.00	27
Mahratta	16	17	1.06	2	8	4.00	12
Sutar							1
Lohar	2	2	1.00				
Kumbhar							6
Nhavi							1
Gurav	1						2
Bhandari	1	1	1.00				3
Dhangar							1
Kamathi	1	4	4.00	1	7	7.00	
Telgu	2	5	2.50				
Agarwalla							1
Fardeshi							
Kadia				1	1	1.00	
Backward	13	24	1.85	7	22	3.14	6
Koli	9	15	1.67	5	14	2.80	2
Bhambra	1	1	1.00				
Kalkadi	1	2	2.00				
Bhat							1
Phudige							
Gond	1	5	5.00	1	5	5.00	2
Gosavi							1
Pastl	1	1	1.00				
Kathodi				1	3	3.00	
Depressed	1	1	1.00				
Mangaradi	1	1	1.00				
Muslim	8	19	1.25	1	6	6.00	19
Christian	12	27	2.25	1	2	2.00	5
Kerastrian	1	2	2.00				1
Jew	1	4	4.00				
Kolaba	912	1,573	1.73	223	641	2.97	1,000
Hindus	878	1,513	1.72	224	617	2.75	968
Advanced	188	394	1.99	40	125	3.13	274
Prabhu	17	43	2.53	6	17	2.83	27
Chavakabhi	1	3	3.00				1
Brahmin	133	261	1.96	17	60	3.53	176
Sonar	18	36	2.00	4	14	3.50	34
Gujar	19	19	1.00	6	16	2.67	21
Vani	13	24	1.85	6	17	2.83	14
Marwadi	3	5	1.67	1	1	1.00	1
Lohana	3	3	1.00				

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
Kolaba—contd.							
Hindu—contd.							
Intermediate	301	618	1.72	108	226	2.78	417
Gevli	5	19	3.80	1	2	2.00	7
Dhangar	7	11	1.57	..	..	..	6
Rajput	..	..	..	..	..	..	1
Agri	84	116	1.37	14	35	2.50	89
Bhal	5	10	2.00	..	..	..	4
Parit	6	13	2.17	1	4	4.00	4
Teli	3	7	2.33	1	3	3.00	4
Sutar	1	..	..	1	4	4.00	2
Kumbhar	11	22	2.00	3	7	2.33	6
Mahratta	113	223	1.98	39	111	2.85	108
Gumav	1	1	1.00	1	2	2.00	2
Bhandari	25	65	1.88	16	46	2.88	27
Shimpi	14	22	1.57	1	4	4.00	14
Kaner	11	18	1.64	4	12	3.00	3
Konbi	..	..	..	1	5	5.00	..
Nhavi	7	11	1.57	3	12	4.00	6
Lohar	..	..	..	1	3	3.00	..
Sali	..	..	..	..	..	..	..
Mali	87	81	1.42	16	35	2.19	69
Beckward	124	202	1.63	33	87	2.64	121
Beldar	2	5	2.50	1	2	2.00	..
Charan (Bhat)	..	..	..	..	..	..	2
Kalmi	..	..	..	..	..	..	1
Gosavi	2	5	2.50	1	4	4.00	5
Burad	4	2	0.50	1	6	6.00	..
Vanjari	2	2	1.00	1	1	1.00	7
Koli	85	80	1.39	13	39	2.92	29
Thakar	45	73	1.62	9	18	2.00	24
Katkari	22	64	2.90	7	18	2.57	43
Depressed	196	299	1.53	68	119	2.48	156
Bhangi	2	5	2.50	1	4	4.00	1
Chambhar	23	27	1.12	12	23	1.92	26
Mahar	188	245	1.30	34	92	2.71	111
Mang	6	14	1.75	1	..	..	8
Muslim	29	52	1.79	7	16	2.29	27
Jain	5	8	1.60	1	4	4.00	2
Christian	..	..	..	1	4	4.00	1
Jew	..	..	..	..	..	..	2
Ratnagiri	1,429	2,542	1.78	414	1,128	2.75	2,308
Hindu	1,328	2,373	1.78	378	1,097	2.89	2,133
Advanced	431	767	1.78	84	298	3.57	351
Brahmin	298	512	1.72	56	199	3.52	373
Prabhu	7	13	1.86	1	4	4.00	6
Vani	71	125	1.76	13	44	3.38	79
Marwadi	..	..	..	..	..	..	..
Sonar	45	84	1.87	10	26	2.60	56
Gujar	9	13	1.44	1	4	4.00	10
Bhatia	..	..	..	1	3	3.00	2
Jangam	6	10	1.67	2	6	3.00	5
Intermediate	584	1,027	1.76	174	479	2.75	1,029
Mahratta	299	342	1.71	58	135	2.34	356
Bhandari	89	151	1.70	29	54	2.70	136
Konbi	291	368	1.26	64	122	2.84	368
Sutar	22	42	1.91	7	21	3.00	40
Hajam	13	24	1.85	2	5	2.50	24
Kumbhar	12	18	1.50	5	13	2.60	19
Teli	19	17	1.70	2	8	4.00	17
Gumav	1	1	1.00	5	11	2.20	12
Dhangar	8	13	1.63	5	13	2.60	20
Gevli	6	10	1.67	1	4	4.00	12
Sali	13	23	1.77	1	4	4.00	7
Kaner	..	..	..	2	6	3.00	5
Darji	2	4	2.00	4	12	3.00	4
Kharvi	..	..	..	..	..	..	..
Bhat	1	1	1.00	..	..	..	..
Lohar	2	5	2.50	..	..	..	3
Dhobi	4	8	2.00	3	11	3.67	2
Jangar	..	..	..	..	..	..	3

SEX TABLE V—contd.

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
1,639	3'93	296	1,598	5'38	12	64	5'33	51	293	5'75
41	5'93	..	..	..	..	..	..	..	..	..
28	4'67	1	7	7'00	..	..	..	..	..	..
1	1'00	..	..	..	..	..	..	..	..	..
347	3'90	69	869	5'35	4	21	5'25	10	54	5'40
21	5'25	1	6	6'00	..	..	..	2	5	2'50
14	3'50	3	16	5'09	..	..	..	1	..	..
13	3'00	5	12	2'40	..	..	..	..	..	..
11	5'50	3	17	5'67	..	..	..	..	..	..
21	3'50	5	25	5'09	1	5	5'00	4	23	5'75
609	3'98	103	560	5'44	3	19	6'33	17	93	5'47
8	4'00	..	..	..	..	..	..	..	..	..
116	4'30	36	204	5'67	..	..	..	6	32	5'33
64	4'57	5	39	7'39	..	..	..	1	8	3'00
32	4'00	9	75	3'38	..	..	..	4	35	3'75
..
33	5'36	6	33	5'59	..	..	..	..	..	..
..
..	..	2	10	5'00	..	..	..	1	9	9'00
221	3'20	48	221	4'60	4	19	4'75	5	34	6'30
468	3'37	90	478	5'31	1	5	5'00	7	34	4'36
..	..	..	..	..	..	..	..	1	6	3'00
9	4'50	..	..	..	..	..	..	..	..	..
2	2'00	4	31	7'73	..	..	..	..	..	..
14	2'30	1	5	5'00	..	..	..	..	..	..
..	..	2	15	7'59	..	..	..	..	..	..
25	3'57	2	12	6'09	..	..	..	..	..	..
118	4'07	17	92	5'41	..	..	..	1	4	4'00
128	3'76	27	125	4'63	1	5	5'00	3	16	5'33
172	4'00	37	198	5'35	..	..	..	21	8	3'00
573	3'67	130	697	5'36	6	36	6'00	21	141	6'71
5	5'00	1	5	5'00	..	..	..	..	..	..
118	3'23	37	184	4'97	3	10	3'33	11	73	6'64
429	3'86	87	481	5'53	3	26	3'67	8	54	6'75
21	2'63	5	27	5'40	..	..	..	2	14	7'00
..
113	4'19	33	173	5'24	..	..	..	10	69	6'00
11	5'50	2	14	7'00	..	..	..	..	..	..
5	5'00	..	..	..	..	..	..	..	..	..
11	5'50	1	4	4'00	..	..	..	1	19	10'00
..
9,241	4'01	1,972	10,865	5'51	109	654	6'00	809	3,252	6'33
..
3,613	4'03	1,840	10,182	5'53	105	637	6'07	576	3,652	6'24
..
2,337	4'40	433	2,745	6'34	19	144	7'58	165	1,139	6'90
1,649	4'42	324	2,114	6'52	15	113	7'53	123	694	7'27
44	7'33	3	18	6'00	..	..	..	3	13	4'33
348	4'41	68	327	5'64	3	28	3'33	19	119	6'26
..	..	2	16	3'00	..	..	..	..	..	..
227	4'05	37	227	6'14	1	3	3'00	15	85	5'67
39	3'90	4	22	5'50	..	..	..	3	24	3'00
8	4'00	2	15	7'50	..	..	..	..	..	..
22	4'49	3	6	2'00	..	..	..	2	4	2'00
3,970	3'86	928	4,993	5'38	59	335	5'08	268	1,593	6'03
1,410	3'96	335	1,844	5'50	23	138	6'00	106	639	6'03
529	3'98	115	646	5'62	12	56	4'67	42	267	6'36
1,384	3'78	329	1,666	5'27	20	111	5'55	81	470	5'30
137	3'43	32	176	5'50	1	5	5'00	3	65	3'13
99	3'31	17	89	5'13	1	3	3'00	9	59	6'56
76	4'00	13	47	3'62	..	..	..	1	3	3'00
69	4'06	27	147	5'44	..	..	..	4	17	4'25
56	4'58	17	91	5'35	..	..	..	3	13	6'00
77	3'85	11	45	4'09	..	..	..	..	..	..
37	3'08	20	103	5'40	..	..	..	4	23	7'00
24	3'43	4	22	5'50	..	..	..	..	..	..
28	5'20	2	11	5'50	2	17	3'50	2	17	3'50
12	3'00	2	12	6'00	..	..	..	2	9	4'50
..	..	2	10	5'00	..	..	..	..	..	..
..	..	3	13	6'00	..	..	..	..	..	..
..	..	3	16	3'33	..	..	..	..	..	..
11	3'67	5	26	5'20	..	..	..	1	1	1'00
4	3'00	..	..	..	..	..	..	..	..	..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Ratanagri—contd.							
Hindu—contd.							
Backward	33	70	2'12	14	44	2'03	37
Koli	29	60	2'07	13	39	3'00	30
Govil	3	8	2'67	..	..	..	3
Burud	1	2	2'00	2	5	2'50	4
Depressed	288	509	1'77	108	221	2'73	386
Mahar	246	434	1'78	88	240	2'72	444
Chambhar	42	75	1'79	14	38	2'71	61
Bhangi .. .. .	..	..	..	1	3	3'00	1
Muslim	86	154	1'81	33	77	2'41	100
Jain	4	9	2'25	3	9	3'00	3
Christian	4	6	1'50	3	7	2'33	8
Total	1,857	3,333	1'88	463	1,267	2'78	1,790
Hindu	1,637	3,574	1'88	401	1,121	2'80	1,671
Advanced	354	567	1'60	64	217	3'39	254
Rahman	196	309	1'62	31	97	3'13	129
Vani	66	108	1'66	11	45	4'09	40
Panchal	4	6	1'50	..	..	..	..
Prabhu	52	90	1'73	15	50	3'33	43
Marwad	7	5	0'71	..	..	..	6
Sonar	13	23	1'77	..	..	..	11
Gujrathi .. .. .	..	..	..	..	..	..	1
Lohani	4	4	1'00	3	12	4'00	9
Panchkabi	12	27	2'25	3	11	3'67	14
Chaukabi .. .. .	..	..	..	1	2	2'00	1
Intermediate	567	920	1'67	156	411	2'68	566
Kathi	145	227	1'67	39	110	2'82	186
Agri	164	271	1'66	40	90	2'48	168
Mahotta	165	228	1'38	33	61	2'39	130
Nhai	9	11	1'22	4	12	3'00	16
Bhandari	33	48	1'45	10	27	2'70	33
Shimpi	6	13	2'17	1	..	..	10
Tel	5	13	2'60	2	8	4'00	6
Gavi	2	6	3'00	2	5	2'50	4
Kumbhar	15	20	1'73	7	20	2'98	20
Dhangar .. .. .	..	..	..	..	..	..	1
Mali	9	14	1'66	2	9	4'50	8
Maschi	5	11	2'20	1	3	3'00	7
Rajput .. .. .	..	..	..	1	1	1'00	8
Gurav	2	2	1'00	1	4	4'00	1
Lohar	6	12	2'00	2	4	2'00	2
Kans	3	2	0'67	1	4	4'00	7
Sutar	10	18	1'80	4	12	3'00	4
Dhodhi	1	4	4'00	..	..	..	2
Puri	3	5	1'67	1	2	2'00	3
Bhansali	4	9	2'25	..	..	..	7
Backward	468	806	1'65	133	379	2'85	545
Bari	3	8	2'67	2	8	4'00	15
Golla	1	4	4'00	..	..	..	3
Bhavani .. .. .	..	..	..	..	..	..	..
Bharwad	1	1	1'00	1	2	2'00	..
Chakri	3	1	0'66	..	..	..	1
Dubhi	21	37	1'76	4	14	3'50	32
Dhobi	23	46	2'00	9	21	2'33	34
Gumvi	1	..	..	..	..	..	1
Vanjari	13	28	2'00	1	3	3'00	9
Wadi	2	4	2'00	3	10	3'33	2
Bural	3	3	1'00	1	3	3'0	..
Dahar	2	4	2'00	..	..	..	2
Fudghe	1	1	1'00	1	4	4'00	..
Mangoli	13	21	1'62	14	51	3'64	33
Koli	187	325	1'74	38	98	2'53	176
Thakar	51	90	1'76	21	23	2'55	56
Kotari	40	55	1'38	13	16	1'23	53
Vadi	134	179	1'44	35	123	3'51	138

SEX TABLE V—contd.

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
163	4'41	40	175	4'38	4	25	6'25	29	194	6'69
143	4'77	30	117	3'90	3	19	6'33	29	194	6'69
7	2'33	5	28	5'60	1	6	6'00			
13	3'25	5	30	6'00						
2,143	4'00	439	2,269	5'17	23	133	5'78	119	722	6'07
1,728	3'89	366	1,861	5'08	19	115	6'05	100	563	5'88
412	4'53	72	404	5'61	4	18	4'50	19	139	7'32
3	8'00	1	4	4'00						
591	3'69	121	629	5'20	4	17	4'25	29	168	5'79
7	3'50	4	25	6'25				1	6	8'00
30	3'75	7	29	4'14				3	25	8'33
6,924	3'85	1,308	6,338	5'25	44	368	6'09	240	1,528	6'36
6,001	3'82	1,365	5,610	5'27	36	238	6'33	211	1,345	6'37
1,106	4'35	201	1,317	6'55	4	27	6'75	53	389	7'32
561	4'35	113	767	6'79	2	15	7'50	23	188	8'17
182	4'55	27	159	5'89	1	4	4'00	10	76	7'60
208	4'84	32	219	6'84				10	68	6'80
12	2'00	3	20	6'67						
52	4'73	6	31	5'17				3	15	5'00
4	4'00									
29	3'22	4	25	6'25				3	14	5'33
53	3'79	12	69	5'67	1	8	8'00	3	18	6'00
5	5'00	3	29	6'67				1	7	7'00
2,071	3'65	401	1,938	4'83	12	74	6'18	63	429	6'81
486	3'57	99	443	4'53	4	19	4'75	13	71	5'46
551	3'38	128	529	4'13	4	29	7'25	18	80	6'15
466	3'58	78	390	5'00	1	5	5'00	9	81	6'00
51	3'19	5	18	8'00				1	9	9'00
124	3'78	21	125	5'95	1	4	4'00	7	47	6'71
44	4'40	5	37	7'40				3	26	8'67
27	4'50	5	13	8'60	1	12	12'00	1	2	2'00
18	4'50	4	22	5'50				1	13	13'00
90	4'50	12	71	5'91				1	3	3'00
9	9'00									
32	4'00	9	49	5'44				4	30	7'50
28	4'00	11	39	4'82	1	5	4'00	6	34	5'67
34	4'25	2	11	5'50						
4	4'09									
13	6'50	8	54	6'75						
29	4'14	1	9	9'00						
17	4'25	8	56	7'00				4	28	7'00
8	4'00									
8	2'67	3	11	3'67						
32	4'57	2	12	6'00						
2,151	3'88	343	1,716	5'06	14	98	7'00	54	319	5'80
72	4'80	5	30	6'00				2	13	9'00
14	4'67									
		1	5	5'00						
7	7'00									
118	3'69	26	132	5'08				6	37	6'17
126	3'71	13	75	5'77	1	7	7'00	3	17	5'67
2	2'00									
24	3'78	5	39	7'80						
8	4'00	2	10	5'69	1	1	1'00			
13	6'50	1	6	6'00						
4	4'00									
120	3'64	14	76	5'43	3	26	3'67	1		
691	3'98	106	537	5'07	4	32	8'00	14	94	6'71
209	3'80	37	165	4'46	2	12	6'00	7	37	5'29
215	4'06	38	178	4'68	1	3	3'09	4	27	6'75
518	3'75	95	463	4'87	2	17	8'50	17	69	5'24

Caste or Region of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
1	2	3	4	5	6	7	8
Thams—contd.							
Hinds—contd.							
Depressed	309	282	1.36	48	114	2.36	104
Chambhar	40	42	1.05	13	25	1.92	28
Bhangi	9	6	0.67	4	13	3.25	3
Mahar	150	234	1.47	31	70	2.45	158
Muslim	113	160	1.50	27	60	2.19	95
Jain	18	32	1.78	5	18	3.60	13
Christian	77	142	1.84	26	72	2.77	97
Zoroastrian	10	18	1.80	3	7	2.33	23
Sikh	1	1	1.00	..	..	..	1
Jew	1	2	2.00	1	10	10.00	..
Kanars	2,308	4,559	1.98	642	1,384	2.16	2,793
Hinds	2,043	4,004	1.96	597	1,217	2.15	2,497
Advanced	763	1,609	2.11	105	246	2.36	804
Brahmin	591	1,214	2.05	72	228	3.10	628
Lingayat	61	72	1.78	12	45	3.75	58
Panchal	1	1	1.00	..	..	..	..
Sonar	98	261	2.72	30	76	2.80	164
Mesari	2	7	3.50	..	..	..	2
Harvankar	24	45	1.88	1	2	2.00	39
Vani	6	8	1.33	..	..	..	2
Naidu	1	..	..	..	..	..	..
Chalawadi	1	1	1.00	..	..	..	1
Intermediate	1,068	1,977	1.85	189	526	2.78	1,299
Kshatriya	81	55	1.77	8	25	3.13	81
Kammar	1	1	1.00	..	..	..	2
Hambar	3	2	0.67	..	..	..	..
Badi	3	7	2.33	2	9	4.50	..
Kurub	3	11	3.66	..	..	..	6
Shimpi	18	21	1.17	5	4	0.80	10
Kumbhar	6	17	2.83	5	24	4.80	4
Vajhya	46	61	1.33	1	3	3.00	50
Rajput	1	3	3.00	..	..	..	2
Dholi	28	46	1.64	3	10	3.33	42
Bhandari	55	99	1.80	5	10	2.00	70
Golla	..	..	..	..	..	..	1
Uppar	4	9	2.25	1	1	1.00	3
Mabretta	248	512	2.06	25	67	2.68	209
Karvakkal	36	75	2.08	5	13	2.60	59
Komarjank	50	108	2.16	10	24	2.40	68
Bhol	2	2	1.00	3	11	3.67	7
Nandhari	130	211	1.62	25	79	3.16	158
Oudigar	12	30	2.50	2	4	2.00	12
Halvaki Gonda	5	3	0.60	1	2	2.00	6
Halvaki Vakhal	46	76	1.65	9	20	2.22	68
Gan Vakhal	78	112	1.47	24	61	2.54	71
Hajam	10	26	2.60	..	..	..	14
Achari (Lohar)	17	33	1.94	5	20	4.00	14
Mas-Gavandi	3	5	1.67	..	..	..	3
Kharvi	17	34	2.00	6	18	3.00	28
Halepalk	49	102	2.08	2	5	2.50	31
Harkanta	31	61	1.97	11	31	2.82	30
Moger	15	25	1.67	6	16	2.67	21
Gang	33	47	1.42	5	13	2.60	35
Nadar	43	56	1.28	7	14	2.00	38
Agar	13	24	1.85	7	12	1.71	18
Padri	9	17	1.89	1	4	4.00	7
Bant	5	6	1.20	2	7	3.50	5
Kanchagar	..	..	..	..	..	..	1
Ohadi	2	4	2.00	..	..	..	3
Buragar	..	..	..	..	..	..	2
Dhangar	3	3	1.00	..	..	..	6
Gangimakhala	..	..	..	..	..	..	1
Fagi	2	3	1.50	..	..	..	4
Sodir	1	1	1.00	..	..	..	..

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7	
Kanars—contd.							
Hindu—contd.							
Intermediate—contd.							
Golak	2	2	1.00	..	..	..	1
Sadar	1	1	1.00	..	..	..	..
Kalsvnt	1	1	1.00	..	..	..	..
Gongadikar .. .. .	..	..	..	..	..	..	..
Aryam .. .. .	..	..	..	..	..	..	2
Gedig	1	3	3.00	..	..	..	2
Mukri	13	23	1.77	2	6	3.00	9
Ragar	1	2	2.00	..	..	..	..
Gavandi	2	2	1.00	..	..	..	..
Gundigar	1	5	5.00	..	..	..	..
Ambar	2	3	1.50	1	3	3.00	5
Backward	107	229	2.14	25	118	3.37	145
Lamant	4	6	1.50	..	..	..	7
Madari	1	3	3.00	..	..	..	1
Madar	3	5	1.67	4	15	3.75	1
Korgar	6	16	2.67	11	48	4.36	4
Vaddar	11	23	2.09	..	..	..	16
Berud	6	10	1.67	2	6	3.00	13
Kabbar	3	7	2.33	1	4	4.00	4
Dasara .. .. .	..	..	..	..	..	..	1
Ambigar	9	23	2.11	1	4	4.00	21
Kahai .. .. .	..	..	..	..	..	..	..
Jogre	6	16	2.67	1	3	3.00	9
Devadig	14	35	2.50	2	5	2.50	12
Beldar .. .. .	..	..	..	..	..	..	1
Gosavi	2	3	1.50	..	..	..	1
Bhil .. .. .	..	..	..	..	..	..	1
Devadigar	1	1	1.00	..	..	..	1
Bakad	10	22	2.20	2	5	2.50	18
Davari .. .. .	..	..	..	..	..	..	1
Hachar	19	32	1.68	5	6	1.20	23
Chitragar	1	2	2.00	..	..	..	..
Devadi	4	7	1.75	5	20	4.00	1
Kalkadi .. .. .	..	..	..	..	..	..	1
Solg	1	1	1.00	..	..	..	1
Mitgar	6	12	2.00	1	2	2.00	8
Depressed	105	189	1.80	58	227	3.91	85
Dhor .. .. .	..	..	..	1	3	3.00	15
Mahar	64	124	1.94	56	214	4.04	39
Bale	2	5	2.50	..	..	..	2
Sangar	39	69	1.74	4	10	2.50	22
Hindu	148	314	2.10	29	94	3.13	201
Jain	13	26	2.00	1	2	2.00	8
Christian	76	186	2.17	17	62	3.65	107
Mohi	5	11	2.20	1	3	3.00	5
Unspecified	28	49	2.13	2	5	2.50	41
States in Konkan	661	788	1.73	140	368	2.61	586
Hindu	397	676	1.71	128	329	2.62	551
Advanced	69	162	1.89	16	33	2.19	95
Intermediate	143	267	1.87	61	156	2.56	220
Backward	101	162	1.60	39	113	2.90	144
Depressed	37	69	1.82	5	19	2.00	27
Unclassified (Hindu)	16	25	1.56	5	16	3.20	40
Hindu	23	59	2.17	7	23	3.14	19
Jain	1	2	2.00	..	..	..	1
Christian	19	19	1.00	2	5	2.50	9
Zoroastrian .. .. .	..	..	..	..	..	..	..
Unspecified	60	47	1.13	5	9	1.80	35

11-19.		20-31.			32 years.			33 and over.		
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.
9	10	11	12	13	14	15	16	17	18	19
5	5'00	..	..	..	..	..	..	..	..	..
..
..	..	..	..	..	..	..	..	1	6	6'00
8	4'00	1	4	4'00	..	..	..	..	..	..
11	5'50	..	..	..	..	..	..	1	7	7'00
28	3'11	13	62	4'77	..	..	..	3	29	6'67
..
..
19	3'80	..	..	..	..	..	..	..	..	..
479	3'28	57	312	5'47	..	..	..	17	93	5'47
16	2'29	1	6	6'00	..	..	..	1	5	5'00
5	5'00	1	6	6'00	..	..	..	1	7	7'00
2	2'00	..	..	..	..	..	..	..	..	..
16	4'00	..	..	..	..	..	..	1	6	6'00
51	3'18	7	55	7'86	..	..	..	1	1	1'00
39	3'00	6	23	3'83	..	..	..	1	6	6'00
20	5'00	1	5	5'00	..	..	..	1	7	7'00
4	4'00	..	..	..	..	..	..	..	..	..
72	3'48	7	35	5'00	..	..	..	2	8	4'00
..	..	1	9	9'00	..	..	..	..	..	..
33	3'67	6	27	4'50	..	..	..	..	..	..
6	6'42	4	25	6'25	..	..	..	..	..	..
3	3'00	..	..	..	..	..	..	1	6	6'00
3	3'00	..	..	..	..	..	..	..	..	..
3	3'00	..	..	..	..	..	..	..	..	..
4	4'00	..	..	..	..	..	..	..	..	..
75	4'17	6	36	6'00	..	..	..	1	3	6'00
5	5'00	..	..	..	..	..	..	..	..	..
85	3'70	10	52	5'20	..	..	..	6	34	5'67
..
1	1'00	..	..	..	..	..	..	..	..	..
4	4'00	..	..	..	..	..	..	..	..	..
3	3'00	..	..	..	..	..	..	..	..	..
30	3'75	7	23	4'71	..	..	..	1	7	7'00
315	3'58	46	221	4'80	1	7	7'00	22	115	5'23
49	3'27	3	9	3'09	..	..	..	2	11	5'50
124	3'18	26	114	4'38	..	..	..	13	30	5'00
10	5'00	1	5	5'00	..	..	..	1	7	7'00
132	4'13	16	93	5'31	1	7	7'00	1	7	7'00
733	3'32	31	411	5'07	3	17	5'67	15	110	7'23
33	4'22	3	10	3'33	..	..	..	3	13	5'23
417	3'30	63	353	5'13	3	15	5'00	13	37	5'44
34	4'25	3	33	3'50	..	..	..	3	10	3'33
116	2'32	6	27	4'50	1	5	5'00	7	23	5'14
2,254	3'79	253	1,673	5'27	15	39	6'00	33	330	6'36
2,022	3'51	227	1,751	5'23	14	35	6'07	73	470	6'30
412	4'20	79	451	5'71	4	30	7'50	30	137	6'23
631	3'73	124	634	5'11	4	21	5'25	27	130	6'67
556	3'31	93	502	5'40	5	26	5'20	13	76	5'55
110	4'07	22	113	5'33	..	..	..	6	36	6'00
113	2'33	9	46	5'11	1	5	6'00	..	..	..
33	4'23	3	42	5'25	1	5	5'00	6	47	7'23
4	6'00	..	..	..	..	..	..	1	5	5'00
20	3'33	3	29	5'30	..	..	..	1	7	7'00
..	..	1	6	6'00	..	..	..	..	..	..
139	3'43	12	44	3'67	..	..	..	4	23	5'50

Caste or Religion of husband.	Under 10 years.			10 years.			Number of families.
	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
	2	3	4	5	6	7		8
Jarhar	108	275	1'00	51	141	2'86	197
Hindu	108	250	1'50	51	141	2'86	198
Advanced	14	17	1'21	1	3	3'00	6
Suar	1	1	1'00	..	..	..	..
Vani	2	3	1'50	1	3	3'00	1
Brahmin	11	13	1'18	..	..	..	5
Intermediate	20	61	1'00	10	22	2'20	40
Maharaja	20	50	2'50	4	9	2'25	26
Kumbi	2	1	0'50	..	..	..	3
Dhangar	1	1	1'00	..	..	..	..
Parit	..	..	..	..	..	..	..
Sali	1	1	1'00	..	..	..	..
Tambet	..	..	..	..	..	..	..
Kaur	1	..	..	..	..	..	1
Narvi	..	..	..	..	..	..	..
Sutar	..	..	..	..	..	..	1
Lehar	2	2	1'00	..	..	..	..
Ihol	3	3	1'00	3	3	1'00	1
Shimpi	..	..	..	1	1	1'00	4
Toli	..	..	..	2	4	2'00	2
Backward	80	150	1'02	30	112	3'21	162
Koli	22	22	1'00	7	19	2'71	31
Kathari	9	15	1'67	4	16	4'00	16
Thakar	10	20	2'00	6	15	2'50	24
Mangal	..	..	..	2	3	1'50	1
Varli	43	75	1'74	19	50	2'63	70
Bhat	1	1	1'00	..	..	..	..
Depressed	10	13	1'30	2	4	2'00	4
Bhangl	..	..	..	..	..	..	..
Chambhar	1	2	2'00	..	..	..	2
Mahar	9	11	1'22	2	4	2'00	2
Muslim	8	25	3'13	..	..	..	5
Zoroastrian	..	..	..	..	..	..	..
Sawantwadi	296	513	1'76	89	205	2'31	296
Hindu	296	426	1'44	75	180	2'40	230
Advanced	70	145	1'01	15	21	1'40	92
Brahmin	51	91	1'79	7	7	1'00	60
Vahya Vani	22	48	2'18	6	18	3'00	29
Suar	3	6	2'00	2	7	3'50	3
Intermediate	107	206	1'92	51	134	2'63	180
Maharaja	80	100	2'00	39	98	2'51	138
Sutar	4	8	2'00	2	6	3'00	6
Bhandari	12	21	1'75	5	18	3'60	17
Kumbhar	1	2	2'00	..	..	..	2
Shimpi	..	..	..	..	..	..	1
Toli	2	3	1'50	..	..	..	3
Parit	4	5	1'25	3	7	2'33	4
Devil	..	..	..	..	..	..	4
Hajam	3	3	1'00	1	3	3'00	4
Dhangar	1	2	2'00	1	2	2'00	1
Gavli	..	..	..	..	..	..	..
Backward	3	3	1'00	1	1	1'00	4
Khatik	1	2	2'00	..	..	..	..
Thakar	2	1	0'50	1	1	1'00	4
Depressed	27	47	1'74	3	6	2'00	23
Mahar	21	26	1'71	1	1	1'00	17
Chambhar	6	11	1'83	2	5	2'50	6
Hindu Unclassified	10	23	1'50	5	10	2'00	40
Muslim	15	25	1'67	7	22	3'14	14
Jain	1	2	2'00	..	..	..	1
Christian	10	10	1'00	3	5	1'66	9
Unspecified	60	67	1'12	5	9	1'80	25

11-19.		20-21.			32 years.			33 and over.			
Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	Number of families.	Number of children.	Average Number of children.	
9	10	11	12	13	14	15	16	17	18	19	
755	3.91	150	317	5.45	5	26	5.20	30	198	6.60	
727	3.79	143	779	5.45	5	26	5.20	23	179	6.39	
16	3.00	10	67	6.70	..	..	..	4	34	8.50
1	1.00	2	10	5.00	..	..	..	1	8	8.00
17	3.40	6	13	6.00	..	..	..	..	..	..
155	3.88	6	45	7.50	..	..	..	3	26	8.67
102	3.92	30	159	5.30	..	..	..	8	54	6.75
25	5.00	16	95	5.94	..	..	..	4	25	6.25
..	..	6	22	3.67	..	..	..	1	10	10.00
..	1	3	3.00
5	5.00	1	4	4.00	..	..	..	..	..	..
..	..	1	5	5.00	..	..	..	1	11	11.00
4	4.00	1	6	6.00	..	..	..	..	..	..
2	2.00	2	12	6.00	..	..	..	..	..	..
12	3.00	1	1	1.00	..	..	..	..	..	..
5	2.50	2	14	7.00	..	..	..	1	8	5.00
535	3.77	92	494	5.37	5	26	5.20	13	78	5.85	
107	3.45	17	77	4.53	1	4	4.00	3	20	6.67	
58	3.31	8	48	6.00	..	..	..	1	4	4.00
90	3.75	13	60	4.62	..	..	..	1	3	3.00
1	1.00	5	6	1.20	..	..	..	2	5	2.50
284	4.06	49	301	6.14	4	22	5.50	6	44	7.33	
19	4.75	11	59	5.26	..	..	..	3	15	5.00
10	5.50	2	13	6.50	..	..	..	1	8	8.00
9	4.50	5	29	5.80	..	..	..	2	7	3.50
..	..	4	17	4.25	..	..	..	..	..	..
25	5.80	6	32	5.33	..	..	..	2	19	9.50
..	..	1	6	6.00	..	..	..	..	..	..
1,422	3.77	202	1,055	5.20	10	64	6.40	58	362	6.24	
1,295	3.32	134	972	5.23	9	59	6.56	48	300	6.25	
394	4.28	69	384	5.57	4	30	7.50	26	153	5.88	
290	4.33	50	284	5.68	3	23	7.67	20	124	6.20	
120	4.14	18	93	5.17	1	7	7.00	5	19	3.80	
14	4.67	1	7	7.00	..	..	..	1	10	10.00
678	3.72	94	475	5.05	4	21	5.25	19	126	6.63	
515	3.78	71	354	4.99	3	15	5.00	12	71	5.84	
20	3.33	1	8	8.00	1	5	8.00	..	..	..
69	4.06	12	60	5.00	..	..	..	5	33	7.60
5	2.50	1	4	4.00	..	..	..	..	..	..
5	5.00	..	..	..	..	..	..	..	..	..
13	4.33	1	3	3.00	..	..	..	1	7	7.00
15	3.75	2	10	5.00	..	..	..	1	10	10.00
16	4.00	..	..	..	..	..	..	..	..	..
12	3.00	3	10	5.00	..	..	..	..	..	..
6	6.00	..	..	..	..	..	..	..	..	..
..	..	4	26	6.50	..	..	..	..	..	..
..	5.25	1	8	8.00	..	..	..	..	..	..
..	
21	5.25	1	8	8.00	..	..	..	..	..	..
91	3.95	11	59	5.36	..	..	..	3	21	7.00
61	3.59	6	29	4.83	..	..	..	1	8	8.00
30	5.00	5	30	6.00	..	..	..	3	13	6.50
113	2.83	9	48	5.11	1	8	8.00	..	..	..
54	3.96	2	10	5.00	1	8	5.00	4	23	7.00	
4	4.00	..	..	..	..	..	..	1	5	5.00
26	3.59	5	29	5.80	..	..	..	1	7	7.00
120	3.43	12	44	3.67	..	..	..	4	22	5.50

APPENDIX E

NOTE ON THE EFFECT OF THE CIVIL DISOBEDIENCE MOVEMENT
ON CENSUS OPERATIONS

The Civil Disobedience Movement led by Mr. M. K. Gandhi overlapped the Census of 1921 as well as that of 1931 and in both cases the peak of the activities promoted by this movement, coincided more or less with the conduct of Census Operations. In 1921 Mr. Gandhi gave expression to the view that the Census was a work of national importance and he recommended that no hindrance should be offered to Census Operations. On this occasion however the Census operations were boycotted. It is the purpose of this note to indicate—

- (a) The area over which the boycott was applied.
- (b) The methods adopted to give effect to the decision.
- (c) The extent to which it was successful.

2. As regards 1 (a) above, no interference is reported to have been attempted in any of the Indian States in the Presidency. In the British territory interference was confined to certain rural areas in Gujarat and to the Cities of Ahmedabad, Viramgaon, Broach, Surat, certain wards in Bombay City, and the Suburbs of Vile Parle, and Ghatkopar-Kirol.

3. As regards 1 (b) above the methods of interference with Census operations were as follows :—

- (i) Propaganda by means of press articles and leaflets, speeches and posters, intimating the Congress ban and recommending non-co-operation with Census officials.
- (ii) Refusal on the part of Congress adherents to supply information for entry in the Schedules.
- (iii) Interference with the duties of Enumerators and other Census officials.
- (iv) Obliteration of house numbers painted on houses for the purpose of identification.

4. As regards 1 (c) above a reference is invited to the Introductory Chapter, for a general description of the extent to which success was achieved. The opposition in rural areas, except a small section of Gujarat was inconsiderable, and apart from causing some inconvenience, and requiring in some cases a trifling duplication of effort, no real difficulty whatever was experienced by Enumerators in securing the information wanted. As regards urban areas, these may be divided into three classes viz. :—

- (a) Towns not exceeding 10,000 in population.
- (b) Towns exceeding 10,000 in population, but not District Headquarter Towns.
- (c) District Headquarter Towns and the seven Cities of the Presidency.

5. Into the smaller towns viz. those with a population below 10,000, the boycott movement rarely penetrated, the bulk being wholly unaffected. In the few cases where an attempt to organise opposition was made the effort was feeble and entirely unsuccessful.

6. The population of urban areas grouped in class (b) above, consists mainly of agriculturists and shop-keepers dealing in agricultural produce. The strictly industrial section is small and chiefly engaged in the manufacture of products in demand within the town itself and in the neighbouring country-side. There is less individual wealth than in the big cities, and still less extreme indigence. Few people can afford to neglect their ordinary avocations, and few have so little to lose that they can disregard entirely the present for the future. Unlike the peasant, who is almost unconscious of the existence and necessity of administrative machinery, and the resident of the large city, who is apt to forget its existence altogether, the inhabitants of these small towns are in almost daily contact with the minor Government officials, and are therefore able more easily to realize the existence of the administration, to witness its working and to estimate both its weight and its worth. Since the population is limited in numbers, newspapers do not possess the same facilities to attract and to hold the public as in the larger cities and as the average citizen has a more comfortable home, he does not live to the same extent in the tea-shops and in the streets and is therefore less prone to succumb to mob oratory and to attend by way of relaxation meetings organized at short notice.

The net result of these conditions is to produce a class of inhabitants, less prone to be attracted by the promises of political orators than is to be found in the big cities, with the result that though in some places attempts were made to hamper Census operations the net result of the opposition shown was inconsiderable and all the evidence available indicates clearly that in very few instances indeed did the Enumerators find it impracticable to procure the necessary information and in those cases the personal intervention of the higher Census officials was almost invariably successful.

7. In the Cities and District Headquarter Towns, the position was different. By reason of their size and their central situation they possessed a more or less efficient Congress organisation, and contain a substantial number of the members of those communities who in particular engage in professional and commercial activities and it is from these groups that the

strongest adherents of the Congress are drawn. As a general proposition it may be safely stated that the Muhammadans nowhere joined in the boycott; in fact throughout the Presidency, the leaders of this community rendered freely any assistance which was asked of them. Members of the Christian community and of that large group of persons, generally referred to as the Intermediate and Backward and Depressed Classes, who form the majority of the Hindu community, also rejected the invitation to non-co-operate with the Census officials. Here and there, the employees of a Mill or Factory owner or merchant who was an active supporter of the Congress, hesitated to imperil their daily bread by disregarding the commands of their employers, but generally speaking, it was easy for the employee to ignore the instructions given him or to disregard the persuasion proffered, while it was extremely difficult for the employer to check the actions of his servants and even this form of pressure was singularly unfruitful, except in the towns of Ahmedabad, Surat and Broach and to a much smaller extent in the Municipal areas of Ghatkoper-Kirol and Vile-Parle in the Bombay Suburban District.

The communities mainly responsible for interference with the Census work were the Brahmans, Vanis and Jains and in Gujarat, the Patidars.

8. Any attempt to calculate precisely, the number of individuals who escaped the count on the night of the Census, as a consequence of deliberate evasion on their part, is now impossible. It is however practicable (a) to form an idea of the extent to which the published figures must be regarded as vitiated by the existence of the known fact that a certain section of the public avoided enumeration and (b) to compute, with a very fair degree of accuracy, the probabilities of the case, in the various areas in which the population was specially hostile and where serious resistance was offered. I now proceed to deal with both (a) and (b) above *seriatim*.

9. The population of British Districts obtained by enumeration at each Census since 1881 is given below :—

Year.	Population.		
	Persons.	Males.	Females.
1881	16,480,063	8,511,197	7,968,866
1891	18,860,527	9,764,984	9,095,543
1901	18,530,315	9,560,475	8,969,840
1911	19,650,101	10,226,727	9,423,374
1921	19,291,719	10,138,575	9,153,144
1931	21,803,388	11,472,884	10,330,504

It will be seen that the greatest increase previous to 1931 was in 1891, when the population rose by 2,380,464. The increase in 1931 is 2,511,669. The fact that within the last fifty years the increase during the last decennium is the greatest on record tends to indicate that the process of enumeration was much less seriously affected by the Civil Disobedience movement than might have been anticipated.

10. The statement below shows the rise in the figures of population of British Districts in which the Civil Disobedience movement was strong, and of the Western India States Agency, which was more or less free from this movement :—

Year.	British Districts.		Western India States Agency.	
	Persons enumerated.	Percentage increase during decennium.	Persons enumerated.	Percentage increase during decennium.
1931	21,803,388	+ 13·0	3,999,250	+ 12·9

It will be seen that the proportionate increase in British territory is a trifle greater than in the States of Western India.

11. It has been stated in the introduction to the Report and in the preceding paragraphs, that the boycott movement was in the main confined to Gujarat. The statement below presents the percentage variation in the population enumerated by Natural Divisions, and contrasts the position in the British Districts which were subjected to the influence of the Civil Disobedience movement, with the position in the Bombay States and Agencies which were entirely free from the movement.

Statement showing the percentage increase or decrease by Natural Divisions.

Division.	British Districts.		Bombay States and Agencies.	
	District.	Variation, 1921-31.	District	Variation, 1921-31.
1	2	3	4	5
Deccan	Ahmednagar.		Ahalkot.	
	Khandesh East.		Bhor.	
	Khandesh West.		Aundh.	
	Nasik.		Phaltan.	
	Poona.		Surgana.	
	Satara.	Per cent.	Jath.	Per cent.
	Sholapur.	+15.7	Sevanur.	+14.3
	Belgaum.		Kolhapur.	
	Bijapur.		Other S. M. C.	
	Dharwar.		States.	
Gujarat	Ahmedabad.		Rewa Kantha Agency.	
	Broach.	Per cent.	Mahi Kantha Agency.	Per cent.
	Kaira.	+ 6.3	Cambay.	+20.1
	Panch Mahals.		Surat Agency.	
	Surat.			
Konkan	Bombay Suburban District.		Jawhar.	
			Janjira.	
			Sawantwadi.	
	Thana.	Per cent.		Per cent.
	Kolaba.	+ 7.5		+12.3
Sind	Hyderabad.			
	Karachi.	Per cent.		Per cent.
	Larkana.	+18.5	Khairpur.	+17.6
	Nawabshah.			
	Sukkur.			
	Thar and Parkar.			
	Upper Sind Frontier.			

The figures show clearly that in Sind and in the Deccan, similar increases took place both in the area affected by the boycott and in that in which it was not effective.

In the Konkan the divergence is considerable, but if Bombay City is excluded, the position is at once altered as will be evidenced by the following details:—

Increase or decrease in Konkan Districts.

District	Variation Per cent.
Bombay City	— 1.2
Thana	+ 10.4
Kolaba	+ 11.7
Ratnagiri	+ 12.8
Bombay Suburban District	+ 15.9

It is in Gujarat alone that the rate of increase recorded in British Districts is in no way comparable with the rise in the neighbouring State territory.

12. The statement below contains the figures of population as recorded by actual enumeration for both rural and urban areas in the five Gujarat Districts and shows the variations in each case in these areas as compared with the 1921 figures :—

Urban Population.				Rural Population.		
District.	1921	1931	Variation.	1921	1931	Variation.
1	2	3	4	5	6	7
			Per cent.			Per cent.
Ahmedabad	365,301	323,833	- 11.3	525,610	600,200	+ 14.2
Broach	70,096	68,880	- 1.7	237,649	265,290	+ 11.6
Kaira	116,534	125,620	+ 7.8	594,448	616,030	+ 3.6
Panch Mahals	54,758	72,818	+ 33.0	320,102	381,708	+ 19.2
Surat	158,977	142,603	- 10.3	515,374	551,010	+ 6.9

In the case of the Panch Mahals, the figures testify to the truth of the statement made in paragraph 7 above to the effect that even in urban areas the results achieved by the boycott movement varied enormously. From a general survey of the statement it would seem, that in Gujarat, the success obtained by the movement may be summarized as follows :—

(a) Rural areas in the Kaira and Surat Districts.

(b) Urban areas in the Ahmedabad, Broach and Surat Districts.

But this view also requires qualification in consequence of a factor which has operated to influence the figures but which cannot be ascribed to failure to enumerate as a result of the boycott of Census Operations. I refer to the migration from British territory into Baroda State which took place as a result of the Civil Disobedience Movement generally and the no tax campaign in particular.

13. As there was definite information that a substantial number of persons had migrated from the districts of Kaira and Surat into Baroda territory, the Census Commissioner of the State was requested to co-operate in an effort to ascertain the extent of this migration. It is due entirely to the goodwill of the State authorities and to the courtesy shown by the Census Commissioner of Baroda State, that it is possible to publish the following statements which have been compiled by the Baroda State Census Office :—

STATEMENT NO. I.

Political Immigrants by Birth-place.

Name of Talukas.	Total.		
	Persons.	Males.	Females.
BARODA STATE	26,755	14,424	12,331
BARODA DIVISION	15,609	8,830	6,779
Bhadran	5,032	2,805	2,227
Padra	1,367	764	603
Petlad	9,025	5,169	3,856
Vaghodia	185	92	93
MEHSANA DIVISION	958	482	476
Dehgam	58	31	27
Kalol	900	451	449
NAVSARI DIVISION	10,188	5,112	5,076
Kamrej	1,434	680	754
Mahuva	4,023	2,012	2,011
Mangrol	45	22	23
Navsari	1,182	588	594
Palsana	1,485	769	716
Vyara	2,019	1,041	978

STATEMENT NO. II.
Political Immigrants—Hijratīs (By Caste).

Name of Caste 1	Baroda State		
	Persons 2	Males 3	Females 4
Total	26,755	14,424	12,331
Hindu—			
1 Arya	1	....	1
2 Baria	645	370	275
3 Bajarā	3	2	1
4 Bhangī	13	5	8
5 Bharwad	19	15	4
6 Bhavsar	8	4	4
7 Bhoi	10	5	5
8 Brahmin	660	357	303
9 Darjī	67	31	36
10 Dharala	164	101	63
11 Dhed	13	9	4
12 Garoda	3	3	....
13 Ghanchi	54	25	31
14 Gola	10	7	3
15 Goasi	21	9	12
16 Khalpa	6	4	2
17 Koli	997	499	498
18 Kumbhar	61	31	30
19 Luhana	13	5	8
20 Luhar	53	28	27
21 Mali	2	2	....
22 Maratha	5	4	1
23 Maohhi	2	1	1
24 Mochi	52	27	25
25 Patanvadi	46	30	16
26 Patidar Kadwa	153	80	73
27 Patidar Lewa	17,284	9,576	7,708
28 Patidar Matia	2,920	1,289	1,631
29 Patidar Uda	395	198	197
30 Rajput	892	522	370
31 Ravalia	7	6	1
32 Sadhu	1	1	....
33 Sonar	20	6	14
34 Soni	67	32	35
35 Sutar	116	67	49
36 Talabada**	111	70	41
37 Vaghari	17	8	9
38 Vadi	2	2	....
39 Valand	139	71	68
40 Vania	194	110	84
Muslim—			
41 Malek	4	3	1
42 Memon	1	1	....
43 Molecalam	20	12	8
44 Vohra	16	12	4
Forest Tribes	1,464	806	658
1 Bhil	16	7	9
2 Chodhra	460	253	207
3 Dhodia	361	191	170
4 Dubla	374	227	147
5 Gamit	2	1	1
6 Gamtada	2	2	....
7 Kokna	1	1	....
8 Kotwalia	1	....	1
9 Nayakda	12	8	4
10 Talavia	170	86	84
11 Vasava	65	30	35

STATEMENT NO. III.

Political Immigrants—Hijrats by villages in British India from which they migrated to Baroda territory.

Name of Mahal	Serial No.	Name of British villages	Persons	Males	Females
1	2	3	4	5	6
Baroda State			26,755	14,424	12,331
		<i>Kaira District.</i>			
I—Bhadran Mahal			5,032	2,805	2,227
	1	Anklav	373	136	237
	2	Ambav	58	47	11
	3	Bodal	506	298	208
	4	Bochasan	221	107	114
	5	Davol	368	200	168
	6	Debhasi	181	104	62
	7	Jantral	99	61	38
	8	Khanpur	173	102	71
	9	Mujkava	414	233	181
	10	Ras	469	293	176
	11	Saijpur	446	269	177
	12	Vadadala	372	203	169
	13	Virsad	155	89	66
	14	Unspecified villages	1,197	663	534
N—Petlad Mahal			9,025	5,169	3,856
	15	Akhdol	257	155	102
	16	Amod	160	96	64
	17	Aslali	2	1	1
	18	Ashi	378	214	164
	19	Bochasan	411	264	147
	20	Boriavi	137	67	70
	21	Danteli	131	81	50
	22	Davolpura	103	81	22
	23	Dethali	333	182	151
	24	Devataj	220	118	102
	25	Dhundhakuwa	536	446	90
	26	Gana	353	290	63
	27	Golel	477	355	122
	28	Isnav	436	218	218
	29	Jitodia	55	22	33
	30	Karamsad	1	1	.....
	31	Keriavi	52	50	2
	32	Khadana	137	72	65
	33	Limbasi	80	43	37
	34	Mahudha	1	1	.....
	35	Megawa	1	1	.....
	36	Mitral	140	68	72
	37	Nandesar	203	137	66
	38	Navli	44	29	15
	39	Piplav	935	429	506
	40	Porada	664	499	165
	41	Ras	3	3	.....
	42	Sandesar	331	213	118
	43	Santokpur	233	117	116
	44	Sunav	796	465	331
	45	Tanja	86	40	46
	46	Vadala	54	1	53
	47	Vadtal	9	7	2
	48	Vaakhelia	7	7	.....
	49	Vera	277	167	110
	50	Vinol	270	140	130
	51	Villages unspecified	67	39	28

STATEMENT NO. III—contd.

Name of Mahal	Serial No.	Name of British villages	Persons	Males	Females
1	2	3	4	5	6
III—Padra Mahal ..	..	.....	1,367	764	603
		<i>Branch District.</i>			
	52	Aakhi	17	3	14
	53	Gajera	438	217	221
	54	Kareli	540	316	224
	55	Nobar	19	9	10
	56	Piludara	317	198	119
	57	Kuber	36	21	15
IV—Vaghodia ..	..	.....	185	92	93
		<i>Panch Mahals District.</i>			
	58	Dankheda	185	92	93
I—Dehgam Mahal ..	..	.....	58	31	27
		<i>Ahmedabad District.</i>			
	59	Vehlal	59	31	27
II—Kalol Mahal ..	..	.....	900	451	449
	60	Bhadaj	96	51	45
	61	Por	401	199	203
	62	Siraj	311	155	156
	63	Tarapore	92	47	45
I—Kamrej Mahal ..	..	.....	1,434	680	754
		<i>Surat District.</i>			
	64	Akota	104	47	57
	65	Abrama	2	1	1
	66	Babala	2	1	1
	67	Bamni	40	17	23
	68	Bardioli	1	1	.....
	69	Bhamaicha	99	52	47
	70	Bharampor	5	1	4
	71	Farod	100	47	53
	72	Gawacha	9	.....	9
	73	Gothan	12	6	6
	74	Haripura	10	7	3
	75	Kantali	65	33	32
	76	Khoj	188	93	95
	77	Manglaris	2	2	.....
	78	Mangroli	1	.....	1
	79	Manekpur	11	6	5
	80	Mori	65	38	27
	81	Mota	19	10	9
	82	Nani Farod	7	3	4
	83	Nasura Rajpur	7	.....	7
	84	Odiha	5	3	2
	85	Orgam	14	6	8
	86	Pardi	127	62	65
	87	Rajpura	7	7	.....
	88	Ramthaa	16	9	7
	89	Rani Rajpur	2	.....	2
	90	Rayam	70	26	44
	91	Ruva	76	35	41
	92	Sankri	42	15	27

STATEMENT No. III—contd.

Name of Mahal	Serial No.	Name of British villages	Persons	Males	Females
1	2	3	4	5	6
	93	Singod	7	5	2
	94	Sayadala	3	2	1
	95	Timberva	4	2	2
	96	Umra	1	.....	1
	97	Vachhi	2	2	.....
	98	Vaghechha	3	2	1
	99	Varad	301	136	165
	100	Vegi	4	3	1
	101	Unspecified villages	1	.....	1
			4,023	2,012	2,011
II—Mahuva Mahal	102	Algad	259	152	107
	103	Adhyapor	46	24	22
	104	Ambheti	7	4	3
	105	Alla	52	25	27
	106	Ambada	4	3	1
	107	Achhagam	3	1	2
	108	Afwa	100	48	52
	109	Asgam	1	1	.....
	110	Bamni	6	1	5
	111	Bavala	136	70	66
	112	Butwad	1	.....	1
	113	Chhitra	60	36	24
	114	Dabharai	19	15	4
	115	Devvad	210	98	112
	116	Goji	139	71	68
	117	Jamania	140	77	63
	118	Jodhpur	3	.....	3
	119	Kadod	7	4	3
	120	Kani	46	21	25
	121	Kharad	32	20	12
	122	Khadsupa	15	6	9
	123	Khoj	1	.....	1
	124	Manekpur	11	6	5
	125	Mordevi	29	15	14
	126	Munsad	21	10	11
	127	Navatalav	10	3	7
	128	Nagihara	53	25	28
	129	Ninata	16	6	10
	130	Nijara	325	166	159
	131	Nogam	39	13	26
	132	Pardi	57	55	2
	133	Parani	73	.....	73
	134	Ratharadi	154	79	75
	135	Punhi	69	38	31
	136	Pratapgad	1	1	.....
	137	Rajava	4	.....	4
	138	Sarbhani	152	144	15
	139	Sarpore	12	5	7
	140	Satera	141	59	82
	141	Sikera	375	161	214
	142	Sisodara	10	3	7
	143	Sejwad	6	6	.....
	144	Supa	200	105	95
	145	Surat	9	.....	9
	146	Tarbhon	123	12	121
	147	Tarandi	4	1	3

STATEMENT NO. III—contd.

Name of Mahal	Serial No.	Name of British villages	Persons	Males	Females
1	2	3	4	5	6
	148	Ugati	30	14	16
	149	Vadola	269	155	51
	150	Varad	4	2	2
	151	Vaghecha	99	50	49
	152	Venkaner	415	197	218
	153	Valod	8	4	4
III—Mangrol Mahal ..	..	....	45	22	23
	154	Baripura	12	5	7
	155	Kanyasi	15	11	4
	156	Singod	13	4	9
	157	Varad	5	2	3
IV—Navsari Mahal ..	..	....	1,182	588	594
	158	Ambheti	242	109	133
	159	Astagam	1	....	1
	160	Babala	2	1	1
	161	Badoli	4	2	2
	162	Bardoli	6	3	3
	163	Bhuwason	16	6	10
	164	Broach	1	....	1
	165	Jalalpore	45	24	21
	166	Chas	1	1	....
	167	Karadi	40	19	22
	168	Khadsupa	2	1	1
	169	Lakhanpur	8	4	4
	170	Matwad	8	3	5
	171	Malekpur	11	8	3
	172	Mogari	1	1	....
	173	Munsad	9	3	6
	174	Ninat	1	1	....
	175	Nogam	9	6	3
	176	Pardi	35	14	21
	177	Pethan	2	2	....
	178	Puni	45	20	25
	179	Sarbhan	4	....	4
	180	Satem	11	6	5
	181	Sisodara	501	272	229
	182	Siyod	8	3	5
	183	Supa	23	7	16
	184	Surat	1	....	1
	185	Tarbhan	16	6	10
	186	Tarsadi	83	42	41
	187	Vadoli	7	4	3
	188	Vaghecha	13	8	5
	189	Vada	10	6	4
	190	Unspecified villages ..	16	7	9
V—Palansa Mahal ..	..	....	1,485	769	716
	191	Amalsad	295	142	153
	192	Aiwa	71	41	30
	193	Akota	36	28	8
	194	Babala	8	4	4
	195	Butwad	2	2	....
	196	Falod	79	40	39
	197	Goji	1	1	....
	198	Larol	49	25	24

STATEMENT NO. III—contd.

Name of Mahal	Serial No.	Name of British villages	Persons	Males	Females
1	2	3	4	5	6
	199	Kantali	1	1	....
	200	Khojpari	20	18	2
	201	Khoj	5	....	5
	202	Malekpur	86	15	71
	203	Mangloria	4	4	....
	204	Manekpur	3	1	2
	205	Mori	4	4	....
	206	Mota	47	24	23
	207	Ninat	52	35	17
	208	Nani Palsad	42	19	23
	209	Orgam	14	4	10
	210	Pathardi	2	2	....
	211	Pardi	8	5	3
	212	Puni	3	....	3
	213	Rajpara	1	....	1
	214	Rani Rajpara	112	59	53
	215	Rayam	35	....	35
	216	Rayamata	24	24	....
	217	Sarbhan	11	5	6
	218	Samthan	2	2	....
	219	Sankri	52	24	28
	220	Sejwad	3	2	1
	221	Timberva	98	53	45
	222	Varad	200	102	98
	223	Unspecified villages	115	83	32
IV—Vyara Mahal .. .. .	..	.....	2,019	1,041	978
	224	Afwa	2	1	1
	225	Akota	30	17	13
	226	Bamani	196	89	107
	227	Bajipura	251	140	111
	228	Buhari	2	....	2
	229	Degam	144	78	66
	230	Hatpura	76	6	70
	231	Hatwara	95	95	....
	232	Havtaha	18	....	18
	233	Jamania	171	105	66
	234	Karachaka	6	5	1
	235	Kalkni	13	9	4
	236	Ker	5	5	....
	237	Lingod	59	59	....
	238	Mangaloria	4	2	2
	239	Madhi	20	10	10
	240	Manekpur	45	29	16
	241	Nahura	35	20	15
	242	Orgam	81	39	42
	243	Rajpara	122	55	67
	244	Rani Rajpara	3	....	3
	245	Samthan	3	1	2
	246	Samidala	28	28	....
	247	Sejwar	3	....	3
	248	Singod	61	....	61
	249	Savadala	55	27	58
	250	Thamania	23	....	23
	251	Tankali	6	4	4
	252	Titwa	3	2	....
	253	Vedohhi	160	79	81
	254	Unspecified villages	271	136	135

From paragraphs 5 and 6 of Part I-A, Volume XIX, of the Baroda Census Report, 1931, it will be seen that the total number of migrants from British territory is estimated at 26,755 persons. While it cannot definitely be said that none of the emigrants belonged to urban areas in British districts, there is no doubt whatever that the great majority of them, at least 98 per cent., were residents of rural areas. I understand that almost all, if not all, of these emigrants, have already returned to their original homes. If, therefore, the numbers lost temporarily are added to the rural section of the enumerated population of the districts from which they came, it will be seen that the true increases in the rural population of Kaira and Surat districts, the two most affected, are not 3·6 per cent. and 6·9 per cent. respectively but 5·8 per cent. and 9·1 per cent. respectively. It is necessary also to direct attention to another factor, viz. that the density figures per square mile in these districts are the highest in the Presidency (*vide* Imperial Table XX). Whereas the figure for all British Districts is 176, the figures for Kaira and Surat districts are 453 and 420 respectively. It is clear, therefore, that the normal rate of increase in these two districts must be lower than in other areas, where the pressure of the population on the soil is appreciably less.

14. The variations in the rural population of the Kaira and Surat districts since 1891 are given below :—

District	Rural Population					Variation			
	1891	1901	1911	1921	1931	1891 to 1901	1901 to 1911	1911 to 1921	1921 to 1931
1	2	3	4	5	6	7	8	9	10
						Per cent.	Per cent.	Per cent.	Per cent.
Kaira ..	7,49,217	8,84,259	8,83,718	8,94,448	6,16,030	-20·6	-0·1	+1·8	+3·6
Surat ..	4,94,125	4,71,864	8,05,115	8,15,374	5,31,010	-4·5	+7	+2	+6·9

It will be seen that increases of 5·8 per cent. and 8·8 per cent. in the Districts of Kaira and Surat respectively are definitely in keeping with the previous histories of these areas and the probabilities of the case and therefore, if it is accepted that in order to measure the extent of the success of the boycott movement it is justifiable to take into consideration the results produced on the figure, by the political migration referred to above, it becomes clearer that the responsibility for the disparity apparent in the statement in paragraph 12 above must be placed on the urban population of these districts rather than on the rural population.

The primary facts as regards the urban areas of these Districts are repeated below :—

Total Population	1921			1931			
	Rural Population	Urban Population	Number of towns	Total population	Rural population	Urban population	Number of towns
1	2	3	4	5	6	7	8
674,351	515,374	158,977	5	693,613	551,010	142,603	5
710,932	594,448	116,534	10	741,650	616,030	125,620	10

It happens that there has been no increase or decrease in the number of towns in both these Districts since 1911 and therefore it is not necessary to make any adjustments on this

account. The following statement shows the variation in the urban population of these districts since 1911 :—

Urban Population				Variation	
District	1911	1921	1931	1911-1921	1921-1931
1	2	3	4	5	6
Kaira	108,026	116,534	125,620	Per cent. + 7.9	Per cent. + 7.8
Surat	148,994	158,977	142,603	+ 6.7	-10.3

Taking into account the fact that there are no reasons to suppose that any special forces have been at work in these Districts which would be likely to cause any important fluctuation in the population, the position appears to be that the enumerated urban population in the Kaira District is not seriously above or below what might be expected, but that in the Surat District, while the expectation would be an urban population in the vicinity of $158,977 + 7\% = 170,105$ the recorded figure is 142,603, i.e. an unaccountable difference of about 27,500 persons.

15. In the Ahmedabad District decreases have occurred in only two towns, viz. Viramgam and Ahmedabad City.

I have endeavoured to make all possible enquiries regarding the validity of the figures returned and have personally consulted the local officers concerned. It would seem that with the exceptions of Viramgam and Ahmedabad City, the results obtained do actually represent local conditions and that the increases recorded reflect correctly the growth in the population.

As regards Viramgam, the facts appear to be that the population on the night of the Census was in the neighbourhood of 27,000 and that approximately 8,000 persons avoided enumeration. These facts are, I believe, accepted by the local Municipal authorities and while these estimates cannot be regarded as exact, there is little doubt but that they are very near the truth.

16. To form a reasonably accurate estimate of the extent to which the boycott was effective in Ahmedabad City presents special difficulties as in this case, immigration is a predominating factor. It is certain that the city has increased in population, but whether the rate of expansion between 1921 and 1931 has equalled or exceeded the progress made during the previous decennium is difficult to determine. The birth and death figures obtained from the Municipal records declare that the excess of births over deaths during the intercensal period is only 1,153. This figure appears to be unduly low.

During the period 1911-1921, the population of this City increased by no less than 56,775 persons. There is a difference in opinion locally as to whether this rate of increase has been maintained during the period 1921-1931; some persons well qualified to judge holding that the increase during the decade 1921-1931 has been slightly greater than in the previous decennium while others, equally well informed, consider that the contrary is the case, but all are agreed that the margin of difference is small.

On the basis that the expansion of the City during 1921-1931 has approximated to that which took place during 1911-1921, the population would be in the vicinity of $270,775 + 56,000 = 326,775$, equivalent to an increase of 20.6 per cent. which is substantial in view of the facts :—

(1) That industrial depression due to a falling purchasing power was already making itself felt in India as elsewhere.

(2) That the Civil Disobedience movement with its inevitable repercussions on trade, had been in existence for several months prior to the 26th February 1931.

(3) That in Gujarat in particular political excitement operated to divert attention from both commerce and industry.

I should however state that towards the close of 1931, the Municipality decided to take a Census of the City by its own agency and, in pursuance of this object, a process of house numbering has been resorted to and while doing so, an attempt was made to number the people. The President of the Municipality informed me on the 28th February 1932, that on the basis of the rough count taken, the population of the City in round numbers is 336,000, equivalent to an increase of 24 per cent. over and above the figure returned in 1921.

17. While it cannot be maintained that so considerable an increase is impossible, it is relevant to point out that instances of such rapid growth are infrequent and that the probabilities of the case suggest a more moderate estimate, which personally I would place in the neighbourhood of 15 per cent. On this basis the population of Ahmedabad City would be $27,755 + 15\text{ per cent.} = 311,391$ or 310,000 in round figures and it is this figure which under instructions from the Census Commissioner for all India, has been used for the purposes of Imperial Tables I, II, III and IV.

18. The boycott movement was confined to the Hindu and Jain element in the City. So far as the Muhammadan community was concerned, it was wholly ineffective.

The statement below contains the figures of population of these three communities for the period 1901-1931.

Community.	Population.				Variation Percentage.		
	1901	1911	1921	1931	1901-1911	1911-1921	1921-1931
1	2	3	4	5	6	7	8
Hindus ..	12,450	149,963	196,306	161,703	+18.4	+30.9	-17.7
Jains ..	5,421	16,086	17,282	4,796	+4.3	+7.3	-72.3
Muhammadans ..	7,363	44,705	53,204	62,863	+19.3	+19	+18.2

It will be seen that the Muhammadan population has registered an increase only slightly below that of 1921, while in the cases of both the Hindu and Jain communities, amongst whom the boycott movement was effective, the fall is heavy. It will also be noted that the drop in the Jain figure is spectacular, the reason being that this community is in the main engaged in commerce and is probably 100 per cent. literate. Unfortunately it is not possible to draw conclusions from a comparison of Muhammadan and Hindu-Jain figures, as although these three communities live side by side, their respective activities, their general economic status, their standard of fertility, and their social codes, differ so appreciably, that it would be unsafe to assert that the growth of these communities has proceeded on parallel lines.

19. The position therefore in the Ahmedabad District would appear to be—

- (a) That the boycott was effective only in the towns of Viramgam and Ahmedabad.
- (b) That in Viramgam the number of persons who evaded enumeration was about 8,000.
- (c) That in the Ahmedabad City the number of persons who escaped the count was between 8,000 and 80,000.

20. Conditions in Broach City were not dissimilar from those prevailing in Ahmedabad but as the town is a very much smaller one and the congestion not so great, the conduct of Census operations was easier. Although the drop in the population is no less than 8,372, the fall cannot be ascribed solely to the success of boycott operations, as during the month of February 1931, all the three mills in the city were not working, one being closed with effect from 6th July 1930 and the other two from 16th December 1930 and the exodus of hands employed together with their dependents is estimated to amount to not less than 6,000 persons. In fact the then Collector of Broach was of opinion that the figure returned for Broach City is correct and that few if any persons actually escaped enumeration.

21. The municipal authorities of Ghatkoper-Kirol and Vile-Park in the Bombay Suburban District also refused to co-operate in the conduct of the Census Operations and in these cases also the work of enumeration was entrusted to the Collector.

In common with other urban areas in this District considerable building activity has been in progress in these two areas.

22. It must be pointed out, that the 1921 population of Ghatkoper was swelled by the presence of large camps of labourers who came to reside in the municipal area, in consequence of building operations then current and that the 1921 figures did not represent the permanent population of the town. Again Ghatkoper is a residential centre for Gujarati business men, many of whom, owing to trade stagnation in Bombay, had left for their native places and were absent from their villas on the 26th February 1931. The Collector, Bombay Suburban District, is of opinion that the numbers of persons who escaped enumeration in the municipal areas of Vile-Park and Ghatkoper-Kirol are respectively about 300 and 1,200 only.

23. As regards Bombay City the causes of the decline in its population on this occasion have been discussed in the volume relating to the Town and Island of Bombay. It will suffice here to mention that the Executive Health Officer has estimated that the number of persons who escaped enumeration in consequence of the boycott movement is about 10,000, equivalent to .9 per cent. of the number of persons actually enumerated.

24. It will be seen that the facts appear to be that the unenumerated population of the British Districts in the Presidency including Sim, in round numbers is as under :—

Ahmedabad City	80,000
Viramgam Town	8,000
Surat District	28,000
Rest of Gujarat	7,500
Bombay City	10,000
Urban Areas in Bombay Suburban District	1,500
Elsewhere in the Presidency	10,000

145,000

Even if the figure is put at 150,000, and it is highly improbable that this figure has been exceeded, the failure to enumerate amounts to .7 per cent. of the number actually enumerated.

CASTE INDEXES IN THE PRESIDENCY.

PART I—NOTE ON THE INDEX OF HINDU AND MUSLIM CASTES IN THE PRESIDENCY
AND ON THE INDEX OF MUSLIM TRIBES IN SIND.

SECTION I—KNOWLEDGE OF TRIBES AND CASTES.

Some explanation is necessary of the caste and tribe indexes which follow. There has been considerable work done already on the tribes and castes of the Bombay Presidency and the most tangible evidence is, of course, seen in "Tribes and Castes in Bombay" by R. E. Enthoven, I.C.S. (Bombay 1920). That work is strong on the sociological side but less satisfactory on the purely anthropological and scientific side. The reason is that from an anthropological point of view much work still remains to be done by trained scientists. As regards the Muslim "castes" or "tribes" (in the Presidency the Muslim divisions are neither castes nor tribes, and both words are really unsuitable), Mr. Enthoven's volumes are much less satisfactory than they are on Hindu castes. A full and satisfactory account of the Muslims of the Presidency has still to be written. As regards the Muslim tribes in Sind nothing whatever worth the name of scientific and logically conducted enquiry has yet been published. The treatment of the Sind Muslims in the Gazetteer of the Province of Sind, compiled by E. H. Aitken (Karachi 1907) is very superficial, inaccurate, and inadequate. But up to the present time no better published account has existed. In respect of the Sind Muslim tribes nothing has been done in the Bombay Presidency at all comparable with what has been done for the peoples of Baluchistan and the Punjab. The earlier Gazetteer of Sind by A. W. Hughes does nothing to supply the deficiencies in knowledge. It is in every way a thoroughly unsatisfactory piece of work.

SECTION 2—THE CASTE AND TRIBE INDEXES, THEIR MEANING AND PURPOSE.

It is necessary now to explain what exactly the caste and tribe indexes printed in this appendix are, how they have been compiled and what purpose they are meant to fulfil. The form of the indexes was the idea of Mr. Dracup who, when I took over from him charge of the office of Superintendent of Census Operations, Bombay Presidency, at the end of May 1932, handed me the rough draft lists of castes and tribes on which I have subsequently worked. These lists of caste and tribe names were obtained by Mr. Dracup in the course of his Census touring and in consultation with various district officers throughout the Presidency. Mr. Dracup had however very little personal experience of Sind (he had not, as far as I am aware, ever served there) and he asked for my special attention in respect of the Sind tribe names. It is therefore perhaps fortunate that a considerable amount of my own service has been in Sind, which, in a sense, I know very well from having served there at various times in the districts of Hyderabad, Thar and Parkar, Nawabshah, Sukkur and Upper Sind Frontier. But I had the great good fortune to reside with Mr. S. H. Covernton, I.C.S., at Ahmednagar during the monsoon of 1932 when he put at my complete disposal an immense amount of carefully collected information on the Sind tribes and he has helped me throughout with advice. For most of the information now published for the first time in respect of the Sind tribes, Mr. Covernton is responsible. He has perhaps a better knowledge of this difficult subject than any one else to-day and in the course of many years' service in Sind he has taken the pains and trouble to find out for himself, by careful personal enquiry, facts that would otherwise probably never have come to light. My own part has been confined to supplementing this information and adding here and there information I have myself managed to obtain while serving in Sind, to correcting the Sindhi orthography of the tribe names, and to arranging generally the form of the index. As regards the Hindu tribes, or castes, in Sind the position is not so satisfactory. These have been incorporated in the general index for the Presidency but the treatment has not been nearly so full as it might have been. The index does however represent an improvement. But in the time at my disposal I found it impossible to work up the Hindu caste names in the manner followed in respect of the Sind Muslim tribe names. I hope that some day Mr. Covernton will be able to publish for the benefit of future enquirers some of the conclusions to which he has been led. My own Sind experience of the Hindu castes has not been sufficiently scientific to enable me to do very much to the existing index. In the Language Chapter of the Main Census Report for the Bombay Presidency, I have sought to make clear the extent to which Sind is a mixed language area. It is in fact a most complicated area both linguistically and racially and some of the most difficult problems centre round the history of Hindus in the province. In a later section of this note I have endeavoured to indicate some of the methods by which the subject can be approached by future enquirers. More than that I have not been able to do. It is quite certain however that no one will ever write anything really valuable on the Sind Hindus who has not himself personal experience of Sind, a scientific and practical knowledge of the Sindhi language and a training as a scholar and anthropologist. In the meantime all that can be done is to point out a few of the landmarks and this the indexes now published do achieve. At present there are only two standard and reliable works on Sind, the Sindhi grammar of Trumpp, and the curious but accurate volumes of Burton, books that are all more than half a century old now. On a foundation of these the

sociologists and anthropologists of the future will have to build. To that foundation the indexes now published may perhaps add a few unpretentious but necessary stones. The one classic of the Sindhi language, the "Shah jo Risalo" of Shah Abdul Latif, is not very useful for sociological workers as it is concerned more with mystical thought and folk stories than with describing the people of Sind at the time when it was composed, namely towards the middle of the eighteenth century. But the poems which form the "Risalo" will yield valuable results to the right type of enquirer and their existence must not be forgotten by those who wish to understand the history, traditions and composition of the peoples in Sind.

SECTION 3—PREPARATION OF INDEXES AND DEFECTS.

The indexes in their original form were drawn up and sent out to Collectors for remarks, each Collector being given four copies and asked to send them to selected talukas. In actual practice the main checking of the caste names of the localities where castes are found and of any special remarks made was done by the Mamlatdars and Mukhtarkars to whom copies had been sent by Collectors. The results were not very satisfactory. Very little additional information was gained in this way and many of the alterations made were of doubtful value. In one or two cases however valuable assistance was rendered, but in these cases the real reason was that some individual Collectors took a personal interest in checking the entries that they knew and in adding others that had been omitted. It is quite certain however that the limit of usefulness has been reached by this method of enquiry. What is needed for the future is local enquiries in definite areas. But this is a matter which the Census itself cannot possibly take up. It was out of the question to trace caste and tribe names off the Census Schedules. To have done so would have been a colossal task for which staff was not available. There are indeed various statistical tables, both Imperial and Subsidiary, dealing in different ways with selected castes. But there has been no attempt to enumerate every caste or tribe name appearing in the Census Schedules. The indexes as they stand are therefore incomplete. They cannot be called in any way exhaustive, but there is no reason to think that many important castes or tribes have been omitted in the Presidency proper list or in the Sind Muslim list. There must be numerous castes and tribes, of small individual importance numerically, which have escaped enumeration. But it may be hoped that the number of these will diminish as private individuals supply information from time to time. The indexes are at least a basis for all future work. The chief feature of the Hindu caste index is that it separates out four classes of Hindus which were recognised for Census purposes, and thus, possibly for the first time as far as this Presidency is concerned, it offers a comprehensive view of units on the various social levels of the Hindu community. It is of course likely that in particular instances the classification may differ from classifications adopted by the Government of Bombay for special purposes, as for instance, recruitment to Government service or levels of education for educational grants. There is room for considerable divergence of this kind without the general value of the caste classification being affected in any way. The distribution of Hindu castes in the various classes is largely as Mr. Dracup fixed it. It is generally sound and needs little, if any, alteration. As regards the classification of Muslim tribes, the method of classification is explained in a later section of this note.

SECTION 4—USE OF THE INDEXES.

It is desirable to say a few words on the manner in which the indexes should be understood and used. The indexes stand for nothing more than they claim to stand for. They are practical, but not strictly scientific, classifications of as many castes and tribes as could within the means and time at my disposal be identified and set into the scheme. No ethnological or anthropological theories are being set forth dogmatically. No evidence has been collected for any such purpose. Any remarks of ethnological and anthropological character which appear now and again in the form of remarks are put forward tentatively for what they may be worth so that their correctness or incorrectness may be submitted to test by those who, by knowledge and training, are capable of forming true opinions on the complicated and difficult questions with which they deal. From this point of view it is just as important to know what is wrong as to know what is right. The elimination of error is a scientific process and the function of these caste indexes will have been more than fulfilled if they provide an opportunity to correct mistakes and increase knowledge. They have been prepared with this sole object and must not be regarded as a scientific exposition of *known* and *fully verified* facts. To obtain true knowledge of the tribes and castes of this Presidency is the work of several lifetimes. I am content if I can show the way towards more accurate knowledge in time to come. The caste indexes should in all cases be used along with the Census statistics themselves and with the commentary in the Census reports. To use them in any other way is to invite fallacious thinking and to risk unjustifiable conclusions. In almost every case local enquiry and research by scholars are needed and learned societies in the Presidency have much with which to occupy their attention in arranging for this local enquiry and research.

SECTION 5—MR. COVERNTON'S NOTES.

Mention has been made already of Mr. Covernton's invaluable notes on the Sind castes and tribes. I hope Mr. Covernton will some day have the leisure to write up his notes for the benefit of scholars. Without his help I could never have tackled the problem of the Sind Muslim tribes in the way I have done. The index gives over seven hundred names of Muslim tribes. But Mr. Covernton, though his enquiries did not cover by any means the whole of Sind, has found over nine hundred identifiable tribes. It was impossible for me to put them all into the scheme of an index already fixed before I took over charge of the Census Operations, nor had I in very many cases the knowledge necessary to fill in blanks and supplement rough notes. The index therefore fails to reach the standard of knowledge set by Mr. Covernton's notes. But there is no help for it. The Census could not reasonably have been prolonged merely for the purpose of making the caste indexes more complete. In a few cases special notes have been written on particular tribes. For these notes I am almost wholly indebted to Mr. Covernton on whose notes they are based and who has approved of most of them in the form in which they now appear.

SECTION 6—DIFFICULTIES CONNECTED WITH CLASSIFICATION OF SIND MUSLIM TRIBES.

As regards the Sind Muslim tribe names many formidable difficulties exist. These difficulties are chiefly (1) *orthographical*, concerned with correct spelling, a most important matter where spelling differences may or may not be vital and when there is often hopeless confusion in the aspirated consonants, one of the chief features of the Sindhi language; (2) the *nomenclature of tribes*, sub-tribes, sects, clans, "nukhs" and "paros": in the index many of these have been confused, partly because confusion is inherent in the tribal system in Sind, where it exhibits all forms of disintegration, and partly because not enough is known about the sub-divisions of tribes; "paros" of main tribes often take names from others, and sometimes form almost the nucleus of another tribe. This type of difficulty is very great in respect of some of the Baluch tribes which show signs of losing their tribal formation, and also in respect of the miscellaneous crowd of peoples who accompanied the Baluchis in some servile or subordinate capacity; (3) *religious discrimination*: it is often very difficult to say in the case of Sind whether tribes *ostensibly* Hindu or Muslim are *exclusively* so. In many cases in the Muslim tribe index there appear the names of tribes that are normally Hindu. But it is probable that in many of these cases there are Muslims of the same name, Sind exhibiting the peculiar phenomenon of the tribe name remaining unaltered though the religion has been changed. Any one familiar with the "Shah jo Risalo" will understand how this is typical of the Sind population. In this respect the tribal index must be regarded as treading on difficult and dangerous ground. In some cases remarks have been made against some tribes that they are both Hindu and Muslim but the question is one for the investigation of sociologists; (4) *confusion in respect of the "pukka" Sindhi tribes*, called generally "Sammāt", is inextricable. There are probably hundreds of Sindhi tribes ending in the suffix "poto" (that is, "putra" or "son") which have not yet been traced and are omitted from the index. For a proper understanding of the complexity of "Sammāt" tribe names nothing can be more helpful than an examination of place names in Sind. The ordinance survey large-scale maps will reveal a multitude of tribe names which have not yet appeared in any list. It is not uncommon in Sind to find places named after tribes which are no longer in existence e.g., Badin is believed to be a name of this kind, and, *vice versa*, to find tribes that are named after places. Nothing but scientific research can clear up such problems. The influence of the Baluchis has been great on the nomenclature of many tribes that are non-Baluch in origin and character, but it is often difficult to discover what has actually happened in respect of them. Both as regards Sind place names, and as regards the effects of the Baluchi penetration of Sind much research by competent scholars is needed before the true facts will reveal themselves.

SECTION 7—THE CLASSIFICATION OF SIND MUSLIM TRIBES.

The classification of Sind tribe names which I have followed is that adopted by Mr. Covernton. The tribes have been divided into ten main classes, namely, I—Baluch Tribes, II—Pathan Tribes, III—Brahui Tribes, IV—Servile Tribes of Baluchis and tribes of Jats or Serai Jats, that is, camelmen who talk mostly Sindhi and were probably in many cases attached to Baluch tribes. Many of these have obviously come from the South-West Punjab, doubtless with the Baluchis, and some are said to be themselves Baluchis. V—Tribes from the South-West Punjab, or "Serai", other than Baluchis or dependents of Baluchis, and other than purely occupational tribes. VI—Sindhi Tribes of Sammo, Jat, or Rajput origin, that is tribes that have always lived in "Sind," namely the Lower Indus valley or in the Western desert on the borders of Sind. These may be said to be the "pukka Sindhis" forming by far the largest proportion of the population of the province. Their language is Sindhi, described by Trumpp as a "a pure Sanskrit language more free from foreign elements than any other of the North Indian vernaculars" and "much more closely related to the old Prakrit than the Marathi,

Hindi, Punjabi or Bengali of our days"; VII—Occupational Tribes, including religious orders. VIII—Tribes professing an origin from Arabia or Central Asia, other than those already mentioned. IX—Miscellaneous Sindhi tribes known to be neither Sammo, nor Jat nor Rajput, and also all Sindhi tribes which cannot be traced at all. X—Tribes which have migrated to Sind from Cutch, Gujarat, Marwar, Rajputana, Malwa and other parts of India. Many of these are aboriginal, or low caste, or pre-Aryan. Column 2 of the Tribe index shows the tentative classification of the tribes in these ten classes. Where a question mark appears it means that the origin of the tribe has not been traced or that the tribal name has not been definitely identified with anything known. Misspelling may of course be partly responsible for this phenomenon. The classification is not ideal. It will be seen that the classes may and do cut across each other. But the classification does at least make a scientific attempt to face the great complexity of tribal divisions in Sind and to assign their proper importance to racial characters where these can be definitely traced. In no other classificatory system that I have seen has this problem ever been faced so successfully. Another point about the index is that Column 3 (locality) is *not exhaustive*. The information in that column represents merely the local distribution of the tribes as reported now. There is no doubt that further local enquiries would lead to a great accession of knowledge about tribal distribution. As much only has been done now as the evidence available warranted. In each case the areas shown are districts, and the entry means merely that the tribe has been found "somewhere in the district". There has been no reporting by talukas, or "tapos", though some of the tribes are known to be highly localised.

SECTION 8—METHODS SUGGESTED FOR FURTHER STUDY.

In conclusion I wish to suggest for the future a method of dealing with Sind tribe names in scientific fashion. The Sind tribe names are an epitome of the confused history of Sind and Sind history must be studied for a complete explanation of them. From this point of view I think that the Sind tribes can be divided for ethnological and anthropological examination as follows:—

- I. "Pukka" Sindhi Tribes, of Sammat, Jat or Rajput origin.
- II. Others
 - (a) Baluchis, Brahuis and Pathans.
 - (b) "Serais."
 - (c) Other miscellaneous entrants —
 - (i) Muslim.
 - (ii) Hindu.

Sind history reveals several clearly defined periods:—

- (1) early, up to the Arab conquest;
- (2) from the Arab conquest to the Muslim invasion of upper India;
- (3) the middle ages, from the Muslim invasion of upper India till the fall of the Sammo power;
- (4) the middle ages, from the fall of the Sammo power to the establishment of the Moghul empire;
- (5) the modern period, from the establishment of the Moghul empire till the British occupation of Sind;
- (6) the modern period, from the British occupation till the present day.

Each of these periods has distinct characteristics which can be traced more or less clearly in the demographic character of the Sind population. Muslim entrants into Sind can be classed under the following categories:—

- (a) connected with the hierarchy of Islam;
- (b) connected with the governing power, as rulers, soldiers, attendants, usurpers;
- (c) traders;
- (d) agriculturists, shepherds and nomadic pastoralists.

The Hindu entrants can be classed as under:—

- (a) agricultural tribes;
- (b) trading tribes;
- (c) labouring tribes;
- (d) wandering tribes.

I consider that if the caste index, as now drawn up, is read thus in connection with Sind history and with the characteristics of the various sections composing the Sind population science will go a long way towards defining a problem that has hitherto defied any clear solution.

CASTE INDEXES IN THE PRESIDENCY.

PART II—INDEX OF HINDU CASTES IN THE BOMBAY PRESIDENCY INCLUDING SIND AND TRIBES AND RACES OF MUSLIMS IN THE PRESIDENCY PROPER (EXCEPT SIND).

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Advanced.			
A			
1 Aksali (Agsali) Pattar ..		Goldsmiths and silversmiths.	Kanarese term for Sonar.
Amil	Sind	Government servants, traders, landlords, professions.	The Amils are part of the Lohano tribe and derive their names from their having been "officers and officials" under the ruling houses of Sind prior to British rule.
Arora	Sind (districts not specified).	Traders	They are immigrants from the Punjab and probably allied to the Lohano.
B			
Bhabra	Sind	Traders	Hindus as well as Muslims.
Bhansali Vegu	Kathiawar, Cutch, Bombay City, Broach and Sind especially Karachi District.	Do.	
Bhatia (Main)	Bombay City, Cutch, Gujarat, Khandesh, Thana, Kathiawar and Sind.	Do.	They are scattered in small numbers in all the trade centres of the Presidency. There are a number of "nukhs", i.e., the exogamous divisions of the caste among them (<i>vide</i> Enthoven's "Tribes and Castes of Bombay", Vol. I, p. 137). For Sind Bhatias see separate note and list of nukhs.
Sub-Castes—			
(i) Rai Gajiria.			
(ii) Rai Haria.			
(iii) Rai Sabat.			
(iv) Rai Panj Loria.			
(v) Rai Ramaija.			
(vi) Rai Padamsen.			
(vii) Rai Ded.			
(viii) Rai Surya.			
(ix) Rai Paleja.			
(x) Rai Deta.			
(xi) Rai Gokul Gandhi.			
(xii) Rai Jaba.			
(xiii) Rai Nai Gandhi.			
(xiv) Rai Media.			
(xv) Rai Chichiria.			
(xvi) Rai Babal.			
(xvii) Rai Nechal.			
(xviii) Rai Gagala.			
(xix) Rai Sura.			
(xx) Rai Nagira.			
(xxi) Rai Saraki.			
(xxii) Rai Soni.			
(xxiii) Rai Sohila.			
(xxiv) Rai Jiya.			
(xxv) Rai Mogia.			

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Advanced—contd.			
B—contd.			
Sub-Castes—contd.			
(xxvi) Rai Gaga. (xxvii) Rai Rikha. (xxviii) Rai Jedan. (xxix) Rai Kodia. (xxx) Rai Koa. (xxxi) Rai Wadhan. (xxxii) Rai Jiva. (xxxiii) Rai Vitra. (xxxiv) Rai Dhaga. (xxxv) Rai Kandias. (xxxvi) Rai Rariya. (xxxvii) Rai Kajarias. (xxxviii) Rai Sejula. (xxxix) Rai Jabala. (xl) Rai Milan. (xli) Rai Dhabas. (xlii) Rai Jiwan. (xliii) Rai Jagita. (xliv) Rai Khabera. (xlv) Rai Thola. (xlvi) Rai Sodia. (xlvii) Rai Bora. (xlviii) Rai Muccha. (xlix) Rai Tambal.			
Brahmabhatta	Gujarat	Zamindars, writers	A sub-division of Bhats. There are 10 sub-divisions of this caste. They are :— (1) Devluk, (2) Harmani, (3) Kashiani, (4) Indrani, (5) Kundanpuria, (6) Messava, (7) Parvatani, (8) Rana, (9) Rao, (10) Sodani.
Brahmakshatri	Gujarat, Kathiawar, Nasik.	Writers, artisans, some follow the profession of law, medicine and Government service.	
Sub-divisions—			
(i) Brahmakshatri proper.			
(ii) Chudagar.			
(iii) Dakhani.			
(iv) Dasa.			
(v) Natravala.			
(vi) Panchal.			
Brahman-Abhir	Khandesh, Sholapur, Bijapur, Sukkur.	Cultivators.	
10 Brahman-Aditi Sahare	West Khandesh, Kaira.	Priests and writers.	
Brahman-Agarval	Khandesh, Cutch, Kathiawar, Kaira.	Do.	

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Caste, Tribe or Race.	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Advanced—contd. B—contd.			
Brahman-Agarsindhval .. Brahman-Anavala .. Bhatela. Mastan.	Gujarat .. Gujarat, West Khandesh, Thana, Sukkur.	Priests and writers. Writers, cultivators, landlords, pleaders, doctors, etc.	
Brahman-Arvatvakkalu ..	Bijapur, Dharwar, Belgaum.	Priests and writers.	
Brahman-Asthamangala .. Brahman-Audich ..	..... Gujarat, Cutch, Kathiawar, Thana, West Khandesh.	..... Priests and writers ..	See Brahman-Shrigod. There are 29 sub-divisions of this (<i>vide</i> Enthoven Vol. I, p. 218).
Brahman-Bhaida .. Brahman-Bhargav ..	..... Broach, Surat, Kaira.	..... Priests and writers ..	See Brahman-Tapodhan. Some also follow the profes- sion of law and medicine.
20 Brahman-Bhatelia .. Brahman-Bhojak Maga ..	..... Kathiawar, Cutch, Ahmedabad, Broach, Thar and Parkar.	..... Priests and writers.	See Brahman-Anavala.
Brahman-Bhuknia .. Brahman-Borsada .. Brahman-Chanchhari .. Brahman-Chandrekhi .. Brahman-Chaun ..	Kathiawar .. Broach, Kaira .. Thar and Parkar .. West Khandesh .. Kathiawar ..	Do. Cultivators. Priests and writers. Do. Do.	
Brahman-Chitpavan or Konkanasth.	Deccan, Konkan, Surat.	Priests, writers, land- holders, pleaders, doctors, engineers, bankers, Govern- ment servants, etc.	In Deccan and Surat they are immigrants from the Konkan. They are either Aparstambhas or Rigvedis and belong to the Smart sect.
Brahman-Chorisa (Chovisa).	Broach, Surat, Reva- kantha.	Priests and writers.	
Brahman-Dadhich (Dadhichi) or Dahema (Dayama).	Broach, Kaira, Khandesh, Ahmed- nagar.	Priests, writers, cultivators, money- lenders.	
30 Brahman-Daivadnya .. Brahman-Dareda Kayatia or Karatia.	..... Gujarat, Bijapur ..	Priests, writers, cultivators, money- lenders.	See Sonar. A caste of degraded Brahmans. They take their name from Kaltu or Kayatu, the 11th day funeral ceremony, which they alone conduct.
Brahman-Deshasth ..	Deccan, Konkan, Southern Maratha Country.	Priests, writers, land- holders, bankers, lawyers, doctors, engineers, Govern- ment servants, etc.	"Deshasth" means people of the "Desh" or country, or may generally be taken to mean a resident of the plain or upland Deccan, as distinguished from the hilly tracts of the seaboard Konkan. Two main divisions among them are (1) Rigvedi, (2) Yejurvedi. In Konkan they are immigrants.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Advanced—contd.			
B—contd.			
Brahman-Deshaval Disaval	or Surat, Ahmedabad, Poona.	Priests and writers ..	They derive their name from the town of Deesa, near Palanpur, and are priests to Deshaval Vanias.
Brahman-Devarukha	.. Konkan, Poona, Satara.	Cultivators, some are engaged in trade and Govern- ment service.	They take their name from Devrukha, a place in Sangameshwar Taluka in Ratnagiri District. In Poona and Satara they are immigrants.
Brahman-Garud	.. Gujarat, Kathiawar, Cutch, Poona.	Priests and writers.	
Brahman-Gaud Saraswat, Shenvi	Deccan, Konkan ..	Priests, writers, land- lords, merchants, bankers, Govern- ment servants, pleaders, doctors, engineers, etc.	Also known as "Saraswat"; for their descent and endogamous divisions, <i>vide</i> Enthoven Vol. I, p. 249.
Brahman-Gayaval	.. Ahmedabad, Bijapur.	Priests and writers ..	They are an offshoot from the mendicant Brahmans of Gaya. Immigrants.
Brahman-Girnara	.. Broach, Cutch, Kathiawar.	Priests, beggars, traders, money- lenders, cooks and cultivators.	It is said that they were settled at Girnar by Krishna. They have the monopoly of the office of priests to pilgrims visiting Girnar and Somnath Patan.
Brahman-Godmalvi Brahman-Golak Govardhan.	.. .. or Deccan, Konkan ..	.. .. Cultivators, money- lenders, traders and also priests to lower castes.	<i>See</i> Brahman-Shrigod. They are degraded Brahmans. They are said to be de- scended from a widow and a Chitpavan Brahman.
40 Brahman-Gomtilal Brahman-Gugali	.. Gujarat Ahmedabad, Cutch, Kathiawar, Broach.	Priests, beggars. Priests and writers.	
Brahman-Halo Brahman-Harsolia	.. .. .. Gujarat ..	.. .. Priests and writers ..	<i>See</i> Brahman-Samvedi. They act as priests to Harsola Vanias.
Brahman-Havik	.. Kanara, Belgaum ..	Priests, writers and cultivators.	
Brahman-Jai Brahman-Jaina	.. Ahmadnagar West Khandesh ..	Do. Do.	
Brahman-Jambu Jambuvant.	or Broach ..	Priests and astrolo- gers.	Named after the town of Jambusar in Broach District. They claim descent from Yajnavalkya.
Brahman-Jangida	.. Bomlay and Poona Cities.	Artisans ..	An artisan caste of North India. Immigrants.
Brahman-Javal or Kot	.. Konkan ..	Water carriers and cultivators.	

Caste, Tribe or Race.	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.	
1	2	3	4	
Hindu Advanced—contd.				
B—contd.				
50	Brahman-Jhalora ..	Gujarat ..	Priests and writers ..	Act as priests to Jhalora Vaniyas.
	Brahman-Joshi (Joishi) ..	Deccan, Ratnagiri, Kaira.	Priests, writers and astrologers.	Also known as Karnatakas.
	Brahman-Kandola ..	Kathiawar, West Khandesh.	Priests and cooks.	
	Brahman-Kanoja or	Gujarat, Kathiawar,	Priests and traders.	Immigrants from Upper
	Kanyakubja.	Deccan, Thana.		India.
	Brahman-Kanva Pratham-shakhi.	Deccan ..	Priests and writers.	
	Brahman-Kapil (Kapol) ..	Broach, Kaira ..	Cultivators ..	They claim descent from "Kapil-Rishi".
	Brahman-Karhada ..	Deccan, Konkan ..	Priests, writers, land-holders, pleaders, bankers, doctors, engineers, Government servants, etc.	The name, it is said, is derived from the town of Karad, in Satara District, the sacred junction of Koyana and Krishna. They claim to be Rigvedi Deshasthas of Smart sect.
	Brahman-Karyakulya ..	West Khandesh ..	Landlords and writers.	
	Brahman-Kast ..	Deccan ..	Cultivators, traders, Government servants.	They trace their origin from Kattyayani, the son of Yajnavalya, by his wife Kattyia and call themselves Kattyayani Shakhi-Brahmans.
60	Brahman-Kattyani	.....	.....	The same as "Kast".
	Brahman-Kayatia, Karatia.	.....	.....	See Brahman-Dareda.
	Brahman-Khadayata ..	Gujarat ..	Priests and writers ..	They serve as family priests to Khadayat Vaniyas.
	Brahman-Khedaval ..	Gujarat, Kathiawar.	Cultivators and money-lenders.	
	Brahman-Khot ..	.....	.....	See Brahman-Javal.
	Brahman-Kiriagar ..	Thar and Parkar ..	Priests and beggars.	
	Brahman-Kirvant or	Konkan	Cultivators, money-lenders and priests.	
	Kramavant.			
	Brahman-Konkanastha ..	.....	.....	See Brahman-Chitpavan.
	Brahman-Madhyandin ..	Bijapur, East Khandesh.	Priests, cultivators, money-lenders and writers.	
	Brahman-Maga ..	.....	.....	See Brahman-Bhojak.
	Brahman-Maitrayani ..	Northern Deccan ..	Priests, landholders and money-lenders.	
70	Brahman-Mastan	.....	.....	See Brahman-Anavala.
	Brahman-Mevada ..	Gujarat ..	Beggars, priests and cultivators.	They take their name from Mewar in Rajputana.
	Brahman-Modh ..	Gujarat, Kathiawar, Cutch.	Priests and cultivators.	
	Brahman-Motala ..	Surat, Broach, Kaira.	Priests, Government servants.	
	Brahman-Nagar ..	Gujarat, Cutch, Kathiawar, Sholapur.	Priests and writers ..	For descent, endogamous divisions, <i>vide</i> Enthoven Vol. I, p. 235.

Caste, Tribe or Race.	Areas for which reported: where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Advanced—contd.			
B—contd.			
Brahman-Nandora (Nandodra).	Gujarat ..	Priests and beggars.	
Brahman-Nandvana ..	Cutch, Kathiawar ..	Traders and culti- vators.	
Brahman-Napal ..	Kaira ..	Cultivators ..	They claim to be Audich- Brahmans.
Brahman-Nardik ..	Cambay ..	Priests and beggars.	
Brahman-Odhecha ..	Thar and Parkar ..	Religious mendicants.	
80 Brahman-Osval ..	Ahmednagar, Bel- gaum, Nasik, Poona.	Priests, writers, traders.	There are also Jains so- called.
Brahman-Palival (Palewal).	Ahmedabad, Kathia- war, Cutch.	Traders.	
Brahman-Palshikar (Palshikar).	Thana, Kolaba ..	Priests, physicians, astrologers and Government servants.	Belong to Madhyandin Shakha of Yajurvedi Brahman.
Brahman-Parasar Parajia or Ahir-Gor.	or Cutch and Kathia- war.	Priests.	
Brahman-Pardeshi ..	Thana, Kolaba, West Khandesh, Poona.	Servants and traders.	Immigrants from Upper India.
Brahman-Pathali ..	.....	.....	See Brahman-Sthanik.
Brahman-Pokarna (Pushkarna).	Sind, Kathiawar, Cutch, Broach.	Cultivators, confec- tioners, contractors, domestic servants.	They take their name from Pokar, or Pushkar lake near Ajmer.
Brahman-Porval (Porvad).	Belgaum ..	Priests and traders..	They are also Jains.
Brahman-Prathamashakhi.	.....	.....	See Brahman-Kanva.
Brahman-Pundval ..	Bombay City ..	Priests and writers.	
90 Brahman-Pushkarna ..	.....	.....	See Brahman-Pokarna.
Brahman-Rajgur ..	Thar and Parkar ..	Priests and writers.	
Brahman-Rajval (Ranval).	Cutch ..	Do.	
Brahman-Ranwat ..	Gujarat ..	Do.	
Brahman-Ravala ..	Cutch, Panch-Mahals, Broach.	Bards, beggars, priests.	Also a sub-division of Brahman-Mevada.
Brahman-Rayakaval ..	Gujarat, Kathiawar.	Cultivators, beggars.	
Brahman-Rodhval (Rotval).	Ahmedabad and Kaira.	Do.	
Brahman-Sachora ..	Cutch, Kathiawar, Palanpur.	Do. ..	They are divided into Visa and Dasa.
Brahman-Sahavashi ..	Bijapur ..	.....	One of the Deshastha Brah- mans.
Brahman-Sajodra ..	Broach ..	Cultivators.	
100 Brahman-Samvedi Halo ..	Thana ..	Do.	
Brahman-Sanath Sanavala. Sanodia. Sanothia.	Larkana ..	Priests and writers.	
Brahman-Sanodhra ..	Cutch ..	Do. ..	
Brahman-Sarasvat ..	Kathiawar, Cutch, Sind, Konkan.	Priests, writers, land- holders, pleaders, doctors, etc.	For details, vide Enthoven Vol. I, p. 238. Should not be confused with Gaud- Sarasvat.

Caste, Tribe or Race. 1	Areas for which reported where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Advanced—contd.			
B—contd.			
Brahman-Sarvia .. Brahman-Sarvare ..	Gujarat, Kathiawar .. Khandesh ..	Priests and writers, Cultivators and water carriers.	
Brahman-Setlan .. Brahman-Sevak ..	Thar and Parkar .. Northern Deccan, Thar and Parkar.	Priests. Priests and writers.	
Brahman-Shenvi ..	.....	.....	See Brahman Gaud-Sarasvat.
Brahman-Shiva ..	.....	.....	See Brahman-Sthanik.
110 Brahman-Shrigaud .. Godmalvi .. Ashtamangal.	Gujarat, West Khan- desh.	Priests, doctors, pleaders, etc.	They belong to one of the five classes of Gaud Brah- mans of Rajputana; they have ten sub-divisions.
Brahman-Shrimali ..	Cutch, Kathiawar .. Gujarat, Sukkur, Thar and Parkar.	Priests.	
Brahman-Shriwati ..	West Khandesh ..	Priests and culti- vators.	
Brahman-Sindhwal ..	Kathiawar ..	Priests.	
Brahman-Sompura ..	Do. ..	Priests and beggars.	They are said to derive their name from Somnath in South Kathiawar. The des- cendants of the priests of the temple of Somnath.
Brahman-Sorathia ..	Do. ..	Water carriers.	
Brahman-Sthanik .. Pathali .. Shiva.	Kanara ..	Priests, writers and cultivators.	
Brahman-Surmali ..	Sukkur ..	Priests and writers.	
Brahman-Tapodhan .. Bhaidas.	Gujarat ..	H u s b a n d m e n, labourers, temple- ministrants.	They are ministrants in Mahadev, Mata and Jain temples. They are held to be degraded.
Brahman-Tirgul .. Tirguli .. Trigul .. Trigarth .. Tigad.	Deccan ..	Betel-vine growers, priests, writers, pleaders, etc.	They are the followers of Yajurveda and belong to Taitirya Shakha, following Apastambha Sutra. They immigrated to Maharashtra about 300 years ago, from Tailangana and Southern Kanara. As they were new-comers, the native Brahmans, out of hatred, in order to maintain their superiority, circulated false notions about their origin, see Enthoven. They have now been acknowledged to be in no way inferior to other Brahmans. They are Krishna Yajurvedi De- shasth Brahmans of the Apastambha Sutra.
120 Brahman-Trivedi ..	Khandesh ..	Priests, writers and landholders.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Advanced—contd.			
B—concl'd.			
Brahman-Udambara ..	Kaira and Panch- Mahala.	Priests, beggars and cultivators.	They take their name from the sage Udambara.
Brahman-Uneval ..	Kathiawar, Broach ..	Cultivators & beggars.	
Brahman-Vadadra ..	Kaira, Broach ..	Cultivators, money- lenders and beggars.	
Brahman-Valam ..	Gujarat & Kathiawar.	Cultivators, beggars.	
Brahman-Vayad ..	Ahmedabad, Broach.	Priests and writers.	
Brahman-Vedant ..	Cutch ..	Priests and culti- vators.	
Brahman-Vidur ..	Deccan ..	Cultivators and traders.	They are degraded Brah- mans. Said to be the pro- geny of a Brahman male from a non-Brahman female. See Panchal.
Brahman-Viahva ..	.....	.....
Brahman-Vyas ..	Gujarat ..	Priests and writers.	
130 Brahman-Yajnikva ..	Do. ..	Do.	
G			
Gujar ..	Deccan, Konkan ..	Traders, money- lenders.	Also a sub-caste of various castes and a term applied to all Gujaratis in Deccan and Konkan.
K			
Kayastha, Kayat ..	Gujarat, Kathiawar, Cutch, Bijapur, Sholapur.	Writers, pleaders, doctors, landlords, etc.	
Kayastha Prabhu ..	Deccan, Konkan ..	Do. ..	A synonym for Chandra- seniya Kayastha Prabhu ; for details of which see Enthoven Vol. III, p. 235.
Komti or Vaishya ..	Southern Deccan ..	Traders, cultivators.	
L			
Lohana (Lavana) or Luwana.	Gujarat, Cutch, Kathiawar, Sind, Thana.	Bankers, merchants, grain-dealers, shop- keepers.	See special note on Sind Lohano.
M			
Mudliar, Vellala ..	Poona, Sholapur, Satara, Belgaum, Bijapur, Dharwar.	Writers, Government servants.	Immigrants from Madras and belong to the Vellalas, the great cultivating caste of the Tamil country.
N			
Naidu ..	Poona, Belgaum ..	Writers, Government servants.	Immigrants from Madras.

Caste, Tribe or Race.	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Advanced—contd.			
P			
Panchal	Deccan. Panch- Mahals, Broach.	Copper and brass- smiths, goldsmiths, silversmiths, car- penters and stone dressers.	They are also known as Vaisha Brahmans or Acharis. They are immigrants in Panch-Mahals and Broach.
Panchkalshi, Somvanshi Kshatriya.	Thana, Kolaba, Bombay City.	Carpenters and artisans.	
140 Patane Prabhu Pathare Prabhu.	Bombay City, Thana, Poona.	Writers, pleaders, doctors, Govern- ment servants.	For details, <i>vide</i> Enthoven Vol. III, p. 249.
Pille	Belgaum, Bijapur, Dharwar, Poona.	Writers, Govern- ment servants.	Immigrants from Madras. It is a title of the Vellalas.
S			
Sahata	Sind (districts un- specified).	Traders and land- lords.	They are both Hindus and Muslims.
Somavanshi Arya Khat- riya.	Deccan	Silk and cotton weavers.	It is a synonym for Khatri.
Sonar, Soni	The whole Presi- dency.	Gold and silver- smiths.	This includes Daivadnya and Vishva Brahmans. For endogamous divisions, <i>vide</i> Enthoven Vol. III, pp. 339 and 344.
V			
Vani or Vania—Agarwal.	Gujarat, Khandesh, Ahmednagar, Shola- pur, Thana, Kolaba.	Traders and money- lenders.	Some of them are Jains. Immigrants from Rajputana.
Vani-Agrya	Broach	Do.	
Vani-Bagaria (Bagada)	Broach and Palanpur.	Traders.	
Vani-Baj	Broach, Rewakantha, West Khandesh.	Do.	
Vani-Bandekar	Belgaum, Dharwar, Kanara.	Do.	
150 Vani-Bhavkule	Kanara	Do.	
Vani-Chhebroda	Poona	Do.	
Vani-Dasara	Ahmedabad, West Khandesh.	Do.	
Vani-Daspuri	West Khandesh	Do.	
Vani-Deshaval (Disaval)	Gujarat, Kathiawar.	Do.	
Vani-Dindu (Didu)	Surat	Do.	They are an offshoot of the Meshri Vanias of Marwar. They have two divisions— Didus and Nagharis.
Vani or Vania-Govalal (Goyalval).	Kathiawar	Do.	
Vani-Gurjar (Gujar)	Gujarat, Deccan, Thana.	Do.	
Vani Vania-Harsola (Harsora).	Gujarat	Do.	
Vani Vania-Jeval (Jaival).	Bombay City	Do.	
160 Vani Vania-Jharola (Jharora).	Gujarat, Kathiawar.	Do.	

Caste, Tribe or Race.	Areas for which reported where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Advanced—contd. V—contd.			
Vani Vania-Kapol (Kopola).	Bombay City, Kathiawar, Ahmedabad, Broach.	Traders.	
Vani Vania-Karad	Cutch	Do.	
Vani Vania-Katrival (Katharval).	Ahmedabad	Do.	
Vani Vania-Kathar	Khandesh, Nasik	Do.	In Khandesh they are immigrants.
Vani Vania-Khadayata	Gujarat, Khandesh	Do.	
Vani Vania-Khandeval	Broach, Palanpur	Do.	
Vani Vania-Kudala	Ratnagiri, Kolhapur	Do.	
Vani Vania-Kulum	Ahmednagar	Do.	
Vani Vania-Lad	Gujarat, Kathiawar, Ahmednagar.	Do.	
170 Vani Vania-Ladsakka	Gujarat, Nasik	Do.	.. Also known as Ladsikke.
Vani Vania-Mad	North Deccan	Do.	
Vani Vania-Medora (Medera).	Poona	Do.	
Vani Vania-Mesri	Khandesh, Ahmednagar, Broach, Ahmedabad.	Do.	
Vani Vania-Mevada	Gujarat	Do.	
Vani Vania-Modh	Gujarat, Kathiawar, Bombay City, West Khandesh.	Do.	
Vani Vania-Modia	Panch-Mahals, Cutch, Kathiawar.	Do.	
Vani Vania-Nagar	Gujarat, Kathiawar.	Do.	
Vani Vania-Nagori (Nagri). Naghori.	Kathiawar, Ahmedabad, Kaira.	Do.	
Vania Vani-Nandora or Nandodra.	Surat, Broach	Do.	
180 Vani Vania-Narsipura	Gujarat, Sind	Do.	.. Also Jains.
Vani Vania-Narvekar	Belgaum	Do.	.. Do.
Vani Vania-Nema (Nima)	Panch-Mahals	Do.	
Vani Vania-Osval	All over the Presidency.	Do.	.. They are also Jains.
Vani Vania-Paleval (Palival).	Ratnagiri	Do.	
Vani Vania-Patane	Bombay City, Ahmednagar.	Traders and cultivators.	
Vani Vania-Pechekar	Kanara	Do.	
Vani Vania-Porval (Porvad).	Gujarat, West Khandesh.	Traders.	
Vani Vania-Purshkarval	Palanpur	Do.	
Vani Vania-Sangameshwari.	Ratnagiri	Do.	
190 Vani Vania-Sarvaya	Kathiawar, Broach	Do.	
Vani Vania-Shravayi	Ahmednagar	Do.	.. They are also Jains.
Vani Vania-Shrinai	Gujarat, Kathiawar, West Khandesh.	Do.	
Vani Vania-Sorathia	Kathiawar	Do.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Advanced—concl'd.			
V—concl'd.			
Vani Vania-Ummad (Humad) (Humbad).	South Gujarat	Traders.	
Vani Vania-Vayada	Gujarat	Do.	
Vani Vania-Visalad	Khandesh and Broach.	Do.	
Vani Vania-Yerola	Gujarat	Do.	
Hindu Intermediate.			
A			
Agasa, Madival	Belgaum, Dharwar, Bijapur, Kanara.	Washermen	It is the Kanarese equivalent of Dhobi or Parit; they are in two divisions (i) Hindus, (ii) Lingayats.
Agri	Konkan, Khandesh and Surat.	Salt makers and husbandmen.	Also a sub-division of Koli.
Ahir	Gujarat, Kathiawar, Deccan, Thana and Sind.	Cowherds, husband- men, carpenters, goldsmiths.	Also a sub-division of Shimpi, Gavali.
Alitkar, Saltankar	Deccan	Tanners, traders.	
Alkari	Khandesh	Cultivators and labourers.	
Ambi (Ambig), Gangi- makkalu or Kabbaligar.	Belgaum, Bijapur, Dharwar, Kanara.	Ferry-men and fisher- men.	A sub-caste of Lingayats.
Arer			See Maratha.
Atari (Atar)	Deccan	Perfumers	Hindus as well as Muslims. They are of two kinds (i) Gandigar, (ii) Bukkitgar.
Atte Vakkal	Kanara	Husbandmen.	
B			
10 Babria	Kathiawar	Landlords.	
Bad-Gujar	West Khandesh	Money-lenders, land- lords, cultivators.	A synonym for Londhari.
Badhai	Deccan	Carpenters	Immigrants from Nizam's Dominions and also from Central Provinces.
Badig	Belgaum, Dharwar, Bijapur, Kanara.	Do.	Kanarese term for Sutar.
Bajir	Sind (unspecified)	Do.	Both Hindus and Maho- medans.
Bakad (Bakat)	Kanara	Do.	
Bangar	Bijapur, Belgaum, Dharwar.	Dyers and weavers.	They are immigrants.
Bandhara	Gujarat	Dyers.	
Bari	Khandesh, Thana	Betel-leaf growers.	
Bhadbhunja, Bhadbhun- javala or Bhujari.	Gujarat, Poona, Ahmednagar, Nasik.	Grain parchers.	
20 Bhandari or Bhavaguna	Konkan, Surat, Broach, Sholapur, Bombay City, Sawantwadi State.	Palm juice drawers and distillers, hus- bandmen, labourers, traders, contractors, masons, carpenters, tailors, etc.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
B—contd.			
Bharvad-Gadaria ..	Gujarat, Kathiawar.	Shepherds, wool weavers, or farmers.	
Bhavasara or Chippe ..	Gujarat, Kathiawar, Cutch, Nasik, Sholapur.	Dyers, calico-printers, confectioners, tailor, washermen, brass-ware sellers.	There are two divisions (1) Gujarat Bhavasars and (2) Maratha Bhavasars.
Bhoi ..	The whole Presidency.	Fishermen, boatmen, palanquin bearers.	
Bogar or Kasar ..	Do. ..	Bangle makers and sellers of brass and copper pots.	Hindus as well as Muslims.
Bunnia Bania, Vani ..	Do. ..	Traders and money-lenders.	(See Vani).
Burero or Buriro ..	Nawabshah, Hyderabad.	Cultivators.	
C			
Chahvan or Chavhan ..	Thar and Parkar, Ahmedabad.	Cultivators and labourers.	
Chaukalshi, Wadaval	Thana, Kolaba ..	Cultivators.	
Chhetri ..	.....	.....	See Khetri.
30 Chira ..	Karachi, Nawabshah, Hyderabad.	Carpenters and wood cutters.	
Chuhag ..	Karachi, Larkana ..	Merchants.	
Chunar ..	.....	.....	See Gavandi.
D			
Dabgar ..	Gujarat, Kathiawar..	Parchment makers, drum makers and tanners.	
Dalwani ..	Hyderabad ..	Cultivators and Government servants.	Hindus as well as Muslims.
Darji, Merai or Sai ..	Gujarat, Kathiawar, Sind, Cutch, Bijapur.	Tailors.	
Devang ..	.....	.....	See Koshti.
Dhangar ..	Deccan, Konkan ..	Shepherds and wool weavers.	For endogamous divisions and other details please see Enthoven Vol I, p. 313.
Dhavad ..	Satara, Ratnagiri, Ahmednagar.	Blacksmiths, agriculturists, labourers.	
Dhobi ..	All over the Presidency.	Washermen ..	Both Hindus and Muslims, also a synonym for Parit.
40 Dharala ..	Panch-Mahals and Kaira.	Cultivators ..	A sub-caste of Kolis. In Kaira the term "Dharala" seems to be synonymous with "Koli" and means "a man with a dharala" (bill hook) referring probably to days when the Kolis went about so armed. See Koli.
Patelia Bamnia Damor Khant Maliwad	} sub-divisions.		

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. } 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
D—contd.			
Dodo ..	Khairpur, Sukkur ..	Traders.	
F			
Fulari ..	Sholapur and Ahmednagar.	Cultivators.	
G			
Gabit ..	Ratnagiri, Kanara ..	Fishermen, sailors.	
Gadaria ..	.....	.....	See Bharvad.
Gam Vakkal ..	Kanara, Bijapur ..	Husbandmen.	
Gamnalk.	.....	.....
Gamgauda.	.....	.....	See Kalavant.
Gan ..	.....	.....
Gandharia ..	Kathiawar ..	Tile turners.	See Ambi (Ambig).
Gangimakkalu	.....	.....	It is a sub-division of Lingayats.
Ganig ..	Belgaum, Bijapur, Dharwar, Kanara.	Oil pressers and sellers.	It is a sub-division of Lingayats.
50 Garasia, Girasia	Gujarat ..	Landlords and cultivators.	Both Hindus and Muslims.
Gari ..	Panch-Mahals, Rewa- kantha.	Cultivators.	
Gauda ..	Kanara, Ratnagiri, Sawantwadi.	Do.	An officiating patil or the headman of the village is also termed Gauda; so it appears that it is a title rather than a caste. For kinds of Gaudas see Gazetteer, Ratnagiri District.
.....	
Gavandi-Chunar	Deccan, Konkan ..	Masons	Both Hindus and Muslims.
Gavli ..	Do.	Milkmen.	
Ghadi ..	Kanara, Ratnagiri ..	Soothsayers, cultivators.	
Ghanchi ..	Gujarat ..	Oil pressers and traders.	Hindus as well as Muslims. An occupational caste name.
Ghainjo ..	.....	.....	See Hsjam.
Gola or Rana	Gujarat, West Khan- desh.	Rice pounders, money-lenders, traders.	In West Khandesh they are immigrants from Gujarat.
Gongadikar ...	Dharwar, Kanara Bijapur.	Cultivators, blanket (kambli) makers.	
60 Gudigar ..	Kanara, Bijapur ..	Sandalwood carvers.	
Gurav ..	Deccan, Konkan ..	Temple ministrants, musicians, flower- suppliers.	There are five sub-divisions of the caste—(1) Shaiva, (2) Kadu, (3) Hugar, (4) Jain, (5) Konkani.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
H			
Habbu	Kanara	Cultivators.	
Hajam, Bhatia, Lin- barchia, Ghainjo, Rat, Valand.	All over the Presidency.	Barbers.	
Halepaik, Namdharpaik (Namdhari).	Kanara	Toddy drawers and cultivators.	
Hallir	Do.	Musicians.	
Halvakki Vakkal	Do.	Husbandmen and labourers.	"Vakkal" is a Kanarese equivalent of Marathi Kunbi or a cultivator, so it appears to be an occupa- tional term and not strictly a caste.
Hanbar	Bijapur, Belgaum, Dharwar.	Cultivators, field labourers and graziers.	The word "Hanbar" means the possessor of cattle with upright horns, so it appears to be an occupational term.
Harida	Khandesh	Cattle breeders and labourers.	
Harkantra	Kanara	Fishermen and sailors.	
70 Hatl	Kathiawar	Cultivators and field labourers.	
Hatkar, Hatgar Himaiti	Karachi and Hyderabad.	Cultivators.	See Koshti.
Hinduja	Sind Districts	Traders.	
Hingoro	Karachi, Nawabshah, Larkana.	Do.	
I			
Illiger, Shindigar Sheregar.	Belgaum, Dharwar, Bijapur, Kanara.	Distillers.	
J			
Jad	Cutch, .. .. .	.....	See Koshti.
Jagi	Broach, Hyderabad.	Temple ministrants.	
Jajri	Sind Districts	Zamindars, cultiva- tors.	
Jangam	Deccan, Ratnagiri Thana.	Priests, traders, silk-thread makers.	A sub-division of Lingayats who are priests.
80 Janwari	Nawabshah Hyderabad.	Cultivators.	
Jat	North Deccan, Bombay City, Khairpur, Ahmed- abad, Thar and Parker and Sind generally.	Cultivators: in Sind often camel breeders.	They claim Rajput origin.
Jeer	Bijapur, Belgaum, Dharwar.	Temple ministrants..	The same as Gurav.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
J—concl'd.			
Jesar	Nawabshah, Larkana, Thar and Parkar.	Traders.	
Jessa	Thar and Parkar ..	Cultivators.	
Jiandani	Thar and Parkar, Larkana.	Do.	Jiandanis are Baloch; but there may be a few Hindus so calling themselves.
Jingar, Dalsingar, Digwan or Karanjkar.	Deccan, Ratnagiri, Panch-Mahals.	Saddlers and general artisans.	Jingar (Zingar) is apparently an occupational term.
K			
Kabbiligar, Kabber	Belgaum, Dharwar, Bijapur.	Fishermen, boatmen, pаланquin bearers.	A sub-division of Lingayats. The same as Ambi.
Kachari	Ahmednagar, Nasik.	Glass bangle makers.	Also known as Kanchar.
Kachhi	Poona, Belgaum, Ahmednagar, Shola- pur, Broach, Hyder- abad.	Fruit sellers ..	Hindus as well as Muslims; Muslim Kachhis are traders.
90 Kachhia	Gujarat ..	Growers and sellers of vegetables.	
Kadia	Gujarat, Banas-Kan- tha, Khandesh- West.	Masons.	
Kakar	Nawabshah ..	Traders ..	Both Hindus and Muslims.
Kalal or Kalan	All over the province.	Liquor sellers, meat sellers, distillers, leather workers, tanners.	Do.
Kalavant, Gan	Southern Konkan, Belgaum, Poona.	Singers and dancers ..	The females of this caste are known as Kalavants, and males as Gans. Hindus as well as Muslims.
Kamar	Belgaum, Dharwar, Bijapur, Kanara.	Blacksmiths	A Kanarese term for Lohar.
Kamathi or Telugu	Bombay City, Deccan, Thana and Sind.	Masons, labourers, writers, traders, etc.	
Kamali or Kamlia	Thana ..	Cultivators and palm juice drawers.	
Kanada, Hatkar, Talwar	North Deccan ..	Herdsman, cultiva- tors, landlords.	
Kanbi	Gujarat ..	Cultivators	They differ from Deccan or Konkan Kunbis. They are Gujars by origin while the Deccan or Konkan Kunbis are Marathas by origin.
100 Kanchagar	Khandesh, Belgaum, Kanara.	Brass and copper- smiths, metal casters.	
Kanaji	Khandesh-East ..	Cultivators.	
Kansara	Gujarat ..	Brass and copper- smiths.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
K—contd.			
Kare Vakkal	.. Kanara ..	Husbandmen.	
Karia	.. Nawabshah, Hyderabad.	Blacksmiths ..	Both Hindus and Muslims.
Kasai, Kasbi or Khatik	.. All over the Presidency.	Butchers, farmers ..	Do.
Kasar	.. .. .	.. .. .	(an occupational term).
Katara	.. Sukkur, Lunawada State.	Traders.	See Bogar Tambat.
Katari	.. Poona, Satara, Sholapur.	Turners, wood cutters.	
Katpal	.. Upper Sind Frontier.	Traders.	
110 Kathi, Kathia	.. Kathiawar, Larkana.	Cultivators, landholders.	In Larkana they are immigrants.
.. Kelasi, Napik	.. Kanara, Belgaum ..	Barbers.	
.. Kerra	.. Upper Sind Frontier.	Traders.	
.. Khalas	.. Broach, Hyderabad ..	Tile turners.	
.. Khuradi or Sanghadia	.. Kathiawar, Khandesh-East, Panchmahals, Ahmedabad.	Wood cutters, makers of wooden furniture and toys.	
.. Kharak	.. Ahmedabad, Kathiawar.	Cultivators.	
.. Khafva, Kharvi	.. All coast districts ..	Fishermen, sailors, rope makers.	
.. Khatri	.. .. .	.. .. .	See Kshatri or Khitri.
.. Khetri	.. Belgaum, Bijapur, Dharwar.	Cultivators.	
.. Khitri	.. Sind Districts ..	Traders, dyers.	
120 Khumbhatti	.. Kaira ..	Traders.	
.. Kirad	.. Poona ..	Petty traders.	
.. Koli-Ambagar	.. Belgaum, Bijapur, Poona.	Cultivators, labourers, fishermen.	
.. " Kabbalegar			
.. " Talwar			
.. Koli-Gujarati	.. Khandesh ..	Do.	
.. " Pajane			
.. " Ahir			
.. Koli-Baria	.. Gujarat and Kathiawar.	Cultivators, labourers and fishermen.	See also Dharala above.
.. " Deshi			
.. " Dharala			
.. " Khant			
.. " Pagi			
.. " Palia			
.. " Patanvadia			
.. " Talpada			
.. " Thakarda			
.. Koli-Panbhari	.. Nasik, Ahmednagar, Poona, Thana, Kolaba.	Do.	
.. " Raj			
.. " Son			
.. Komarpaik	.. Kanara ..	Husbandmen and cartdrivers.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
K—concl'd.			
Koshti— Hatkar Jad Devang Vinkar	Deccan, Thana, Ratnagiri.	Weavers.	
Kot (Kotte) Vakkal Kshatri (Khatri)	Kanara Bombay City, Gujarat.	Husbandmen. Weavers, calendrers and dyers.	
130 Kuda Vakkal Kudav	Sholapur, Dharwar, Bijapur.	Husbandmen.	
Kumbhar	The whole Presi- dency.	Potters	Hindus as well as Muslims (an occupational name).
Kunbi-Agri	Thana, Poona	Agriculturists and salt makers.	
Kunbi-Ahir	Khandesh, Ahmed- nagar, Belgaum, Nasik.	Agriculturists.	
Kunbi-Chokkar	Thana	Do.	
Kunbi-Demale	Belgaum, Kanara	Do.	
Kunbi-Ghatole	Khandesh	Do.	
Kunbi-Jire	Khandesh, Nasik	Do.	
Kunbi-Kadva	Khandesh-West	Do.	
140 Kunbi-Kakapuri	Do.	Do.	
Kunbi-Kanadi	Nasik	Agriculturists and milk-sellers.	
Kunbi-Konkani	Konkan, Deccan	Agriculturists and labourers.	In Deccan they are immi- grants from Konkan.
Kunbi-Leva	Khandesh, Nasik	Agriculturists.	
Kunbi-Loni	Khandesh	Do.	
Kunbi-Malhar	Thana	Do.	
Kunbi-Maratha	Deccan and Konkan.	Agriculturists and labourers.	
Kunbi-Suryavanshi	Thana	Do.	
Kunbi-Somavanshi	Do.	Do.	
Kunbi-Tilola (Tilhori)	Khandesh, Ratnagiri.	Cultivators and domestic servants.	
Kunbi-Vanjari	Khandesh, Ahmed- nagar.	Agriculturists and labourers.	
150 Kancha Vakkal	Dharwar, Kanara	Buffalo breeders.	
Kurubar, Kurub	Belgaum, Bijapur, Dharwar, Kanara.	Shepherds and wool weavers.	
Kurmi	Sind	Cultivators	A profession and not a caste. Kurmi means a cultivator.
L			
Labana	Sukkur, Hyderabad, Panch-Mahals.	Cultivators, land- lords.	
Lal	Belgaum, Dharwar, Bijapur, Ahmed- nagar.	Traders	Also a sub-divisional name of Ahirs, Vanjaris, etc.
Ladk	Cutch, Kathiawar	Cultivators.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
L—contd.			
Lakheri ..	Poona ..	Lace-bangle makers and labourers.	
Lingayat—		Traders and culti- vators.	
Lingayat-Panchamsali ..		Do. ..	
" Banajgar ..		Do. ..	
" Chette ..		Do. ..	
" Shiv Shimpi ..		Do. ..	
" Ganager ..		Oil pressers ..	
" Kumbhar ..		Potters ..	
" Navalgar ..		Barbers ..	
" Kud Vakalgar ..		Cultivators ..	For details as regards origin and endogamous divisions, see Enthoven Vol. III, p. 343.
" Ling Raddi ..		Do. ..	
" Malgar ..		Vegetable sellers ..	
" Agsar ..		Washermen ..	
" Ambi ..		Fishermen and ferry- men.	
" Jangam ..	Deccan ..	Religious priests, beggars.	
" Lokbalaki ..		Traders.	
" Havli ..		....
" Dhul Pavad ..		Traders.	
" Shilvant ..		Do.	
" Shilabalaki ..		....
" Banigar ..		Cotton thread dyers.	
" Jadar ..		....
" Hande Guruba ..		....
" Teli Arer ..		....
" Sodaru ..		....
" Nonbar ..		....
" Virshaiva ..		Traders ..	They are also known as Parcham.
Lodha (Lodin) ..	Ahmedabad, Broach, Kathiawar, Palan- pur.	Cultivators, labourers.	
Lohar (Luhar), Luwar ..	All over the Presi- dency.	Blacksmiths ..	An occupational term: Hindu and Muslim.
160 Lonari ..	Deccan ..	Cement makers, char- coal burners.	
Londhari ..	....	....	See Bad-Gujar.
M			
Macchi or Machula ..	Gujarat, Thana, Nasik.	Fishermen.	
Mahia or Maiya ..	Kathiawar ..	Cultivators, field labourers.	
Mailigar ..	Bijapur ..	Gardeners, husband- men.	
Maideo ..	Thar and Parkar ..	Cultivators, cattle breeders.	
Mali ..	The whole Presi- dency.	Gardeners, husband- men, flower-sellers.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
M—contd.			
Manyar	Khandesh - East, Satara, Broach.	Traders in bangles.	
Maratha—Arer	The whole of the Presidency.	Soldiers, cultivators and labourers.	The exact significance of the term "Maratha" is subject of dispute. Like "caste", it appears to cover a variety of different cases.
Marecha	Upper Sind Frontier.	Cloth printers ..	See also under Muslims.
170 Marwadi	Deccan	Traders, money- lenders.	A territorial term—not a caste. They are also Jains.
Masand	Sind	Priests.	
Matgar	Kanara	Cultivators.	
Mathwadi	Khandesh-West ..	Agriculturists and labourers.	
Mirasi	Karachi, Hyderabad, Belgaum.	Cultivators.	
Moger, Moghar	Kanara	Fishermen and traders.	
N			
Nandor	Kanara	Cultivators.	
Naghori	North Gujarat ..	Cattle breeders and milkmen.	
Narwekar	Belgaum	Traders.	
Naikwadi	Deccan, Ratnagiri ..	Cultivators	They are Lingayats.
180 Nangdev	Hyderabad, Nawab- shah, Larkana.	Traders and zamin- dars.	
Nayer	Satara, Kanara ..	Cultivators.	
Nhavi, Nai or Nahvi	Deccan, Konkan, Sukkur, Panch- Mahals, Thar and Parkar.	Barbers	An occupational name.
<u>Nilari (Nirali) or Rangari</u>	Deccan	Dyers.	
O			
Ojha	Sukkur, Sind (un- specified).	Government servants, school masters, etc.	
Osthama	Dharwar	Perfumers and red powder makers.	
Otari	Deccan, Konkan ..	Metal casters.	
P			
Padamsali	Sholapur, Ahmed- nagar	Weavers.	
Pagi	Kanara, Ahmedabad, Broach.	Ferrymen	Also a name for some Kolis in Gujarat and "trackers" in Gujarat and Sind.
Palliwan	Khandesh-East ..	Traders and cultiva- tors.	

Caste, Tribe or Race.	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Intermediate—contd.			
P—contd.			
190 Pancholi	Kathiwar, Ahmed- abad.	Cultivators.	
Parit	Deccan, Konkan ..	Washermen ..	Occupational name.
Patarwadia	Kaira	Cultivators, labourers ..	A sub-division of Kolis.
Pattsali	Bijapur, Kanara ..	Silk-thread makers ..	A sub-division of Sahis.
Patvekari, Patregar or Pategar.	Bijapur, Belgaum, Dharwar, Poona, Thana.	Silk-thread makers and weavers.	
Paware	Khandesh	Agriculturists and labourers.	
Pendhari (Pindari)	North Deccan	Petty traders and labourers.	
Phulvadhia	Nawabshah	Traders and Govern- ment servants.	
Pinjari (Pinjara) Tai Taria.	Gujarat, North Deccan and Sind.	Cotton cleaners ..	Hindus as well as Muslims.
Popat-Poto	Nawabshah, Larkana.	Traders.	
200 Punwari	Hyderabad	Cultivators, Govern- ment servants.	
R			
Rabari	Gujarat, Kathiwar, Cutch, Hyderabad, Thar and Parkar.	Cattle breeders and graziers.	They claim to be Rajputs.
Raddi	Belgaum, Dharwar, Bijapur.	Husbandmen.	
Rajpal	Larkana	Traders.	
Rajput	Gujarat, Kathiwar, Cutch, Sind, Deccan.	Landlords and cultivators.	A term, like "Maratha", of vague meaning.
Rangari .. ..	.....	.....	See Nilari.
Rana	Hyderabad	Soldiers, zamindars, cultivators.	They are Rajputs.
Rathor	All Sind Districts ..	Cultivators and land- holders.	Do.
Rauwat	North Gujarat, Kathiwar.	Horse breeders.	
S			
Sagar	Kathiwar	Cultivators.	
210 Saitwal, Sai	Khandesh-East	Tailors.	
Sali (Salvi)	The whole Presidency.	Weavers	They should not be con- founded with Koshti or Devang. Theirs is an independent caste, though the occupation is the same as that of Koshti or Devang.
Sanghar	Cutch, Kathiwar ..	Sailors and culti- vators.	
Sanghadia .. ..	.....	.....	See Kharadi.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—contd.			
S—contd.			
Sarekari	Kolaba	Liquor licensees, labourers.	
Sarwan	Kathiawar, Kaira	Camel drivers.	
Satarkar	Kanara	Cultivators and field labourers.	
Sathavara	Ahmedabad, Broach, Kaira, Kathiawar.	Do.	
Sehwani	Hyderabad	Government servants, traders, cultivators.	Hindus as well as Muslims, a geographical name, not a caste.
Shahani	Karachi, Hyderabad, Thar and Parkar.	Traders, cultivators..	Probably merely a family name of Lohano (Amil).
220 Sheregar .. ..	.....	.....	See Iligar.
Sherugar	Kanara	Cultivators, traders.	
Sheti	Khandesh-East	Do.	
Shilvant	Khandesh	Artists and stone dressers.	
Shilvant Pattar	Southern Deccan	Gold and silver- smiths.	
Shimpi—Aher Namdeo	Deccan and Konkan	Tailors.	
Shudra or Sudir	Kanara, Belgaum	Cultivators.	
Sikh	Sind	Carpenters, cultiva- tors.	
Suryavanshi Kahatriya	All over the Presidency.	Servants, cultivators.	
Sutar (Suthar)	Do	Carpenters	An occupational name.
230 Suwar	Ahmedabad, Kathia- war.	Water suppliers.	
T			
Tai, Taria .. ..	.....	.....	See Pinjari.
Talvada	Broach	Cultivators, field labourers.	
Tambat or Kasar, Twasta Kasar.	Deccan, Konkan	Brass and copper- smiths, image makers.	
Tamboli	Deccan and Gujarat.	Betel-leaf sellers	Hindus as well as Muslims.
Tari	North Deccan and South Konkan.	Cultivators and boat- men.	
Taruhi	Khairpur, Sukkur	Cultivators, traders.	
Telgu-Banjig	Dharwar, Belgaum..	Traders.	
Teli	Deccan, Konkan, Broach.	Oil pressers	An occupational name. May also be Bene-Israel, the oil pressers of which community are called Shanwar Telis.
Thakarda .. ..	.....	.....	See Koli of Gujarat.
240 Thakor	Sind, Ahmedabad	Cultivators.	
Telari	Khandesh	Shepherds and land- holders.	
Thori	Rewakantha	Wooden bedstead makers.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Intermediate—concl'd.			
T—cont'd.			
Tigala .. Tilgar. .. Tilvai. .. Tilvi. .. Togati Jadar .. Twasta Kasar ..	} Belgaum, Dharwar, Bijapur. Bijapur, Ramdurg	Cultivators. Weavers.	See Tambat.
U			
Uppar	Southern Deccan ..	Masons.	
V			
Vagher	Kathiawar, Cutch, U. S. Frontier.	Cultivators.	
Valand .. ..	.....	.....	See Hajam.
250 Vanjha	Kathiawar	Weavers.	
Vanhan (Wanhan)	Sind	Grain parchers.	
Vava .. ..	.....	.....	The same as Bhadbhunja.
Vellala .. ..	.....	.....	The same as Mudliar.
Vinkar .. ..	.....	.....	The same as Koshti.
Virshiva .. ..	.....	.....	See Lingayat.
W			
Wadvi	Nawabshah, Larkana.	Traders.	
Y			
Yaklar	Bijapur, Belgaum, Dharwar.	Cultivators.	
Hindu Backward.			
▲			
Advi-Chinchar .. ..	.....	.....
.. Chanchar. ..	.....	.....
.. Chigarigar. ..	.....	.....
.. Chigari-Betgar. ..	Deccan	Hunters and fowlers.	A wandering and also a
.. Haranshikari, Shikari. ..	.....	.....	criminal tribe. It is doubt-
.. Phansepardhi. ..	.....	.....	ful if all these are properly
.. Pardhi, Raj Pardhi. ..	.....	.....	classifiable together.
Adi-bangar	Belgaum	Dyers.	
Adodia	Kathiawar, Ahmed- abad.	Sellers of bullocks and buffaloes, etc.	A criminal tribe.
Alitkar Saltankar	Deccan	Tanners and traders.	
Aradhi	Do.	Religious beggars.	
Atit .. ..	.....	.....	See Bava.

Caste, Tribe or Race.	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Backward—contd.			
B			
Babur	Sind .. ..	.....
Badani	Upper Sind Frontier, Hyderabad.	.....	They are Hindus as well as Muslims.
Bagri	Upper Sind Frontier, Larkana, Hyder- abad.	Begging.	
10 Bahurupi	Deccan, Konkan	Strolling actors.	
Bairagi .. ..	.....	.....	See Bava.
Baikambar	Belgaum .. ..	.....
Bajania Dholi	Gujarat, Hyderabad	Musicians, rope- dancers.	A wandering tribe. Both Hindus and Muslims.
Balsantoshi	Belgaum, Southern Maratha Country, Ahmednagar, Shola- pur.	Religious beggars.	
Bamcha	Broach, Kaira, Mahikantha.	Hunters, fowlers	A sub-division of Vaghri.
Bandi	Kanara	Prostitutes and domestic servants.	
Barda	Khandesh	Basket makers and cultivators.	
Barcha	Upper Sind Frontier, Nawabshah.	Labourers	Hindus as well as Muslims.
Baria	Broach, Kaira, Luna- wada State.	Cultivators and labourers.	
20 Barkar	Bijapur, Belgaum	Labourers, fishermen.	Lingayats. The same as Kabbaligars.
Barmera	Thar and Parkar, Hyderabad.	Cultivators, labourers, cattle breeders.	
Battal	Kanara	Basket makers.	
Bava, Atit, Bairagi, Gosavi or Gussain, Sadhu.	The whole Presidency.	Beggars, devotees, etc.	The terms given are not really synonymous and are mostly occupational in character.
Bavcha	Gujarat, Kathiawar	Domestic servants, grass cutters and sellers.	
Bazigar	Sind, Broach	Wandering acrobats.	An occupational name. Both Hindus and Muslims.
Beldar	Deccan, Konkan	Earth workers and stone dressers.	"Beldar" in Sind means a man who looks after roads and is applied specially to roadmen employed by local boards: the name in Sind is purely occupational.
Berad (Bedar) Byadar. Talwar, Walmiki. Naikmakalu.	} Deccan	Dacoits, cultivators, labourers, village servants.	A criminal tribe.
Bestar	Dharwar	Fishermen.	
Betigar	Bijapur, Dharwar, Belgaum.	Do.	
30 Bhagia	Nawabshah	Servants.	
Bhaitia	Sind	Milkmen.	

Caste, Tribe or Race.	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Backward—contd. B—contd.			
Bhal Bhampta Uchalya. } Takari. } Ghantichor. }	Karachi, Hyderabad. Deccan, Ratnagiri, Broach.	..... Pick-pockets and thieves.	A criminal tribe (see Enthoven Vol. I, pp. 93 and 99 sqq.)
Bhand Bharadi, Daure Gosavi Bharaser Bhat or Barot	Kathiawar, Sind Deccan Poona, Karachi All over the	Actors, mimes. Religious beggars. Labourers. Genealogists and	
Bhat—Kanjar Bhat	Sholapur Deccan, Sind	Beggars Thieves, agricul- turists.	A wandering tribe. A wandering tribe; both Hindu and Muslim.
40 Bhavaya or Targala (Tragala). Bhavin or Devli	Gujarat, Kathiawar. Southern Konkan, Belgaum, Bijapur, Broach.	Actors, mimes. Temple servants, prostitutes.	The females of this caste are known as Bhavins and the males as Devlis.
Bhavia	Broach, Panch- Mahala.	Actors.	
Bhawa Bhaya	Karachi, Hyderabad. Karachi, Larkana, Hyderabad.	..... Private servants.	
Bhil-Dungri „ Mugia.	Hyderabad, Sukkur, Kaira, Poona, Shola- pur, Mahikantha.	Cultivators, hunters.	See Enthoven Vol. I, pp. 151 sqq.
Bhil Gopal „ Paware. „ Konkane. „ Dhanka. „ Tadvi. „ Dubla. „ Valvi. „ Navachi. „ Gavathi. „ Naira. „ Naika. „ Kotil. „ Mali. „ Son. „ Aher. „ Pimpal. „ Barde.	West Khandesh, Poona, Nasik, Thana, Surat, Hyderabad.	Do.	
Bhil-Bajirka „ Lirga. „ Dhidhanta. „ Bochia. „ Dagra. „ Gundi. „ Ledhtia. „ Mih. „ Makhat. „ Koli. „ Karenda.	Hyderabad	Cultivators, hunters, woodmen, labourers.	

Caste, Tribe or Race. 1	Areas for which reported: where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
<p>Hindu Backward—contd.</p> <p>B—contd.</p> <p>Bhil-Mavi .. „ Dangi. „ Danar. „ Zalia. „ Ninama. „ Bhabhor. „ Damore. „ Bhuria. „ Sangadia. „ Sangodia. „ Bilwar. „ Baria. „ Vahunia or Vaooniya. „ Mohania. „ Kalwara. „ Parghi. „ Meda. „ Dehma. „ Hathila. „ Mani. „ Katara.</p> <p><i>Bhil clans in Panch-Mahals.—</i>Amalia, Ad, Oghad, Kalmi, Kalara, Kalsuva, Kimol, Kisuri, Kochara, Kharadia, Khadia, Khadi, Khant, Ganawa, Garasia, Garwal, Gamar, Gohil, Charopota, Charel, Chikia, Chofda, Chuvan, Pamor, Dindor, Dodiard, Darwadia, Taviad, Dama, Deodhar, Devalia, Nisarta, Palas, Parmar, Panda, Pargi, Parwar, Pandor, Barjod, Bamnia, Bilwal, Budia, Bhadhor, Bhuria, Bhedi, Bhoi, Bhotla, Makawana, Machhor, Makod, Maliwar, Munma, Mandol, Mori, Rathor, Ravat, Roy, Vasania, Vasaiya, Valwai, Vakhla, Vaghela, Sata, Sindgod, Hathila, Hoovor, Hukmi, Helot, Holanki.</p>	<p>Panch-Mahals</p>	<p>Cultivators, hunters, woodmen, labourers.</p>	
<p>50 Bhisti, Pakhali ..</p>	<p>West Khandesh .. Gujarat, Kathiawar, Cutch, Sind.</p>	<p>Cultivators, labourers. Water bearers</p>	<p>An occupational name. Occupational name from "Pakhal", a skin for holding water.</p>

Caste, Tribe or Race. 1	Area for which reported where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks 4
Hindu Backward—contd.			
B—contd.			
Bhuk	Nawabshah, Hyderabad.	Labourers.	
Bhupar	Thar and Parkar ..	Cultivators and cattle graziers.	
Bhute, Bhope	Deccan, Ratnagiri ..	Religious beggars.	
Bikak	Karachi, Hyderabad.	Labourers.	
Bijera	Nawabshah, Hyderabad.	Do.	
Birra	Do.	Do.	
Bunkar	East Khandesh, Sholapur.	Do.	
Burud or Medar Myada	Deccan, Konkan ..	Mat and basket makers,	Buruds—Marathi speaking. Medars are Lingayats and Kanarese speaking.
C			
Chamtha	Kathiawar, Ahmedabad.	Grind-stone sellers.	
60 Charan, Gadhavi	P a n c h-M a h a l s, Ahmedabad, Sind.	Bards, cultivators, graziers.	Also called Gadhavi, Bahrot, Barath, Baharot and Manjan.
Chhapparband	Poona, Bijapur, Belgaum, Sholapur.	Thatchers, coiners ..	A criminal tribe. Both Hindus and Muslims.
Chhara	Ahmedabad ..	Thieves, beggars, counterfeiters.	A criminal tribe. Both Hindus and Muslims, called "Ghagara" or "Petticoat people"; said by Enthoven to be Musalmans but only in name, p. 102, Vol. III.
Chigar	Belgrum ..	Hunters ..	A wandering tribe. It is a sub-division of Phanse, Pardhi.
Chigarigar	.....	.....	See Advichinchar.
Chitrakathi	Deccan, Thana ..	Picture shownmen, beggars.	An occupational name.
Chodhra	Surat ..	Cultivators and field labourers.	Apparently aboriginal tribe of Gujarat classed as "Kaliparaj" by higher castes.
Chuhra	Karachi, Nawabshah, Hyderabad.	Sweepers ..	See under Muslims in Sind.
D			
Dasa or Devdas, Dandig-das, Holidas.	Southern Deccan ..	Wandering religious beggars.	They are Lingayats and non-Lingayats. See Bharadi.
Daure Gosavi	.....	.....	See Joshi.
70 Davari	.....	.....	Said to be a branch of Lohanos, Enthoven Vol. I, p. 299.
Depala	Kathiawar ..	Domestic servants and petty traders.	See Sappalig.
Devadig or Sappalig	Kanara ...	Musicians ..	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Backward—contd.			
D—contd.			
Devli	.....	.....	<i>See Bhavin.</i>
Dhirj	Nawabshah, Hyder- abad.	Labourers.	
Dhodia	Surat, Thana, Karachi.	Cultivators	Those recorded at Karachi must be immigrants from Gujarat.
Dhoki	Nawabshah, Hyder- abad.	Labourers and haris.	
Dholi	.....	.....	<i>See Bajania.</i>
Dhukkar	Nawabshah, Hyder- abad.	Labourers and haris.	
Dombari	.....	.....	<i>See Kolhati.</i>
80 Dombdasari	Dharwar ..	Labourers.	
Doshkar	.....	.....	<i>See Joshi.</i>
Dubla	Surat, Thana, Broach.	Field labourers	20 sub-divisions of Dublas are given by Enthoven, Vol. I, p. 342. One of the Kaliparaj races of Gujarat. Synonym for Kanarese Berada.
Durgmurgi	Dharwar, Belgaum and Bijapur.	Religious beggars	
E			
Ekothia	Dharwar ..	Labourers	One of the sub-d visions of Haranshikaris.
F			
Fakir	Throughout the Presidency.	Begging	Hindus as well as Muslims. An occupational name.
Fudgudi	Thana ..	Committers of petty offences.	A criminal tribe.
Futgi	Do. ..	Do. ..	Do.
Fatada	.....	.....	<i>See Pavaiya.</i>
G			
Gadhavi	.....	.....	<i>See Charan.</i>
90 Gahiro, Gauhir	Thar and Parkar ..	Labourers.	
Gamta (Gamit)	Surat, West Khan- desh.	Field labourers	Enthoven gives "Gamati" as a minor Musalman caste in Gujarat; like Kasbati, <i>see</i> Vol. III, p. 104.
Gandharap	Gujarat ..	Musicians.	
Gedar	Karachi ..	Labourers.	
Gend	Sind ..	Do.	
Ghadashi	Deccan, Ratnagiri ..	Musicians.	
Ghantichor	.....	.....	<i>See Bhampta.</i>
Gharuk	Hyderabad ..	Labourers.	
Gharwali	Karachi, Hyder- abad.	Do.	
Ghati	Thana, Broach, Hyderabad.	Do., domestic servants.	A territorial term; sub- division of Nhavi, Cham- bhar and Kumbhar.

Caste, Tribe or Race.	Areas for which reported where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Backward—contd.			
G—contd.			
100 Ghisadi ..	Deccan, Thana, Ratnagiri.	Wandering black-smiths.	Speak corrupt Gujarati: name supposed to come from Marathi "Ghine" to rub.
Gidbidki ..	.....	.....	See Joshi.
Gir ..	Nawabshah ..	Beggars ..	Immigrants from Kathiawar.
Gondhali, Pichati ..	Deccan and Konkan.	Wandering religious minstrels.	
Golla (Gol) ..	Belgaum, Bijapur, Dharwar, West Khandesh, Ahmedabad.	Cowherds, medicine sellers, beggars, snake charmers.	Also called "Gopal" in Belgaum.
Gond ..	Surat, Nasik ..	Cowherds ..	A Central Provinces tribe. Immigrants.
Gondalig ..	Bijapur, Belgaum ..	Beggars.	
Gopal ..	Dharwar, Bijapur, Kanara.	Cultivators, blanket (kambli) makers, tumblers, beggars.	A wandering tribe.
Gosavi ..	.....	.....	See Bava.
Gunigan ..	Ratnagiri ..	Musicians.	
110 Gurira ..	Hyderabad, Thar and Parkar.	Cultivators, tailors and beggars.	
Gusain ..	.....	.....	See Bava.
H			
Halalkhor ..	Belgaum, Bijapur ..	Scavengers ..	Hindus as well as Muslims: used also as synonymous with "Bhangi".
Harnia ..	Kaira, Broach ..	Sharpeners of razors and knives.	
Harj Kalyan ..	Nawabshah, Hyderabad.	Labourers.	
Harkatya ..	Dharwar ..	Do. ..	One of the sub-divisions of Haranshikari.
Helav ..	Belgaum, Dharwar, Bijapur.	Religious beggars and prostitutes.	They are Lingayats.
Hijda ..	.....	.....	See Pavaiya.
Hoida ..	.....	.....	See Dasa.
Hulsavar (Halsar) ..	Belgaum, Dharwar ..	Labourers.	
120 Husseini Brahman ..	.....	.....	See Sahadeo Joshi; seems to be a minor Muslim caste.
J			
Jaga ..	Thar and Parkar ..	Cultivators.	
Jagaria ..	Cutch, Broach, Hyderabad.	Temple ministrants.	
Jagiasi ..	Sind ..	Religious beggars.	
Jajak ..	Do. ..	Priests.	
Jajik ..	Sukkur, Nawabshah.	Drummers.	
Jajuk ..	Nawabshah ..	Beggars.	
Jakhro (Jakhrejo) ..	Do. ..	Cultivators.	
Jalgar ..	.....	.....	See Zarekari.
Jarejo ..	Thar and Parkar ..	Cultivators ..	Rajputs (Chandra-Vanshi).
130 Jato ..	Sind ..	Tanners or leather workers.	

Caste, Tribe or Race. 1	Area for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Backward—contd.			
J—contd.			
Jatigar ..	Bijapur, Belgaum ..	Strolling actors.	
Jhandahora ..	Hyderabad, Nawabshah.	Odd jobbers.	
Jhangum ..	Nawabshah	Beggars.	
Jogi (Jogal) ..	Throughout the Presidency.	Wandering beggars, black stone vessel makers.	It appears to be a religious order of Hindus and not a caste.
Jogtin ..	Deccan ..	Religious beggars.	
Johari (Javeri) ..	Do. ..	Bead sellers, labourers, sellers of petty articles.	
Joshi or Pingle Budbudki. Davari Doshgar Gidbadki. Kudbude.	Deccan, Konkan ..	Wandering fortune-tellers.	They should not be confounded with Sahadeo Joshi.
K			
Kahar ..	Deccan, Sind ..	Fishermen, palanquin bearers, domestic.	Called also Bundeli Bhois and "Duri"; claim to have come from Bundelkhand in times of Aurangzeb.
Kaikadi (Main) Sub— Pamlar. Pagmorti Sod. Modikar. Korva. Korcha.	Deccan, Thana ..	Wandering, basket making, thieves and prostitutes.	A criminal tribe. See Entoven Vol. II, p. 126 sqq.
140 Kalbu ..	Southern Deccan ..	Fishing, committing petty offences.	
Kalla Kammar	Belgaum, Bijapur ..	Blacksmiths ..	A wandering tribe. Firstly occupational name. Kamer means "Lohar" in Kanarese.
Kanjari ..	Poona, Belgaum, Ahmednagar.	Wandering beggars, making weavers' brushes.	Speak Gujarati and worship "Pirs". Neither Hindus nor Musalmans. There are, however, Muslim Kanjaris in Sind.
Kannh ..	Nawabshah, Hyderabad.	Labourers.	
Kapadi ..	Cutch, Palanpur ..	Religious beggars and cultivators.	
Karia ..	Nawabshah, Hyderabad.	Blacksmiths.	
Karkarmundi	Belgaum ..	Beggars ..	A sub-caste of Berads who force people to give them alms by torturing themselves.
Kashikapadi ..	.....	.....	See Tirmal.
Katabu ..	.....	.....	See Kiliket.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Backward—contd. K—contd.			
Kathori ..	Thana ..	Agriculturists and labourers in charcoal kilns, etc., hunters.	
150 Katiar .. Katkari (Main) Sub-divisions :— Son or Thoratha. Dhor or Dhed. Sidya (Sidhi). Nihawar. Varap.	Do. .. Nasik, Thana, Kolaba, West Khandesh, Sholapur.	Do. Catechu makers, field labourers, labourers in charcoal kilns.	Also known as Kathodi or Kathodia. A criminal tribe probably of Bhil origin. See Enthoven Vol. II, pp. 170 sqq.
Kattai ..	Northern Deccan ..	Leather workers ..	Immigrants from Upper India in Moghul times.
Kavalettinavaru ..	Belgaum ..	Beggars ..	Perhaps Kavahttu—sub- division of Berads.
Khala ..	Broach, Hyderabad ..	Tile turners.	
Khanigar ..	East Khandesh ..	Weavers.	
Khati ..	Thar and Parkar ..	Dyers and washermen.	
Khava ..	Gujarat, Kathiwar, Cutch.	Domestic servants ..	Hindus as well as Muslims. Name applied to personal servants of Rajput chiefs in Giras.
Kiliket or Katabu ..	Southern Deccan ..	Wandering leather picture exhibitors.	Also called Chhatri.
Kodiyar ..	Dharwar ..	Labourers ..	Also one of the sub-castes of Haranshikaria.
160 Kolhati or Dombari ..	Deccan, Thana ..	Wandering tumblers, acrobats and prosti- tutes.	Called Dombaris in Kathia- war and Kolhatis in Ahmednagar.
Koli-Konkana .. „ Gujarati. „ Kashti. „ Vagher.	Nasik, Thana, Thar and Parkar.	Labourers and fishermen.	See Enthoven Vol II, pp. 243 sqq. Koli is a vague term covering a number of tribes of status inferior to Kunbis or cultivators. Gujarati Kolis are a criminal tribe.
Koli-Mahadeo .. „ Malhar. „ Dongar. Korbya ..	Konkan, Poona, Nasik and Ahmed- nagar. Dharwar ..	Labourers and fisher- men. Labourers ..	Mahadeo Kolis are a criminal tribe. Also a sub-caste of Haran- shikaria.
Korava, Korar, Korchar, Korgar, Kori, Kormar, Kunchikorva.	Deccan ..	Musicians, basket makers, thieves, hunters, cattle breeders, carriers.	They are immigrants from Mysore. Korva has three sub-divisions (a) Sanadi Korva, musicians, (b) Paga- mortigad (Pagam—day, *tigad—thief), i.e., a day- light thief, (c) Namartigad (Namar—night), i.e. a night thief. They are a criminal tribe.
Kori ..	Sind ..	Weavers and fisher- men.	Hindus as well as Muslims.
Kuchria ..	Do. ..	Beggars, thieves ..	Hindus as well as Muslims. A wandering tribe.
Kudbude ..	.....	.....	See Joshi or Pingle.

Caste, Tribe or Race. 1	Areas for which reported where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Backward—contd.			
L			
Lakshmir	Nawabshah, Hyderabad.	Cultivators.	
Lamani (Lamania)	Deccan and Gujarat.	Carriers and cultivators.	A criminal tribe. See Enthoven Vol. II, p. 331 sqq.
170 Larai	Nawabshah, Hyderabad.	Cultivators and labourers.	Probably territorial name, from "Lar".
Luhanio	Hyderabad	Salt sellers.	
Lund	Sind	Beggars, cultivators.	Hindus as well as Muslims.
M			
Madari .. ..	.....	.....	See Garudi.
Machula	Nawabshah, Hyderabad.	Prostitutes and procurers.	
Mahajir	Thar and Parkar	Cultivators.	
Mahind	Do.	Do.	Rajputs.
Mirai	Poona	Religious beggars.	
Makhar	Thar and Parkar	Cultivators	Rajputs.
Manbhav	Deccan	Religious beggars.	
180 Mangela or Mang.	Thana, Surat, Khandesh.	Labourers, scavengers, musicians.	} Called Madig in Kanara and Mangela in Gujarat. Maratha Mangs are called simply Mangs.
Mangela called and Dhivars.	Tandels Thana, Surat, Broach, Jawhar.	Fishermen, labourers.	
Mangria	Thar and Parkar, Sukkur, Nawabshah.	Cultivators.	
Marich	Hyderabad, Sukkur	Dancers and prostitutes.	
Mavacha	Kaira, West Khandesh.	Agriculturists and labourers.	In West Khandesh they are immigrants from Kaira.
Mazvi Sikh	Sind	Scavengers.	
Me	Cutch	Hunters, fowlers, leaf-net weavers.	
Medar, Myadar .. ..	.....	.....	See Burud.
Menghwar	Thar and Parkar, Sind generally.	Cultivators and leather workers.	
Miana	Cutch, Mahikantha	Cultivators and labourers.	
Mochi	Gujarat, Sind, Khandesh, Ahmednagar, Thana, Belgaum.	Leather workers and shoemakers.	Hindus as well as Muslims. See Enthoven Vol. II, pp. 56 sqq.
190 Modikar .. ..	.....	.....	See Garudi.
Moranjhria	Karachi, Hyderabad	Cultivators.	
Murli or Vaghya	Deccan, Konkan	Religious beggars	The females of this caste are known as Murlia and the males as Vaghya.
N			
Nabha	Thar and Parkar	Cultivators.	
Naikmakalu .. ..	.....	Do.	See Berad.
Naikda	Gujarat, West Khandesh.	Field labourers and wood cutters.	In West Khandesh they are immigrants from Gujarat.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation, 3	Remarks. 4
Hindu Backward—contd.			
N—contd.			
Nandiwale	Kolaba, Sholapur, Ahmednagar, Poona.	Wandering religious beggars.	
Nanga	Sind	Beggars.	
Nangar	Thar and Parkar	Cultivators	Hindus as well as Muslims.
Nangraj	Nawabshah, Hyder- abad.	Do.	
200 Nat	Gujarat, Cutch	Wandering tumblers and acrobats.	Hindus as well as Muslims. Immigrants from Marwar.
Nath	Ahmedabad, Kathi- war, East Khandesh.	Wandering religious beggars.	See Jogi.
Navaling	Bijapur	Barbers.	
O			
Od or Odh	All over the Presi- dency.	Earth workers and stone dressers.	Hindus as well as Muslims. Also known as Wodde, Waddar, Vaddar and Orh. They are the same as Beldar. See Enthoven Vol. II, pp. 138 sqq.
„ Rathor.			
„ Suneta.			
„ Tuher.			
P			
Padharis	Ahmedabad :	Grass cutters and sellers.	
Padiar	Kanara	Prostitutes.	
Padti	Kanara and Goa	Cultivators, salt makers, day- labourers.	Have Kanarese and Konkani and exogamous sub-divi- sions.
Pahlwan	East Khandesh	Wrestlers	A profession and not a caste. May be Hindu or a Muslim.
Pangul	Deccan	Wandering religious beggars.	The word means “cripple”.
Pardhi (or Shikari)	.....	.....	See Advichinchar (literally forest wanderers).
210 Panura	Nawabshah, Hyder- abad.	Cultivators, labourers.	
Parka	Thar and Parkar, Hyderabad.	Do.	
Patelia	Kaira, Panch-Mahals, Broach.	Husbandmen	Also a sub-division of Kolis— synonym for Talabda.
Patra Davaru	Dharwar Bijapur	Prostitutes.	
Patharwat or Kallukutig.	Deccan, Thana, Karnatak.	Stone dressers.	
Payaiya, Fatada, Hijda	Deccan, Gujarat	Religious beggars and songsters.	Eunuchs recruited from Hindus and Muslims.
Phudgi	Thana	Labourers	Supposed to be connected with European gipsies owing to similarity of vocabulary. See Advichinchar.
Phansepardhi.	.....	.....
Pimpla	Dharwar	Labourers.	
Pirajpoto	Thar and Parkar	Cultivators	One of the sub-divisions of Haranshikaris.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Backward—contd.			
P—contd.			
220 Pomla	Gujarat	Basket makers, tumblers.	One of the tribes practising "couvade". Language resembles Telugu and must be immigrants from South India.
R			
Rachevar	Deccan	Acrobats and tumblers.	Immigrants from Mysore.
Raekari	Thana	Fishermen	Called "Gal Bhois" because they fish with hooks and not with nets.
Ramoshi	Deccan	Village watchmen and thieves, now have taken to cultivation.	A criminal tribe. See Enthoven Vol. II, pp. 297 sqq.
Rathor	Sind	Cultivators and land- holders.	
Rawalia (Raval)	The whole Presi- dency.	Tape weavers, bards, beggars.	
S			
Sahadeo Joshi, Husseini Brahman.	Deccan, Hyderabad.	Fortune-tellers and beggars.	They are probably immi- grants from Ajmer.
Salat	Gujarat	Stone dressers	Hindus and Muslims.
Sangar	Southern Deccan, Poona, Ahmednagar.	Blanket and wool weavers.	
Sanjogi	Larkana, Hyderabad.	Cultivators	Hindus as well as Muslims. Seems to be an occupational caste of religious ascetics, who have taken to cultiva- tion.
230 Sanyasi	The whole Presi- dency.	Ascetics	An occupational name, not a caste.
Sappalig or Devdig	Kanara	Musicians and culti- vators.	Also name of sub-division of Vaghria.
Sarania	P a n c h - M a h a l s , Broach, Surat, Kathiawar.	Knife grinders.	
Sarodi or Dakoji	Kolaba	Fortune-tellers	A wandering tribe from Berar.
Sarvade	Ratnagiri	Wandering fortune- tellers.	
Sarandya	Dharwar	Labourers, hunters..	One of the Haranshikaris.
Sendhava	Kaira	Rope and basket makers, labourers.	
Shastragokar	Belgaum	Medicine sellers and beggars.	
Shikari	Sind	Sweepers	Recruited from both Hindus and Muslims. Also synonym for Pardi in Presidency proper.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks 4
Hindu Backward—contd.			
S—contd.			
Shikalgar	Ahmednagar, Bel- gaum, Poona.	Knife grinders, beggars.	Also a trade term.
240 Shinde	Konkan	Cultivators and labourers.	They are said to be the progeny of Maratha males and females belonging to other castes. Also a sur- name.
Siyal	Khairpur, Larkana, Hyderabad, Nawab- shah.	Do. ..	Hindus as well as Muslims.
Solangi	Thar and Parkar ..	Do.	
Sudagadsiddara	Belgaum, Dharwar..	Wandering jugglers and beggars.	
Suler	Belgaum Kanara, Bijapur.	Prostitutes.	
Suthria	Sind	Mendicants.	
T			
Tadvi-Bhil	Deccan	Stone hand-mill makers and chisellers.	See Bhil. A wandering tribe, also a synonym for Bhampta.
Talavia	Deccan	Do. ..	See Dubla.
250 Talvar	Deccan	Do. ..	See Berad.
Thakar	Thana	Stone dressers.	
Thakar	Ahmednagar, Ratna- giri, Sawantwadi, Sholapur.	Wandering show- men, beggars, cultivators and labourers.	See Enthoven Vol. III, p. 374 sqq.
Thakur	Northern Konkan, Deccan, Thar, and Parkar, Ahmedabad.	Field labourers ..	Also a title used by Rajput and Koli landlords. See Enthoven Vol. III, pp. 376 sqq.
Thukur Har	Nawabshah	Beggars.	
Tirigar	North Gujarat ..	Husbandmen ..	They were formerly arrow makers, but as there is no demand for arrows, now they have given up the occupation and have turned to field labour.
Tirmali Kashikapadi	Khandesh, Ahmed- nagar.	Religious beggars ..	Speak Telugu and live in tents outside villages. Beg by showing decked-out bullocks from door to door. Also sell sacred threads and rosaries.
U			
Uchale	Deccan	Do. ..	See Bhampta.
Udasi	Sind	Religious beggars.	
Utro	Khairpur, Hyderabad.	Cultivators, labourers.	Hindus as well as Muslims.

Caste, Tribe or Race. 1	Areas for which reported where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Backward—contd.			
V			
Vaddar (Vaddari) (Main). Sub-divisions— Vaddar-Kall.			
" Manu. " Bandi. " Ghatti. " Gadi.	Deccan, Thana ..	Earth workers and stone dressers.	A criminal tribe. They are same as "Odhs".
260 Vadi ..	Kathiawar, Palanpur.	Snake charmers and jugglers.	A wandering tribe.
Vaghri ..	Gujarat, Kathiawar, Cutch, Hyderabad.	Hunters, fowlers, cultivators, mixed labourers.	A criminal tribe. See Enthoven Vol. III, pp. 399 sqq. Hindus as well as Muslims.
Vaghya ..	.....	.....	See Murli.
Vaidu ..	Deccan, Thana ..	Wandering medicine sellers.	A wandering tribe, live in tents and camp outside villages.
Vaiti ..	Thana ..	Fishermen ..	Believed to be degraded section of Son Kolis.
Vajantri ..	Belgaum ..	Musicians ..	An occupational term. Both Hindus and Muslims.
Valhar ..	Southern Maratha Country.	Beggars ..	Seem to be a division of Kunbis.
Vanjari (Vanjara) ..	Deccan, Thana, ..	Carriers and culti-	
" Lad. ..	Gujarat. ..	vators.	
" Lahange. ..	Thana, Nasik, ..	Forest labourers and	See Enthoven Vol. III,
Varli ..	Jawhar, Khandesh. ..	cultivators.	pp. 445 sqq.
Vasudev ..	Deccan, Thana ..	Wandering religious	Resemble Maratha Kunbis
		beggars.	in religious and social
270 Vasuva or Vasava ..	Khandesh ..	Cultivators and	They are a sub-caste of Bhils.
		labourers.	
Vir ..	Poona ..	Religious beggars.	
Z			
Zarekari, Jalgar, Dhul-dhoya.	Deccan, Gujarat ..	Goldsmiths, dust and refuse washers and cleaners.	Hindus as well as Muslims.
Hindu Depressed.			
A			
Ager, Agaria ..	Kanara ..	Salt makers, palm	
		leaf umbrella	
		makers, cultivators	
		and labourers.	

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Depressed—contd.			
B			
Bhambhi Bhangi Olgana. Halalkhor. Lalbegi. Landge-shirole	North Gujarat .. } All over the Presidency.	Leather workers. Scavengers ..	They are Hindus as well as Muslims. See Enthoven Vol. I, pp. 104 sqq.
C			
Chalawadi '	Ramdurg, Bijapur, Dharwar, Belgaum.	Village watchmen and menials, beggars.	They are Holars. Name of the headman of the Holars also, who settles caste disputes.
Chambhar (Chamar), Mochigar, Chamgar, Dohar, Sangar, Rohidas.	All over the Presidency.	Leather workers and shoemakers.	See Enthoven Vol. I, pp. 250 sqq.
Chena Dasaru	Sind (unspecified) ..	Zamindars ..	Some of them have returned themselves as Muslims. Hindus as well as Muslims.
Chuhar (Chuhra)	Do.	Sweepers ..	Hindus as well as Muslims.
D			
Dakaleru .. ..	.....	.....	A sub-division of Kanarese Mangs.
Dhed, Meghwal, Mengh- wal, Ganeshia, Rishia.	Gujarat, Kathiawar, Sind.	Village servants, field labourers, cultivators.	
10 Dhor	Deccan, Thana ..	Tanners and leather workers.	Enthoven gives eight endogamous divisions (Vol. Part I, p. 336). They buy skins from Mahara.
G			
Ganeshia .. ..	.....	.....	See Dhed: synonym for Meghwal.
Garode .. ..	.....	.....	A sub-division of Holiyas.
H			
Halsar (Haslars), Hals- vars.	Kanara ..	Village watchmen and menials.	
Holiya or Holar	Deccan, Kanara, Sukkur.	Village watchmen and leather workers.	
K			
Khalpa	Gujarat ..	Leather workers, tanners.	
Kolgha or Kolcha	Surat, Sukkur. ..	Agriculturists ..	The Sukkur reporting must be due to immigration, if correct; primitive tribes found chiefly in the States, south-east of Surat.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Hindu Depressed—contd.			
K—contd.			
Koli, Dhor	Thana, Kolaba	Labourers and fisher- men.	
Kotegar, Metri	Kanara, Bijapur	Sweepers.	
M			
Mahar or Mhar, Parwari	Deccan, Konkan, Sind.	Village watchmen and menials.	In reality an assembly of tribal units, not one tribe. <i>See</i> Enthoven Vol. II, pp. 401 sqq., which gives thirteen synonyms for Mahars, inclusive of Parwaris recorded in the Census.
20 Mahar or Mhar-Pari	Satara	Musicians.	
" " Somvanshi. Do.	Do.	Village servants and agriculturists.	
Mang (Madig)	Deccan, Konkan	Village servants, cultivators, leather workers, rope and basket makers.	A criminal tribe (<i>see</i> Mangs, Mangela).
Mang Garudi	Deccan, Thana	Labourers, beggars, pick-pockets.	A criminal tribe having no fixed place of habitation. <i>See</i> Dhed.
Meghwal or Menghwal .. ..	....	....	<i>See</i> Dhed.
Metri .. ..	....	....	<i>See</i> Kotegar.
Mukri	Kanara	Lime makers and field labourers.	Sometimes called Habbe Gaudas (old Gaudas) employed by Havig Brahmins in spice gardens and often bound to labour for terms of years.
P			
Pendya Mang	Khandesh .. ..	....	A wandering and also a criminal tribe, one of the sub-divisions of Mangs.
S			
Shindhawa or Shenwa	Rewakantha, Palan- pur, Kaira and Broach.	Village watchmen and menials.	
Sochi	Sind	Shoemakers	An occupational name. They are same as Mochis, except the Mochis of Gujarat who are "touchables".
T			
30 Timaliya	Surat	Smiths and basket makers.	
Turi	Gujarat, Kathiawar	Drummers and cultivators (during the rains).	

Caste, Tribe or Race.	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Hindu Depressed—contd.			
V			
Vitholia (Vitolana) Kotwalia. Ghancha.	} Surat, West Khandesh.	Bamboo splitters and basket makers.	
W			
Wankar ..	.. Rewakantha, Broach, Panch-Mahals.	Weavers, farmers.	
Wansfoda ..	.. Kaira, Broach, Surat.	Basket makers ..	.. Also synonym for Burud.

Caste, Tribe or Race, 1	Areas for which reported: where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation, 3	Remarks, 4
Muslims.			
A			
1 Agasa, Madival	Karnatak Districts and Kanara.	Washermen	Hindus as well as Muslims.
Atari (Atar) ...	Deccan	Perfumers	Do.
B			
Bahurupi . . .	Deccan, Konkan	Strolling actors	Hindus as well as Muslims.
Bajania or Dholi	Gujarat	Musicians and rope- dancers, etc.	A wandering tribe.
Bandhara, Galiara	Do.	Calendriers and dyers.	
Bhadbhunja or Bhad- bhunjava.	Gujarat, Poona, Ahmednagar.	Grain parchers and parched rice sellers.	A wandering tribe.
Bhampta	} Deccan, Gujarat	Pick-pockets and thieves.	A criminal tribe. Hindus as well as Muslims.
Uchlya.			
Takari. Ghantichor.			
Bhand	Broach, Kathiawar.	Actors, mimes.	
Bhangi	} Gujarat, Sholapur, Belgaum, Bijapur.	Sweepers	Hindus as well as Muslims.
Olgana. Halalkhor.			
10 Bhavsar or Chippa	Gujarat, Kathiawar, Cutch.	Calendriers, dyers, calico-printers.	Hindus as well as Muslims. Hindu converts.
Bhisti, Pakhali	Gujarat, Kathiawar, Cutch, Ahmednagar.	Water bearers.	
Bohori (Bohora)	All over the Presi- dency.	Traders	See Enthoven Part I, p. 197 sqq. The main divisions are Shia; trading, and Suni; cultivating. Shia Bohoras have five sub- divisions, viz. Alia, Daudi, Jafari, Naojoshi and Sulai- mani.
C			
Chhapparband	Poona, Bijapur, Belgaum, Sholapur.	Coiners; thatch- makers.	A criminal tribe. Also Hindus. The name is really occupational covering two types of occupation.
D			
Dhavad	Satara, Ratnagiri, Ahmednagar.	Blacksmiths, agricul- turists and labourers.	
Dhobi	Throughout the Presidency.	Washermen	An occupational name. Hindus as well as Muslims.
F			
Fakir	Throughout Presidency.	Beggars	An occupational name.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Muslims—contd.			
G			
Garasia, Girasia .. Garndi .. Madari .. Modikar .. Gavandi Chunar .. 20 Ghadshi .. Ghanchi ..	Kaira, Broach, Banas-Kantha. Gujarat, Deccan, Kanara. Deccan, Konkan .. Deccan, Ratnagiri .. Gujarat, West Khandesh.	Cultivators .. Jugglers, snake charmers. Masons .. Musicians .. Oil pressers and sellers.	Also Hindus. They are also called Molesalams. Both Hindus and Muslims. A wandering tribe. Both Hindus and Muslims. Do. Do. An occupational name.
H			
Hajam .. Halalkhor .. Hijda ..	All over the Presi- dency.	Barbers	An occupational name. The term is applied to Muslim barbers. See Bhangi. See Pavaiya.
J			
Jatigar .. Jingar, Dhigvan ..	Bijapur, Belgaum, .. Deccan ..	Strolling actors, dealers in horses and buffaloes. Saddlers; general artisans.	Hindus as well as Muslims. Do.
K			
Kachari .. Kachhi .. Kadia .. 30 Kalal or Kalan .. Kalavant .. Kanjari .. Kasai or Kasabi .. Kharvi, Kharva .. Khava ..	Ahmednagar, Nasik, West Khandesh. Poona, Belgaum, Sholapur, Ahmed- nagar, Broach. Gujarat, Banas- Kantha and West Khandesh. Gujarat, Deccan .. Sholapur, Poona, Belgaum, Southern Konkan, Kanara. Poona, Belgaum, Ahmednagar. Deccan, Gujarat .. All coastal districts.. Gujarat, Kathiawar, Cutch.	Glass bangle makers. Fruit sellers and traders. Masons, artisans .. Meat sellers, liquor licencees. Dancers, singers .. Wandering beggars.. Butchers, cultivators. Fishermen, sellers and rope makers. Domestic servants ..	Hindus as well as Muslims. Do. Do. Hindus as well as Muslims. Do. The females of this caste are called Kalavants and males Gans. Both Hindus and Muslims. Do. An occupational name. Do. Do.

Caste, Tribe or Race. 1	Areas for which reported : where there are blanks, information has not been received. The list is not exhaustive. 2	Traditional or habitual occupation. 3	Remarks. 4
Muslims—contd.			
K—contd.			
Khoja	Broach, Surat, Ahmedabad, Bom- bay City, Thana, Khandesh, Sind.	Traders, cultivators; on first arrival in Gujarat were said to be parched gram sellers, fuel sellers, old embroidery men, and brick layers.	See Enthoven Vol. II, pp. 217 sqq. There are several divisions of Khoja given by Enthoven. The Khojas are Shia Ismailites by religion.
Kotegar, Metri, Kotvli ..	Kanara, Bijapur ..	Sweepers ..	Both Hindus and Muslims.
Kumbhar	The whole Presi- dency.	Potters ..	Both Hindus and Muslims. An occupational name.
L			
Lohar (Luhar), Luwar ..	All over the Presi- dency.	Blacksmiths ..	Both Hindus and Muslims. An occupational name.
M			
40 Makrani	Nasik	Cultivators and field labourers.	Immigrants from Makran. A territorial name.
Malik	Broach	Z a m i n d a r s, cultivators.	Do.
Manyar	East Khandesh, Nasik, Satara, Broach.	Bangle sellers ..	Both Hindus and Muslims.
Mochi	Gujarat	Leather workers and shoemakers.	Do. An occupational name.
Moghul	All over the Presi- dency.	Zamindars, culti- vators, servants, etc.	Two classes are—(1) Persian Moghuls in Cambay and Surat, and (2) Indian Moghuls all over the Presi- dency.
Molesalam	Broach, Rewakantha.	Landlords, cultivators.	
Momin	Ahmednagar, Nasik.	Weavers.	
N			
Naghori	North Gujarat ..	Cattle breeders and milkmen.	Both Hindus and Muslims.
Nahal	East Khandesh ..	Labourers ..	Do.
Naikwadi	Deccan, Ratnagiri ..	Cultivators ..	Do.
50 Nat, Nath	Gujarat, Cutch ..	Wandering tumblers and acrobats. ..	Do.
Nilari or Rangari ..	Deccan	Dyers ..	Do.
O			
Od, Odh	Gujarat	Earth workers and stone dressers.	Do.
P			
Pahlwan	East Khandesh ..	Wrestlers ..	Both Hindus and Muslims. A functional term rather than a caste.

Caste, Tribe or Race.	Areas for which reported: where there are blanks, information has not been received. The list is not exhaustive.	Traditional or habitual occupation.	Remarks.
1	2	3	4
Muslims—contd.			
P—contd.			
Pathan	.. Throughout the Presidency.	Money-lenders and servants.	A racial name.
Patharwat or Kallukutig..	Deccan ..	Stone dressers ..	Both Hindus and Muslims.
Patwekari, Patvegar or Pategar.	Karnatak, Poona and Thana.	Silk thread makers and weavers.	Do.
Pavaiya, Fatada, Hijda ..	All over the Presidency.	Beggars.	
Pendhari (Pindari)	.. North Deccan ..	Petty traders and labourers and dealers in horses.	Both Hindus and Muslims.
Pinjari (Pinjara), Taria.	Taj Deccan, Ratnagiri, Gujarat.	Cotton cleaners ..	Do.
R			
60 Rangari Rohilla	.. East Khandesh, Sholapur.	.. Money-lenders.	See Nilari.
S			
Salat Sayad	.. Gujarat The whole Presidency.	Stone dressers .. Zamindars, cultivators, labourers, etc.	Both Hindus and Muslims.
Shaikh	.. Do. ..	.. Do. ..	Properly used in India means a Hindu convert to Islam. See Muslims in Sind.
Shiddi	.. Ratnagiri, Kanara ..	Cultivators and beggars.	Of Abyssinian origin or admixture. See Appendix A.
Shikalgar	.. Belgaum, Ahmednagar.	Knife grinders and beggars.	Mostly converts.
Suler	.. Karnatak Districts ..	Prostitutes ..	Do.
Sutar or Suthar	.. The whole Presidency.	Carpenters ..	Do.
T			
Tadvi	.. East Khandesh ..	Selling firewood and grass collected from the forest.	Mostly converts.
70 Tambat or Kasar	.. Deccan, Konkan ..	Brass and copper-smiths.	Do. An occupational term.
Tamboli	.. Deccan, Gujarat ..	Betel-leaf sellers ..	Do.
Teli	.. Deccan, Konkan, Broach.	Oil pressers and sellers.	Do. An occupational term.
V			
Vora (Vohra)	.. Eastern Kathiawar, Ahmedabad, Broach.	Cultivators.	
Z			
Zarekari, Jalgar, Dhuldhoya.	.. Deccan, Gujarat ..	Goldsmiths, dust and refuse washers and cleaners.	Mostly Hindu converts.

APPENDIX F—CASTE INDEXES IN THE PRESIDENCY.

PART III—MUSLIM CASTES, TRIBES AND RACES IN SIND

Caste, Race or Tribe, 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases, 5
A				
1 Abasi	VIII	All over Sind	Beggars—religious ministrants, etc.	There are two such sub-tribes, one of Sayads, and one of Kalhoras. Those in Upper Sind are usually called "Serai".
Abro	V & VI	Do.	.....	.....
Achu	VI	Larkana	.....	.....
Aghim, Agham	V or IX	Hyderabad and Shikarpur.	.....	Probably Sammat but not clearly identified.
Agri	IX	Karachi	Salt workers	.....
Agro	VI	Nawabshah, Hyderabad and Larkana, Karachi, Hyderabad.	.....	.....
Ahir	X	Hyderabad and Larkana.	Cowherds, husbandmen, carpenters and goldsmiths.	Hindus as well as Muslims.
Airi	IX	Hyderabad	.....	.....
Aklani	?	Hyderabad and Karachi.	.....	.....
10 Alamzai	II	Upper Sind Frontier.	.....	.....
Alawai Sayad	VIII	Sind	.....	One of the Pathan sub-tribes. A section of Sayads.
Almani	I	Nawabshah and Hyderabad.	.....	.....
Alawi (Ulawi)	VIII	Nawabshah, Sukkur and Hyderabad.	.....	.....
Amalak (Malik)	IX	Nawabshah	.....	.....
Amdani	I	Thar and Parkar, Hyderabad.	.....	.....
Amil	IX	Sind	No specialised occupation.	Occupational name generally applied to a section of Lohano; chiefly in Hyderabad, Sind. See note—Lohano. Mostly Hindu. See under Hindus.
Amro	VI	Karachi and Hyderabad.	.....	.....
Ansari	VIII	Sind	.....	.....
Arab	VIII	Karachi and Hyderabad.	Butchers and labourers.	.....
20 Aradhin	X	Nawabshah and Hyderabad.	.....	Probably Hindu immigrant in origin. See Hindu castes.
Arain	V	Hyderabad, Upper Sind.	.....	.....
Arani	?	Hyderabad	.....	Is this the "Ariani" mentioned in the "Shah jo Risalo" a tribe from Kech Makran, Baloch?

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
A—contd.				
Arbani ..	I	Hyderabad and Upper Sind Frontier.	....	....
Arjo, Arejo ..	VI	Hyderabad, Sukkur, Larkana and Nawabshah.	....	....
Arisar ..	VI	Hyderabad ..	....	....
Aripoto ..	VI	Hyderabad ..	....	....
Arora ..	V	Sind ..	Traders ..	Hindus as well as Muslims. See separate note on Arora and Lohano.
Arotho ..	?	Thar and Parkar ..	....	Probably Hindu immigrant in origin.
Atrani ..	I	Sukkur ..	....	A Baloch sub-tribe.
30 Awari ..	V	Sukkur and U.S.F.	....	....
E				
Babar ..	IV	Sind ..	....	Also "Paro" of Pattan Shiranis.
Babrani ..	?	Karachi and Hyderabad.	....	Probably "Sammat" from Babars with Baloch nomenclature.
Babro ..	IX	Hyderabad ..	....	....
Bachro ..	VI	Hyderabad ..	Tailors ..	....
Badani ..	I	Hyderabad, Larkana and U. S. Frontier.	....	....
Badinpoto ..	VI	Hyderabad and Karachi.	....	....
Bagdi (probably Bagri, Waghri) ..	X	Nawabshah ..	....	Hindus as well as Muslims. Immigrants from South.
Baghar ..	IX	Karachi ..	....	....
Bagrani ..	I	Nawabshah and Hyderabad.	....	....
40 Bagri (Waghri) ..	X	Upper Sind Frontier.	Beggars and committers of crimes.	....
Bahalkani ..	I	Hyderabad, Sukkur and U. S. Frontier.	....	....
Bahrani ..	I	Hyderabad, Larkana, Nawabshah and Karachi.	Camelmen ..	..
Bahir ..	I	Nawabshah and Hyderabad.	....	....
Bahiriara ..	X (!)	Do. do. ..	....	Probably Hindu immigrant in origin.
Bahim ..	X (!)	Hyderabad ..	....	Do. do.
Bail ..	IX	Karachi ..	....	....
Bajari ..	X (!)	Hyderabad ..	....	Probably Hindu immigrant in origin.
Bajkani ..	I	Hyderabad and U. S. Frontier.	....	Hindus as well as Muslims.
Bajir ..	IX	Hyderabad, Thar Parkar.	....	See separate note.
50 Bakhrani ..	I	Hyderabad and U. S. Frontier.	....	....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
B—contd.				
Baladi ..	I	Nawabshah and Hyderabad.
Balal ..	IX	Do.
Baleshahi ..	VII	Sind
Baloch (Main) or Baroch.	I	Sind, especially U. S. Frontier, Larkana and Karachi Districts.
Baloch Sub-tribes.				
Abnani	This includes a very large number of tribes and sub-tribes (see below). See also Dames and the Baluchistan and Punjab Census reports passim. The Baloch tribes are found all over Sind and have affected the nomenclature of servil-tribes (Class IV) and Sammat tribes (Class VI) many of which have taken names on the Baloch model, e.g. Babrani, Bukeran. The disentangling of these complications is work requiring prolonged scientific and much local enquiry. In the Upper Sind Frontier district the Baloch tribes still preserve much of their tribal organisation. But the further south one goes, the more one finds the tribal organisation disintegrating. Sammat tribes have tended to imitate the Baloch tribal organisation, even to the extent of claiming the existence of the jirga system, and headship vested in a "sardar". The Nawabshah, Hyderabad, Karachi and Thar Parkar districts show clearly the effect of Baloch custom on the organisation of non-Baloch tribes, mostly Sammat in origin. The Nawabshah and Thar Parkar districts, which contain large numbers of immigrants from the Hindu countries of Jaisalmir, Rajputana and Cutch, show this feature most clearly.
Admani	
Alani	
Alkhani	
Almani	
Amdani	
Amrani	
Arbani	
Badani	
Baghdar	
Bagrani	
Bahrani	
Bahalkani	
Bajkani	
Bajhani	
Bakhrani	
Balachani	
Baliani	
Baladi	
Bangwar	
Bangnani	
Banglani	
Bhand	
Bhurgri	
Bhutani	
Bijarani	
Bozdar	
Brahmani	
Bugti	
Buldi, Buledhi, Burdi.	
Bula	
Bulani	
Chambani	
Chandani	
Chandio	
Chang or Changa.	
Chavlani	
Chhalgri (Chalgri).	
Chukh	
Chutiani	
Dahani	
Dalwani	
Dasti or Dashti..	
Derkhani	
Dinari	

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
B—contd.				
Dombki
Dorani
Dostalani (Khosu)
Drisbak
Durwani
Dodai
Fouzani
Gabol
Gadahi
Gadani
Gadiwan
Gahiani
Gajani
Gilo
Gishkani
Golai
Gondar
Gopang
Gorchani
Gorshani
Guhramani
Gulrani
Gungani
Guphani
Gurtej, Gurgez
Gurnani
Hadvar
Hajji
Haidarani
Hajano
Hajan-Burdi
Hisbani
Hizwani
Hot
Isani
Jafri
Jagirani
Jakhrani
Jalani
Jalbani
Jalalani
Jamali
Jamani
Januri
Jar
Jarwar
Jatoi
Jiandani
Jiskani, Jistkani
or Jaskani
Jogiani Khoso
Jokhio
Jorkhani
Kaheri or Quaheri
Kaloi

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
B—contd.				
Katru
Kambram
Kambrani
Kanrani
Kapri
Karmati
Karri
Karukani
Katpal or Katpat.
Katohar
Kharu or Kharos.
Khatiam
Khimani
Khingani
Khorkhani
Khoso (with many sub-divisions.)
Khuhawar
K h u s h a l a n i
Gadahi.
Khushkh
Kolachi or
Kulachi.
Korai
Laghari
Lahrejo
Langhani
Lanjwani
Lashari
Liskani
Lodhani Gadahi.
Lohar-Burdi
Lorani
Lolani
Lund
Magsi
Mahwani
Makrani
Malkani
Mandnani
Mandwani
Mangnani
Manjhani
Mari
Marphani
Mashori
Mastoi
Maswani
Mazari
Mirarani
Mirani
Mirlani
Mirwani
Mirozai
Majani

See separate note.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
B—contd.				
Mugheri
Muridani
Mutani
Nidwani
Nizamani
Noriani
Norkhani
Notkani, Nodha- kani, Nutakani.
Nuhani
Nundani
Phanani Khoso
Pitafi
Rahejo
Ramezai
Rind
Rodhanani
Rustamani
Sabirani
Sabzoi
Sahrani
Sajrani
Sanani
Siahphad
Sonhero
Shahani
Shabkori
Shahankoto
Shambani
Shar
Sholani
Suhriani
Sundrani
Surkhani
Talpur
Tangani
Tart
Teghani
Thag
Thoro
Umrani
Wahindani
Wahdani
Zardari
Zarkhansi
Zaur
Banbal ..	IV	Sukkur and U. S. Frontier.	....	....
Bandoja ..	X (?)	Karachi ..	....	Probably Hindu immigrant in origin; not identifiable, perhaps servile.
Bangu ..	(?)	Nawabshah ..	Camel drivers, cultivators, etc.	....
Bangulani ..	I	All over Sind ..	....	....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The areas for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
B—contd.				
Bangwar ..	II	U. S. Frontier. Sind generally.	....	....
60 Bapar ..	VI	Upper Sind Frontier.	....	....
Bapro ..	IX	Karachi and Hyderabad.	Camel loaders, cultivators, etc.	....
Baprani (Babrani) ..	(?)	Hyderabad, Nawabshah and Karachi.	....	See Babrani above.
Bharan ..	VI	Sukkur ..	....	....
Bareho ..	VI	Karachi, Hyderabad and Larkana.	....	....
Bareho Barfat ..	VI	Karachi, Hyderabad and Nawabshah.	....	....
Barmero ..	VI	Thar and Parkar ..	....	....
Bawa ..	X	Sind ..	Beggars ..	Hindus as well as Muslims.
Bazigar ..	VII & X	Hyderabad, Nawabshah and Larkana.	Wandering acrobats.	....
Beldar ..	X	Sind ..	Earthworkers and stone dressers.	Hindus as well as Muslims; probably immigrants from south.
70 Bhabro (Babro) ..	IX	Do. ..	Traders ..	Both Hindus as well as Muslims.
Bhacho ..	IX	Hyderabad ..	....	....
Bhachro ..	IX	Karachi and Hyderabad.	....	....
Bhagat ..	V	Nawabshah and Larkana.	....	Probably Hindu converts. There is also a tribe known as Bhagat in Shahpur, which may perhaps be the same as this.
Bhagio, Bhambho ..	VII & VI	Nawabshah, Hyderabad and Larkana.	Cattle owners ..	Probably occupational, meaning cattle owners.
Bhambhro ..	VI	Sukkur, Nawabshah, Karachi and Hyderabad.	....	....
Bharo ..	IV	Upper Sind Frontier or Hyderabad.	....	....
Bhan ..	VI	Nawabshah, Hyderabad and Larkana.	Drummers and cultivators, etc.	....
Bandh ..	IV	Sukkur, Hyderabad and Larkana.	Actors, mimes, cultivators, etc.	Bandhs and Bhands must not be confused together. (See also under Hindus.)
Bhand ..	I	Sind generally ..	....	....
80 Bhanejo ..	VI	Nawabshah ..	....	....
Bhangaro ..	?	Upper Sind Frontier.	....	Not identifiable.
Bhangi, Olgana, Halalkhor. ..	VII	Sind ..	Scavengers ..	Hindus as well as Muslims. Probably Hindu converts.
Bhangrio ..	?	Karachi, Hyderabad and Larkana.	....	Not identifiable.
Bhat or Barot ..	VII	Larkana ..	Bards, Geneo-logists.	Probably Hindu converts or a functional term.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
B—contd.				
Bhat ..	VII	Sind ..	Wandering thieves, priests and agri- culturists.	Hindus as well as Muslims.
Bhati, Bhatti ..	VI	Nawabshah, Hy- derabad, Sukkur and Larkana.	....	Hindus as well as Muslims.
Bhawa ..	X	Karachi ..	....	....
Bhayo ..	IX	Karachi, Sukkur and Upper Sind Frontier.	....	Hindu converts.
Bheda ..	?	Hyderabad ..	....	Probably Hindu immigrants in origin.
90 Bhinjo ..	VI	Nawabshah and Hyderabad.	....	....
Bhisti, Pakhali ..	VII	Sind ..	Water bearers ..	....
Bhanr ..	IX	Nawabshah ..	....	....
Bhaunrio ..	VI	Nawabshah and Hyderabad.	....	....
Bhughio or Bughio.	VI	Hyderabad, Suk- kur and Nawab- shah.	....	....
Bhuk ..	V	Nawabshah and Hyderabad.	....	....
Bhurgri ..	I	Sukkur, Nawab- shah and Hyder- abad.	....	....
Bhurih ..	?	Do. ..	....	Not identifiable.
Bhurino ..	?	Do. ..	....	Do.
Bhuso ..	IX	Hyderabad and Khairpur.	....	....
100 But (Bhut ?) ..	V	Sind ..	....	From Sadikabad in Baha- walpur: seems to have Baluchi section, and Jat section. The latter is said to intermarry with Abro, but to be of Bhatti origin.
Bhutto ..	V	Do. ..	....	....
Bihan ..	V & VI	Hyderabad, Kara- chi and Nawab- shah.	....	....
Bijarani ..	I	Nawabshah, Suk- kur and Hyder- abad.	....	....
Bikak (or perhaps Bukak).	IX	Karachi and Hyderabad.	....	Bikak an Hindu in origin: <i>see</i> Hindu castes.
Bipera ..	X	Nawabshah, Hy- derabad and Larkana.	....	Hindu immigrants in origin: <i>see</i> Hindu castes.
Buhar ..	V	Hyderabad ..	....	....
Buriro ..	V	Do. ..	....	....
Birohi or Brahui (<i>see</i> below).	III	Sind ..	....	....
Bodhari ..	V	Do. ..	....	....
110 Bodho ..	IV	Nawabshah ..	....	....

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
B—conold.				
Bhoi ..	X	Nawabshah and Hyderabad.	Boatmen and fishermen.	Immigrant Hindu in origin (see Hindu castes).
Bohoro ..	X	Sind generally ..	.....	.....
Boreno ..	?	Hyderabad ..	.....	Probably immigrant Hindu in origin.
Bore-poto ..	VI	Hyderabad, Thar and Parkar.	.....	.....
Bozdar ..	I	Sukkur, Hyderabad, Larkana and Khairpur.	.....	.....
Bozikgai ..	III	Nawabshah and Hyderabad.	.....	.....
Brahmani ..	IV	Hyderabad, Jacobabad.	.....	.....
Brahui—				
Main Divisions :				
(i) Sarwan ..				
(ii) Jhalvan ..				
(iii) Mengal ..				
(iv) Pandrani ..				
(v) Mahamsen ..			Sind	
(vi) Chanal ..				
(vii) Acharuti ..				
(viii) Bozki ..				
(ix) Aisari ..				
(x) Langh ..				
(xi) Pandrani ..				
(xii) Bangulzai ..				
120 Buch ..	V, VI	Hyderabad ..	.....	.....
Buglio ..	IX (?)	.....	.....	.....
Bughorni ..	?	Larkana ..	.....	May be mistake for Bagrani Baloch.
Bugti ..	I	Sind ..	.....	.....
Bubuk ..	VI	Hyderabad and Karachi.	.....	.....
Buhro ..		Larkana ..	.....	.....
Bukero ..	VI	Karachi and Hyderabad.	.....	Not identifiable.
Bumro (Bhumro) ..	(?)	Do. ..	.....	.....
Bunglai ..	(?)	Nawabshah and Hyderabad.	.....	May be mistake for Bangulzai Brahui.
Bungwar ..	(?)	Do. ..	.....	Not identifiable.
Buro or Barai ..	X (?)	Karachi and Hyderabad.	.....	Probably Hindu immigrant in origin.
130 Burdi ..	I	All over Sind ..	.....	.....
Burfat ..	VI	Karachi and Hyderabad.	.....	Section of Numrio.
Burhani ..	?	Do. ..	.....	Not identifiable.
Buriro or Buraro ..	V	Sind ..	.....	.....
C				
Cad ..	?	Larkana ..	.....	This is an impossible name; unidentifiable; may be mistake for Kazi, Kadi.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
C—contd.				
Chabri ..	X (?)	Hyderabad and Upper Sind Frontier.	....	Chabria is Nukh of Vani.
Chacho ..	VI (?)	Larkana ..	....	Probably Sammat.
Chachar or Chhachhar.	VI	Upper Sind Frontier, Hyderabad, Nawabshah and Sukkur.	....	An Arain class in the Punjab.
Chachik ..	IX	Nawabshah and Hyderabad.	....	....
Chahvan ..	VI	Sukkur, Hyderabad, Thar and Parkar.	....	Hindu converts.
140 Chajjan, Chijjan ..	VI	Sukkur, Hyderabad and Upper Sind Frontier.	Shepherds ..	....
Chhalgiri ..	IV	Larkana, Hyderabad and Upper Sind Frontier.	....	Also Baluch.
Chambhar (Chamar). (i) Chamgar (ii) Samgar. (iii) Mochigar.	VII	Sind ..	Leather workers and shoe-makers.	Hindus as well as Muslims, immigrants from the South.
Chabo ..	VI	Do. ..	....	....
Chinar ..	V	Hyderabad and Sukkur.	....	....
Chand ..	VI	Nawabshah and Hyderabad.	....	....
Chandio ..	I	Sukkur, Hyderabad and Thar and Parkar.	Carpenters, cultivators, etc.	....
Chang or Changio..	I	Nawabshah, Hyderabad and Karachi.	....	....
Changejo ..	VI	Nawabshah and Hyderabad.	....	....
Chanesar ..	VI	Sukkur and Nawabshah.	....	....
150 Chapru ..	X (?)	Karachi and Nawabshah.	....	Probably Hindu immigrants in origin: may be occupational.
Charan ..	X	Hyderabad ..	....	....
Chhajani ..	VI	Larkana ..	....	....
Chijan ..	VI	Sukkur, Hyderabad and Larkana.	....	....
Chino ..	VI	Nawabshah and Larkana.	....	....
Choliani ..	?	Hyderabad, Larkana and Upper Sind Frontier.	....	Perhaps mistake for Chutiani—part of Khoso.
Choro ..	VI	Karachi and Hyderabad.	....	....
Chori ..	IX	Karachi ..	....	....
Chuhar or Chuhro..	X	Sind ..	Sweepers ..	Hindus as well as Muslims.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
C—concl'd.				
Chuto ..	VI	Karachi, Nawabshah and Hyderabad.	.....	.....
D				
160 Dabal ..	?	Nawabshah ..	.....	Unidentifiable.
Dabar ..	?	Do. ..	.....	Do.
Dabgar (Bazgar) ..	X	Sind ..	Drum makers ..	Probably immigrants.
Dabri ..	?	Nawabshah ..	.....	.....
Daudpoto ..	VI	Hyderabad and Nawabshah.	.....	.....
Dahani ..	I	Karachi and Upper Sind Frontier.	.....	.....
Dahar ..	VI	Sind ..	.....	.....
Dahiri ..	VI	Do. ..	.....	.....
Dahoto ..	VI	Hyderabad, Larkana and Khairpur.	.....	.....
Dahraj ..	VI	Larkana and Nawabshah.	.....	.....
170 Dahri ..	VI	Nawabshah and Hyderabad.	.....	.....
Dahejo ..	VI	Hyderabad, Sukkur and Upper Sind Frontier.	.....	Are also found in Punjab (Jhelum).
Dakhan, Drakhan ..	VI, VII	Sukkur, Larkana and Hyderabad.	Carpenters ..	.....
Dal ..	VI	Hyderabad ..	.....	.....
Dalipoto ..	VI	Do. ..	.....	.....
Dalwani ..	I	Do. ..	.....	Unidentifiable.
Damal ..	?	Nawabshah ..	.....	Do.
Dengar ..	?	Upper Sind Frontier and Nawabshah.	.....	Do.
Dari ..	?	Nawabshah and Hyderabad.	.....	.....
Darkun ..	?	Khairpur State ..	.....	Perhaps mistake for Drakhan (VI).
180 Darotho ..	?	Do. ..	.....	Unidentifiable.
Darrhi ..	?	Do. ..	.....	Do.
Dasro ..	IX	Hyderabad ..	.....	.....
Dasti ..	I	Sind ..	.....	.....
Daur, Daunr ..	IX	Nawabshah and Sukkur.	.....	.....
Daurio ..	IX	Hyderabad and Khairpur State.	.....	.....
Dayar ..	?	Sukkur, Nawabshah and Hyderabad.	.....	Unidentifiable.
Dedo ..	VI	Hyderabad ..	.....	.....
Dedar ..	IX	Sukkur ..	.....	.....
Depar or Deparjo ..	VI	Sind ..	.....	.....
190 Desar ..	VI	Karachi, Thar and Parkar.	.....	.....

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
D—contd.				
Dero ..	VI	Nawabshah, Hyderabad and Larkana.	....	....
Detho ..	VI	Nawabshah, Khairpur and Sukkur.	....	....
Dhagri ..	?	Hyderabad and Khairpur State.	....	Unidentifiable. Dagra is a section of Sind Bhils.
Dhalot ..	?	Do. ..	....	Do.
Dhamuch ..	VI	Hyderabad ..	....	....
Dharejo ..	VI	Khairpur, Nawabshah, Sukkur and Hyderabad.	....	....
Dhari ..	VI	Nawabshah ..	....	....
Dhirj ..	VI	Nawabshah, Thar and Parkar.	....	....
Dhobi ..	VII	Sind ..	Washermen ..	Hindus as well as Muslims.
200 Dhoki ..	IX	Nawabshah, Hyderabad, Sukkur and Larkana.	....	....
Dhukar ..	IX	Nawabshah and Sukkur.	....	Perhaps mistake for Daur, Daurn (Sammat).
Dhunru ..	?	Do. ..	....	....
Dinari ..	IV	Nawabshah and Larkana.	Camelmen and cultivators, etc.	Also sub-tribe of Baloch.
Dingona ..	X (?)	Hyderabad, Thar and Parkar.	....	Probably Hindu immigrant in origin.
Dodo, Dodai ..	I	Larkana ..	....	....
Dodejo or Dodjo ..	VI	Nawabshah and Khairpur.	....	....
Dogar ..	IX	Nawabshah and Larkana.	....	....
Dohat ..	VI	Thar and Parkar..	....	Claim Rajput origin. Hindus as well as Muslims.
Dombari (perhaps Domb).	X.	Nawabshah ..	Wandering tumb- lers, acrobats.	Hindus as well as Muslims.
210 Dombki—	I	Upper Sind Fron- tier and Sukkur.	....	....
Main Sub-divi- sions :				
(1) Talani.				
(2) Golata.				
(3) Giloi.				
(4) Bozdar.				
(5) Gabol.				
(6) Gishkori.				
(7) Jiskani.				
(8) Lund.				
Dondan ..	?	Khairpur State ..	....	....
Dongejo ..	?	Nawabshah ..	....	Perhaps from Dhaung (<i>see</i> below).
Dul ..	?	Do. ..	....	Perhaps mistake for Dal.
Dorath ..	VI	Thar and Parkar..	....	A Thari tribe.
Doshgar ..	X	Nawabshah ..	....	Hindu Backward in origin.
Dudi ..	VII	Larkana ..	....	....
Duhio ..	?	Nawabshah ..	....	Unidentifiable.
Dulo ..	?	Do. ..	....	Do.

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
D—concl'd.				
Dung (Dhang) ..	IX (?)	Nawabshah ..	....	Dhang is place name in Sukkur District.
220 Dangar ...	VI	Hyderabad, Thar and Parkar.	....	....
Durani ..	I	Sukkur ..	....	....
F				
Fakir ..	VII	All over Sind ..	Beggars ..	Both Hindus as well as Muslims. A functional term not a caste.
Fakirani ..	?	Hyderabad ..	Servants ..	May be "Paro" of some tribe, or perhaps Baloch appellation for tribe claiming origin from a Fakir.
Faruki ..	VIII	Nawabshah and Sukkur.	....	....
G				
Gabol ..	I	All over Sind ..	....	....
Gado ..	IV	Karachi, Hyderabad and Larkana.	....	Name is also applied to Abyssinian halfcastes.
Gadani ..	I	Sukkur and Hyderabad.	....	....
Gaho ..	VI	Hyderabad and Karachi.	....	....
Gahejo ..	VI	Nawabshah, Hyderabad, Sukkur and Larkana.	....	....
230 Gahi ..	VII	Hyderabad ..	Grass-cutters and sellers.	Occupational name.
Gahilro, Gahelro, Ghelro.	VI	Karachi, Hyderabad, Thar and Parkar.	....	They claim Rajput origin.
Gajan ..	VI	Karachi and Hyderabad.	....	....
Galeh ..	?	Hyderabad ..	....	....
Galiaro ..	VI (?)	Do. ..	....	Probably mistake for Golaro (VI).
Gamgauda, Gam, Naik.	X	Do. ..	....	Immigrants from South.
Gundro ...	IX	Karachi ..	Fishermen and cultivators.	Division of Muhano.
Ganjan ..	X (?)	Karachi and Hyderabad.	....	Probably of Hindu immigrant origin.
Ganotar ..	X (?)	Nawabshah and Hyderabad.	....	Do. do.
Gari ..	X (?)	Sukkur ..	....	....
240 Gauhir ..	X	Hyderabad and Khairpur State.	....	Of Hindu immigrant origin (see Hindu castes).
Gend ..	X	Hyderabad and Nawabshah.	....	Do. do.
Ghalu, Ghal ..	V	Hyderabad and Karachi.	....	....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
G—contd.				
Ghalrio ..	VI (?)	Hyderabad ..	....	Perhaps mistake for Gahlro.
Ghanchi ..	VII	All over Sind ..	Oil-pressers and sellers.	Probably immigrants from Gujarat. Hindus as well as Muslims but in Sind general- ly Muslims.
Ghanghro ..	VI	Nawabshah, Hy- derabad and Larkana.	....	....
Ghandichor ..	X	Hyderabad ..	Pick-pockets and thieves.	A criminal tribe, the same as the Bhampta of the Deccan: Hindus as well as Muslims.
Ghotano ..	VI	Nawabshah and Hyderabad.	....	....
Ghoto ..	VI	Upper Sind Fron- tier, Hyderabad and Sukkur.	....	....
Ghoravari ..	IX (?)	Nawabshah and Hyderabad.	....	There is taluka called Ghora- bari in Karachi district, otherwise unidentified.
250 Ghamro ..	VI	Upper Sind Fron- tier, Hyderabad and Sukkur.	....	....
Ghutika ..	X (?)	Hyderabad ..	....	Probably of Hindu immi- grant origin.
Gidbidki ..	X	Hyderabad ..	Wandering fortune- tellers.	Hindu converts. Immigrant from Deccan who are the same as Joshi or Pingale.
Ghilzai ..	II	Sukkur ..	....	One of the Pathan tribes.
Gir ..	V	Nawabshah and Hyderabad.	Beggars ..	Hindus as well as Muslims. A functional term.
Girni ..	X	Hyderabad ..	Weavers and Government ser- vants.	....
Godo or Gudo ..	IX	Larkana and Suk- kur.	....	....
Godai ..	?	Nawabshah and Hyderabad.	....	Unidentifiable.
Gohoti ..	VI	Hyderabad ..	....	Perhaps from place name "Gahot."
Golo ..	IV	U. S. Frontier ..	....	....
260 Golaro ..	VI	Hyderabad and Karachi.	....	....
Golla (Gol) ..	X	Sukkur ..	Cowherds ..	Probably originally immi- grants. Hindus and Muslims (see Hindu castes).
Gopang ..	I	Sind ..	....	....
Gorahi ..	?	Karachi and Hyderabad.	....	Unidentifiable.
Gorchani ..	I	Nawabshah, Hy- derabad, Thar and Parkar.	....	....
Gorho ..	?	Nawabshah ..	....	Unidentifiable.
Gubchani ..	?	Nawabshah and Hyderabad.	....	Probably immigrants. Hindus and Muslims or perhaps Baloch in origin:

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
G—concl.				
Gujar	V	Hyderabad, generally.	....	....
Gujarani Gulandag	V VII	U. S. Frontier Hyderabad	Tailors and Government servants.	....
270 Gulri	?	Karachi and Hyderabad.	....	Not identifiable.
Gumbral	X (?)	Nawabshah	....	Probably of Hindu immigrant origin.
Gurmani	I	Karachi	....	....
Gun	IX	Larkana	....	....
Gondar	I	Karachi and Hyderabad.	....	....
Gungani	I	Karachi	....	....
Gurgez	I	Sind	....	....
H				
Hazam, Ghainjo, Rat, Umrani, Valand.	VII	Sind	Barbers	Hindus as well as Muslims.
Hajano	IV	Do.	....	....
Hajipoto	VI	Nawabshah, Hyderabad and Sukkur.	....	....
280 Hakro	VI	Sind	....	....
Halo	VI	Hyderabad	....	....
Halani	VI	Karachi, Hyderabad and Sukkur.	....	....
Haleli	VI	Upper Sind	....	....
Halepoto	VI	Larkana, Nawabshah, Hyderabad and Sukkur.	....	....
Hamali	VI	Karachi and Hyderabad.	....	....
Hamathi	X	Do.	....	....
Hamirani	IX	Hyderabad	Book-binders	Probably "Paro" of some tribe or Sammat tribe taking Baloch nomenclature.
Hamirpoto	VI	Do.	....	....
Hasani Sayad	VIII	Sind	....	One of the Sayads. A Awan tribe of Central Asia.
290 Hasanjo	VI	Nawabshah and Hyderabad.	....	....
Hashmani	?	Hyderabad	....	Probably "Paro" of some tribe.
Hassula	?	Larkana	....	Unidentifiable.
Hatar	?	Nawabshah and Hyderabad.	Physicians, Zamindars, etc.	....
Hatipoto	IX (?)	Do.	....	Probably Sammat but not identified; perhaps Sindhi settled Hatis of Hindu immigrant origin (see Hindu castes).
Himaiti	X	Karachi	....	Of Hindu immigrant origin.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
H—contd.				
	VI	Hyderabad ..	....	....
Himali ..	VI	Sind ..	....	....
Hingoro, Hingorjo ..	I	Upper Sind	....	....
Hizwani ..		Frontier.		
Hot ..	I	Nawabshah and Hyderabad.	....	....
300 Hothi ..	VI	Sukkur ..	....	....
Hulio ..	VI	Karachi, Nawab- shah, Hyderabad and Larkana.	....	....
Hussaini Sayad ..	VIII	Sind ..	....	....
I				
Isani ..	I	Hyderabad ..	Carpenters, Go- vernment ser- vants.	....
Isanpoto ..	VI	Hyderabad ..	....	....
J				
Jaffri ..	I	Hyderabad, Suk- kur and Upper Sind Frontier.	....	....
Jago ..	VI	Karachi ..	....	They claim Rajput origin as being Parmara. They are Hindu converts.
Jagirani ..	I	Larkana, Sukkur, Hyderabad and Upper Sind Frontier.	....	....
Jagsi ..	VI	Hyderabad ..	....	....
Jahejo ..	VI	Do. ..	....	Unidentifiable.
310 Jajhan ..	?	Do. ..	....	Probably Hindu immigrants in origin (see Hindu castes).
Jajri ..	X	Hyderabad ..	....	....
Jajuho ..	?	Nawabshah and Hyderabad.	....	Unidentifiable.
Jajuk (Jajak) ..	IX	Nawabshah and Hyderabad.	Drummers; also (elsewhere) bar- bers.	Normally Hindus.
Jakhro, Jakhrejo ..	VI	Sind ..	....	....
Jakhrani ..	I	Sukkur, Karachi and Hyderabad, Upper Sind Frontier.	....	....
Jalalani ..	I	Hyderabad ..	....	....
Jalbani ..	I	Sukkur, Karachi and Hyderabad.	....	....
Jamali ..	I	Sind ..	....	....
Jamrio ..	VI	Nawabshah ..	....	But may be Serai.
320 Janwari ..	IX	Nawabshah and Larkana.	....	....
Jaro ..	VI	Hyderabad, Karachi and Nawabshah.	....	Also sub-division of Baluch.

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
J—contd.				
Jar	I	Hyderabad	.....	.....
Janbaz	X (?)	Nawabshah	.....	Must be Hindu immigrant in origin.
Jarakashpoto	VI	Hyderabad, Thar and Parkar.	.....	.....
Jarejo	VI	Karachi	.....	.....
Jarwar	I	Sind	Carpenters, cultivators, etc.	.....
Jat or Jatt	VI	Sind	.....	See separate note.
Jatoi	I	Do.	.....	.....
Jalani	I	Do.	.....	.....
330 Jerwar	I	Hyderabad, Thar and Parkar, Sind generally.	.....	.....
Jesar	VI	Nawabshah and Hyderabad.	.....	.....
Jeso	VI	Hyderabad, Thar and Parkar.	.....	.....
Jethrio	VI	Nawabshah and Hyderabad.	.....	.....
Jhangango	..	Hyderabad	.....	.....
Jhendial, Jhendil	VI	Hyderabad, Nawabshah and Larkana.	.....	.....
Jhinjho, Jhanjho or Junjo.	VI	Hyderabad and Larkana.	.....	.....
Jhirik or Jhiruk	VI	Hyderabad, Karachi.	.....	.....
Jhulan	VI	Nawabshah, Hyderabad and Sukkur.	.....	.....
Jio	VI	Karachi	.....	.....
340 Jiandani	I	Hyderabad, Thar and Parkar.	.....	.....
Jilani or Gilani	I & VIII	Sind	.....	.....
Jirio	VI	Nawabshah and Hyderabad.	.....	.....
Jiskani, Jaskani	I	Sukkur and Hyderabad.	.....	A sub-division of Dombki.
Joganand	IX	Hyderabad, Nawabshah and Upper Sind Frontier.	Mendicants	Hindu converts (from Punjab).
Jokhio	VI	Karachi, Hyderabad and Nawabshah.	.....	.....
Joyo	V & VI	Larkana, Sind generally.	.....	.....
Juj	?	Nawabshah, Hyderabad and Larkana.	.....	Unidentifiable.
Juno	VI	Sind generally	.....	.....
Junejo	VI	Sind	.....	.....
K				
350 Kabuli	II	Hyderabad	.....	Immigrants from Kabul—a territorial term.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
K—contd.				
Kachelo ..	V	Karachi and Hyderabad.	....	Immigrants from Cutch.
Kachi ..	X	Karachi and Hyderabad.	....	Do.
Kachhio ..	VII & X	Do. ..	Fruit and vegetable sellers.	Immigrants from Cutch.
Kahar ..	IX	Hyderabad and Sukkur.	Fishermen, domestic servants.	Hindus as well as Muslims.
Kaheri ..	VIII	Hyderabad and Nawabshah.	....	....
Kahio ..	?	Karachi ..	....	Unidentifiable.
Kaisar-poto ..	II	Hyderabad ..	....	....
Kake-sayad ..	VIII	Do. ..	....	....
Kako ..	VI	Sind ..	....	....
360 Kake-poto ..	VI	Nawabshah, Hyderabad and Sukkur.	....	....
Kalai ..	VII	Do. ..	Tinamiths, etc. ..	....
Kalari or Kaleri ..	IV	Sukkur and Hyderabad.	....	....
Kelati ..	III	Do. ..	....	Territorial name.
Kalhoru ..	V	Sind ..	....	....
Kalu ..	VI	Nawabshah and Hyderabad.	....	....
Kalro ..	V	Do. ..	....	....
Kalwar ..	IX	Upper Sind Frontier.	....	....
Kamangar ..	IV	Hyderabad ..	....	....
Kamboani ..	IV	Upper Sind Frontier.	....	....
370 Kamejo ..	VI	Nawabshah and Hyderabad.	....	....
Kamalo ..	?	Hyderabad ..	....	Unidentifiable.
Kandal ..	?	Do. ..	....	Do.
Kandhar ..	IX	Sukkur, Nawabshah, Hyderabad and Larkana.	....	Sub-division of Muhano.
Kandani ..	IX	Karachi and Hyderabad.	....	....
Kandro ..	IX	Karachi and Hyderabad.	....	....
Kanhar ..	IX	Sukkur ..	....	....
Kanadan, Konad ..	IX	Hyderabad, Karachi.	....	....
Kanero ..	V	Nawabshah and Hyderabad.	....	....
Karai or Korai ..	I	Sind generally ..	....	....
380 Karan ..	IX	Thar and Parkar ..	....	....
Kario ..	VI	Nawabshah and Hyderabad.	....	....
Karmati ..	I	Karachi, Thar and Parkar.	....	Perhaps named from Karmat in Makran; in which case territorial name.
Kasai ..	VII	Sind ..	Butchers ..	Hindus as well as Muslims.
Kathor ..	IX	Hyderabad ..	....	....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
K—contd.				
Katiar ..	VI	Hyderabad ..	.....	.....
Katbal, Katpar	VIII	Sukkur and Upper	.....	.....
Katbor.		Sind Frontier.		
Kaurejo ..	V	Sind generally ..	.....	.....
Kazak ..	X (?)	Nawabshah and	.....	Probably Hindu immigrant
Kaheri ..	VIII	Hyderabad.	Beggars, labourers,	in origin.
390 Khabrothi Sayad ..	VIII	Sukkur and Hyder-	abad.	.....
Khaki ..	VII	Nawabshah and Sukkur.	Dyers ..	Said to be a section of the
Kharkar ..	?	Sukkur ..	Labourers ..	Sayads, an Awan tribe.
Khaskheli ..	IV	Hyderabad ..	.....	An occupational term.
Khati ..	VI, VII	Larkana and	Washermen, culti-	Unidentifiable.
Khatiam ..	I	Hyderabad.	vators, etc.	Also called Khitmatgar in
Khabar ..	II	Sukkur, Hyderabad.	.....	certain parts.
Kharo ..	V	Nawabshah ..	.....	(Serai ?)
Khizmatgar (see	IV	Hyderabad in	.....	Perhaps also Serai.
Khaskheli).		general.	.....	.....
Khodo ..	?	Do. ..	.....	Unidentifiable.
400 Khojo, Khwajo ..	X	Hyderabad and	Dealers in hides,	.....
Khokhar ..	V & VI	Larkana.	cultivators.	.....
Khur ..	V	Sind ..	.....	See separate note.
Khoram ..	IX	Hyderabad ..	.....	.....
Khosos ..	I	Thar and Parkar..	.....	.....
Khuharo ..	VI	Sind ..	.....	There are many sub-divisions
Kuhawar ..	V	Upper Sind ..	.....	of Khosos, e.g. Jarwani,
Kuhro ..	VI	Sukkur and Lar-	.....	Bakhrani, Bighani, Jarwar
Khujego ..	?	kana.	.....	Chutiani.
Khushk ..	I	Larkana ..	.....	.....
410 Khushero ..	I	Hyderabad ..	.....	Unidentifiable.
Khurchi (Khichhi)	V	Sind ..	.....	.....
Kili ..	IX	Larkana and	.....	.....
Kinio ..	IX (?)	Hyderabad and	.....	Probably Sammat.
Kitio ..	VI	Hyderabad and	.....	.....
Kirar ..	IX	Lower Sind.	.....	.....
Kolachi ..	I	Middle and Lower	.....	.....
Kori ..	IX	Sind ..	.....	.....
Kosh ..	I	Sind generally ..	Labourers ..	.....
Kotiro ..	VI	Upper Sind Fron-	Weavers ..	See separate note.
		tier, Sukkur.	.....	.....
		Thar and Parkar..	.....	They claim to be Rajput
				Rathods, by origin.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
K—concl'd.				
420 Kourejo ..	VI	Hyderabad ..	.....	.....
Kuchrio ..	V	Nawabshah ..	Beggars and thieves.	Hindus as well as Muslims.
Kumbhar ..	VII	Sind ..	Potters ..	Do. do.
Kumbrani ..	IV	Sukkur ..	.....	.....
Kureshi ..	VIII	All over Sind ..	Zamindars, etc. ..	.....
L				
Labano ..	X	Sukkur, Hyderabad and Larkana.	.....	See separate note.
Laboch ..	?	Nawabshah ..	.....	Probably of Hindu immigrant origin.
Ladani Sayad ..	VIII	Sukkur, Thar and Parkar.	.....	.....
Laghari ..	I	Sind ..	.....	.....
Lakho ..	V	Hyderabad and Upper Sind.	.....	.....
430 Lajar ..	IX (?)	Nawabshah ..	.....	Probably the same as Lanjar.
Lak ..	V	Larkana and Nawabshah.	.....	.....
Lakho or Lakhan ..	V & VI	Sind ..	Fishermen ..	.....
Lakhiaf ..	VI	Hyderabad, Larkana and Sukkur.	.....	.....
Lakhiari Sayad ..	VIII	Karachi and Hyderabad.	.....	.....
Lakhmir ..	VI	Nawabshah and Hyderabad.	.....	.....
Lakhtiar ..	VI	Hyderabad ..	.....	.....
Lalejo ..	VI	Hyderabad and Sukkur.	.....	.....
Langha (Manghanhar).	VI & IV	Sind. ..	Drummers ..	.....
Lanjwani ..	IV	Hyderabad and Upper Sind Frontier.	.....	.....
440 Lanja, Lanjar ..	IX	Thar and Parkar, Sukkur, Karachi and Hyderabad.	.....	.....
Larik ..	VI	Mostly Upper Sind.	.....	Larkana is supposed to take its name from the Lariks.
Larai ..	VI	Sukkur, Hyderabad and Nawabshah.	.....	.....
Larho ..	IX	Karachi ..	.....	Said to be fisher folk from Makran.
Lashari ..	I	Sind ..	.....	.....
Lohar, Luhar or Luwar.	VII	Do. ..	Blacksmiths ..	Hindus as well as Muslims.
Lolai ..	I	Sind ..	.....	.....
Lorer ..	VI	Hyderabad, Thar and Parkar.	.....	.....
Lutar ..	IX	Hyderabad ..	.....	.....

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
L—contd.				
Luharani ..	I	Karachi and Hyderabad.	....	....
450 Lund ..	I	Sind ..	....	....
M				
Macchi ..	IX	Sind ..	Fishermen and cultivators.	....
Machula or Machhula:	X	Nawabshah ..	Prostitution ..	Of Hindu immigrant origin (see Hindu castes).
Mado ..	?	Hyderabad and Nawabshah.	....	Unidentifiable.
Madhailchpotra ..	VIII	Hyderabad and Karachi.	....	....
Madhwani Sayad ..	VIII	Sukkur ..	....	....
Magi ..	X (?)	Larkana ..	....	Probably immigrants from Gujarat. Hindu converts.
Mahar (Parwari) ..	VI	Sind ..	Village watchmen, cultivators, etc.	Hindus as well as Muslims.
Maheri ..	IV	Hyderabad ..	....	....
Mahesar ..	VI	Sind ..	....	....
460 Mahindo ..	VI	Karachi ..	....	They claim Rajput origin.
Mahir, Mahari ..	IX	Nawabshah and Hyderabad.	Labourers, etc. ..	....
Maharani ..	IV	Thar and Parkar ..	....	....
Maka, Makai ..	VIII	Hyderabad, Sukkur, Thar and Parkar, Nawabshah.	....	Probably from Macca; possibly Pir.
Makal ..	X (?)	Hyderabad ..	....	Probably of Hindu immigrant origin, perhaps same as Makhar (see Hindu castes).
Makhdum ..	VIII	Sukkur, Hyderabad and Larkana.	....	....
Makhund ..	X (?)	Nawabshah ..	....	Perhaps mistake for Mahind.
Makrani, Mekrani ..	I	Larkana, Hyderabad and Karachi.	Carpenters, labourers.	A territorial designation.
Malano ..	V & IV	Hyderabad ..	....	....
Mali, Malio ..	VII	Sind ..	Gardeners ..	Hindus and Muslims.
470 Malik ..	IX	Sind ..	....	A title rather than a caste; but has given name to a caste.
Malakani ..	I	Nawabshah and Hyderabad.	....	....
Mamar ..	IX	Nawabshah and Hyderabad.	....	....
Manalejo ..	IX (?)	Hyderabad ..	....	Allied to Muhano.
Mandhro, Mindhro ..	IV	Hyderabad, Karachi.	....	....
Mandi ..	..	Hyderabad and Khairpur State.	....	....
Mangan ..	VI	Larkana ..	....	Unidentifiable.
Mango ..	?	Nawabshah ..	....	....

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
M—contd.				
Manghanhar ..	VII	Sind ..	Drummers ..	Also see Langha.
Mangi ..	IX	Nawabshah and Hyderabad.	.....	.....
480 Mangri (Mangrio) ..	VI	Sind ..	.....	.....
Mangsi (Mangsiyo)	I	Sind ..	.....	.....
Magsi.				
Mangwano ..	IV	Nawabshah and Hyderabad.	.....	.....
Manjhand ..	IX	Karachi ..	.....	.....
Marecho ..	X	U. S. Frontier ..	.....	.....
Mari ..	I	Hyderabad, Sukkur and U. S. Frontier.	.....	.....
Markhand ..	IV	Upper Sind Frontier.	.....	.....
Marooh ..	IV	Karachi and Hyderabad.	.....	.....
Musani, Musan,	I	U. S. Frontier, Larkana.	.....	.....
Masan.				
Mashori ..	I	Larkana ..	.....	.....
490 Mastoi ..	I	Sind ..	.....	.....
Matu ..	?	Larkana, Nawabshah and Hyderabad.	.....	Unidentifiable.
Mayo ..	?	Hyderabad ..	.....	Do.
Mazari ..	I	Sukkur, Hyderabad, Larkana and U. S. Frontier.	.....	.....
Mehrani ..	?	Khairpur and Hyderabad.	Hunters ..	Unidentifiable.
Mekho ..	VI	Sukkur ..	.....	.....
Memon ..	X	Sukkur and Hyderabad.	Traders ..	.....
Memo ..	IX	Hyderabad ..	.....	.....
Menak ..	?	U. S. Frontier and Hyderabad.	.....	Unidentifiable.
Mengil ..	III	Sind ..	.....	.....
500 Meri ..	?	Nawabshah, Hyderabad, Thar and Parkar, Karachi.	.....	Unidentifiable.
Meso ..	IX	U. S. Frontier and Hyderabad.	.....	.....
Miano ..	X	Hyderabad and Karachi.	.....	Probably immigrants from Cutch.
Mirasi ..	VII & X	Karachi, Hyderabad and Larkana.	Singers and beggars.	.....
Mirbahar ..	IX	Sind ..	Fishermen and cultivators.	.....
Mirjat ..	IV	Sind ..	Camel drivers ..	.....
Mirani ..	I	Hyderabad ..	.....	.....
Mitlo ..	IX	Hyderabad, Sukkur and Nawabshah.	.....	.....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
M—concl'd.				
Mochi or Mochijo ..	VII	Hyderabad, Larkana and Karachi.	Leather makers and shoe-makers.	Hindus as well as Muslims.
Malhan ..	VII	Sukkur, Nawabshah and Hyderabad.	Boatmen, etc. ..	Occupational name.
510 Moro, Morio ..	VI	Nawabshah and Hyderabad.	....	....
Moranjhrio ..	X	Karachi and Nawabshah.	....	Of Hindu Backward origin: immigrant.
Morujo ..	VI	Nawabshah and Hyderabad.	Jagirdars, etc. ..	....
Motmal ..	IX	Nawabshah ..	....	....
Moyo ..	VI	Lower Sind ..	....	....
Mughal ..	VIII	Nawabshah, Hyderabad and Larkana.	....	....
Mugheri ..	I	Sind ..	....	....
Muhammedani ..	I	U. S. Frontier and Hyderabad.	....	Also "Paro" name.
Muhano ..	IX	Sind ..	Fishermen ..	See separate note.
Muhatam ..	V	Sukkur ..	....	....
520 Mulan ..	IX	Hyderabad ..	....	....
Mulepoto ..	VI	Karachi and Hyderabad.	....	....
Mullo ..	VI & VII	Hyderabad ..	....	....
Mundrani ..	I	U. S. Frontier, Hyderabad and Sukkur.	....	....
Mungar ..	VI	Hyderabad ..	....	....
Mur ..	?	Hyderabad and Khairpur State.	....	Perhaps the same as Muro.
Muro ..	IX	Hyderabad, Thar and Parkar.	....	....
Murgar ..	IX	Karachi ..	....	....
Mushari ..	I	Nawabshah and Hyderabad.	....	....
N				
Nabo ..	VI	Thar and Parkar..	....	Probably of Hindu immigrant origin.
530 Nagi or Nagu ..	X (?)	Nawabshah ..	....	....
Nahio ..	VI	Karachi and Hyderabad.	....	....
Nahria or Mahri ..	IX	Thar and Parkar ..	....	....
Naich ..	V	Sind ..	....	....
Nango ..	X	Do. ..	Mendicants ..	Of Hindu immigrant origin.
Nangar ..	VI	Hyderabad, Nawabshah, Thar and Parkar.	....	....
Nangraj ..	IX	Hyderabad, Nawabshah and Larkana.	....	....
Napar ..	IX	Sukkur ..	....	....
Naro ..	VI	Hyderabad ..	....	....
Narejo ..	VI	Sind ..	....	....

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
M—contd.				
Manghanhar ..	VII	Sind ..	Drummers ..	Also see Langha.
Mangi ..	IX	Nawabshah and Hyderabad.	....	....
480 Mangri (Mangrio) ..	VI	Sind ..	....	....
Mangsi (Mangsi) ..	I	Sind ..	....	....
Magsi.				
Mangwano ..	IV	Nawabshah and Hyderabad.	....	....
Manjhand ..	IX	Karachi ..	....	....
Marecho ..	X	U. S. Frontier ..	....	....
Mari ..	I	Hyderabad, Sukkur and U. S. Frontier.	....	....
Markhand ..	IV	Upper Sind Frontier.	....	....
Maroch ..	IV	Karachi and Hyderabad.	....	....
Musani, Musan,	I	U. S. Frontier, Larkana.	....	....
Masan.				
Mashori ..	I	Larkana ..	....	....
490 Mastoi ..	I	Sind ..	....	....
Matu ..	?	Larkana, Nawabshah and Hyderabad.	....	Unidentifiable.
Mayo ..	?	Hyderabad ..	....	Do.
Mazari ..	I	Sukkur, Hyderabad, Larkana and U. S. Frontier.	....	....
Mehrani ..	?	Khairpur and Hyderabad.	Hunters ..	Unidentifiable.
Mekho ..	VI	Sukkur ..	....	....
Memon ..	X	Sukkur and Hyderabad.	Traders ..	....
Memo ..	IX	Hyderabad ..	....	....
Menak ..	?	U. S. Frontier and Hyderabad.	....	Unidentifiable.
Mengil ..	III	Sind ..	....	....
500 Meri ..	?	Nawabshah, Hyderabad, Thar and Parkar, Karachi.	....	Unidentifiable.
Meso ..	IX	U. S. Frontier and Hyderabad.	....	....
Miano ..	X	Hyderabad and Karachi.	....	Probably immigrants from Cutch.
Mirasi ..	VII & X	Karachi, Hyderabad and Larkana.	Singers and beggars.	....
Mirbahar ..	IX	Sind ..	Fishermen and cultivators.	....
Mirjat ..	IV	Sind ..	Camel drivers ..	....
Mirani ..	I	Hyderabad ..	....	....
Mitlo ..	IX	Hyderabad, Sukkur and Nawabshah.	....	....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
M—concl'd.				
Mochi or Mochijo ..	VII	Hyderabad, Larkana and Karachi.	Leather makers and shoe-makers.	Hindus as well as Muslims.
Malhan ..	VII	Sukkur, Nawabshah and Hyderabad.	Boatmen, etc. ..	Occupational name.
510 Moro, Morio ..	VI	Nawabshah and Hyderabad.	....	....
Moranjhrio ..	X	Karachi and Nawabshah.	....	Of Hindu Backward origin; immigrant.
Morujo ..	VI	Nawabshah and Hyderabad.	Jagirdars, etc. ..	....
Motmal ..	IX	Nawabshah ..	....	....
Moyo ..	VI	Lower Sind ..	....	....
Mughal ..	VIII	Nawabshah, Hyderabad and Larkana.	....	....
Mugheri ..	I	Sind ..	....	....
Muhammedani ..	I	U. S. Frontier and Hyderabad.	....	Also "Paro" name.
Muhano ..	IX	Sind ..	Fishermen ..	See separate note.
Muhatam ..	V	Sukkur ..	....	....
520 Mulan ..	IX	Hyderabad ..	....	....
Mulepoto ..	VI	Karachi and Hyderabad.	....	....
Mullo ..	VI & VII	Hyderabad ..	....	....
Mundrani ..	I	U. S. Frontier, Hyderabad and Sukkur.	....	....
Mungar ..	VI	Hyderabad ..	....	....
Mur ..	?	Hyderabad and Khairpur State.	....	Perhaps the same as Muro.
Muro ..	IX	Hyderabad, Thar and Parkar.	....	....
Murgar ..	IX	Karachi ..	....	....
Mushari ..	I	Nawabshah and Hyderabad.	....	....
N				
Nabo ..	VI	Thar and Parkar..	....	Probably of Hindu immigrant origin.
530 Nagi or Nagu ..	X (?)	Nawabshah ..	....	....
Nahio ..	VI	Karachi and Hyderabad.	....	....
Nahria or Mahri ..	IX	Thar and Parkar ..	....	....
Naich ..	V	Sind ..	....	....
Nango ..	X	Do. ..	Mendicants ..	Of Hindu immigrant origin.
Nangar ..	VI	Hyderabad, Nawabshah, Thar and Parkar.	....	....
Nangraj ..	IX	Hyderabad, Nawabshah and Larkana.	....	....
Napar ..	IX	Sukkur ..	....	....
Naro ..	VI	Hyderabad ..	....	....
Narejo ..	VI	Sind ..	....	....

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupations, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
N— contd.				
540 Nawal ..	IX	Nawabahah and Hyderabad.	....	....
Nindwani ..	I	Upper Sind Frontier.	....	....
Niyari (Niari) ..	IX	Karachi and Hyderabad.	....	....
Nizamani ..	I	Sind ..	....	....
Nodo ..	?	Hyderabad and Khairpur.	....	Unidentifiable.
Noriani ..	I	Nawabahah and Hyderabad.	....	....
Notiar ..	VI	Hyderabad, Thar Parkar.	....	....
Notakani or Nutakani.	I	Hyderabad ..	....	....
Nun ..	II	Thar Parkar and Hyderabad.	....	Probably same as of Nukh of Punjab-Bhatti Rajputs.
Nudh ..	IX	Nawabahah ..	....	....
550 Nuhrio ..	VI	Hyderabad ..	....	....
Numrio ..	VI	Nawabahah and Hyderabad.	....	....
Nunari ..	IX	Sind ..	....	....
Nundani ..	I	Nawabahah, Hyderabad, Thar and Parkar.	....	....
O				
Od ..	X	Hyderabad ..	Earth workers and stone-dressers.	Immigrants from Deccan. Hindus as well as Muslims. See separate note.
Odho ..	VI	Upper Sind Frontier.	....	....
Odhejo ..	VI	Nawabahah and Hyderabad.	....	....
Ogahi or Oghai ..	IX	Hyderabad, Sukkur and Upper Sind Frontier.	....	....
Otho ..	IV, VI or VII.	All over Sind ..	....	....
Otha-puri ..	X (?)	Hyderabad ..	....	Probably of Hindu immigrant origin.
560 Othar (Odhar) ..	VI or VII	Karachi, Thar and Parkar.	....	....
P				
Pagarjo ..	?	Nawabahah and Hyderabad.	....	Seems to be title rather than Tribe name; means Turbaned; may refer to Pir. "Pagaro" is such title. See Bhisti.
Pakhali ..	VII	Sind ..	....	....
Pahor ..	V	Larkana, Hyderabad, Karachi and Upper Sind Frontier.	....	....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
P—contd.				
Palari ..	VI	Karachi and Hyderabad.	.....	.....
Palejo ..	VI	Do. ..	.....	.....
Pal ..	IV	Hyderabad ..	.....	.....
Palh or Paluh ..	VI	Hyderabad and Khairpur.	.....	.....
Pali, Pali-Poto ..	VI	Hyderabad ..	.....	.....
Panhwar, Punhwar ..	VI	Hyderabad, Larkana and Upper Sind Frontier.	.....	.....
570 Panura ..	?	Nawabshah ..	.....	Of Hindu Backward origin.
Parhiar (Parihar) ..	VI	Nawabshah and Hyderabad.	.....	.....
Pasayo, Pasoyo or Pusio.	VI	Sind generally ..	.....	.....
Patar ..	VI	Nawabshah and Hyderabad.	.....	.....
Pata-gaho ..	?	Hyderabad ..	.....	Unidentifiable.
Pathan ..	II	Sind ..	Traders, cultivators, labourers and contractors.	.....
Pathan tribes—				
(a) Alamzai ..	II	.....	.....	.....
(b) Durrani ..	II	.....	.....	.....
(1) Muhammedzai ..	..	.....	.....	.....
(2) Berabzao ..	..	.....	.....	.....
(3) Topalzai ..	..	.....	.....	.....
(c) Ghilzai ..	II	.....	.....	.....
(d) Kakar ..	II	.....	.....	.....
(e) Pirang ..	II	.....	.....	.....
(f) Shirani ..	II	.....	.....	.....
(1) Babar ..	..	.....	.....	.....
(2) Ustrani ..	..	.....	.....	.....
(g) Tarin ..	III	.....	.....	.....
Patani ..	VII	Nawabshah and Hyderabad.	Boatmen, fishermen, etc.	Occupational name from "Patan" a ferry.
Pechuho ..	IX	Hyderabad, Sukkur and Upper Sind Frontier.	.....	.....
Pharaho ..	IX	Hyderabad ..	.....	.....
Pharharo ..	IX	Do. ..	.....	.....
580 Phul, Phulpoto ..	VI	Nawabshah, Hyderabad and Larkana.	.....	Phulpoto said to be name for a section of Abros.
Phulwadhio ..	VI	Nawabshah, Hyderabad and Larkana.	.....	Also sounds like "Paro" name.
Pinjari ..	VII	Hyderabad ..	Cotton cleaners ..	.....
Pirang ..	II	Do. ..	.....	.....
Pirajpoto ..	IX	Hyderabad, Thar and Parkar.	.....	.....
Piraro ..	IX	Karachi, Hyderabad and Nawabshah.	.....	.....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive). 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
P—concl.				
Pirzado ..	VIII	Sind ..	....	....
Pitafi ..	I	Do. ..	....	....
Pittarpoto ..	IX	Hyderabad, Thar and Parkar.	....	....
Popat ..	IX (?)	Larkana, Nawab- shah and Hyder- abad.	Traders ..	(Muhano ?) Nukh of Lohano is also so named.
590 Poto ..	VI	Thar and Parkar, Hyderabad.	....	....
Pusio ..	VI	Sind generally ..	....	....
R				
Rabali (Rabari) ..	VII & X	Hyderabad ..	Singers and drummers.	....
Ragh ..	VI	Do. ..	....	....
Rahujo, Rahu ..	VI	Sind generally ..	....	....
Rahiman ..	?	Hyderabad, Lar- kana, Thar and Parkar.	....	....
Rajukro ..	VI	Karachi and Hyderabad.	....	....
Rais ..	VI	Khairpur, Hyder- abad and Sukkur.	....	....
Rajar or Rajari ..	VI	Sukkur, Nawab- shah and Hyder- abad.	....	....
Rajaspoto ..	VI	Hyderabad, Thar and Parkar.	....	....
600 Rajneli ..	IX	Upper Sind Fron- tier.	....	....
Rajpar or Rajpur ..	VI	Sind ..	....	....
Rajput ..	VI	Hyderabad ..	....	Hindus as well as Muslims.
Ramden ..	VI	Thar and Parkar	....	....
Ramdeh, Randiyo, Ramdeo.	VI	Karachi, Hyder- abad.	....	....
Rano ..	VI	Sind ..	....	Rajput converts. Hindus as well as Muslims.
Ranochor ..	X (?)	Hyderabad ..	....	"Ranchor" is part of Karachi: perhaps "Swee- pers". These are said to be Hindu immigrants in origin.
Rato ..	IX	Larkana, Sukkur	....	....
Ruto ..	IX	Karachi, Hyder- abad and Sukkur.	....	....
Rathor ..	VI	All over Sind ..	....	Rajput converts.
610 Rawathi ..	VII, X (?)	Nawabshah and Hyderabad.	....	Perhaps occupational from Rawat "a file". Rawat is section of Bhils.
Ravalia (Raval) ..	X, VII	Sind ..	Beggars, bards and tape-weavers, etc.	Hindus as well as Muslims.
Rid, Rud ..	IV, V, VI	Hyderabad, Upper Sind Frontier, Larkana, Nawab- shah.	....	Probably mixed tribe.

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive). 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
R—contd.				
Rind	I	Sind	....	A Baluch tribe.
Risar	?	Hyderabad and Khairpur.	....	Perhaps mistake for Arisar.
Rojham	?	Hyderabad	....	Unidentifiable.
Ruk	V	Upper Sind Frontier and Sukkur.	Corders	....
Runjho	VI	Hyderabad	....	....
Rono	?	Do.	....	Unidentifiable.
S				
Sabayo	VI	Hyderabad and Upper Sind Frontier.	....	....
620 Sabzoi	I	Hyderabad, Sukkur and Upper Sind Frontier.	....	....
Sadhayo	IX	Hyderabad, Sukkur	....	....
Sahar or Sahir	IX	Hyderabad	....	....
Sahto	VI	Hyderabad, Nawabshah and Larkana.	Traders and landlords.	....
Salar	?	Karachi and Hyderabad.	....	Unidentifiable.
Salat	X	Hyderabad, Karachi and Sukkur.	Stone dressers	Immigrants from Gujarat. Hindus and Muslims.
Samecho or Samejo	VI	Sind	....	....
Samepoto	VI	Hyderabad	....	....
Sammo	VI	Karachi and Hyderabad.	....	See separate note.
Samtio	V	Khairpur, Hyderabad and Larkana.	....	....
630 Sand, Sandano	VI	Hyderabad	....	....
Sandhan	VI	Hyderabad	....	....
Sangasi or Sangiasi	VI	Karachi and Hyderabad.	....	....
Sanjrani	VI	Hyderabad, Thar and Parkar.	....	....
Sanjari	X (?)	Sukkur and Hyderabad.	....	Probably Hindu immigrant in origin.
Sanjogi	X	Larkana and Hyderabad.	Traders, etc.	....
Sanghar	IX	Karachi	....	....
Sanwand	VI	Upper Sind Frontier and Larkana.	....	....
Sarhandi	VIII, IX	Sind	....	Applied to Sayads, Kureish Pirs, claiming origin from Sarhind.
640 Sarho	?	Hyderabad Khairpur.	....	....
Sarki	VI	Upper Sind Frontier.	....	....

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
S—contd.				
Salhi ..	IX	Karachi and Hyderabad, Sind generally.	Fish mongers ..	....
Sator ..	IX	Hyderabad, Lar- kana and Upper Sind Frontier.	....	....
Saycho ..	VIII	Sind generally ..	....	....
Sethar ..	VI	Nawabshah ..	....	....
Sehar ..	VI	Khairpur Hyder- abad and Lar- kana.	....	....
Shambhani ..	I	Sukkur ..	....	....
Sabrani ..	I	Larkana ..	....	....
Shahwani ..	I	Hyderabad ..	....	....
650 Shaikh ..	VIII & IX	Sind generally ..	....	Shaikh in Sind has two meanings (1) convert from Hinduism—the common use, (2) descendants of Per- sian or Abbasid Shaikhs. One of the Sammat clans, Shar is also Baluchi tribe. As Hindu name belongs to Amil section of Lohano.
Shar, Sharpoto ..	VI	All over Sind ..	....	....
Shahani ..	I	Do. ..	....	....
Shahwal ..	IV	Hyderabad ..	....	....
Shidi ..	IV & X	Sind generally ..	....	Means possibly persons of Abyssian blood.
Shikari ..	VII	Larkana, Nawab- shah and Hyder- abad.	Sweepers ..	....
Shodo or Sodo ..	VI	Karachi and Hyderabad.	....	....
Shoro ..	VI	Karachi, Hyder- abad and Nawab- shah.	....	....
Shuhjrah ..	VI	Sind ..	....	....
Siddiqui ..	VIII	Larkana, Hyder- abad and Khair- pur.	....	....
660 Silro ..	VI	Hyderabad, Lar- kana, Sukkur and U. S. Frontier.	....	....
Sipio ..	VI	Hyderabad ..	....	....
Siroi ..	IV	Hyderabad, Lar- kana and Khair- pur.	Camelmen ..	Claim to be Baloch: but probably servile.
Siyal ..	V	Sind ..	....	....
Soho, Suho, Sohu ..	VI	Larkana, Khair- pur, Hyderabad.	....	....
Solangi ..	VI	Larkana, Hyder- abad, Thar and Parker.	....	....
Sonani ..	I	Larkana, Hyder- abad and U. S. Frontier.	....	....
Sumro ..	VI	Sind ..	....	....

Caste, Race or Tribe.	Tentative classification of origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
S—concl'd.				
Subar-Burdi ..	I	Sukkur and Hyderabad.	....	There are several divisions of Burdis, another is Sohar-Burdi.
Sudh ..	VI	Upper Sind Frontier.	....	....
670 Suhrani ..	I	Hyderabad and U. S. Frontier.	....	....
Sukhrejo ..	VI	Nawabshah and Hyderabad.	....	....
Sundrani ..	I	Upper Sind Frontier and Hyderabad.	....	....
Sunharo ..	?	Karachi and Hyderabad.	....	....
T				
Tagar ..	V	Sind ..	....	....
Talharjo ..	VI	Nawabshah and Hyderabad.	....	Perhaps territorial name from "Talhar" in Hyderabad District or Talhar may come from tribe name.
Talpur ..	I	Hyderabad, Karachi, Sukkur and Khairpur.	Jagirdars, etc. ..	....
Talwari ..	VI	Nawabshah and Hyderabad.	....	Probably occupational sword-maker, a sword bearer.
Tangri ..	IX	Hyderabad ..	....	....
Tanwari, Tanwari ..	V	Hyderabad, Nawabshah, U. S. Frontier and Sukkur.	Camelmen etc. ...	....
680 Teghani ..	I	Upper Sind Frontier.	....	....
Thahim ..	VI & V	Hyderabad, Nawabshah and Sukkur.	....	....
Thahkan ..	X	Hyderabad ..	....	....
Thakrio ..	VI	Hyderabad, Nawabshah, Sukkur.	....	....
Thebo ..	VI	Sind ..	....	....
Thoro ..	I	Hyderabad ..	....	....
Timo ..	..	Hyderabad and Khairpur.	....	....
Tuho ..	IX	Nawabshah and Hyderabad.	....	....
Totani ..	?	Larkana ..	....	Sounds like "Paro" name. (Perhaps Nukh name: not identifiable.)
Totrio ..	?	Nawabshah and Hyderabad.	....	....
690 Tunio ..	V	Hyderabad, Nawabshah and Larkana.	....	....
Turk ..	VIII	Hyderabad and Nawabshah.	....	....

Caste, Race or Tribe.	Tentative classification or origin.	The area for which they have been reported. (The list is not exhaustive.)	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.)	Special remarks in particular cases.
1	2	3	4	5
U				
Údhano, Odhano ..	V	Sukkur, U. S. Frontier.	....	....
Ugro ..	X	Karachi ..	....	....
Usto ..	VI	Sukkur, Hyderabad and Khairpur.	....	....
Ujan ..	IX	Nawabshah, Sukkur and Hyderabad.	....	....
Uro ..	IX	Khairpur and Hyderabad.	....	Said also to be sect of Lohano.
Umrani ..	I	Sind ..	....	Also a Paro of Hajam.
Unam ..	?	Nawabshah ..	....	Not identifiable.
Unar ..	VI	Nawabshah, U. S. Frontier and Hyderabad.	....	....
700 Uplan ..	VI	Karachi ..	....	....
W, V				
(In Sindhi the sound is W with A, O and U and V with E and I.)				
Wadho ..	VII	Larkana, Karachi and Hyderabad.	Carpenters, labourers, etc.	....
Wadhio ..	?	Nawabshah and Sukkur.	....	Perhaps Lohano Nukh name.
Wagan or Wagani ..	V	Larkana, Nawabshah and Hyderabad.	....	....
Wagher ..	X	Hyderabad and U. S. Frontier.	....	Immigrants from Kathiawar.
Wagho ..	V	Sukkur, Hyderabad and U. S. Frontier.	....	....
Waghorio ..	?	Thar and Parkar ..	....	Probably variant of Wagho.
Wahro ..	IX	Karachi, Thar and Parkar.	....	....
Wais, Wains ..	VI	Larkana and Hyderabad.	....	....
Wako ..	VI	Karachi, Larkana ..	....	....
710 Warar, Wirar ..	IX	Hyderabad and Nawabshah.	....	....
Waryah, Wario ..	VI	Hyderabad ..	....	....
Waso ..	?	Upper Sind Frontier.	....	Unidentifiable.
Wasan ..	VI	Hyderabad and Nawabshah.	....	....
Woro (Wohro) ..	X	Sind ..	Traders ..	Immigrants from Kathiawar and Gujarat.
Vikhio ..	VI	Karachi, Thar and Parkar.	....	....
Vinhri ..	?	Karachi ..	....	Unidentifiable.
Vinjhar, Vindhar ..	IX	Hyderabad ..	Pearl borers ..	Perhaps occupational—boring or piercing pearls, from "vindha".

Caste, Race or Tribe. 1	Tentative classification of origin. 2	The area for which they have been reported. (The list is not exhaustive.) 3	Occupation, where not wholly agricultural or pastoral. (Most of the Sind Muslim tribes are agriculturists.) 4	Special remarks in particular cases. 5
W, V—contd.				
Visar ..	VI	Nawabshah and Hyderabad.	.....	.....
Vishio, Vighiamal ..	VII & IX	Nawabshah and Hyderabad.	Tanners, carpenters, etc.	.....
720 Visni ..	VI	Hyderabad ..	.....	.....
Visro ..	VI	Nawabshah and Hyderabad.	.....	.....
Z				
Zangiani, Zangani..	IV	Upper Sind Frontier.	.....	.....
Zangio ..	VI	Sind ..	.....	.....
Zardari ..	I & IV	Nawabshah and Hyderabad.	.....	Claim to be Baluchi but probably only camelmen of some Baluch tribe.
Zindporo ..	IX	Hyderabad ..	.....	.....
Zanwr ..	I	Nawabshah and Hyderabad.	.....	.....
Zubro ..	VI (?)	Hyderabad ..	.....	Perhaps misspelling for Zabro. (VI)

APPENDIX F—CASTE INDEXES IN THE PRESIDENCY.

PART IV—REMARKS ON SPECIAL TRIBE NAMES IN SIND.

Arora.—This tribe is found all over the South-West Punjab. In Sind they are known as immigrants only. But they and the Lohanos are probably the same. If so, they must be nearly all Hindu. According to some accounts the name comes from Aror whence they fled on its conquest.

Lashari or Lishari Baluch.—In Sind Lasharis are usually regarded as non-Baluch "Jats". Many may be so and may have been clients or serfs of the Lashari Baluchis. Some are certainly Baluch. The Lasharis in Middle and Lower Sind are usually classed vaguely as "Jats". In the Punjab the Lasharis are a recognized Baluch tuman. The explanation of the divergence in classification is apparently that the name now covers "Jamot" camelmen formerly employed by, or attached to, the original Lashari tribe, and also authentic but degraded Baluch Lasharis.

Jat.—In Sind, unlike the Punjab, the term Jat has never been held in any honour and at the present day is disclaimed by almost every clan. One reason may perhaps be that from the days of the Arab conquest to comparatively recent times there was room for only a limited amount of cultivation in Sind and the majority of the local population must have earned their living as cattle graziers, camel breeders and camel drivers. Even before the Arab conquest the Jat tribes were sternly repressed by the Brahman kings, and the Arab governors seem to have followed the same policy. After the Baluch invasions had begun Baluch chiefs and Moghul rulers alike in Sind applied the term "Jat" indiscriminately to all the Sindhi population of the Indus Valley. Eventually in most parts of Sind the term "Jat" ceased in popular parlance to have any racial significance and came rather to have an occupational significance as "camel-man". Perhaps the reason for this may be that in the armies of the 16th, 17th and 18th centuries in Sind the fighting men were mostly Rajputs from Rajputana and the desert, or Baluchis, Pathans and Moghuls, whilst the local population supplied the transport. When the Kalhoros and Talpurs came down from the South-West Punjab, the Baluchis of the Punjab and "serais," who came with them to Sind, must have brought with them a large number of camelmen of tribes known to the Baluchis as Jats who had settled in Bahawalpur, Dera-Ghazikhan and Multan; and these, like the Baluchis from the Punjab, settled in Sind where most of them still retain their Lahnda speech. Some of these camelmen were men of broken Baluchi tribes who had fallen in the social scale, or were clients of the Baluch tribes, whose names they bore, e.g. the Lisharis. But there are other tribes, in Lower Sind at least, commonly known as Jats and consisting mostly of camel drivers or camel breeders, who speak Sindhi and who evidently have either lived from the earliest times in Sind or have come in from the Desert or Cutch. The Jats of Jati are now ashamed of their name and prefer to be called "Malikani"; and if they admit the name of Jats at all, hastily disclaim any connection with any other Jats. On the other hand the Khanani Jats of Guni, though they do not pretend any relationship with the Malikani Jats, say that they look on the latter as their sardars.

Kori.—The name Kori has nothing to do with weaving. Some think that Koris are a boriginal and originally were the same as the Kolis. They may be the original Sindhi Kolis or may have migrated to Sind through the Punjab from the north and north-east. There are Hindu Koris in the Nara Valley. In South-East Punjab the term Koli is applied to those Chamars who have taken to weaving. Kori is clearly the same word, with the Sindhi "r" instead of "l".

Khokhar.—Khokhars are regarded variously as Rajputs and Jats in the Punjab. They are found on the Lower Indus, Sutlej, Chenab and Jhelum, especially in Jhelum and Shahpur. They settled rather early in the Punjab and their origin is somewhat obscure. In the Desert, where there are still Hindu Khokhar Rajputs, they are said to be a branch of Rathors. There is also a Chuhro section of the name. The Khokhars are widely dispersed in Sind but seem to be most numerous in the southern and south-eastern parts of Sind outside the desert.

Labano.—Labanos are probably an aboriginal tribe and are found all over the Punjab and Bahawalpur. Rose derives the name from "hun" (salt) and "bana" (trade) and suggests they were principally salt carriers and salt traders rather than grain carriers like the Banjaras, of whom they are the Punjabi equivalent. But this etymology seems rather doubtful. Labano Sikhs are Labanos converted to the Sikh religion, a number of them were settled round Multan by Sunrunmal, the Governor of Multan, under the Sikhs and have become a semi-aquatic people, living by fishing, hunting and making mats. In Sind they are found chiefly in Lower Sind, where they follow for the most part the same occupation. A few of them are cultivators; very few are engaged in trade.

Langho or Langah.—Langahs are Serai Jats or Rajputs: but they also claim Afghan and Arab origin and say they came to Multan from Sibi. They are found in the South-West Punjab and Bahawalpur. In A.D. 1445 their chief was one Rai Suhri, who was presumably a Hindu. The Multan District Gazetteer suggests that they are Rajputs from Sind. Langhos are Sammat or Jat. Perhaps they are the same as the Langahs of Bahawalpur, who are Mirasis to the Daudpotras. In Dera Ghazi Khan they are Doms to the Baluchis.

Muhanos.—Muhanos are said to be the same as the Mallahs of the Punjab. In the South-West Punjab there are Muhanos so called : and the Mallahs have at least one sub-section common with the Sindhi Muhanos, i.e. the Manchhari. The Mallah is an occupational caste. The derivation of the name Muhanos seems uncertain. There seems very little authority for identifying the Muhanos and Mianas of Kathiawar or even for supposing that the names are related : the only support being the word "Miani", used in Sind for a village of Mirbahars. Mianas nowadays appear to show very few points of resemblance to the Muhanos, nor do they appear to talk any kind of Sindhi. Postans refers to the Muhanos being also called Mini or Mena but Postans is not always very reliable. The term Muhanos is used also in the South-West Punjab and there also, as in Sind, they are commonly called Mirbahar, an honorific occupational designation, which means "lords of the sea," or "water". Muhanos may be a race earlier than the Jats or Sammos.

Ods.—The Ods are a primitive and aboriginal race. By occupation in Sind they are all earthworkers, scattered throughout Sind and mostly nomadic. They are probably immigrants from Marwar and Gujarat. They are found all through the Punjab and Gujarat and in the Deccan, where they are called Waddars. In Sind they are builders of kacha mud walls. In the Punjab they do clearance work in canals and water-courses. The Mussulman Ods are presumably converted members of the Hindu Ods and are found chiefly in Hala. For Od in Bombay Presidency see Enthoven, III, pages 138 sqq.

Sammo.—The name is used (1) specifically of a particular tribe and its "paros", (2) the dynasty from that tribe which once governed Lower Sind and built Samuhi and Tatta, (3) nowadays it is used chiefly in the form "Sammat" for about 75 per cent. of the specifically Sindhi tribes not known to have come down from the Punjab and not of Baluch or Arab or Pathan origin. It is highly unlikely that all of these were ever really sub-sections of the Sammo tribe. Some are clearly sections of Rajput clans. Probably the Sammos too were of Rajput origin or at least status, though perhaps not pure. The Sammat tribes may be considered generally to have been followers and supporters of the Sammo dynasty and probably of equal status and similar origin. Even the Sumros are sometimes said to be Sammat and so too are the Halepotos, who are often said to be Sumros or connected with them. The Chachnama mentions Sammos, Jats, Lakhos and Lohanos as pre-Arab tribes in the Indus Valley of nomadic and barbarous habits, who were crushed by Chach, the Brahman king of Alor. At present the Sammos calling themselves such are almost all in East Sind and Lower Sind and also in Bahawalpur. They occur only sparingly in Upper Sind. But there are Samejos in Upper Sind and Multan.

Sumro.—In Bahawalpur the Sumros are very often blacksmiths, carpenters, boatmen, or barbers. In Upper Sind they are usually dyers or washermen and this is also true of Sadikabad Tahsil of Bahawalpur : so that "Khatri" is reckoned as Sumro or a paro of Sumros. The Sumro tribe is generally said to be Sammat. The Sumros are probably semi-Rajput, if not wholly so.

Sayed.—Sayeds if genuine are, of course, of Arab descent. But there are doubtless many in Sind claiming to be Sayeds whose connection with Arabia must be very remote and uncertain. The following Sayeds are found in Sind : Abbasi, Alawi, Bukhari, Jilani or Gilani, Kako, Khabrothi, Hassani, Hussaini, Ladni, Lakhiari, Mashwani, Rashidi, Razavi, Shahpoto. But this list cannot be called exhaustive. The Kaheris in Shikarpur claim to be Sayeds.

Lohano.—Lohanos are constantly mentioned in the Chachnama and other histories of the Arab conquest, usually as a tribe of "Jats" or else in close combination with Jats and Lakhos : and also in the same breath with Sammos and Sahtas. Their headmen were ranas and their capital was Brahmanabad or Bambhanwah or Bahmannih. Apparently if not Buddhists, they were at least much under the influence of Buddhists, and especially their chief Agham. The usual view is that the Sindhi Lohanos came to Sind from the Punjab, while the Cutchi Lohanos came from Cutch and Kathiawar. Many of the sections of Sindhi Lohanos have the same names as those of the South-West Punjab. One legend of the Aroras represents them as coming from Lahore. It seems possible that the Aroras represent a section of Sindhis who moved north into the South-West Punjab, and the Sindhi Lohano might be another section of them who moved back to Sind later. If so, the separation must have taken place in very early times for the distinction between Lohano and Arora is now clear-cut. The Sindhi Lohano looks on himself as of a different caste from the Cutchi Lohano but he also regards himself as equally distinct from any Hindu of the South-West Punjab. There are Hindu Sahtas in Sind who presumably preserved their identity and religion throughout the Muhammadan period ; and *a priori* it would seem likely that if the Lohanos were Sindhis by origin some at least of the present Lohanos have never left Sind. Possibly some of the Sindhi Lohanos of the Lar may have come in originally from Cutch but even this is doubtful. Certainly they must have come in very long ago. There are Hindu "Punjabi" families in almost all the towns, sometimes, but rarely, called Punjabi Lohanos. They usually call themselves only Punjabi and mostly claim to have come from the Punjab to Sind, mostly perhaps via Sukkur, in the past three hundred or four hundred years. They do not talk Multani, at any rate in Lower Sind.

but many of them still retain some connection with the Multan District, e.g. some have a traditional connection with certain shrines in that district. In the West Punjab there is a caste called Arora who greatly resemble the Sindhi Lohanos in almost every way, in religion, customs, character and occupation. The Aroras stop short at a line drawn somewhere in Bahawalpur State, except for a few casual immigrants in Sind and the "Punjabi" banias in Sind; who no doubt are mostly Aroras. The Lohanos are unknown north of that line. Out of 126 names of Lohano nukhs or sections, 27 bear names which are also borne by Arora sections in the Punjab and some others resemble Arora sectional names. A considerable number of Arora sectional names end in the Sindhi genitive termination "jo", e.g. Lahijo, Patrejo, Sarejo, etc.; whereas the Lahnda and Punjabi genitive is in "da". So also do Lohano sectional names, e.g. Dangejo, Tulrejo. The common worship of the Indus river god Uderolal by Aroras and Sindhi Lohanos also suggests that they are ancient inhabitants of the Indus Valley and not mere immigrants from Hindusthan. The Gujarat Lohanos however also practise river and water worship, according to Esthoven. If that worship is the same as the cult of Uderolal, it seems to point to Sind and the Indus Valley as the original home both of the Aroras and of the Lohanos, whether of Sind or of Gujarat or Cutch.

Nukhs of Lohanos found in Rohri, Shikarpur, Ubauro, Badin, Tando Mahomedkhan and Hala.

Dariri.	Sonai.	Hindichho.	Chand.
Dariai.	Dangejo.*	Lulo.†	Sûnhâ.
Kârarô.	Makhejo.†	Chuhâ.	Dambo.
Narm, Narmal.	Katiaro.	Chethrio.	Nanga.*
Chandan.*	Dhâmo.	Châbhra.†	Khetpâl.*
Manik.	Ratro.	Râjpâl.†‡	Rajput.
Gujro.	Ratesar.	Chingho.	Chhodo.
Mangir.	Châbar.*	Lakhmani.	Manjal.*
Jatmandro.	Kakwah.	Sher.	Ulro.
Klta.	Sonpar.	Dembro.	Khattar.†
Kanejo.	Kukrejo.†	Bhut.	Madhiyan.
Dardimandro.	Mugho.	Tano.*	Khadlani.
Tulrejo.	Karro.†	Dadlani.	Kârio.
Sachdev.†	Râmrakhio.	Raisa.	Dhânsi.
Dakhino, Dakhno.†	Naûgpâl.†	Notani.	Katehro.
Lund.†	Mato.*	Bhaijo.	Thakurko.
Matai.	Tulihar.	Pangro.	Djethro.
Talharka.	Mandhan, Mandhian.	Sahndo.	Katârâ.
Bhotrio.	Ghanumal.	Sâjnâni.	An Wandhio.
Batro.†	Dhangan.	Tanejo.†	Tafriko.
Muharo.	Katar.	Rohro.	Dodejo.*
Ruparh.	Dodo.*	Parel.	Khea, Khia.
Kingar.*	Panhwar, Panohar.†	Wadhwo, Vidhvio.‡	Kotak.
Khiaro.	Popat.	Kandro.	Parmâr.†
Kano.*	Ladhak.	Ruparelo.	Moreh.
Suhiyo.	Kakepoto.†	Nichro.	Rogha.
Hargun.	Sodhriyo.	Sodhepoto.	Pathani, Putani.*
Kirio.†	Vid.	Chavala, Chavlo.	Lalpâyâ.
Mir Samo.	Setpâr, Satpâr, Satpâl.	Modjâr.	Gera.†
Chugh.†	Tino.	Gerejaharo.	Bodhejo.
Badhdeo.	Mangian.	Gando.†	• Fârak.
Narah Sodho.	Bajajân, Bojâji.†	Rehaiani.	
Phulwadhio.	Sodho.†	Khumbhrio.	

Note :—* Names seem clearly to resemble Arora nukh names.

† Names are identical with Arora nukh names.

‡ Names appear to be identical with names of Musalman, Rajput or Sammat tribes.

PART V—SOME ADDITIONAL NOTES ON SIND TRIBES AND CASTES.

Bhatia.—See Part II above under Bhatia.

In Sind Bhatias are found chiefly in Tatta, Hyderabad and Rohri but are otherwise scattered throughout Sind. The Sind Bhatias trace their origin from Yadu Vansi, to which stock Shri Krishna belongs. In addition to many of the nukhs given in Part II above the following nukhs occur amongst Sind Bhatias :—

Rai Lakhavanta.	Rai Naras Gandhi.	Rai Kanal.
Rai Dakar.	Rai Pazi Gandhi.	Rai Multani.
Rai Bodria.	Rai Jajur Gandhi.	Rai Chamoja.
Rai Mota.	Rai Podar.	Rai Deiya.
Rai Unander.	Rai Pariman.	Rai Karangota.
Rai Dudal.	Rai Raja.	Rai Asar.
Rai Degchanda.	Rai Parjia.	Rai Nesat.
Rai Bebal.	Rai Kapur.	Rai Adsi.
Rai Parmala.	Rai Dadur.	Rai Wandoja.
Rai Potha.	Rai Karteri.	Rai Bulahi.
Rai Pod Daga.	Rai Guru Gulab.	Rai Padawadam.
Rai Mathra.		

These nukhs seem to derive their origin from personal names, e.g. Parmala ; from territorial names, e.g. Bebal, from Bebalgam ; and from occupational names, e.g. Unander, weaver. There is a proverb that these names take after kam (work), nam (personal name), and gam (village).

Lohano.—The origin is claimed from Lav, a son of Shri Ramchand, a Hindu deity of Ayodhya.

Bajir.—Apparently called after the last prince of that name descended from Krishna. Some of these people are found in the Thar Parkar district.

Halalkhor.—The popular account in Sind is that this name first came into use in the time of Jehangir, who is alleged to have given this name first to scavengers whom he found working assiduously.

Abro.—A tribe of cultivators settled originally to the south-west of Larkana. They formed a portion of the Kalhoro army.

Jat.—See Part IV above. The principal divisions of the tribe in Sind are Khuhawar, Junejo, Darudgar and Wagan.

Memon.—The tribe is settled chiefly about Hyderabad, Sehwan and Karachi. They were originally Cutchi Hindus who became Muslims and emigrated to Sind during the Kalhoro rule.

Dahar.—This tribe is numerously represented in Ubauro taluka. They are said to have been originally Hindus who emigrated from their native country of Tonk Jodah under the chief Jodh Dahar and settled in Ubauro about 1035 A.D. They took Ubauro by force of arms from the Odhanos, a Muslim tribe who formerly possessed it, and Jodh Dahar became the ruler of Ubauro.

Mahar.—These were originally Hindus who migrated from Maharki. It is said that they entered Sind during the days of the Rai dynasty in the time of Rai Sahasi. Their leader was one called Chand on whom Raj Sahasi is said to have conferred a portion of Mathelo in jagir. In the days of Sitmukh, the grandson of Chand, the Mahars are said to have become Muslims and Sitmukh was given the title of Sitmukh Khan.

General.—The influence of Baloch nomenclature on Sindhi tribal names is very great. This has been exercised partly by means of the servile tribes who accompanied the Baluchis and partly by direct and conscious imitation by Jamots (i.e. non-Baluch indigenous tribes) of the ways of the conquering and predominant Baluchis. The usual way has been for the name of the ancestor to be taken as the basis for the suffixing of the Baluchi termination "ani". Thus if the ancestor's name was Hamir, the tribe called itself Hamirani. Examples of this practice will be found all over Sind and in the mixing which has taken place in the last three hundred years it is often very difficult to assign origins with any degree of accuracy. The Lower Sind districts and the eastern portions of the Nawabshah and Sukkur districts and the Khairpur State show, as is natural, a large influx of peoples from the Hindu areas on the eastern borders of Sind. The Thar Parkar district is most affected by this phenomenon and is a melting pot of races. But a study of the tribes and races found in the Nawabshah district will show that the same state of affairs prevails there, though to a slightly lesser degree. In the Language Chapter of the Census report an attempt has been made to show the areas in Sind which display linguistic confusion. It is therefore recommended that the Caste indexes be studied closely with the Language Chapter in order that clear ideas may prevail on the extent of this phenomenon. Many of the linguistic puzzles of Sind still await adequate solution. Sindhi shows everywhere a remarkable tendency towards uniformity and it is noteworthy that as a language it is spoken with great purity by the most illiterate people, in this providing a great contrast to Gujarati which is characterised by the existence of many dialects. Whether this feature of Sindhi is due partly to its being, until recently, only a spoken language may be left for philologists to consider.

I—CENSUS OF AGRICULTURAL STOCK.*

(By L. N. CHHAPEKAR, B.A., Statistical Assistant.)

INTRODUCTORY.

The Census of population is a collection of important statistics which throw light on economic changes. A census of agricultural stock also is not without its value. It is a mirror in which can be seen reflected problems of food and milk supply. It is only recently that the situation of livestock has attracted the attention of students of economics and the Government. The quinquennial Census of livestock in the Bombay Presidency are the practical results of this attention.

It is not necessary to treat here the history of agriculture in India. But an idea of the agricultural situation since the first census of 1872 will help us in our inferences. The condition of the soil and agriculturists, sixty years ago, is described in the following passage which comes from the pen of Mr. Eugene C. Schrottky in the book "The Principles of Rational Agriculture applied to India".

"In Eastern countries, we find that agriculture as an art has been entirely neglected, it being carried on very much in the same way now as it was two or three thousand years ago; and the backward state of this most important of all arts is prominently apparent in India. No advancement, no improvement, has been effected during several ages; the implements of husbandry are the same as before, and so is the mode of cultivation. For there can be no doubt that the wealth of India lies in her soil, and in the products she can raise therefrom, that in her soil lies the capital, the judicious employment of which should make her the richest country in the world; it would raise her ryots to the position of well-to-do farmers, instead of being, as at present, the poorest and the most ignorant of the population."

The above quotation clearly brings out the importance of the problem which Government has realised by conducting a quinquennial census of agricultural stock. It is from these figures that estimates of the sufficiency of the milk supply can be formed. These figures also show the extent of efficiency and the sufficiency of ploughs and plough cattle. It would have been very difficult to form any complete idea of the predominance of agriculture in a country without such statistics. The various features of the statistics thus obtained have been discussed in paragraphs below.

(1) THE AGRICULTURAL STOCK.

Agricultural stock, in the terms of economics, connotes part of agricultural capital which includes all things useful in the work of agriculture. The following statement gives us an idea of agricultural stock in the British Territory of the Bombay Presidency for the last four quinquennial censuses:—

STATEMENT No. I.

(Number in thousands.)

Kind of cattle etc.	1915-16	1919-20	1924-25	1929-30
Plough cattle	3,920	3,657	3,702	3,967
Breeding bulls	33	38	52	54
Cattle for other purposes	134	144	165	147
Milk cattle	3,991	3,501	3,835	4,241
Young stock	3,308	2,662	3,051	3,385
Total cattle ..	11,385	10,002	10,805	11,755
Horses and ponies	211	204	206	195
Sheep	2,213	2,001	2,392	2,562
Goats	3,439	2,481	4,133	3,859
Ploughs	1,399	1,357	1,470	1,583
Carts	674	682	740	734

The statement shows that in the year 1929-30 there was much improvement in cattle. As compared with the 1924-25 census plough cattle have increased by 7.1 per cent.

* The statistics have been obtained from the Season and Crop Reports of the Director of Agriculture.

milch cattle by 10·6 per cent., young stock by 10·9 per cent. The increase in young stock is significant when considered along with the increase in the numbers of milch cattle and breeding bulls. Of all the changes the variations in the number of breeding bulls since 1915 are most remarkable. The increase in 1929-30 is 69 per cent. over the number in 1915-16. It is only in this case that a continuous increase has occurred, The significance of the increase in the number of different kinds of cattle will be discussed in their proper place.

II—DISTRIBUTION OF CATTLE BY NATURAL DIVISIONS.

As geographical situation in an area probably plays an important part in the development of agricultural stock, it is interesting to examine the distribution of cattle by Natural Divisions. The statement below shows the distribution of cattle by kind and divisions.

STATEMENT No. II.
(Number in thousands.)

Kind of animal.	British Districts.		Sind.		Gujarat.		Deccan.		Konkan.	
	1930	1925	1930	1925	1930	1925	1930	1925	1930	1925
Cows ..	2,737	2,487	801	792	308	290	1,188	1,004	439	400
Bulls and bullocks ..	8,952	3,722	642	738	571	537	2,089	1,923	650	624
Buffaloes ..	1,504	1,348	836	829	382	339	616	527	179	153
He-buffaloes ..	217	198	10	11	7	65	79	61	120	120
Sheep and goats ..	6,421	6,525	2,047	2,135	475	469	3,700	3,744	199	197
Horses, mares and young stock ..	196	206	76	79	29	24	90	91	9	13
Donkeys and mules ..	194	202	119	133	21	25	51	43	2	1
Camel ..	182	171	180	169	2	2	..	..	..	..

From the above statement it appears that various areas have peculiarities in this respect. The number of milch cattle is the highest in the Deccan. Out of the total number of cows and buffaloes nearly 50 per cent. are in the Deccan. The number of sheep and goats in the Deccan exceeds 50 per cent. of the total number of sheep and goats in the British Districts. Of 196 thousands of horses, mares and young stock the Deccan provides 90 thousand. Sind has the highest number of donkeys and mules with 119 thousand out of the total of 194 thousand.

As for the comparative number of cattle, Deccan has decreased only in the number of sheep and goats, but to about the same extent as shown in the general fall in the total number for British Districts. In the Konkan there is a slight fall in the number of horses, mares and young stock. In Gujarat there are decreases in the number of horses, mares, donkeys and mules. In Sind this has also happened and there has been as well a decrease in the number of sheep and goats.

It is desirable that there should be maintained throughout the country milch and plough cattle in numbers relatively sufficient for the population. The distribution of cattle is bound up with problems of sufficiency of the milk supply and of the plough. The following statement which shows the distribution of the cattle by use offers interesting lines of study :

STATEMENT No. III.
(Number in thousands.)

Division.	Agricultural.		Milk-giving.		Young stock.		Proportion of young stock to 1,000 milk-giving cattle.	
	1929-30.	Variation per cent. since 1924-25.	1929-30.	Variation per cent. since 1924-25.	1929-30.	Variation per cent. since 1924-25.	1929-30.	1924-25.
British Districts ..	3,967	+ 7·1	4,241	+ 10·6	3,366	+ 11·0	798	795
Sind ..	500	+ 1·3	1,137	+ 1·5	591	+ 6·0	510	497
Gujarat ..	560	+ 7·2	601	+ 9·8	658	+ 8·2	953	993
Deccan ..	2,088	+ 9·7	1,804	+ 17·8	1,681	+ 17·8	877	876
Konkan ..	733	+ 5·0	609	+ 8·2	556	+ 5·4	812	861

The increase per cent. in the number of young stock in Deccan is very remarkable and the same percentage of increase is shown by milk-giving cattle. In the statement no uniformity in the percentage increase appears. The proportion of young stock to milk-giving cattle is not discouraging. The general proportion of the Presidency is more or less maintained by

all the divisions except Sind. The need of any country (and especially a country like India) is an increasing supply of milk at a cheaper price so that even beggars on the street can buy it. Recent irrigational developments in Sind may be expected greatly to improve the quantity and quality of agricultural stock in Sind.

The marginal statement shows the ratio of cattle per 100 inhabited houses. The proportion of cows per 100 inhabited houses is only 63, which is probably low considering Indian conditions, nor is the insufficiency of cows made up for by a high rate of buffaloes. Sheep and goats show higher ratios and the results would have been very interesting if statistics of supplies of goat milk could have been obtained. It is not easy to decide what should be the ratio of bulls and bullocks per 100 inhabited houses. That the ratio should be high is certain, since the majority of the population are dependent on agriculture for a living and bullocks are the chief means of furnishing power for ploughing.

Kind of animal.	Number per 100 inhabited houses.
Cows ..	63
Buffaloes ..	35
Bulls and bullocks ..	91
Sheep and goats ..	149

III—CATTLE AND CULTIVATION OF THE LAND.

The above problem can be considered from the following points of view :—

- (1) The proportion of cattle to cultivated area by Natural Divisions.
- (2) The distribution of cattle per plough.
- (3) How far are cattle burdened with work ?
- (4) Irrigation schemes.

The first point (1) is treated in the following statement which gives the numbers of agricultural cattle and acreage of land under cultivation by natural Divisions :—

STATEMENT No. IV.
(Number in thousands.)

Division.	Agricultural cattle and the cultivated area in acres.	Census year.		Variation per cent. since 1924-25.
		1924-25.	1929-30.	
British Districts	Cultivated area	32,067	34,019	+ 6.0
	Agricultural cattle	3,703	3,967	+ 7.2
Sind	Cultivated area	4,260	4,886	+14.7
	Agricultural cattle	582	590	+ 1.4
Gujarat	Cultivated area	4,203	4,453	+ 6.0
	Agricultural cattle	522	560	+ 7.3
Deccan	Cultivated area	21,558	22,584	+ 4.7
	Agricultural cattle	1,899	2,063	+ 9.7
Konkan	Cultivated area	2,066	2,096	+ 1.4
	Agricultural cattle	699	733	+ 5.0

The statement above reveals that the percentage increases in cultivated area and the number of agricultural cattle do not go together. In Sind the cultivated area has gone up by 14.7 per cent. while agricultural cattle have increased by 1.4 per cent. This may suggest that agricultural cattle in Sind are being overburdened with work. In the Konkan and the Deccan the number of agricultural cattle has increased relatively more than the area of cultivated land.

The next statement deals with point (2) above. It gives the number of cattle per plough in 1929-30 and 1924-25.

STATEMENT No. V.

Division.	Number of agricultural cattle per plough.	
	1929-30	1924-25
British Districts	2.5	2.7
Sind	1.7	2.03
Gujarat	1.9	1.9
Deccan	3.3	4.01
Konkan	2.1	2.1

The above statement shows —

- (i) that the increases in the number of agricultural cattle and ploughs do not coincide and show very considerable variations in different areas ;
- (ii) that the burden of work for agricultural cattle is probably greatest in Sind and Gujarat though it is to be noted that Sind and Gujarat plough cattle are much better and for use more powerful than in the Deccan and the Konkan ;
- (iii) that the constant ratios in Gujarat and the Konkan show that agricultural conditions there are stabilised.

(2) EXTENT TO WHICH PLOUGH CATTLE ARE OVER-BURDENED WITH WORK.

If better results in respect of agricultural products are expected, the number of plough cattle per plough must be raised considerably in certain areas. But mere increase in the number of plough cattle is not enough if the cattle are not properly fed. The following statement shows by Natural Divisions the area under cultivation and the number of ploughs in use in the year 1929-30 :—

STATEMENT No. VI
(Number in thousands.)

Division.	Cultivated area in acres.	Number of ploughs.	Area cultivated in acres per plough.
British Districts	24,723	1,583	21.1
Sind	5,505	336	16.4
Gujarat	4,285	281	15.2
Deccan	22,335	627	35.6
Konkan	2,099	338	6.2

The highest figure for cultivated area per plough is found to be in the Deccan and the lowest in the Konkan. The average for all British Districts is raised chiefly by the Deccan figures. Acreage per plough differs intensely in different areas according to soil and situation, and it is not safe to generalise from acreage figures above. The average number of agricultural cattle per plough is found to be little more than two, which means that every agricultural animal has to work on at least ten acres of cultivated land. It is probable that an increase in the number of agricultural cattle is called for.

(3) IRRIGATION.

Irrigation plays a great part in the advancement of agriculture in India. The marginal statement gives the figures of area under irrigation in acres. Since 1900-01 the area under irrigation has on the whole increased considerably. There is no denying the fact that the increase of agriculture under irrigation is beneficial to both men and cattle and this is most true of Sind. But I for one cannot attach the whole importance to it and I find that words in an article "Irrigation Works in India" are true of any age :

Year.	Irrigated area.
	Acres.
1900-1901	2,246,056
1910-1911	3,146,569
1915-1916	3,077,394
1920-1921	2,926,384
1924-1925	3,334,113
1929-1930	3,371,945
1930-1931	3,329,582

"Water alone will not help the land to produce crops that would, after paying the land tax and heavy water rates, support the agriculturists; the land is poor and pretty well exhausted and until manures are introduced, and the agriculturists are taught and induced to use them, the land will not yield much more than it does now."

It is true that schemes of irrigation have been effected throughout the Presidency whenever necessary at the hands of the Government and the most recent, the Sukkur Barrage, has established for itself a permanent name in the history of irrigation works in India under British rule.

(4) AGRICULTURAL IMPLEMENTS.

The following statement gives the distribution of agricultural implements by Natural Divisions. Though no very definite conclusions from the statistics are possible, it is clear that the use of modern implements is not very marked in any of the Natural Divisions. Crushers and oil engines show low figures in each Natural Division:—

STATEMENT No. VII.

Kind of implement.	British Districts.	Sind.	Gujarat.	Deccan.	Konkan.
Ploughs	1,583,342	335,854	281,503	627,529	338,456
Carts	733,963	82,624	141,901	429,031	80,707
Crushers	11,403	722	568	8,461	1,652
Oil engines	951	248	282	400	21

Whether the use of modern implements in the art of agriculture is good or bad is a question of economics which need not be discussed here.

(5) FUTURE OF AGRICULTURAL STOCK.

The future is always dark; but it has been observed in these days of civilisation, that a man can foresee the future. If this be the case, it is not out of place to point out the chief factors governing the development of agricultural stock. These may be stated to be:—

- (i) Seasonal fluctuations and their effects on livestock,
- (ii) The social and economic position of cultivators,
- (iii) The attitude of the public and Government towards agriculture and agriculturists,
- (iv) The effects of urbanisation and industrialisation on the rural population of the Presidency,
- (v) The use of modern implements in farming,
- (vi) The problem of rural unemployment.

It is outside the scope of a Census volume to discuss these points in detail. But the conclusion may be drawn that the present age is the age of mechanical civilisation and if it is extended further without due regard of results, in the words of Dr. Inge, it may become, "the age of anyhow". How far this is true of India and especially Bombay Presidency is a different question and I for one believe that Bombay Presidency and India have not yet advanced along the path of mechanisation to that degree for the present. At least there is not much fear of a mechanical civilisation, and, least of all, in agriculture as carried on in India.