

CHAPTER IV.

PART III.

CIVIL CONDITION.

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

CHAPTER IV

PART III.—CIVIL CONDITION.

1. GENERAL OBSERVATIONS.

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

General observations.

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

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

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

The general figures similar to those of the Hindus.

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

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

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

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

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

^g These customs
not based on
religious ordi-
nances.

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

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

“O Vishvvasu! arise from this place,

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

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

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

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

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

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

Very slow Re-
form.

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

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

2. GENERAL FIGURES AND RATIOS.

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

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

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

**Distribution
by Age and
Civil
Condition.**

Sub. I.

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

**Civil Condition
by age-periods.
Table VII.**

Sub. I.

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

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

9. But the mere ratios do not bring about the facts so strongly as the actual numbers, for which a reference should be made to Imperial Table VII. It will be seen that even before the babies are one year old, that is, while they are counting their ages by months, there are already 22 widowers and 27 widows. For the baby widowers nothing is to be said except that they will soon have the pleasure of undergoing the multifarious marriage ceremonies, at perhaps an age when they might take a more intelligent interest in the fun and bustle, and in figuring as bridegrooms. But the lot of a majority of the widows is too, too sad. There are 143 boys and 187 baby-girls married at 'below one.' For age 1—2 there are already 32 widows and 268 married girls; for age 2—3, there are 59 widows and 499 married girls; for age 3—4, there are 66 widows and 729 married girls; and for 4—5, there are 158 widows and as many as 1,851 married girls. The total for 0—5 comes up to 342 widows and 3,534 married girls. In the next age-period recorded, 5—10, there are no less than 1,242 widows and 17,897 married girls. Thus for the first decade of life there are already 1,584 baby-widows and 21,431 baby wives. In the next age-period, 10-15, there are 4,287 widows and 54,955 girl-wives. Thus before attaining the lowest age possible, at which in all other civilised countries girls are married, there are already in this State 5,871 widows, and 76,386 girl-wives. It is appalling to consider that a very large majority of these six thousand widows and a good percentage of these seventy-five thousand wives, who may have the misfortune of losing their husbands in the natural course, are destined to wear compulsorily the widow's weeds by a most unreasoning and cruel custom of the tyrant caste. It will be seen from the Table that at each age-period, the number of widows goes on increasing, until the climax is reached at age 40-45. The number of widowers is also greatest for that age, though they are only 40 per cent. of the widows; the widowers being 11,585 at that age, and the widows 29,828. Looking to the totals, out of a male population of 1,008,634 there are 98,669 widowers and out of a total female population of 944,058 there are 188,186 widows. The percentage of

Deductions
from actual
numbers.

Imperial
Table VII.

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

Civil Condi-
tion by main
age-periods.

Sub. II-2-7.

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

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

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

Females per
thousand
males.

Sub. II—8-10.

3. COMPARISON WITH THE PREVIOUS CENSUSES.

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

Figures of the
previous
Censuses com-
pared.

Sub. III (a)—2-4,
1' "

have, on the whole, as at the last Census, decreased by 1·35 per cent. and the females by 1·92 per cent. ; or, in other words, where out of 10,000 males and an equal number of females there were in 1891, 4,323 males and 2,997 females unmarried, there are now 4,188 and 2,805 of the sexes, respectively, out of the same number. The married of both the sexes have similarly shown a decrease of more than 3 per cent. There are now 324 less married males and 315 less married females than there were in 1891. If the males and females in the married state had shown an increase, as at the last Census, the reduction in the percentages of the unmarried could have been attributed to more marriages having taken place during the intercensal period ; but that does not now seem to be the case. Looking to the age-periods, the percentages of unmarried under 10 have fallen from 2,517 to 2,062 in the case of males and from 2,442 to 2,048 in the case of females. In the last age-period '40 and over' there is only a slight fall-off of one in 10,000 in the percentage of females. There is an increase in the percentages of both sexes for the unmarried state in all the other age-periods. This falling-off in the first period can be attributed to greater mortality among persons of those ages rather than to a larger number of marriages among them ; because, if the latter had been the case the married of that period would have shewn a larger number than 1891 as at last Census. The excess in the other periods indicates very plainly that a proportionately larger number of both sexes have remained unmarried owing to the very hard times through which we have passed. To the same cause is due a smaller percentage of the married in the first age period. The second period, the most important one for marriage among the Hindus, shows an excess over the two previous Censuses, 302 and 505 of 1891 for males and females respectively being changed to 333 and 582 in the present Census. But the third and the fourth periods for males show a falling-off ; there are 54 males less in the age-period 15-40 and 221 less in the period '40 and over', out of 10,000 than there were in 1891. The percentages of married females have also fallen ; and in the period 15-40, there are 176 less married females this time than in 1891. This can also be partly accounted for by the greater mortality among the married of those ages. The percentages of the widowed would thus naturally rise. The widowers show an increasing percentage except in the last period ; but the widows show a great increase throughout all the periods. This increase in the widowed of both sexes is, as we have seen above, the result of a larger number of husbands and wives having died from the epidemic diseases that, unfortunately, prevailed in this State as in the other parts of Gujarat, during the closing years of the last century. The total male widowers has increased from 5·2 to 9·8 per cent. of the male population, and the female widows from 14·9 to 20 per cent. This difference is very striking.

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

Sub. III, (a)—5-7
and 14-16.

Sub. III, (a)—8-10
and 17-19.

Hindus.

Sub. III (b)—2-4
and 11-13.

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

4. COMPARISON WITH OTHER COUNTRIES.

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

Sub. III (b)—5-7
and 14-16.

Sub. III (b)—8-10
and 17-19.

Sub. III (c).
Musalmans.

Comparison
with the City
and Districts
of Bombay.

Sub. A.

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

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

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

Sub. IV, 2-5.

Unmarried.

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

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

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

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

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

Distribution
by Civil
Condition at
each main
age-period.

Sub. V—2, 5, 8, 11,
14, 17.

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

high that 991 out of 10,000 or a little less than 10 per cent. of the girls of this tender age, are already married, and 74 are found in the widowed state, a large majority of them destined to be life-long widows. In the next age-period, 10—15, nearly one-fourth the number of boys and a little less than one-half the number of girls are in the married state, while $2\frac{1}{2}$ per cent. boys and $3\frac{3}{4}$ per cent. girls are widowed. Of the males aged between 15 to 40, there are only 22 per cent. remaining unmarried; but, of the females, only about 4 per cent. are found in the unmarried state; while more than two-thirds of the males and more than three-fourths of the females are married. The widowers come to 10 per cent. and the widows to $17\frac{1}{2}$ per cent. In the last age-period, '40 and over,' while 650 out of 10,000 males, or $6\frac{1}{2}$ per cent., are unmarried, the unmarried females form an insignificant percentage of 52 in 10,000. Of the males, nearly one-fourth are widowers; the percentage being exactly the same as that of married males at age 10—15; and 55 per cent. females are widows. It may be noted that while 44 per cent. of the females are in the married state, 25 per cent. more of the males are in that state at the last age-period. This is due to the facts of the males at this age having married women younger than themselves, and of the widows being more than double of the widowers at '40 and over.' Taking all ages together, as has already been observed, less than half the number of males and more than half the number of females are in the married state; nearly 10 per cent. are widowers and twice as many widows, while 42 per cent. of the males are bachelors, the percentage of spinsters being two-thirds of that for males.

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

6. CIVIL CONDITION BY RELIGIONS.

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

Among Hindus 527,537 persons, 330,073 males and 197,459 females are unmarried; 784,516 persons, 292,264 males and 392,252 females are married; and 234,939 are widowed; 79,799 males and 155,140 females. Thus 34 per cent. of

Figures compared with those of the previous Censuses.

Sub. V—2-12.

Civil condition by religions.

Imp. Table VII. Hindus.

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

Jains.

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

Musalmans.

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

Parsis.

Among the Parsis there are 3,616 persons unmarried, 2,034 males and 1,582 females; 3,684 persons are married, of whom 1,466 are males and 2,218 females; while 1,109 are widowed, 212 widowers and 897 widows. Taking the percentages, we find that the ratio of unmarried is 43 per cent., being less than that of the married by only 1 per cent.; the widowed form 13 per cent. of the total population. Of the males, so many as 55 per cent. are unmarried, 39 per cent. married and 6 per cent. widowers; while of the females 34 per cent. are unmarried, 47 per cent. are married and 19 per cent. are widows.

Animistics.

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

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

Sub. C.

19. From these figures it will be seen that the general average follows closely upon the average for the Hindus in this as in other averages. Taking the percentages, we find that, in the total percentage, the Hindu unmarried ratio is less by one per cent. and the married one greater by .59 than the general average for these conditions. The same sort of inequality, though not in the same proportion, is observable in the percentage of unmarried and married males. The males unmarried are .71 per cent. less and the married .58 per cent. more than the average. This shows that among the Hindu males there are nearly 6 per 1,000 more married than the average for the State. The married percentage having thus risen, the unmarried falls naturally, if not in the same ratio. The Hindu ratio of widowed is also in excess of the general ratio of the State for that condition by .5 per cent.

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

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

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

Civil Condi-
tion by sex
and religion in
each Division
and the State.

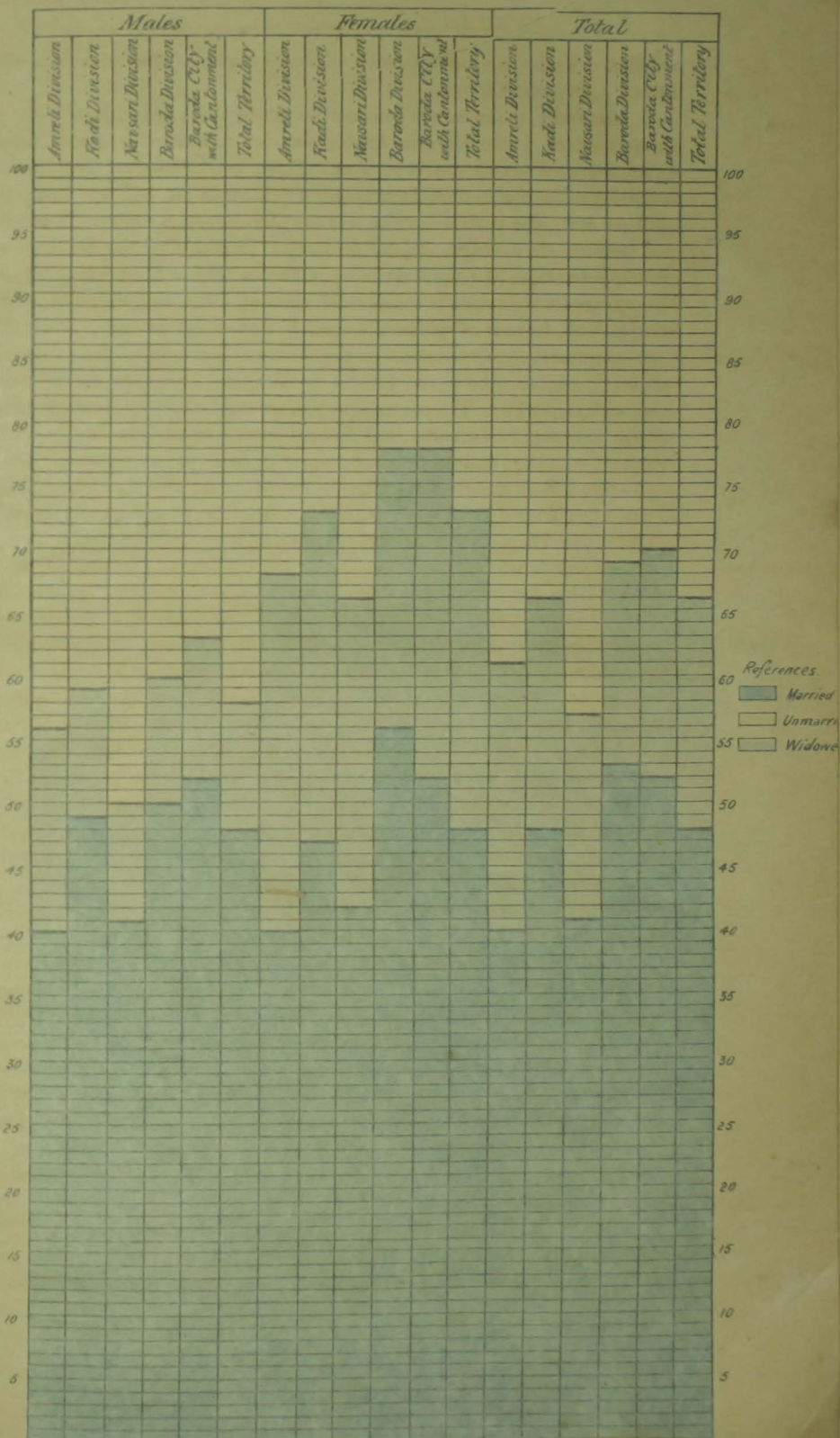
Diagrams.

All religions.

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

Referring to the diagrams for "all religions", it appears, at first view, that the unmarried females column is smallest for Baroda Division and the City ; from 100 it comes down to a little over 77, or includes less than 23 squares ; or as many per cent. (the percentages being represented by squares). The unmarried male and female columns are longest for the Navsari Division, occupying the space from 53 to 100 ; or more than 47 squares for males and 37 squares for females ; the unmarried male numbers are thus more than double the number for Baroda City unmarried females. It also appears, at once, that there are everywhere more squares for the unmarried males than for unmarried females. As for females so for males, the lowest percentages of the unmarried are for Baroda Division and City. The percentage of Amreli unmarried females is almost identical with that for Navsari. For the total unmarried of the two sexes, the column for Navsari is the longest ; Amreli following it close. The Navsari percentage of total unmarried of the sexes exceeds the general average of the State by 7 squares, and that of Amreli exceeds the average by 6 squares ; Kadi has one square less, Baroda 3 and the City 4 than the State average. For the married males, the highest percentage is for the Baroda City, 52, and it is followed by the Baroda and Kadi Divisions, 51 and 49, respectively ; these are all higher than the male married average ; while those for Navsari and Amreli are lower, the latter being the lowest ; 45 and 41 respectively. For married females, the Baroda and Kadi Divisions, as in the case of married males, show the highest percentage, and exceed the average, Baroda by 3 squares and Kadi by 1 square. Navsari falls below it by 2 per cent., Baroda City by 3 and Amreli by 8. The respective columns for males and females are generally, as is to be expected, of nearly equal length ; the female ones being longer than the male ones. Generally speaking, this difference, wherever it is found, is due to the greater emigration of males ; for Baroda City, the reverse is the case, owing to a greater immigration of married males. For the total average, Amreli and Navsari are lower and the other two Divisions are higher for the sexes combined. The percentage for Baroda City for the sexes is identical with the general average. For the last condition, it will appear at a glance that the columns for females everywhere are longer by far than those for males. Amreli has the largest percentage of widowers of all other Divisions ; as many as 14 squares, and Navsari the least, 8 squares. Kadi exceeds Amreli by one square and is lower in

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



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

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

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

Jains.

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

Musalmans.

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

Parsis.

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

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

Parsis

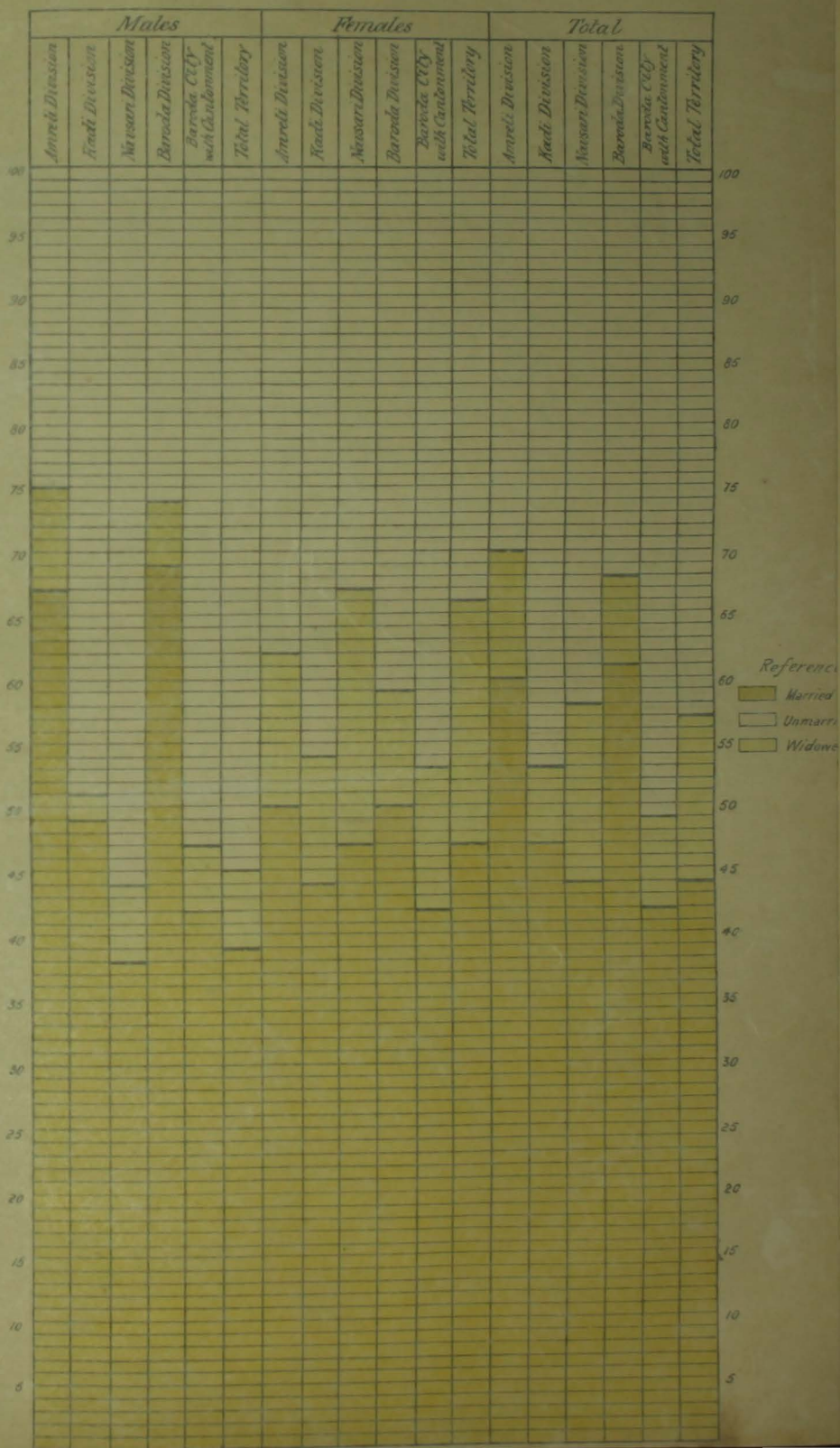


Diagram showing for each Division of the Baroda State
the percentages of Civil Condition by Sex and Religion
Musalmans

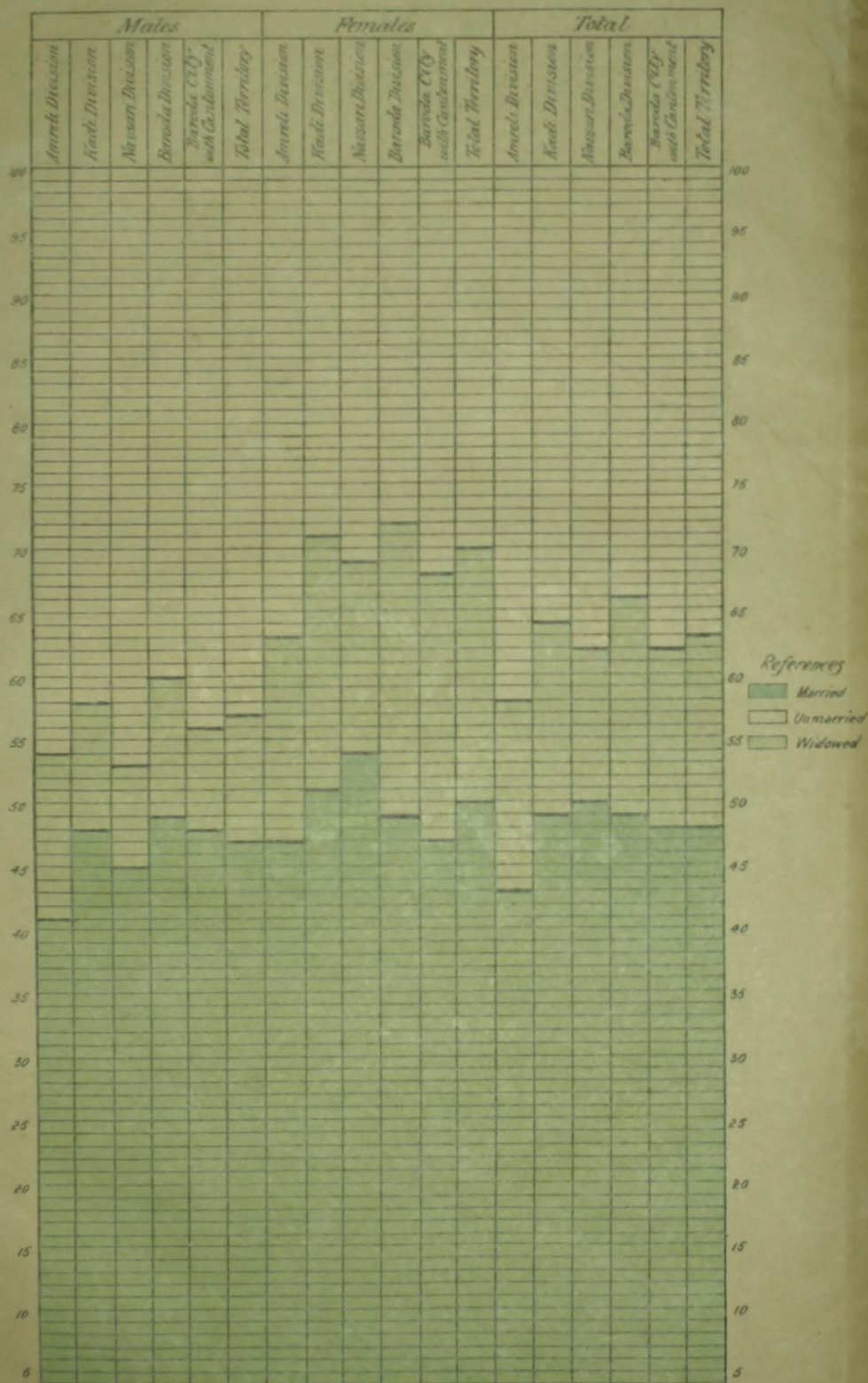
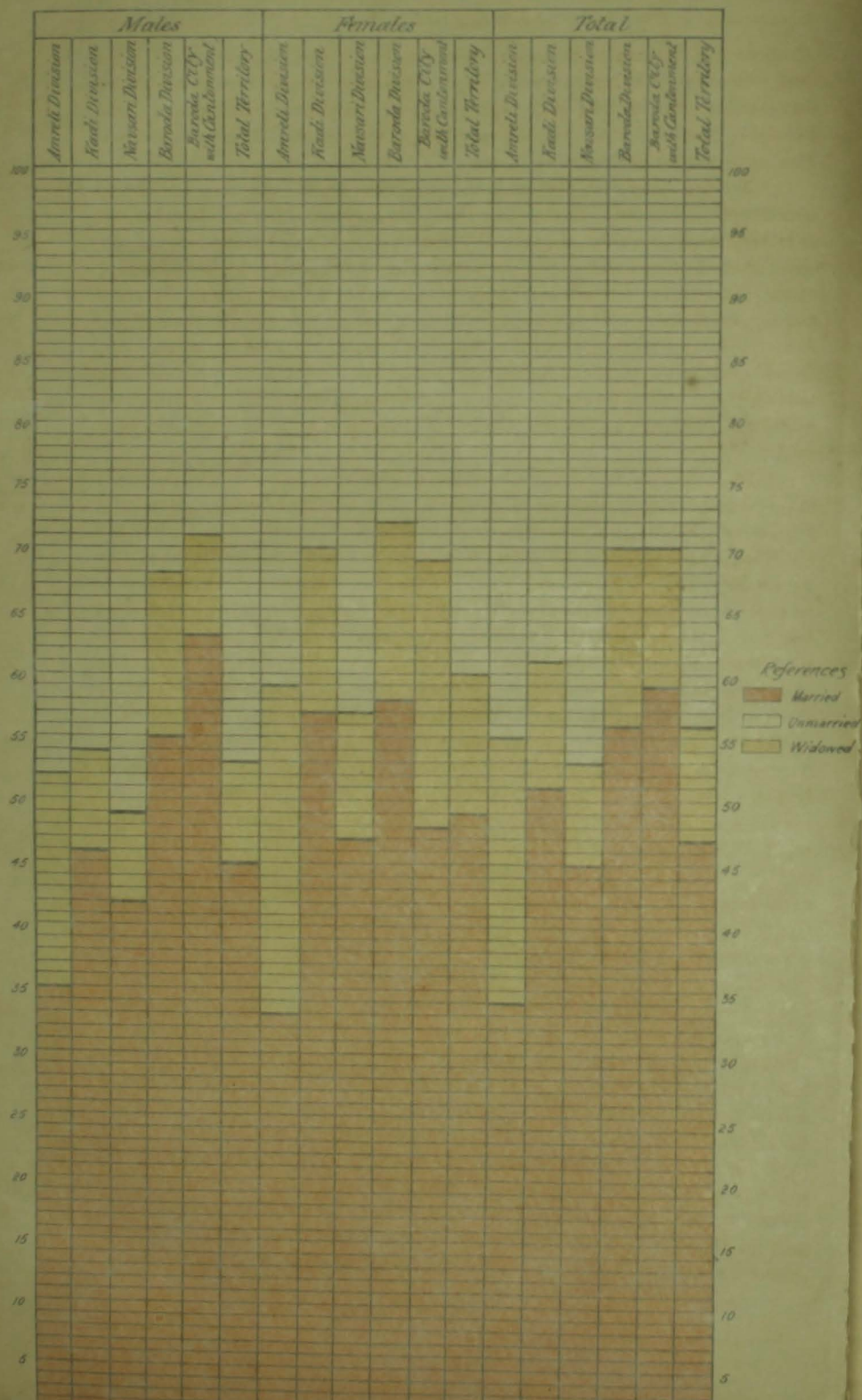


Diagram showing for each Division of the Baroda State
the percentages of Civil Condition by Sex and Religion
Animistics



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

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

Animistics.

21. We shall now proceed to examine the relative proportions of the sexes, in the three Civil conditions, for all religions. The number of married females of all ages to 1,000 males of the same condition is one of equality for Hindus, 906 for Jains, 1,513 for Parsis, 1,015 for Musalmans, 914 for Christians and 1,073 for Animistics. The numbers among the Hindus, being equal for both sexes, require no explanation; though, of course, the identity of figures does not imply that all husbands and wives live in the State; but it shows that the migration is pretty much the same, consideration being bestowed on the fact that a certain portion of the Hindus indulge in more wives than one. The Jains show a smaller number of wives, due perhaps to their brides living with their parents in the British territories. The Parsis show an abnormally high figure, for the reason that a large number of the males go out into British India, as a rule, and to other distant parts for trade and occupation. The Musalmans show a marked improvement over 1891; since for 936 wives then, they now exhibit 1,015. This shows perhaps that they are becoming less chary in allowing their wives' names to be entered in the Census schedules. This excess of wives over husbands may be partly due to polygamy and partly to the emigration of the male members. To polygamy alone must be attributed the excess of wives over husbands among the Forest tribes of this State.

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

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

Sub. VI—2.

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

Tab. VI—4.

For the widows also the Parsis are abnormally in the front again; 4,231 widows to 1,000 widowers. The actual numbers are 897 widows and 212 widowers. This large proportion may be due to the widowed women coming to settle at their old houses in Navsari, on the death of their husbands. Next to them come the Jains with 2,315 widows to 1,000 widowers. The actual numbers are 5,910 widows and 2,553 widowers. This high percentage arises from the pernicious custom of early marriages, with prohibition of widow remarriage and the great disparity in age at marriage. It will be seen from the table, that the figures for widows are very high from an early age; the reasons for this have been given in the previous paragraphs. The Hindus come next with 1,944 widows and the Musalmans follow them with 1,837. Here also the Animistics are the best off with only 1,311 widows to 1,000 widowers.

Civil Condition
by religions
and age-
periods,
Sub VI, 5-7.
Age-period.
0-10.

22. We shall now discuss these figures as distributed in the various age-periods. In the first period, 0-10, we find that the Hindus have the smallest number of spinsters, viz., 923; and, therefore, stand the lowest; or, in other words, for 1,000 bachelors there is the smallest number of spinsters among the Hindus. Next to them come the Musalmans with 947 spinsters to 1,000 bachelors. The Zoroastrians come third with 973 spinsters to 1,000 bachelors. The Jains follow them with 1,043, due probably to the fact of the Jain boys having married girls in their own country beyond this State. The Aborigines show the greatest number of spinsters among them, owing to a larger number of females at this age-period than of males; there being over 25,000 girls and less than 24,000 boys. As regards the married, the Parsis show the greatest figure by ratios, but the actual numbers are 8 boys and 12 girls. After them come the Hindus with a ratio of 1,577, the actual figures being 11,614 boys and 17,968 girls. Then come the Animistics with a ratio of 1,420; the actual numbers are 581 boys and 825 girls. The Musalmans have 1,267 wives to 1,000 husbands and Jains the least 1,265. As the husbands are generally older than the girl-wives, it is but natural that the married girls in this age-period are more than the boys; the husbands of many of these girls being of the higher age-period. From the large actual numbers, however, among the Hindus in this State, we see how prevalent among them is the pernicious custom of marrying infant girls, with the foregone result that many of them will be child-widows. The largest ratio, 1,188, of widows of this State is found among the Musalmans. This does not mean a large absolute number; there are 152 widows to 129 widowers; but a few deaths more among the married boys as compared with

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

Sub. VI—8-10.
Age-period, 10-15.

We now come to the longest and most important age-period, 15-40, wherein a large majority of the population is in the married state, and there are comparatively few unmarried. In this period there are only 129 spinsters to 1,000 bachelors, 1,039 wives to 1,000 husbands and 1,527 widows to 1,000 widowers, among the Hindus. The actual numbers for this age-period for the females are 16,382 unmarried, 325,697 married and 72,447 widows, making a total of 414,526; while out of 459,911 males, 102,319 are unmarried, 309,893 married, and 47,699 widowed. Among the Musalmans there are 261 spinsters to 1,000 bachelors, 1,106 wives to 1,000 husbands, and 1,547 widows to 1,000 widowers. Out of a Musalman female total of 34,947 at age 15-40, there are 2,630 unmarried, 26,296 married and 6,021 widows; and out of 37,606 males 10,040 are unmarried, 23,756 married and 3,890 widowers. Among the Animistics, there are 326 spinsters to 1,000 bachelors, 1,101 wives to 1,000 husbands and 1,166 widows to 1,000 widowers. Taking the actual numbers, we have 2,898 females unmarried, 23,809 married and 3,699 widowed, thus making a total of 35,406 females at age 15-40; while of a total number of 38,183 males in the same age-period, there are 3,866 unmarried, 26,146 married, and 3,171 widowers. Lastly, among the Jains, there are only, 95 spinsters to 1,000 bachelors, 1,036 wives to 1,000 husbands, and so many as 2,084 widows to 1,000 widowers. In the absolute numbers out of a total number of 10,263 females, only 312 are unmarried, 7,693 married and 2,253 widows; whereas out of 11,795 males, 3,287 are in the unmarried state, 7,427 married and 1,081 widowers. The Parsis may be left out of consideration as

Age-period, 15-40.
Sub. VI—11-13.

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

Age-period, 40
and over.

Tab. VI.—14-16.

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

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

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

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

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

Among the Animistics there are 875 wives to 1,000 husbands, or the wives are to husbands in the ratio of 7 to 8. Among the Musalmans the ratio of married females is nearly three-fourths that of married males or, more accurately, there are 18 wives to 25 husbands. There are 653 wives to 1,000 husbands among the Hindus, or 6.6 unmarried females to 10 unmarried males. The Jain married males are nearly $1\frac{1}{2}$ times their married females, or 27 wives to 40 husbands. The proportion of unmarried females is considerably low as compared to the males; that among the Jains being so low as 14 spinsters to 1,000 bachelors; there are 59 unmarried females among the Hindus, 289 among the Musalmans and 182 among the Animistics to 1,000 unmarried males.

Of the four main religions of this State, Hindu, Jain, Musalman and Animistic, there are so many as 2,741 widows among the Jains and 2,485 among the Hindus to 1,000 widowers, while among the Musalmans and Animistics there are 2,255 and 1,423 widows to 1,000 widowers in each; in other words, the excess of widows over widowers is 174 per cent. among the Jains, 148 per cent. among the Hindus, 125 per cent. among the Musalmans, and nearly 43 per cent. among the Animistics.

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

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

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

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

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

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

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

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

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

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

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

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

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

Animistics.

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

Married babies
for each year
up to 5 in each
religion
8x-2.

the number are Hindus. There are 97 husbands and 133 wives among the Hindus, who count their period of existence by days and months only, having not finished one full year; there are 45 and 48, respectively, among the Jains. There are none among the Parsis, Christians and Animistics.

For age 1—2 there are 122 husbands and 225 wives among the Hindus; 41 and 39 among the Musalmans; and 1 and 3 among the Jains. For the next three years of life, there are 286, 325 and 973 husbands among the Hindus, and 395, 614 and 1,631 wives. The total of husbands below 5 is 1,803 and of wives 3,003. Among the Musalmans the husbands and wives for age 2—3 are 79 and 88; then 85 and 90; then 123 and 147; total below 5 years, 373 husbands and 412 wives. The Jains have a few husbands and wives in each of these years; they have 37 and 40 at age 4; and a total of 62 and 66 below 5. The Parsis have only one girl married at age 5. The Christians (converts), have 15 boys and 25 girls married below 5. The Animistics show a total of 44 boys and 27 girls. It is strange that in all years among them the married boys are more than the married girls. This can only be accounted for by boys marrying girls older than themselves, if the figures are correct.

**Proportions of
wives in urban
and rural
areas by reli-
gion.**

Sub. VIII.

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

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

**Civil Condition
by Districts &
age-periods.**

Sub. VII.

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

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

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

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

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

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

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

In the same period the ratio of married girls has increased in all the four districts, though that also not uniformly. The increase is the highest in Baroda, from 13 per cent. to 60 per cent. and the lowest in Amreli, from 11 to 15 per cent. After Baroda comes the City with a rise from 8·8 to 51 per cent. Kadi and Navsari come next in order. These percentages show that marriages of girls between 10 and 15 are much more favoured in Baroda and much less in Amreli than in the other Divisions of this State. It is but natural that when the ratio of marriages has increased in all districts, the ratio of the unmarried should decrease. The ratio of widows has, as can be expected under the circumstances, no doubt increased; this increase is also varying in each Division, but is almost proportionate to the increase of percentage among the married. Because the increase among the widows is in Navsari ninefold and in Amreli only about $2\frac{1}{2}$ times as much as it was in the first period. In the City it is threefold and in Kadi and Baroda it is more than five times the number of widows in the first period. The period 15—40, shows a higher ratio of both the married and the widowed males and a smaller one of the unmarried as compared with its predecessor. The last period shows the highest ratio of the married and the widowed, and the lowest of the bachelors; these last being likely to remain so, till the end of their lives, since in this period only a few will think of marrying and fewer still may be able to secure wives. The fate of the widowers, at this stage, can be said to be almost similar to that of the bachelors.

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

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

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

8. CHILD-BEARING CAPACITIES.

28. It is believed that the child-bearing capacity of females in any community is obtained by taking the numbers of females, as returned by the enumerators, for the ages 15-40, these being considered as child-bearing ages, and the number of infants returned 'under one year,' the proportion which the latter figure bears to the former gives the child-bearing capacity. In a country like India, maternity below 15 is rare, but not exceptional. Still I give sub-table F, to show these figures. The table cannot be considered to be very reliable, as the female figures, as we have seen, are not accurately returned for some of these ages, and still more because the infant numbers from 0-1 are decidedly inaccurate. There may be other objections also urged against this standard of child-bearing capacities. Ratios of the previous Census also are given for comparison. It appears that all the religions have deteriorated, except the Parsis, who show the same ratio as in 1891; the Hindus and the Christians have gone down the most, since they fall from 0.18 and 0.17, to 0.08. The results obtained in this Census must be considered as exceptional, on account of the loss of virile powers, want of settled homes, and a large mortality among children, all due to the hard famine times. People had to desert their homes in search of labour, or to labour on relief-works; and so husbands and wives could not come together; nor could there be any sexual desire when they were starving for food. The table will bring these facts at once to view. While there were over 70,000 children 'below one' in 1891 among the Hindus, there are now only 21,673; while there were nearly 6,000 children of that age for the Musalmans, there are now less than half that number. The Jain children are also less than half—822 for 1,650. The female numbers also have, no doubt, decreased; but the ratios of the decrease in births are far higher than the other ratios of decrease, as the resulting figures show. It happens that the Parsis who were the worst off in 1891 are the best off now; that is because they have suffered the least from famine distresses, and have actually kept their old proportion exactly; their female numbers and births are nearly the same as in 1891. This circumstance gives some confidence in the accuracy of our figures. So the measure of the loss by

Child-bearing
capacity in
different re-
ligions.

Sub F.

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

9. MEAN-AGE IN EACH CIVIL CONDITION.

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

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

10. CONCLUSION.

Conclusion.

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

Subsidiary Table I

Distribution of 10,000 of each Sex by Age and Civil-Condition.

| Age. | Males. | | | Females. | | |
|-----------------|------------|----------|----------|------------|----------|----------|
| | Unmarried. | Married. | Widowed. | Unmarried. | Married. | Widowed. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 0—5 ... | 937 | 23 | 3 | 1,015 | 37 | 4 |
| 5—10 ... | 1,125 | 117 | 12 | 1,033 | 190 | 13 |
| 10—15 ... | 990 | 333 | 34 | 573 | 582 | 45 |
| 15—20 ... | 479 | 498 | 59 | 119 | 740 | 82 |
| 20—25 ... | 240 | 661 | 97 | 29 | 856 | 122 |
| 25—30 ... | 150 | 721 | 107 | 14 | 786 | 159 |
| 30—35 ... | 90 | 664 | 115 | 7 | 618 | 206 |
| 35—40 ... | 56 | 528 | 95 | 4 | 451 | 198 |
| 40—45 ... | 43 | 472 | 117 | 4 | 373 | 316 |
| 45—50 ... | 24 | 276 | 80 | 2 | 213 | 184 |
| 50—55 ... | 24 | 289 | 106 | 2 | 174 | 285 |
| 55—60 ... | 12 | 104 | 51 | 1 | 99 | 100 |
| 60 and over ... | 18 | 148 | 102 | 2 | 93 | 279 |
| GRAND TOTAL ... | 4,188 | 4,834 | 978 | 2,805 | 5,202 | 1,993 |

Subsidiary Table II.

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

| Age. | Unmarried. | | Married. | | Widowed. | | Females per thousand Males. | | |
|-----------------|------------|----------|----------|----------|----------|----------|-----------------------------|----------|----------|
| | Males. | Females. | Males. | Females. | Males. | Females. | Unmarried. | Married. | Widowed. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 0—10 ... | 2,062 | 2,048 | 140 | 227 | 15 | 17 | 929 | 1,515 | 1,031 |
| 10—15 ... | 990 | 573 | 333 | 582 | 34 | 45 | 541 | 1,637 | 1,253 |
| 15—40 ... | 1,015 | 173 | 3,072 | 3,451 | 473 | 767 | 160 | 1,051 | 1,519 |
| 40 and over ... | 121 | 11 | 1,289 | 942 | 456 | 1,164 | 84 | 685 | 2,387 |
| All ages ... | 4,188 | 2,805 | 4,834 | 5,202 | 978 | 1,993 | 627 | 1,007 | 1,907 |

Subsidiary Table III (a).

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

| AGE. | MALES. | | | | | | | | | FEMALES. | | | | | | | | |
|--------------------|------------|-------|-------|----------|-------|-------|----------|-------|-------|------------|-------|-------|----------|-------|-------|----------|-------|-------|
| | Unmarried. | | | Married. | | | Widowed. | | | Unmarried. | | | Married. | | | Widowed. | | |
| | 1901. | 1891. | 1881. | 1901. | 1891. | 1881. | 1901. | 1891. | 1881. | 1901. | 1891. | 1881. | 1901. | 1891. | 1881. | 1901. | 1891. | 1881. |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 0—10 | 2,062 | 2,517 | 2,484 | 140 | 220 | 173 | 15 | 9 | 7 | 2,048 | 2,442 | 2,864 | 227 | 468 | 422 | 17 | 7 | 8 |
| 10—15 | 920 | 799 | 885 | 838 | 802 | 814 | 84 | 8 | 10 | 573 | 416 | 484 | 582 | 505 | 506 | 45 | 11 | 17 |
| 15—40 | 1,015 | 898 | 996 | 8,072 | 8,126 | 8,882 | 473 | 153 | 281 | 178 | 127 | 117 | 8,451 | 8,627 | 4,122 | 707 | 881 | 762 |
| 40 and over | 121 | 109 | 65 | 1,289 | 1,510 | 798 | 466 | 550 | 220 | 11 | 12 | 8 | 942 | 917 | 881 | 1,164 | 1,187 | 764 |
| All ages | 4,188 | 4,328 | 4,430 | 4,884 | 5,158 | 5,052 | 978 | 619 | 518 | 2,805 | 2,997 | 2,968 | 5,202 | 5,517 | 5,491 | 1,993 | 1,486 | 1,541 |

Subsidiary Table III (b).

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

| | | | | | | | | | | | | | | | | | | |
|--------------------|-------|-------|-------|-------|-------|-------|-----|-----|-----|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 0—10 | 2,018 | 2,534 | 2,450 | 145 | 236 | 195 | 16 | 9 | 8 | 1,973 | 2,430 | 2,305 | 241 | 511 | 479 | 18 | 7 | 9 |
| 10—15 | 982 | 788 | 863 | 852 | 820 | 848 | 88 | 8 | 11 | 532 | 390 | 445 | 630 | 584 | 617 | 53 | 12 | 18 |
| 15—40 | 988 | 860 | 896 | 8,120 | 8,159 | 8,114 | 491 | 158 | 176 | 138 | 120 | 95 | 8,492 | 8,682 | 8,552 | 808 | 825 | 408 |
| 40 and over | 127 | 107 | 183 | 1,273 | 1,498 | 1,484 | 450 | 848 | 827 | 8 | 10 | 5 | 903 | 911 | 957 | 1,204 | 1,118 | 1,110 |
| All ages | 4,115 | 4,274 | 4,542 | 4,890 | 5,208 | 5,186 | 995 | 618 | 522 | 2,651 | 2,950 | 2,860 | 5,266 | 5,588 | 5,605 | 2,088 | 1,462 | 1,545 |

Subsidiary Table III (c).

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

| | | | | | | | | | | | | | | | | | | |
|--------------------|-------|-------|-------|-------|-------|-------|-------|-----|-----|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 0—10 | 1,963 | 2,416 | 2,339 | 189 | 101 | 82 | 15 | 8 | 5 | 1,944 | 2,457 | 2,302 | 250 | 180 | 180 | 19 | 8 | 6 |
| 10—15 | 985 | 909 | 1,016 | 299 | 167 | 192 | 26 | 5 | 7 | 687 | 571 | 659 | 427 | 830 | 885 | 27 | 6 | 12 |
| 15—40 | 1,191 | 1,192 | 1,247 | 2,817 | 2,899 | 2,813 | 401 | 152 | 180 | 826 | 177 | 188 | 8,260 | 8,641 | 8,518 | 746 | 878 | 459 |
| 40 and over | 144 | 95 | 116 | 1,392 | 1,687 | 1,642 | 518 | 374 | 361 | 44 | 19 | 18 | 1,049 | 923 | 983 | 1,221 | 1,820 | 1,295 |
| All ages | 4,283 | 4,612 | 4,718 | 4,697 | 4,854 | 4,729 | 1,020 | 634 | 558 | 3,001 | 3,224 | 3,162 | 4,986 | 5,074 | 5,066 | 2,013 | 1,702 | 1,773 |

Subsidiary Table IV.

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

| Age. | Males. | | | Females. | | |
|---------------|------------|----------|----------|------------|----------|----------|
| | Unmarried. | Married. | Widowed. | Unmarried. | Married. | Widowed. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 0—10 ... | 3,027 | 145 | 53 | 2,813 | 219 | 55 |
| 10—15 ... | 1,453 | 343 | 119 | 787 | 562 | 149 |
| 15—40 ... | 1,489 | 3,166 | 1,663 | 238 | 3,328 | 2,526 |
| 40 and over.. | 178 | 1,328 | 1,605 | 15 | 909 | 3,830 |
| All ages ... | 6,147 | 4,982 | 3,440 | 3,853 | 5,018 | 6,560 |

Subsidiary Table V.

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

| Age. | MALES. | | | | | | | | | FEMALES. | | | | | | | | |
|-------------|------------|-------|-------|----------|-------|-------|----------|-------|-------|------------|-------|-------|----------|-------|-------|----------|-------|-------|
| | Unmarried. | | | Married. | | | Widowed. | | | Unmarried. | | | Married. | | | Widowed. | | |
| | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 0—10 | 9,300 | 9,167 | 9,331 | 632 | 802 | 651 | 68 | 31 | 18 | 8,936 | 8,373 | 8,461 | 990 | 1,604 | 1,510 | 74 | 23 | 29 |
| 10—15 | 7,297 | 7,212 | 7,323 | 2,453 | 2,718 | 2,593 | 250 | 70 | 84 | 4,771 | 4,463 | 4,534 | 4,851 | 5,417 | 5,309 | 378 | 120 | 157 |
| 15—40 | 2,225 | 2,150 | 2,234 | 6,738 | 7,487 | 7,350 | 1,037 | 363 | 416 | 395 | 311 | 279 | 7,857 | 8,879 | 8,720 | 1,748 | 810 | 1,001 |
| 40 and over | 650 | 541 | 659 | 6,905 | 7,674 | 7,667 | 2,445 | 1,785 | 1,674 | 52 | 56 | 32 | 4,452 | 4,437 | 4,637 | 5,496 | 5,507 | 5,331 |
| All ages | 4,188 | 4,323 | 4,430 | 4,834 | 5,158 | 5,052 | 978 | 519 | 518 | 2,805 | 2,997 | 2,968 | 5,202 | 5,517 | 5,491 | 1,993 | 1,486 | 1,541 |

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

| Name of the Districts. | | • Number of Females per thousand Males. | | | | | | | | | | | | | | |
|------------------------|----------------------------|---|------------|----------|----------|------------|----------|----------|------------|----------|----------|------------|----------|--------------|------------|----------|
| | | At all ages. | | | 0-10 | | | 10-15 | | | 15-40 | | | 40 and over. | | |
| | | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | |
| Hindus | Total | 1,000 | 598 | 1,944 | 1,577 | 998 | 1,066 | 1,662 | 508 | 1,992 | 1,039 | 129 | 1,527 | 628 | 59 | 2,485 |
| | Amreli | 1,021 | 756 | 1,297 | 780 | 1,006 | 2,714 | 846 | 969 | 1,518 | 1,124 | 246 | 1,056 | 018 | 74 | 1,688 |
| | Kadi | 1,085 | 608 | 2,090 | 1,721 | 922 | 1,058 | 1,844 | 489 | 1,262 | 1,061 | 122 | 1,693 | 657 | 5 | 2,662 |
| | Navsari | 1,045 | 706 | 1,839 | 1,865 | 983 | 1,272 | 1,673 | 540 | 2,158 | 1,067 | 220 | 1,587 | 746 | 110 | 2,808 |
| | Baroda (exclusive of City) | 968 | 505 | 1,967 | 1,931 | 829 | 1,370 | 1,546 | 681 | 1,922 | 1,011 | 77 | 1,438 | 610 | 42 | 2,701 |
| City | 798 | 499 | 2,358 | 1,195 | 905 | 676 | 1,761 | 302 | 1,851 | 865 | 96 | 1,985 | 475 | 824 | 2,871 | |
| Jains | Total | 956 | 605 | 2,315 | 1,265 | 1,019 | 872 | 1,437 | 691 | 442 | 1,036 | 95 | 2,084 | 675 | 14 | 2,741 |
| | Amreli | 898 | 656 | 1,552 | 1,017 | 1,082 | 888 | 1,338 | 625 | 1,388 | 1,029 | 252 | 1,406 | 476 | 78 | 1,916 |
| | Kadi | 961 | 644 | 2,617 | 1,183 | 1,018 | 242 | 1,297 | 786 | 847 | 1,080 | 91 | 2,252 | 724 | ..... | 2,297 |
| | Navsari | 812 | 515 | 2,007 | 1,000 | 1,060 | ..... | 2,411 | 517 | 1,000 | 819 | 130 | 1,726 | 610 | ..... | 2,250 |
| | Baroda (exclusive of City) | 810 | 508 | 1,947 | 2,206 | 976 | 2,142 | 1,728 | 527 | 866 | 1,122 | 48 | 2,117 | 665 | 9 | 1,868 |
| City | 848 | 511 | 2,052 | 875 | 1,029 | ..... | 2,022 | 422 | ..... | 1,019 | 22 | 1,791 | 481 | 80 | 2,202 | |
| Parsis | Total | 1,513 | 777 | 4,281 | 1,625 | 973 | ..... | 1,904 | 851 | 8,000 | 1,915 | 429 | 3,240 | 1,028 | ..... | 4,592 |
| | Amreli | 500 | 1,000 | 1,000 | ..... | ..... | ..... | ..... | ..... | 1,000 | 2,000 | ..... | 200 | ..... | ..... | ..... |
| | Kadi | 840 | 880 | 5,000 | ..... | 1,111 | ..... | ..... | 1,000 | ..... | 823 | 686 | 3,000 | 285 | ..... | ..... |
| | Navsari | 1,666 | 619 | 4,497 | 1,142 | 975 | ..... | 2,117 | 865 | 8,000 | 2,172 | 417 | 3,532 | 1,076 | ..... | 4,825 |
| | Baroda (exclusive of City) | 522 | 1,125 | 1,823 | ..... | 1,272 | ..... | ..... | 8,000 | ..... | 515 | 250 | ..... | 885 | ..... | 2,000 |
| City | 786 | 650 | 1,750 | 4,000 | 869 | ..... | 750 | 639 | ..... | 735 | 401 | 600 | 678 | ..... | 2,278 | |
| Musalmans | Total | 1,015 | 670 | 1,887 | 1,267 | 947 | 1,176 | 1,364 | 667 | 981 | 1,106 | 261 | 1,547 | 720 | 289 | 2,255 |
| | Amreli | 1,080 | 743 | 1,171 | 958 | 1,003 | ..... | 1,195 | 860 | 750 | 1,227 | 328 | 1,008 | 806 | 11 | 1,297 |
| | Kadi | 1,029 | 659 | 1,188 | 1,581 | 927 | 500 | 1,389 | 696 | 625 | 1,124 | 176 | 1,178 | 687 | 77 | 2,417 |
| | Navsari | 1,304 | 780 | 2,186 | 2,000 | 984 | 2,000 | 1,913 | 645 | 887 | 1,276 | 807 | 1,934 | 1,188 | 61 | 2,801 |
| | Baroda (exclusive of City) | 903 | 633 | 1,951 | 1,128 | 899 | 2,205 | 1,084 | 536 | 1,458 | 952 | 365 | 1,573 | 676 | 560 | 2,432 |
| City | 868 | 624 | 2,217 | 2,000 | 998 | 2,000 | 2,656 | 683 | 4,250 | 1,129 | 150 | 1,298 | 873 | 252 | 2,816 | |
| Christians | Total | 914 | 513 | 1,095 | 2,082 | 698 | 1,280 | 1,213 | 258 | 724 | 878 | 184 | 89 | 517 | 928 | 2,190 |
| | Amreli | 536 | 846 | 2,500 | ..... | 1,000 | ..... | ..... | 8,000 | ..... | 538 | 200 | 2,000 | 838 | ..... | 2,000 |
| | Kadi | 1,000 | 400 | ..... | ..... | 666 | ..... | ..... | 500 | ..... | 1,888 | ..... | ..... | ..... | ..... | ..... |
| | Navsari | 647 | 1,000 | 2,000 | ..... | 883 | ..... | ..... | ..... | ..... | 769 | ..... | ..... | 250 | ..... | 2,000 |
| | Baroda (exclusive of City) | 964 | 652 | 1,714 | 2,184 | 778 | 1,280 | 1,465 | 409 | 875 | 892 | 206 | 840 | 551 | 1,338 | 2,802 |
| City | 402 | 128 | 1,266 | 200 | 226 | ..... | 45 | 42 | ..... | 700 | 166 | 1,200 | 273 | ..... | 1,206 | |
| Animistics | Total | 1,078 | 816 | 1,311 | 1,420 | 1,055 | 727 | 1,750 | 707 | 1,273 | 1,101 | 826 | 1,166 | 875 | 182 | 1,428 |
| | Amreli | 882 | 825 | 1,500 | ..... | 1,000 | ..... | ..... | 750 | ..... | 928 | 714 | 1,143 | 750 | ..... | 4,000 |
| | Kadi | 1,109 | 585 | 1,409 | 6,750 | 757 | ..... | 2,400 | 674 | 2,000 | 1,338 | 148 | 1,952 | 2,000 | ..... | 1,079 |
| | Navsari | 1,107 | 820 | 1,425 | 1,583 | 1,073 | 272 | 2,255 | 674 | 950 | 1,138 | 863 | 1,234 | 886 | 205 | 1,592 |
| | Baroda (exclusive of City) | 995 | 811 | 1,086 | 1,401 | 965 | ..... | 1,019 | 826 | 2,250 | 1,029 | 121 | 1,016 | 836 | 50 | 1,117 |
| City | 226 | 810 | 763 | 5,000 | 833 | ..... | 1,200 | 816 | 838 | 243 | 16 | 409 | 43 | ..... | 1,555 | |

Age, Sex and
 CIVIL CONDITION.

Subsidiary Table VII.

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

| Natural Divisions and Districts. | | CIVIL CONDITION OF 10,000 MALES. | | | | | | | | | | | | | | |
|----------------------------------|-------|------------------------------------|------------|----------|----------|------------|----------|----------|------------|----------|----------|------------|----------|--------------|------------|----------|
| | | AT ALL AGES. | | | 0—10 | | | 10—15 | | | 15—40 | | | 40 AND OVER. | | |
| | | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. | Married. | Unmarried. | Widowed. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | |
| Natural Division, Baroda * | 4,812 | 4,214 | 974 | 630 | 9,311 | 59 | 2,474 | 7,281 | 245 | 6,742 | 2,210 | 1,048 | 6,893 | 651 | 2,456 | |
| Amreli | 4,083 | 4,515 | 1,402 | 1,424 | 8,547 | 29 | 1,605 | 8,321 | 74 | 5,536 | 2,752 | 1,712 | 5,744 | 968 | 3,288 | |
| Kadi | 4,839 | 4,181 | 930 | 579 | 9,339 | 82 | 2,472 | 7,216 | 312 | 6,866 | 2,157 | 977 | 7,077 | 542 | 2,381 | |
| Navsari | 4,473 | 4,743 | 784 | 296 | 9,690 | 14 | 1,977 | 7,946 | 77 | 6,796 | 2,443 | 761 | 7,051 | 487 | 2,462 | |
| Baroda (ex. City) | 5,104 | 3,889 | 1,007 | 676 | 9,263 | 61 | 3,054 | 6,656 | 290 | 6,885 | 2,021 | 1,094 | 6,926 | 779 | 2,295 | |
| City | 6,206 | 3,750 | 1,044 | 672 | 9,051 | 277 | 2,007 | 7,641 | 362 | 6,679 | 2,458 | 863 | 7,059 | 644 | 2,297 | |
| Total ... | 4,834 | 4,188 | 978 | 632 | 9,300 | 68 | 2,453 | 7,297 | 250 | 6,738 | 2,225 | 1,037 | 6,905 | 650 | 2,445 | |
| | | CIVIL CONDITION OF 10,000 FEMALES. | | | | | | | | | | | | | | |
| Natural Division, Baroda | 5,219 | 2,833 | 1,948 | 996 | 8,937 | 67 | 4,839 | 4,795 | 366 | 7,870 | 398 | 1,732 | 4,541 | 42 | 5,417 | |
| Amreli | 4,455 | 3,620 | 1,925 | 1,114 | 8,837 | 49 | 1,515 | 8,375 | 110 | 7,130 | 805 | 2,065 | 4,976 | 64 | 4,960 | |
| Kadi | 5,275 | 2,681 | 2,044 | 1,013 | 8,907 | 80 | 5,223 | 4,335 | 442 | 7,895 | 292 | 1,813 | 4,248 | 4 | 5,748 | |
| Navsari | 4,967 | 3,658 | 1,375 | 500 | 9,484 | 16 | 4,199 | 5,656 | 145 | 8,051 | 771 | 1,178 | 5,556 | 55 | 4,389 | |
| Baroda (ex. City) | 5,528 | 2,332 | 2,140 | 1,309 | 8,598 | 93 | 6,053 | 3,463 | 484 | 7,957 | 252 | 1,791 | 4,290 | 82 | 5,629 | |
| City | 4,895 | 2,279 | 2,836 | 887 | 8,904 | 209 | 5,154 | 4,155 | 691 | 7,614 | 345 | 2,041 | 3,191 | 196 | 6,613 | |
| Total ... | 5,202 | 2,805 | 1,993 | 990 | 8,936 | 74 | 4,851 | 4,771 | 378 | 7,857 | 395 | 1,748 | 4,452 | 52 | 5,496 | |

Subsidiary Table VIII.

Proportion of wives to husbands for Religions and Natural Divisions.

| Natural Divisions and Districts. | Number of married Females per 1,000 married Males. | | | | | | |
|----------------------------------|--|--------|-------|--------|-----------|------------|------------|
| | All Religions. | Hindu. | Jain. | Parsi. | Musalman. | Christian. | Animistic. |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Natural Division, Baroda... .. | 1,020 | 1,013 | 962 | 1,597 | 1,036 | 958 | 1,078 |
| Amreli | 1,025 | 1,021 | 898 | 500 | 1,080 | 526 | 882 |
| Kadi | 1,031 | 1,035 | 961 | 840 | 1,029 | 1,000 | 1,109 |
| Navsari | 1,102 | 1,045 | 812 | 1,656 | 1,304 | 647 | 1,107 |
| Baroda | 965 | 968 | 810 | 524 | 903 | 964 | 995 |
| City | 800 | 796 | 848 | 736 | 863 | 402 | 226 |
| TOTAL ... | 1,007 | 1,000 | 956 | 1,513 | 1,015 | 914 | 1,073 |

Subsidiary Table A.

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

| Province. | Average number in each Condition in 10,000 of each Sex. | | | | | |
|--|---|----------|----------|----------|----------|----------|
| | Males. | | | Females. | | |
| | Single. | Married. | Widowed. | Single. | Married. | Widowed. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Baroda State ... | 4,188 | 4,834 | 978 | 2,805 | 5,202 | 1,993 |
| „ City ... | 3,750 | 5,206 | 1,044 | 2,279 | 4,885 | 2,836 |
| British Gujarat ... | 4,510 | 4,690 | 800 | 3,086 | 4,986 | 1,928 |
| Deccan or Central Division. | 4,558 | 4,910 | 532 | 3,030 | 5,110 | 1,860 |
| Kokan and Karnatak or Southern Division. | 4,934 | 4,475 | 591 | 3,234 | 4,705 | 2,061 |
| Sind ... | 5,699 | 3,765 | 536 | 4,294 | 4,384 | 1,322 |
| Bombay City ... | 3,904 | 5,639 | 457 | 2,946 | 5,234 | 1,820 |

Subsidiary Table B.

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

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

Subsidiary Table C.

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

| Religion. | Percentage of | | | | | | | | |
|----------------------|---------------|--------|----------|----------|--------|----------|----------|--------|----------|
| | Unmarried. | | | Married. | | | Widowed. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Hindu | 34.10 | 41.14 | 26.51 | 50.71 | 48.92 | 52.66 | 15.19 | 9.94 | 20.83 |
| Jain | 34.23 | 41.59 | 26.49 | 48.24 | 48.10 | 48.39 | 17.53 | 10.31 | 25.12 |
| Parsi | 43.00 | 54.80 | 33.65 | 43.81 | 39.49 | 47.22 | 13.19 | 5.71 | 19.10 |
| Musalman | 36.56 | 42.83 | 30.01 | 48.38 | 46.97 | 49.86 | 15.06 | 10.20 | 20.13 |
| Christian | 31.26 | 37.58 | 23.54 | 58.12 | 55.23 | 61.65 | 10.62 | 7.19 | 14.81 |
| Animistic | 43.54 | 47.25 | 39.72 | 46.98 | 44.66 | 49.36 | 9.48 | 8.09 | 10.92 |
| All Religions | 35.19 | 41.88 | 28.05 | 50.12 | 48.34 | 52.05 | 14.69 | 9.78 | 19.93 |

Subsidiary Table D.

Married and Widowed at 0—10 in different Religions.

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

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

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

Subsidiary Table F.

Showing the child-bearing capacity in different Religions.

| Religion. | Number of married females between 15 and 40. | | Children under 1 year of age. | | Proportion of infants per married female. | |
|------------------|---|---------|----------------------------------|--------|---|------|
| | 1901 | 1891 | 1901 | 1891 | 1901 | 1891 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindu | 26,123 | 372,941 | 21,673 | 70,368 | ·08 | ·18 |
| Jain... .. | 7,698 | 8,378 | 822 | 1,650 | ·10 | ·19 |
| Parsi... .. | 1,492 | 1,502 | 219 | 230 | ·15 | ·15 |
| Musalman | 26,296 | 33,359 | 2,922 | 5,953 | ·11 | ·17 |
| Christian | 1,273 | 80 | 103 | 14 | ·08 | ·17 |
| Animistic | 26,809 | 5,330 | 3,601 | 1,088 | ·13 | ·20 |

Subsidiary Table G.

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

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

CHAPTER V.

EDUCATION.

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

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



CHAPTER V.

EDUCATION.

1. PRELIMINARY REMARKS.

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

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

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

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

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

2. EDUCATION IN BARODA STATE.

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

Schools of different sorts.

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

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

Grámya or Village schools.

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

Special Institutions.

7. The Special Institutions include (1) the Kalá Bhavan and the Industrial Schools ; (2) the Music Schools and Classes ; (3) the Sanskrit Schools ; and (4) the night Schools. The *Kalá Bhavan* (Temple of Arts) was opened in May 1890 with the object of imparting Technical education. In this institution, there are 5 schools ; viz., Schools of Art, Architecture, Mechanical Technology, Chemical Technology and Weaving. The School of Art was recognized as a centre for holding examinations by the Sir J. J. School of Art at Bombay, in the year 1892 ; and the Mechanical Engineering School was recognized under the Bombay Boiler Act in the year 1893. In addition to this Central Industrial Institution, three smaller schools have been opened at Kathor, Petlad and Patan. Music Schools, where music is taught on scientific principle, and music classes are opened in the City and in the Districts ; they are taken advantage of by pupils of both sexes. Sanskrit Schools are established for imparting a knowledge of the Shastras in Sanskrit to persons desirous of receiving instruction in the old way ; they are at Dwarka and Petlad. In addition to these there are Schools at Dwarka and

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

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

Female
education.

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

Special schools
for Forest
tribes.

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

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

Antyaja
Schools

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

Compulsory
Education.

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

3. NUMBERS AND PERCENTAGES.

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

Numbers of the literate and illiterate.

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

13. Taking the ages, it will be seen that, in the first age-period, 0—10, 8,418 persons are literate and 431,597 illiterate. Of the literate, there are 7,638 boys and 780 girls. Of these, 7,145 boys and 708 girls can read and write Gujarati; 378 boys and 54 girls Marathi; 51 boys and 7 girls both these languages; 108 boys and 20 girls 'other languages' and 58 boys and 9 girls can read and write English. In the age-period, 10—15, there are 23,295 persons literate and 226,844 illiterate. Of the former 21,863 are males and 1,432 females; and of the latter, 114,980 males and 111,864 females. Of the literates 20,586 boys and 1,314 girls know Gujarati; 909 boys and 82 girls Marathi; 171 boys and 8 girls know both; 281 boys and 36 girls can read and write other languages, and 500 boys and 21 girls English. In the third period, 15—20, there are 22,683 literates, of whom 21,520 are males and 1,163 females; and 170,724 illiterates, 83,002 males and 87,722 females. Of the literate, 20,168 males and 1,042 females know Gujarati; 782 males and 69 females Marathi; 335 and 13 both; 414 and 38 other languages; while 1,193 males and 26 females can read and write English. In the last age-period, the figures are important. In this period, there are 116,875 persons made up of 113,036 males and 3,839 females, who are literate. The rest 430,559 males and 521,697 females, or a total of 952,256 persons are illiterate. 104,054 males of these ages and 3,326 females know Gujarati; 3,855 males and 245 females Marathi; 2,935 males and 38 females know both; 3,682 males and 243 females know 'other languages'; while 3,628 males and 103 females can read and write English. It is interesting to note further that of the 3,558 persons who know both Gujarati and Marathi, 2,192 live in the City, while in the Divisions they are found from only 199 in Amreli to 471 in Navsari. Of the 4,822 knowing other languages also, so many as 2,068 are found in the City alone. They range from 460 in Amreli to 990 in Kadi. Of the 5,538 who can read and write English, 2,572 again are in the City; in the Divisions they are from 279 in Amreli to 959 in Navsari. There are 5 females in Amreli, 13 in Kadi, 40 in Navsari, only 2 in Baroda Division and 99 in the City who know English; 8 of the last are below 10 years old.

Numbers by Ages.

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

Percentages of literates and illiterates.

Sub. I.

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

The languages of the literates.

Sub. I, 8-15.

Sub. I, 16-18.

Sub. I, 19-21.

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

4. EDUCATION BY AGE-PERIODS.

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

Sub. III.

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

Sub. I, 2-7.

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

17. In the above paragraph we have dealt with literacy by age-periods, per 1,000 literates. We may examine literacy per 1,000 of each sex by age-periods. In 1,000 persons of both sexes, we find that the greatest ratio of literates is in the age-period, 15-20, 117·23. In the percentages of literate males for every 1,000 males of each age-period, the highest ratio is in the last age-period 207·94. In the immediately preceding age-period the ratio is only slightly less,—by 2 males, 205·89. But it is worthy of note that the female ratios in the two middle age-periods, 10 to 15 and 15 to 20, are greater than in the last. There are 13 girls out of 1,000 in each of these two age-periods who are now able to read and write, against 7 in the last age-period, '20 and over,' out of the same number. The female ratios are thus encouraging, and it is satisfactory to note that female education has taken a step in advance in a perceptible degree during the intercensal period. We have also noted that male education has not lagged behind and we shall find farther on that there is an improvement in that behalf also. On a reference to the percent-

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

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

5. EDUCATION BY RELIGIONS.

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

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

Taking the ages, we have in the first age-period, 0—10, 6,552 children literate and 334,477 illiterate. Of the literate, there are 6,067 boys and 485 girls. Of these, 5,624 boys and 427 girls can read and write Gujarati; 375 boys and 51 girls Marathi; 50 boys and 7 girls both these languages; 21 boys and 5 girls know foreign languages; and 34 boys and 1 girl can read and write English. That so many Hindu children, under 10, know English is worth noting. In the age-period, 10—15, 18,210 persons are literate and 182,331 illiterate. Of the former, 17,329 are males and 881 females; and of the latter 92,717 males and 89,614 females. Of the literates,

Education by religions.

Hindus.

Imp. VIII, Part II—A.

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

Animistics.

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

Musalmans.

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

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

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

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

and shows that the Parsis have taken to education long since. 420 children, 228 boys and 192 girls, are in the first age-period, 0-10; 816, made up of 467 boys and 349 girls in the second, 10-15; and 405 boys and 375 girls, or a total of 780 children literate, are of the ages between 15 to 20. Of the illiterates, nearly half the number, or 1,642 persons, 153 males and 1,489 females have passed the age of education; but of the 1,428 children, 706 boys and 722 girls below 10, a large number is expected to fall in the category of literates in the next Census. As a rule, Parsis take up Gujarati for their primary education, but the Table returns 9 males, who are educated in Marathi; a male and a female know both Gujarati and Marathi; 46 males can read and write other languages, and 795 males and 47 females, English. Of these 47 females, 28 are found in Navsari and 16 in the City of Baroda, 2 in Kadi and 1 in the Baroda Division.

Christians.

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

Ratios of literacy by religions.**Hindus.**

Sub. II-3-4.

Musalmans.

Sub. II-2-4.

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

Jains.

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

male and 482.65 female literates out of 1,000 of each sex. The 401 illiterates per 1,000 include 112.02 males and 288.98 females. This shows excess of literates over illiterates, which is not to be found in any other religion. Among the Christians there are 95.44 literates of both sexes; there are 135.05 males and 47.07 females out of 1,000 of each sex; and 904.56 total illiterates, including 475.49 males and 425.07 females. There is one literate to 9.4 illiterates; and there are 3.6 males and 9.03 females illiterate to one male and one female literate respectively. This result surpasses that of the Hindus in the total and female literates, in spite of the large number of famine refugees; and it is due partly to the inclusion in them of Europeans and Indian Christians. Among the Animistics, there are 3.55 total literates including 3.48 males and 0.07 females as against 996.45 total illiterates including 503.89 males and 492.56 females. These figures are comparatively very low. Summing up the results separately and individually arrived at for the various religions, we find that as regards the literacy of the males, these religions stand in the following order:—Parsi, Jain, Musalman, Hindu and Christian with the number of literate males 746, 687, 178, 159 and 135, respectively, out of 1,000 males. As regards the literacy of females these religions stand in the following order:—Parsi 482, Christian 47, Jain 18, Musalman 6, Hindu 5, and lastly Animistic 0.14, out of 1,000 females. The remarkably high figure for Parsi female percentage is deserving of notice.

20. In the above paragraph we considered the ratios separately for each individual religion. We shall now examine them comparatively with regard to the educational status. It will be noticed that the Hindu literates being 85.26 in 1,000 of Hindus, fall short by 2.45 of the general average. Of the males, the literates are less by 3, and of the females by 2.48 in 1,000 of each sex, 159.63 males and 5.16 females, respectively. Taking the complementary ratios, the illiterates are obviously, therefore, higher by 3 in every 1,000 than the general average. Only the Animistics show a higher ratio than this, as regards illiteracy. There are at present 3.55 literates in 1,000 of their total population; and in 1,000 male population, the literates are 6.85. This shows some improvement during the decade; and as once a cleavage way is opened, in a few years education promises to make good way among them. The Christian ratio of literates, 95.44, is higher for both sexes than the general average; this is due to the high ratio of female literates among them, 47.07. The male ratio of literates comes to 135.05 in 1,000 males. The ratios would have been still higher, were it not for the inclusion of a large number of converts from the illiterate classes. The Musalmans are just 0.6 per cent. lower than the average for illiterates. They have 18.45 more literate males and 1.64 more literate females per 1,000 of each sex among them, as compared with the Hindus. It is to be observed that the average of educated is depressed and of illiterates proportionately increased in the case of the Hindus, by the inclusion of low-castes and unclean castes in the whole mass. I shall give, later on, percentages for the higher classes and castes separately. But when we find that the percentage of the educated for the Musalmans is higher than that for the Hindus, we have to remember that under the head "Hindus" fall all those who do not belong to any settled form of religion. The Parsis and the Jains stand upon a different platform altogether. Among the former the literates are 60 per cent. of their total population, while among the latter they are 36 per cent. Thus the Parsis outstrip all others and are far ahead of the Jains also. The gulf between the Parsis and Jains on one side and

Parsis.

Sub II.—2—4.

Christians.

Sub II.

Animistics.

Sub II.—2—4.

Ratio of literacy by religion considered comparatively.

Both sexes and Males.

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

Females.

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

Diagram No. 19.

Literacy by age-period.

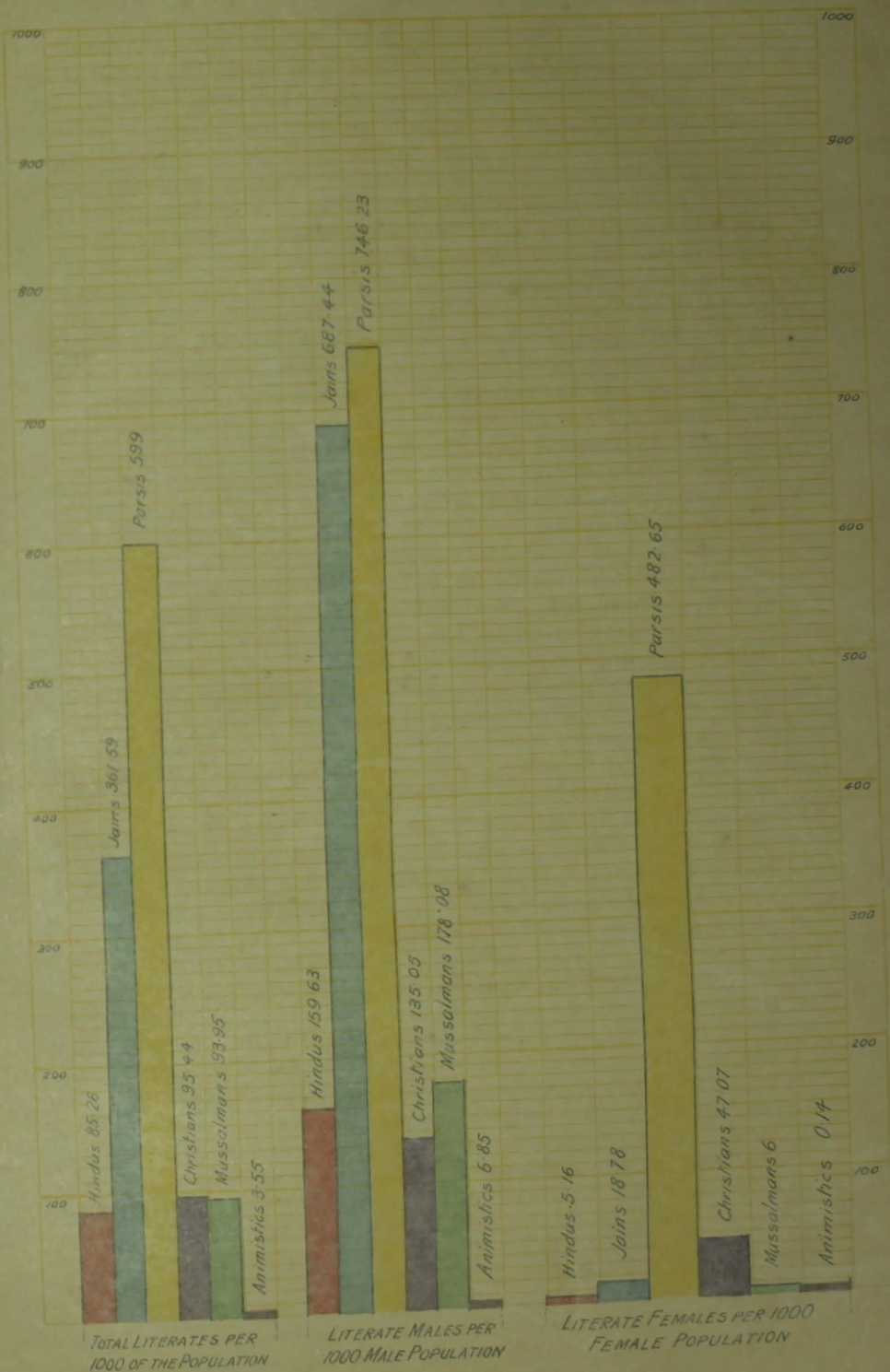
Sub II-2-4.

Hindus.

21. We now come to the ratios of literacy in the four age-periods for each religion, which tell more directly on the state of education, in each religion. Among the Hindus, there are only 3 girls out of a thousand in the first age-period who are literate to the extent of having learned to read and write, but the males are better off with nearly 35 boys in 1,000. In the second age-period they come up to 157; the girls are 9·73. In the third age-period, the proportions of literate boys in 1,000 rises to 200·64, but the girls come down to 8·99 out of the same number. In the last age-period, the proportion of literate males is almost the same as in the preceding age-period, 202·60, but the female proportion of literates is only one-half of that in the preceding age-period. This shows that female education has taken a step in advance during the last 20 years. The Jain proportions are far superior, both for males and females. In the very first age-period, there are 169·19 boys and 10 girls in 1,000 of each sex, who are able to read and write. In the second age-period, so many as 72 per cent. boys, or 717 in 1,000 are literate; the ratio of literate girls comes to 35 in 1,000 girls of that age. In the third age-period, the literate boys are 82 per cent. while the girls in the same class are 39·5 per cent. The literate males in the last period are 82 per cent., but the female ratio of literates has fallen to 15·92. In the second age-period there are 244 boys and 106 girls among Christians who are able to read and write. In other age-periods their ratios are not so striking, but lower than those of Hindus. Among the Musalmans, 26 boys per 1,000 are literate in the first age-period and 152 in the second; of the girls, there are 1 and 7, respectively, in the two age-periods. It will be noticed that the female ratios are almost the same in the last three age-periods. The Parsi ratios are highest throughout in all age-periods. In the very first age-period, 0—10, there are 22·7 per cent. of both sexes who are literate; the boys are 24 per cent. of the total male population of the age and the girls are 21 per cent.; in the second period, 10—15, so many as 83 per cent. boys and 74 per cent. girls are literate. The ratios are still higher

Jains.**Christians.****Musalmans.****Parsis.**

Diagram showing Education by Sex and Religion



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

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

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

Literacy by languages.

Hindus.

Sub. II—8—15.

Musalmans.

Jains.

Parsis.

Christians.

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

Animistica.**English education.**

Sub. II.—16—18..

Sub. II.—16—18.

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

Proportion of sexes among the literate, illiterate and literate in English.

Sub II.—19—21.

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

6. EDUCATION BY CASTES.

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

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

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

Education in
selected castes

Sub. V.

Brahmans.

Kshatriyas.

Vániás.

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

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

Coming to the figures for the other castes, the Lewa Kunbis show very formidable figures owing to their large population of 170,390 souls. Out of 1,000 total literates in the State, the Lewas have 177; and 178 males out of 1,000 literate males and 152 females out of 1,000 literate females. The Kadavás, their brother Kunbis, though more in numbers, 175,570, follow them at a great distance: their total per 1,000 is only 42; and for the sexes 43 and 5. In all ratios and specially for female literates the Lewas are prominent. Among the miscellaneous Hindu castes, female education is at a very low level and does not rise to more than 4 in any caste. As regards male literates, the Ghánchis, the Káchhias, the Sutars and the Sonis, show tolerably good figures, whereas the other castes present insignificant ones. The castes of religious mendicants show literates in very small numbers only, about 4 persons out of 1,000 literates for males and 1 out of 1,000 females. The castes falling within the other three remaining groups of Hindus present very small numbers. But the Kolis, with a population of 280,493 souls, claim 28 persons out of 1,000 literates; the same number out of 1,000 literate males, and 24 out of 1,000 literate females. Thus they contrast very poorly even with the Kadva Kunbis, in the ratio of 4:10 nearly. Of the unclean Hindu castes, the Dheds with a population of 94,376 souls present 3.5 for total and males, and one per thousand for female literates. Of the selected castes of the Hindus, 12 castes have no figures for female literates at all.

Jains.

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

Parsis.

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

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

The Animistics show a better result, 4, than the Christians, 3, as **Animistics.** regards male literates; but the Animistics have only 1·6 literate females to 14 of the Christians out of 1,000 literate females.

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

Out of the 82 castes selected for this table, 23 castes do not present any figure for literates in English; and 15 more castes present no numbers at all for literates, or only insignificant ones, represented by decimals for male literates. Only 8 castes or races out of the selected ones have returned females literate in English. Herein the Parsis stand first, with 10 females literate in English out of 1,000 literates, and the Vohoras the last with 0·1. The Prabhus have 7 females literate in English per 1,000 literates in the caste, the Nagar Brahmans have 4, and the Christians have 3, the Láds have only one and the Marathas and the Shaikhs, 0·2. Among 44 of the selected castes that present figures for English education, the chief in order are:—the Parsis, 100 (with 214 males) Prabhus 92, the Kokanasthás 81, the Nagar Brahmans 46, the Deshasthas 45, the Modh Vániás 29, the Shrimáli 45, and Lád Vániás 23, and the Kapols 20. The rest show less than 20 per 1,000; the native Christians showing only 16.

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

**Progress in
Education in
select castes.**

Sub A

Males.

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

Females.

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

castes. The Rajputs, Marathas, the Soni group, and the non-Indian Asiatics have a percentage below one; while the Molesalams, Animistics and the unclean castes are below one in a thousand. As contrasted with male literates, the female ones fall very low generally. The approximate ratios of female literates to male literates are as follows:—Parsis 62, Nagar Brahmans 12, Vagnagras 24, Visnagras 7, Dakshini Brahmans 7 (and the same ratio holds in its three Divisions also), other Gujarati Brahmans 2, Rajputs 7.5, Marathas 2.5, Writers 10.5 and Prabhus 12. Compared with the Census of 1891, there is a general decrease observable for the females as in the case of the males, and for the same reason. Otherwise, the advance made is insignificant, except for the Parsis, who have advanced from 40 to 48 per cent. This is rather discouraging. But the effect of the last two bad years has been writ so large in all our calculations, that this stagnancy may be ascribed to it.

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

27. We now enter into the details for the Divisions. The ratios are given per 1,000 of the population for the total and for the sexes separately. Taking the literates of both sexes, the City, as is expected, shows the highest ratio, 209. Of the Divisions, Baroda heads the list with 107, while Kadi comes the last, with 59. Navsari stands second, 94, and is followed by Amreli, 81. Turning to the ratio of literates in 1,000 of the population for each sex, we find the City, of course, far ahead of all the Divisions, as regards both male and female education; and thus it justifies the existence of so many educational institutions in it; the ratio of literates in 1,000 of the male population is 366.46; out of the same number of females, there are 24.13 who are literates. Of the Divisions, Baroda stands first as regards male education, 197 out of 1,000 males; but in point of female education Navsari closely follows the City with 20 in every 1,000 females, and heads the Divisions. The influence of the large City in its midst and a superior class of population give its position to Baroda Division. Navsari also has a refined and enterprising population in some of its principal towns and is interlaced with the advanced Surat District. It follows Baroda, as regards male education, with 168.25 literates. After Navsari comes Amreli, which has a lower percentage of literates, 152.32 males and 6.39 females in 1,000 of each sex. Baroda follows Amreli with its 6.25 literate females; while Kadi stands very far behind her sister Divisions in both male and female education containing, as it does, a major portion of the backward communities, the Kolis, Thakardas, Anjnas in its midst. It is well-known that in smaller districts there are more favourable ratios for the educated than in more extensive ones; and thus it is that the extensive Kadi Division comes lowest by percentages in the educational progress of its population. Its ratio of literates, 113.18, is a little more than three-fourths of that for Baroda for males, while the ratio of literate females is only one-third for that of Baroda, 2.39. The ratio of literate males in the City is greater than twice the ratio for Navsari or Amreli, and thrice that for Kadi, while it is somewhat less than twice that of the Baroda Division. The ratio of literate females for the City is 4 times greater than that for Amreli or Baroda, and 12 times greater than that for Kadi, while it is less than $1\frac{1}{2}$ times that for Navsari.

Ratio of literates in the Divisions.

Sub. III.—2.

Sub. III.—3 and 4.

Maps

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

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

Literacy in the Divisions by age-periods.

Sub. III—5, 6.

Sub. III—7, 8.

Sub. III—9, 10.

Sub. III—11, 12.

29. We shall now proceed to examine the state of education by age-periods in the Divisions. Taking 1,000 for the sexes separately in each of the age-periods, we find that Baroda stands first as regards males in all the age-periods, except the third, where Navsari claims the first place. For females the ratios are highest for Navsari and lowest for Kadi in all the age-periods throughout. In the first age-period, 0-10, the ratio for males is 39 for Baroda and 27 for Navsari. The ratios for Amreli and Kadi are identical. The City has so many as 85 literate males and 12 females in this age-period. As regards the literate females the ratio is 6 in Navsari, 4 in Baroda, 3 in Amreli and 1 in Kadi. In the second period, 10-15, the literate males in Baroda are 197 and females 14 per 1,000 of each sex. Navsari follows with 186 males and 29 females. The ratio in Amreli is 147 for males and 11 for females and that in Kadi is 107 for males and 3 for the other sex. In the City it is 387 for males and 47 for females. In the age-period, 15 to 20, the highest ratio for the Divisions, 240 males and 35 females, is for Navsari, which is followed by Baroda, 216 males and 10 females. Amreli has nearly the same ratio as Baroda, only one less for males and one more for females. The highest ratio is for the City, 449 males and 49 females. Lastly, in the age-period 20 and over, Baroda again takes the first rank in the Divisions, with 245 for males, but second for the females. Navsari with 224 males comes next. The male ratios of literates in Amreli and Kadi are 194 and 143, respectively. In the City there are 430 males per 1,000 in this age-period. In the same number the literate females are 22 in Navsari and 21 in the City, 5 in Baroda and Amreli each and 3 in Kadi. It must be observed that those under 15 must have only mastered the merest elements; *i.e.*, they must be literate to the extent of having learned simply to read and write. Many of them may be still learning.

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

30. In the State there are 58 males and 9 females knowing English in the first age-period, 0-10 ; 500 males and 21 females in the second period, 10-15; 1,193 males and 26 females in the period 15-20, and 3,628 males and 103 females in the last age-period ; thus making a total of 5,538 persons (5,379 males and 159 females) for all ages. This gives the small percentage of 22.3 per 1,000 of the total literates, and the still smaller one of only 2.8 per 1,000 of the total population. The English-knowing males are 32.8 per 1,000 of the male literates, and the females are 22 per 1,000 of the female literates. The English-knowing males, again, are only 5.3 per 1,000 of the total male population, and the females are 0.17 of the total female population. In the Amreli Division, there are no females knowing English, except 5 in the last age-period, one of whom is a Hindu and 4 are Christians. There are 274 males knowing English, of whom 247 are Hindus. They are 0, 16, 56, and 202 in the four age-periods. In the Kadi Division there are 13 females knowing English of whom 6 are Hindus, 4 Christians, 2 Parsis and one Jain. The males knowing English are 759, of whom 606 are Hindus. In the age-periods they are thus divided,—7, 65, 178 and 509. In the Navsari Division there are 40 females knowing English 1, 6, 8 and 25 of whom one is a Hindu, 28 Parsis, and 11 Christians. There are 919 males knowing English, of whom 339 are Hindus, 35 Jains, 514 Parsis, 17 Musalmans and 13 Christians. In the Baroda Division, there are only 2 females knowing English, of whom 1 is a Parsi and 1 a Christian ; and there are 954 males, of whom 840 are Hindus. In the City, there are 99 females knowing English, 8, 12, 17 and 62 in the age-periods, of whom 27 are Hindus, 16 Parsis, 4 Musalmans and 52 Christians. The males are 2,473, of whom 1,951 are Hindus, 61 Jains, 218 Parsis, 87 Musalmans and 154 Christians.

English-knowing in the Divisions.

Imp. Table VIII—1.

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

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

Sub. IV—29.

3 in the last. In the City, where greater facilities are obtainable from High School and College education and where the number of the State Officers and others knowing English must be large, we get 3 in males in the first age-period, 32 in the second, 87 in the third and 51 in the age-period 20 and over, who are able to read and write in English, per 1,000 of the male population; the ratios for females are 3, 4 and 2, respectively, in the last three age-periods. For the whole State the ratios are 3 males in the second age-period, 11 in the third and 6 in the last. The female ratios are not in any appreciable degree. Taking the ratios per 1,000 total literates of the sexes separately for each age-period in each Division, Amreli has 20 females, only in the last age-period, who are able to read and write English and the ratios of 8, 31 and 21 for males in the last three periods. In Kadi, the ratios for females are 16, 7 and 17 in the last 3 periods and 2, 10, 25 and 16 are the ratios for males. In the Navsari Division the female ratios are 3, 11, 15 and 14, and the male ones are 15, 30, 73 and 14. In the Baroda Division, the female ratio is 2 for the last period, and the male ratios are 2, 14, 33 and 2. For the City, the female ratios are 7, 60, 88 and 96, and the male ones are 35, 83, 194 and 119. For the State, the total ratios are 7 for males and 11 for females for the first age-period, 22 and 14 for the second, 55 and 22 for the third, and 32 and 27 for the last.

Sub. IV.—10-17.

9. COMPARISON WITH THE PREVIOUS CENSUSES.

Remarks.

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

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

Approximate
ly accurate
comparison
attempted.

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

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

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

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

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

Divisions.

Sub. VI.—8-15.

increase of 22 over 1891 and of 89 over 1881. Of all the Divisions, the greatest advance relatively made is by the Baroda Division; there are 246·4 literates per 1,000 now as against 188 in 1891 and 138·3 in 1881; thus, the increase is of 58 over 1891 and 108 over 1881. The figures are encouraging. The female ratios have improved fairly in all Divisions, except in Kadi and the Baroda City. Navsari has 11 more educated females now; 24·5 against 13·3 in 1891, and 5·7 in 1881; Amreli has 6 females literate in every 1,000 and thus shows an increase of 2 over 1891 and of 5 over 1881. Baroda also has 2 more; 5·5 for 3 in 1891; its ratio in 1881 was 0·8. It must be remembered that these figures are for those aged 15 and over.

Diagram No.20.

34. The results in the preceding paragraphs have been shown graphically in the accompanying diagram, No. 20, for the Divisions, separately for the sexes and Divisions. The whole block represents the literates of 15 and over for 1901. The portion in each block marked with horizontal lines, gives the literates for the same period as derived from the calculations according to the method suggested in the preceding paragraph. The portion marked with vertical lines shows the excess of male literates in 1891 and that marked with slanting lines denotes their excess in 1901. Both these combined would show the advance made during the past two decades. The same progress is observable as regards education among the other sex, in all Divisions except Kadi and the Baroda City, where the ratios have slightly decreased. In these two, the whole block represents the state of education in 1891, and the portion marked with slanting lines shows the improvement over 1881, while that with vertical lines shows the deficiency over 1891. In order to bring out the ratio of females more prominently I have had recourse to use a different scale in their case; each square denoting the scale of tens in the case of males is used to denote the scale of unit, as regards females.

10. COMPARISON WITH OTHER PROVINCES AND COUNTRIES.

Comparison with British Gujarat.

35. We now compare the percentages for the Educational status with those for British Gujarat. I give the percentages of literates of all ages for 1891 also, which include learners aged 15 and over. The percentages for British Gujarat are better than for Baroda as regards the literates by 2·58 per cent. The advance made over 1891 by British Gujarat is 6 per cent. more than by Baroda, 49 per cent.; that shown by our State is 43 per cent. In the previous decade the advance made in British Gujarat was 25 per cent. and in this State 26 per cent. During the last intercensal period the progress is nearly double. From the age-periods, it will be seen that British Gujarat enjoys a superiority over this State in all the periods of life. As education has been of a comparatively later growth in this State than in British Gujarat, it is not to be wondered at that Baroda falls behind it.

Sub. B.

Percentages compared with British Gujarat by sexes.

| | Literate per cent. | | Illiterate per cent. | | than in British Gujarat. The figures for this State and those for British Gujarat are given in the margin. |
|---------------------|--------------------|----------|----------------------|----------|--|
| | Males. | Females. | Males. | Females. | |
| Baroda State ... | 16·27 ; | 0·76 | 83·73 ; | 99·24 | |
| British Gujarat ... | 20·64 ; | 1·63 | 79·36 ; | 98·37 | |

The exertions made in this State are comparatively of a later date. Our total

percentage for educated females comes up to 0·75, or 7·6 per 1,000, that for British Gujarat is 16·3 in 1,000, or more than double. In every 100 of the male population, there are 4 more educated in British Gujarat than in our State.

37. British Gujarat had special facilities and had a long start. But from the marginal Table, it will be seen that Baroda compares favourably with the other Divisions of the Pre-

| | Baroda State. | Northern Division. | Central Division. | Southern Division. |
|------------|---------------|--------------------|-------------------|--------------------|
| Literate | 0·75 | 1·63 | 0·28 | 0·51 |
| Illiterate | 99·24 | 98·37 | 99·62 | 99·49 |

Female education compared with Bombay Divisions.

sidency. For the illiterates, British Gujarat has the lowest percentage, though it is no less than 98·37. Baroda comes next; then the Southern Division and lastly the Deccan or the Central Division of the Bombay Presidency.

38. Subsidiary Table C, presents the percentages of the five zillas of British Gujarat as compared with our four Divisions for the years 1901 and 1891. The Districts of British Gujarat are in advance of the Divisions of this State. Our Divisions have, however, kept pace with the British *zillas* as regards male education. The second place was occupied in 1891 by Broach, and now also it is occupied by the same *zilla*; the third in rank in both the Censuses is Surat; the fourth place has been occupied by the Baroda Division in both Censuses; the fifth and sixth places were occupied by Ahmedabad and Amreli in 1891, but are now occupied by Ahmedabad and Kaira, respectively; the seventh and eighth places were occupied by Navsari and Kaira in 1891, but they are now occupied by Navsari and Amreli, thus making up for the loss; and the ninth and the tenth places were, and are still, occupied by Kadi and the Panch Mahals, respectively. As regards female literates, the first and the second places which were occupied by the City and Surat, respectively, in 1891, are now held by them in the same order; Navsari also continues this time in its old place. Baroda loses one place in favour of Kaira; Amreli, which occupied the seventh place at the last Census, now occupies the ninth; and Kadi occupies the tenth instead of the ninth at the last Census. Thus Baroda loses four places without obtaining any corresponding gain. Taking a general view of the whole table we find that British Gujarat has this time to show a greater number of literates, both male and female. It must be acknowledged that this State has not advanced as much as British Gujarat has done. The progress, however, is fair, looking to the years of distress that we had to encounter. In all Districts and in the City, the percentages of male literates have increased; in Amreli from 12·5 to 15·2, in Kadi from 7·9 to 11·3, in Navsari from 12·5 to 16·8, in Baroda from 12·3 to 19·7 and in the City from 30·9 to 36·6. The percentages of female literates also have increased in Amreli from ·36 to ·63, in Kadi from ·19 to ·23, in Navsari from ·94 to 2, in Baroda Division from ·21 to ·62 and in the City from 1·84 to 2·4.

Baroda Divisions compared with British Gujarat Districts.

Sub. C.

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

Baroda compared with other Provinces.

Sub. D.

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

11. EXPENDITURE ON EDUCATION COMPARED.

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

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

| Age-period. | NUMBER IN 1,000. | | | | | | NUMBER IN 1,000 LITERATE IN | | | | | | | | Number in 1,000 Literate in English. | | | Females to 1,000 males. | | |
|--------------|------------------|--------|----------|-------------|--------|----------|-----------------------------|----------|----------|----------|-----------------------|----------|------------------|----------|--------------------------------------|--------|----------|-------------------------|-------------|----------------------|
| | Literate. | | | Illiterate. | | | Gujarati. | | Marathi. | | Gujarati and Marathi. | | Other Languages. | | Total. | Males. | Females. | Literate. | Illiterate. | Literate in English. |
| | Both Sexes. | Males. | Females. | Both Sexes. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 0—10 ... | 19·13 | 84·15 | 3·60 | 980·87 | 965·85 | 996·40 | 848·78 | 84·11 | 44·90 | 6·41 | 6·06 | 0·83 | 7·60 | 1·31 | 7·96 | 7·59 | 11·54 | 102 | 998 | 155 |
| 10—15 ... | 93·13 | 159·77 | 12·64 | 906·87 | 840·23 | 987·36 | 883·71 | 56·41 | 39·08 | 3·52 | 7·34 | 0·34 | 8·45 | 1·20 | 22·32 | 22·87 | 14·66 | 65 | 973 | 42 |
| 15—20 ... | 117·28 | 205·89 | 13·08 | 882·72 | 794·11 | 986·92 | 889·12 | 45·94 | 34·48 | 3·04 | 14·77 | 0·57 | 10·36 | 1·72 | 53·74 | 55·44 | 22·36 | 54 | 1,057 | 22 |
| 20 and over. | 103·32 | 207·94 | 7·80 | 890·68 | 792·06 | 992·70 | 890·30 | 28·46 | 3·98 | 2·09 | 25·11 | 0·83 | 18·76 | 1·97 | 31·07 | 32·10 | 26·83 | 34 | 1,212 | 28 |
| Total ... | 87·71 | 162·65 | 7·6 | 912·29 | 837·35 | 992·36 | 887·21 | 37·81 | 34·59 | 2·62 | 20·39 | 0·39 | 15·70 | 1·79 | 32·33 | 32·79 | 22·04 | 44 | 1,109 | 30 |

Subsidiary Table II.
Education by Age and Sex.

| AGE-PERIOD. | NUMBER IN 1,000. | | | | | | NUMBER IN 1,000 LITERATE IN | | | | | | | | NUMBER IN 1,000 LITERATE IN ENGLISH. | | | FEMALES TO 1,000 MALES. | | | |
|----------------|------------------|--------|---------|-------------|--------|---------|-----------------------------|---------|----------|---------|-----------------------|---------|------------------|---------|--------------------------------------|--------|---------|-------------------------|-------------|----------------------|-----|
| | Literate. | | | Illiterate. | | | Gujarati. | | Marathi. | | Gujarati and Marathi. | | Other Languages. | | Total. | Male. | Female. | Literate. | Illiterate. | Literate in English. | |
| | Both sexes. | Male. | Female. | Both sexes. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | | | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| All ages. | Hindus ... | 85.26 | 159.63 | 5.14 | 914.74 | 840.87 | 991.84 | 891.98 | 25.17 | 29.07 | 3.85 | 25.97 | 0.46 | 23.84 | 0.14 | 80.47 | 81.11 | 9.11 | 20 | 1,009 | 9 |
| | Jains ... | 861.59 | 687.44 | 18.78 | 698.41 | 812.56 | 981.22 | 971.81 | 25.14 | 0.52 | ... | 0.63 | ... | 2.23 | 0.17 | 12.14 | 12.40 | 2.26 | 26 | 2,884 | 5 |
| | Parsis ... | 599.00 | 746.23 | 482.65 | 401.00 | 253.77 | 517.85 | 547.94 | 449.87 | 1.79 | ... | 0.20 | 0.20 | ... | ... | 167.16 | 287.00 | 20.74 | 818 | 2,580 | 59 |
| | Muslimans ... | 98.95 | 178.03 | 6.00 | 998.05 | 821.92 | 994.0 | 876.67 | 16.88 | 8.74 | ... | 8.23 | 0.06 | 83.15 | 14.77 | 12.19 | 12.82 | 8.27 | 82 | 1,157 | 22 |
| | Christians ... | 95.44 | 135.05 | 47.07 | 994.55 | 864.95 | 952.98 | 820.44 | 130.79 | 17.71 | 10.90 | 6.81 | 1.86 | 126.70 | 8.17 | 878.30 | 853.77 | 441.72 | 245 | 902 | 836 |
| Animistics ... | 8.55 | 8.85 | 0.14 | 996.45 | 998.15 | 999.86 | 977.6 | 19.2 | 1.6 | ... | ... | ... | 1.6 | ... | 1.60 | 1.63 | ... | 20 | 976 | ... | |
| 0-10 | Hindus ... | 19.21 | 84.72 | 2.92 | 990.79 | 965.28 | 997.08 | 859.89 | 65.78 | 57.23 | 7.78 | 7.65 | 1.07 | 1.22 | ... | 5.84 | 5.60 | 2.06 | 80 | 983 | 29 |
| | Jains ... | 88.74 | 169.19 | 10.02 | 911.26 | 880.81 | 989.98 | 941.74 | 57.07 | ... | ... | 1.19 | ... | ... | ... | 1.19 | 1.26 | ... | 61 | 1,218 | ... |
| | Parsis ... | 237.27 | 214.11 | 210.07 | 772.78 | 755.89 | 789.93 | 540.48 | 457.14 | 2.88 | ... | ... | ... | ... | ... | 85.71 | 52.63 | 15.63 | 642 | 1,028 | 260 |
| | Muslimans ... | 13.87 | 26.10 | 1.34 | 986.13 | 978.90 | 998.66 | 850.30 | 85.93 | ... | ... | ... | ... | 101.80 | 11.97 | 2.00 | 2.10 | ... | ... | ... | ... |
| | Christians ... | 28.21 | 80.83 | 25.81 | 971.79 | 969.17 | 974.66 | 446.43 | 285.71 | 85.71 | 53.57 | ... | ... | ... | ... | 267.86 | 812.50 | 208.83 | 750 | 917 | 600 |
| Animistics ... | 0.98 | 1.67 | 0.28 | 999.07 | 998.83 | 999.77 | 869.57 | 180.46 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 150 | 1,065 | ... | |
| 10-15 | Hindus ... | 90.80 | 157.47 | 9.78 | 909.20 | 842.58 | 990.27 | 859.57 | 43.27 | 49.04 | 4.89 | 9.11 | 0.39 | 3.90 | 0.38 | 19.22 | 19.97 | 4.54 | 61 | 966 | 12 |
| | Jains ... | 402.50 | 717.12 | 85.47 | 597.50 | 282.88 | 984.53 | 957.50 | 40.67 | 0.91 | ... | 0.46 | ... | 0.46 | ... | 11.88 | 12.89 | ... | 42 | 2,923 | ... |
| | Parsis ... | 816.00 | 886.15 | 737.84 | 184.00 | 118.85 | 262.16 | 572.30 | 427.70 | ... | ... | ... | ... | ... | ... | 120.98 | 190.60 | 25.79 | 747 | 2,066 | 101 |
| | Muslimans ... | 86.44 | 152.54 | 7.06 | 913.56 | 847.48 | 992.94 | 890.85 | 26.84 | 6.85 | ... | 2.28 | 0.57 | 63.40 | 9.71 | 6.26 | 6.78 | ... | 89 | 976 | ... |
| | Christians ... | 191.47 | 243.70 | 105.75 | 808.53 | 756.80 | 894.25 | 718.18 | 177.27 | 9.09 | 9.09 | ... | ... | 9.09 | ... | 163.64 | 160.92 | 178.91 | 264 | 739 | 286 |
| Animistics ... | 5.01 | 9.33 | 0.10 | 994.99 | 990.67 | 999.90 | 990.88 | 9.17 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 9 | 888 | ... | |
| 15-20 | Hindus ... | 118.04 | 200.64 | 8.99 | 846.96 | 799.86 | 991.01 | 897.12 | 81.89 | 44.22 | 8.95 | 19.02 | 0.74 | 8.27 | 0.29 | 51.81 | 53.88 | 9.45 | 88 | 1,044 | 7 |
| | Jains ... | 474.82 | 822.48 | 89.50 | 525.18 | 177.52 | 960.50 | 961.17 | 36.00 | 0.47 | ... | ... | ... | 1.42 | 0.94 | 27.46 | 28.02 | 12.82 | 88 | 4,321 | 18 |
| | Parsis ... | 868.60 | 946.26 | 797.87 | 181.40 | 53.74 | 202.13 | 516.67 | 480.77 | 2.56 | ... | ... | ... | ... | ... | 268.67 | 483.95 | 82.00 | 926 | 4,130 | 61 |
| | Muslimans ... | 186.50 | 253.03 | 7.85 | 863.50 | 746.97 | 992.15 | 899.58 | 15.09 | 2.53 | ... | 1.41 | ... | 68.83 | 12.26 | 11.82 | 11.15 | 17.24 | 28 | 1,208 | 48 |
| | Christians ... | 155.88 | 211.90 | 62.50 | 844.87 | 788.10 | 937.50 | 619.05 | 93.24 | ... | ... | ... | ... | 142.86 | ... | 238.10 | 218.48 | 875.00 | 180 | 725 | 216 |
| Animistics ... | 5.92 | 11.20 | 0.12 | 994.08 | 988.80 | 999.88 | 980.58 | 9.71 | 9.71 | ... | ... | ... | ... | ... | ... | ... | ... | 10 | 908 | ... | |
| 20 and over. | Hindus ... | 105.37 | 202.60 | 4.41 | 894.68 | 797.40 | 995.59 | 898.82 | 17.86 | 42.31 | 2.70 | 82.09 | 0.40 | 11.24 | 0.08 | 80.43 | 80.80 | 13.03 | 21 | 1,202 | 9 |
| | Jains ... | 425.87 | 824.84 | 15.93 | 574.18 | 175.66 | 984.08 | 977.52 | 18.34 | 0.49 | ... | 0.73 | ... | 2.84 | 0.08 | 10.81 | 10.50 | ... | 19 | 5,445 | ... |
| | Parsis ... | 647.87 | 916.07 | 476.70 | 352.18 | 88.93 | 524.80 | 550.48 | 416.87 | 1.99 | ... | 0.83 | 0.83 | ... | ... | 172.46 | 298.26 | 17.02 | 809 | 9,732 | 46 |
| | Muslimans ... | 119.56 | 230.82 | 7.29 | 880.44 | 769.68 | 992.71 | 871.34 | 14.10 | 3.60 | ... | 3.86 | ... | 90.98 | 16.17 | 18.75 | 18.90 | 8.90 | 81 | 1,272 | 20 |
| | Christians ... | 90.96 | 184.24 | 42.19 | 909.04 | 865.76 | 957.81 | 879.60 | 87.82 | 25.50 | 8.50 | 14.17 | 2.83 | 212.47 | 17.00 | 447.59 | 525.86 | 688.31 | 279 | 982 | 866 |
| Animistics ... | 4.19 | 8.13 | 0.09 | 995.81 | 991.87 | 999.91 | 986.38 | 10.90 | ... | ... | ... | ... | 2.72 | ... | 2.72 | 2.75 | ... | 11 | 969 | ... | |

Subsidiary Table III

Education by Age, Sex and Natural Division and Districts.

| Natural Divisions and Districts. | Literates per 1,000. | | | Literates per 1,000. | | | | | | | |
|----------------------------------|----------------------|--------|----------|----------------------|----------|--------|----------|--------|----------|--------------|----------|
| | All ages. | | | 0-10 | | 10-15 | | 15-20 | | 20 and over. | |
| | Total. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Amreli | 81 | 152 | 6 | 30 | 3 | 147 | 11 | 215 | 11 | 194 | 5 |
| Kadi | 59 | 113 | 2 | 30 | 1 | 107 | 3 | 142 | 3 | 143 | 2 |
| Navsari... .. | 94 | 168 | 20 | 27 | 6 | 186 | 29 | 240 | 38 | 224 | 22 |
| Baroda | 107 | 197 | 6 | 39 | 4 | 197 | 14 | 216 | 10 | 245 | 5 |
| Baroda City | 209 | 366 | 24 | 83 | 12 | 387 | 47 | 449 | 49 | 430 | 21 |
| Total Baroda State ... | 87 | 162 | 7 | 34 | 3 | 160 | 12 | 206 | 13 | 208 | 7 |

Subsidiary Table IV.

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

| Natural Divisions and Districts. | Literata per 1,000. | | | | | | | | Number in 1,000 Literates. | | | | | | | |
|----------------------------------|---------------------|----------|--------|----------|--------|----------|--------------|----------|----------------------------|----------|--------|----------|--------|----------|--------------|----------|
| | 0-10 | | 10-15 | | 15-20 | | 20 and over. | | 0-10 | | 10-15 | | 15-20 | | 20 and over. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Amroli | ... | ... | 1 | ... | 7 | ... | 4 | 0.1 | ... | ... | 8 | ... | 81 | ... | 21 | 20 |
| Kadi | ... | ... | 1 | ... | 8 | ... | 2 | ... | 2 | ... | 10 | 16 | 25 | 7 | 16 | 17 |
| Navsari | ... | ... | 5 | 0.3 | 17 | 0.6 | 7 | 0.3 | 15 | 8 | 80 | 11 | 73 | 15 | 81 | 34 |
| Baroda | ... | ... | 8 | ... | 9 | ... | 8 | ... | 2 | ... | 14 | ... | 25 | ... | 15 | 2 |
| City | 8 | 0.9 | 82 | 8 | 87 | 4 | 51 | 2 | 85 | 7 | 83 | 60 | 194 | 88 | 119 | 90 |
| Total Baroda State ... | 0.2 | ... | 3 | 0.1 | 11 | 0.3 | 6 | 0.2 | 7 | 11 | 22 | 14 | 55 | 22 | 32 | 27 |

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

| Caste, Tribe or Race. | Proportion per 1,000 of Literates on corresponding Provincial Total of Literates. | | | Proportion per 1,000 on Caste Total of Persons literate in | | | | | | | | | | | | | | | Proportion per 1,000 of Illiteracy among | | |
|-----------------------------------|---|--------|----------|--|--------|----------|-----------|--------|----------|----------|--------|----------|-----------------------|--------|----------|------------------|--------|----------|--|--------|----------|
| | Persons. | Males. | Females. | English. | | | Gujarati. | | | Marathi. | | | Gujarati and Marathi. | | | Other Languages. | | | Persons. | Males. | Females. |
| | | | | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| <i>Brahmans, Gujarati.</i> | | | | | | | | | | | | | | | | | | | | | |
| Anāvālā ... | 23 | 24 | 16 | 8 | 15 | ..... | 364 | 663 | 23 | ..... | 1 | ..... | ..... | ..... | ..... | 9 | 16 | 2 | 650 | 836 | 977 |
| Audich ... | 59 | 60 | 43 | 5 | 11 | ..... | 242 | 466 | 15 | ..... | ..... | ..... | ..... | ..... | ..... | 2 | 5 | ..... | 755 | 529 | 825 |
| Jāmbu ... | 4 | 4 | 2 | 4 | 8 | ..... | 288 | 568 | 10 | ..... | ..... | ..... | 2 | 4 | ..... | 1 | 2 | ..... | 709 | 425 | 605 |
| Khedāwāl ... | 8 | 8 | 2 | 5 | 9 | ..... | 130 | 234 | 7 | ..... | ..... | ..... | ..... | 1 | ..... | ..... | ..... | ..... | 870 | 765 | 908 |
| Mowādā ... | 6 | 6 | 4 | 3 | 6 | ..... | 300 | 882 | 11 | ..... | 1 | ..... | 4 | 8 | ..... | 1 | 2 | ..... | 795 | 608 | 949 |
| Modh ... | 13 | 13 | 8 | 5 | 10 | ..... | 217 | 412 | 4 | ..... | 4 | 7 | ..... | ..... | ..... | 5 | 11 | ..... | 774 | 570 | 906 |
| Nāgar ... | 16 | 15 | 39 | 46 | 89 | 4 | 330 | 601 | 67 | ..... | ..... | ..... | 4 | 8 | ..... | 10 | 20 | ..... | 668 | 385 | 938 |
| Būsvat ... | 10 | 11 | 6 | 1 | 2 | ..... | 110 | 205 | 6 | ..... | ..... | ..... | 1 | 1 | ..... | 1 | 1 | ..... | 849 | 798 | 994 |
| Tapolhan ... | 2 | 2 | 0.41 | 1 | 2 | ..... | 85 | 163 | 1 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 915 | 837 | 989 |
| Trogla ... | 1 | 1 | 0.28 | 1 | 3 | ..... | 61 | 132 | 1 | ..... | 1 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 939 | 807 | 999 |
| <i>Brahmans, Maharashtra.</i> | | | | | | | | | | | | | | | | | | | | | |
| Doshiastha ... | 14 | 14 | 21 | 45 | 80 | ..... | 81 | 52 | 8 | 255 | 410 | 55 | 149 | 261 | 5 | 23 | 39 | 2 | 545 | 377 | 937 |
| Kokanastha ... | 7 | 7 | 13 | 81 | 161 | ..... | 43 | 79 | 7 | 189 | 387 | 37 | 157 | 304 | 7 | 18 | 36 | ..... | 611 | 280 | 949 |
| <i>Kshatriya-(a) Writer Class</i> | | | | | | | | | | | | | | | | | | | | | |
| Chāndraseni Kāyastha | 7 | 7 | 16 | 92 | 167 | 7 | 91 | 157 | 17 | 163 | 250 | 63 | 171 | 315 | 8 | 13 | 31 | ..... | 563 | 266 | 912 |
| <i>(b) Warrior Class.</i> | | | | | | | | | | | | | | | | | | | | | |
| Garāsiā ... | 0.49 | 0.49 | 0.52 | ..... | ..... | ..... | 22 | 42 | 2 | ..... | ..... | ..... | ..... | ..... | ..... | 1 | 2 | ..... | 978 | 958 | 998 |
| Kathi ... | 0.46 | 0.47 | 0.14 | ..... | ..... | ..... | 23 | 44 | 0.6 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 977 | 956 | 999.4 |
| Marāthā ... | 19 | 19 | 10 | 12 | 22 | 0.24 | 23 | 42 | 0.5 | 127 | 235 | 6 | 82 | 62 | 2 | 4 | 6.5 | 0.4 | 817 | 660.5 | 992 |
| Rajput ... | 27 | 28 | 4 | 1 | 2.5 | ..... | 77 | 147 | 1 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 0.5 | ..... | 928 | 862.5 | 999 |
| Vāgher ... | 0.15 | 0.16 | ..... | ..... | ..... | ..... | 6 | 11.5 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 994 | 988.5 | 1000 |
| <i>(c) Trading Class.</i> | | | | | | | | | | | | | | | | | | | | | |
| Lohānā ... | 14 | 14 | 11 | 8 | 6 | ..... | 224 | 418 | 16 | ..... | ..... | ..... | ..... | ..... | ..... | 1 | 2 | ..... | 776 | 583 | 984 |
| <i>Vastias.</i> | | | | | | | | | | | | | | | | | | | | | |
| Dādāwāl ... | 13 | 14 | 5 | 6 | 12 | ..... | 311 | 603 | 10 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 639 | 396 | 990 |
| Kapol ... | 5 | 6 | 3 | 20 | 37 | ..... | 362 | 673 | 17 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 658 | 327 | 983 |
| Khadāyāl ... | 5 | 5 | 2 | 9 | 17 | ..... | 395 | 580 | 13 | ..... | 1 | 1 | ..... | ..... | ..... | ..... | ..... | ..... | 704 | 469 | 947 |
| Lād ... | 20 | 20 | 12 | 23 | 43 | 1 | 402 | 753 | 22 | ..... | ..... | ..... | 1 | 1 | ..... | ..... | 1 | ..... | 597 | 245 | 978 |
| Modh ... | 7 | 7 | 9 | 29 | 55 | ..... | 320 | 566 | 40 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 640 | 484 | 960 |
| Nāgar ... | 9 | 9 | 6.5 | 17 | 33 | ..... | 377 | 716 | 23 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 673 | 284 | 977 |
| Shrimālī ... | 8 | 8 | 6 | 24 | 45 | ..... | 325 | 595 | 24 | ..... | ..... | ..... | 12 | 23 | ..... | ..... | ..... | ..... | 663 | 323 | 976 |
| Soni ... | 6 | 6 | 8 | 12 | 23 | ..... | 329 | 435 | 9 | ..... | 4 | 6 | 1 | 2 | 8 | ..... | ..... | ..... | 765 | 556 | 990 |

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

| Caste, Tribe or Race. | Proportion per 1,000 of Literates on corresponding Provincial Total of Literates. | | | Proportion per 1,000 on Caste Total of Persons Literate in | | | | | | | | | | | | | | | Proportion per 1,000 of Illiteracy among | | | |
|-----------------------------------|---|--------|----------|--|--------|----------|-----------|--------|----------|----------|--------|----------|-----------------------|--------|----------|------------------|--------|----------|--|--------|----------|--|
| | | | | English. | | | Gujarati. | | | Marathi. | | | Gujarati and Marathi. | | | Other Languages. | | | | | | |
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | |
| <i>Agricultural Class, Kundi.</i> | | | | | | | | | | | | | | | | | | | | | | |
| Anjana | 5 | 5 | 1 | ..... | ... | ..... | 27 | 53 | 0.5 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 973 | 948 | 999.5 | |
| Kadvā | 42 | 43 | 5 | 0.4 | 0.8 | ..... | 41 | 80 | 0.4 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 959 | 920 | 999.6 | |
| Kāradia | 0.06 | 0.06 | ..... | ..... | ... | ..... | 0.2 | 0.3 | ..... | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 999.8 | 999.7 | 1,000 | |
| Lewā | 177 | 178 | 152 | 8 | 6 | ..... | 178 | 316 | 14 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 822 | 684 | 986 | |
| <i>Miscellaneous Castes.</i> | | | | | | | | | | | | | | | | | | | | | | |
| Ahīr (Gujarati) | 0.4 | 0.4 | ..... | ..... | ... | ..... | 12 | 23 | ..... | 1 | 1 | ..... | ..... | ... | ..... | 2 | 4 | ..... | 985 | 972 | 1,000 | |
| Bhānsārī (Gujarati) | 7 | 7 | 1 | 1.6 | 3 | ..... | 194 | 322 | 2 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 806 | 618 | 998 | |
| Bhoi (Kahār) | 1 | 1 | ..... | ..... | ... | ..... | 27 | 50 | ..... | 1 | 2 | ..... | ..... | ... | ..... | 4 | 7 | ..... | 968 | 941 | 1,000 | |
| Chāran | 0.4 | 0.4 | 0.1 | ..... | ... | ..... | 27 | 50 | 1 | 1 | 1 | ..... | ..... | ... | ..... | ..... | ... | ..... | 972 | 949 | 999 | |
| Darzi (Gujarati) | 5 | 6 | 1 | 0.4 | 0.8 | ..... | 67 | 136 | 1 | 0.3 | 0.6 | ..... | 0.1 | 0.2 | ..... | 0.2 | 0.4 | ..... | 932.5 | 868 | 999 | |
| Ghānchi | 11 | 11 | 2 | 0.4 | 0.8 | ..... | 154 | 294 | 2 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 846 | 706 | 998 | |
| Gold | 5 | 5 | 0.1 | 0.2 | 0.4 | ..... | 159 | 323 | 0.3 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 841 | 677 | 999.7 | |
| Hajām (Gujarati) | 4 | 4 | 0.3 | 0.1 | 0.2 | ..... | 26 | 51 | 0.2 | 0.5 | 1 | ..... | ..... | ... | ..... | ..... | ... | ..... | 973.5 | 948 | 999.8 | |
| Kāchhia | 8 | 9 | 0.4 | 0.2 | 0.5 | ..... | 177 | 344 | 1 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 823 | 656 | 999 | |
| Khatri (Vānzā) | 4 | 4 | 0.4 | 1 | 2 | ..... | 136 | 272 | 1 | ..... | ... | ..... | 1 | ..... | ..... | 1 | 8 | ..... | 864 | 726 | 999 | |
| Kumbhār (Gujarati) | 6.5 | 7 | 1 | 0.1 | 0.1 | ..... | 27 | 53 | 0.3 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 978 | 947 | 999.7 | |
| Lohār (Gujarati) | 6 | 6 | 2 | ..... | 0.1 | ..... | 50 | 102 | ..... | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 950 | 898 | 998 | |
| <i>Miscellaneous Castes.</i> | | | | | | | | | | | | | | | | | | | | | | |
| Māchhi | 1.5 | 1.5 | ..... | ..... | ... | ..... | 31 | 64 | ..... | ..... | ... | ..... | ..... | ... | ..... | 1 | 3 | ..... | 969 | 936 | 1,000 | |
| Māli | 2 | 2 | ..... | ..... | ... | ..... | 94 | 186 | ..... | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 906 | 814 | 1,000 | |
| Mochi | 2 | 2 | 1 | 0.3 | 0.7 | ..... | 39 | 72 | 2 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 961 | 928 | 998 | |
| Rabāri | 0.3 | 0.3 | 0.1 | ..... | ... | ..... | 1 | 2 | ..... | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 999 | 998 | ..... |  |
| Sathavārā | 1 | 1 | 0.4 | 0.6 | 1 | ..... | 35 | 68 | 1 | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 965 | 932 | 999 | |
| Soni | 7 | 7 | 2 | 2 | 4 | ..... | 238 | 461 | 6 | 0.2 | ..... | 0.4 | 1.5 | 3 | ..... | 0.2 | 0.4 | ..... | 760.3 | 536 | 998.6 | |
| Sūtār (Gujarati) | 11 | 11 | 4 | 0.2 | 0.4 | ..... | 85 | 163 | 3 | 0.2 | 0.4 | ..... | 0.2 | 0.4 | ..... | 0.2 | 0.4 | 0.1 | 914.4 | 836.8 | 997 | |
| Yankar | 0.05 | 0.05 | ..... | ..... | ... | ..... | 2 | 4 | ..... | ..... | ... | ..... | ..... | ... | ..... | ..... | ... | ..... | 998 | 996 | ..... |  |
| <i>Religious Mendicants.</i> | | | | | | | | | | | | | | | | | | | | | | |
| Bāvā | 3 | 3 | 1 | 0.4 | 0.6 | ..... | 30 | 140 | 3 | 0.4 | 0.6 | ..... | 1 | 1 | ..... | 5 | 8 | ..... | 915 | 853 | 997 | |
| Gosāin | 4 | 4 | 1 | 0.6 | 1 | ..... | 97 | 162 | 3 | ..... | ... | ..... | 2 | 4 | ..... | 5 | 8 | ..... | 896 | 827 | 997 | |
| Bādhu | 4 | 4 | 1 | 0.3 | 0.4 | ..... | 171 | 268 | 3 | 11 | 1 | ..... | ..... | ... | ..... | 23 | 32 | 2 | 814 | 733 | 996 | |

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

| Caste, Tribe or Race. | Proportion per 1,000 of Literates on corresponding Provincial Total of Literates. | | | Proportion per 1,000 on Caste Total of Persons literate in | | | | | | | | | | | | | | | Proportion per 1,000 of Illiteracy among | | |
|--|---|--------|----------|--|--------|----------|-----------|--------|----------|----------|--------|----------|-----------------------|--------|----------|------------------|--------|----------|--|--------|----------|
| | Persons. | Males. | Females. | English. | | | Gujarati. | | | Marathi. | | | Gujarati and Marathi. | | | Other Languages. | | | Persons. | Males. | Females. |
| | | | | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| <i>Wandering and Low Profession Class.</i> | | | | | | | | | | | | | | | | | | | | | |
| Rawnlia | 0.2 | 0.2 | ... | ... | ... | ... | 2 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 999 | 997 | 1,000 |
| Waghri | 0.8 | 0.8 | ... | ... | ... | ... | 2 | 4 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 998 | 996 | 1,000 |
| <i>Criminal Class.</i> | | | | | | | | | | | | | | | | | | | | | |
| Baria | 0.4 | 0.4 | ... | ... | ... | ... | 1 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | 0.1 | ... | 999 | 997 | 1,000 |
| Koli | 28 | 28 | 24 | ... | ... | ... | 17 | 32 | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 983 | 968 | 999 |
| Khatu | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Talava | 0.2 | 0.2 | ... | ... | ... | ... | 2 | 4 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 998 | 996 | 1,000 |
| <i>Unclean Castes.</i> | | | | | | | | | | | | | | | | | | | | | |
| Bhangi | 0.5 | 0.5 | 0.4 | ... | ... | ... | 3 | 6 | 0.3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 997 | 994 | 999.7 |
| Dhod | 3.5 | 3.5 | 1 | 0.02 | 0.04 | ... | 6 | 12 | 0.1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 994 | 988 | 999.9 |
| Garoda | 1 | 1 | 0.3 | 0.5 | 1 | ... | 32 | 67 | 0.6 | ... | ... | ... | ... | ... | ... | ... | 4 | ... | 966 | 929 | 999.4 |
| Khalpa (Chamar)... .. | 0.6 | 0.6 | 0.3 | ... | ... | ... | 3 | 6 | 0.1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 997 | 994 | 999.9 |
| Senava | 0.04 | 0.04 | ... | ... | ... | ... | 1 | 2 | ... | 0.2 | 0.4 | ... | ... | ... | ... | ... | ... | ... | 998.8 | 987.3 | 1,000 |
| <i>Jains.</i> | | | | | | | | | | | | | | | | | | | | | |
| Oswal | 7 | 7 | 4 | 7 | 12 | ... | 390 | 633 | 19 | ... | ... | ... | 1 | 2 | ... | 3 | 4 | ... | 609 | 315 | 931 |
| Porwad | 16 | 16 | 13 | 5 | 11 | ... | 346 | 631 | 22 | ... | ... | ... | ... | ... | ... | 1 | 2 | 1 | 653 | 318 | 979 |
| Shrimali | 50 | 51 | 27 | 4 | 7 | ... | 369 | 708 | 17 | ... | ... | ... | ... | 1 | ... | 1 | 1 | ... | 630 | 291 | 938 |
| <i>Koreasians.</i> | 29 | 17 | 314 | 100 | 214 | 10 | 598 | 744 | 439 | 1 | 3 | ... | ... | ... | ... | 5 | 12 | ... | 401 | 254 | 517 |
| <i>Musalman.</i> | | | | | | | | | | | | | | | | | | | | | |
| Raid | 5 | 5 | 3 | 6 | 13 | ... | 99 | 192 | 4 | ... | 1 | ... | 1 | 1 | ... | 59 | 100 | 3 | 374 | 755 | 994 |
| Shaikh | 11 | 11 | 7 | 1 | 2 | 0.2 | 70 | 128 | 1 | ... | 1 | ... | ... | 1 | ... | 20 | 36 | 4 | 914 | 340 | 996 |
| Pathan | 6 | 6 | 2 | 1 | 2 | ... | 66 | 107 | 1 | ... | ... | ... | ... | ... | ... | 31 | 57 | 1 | 914 | 338 | 998 |
| Moman | 5 | 5 | 0.4 | 0.4 | 1 | ... | 108 | 210 | 1 | ... | ... | ... | ... | ... | ... | 8 | 16 | ... | 890 | 785 | 999 |
| Vohora | 27 | 26 | 38 | 2 | 5 | 0.1 | 167 | 334 | 10 | ... | ... | ... | ... | ... | ... | 28 | 33 | 13 | 621 | 652 | 979 |
| Molccalam | 2 | 2 | 0.4 | 0.4 | 1 | ... | 108 | 210 | 1 | ... | ... | ... | ... | ... | ... | 4 | 7 | ... | 963 | 925 | 999 |
| Momana | 4 | 4 | 1 | ... | 1 | ... | 50 | 98 | 1 | ... | ... | ... | ... | ... | ... | 1 | 2 | 1 | 950 | 900 | 999 |
| Ghanchi | 2 | 2 | 0.7 | 1 | 1 | ... | 86 | 166 | 3 | ... | ... | ... | ... | ... | ... | 1 | 1 | ... | 918 | 334 | 998 |
| Pinjara | 2 | 2 | 0.4 | ... | ... | ... | 32 | 158 | 1 | ... | ... | ... | ... | ... | ... | 6 | 12 | ... | 912 | 330 | 999 |
| Tal | 1 | 1 | 0.1 | 1 | 2 | ... | 50 | 106 | 1 | 1 | 2 | ... | ... | ... | ... | 4 | 8 | ... | 947 | 386 | 999 |
| Malek | 3 | 3 | 0.4 | 1 | 1 | ... | 53 | 102 | 1 | ... | ... | ... | ... | ... | ... | 9 | 18 | ... | 943 | 390 | 999 |
| Fakir | 2 | 2 | ... | ... | ... | ... | 54 | 99 | ... | ... | ... | ... | ... | ... | ... | 11 | 22 | ... | 987 | 334 | 1,000 |
| Native Christians... .. | 3 | 3 | 14 | 16 | 36 | 3 | 60 | 87 | 36 | 3 | 3 | 3 | 1 | 1 | ... | 7 | 13 | ... | 923 | 335 | 970 |
| Animistion | 4 | 4 | 1.6 | ... | ... | ... | 5 | 7 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 996 | 993 | 1,000 |

Subsidiary Table VI.

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

| Natural Divisions and Districts. | Number of Literates in 1,000 Males. | | | Number of Literates in 1,000 Females. | | | Variation + or - | | | | | |
|----------------------------------|-------------------------------------|-------|-------|---------------------------------------|-------|-------|------------------|---------|------------|---------|------------|---------|
| | | | | | | | 1891-1901. | | 1881-1891. | | 1881-1901. | |
| | 1901. | 1891. | 1881. | 1901. | 1891. | 1881. | Male. | Female. | Male. | Female. | Male. | Female. |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Amroli | 196·0 | 189·4 | 170·3 | 6·3 | 4·6 | 1·0 | +6·6 | +1·7 | +19·1 | +3·6 | +25·7 | +5·3 |
| Kadi | 143·3 | 125·8 | 104·1 | 2·5 | 2·7 | 1·3 | +17·5 | -0·2 | +21·7 | +1·4 | +30·2 | +1·2 |
| Navsari | 226·4 | 206·8 | 168·9 | 24·5 | 13·3 | 5·7 | +19·6 | +11·2 | +37·9 | +7·6 | +57·5 | +18·8 |
| Baroda, exclusive of City | 246·4 | 188·0 | 138·3 | 5·5 | 3·0 | 0·8 | +58·4 | +2·5 | +40·7 | +2·2 | +108·1 | +4·7 |
| City | 432·6 | 410·8 | 343·6 | 24·3 | 24·8 | 6·8 | +21·8 | -0·5 | +67·2 | +18·0 | +89·0 | +17·5 |
| Total ... | 207·0 | 175·2 | 138·9 | 8·1 | 5·6 | 2·0 | +32·4 | +2·5 | +36·3 | +3·6 | +68·7 | +6·1 |

Subsidiary Table A.

Progress of Education in certain Castes.

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

Subsidiary Table B.

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

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

Subsidiary Table C.

Literacy compared with the five Zillas of British Gujarat.

| Division, | BRITISH GUJARAT. | | | | Division. | BARODA STATE. | | | |
|---------------------|-----------------------|--------|----------|-------|-------------------------------|-----------------------|-------|----------|-------|
| | Proportion per 1,000. | | | | | Proportion per 1,000. | | | |
| | Males. | | Females. | | | Males. | | Females. | |
| | 1901. | 1891. | 1901. | 1891. | | 1901. | 1891. | 1901. | 1891. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Ahmedabad | 205.6 | 135.7 | 17.7 | 5.8 | Amreli | 152.3 | 125.1 | 6.3 | 3.6 |
| Kaira | 179.2 | 110.2 | 9.9 | 2.9 | Kadi | 113.0 | 790.8 | 2.3 | 1.9 |
| Panch Mahals | 105.3 | 66.8 | 7.2 | 2.0 | Navsari | 168.0 | 125.6 | 20.0 | 9.4 |
| Broach | 284.0 | 223.2 | 17.9 | 8.1 | Baroda excluding City | 197.0 | 123.5 | 6.2 | 2.1 |
| Surat | 255.2 | 190.0 | 24.3 | 12.20 | Baroda, including City | 224.6 | 150.4 | 9.1 | 4.9 |
| | | | | | Baroda City | 366.0 | 310.0 | 24.0 | 18.4 |
| Total ... | 206.4 | 141.10 | 16.3 | 6.3 | Total ... | 162.6 | 113.2 | 7.6 | 3.9 |

Subsidiary Table D.

Percentages of Literacy in some Indian Provinces and States.

| Province. | Males. | | Females. | |
|--------------------------|--------------------------|-------|--------------------------|-------|
| | Percentage of Literates. | | Percentage of Literates. | |
| | 1901. | 1891. | 1901. | 1891. |
| 1 | 2 | 3 | 4 | 5 |
| Madras | 11·85 | 11·47 | 0·92 | 0·66 |
| Bombay | 11·54 | 9·72 | 0·90 | 0·60 |
| Bengal | 10·43 | 8·29 | 0·54 | 0·30 |
| Punjab | 6·44 | 8·29 | 0·34 | 0·19 |
| Central Provinces | 5·83 | 4·27 | 0·22 | 0·13 |
| Baroda State | 16·27 | 10·89 | 0·76 | 0·39 |
| Benar | 8·53 | 5·84 | 0·32 | 0·12 |
| N.-W. Provinces | 5·78 | 5·17 | 0·24 | 0·17 |

Subsidiary Table E.

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

| Province or State. | Total Revenue. | Expenditure. | Expenditure on Education. | Percentage of. | | Expenditure on Education per head of population. |
|----------------------------|-----------------------|-----------------------|---------------------------|----------------|----------------|--|
| | | | | Column 4 to 2. | Column 4 to 3. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| India. | Rs. | Rs. | Rs. | | | Rs. a. p. |
| | 1,05,23,37,500 | 1,04,99,32,000 | 99,63,344 | 95 | 95 | 0 0 8½ |
| Assam | 1,44,48,380 | 1,21,76,870 | 217,977 | 1.51 | 1.79 | 0 0 6½ |
| Bengal | 2,062,58,630 | 9,89,46,760 | 24,17,501 | 1.17 | 2.44 | 0 0 6½ |
| Bombay (Pres.) | 14,80,00,340 | 10,01,22,500 | 21,41,326 | 1.44 | 2.13 | 0 1 10½ |
| Burma | 6,98,90,400 | 4,46,29,220 | 7,35,922 | 1.05 | 1.64 | 0 1 1½ |
| Central Provinces | 2,58,21,890 | 1,68,55,540 | 3,65,088 | 1.41 | 2.16 | 0 0 7½ |
| Madras | 14,28,64,770 | 10,24,98,590 | 19,68,158 | 1.38 | 1.92 | 0 0 10 |
| N. W. Provinces and Oudh. | 12,50,85,420 | 6,06,98,290 | 10,44,974 | 0.84 | 1.72 | 0 0 4½ |
| Punjab | 9,86,01,470 | 5,30,20,890 | 7,88,173 | 0.84 | 1.49 | 0 0 7½ |
| States or Agencies. | | | | | | |
| Baroda | 1,31,94,232 | 1,39,45,518 | 8,55,463 | 6.5 | 6.1 | 0 7 0 |
| Mysore | 1,84,43,000 | ..... | 6,15,705 | 3.34 | ... | 0 1 9½ |
| European Countries. | £ | £ | £ | | | £ s. d. |
| England & Wales. | 119,839,905 | 133,722,407 | 10,763,190 | 8.95 | 8.05 | 0 5 3 |
| Scotland | | | | | | |
| Ireland &c. | | | | | | |
| Austria | 66,796,700 | 67,444,500 | ..... | ... | ... | ..... |
| Belgium | 19,984,520 | 20,455,920 | 1,417,683 | 7.09 | 6.93 | 0 4 2½ |
| Denmark | 3,990,900 | 4,263,000 | 22,778 | 0.57 | 0.53 | 0 0 2½ |
| France | 144,798,870 | 141,091,400 | 594,648 | 0.41 | 0.42 | 0 0 3½ |
| German Empire | 92,838,850 | 92,785,400 | 3,463,250 | 3.73 | 3.74 | 0 1 2½ |
| Italy | 69,056,870 | 69,212,500 | 1,895,248 | 2.75 | 2.74 | 0 1 2½ |
| Netherlands | 12,335,150 | 12,516,170 | 535,458 | 4.34 | 4.28 | 0 2 1½ |
| Portugal | 11,185,430 | 11,236,700 | 261,909 | 2.34 | 2.33 | 0 1 0½ |
| Russia | 185,251,506 | 188,695,100 | 5,446,706 | 2.94 | 2.88 | 0 0 10½ |
| Serbia | 3,111,590 | 3,050,370 | 39,747 | 1.28 | 1.30 | 0 0 4½ |
| Spain | 33,701,300 | 35,135,900 | 735,517 | 2.18 | 2.09 | 0 0 9½ |
| Sweden | 7,628,200 | 7,628,200 | 1,036,602 | 13.46 | 13.46 | 0 4 0½ |
| Norway | 5,316,800 | 4,912,400 | 27,237 | 0.51 | 0.55 | 0 0 3 |
| Switzerland | 4,041,350 | 4,110,300 | 829,517 | 20.52 | 20.18 | 0 5 0½ |
| Asiatic Countries. | Rs. | Rs. | Rs. | | | Rs. a. p. |
| Ceylon | 2,59,13,141 | 2,49,52,160 | 7,78,133 | 3.003 | 3.12 | 0 3 7½ |
| Japan | Yena. 25,45,49,818 | Yena. 25,45,49,818 | Yena. 44,78,278 | 1.76 | 1.76 | Yena. 0.10 |
| Other countries. | £ | £ | £ | | | £. s. d. |
| Argentine Republic | 7,598,200 | 5,196,309 | 2,585,442 | 34.03 | 49.75 | 0 13 5 |
| Mexico | 11,646,800 | 11,601,816 | 1,196,036 | 10.27 | 10.31 | 0 2 0 |
| United States | 113,418,170 | 97,542,758 | 39,456,321 | 34.77 | 40.45 | 0 10 5 |
| Canada | 10,205,999 | 8,555,056 | 1,637,757 | 18.006 | 21.38 | 0 7 7½ |

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

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

CHAPTER VI.

LANGUAGE. .

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

CHAPTER VI.

LANGUAGE.

1. PRELIMINARY REMARKS.

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

The heading of languages as a Census chapter.

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

Languages grouped according to the Index.

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

The families and branches of languages spoken in this State.

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

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

Numbers speaking the languages mentioned above according to families.

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

According to sub-families and branches.

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

Groups of the Indian branch.

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

Groups of the Iranian branch

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

Indo-European family, second sub-family.

8. The second sub-family of the Indo-European family, the European, returns only two groups out of 10; the Romans and the Teutonic, the first returning 55 persons, including 41 males and 14 females, and the second returning 173 persons, including 99 males and 79 females. I am afraid that the entry of 55 persons, as speaking Roman (Portuguese) is quite incorrect: the language really is perhaps Goanese only.

Dravidian family.

9. The Dravidian family does not seem to have been split up into either sub-families or groups, as the operations of the Linguistic survey have not yet been extended so far. The enumeration returns only 3 languages out of 13, of which she is the parent; the Canarese containing 46 persons, including 34 males and 12 females; the Tamil containing 85 persons, including 53 males and 32 females; and the Telugu containing 322 persons, including 171 males and 151 females.

Mongolian family.

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

Semitic family.

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

Details of the European sub-family of languages.

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

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

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

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

Details of the Indian sub-family.

The Central, North-Western and Eastern groups.

Western and South-Western groups of the Indian Branch.

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

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

**The Gujarati
and its dialects;**

15. The languages that now require to be noticed are the Gujarati and its dialects, the Hindustani and the Urdu, and the Gipsy and the Bhil dialects. The number of persons speaking the Gujarati language is 1,773,594, including 913,111 males and 860,483 females. This total includes the number of persons speaking the Kachhi and the Záláwadi dialects. The former is spoken by 10,880 persons, a majority of whom hail from the Okhamandal taluka, the home of the Bhatias and the Lohanas, who have spread over the whole of the Western Presidency, where they have made a name for themselves as thriving traders and merchants. The latter dialect returns only two persons, and, therefore, need not be discussed. Thus the number of persons speaking the language of the soil is reduced to 1,762,712 persons. Two other dialects of the Western group, under "Hindi," which take rank after the Gujarati, are the Hindustani, numbering 34,769 souls, including 20,142 males and 14,627 females, and the Urdu, with 34,046 persons, including 17,811 males and 16,235 females. Though returned under separate names these two dialects are one and the same and so the total may be placed at 68,815 souls, comprising 37,953 males and 30,862 females. These two dialects are for the most part spoken by the Musalman population of this State. That population as ascertained at the present Census is 165,014 souls. Comparing this figure with that for the languages, it appears that only two-fifths of the population use the Hindustani language whereas the rest use the Gujarati language. This fact shows, unmistakably, that the majority of the Musalmans have, notwithstanding their change of faith, retained the language of their original faith.

**The Gujarati
language.**

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

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

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

Gujarati
books.

Sub. IV—1 and 13.

IV—15-16.

Sub.—IV. 18-34.

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

The Gipsy dialects.

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

Bāvchi.

Banjari.

The Bhil dialects.

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

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

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

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

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

| Serial No. | Gámat'di. | Ráni. | Chódh'ri. | Kónk'mi. | Dhódiá. | Gujarati. | Marathi. | English. |
|------------|-------------|----------------|-------------|-----------------------|----------------------|-------------------|--------------|----------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 27 | Tyá á ... | Teo á ... | Tyápé ... | Téná ... | Tápé ... | Ténup ... | Tyáohép ... | Of him. |
| 28 | Tyá á ... | Teo á ... | Tyápé ... | Téná ... | Tápé ... | Ténup ... | Tyáohép ... | His. |
| 29 | Tyá ... | Té ... | Tyá ... | Té ... | Té ... | Té ó ... | Té ... | They. |
| 30 | Tyáhá ... | Tyá ... | Teo épé ... | Ténáp ... | Tápáp ... | Nup Tém ... | Tyánohép ... | Of them. |
| 31 | Tyáhá ... | Tyá ... | Teo épé ... | Ténáp ... | Tápáp ... | Témnup ... | Tyánohép ... | Their. |
| 32 | Átha ... | Átha ... | Hátha ... | Háta ... | Hátha ... | Hátha ... | Háta ... | Hand. |
| 33 | Pága ... | Pága ... | Pága ... | Pánya ... | Pága ... | Paga ... | Páva ... | Foot. |
| 34 | Náka ... | Náka ... | Náka ... | Náka ... | Náka ... | Náka ... | Náka ... | Nose. |
| 35 | Dolá ... | Doá ... | Dolá ... | Dolá ... | Dolá ... | Ápkha ... | Dolá ... | Eye. |
| 36 | Mop op ... | Mupya ... | Mupup ... | Mupha ... | Mu ... | Mop ... | Tonda ... | Mouth. |
| 37 | Dápta ... | Dáta ... | Dáta ... | Dápta ... | Dápta ... | Dápta ... | Dápta ... | Tooth. |
| 38 | Kána ... | Kána ... | Kána ... | Kána ... | Kána ... | Kána ... | Kána ... | Ear. |
| 39 | Képhé ... | Képhén ... | Nimálá ... | Képsa ... | Nimálá ... | Vála ... | Képsa ... | Hair. |
| 40 | Taplóóp ... | Munénká ... | Tanapo ... | Dókee ... | Dói ... | Máthup ... | Dokén ... | Head. |
| 41 | Jeebha ... | Jeebha ... | Jeeba ... | Jeebha ... | Jeebha ... | Jeebha ... | Jeebha ... | Tongue. |
| 42 | Deda ... | Dedha ... | Buko ... | Pota ... | Pota ... | Peta ... | Pota ... | Belly. |
| 43 | Bóidó ... | Bóadu ... | Baddó ... | Pátha ... | Baddó, Vápho ... | Peetha, Bardo ... | Pátha ... | Back. |
| 44 | Lóidhop ... | Nóndo ... | Nóodó ... | Lokhanda ... | Lodhóp ... | Lodhup ... | Lokhanda ... | Iron. |
| 45 | Hona a ... | Haná ... | Haná ... | Sonán ... | Honé ... | Sonup ... | Sonóp ... | Gold. |
| 46 | Roopó ... | Rupo ... | Rupa ... | Rupáp ... | Rupán ... | Rupup ... | Rupép ... | Silver. |
| 47 | Ábó ... | Bá, Báhako ... | Átá ... | Bá ... | Bá ... | Bápa ... | Bápa ... | Father. |
| 48 | Áyon ... | Iyá ... | Áhee ... | Áyá ... | Áidee ... | Má ... | Áee ... | Mother. |
| 49 | Bábo ... | Dádo ... | Máhá ... | Bábá, Dádá, Bháoo ... | Dádo, Bhá ... | Bháí ... | Bhnoo ... | Brother. |
| 50 | Boip ... | Bohiq ... | Bébénee ... | Báee, Baheepa ... | Baee, Baheepa ... | Bena ... | Baheepa ... | Sister. |
| 51 | Mátado ... | Mátee ... | Mátadá ... | Goho, Manus ... | Máteedo ... | Puruṣha ... | Puruṣha ... | Man. |
| 52 | Thé é ... | Thé é ... | Dohooee ... | Báyako ... | Dohádee ... | Stree ... | Báee ... | Woman. |
| 53 | Thé é ... | Thé é ... | Dohooee ... | Báyako ... | Dohádee, Navaree ... | Patnee ... | Báyako ... | Wife. |

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

| Serial No. | Gámat'áí. | Ráni. | Chédh'ri. | Kónk'ni. | Dhódíá. | Gujarati. | Marathi. | English. |
|------------|----------------|-------------------|----------------------|-------------------------|--------------------|-----------------------------|---------------|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 54 | Pohop ... | Poyarup ... | Neechakop, Pohop ... | Népchika ... | Neechako, Poho ... | Bálak ... | Moola ... | Child. |
| 55 | Poho ... | Poyaro ... | Poho, Deekharo ... | Poso ... | Poho ... | Deekaro, Chhokaro. | Mulagá ... | Son. |
| 56 | Puhee, Pohóó | Poyaree ... | Pohee, Deekharee. | Posee ... | Pohee ... | Deekaree, Kanya... | Mulagee ... | Daughter. |
| 57 | Ávateeo ... | Moludár ... | Ávateeo ... | Hálee ... | Hálee ... | Guláma ... | Guláma ... | Slave. |
| 58 | Kheteekóató | Alánválo ... | Kheteekoránáro ... | Kheteewaja ... | Khadaváyo ... | Khedufa ... | Shetakaree .. | Cultivator. |
| 59 | Bárwádo ... | Bhárwádo... | Bharwádo ... | Bharwáda... | Bharwádo ... | Bharwada... | Mendhapála . | Shepherd. |
| 60 | Parméhóra | Parmeeheera | lormehára ... | Parméshwara | Parméhara ... | Eeshwara, Par- meshwara. | Parméshwara | God. |
| 61 | Butado ... | Putá ... | Bhoota ... | Bhoota ... | Bhoota ... | Bhoota ... | Bhoota ... | Devil. |
| 62 | Deehee ... | Deehee ... | Deehee ... | Deesa ... | Deeha ... | Suraja ... | Soorya ... | Sun. |
| 63 | Chánda ... | Chánda ... | Chánda ... | Chánda ... | Chánda ... | Chandrama ... | Chandra ... | Moon. |
| 64 | Chándálo ... | Chándyá ... | Táro ... | Chándanee | Chandapee | Táro ... | Tará ... | Star. |
| 65 | Ága ... | Ága ... | Ágado ... | Ágathee, Isto | Ágathee ... | Devatá ... | Vistav ... | Fire. |
| 66 | Pánp ... | Pánp ... | Pánee ... | Pánee ... | Pánee ... | Pánee ... | Pánee ... | Water. |
| 67 | Go o ... | Ko ... | Ghora ... | Ghara ... | Ghara ... | Ghara ... | Ghara ... | House. |
| 68 | Ghodo ... | Kodo ... | Ghodo ... | Ghodo ... | Ghodo ... | Ghodo ... | Ghodá ... | Horse. |
| 69 | Gávadi ... | Gávadi ... | Gávadon ... | Gásee ... | Gáya ... | Gáya ... | Gáya ... | Cow. |
| 70 | Kutaro ... | Huno ... | Kutaro ... | Kutarup ... | Kutarup ... | Kootaro ... | Kutrá ... | Dog. |
| 71 | Biládee ... | Boonádee ... | Binádee ... | Mánjara, Biládán... | Biládee ... | Biladee ... | Mánjara ... | Cat. |
| 72 | Kukado ... | Kukadho ... | Kukado ... | Kukhadán, Kom- badá. | Kukado ... | Maraghado | Kombadá ... | Cock. |
| 73 | Badáko ... | Bataká ... | Badákép ... | Baduk ... | Badák ... | Batak ... | Badak ... | Duck. |
| 74 | Gadhado ... | Godadon ... | Gedado ... | Gadhado ... | Gadhédo ... | Gadhedo ... | Gúdhav ... | Ass. |
| 75 | Untadán ... | Uta ... | Untado ... | Unta ... | Untadán ... | Upta ... | Unta ... | Camel. |
| 76 | Choodo ... | Cheodon ... | Cheedo ... | Leepakép ... | Cheedán ... | Pakshee ... | Pápkharoon | Bird. |
| 77 | Jáyano, Já á | Já áné, Já | Jawaré, Já á | Já ... | Já ... | Jawun, Jáó | Jápé, Já ... | Go. |
| 78 | Knáyano, Kháyá | Khá áné, Kháyá... | Khávápé, Khá á | Khá ... | Khá ... | Khavun, Khao | Khápón, Khú | Eat. |

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

| Serial No. | Gamat'dl. | Rani | Chodh'ri. | Konk'ni. | Dhodiá. | Gujarati. | Marathi. | English. |
|------------|----------------------------|-------------------------|----------------------------------|-------------------------|-----------------------|------------------------------------|------------------------------------|--------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 79 | Bohano, Bahyá ... | Bohané, Bohá ... | Behawápné, Bèhá... .. | Deesá | Beha | Besavun, Beso | Basapép, Basà | Sit. |
| 80 | Yéyano, Yá ... | Áwáné, Áwa ... | Áwápné, Ába ... | Yé, Yá | Áwa | Áwawun, Áwo | Yénép, Yá | Come. |
| 81 | Máino, Má á ... | Thokáné, Thoká ... | Thokawápné, Thoká... .. | Kutá | Thoká, Badát | Márawun, Máro | Márapén, Márá | Beat. |
| 82 | Ubarayano, Ubara s. | Ubáré áné, Ubáré á. | Ubáréwápné, Ubárá á | Ubhárahá... .. | Ubhárayá... .. | Ubhárahewun, Ub- há raho | Ubhé ráhapén, Ub- hé ráhá... .. | Stand. |
| 83 | Marano o, Ma á ... | Moáné, Mo á ... | Marawápné, Mará... .. | Mará | Mará | Marawun, Máro | Marapén, Marà | Die. |
| 84 | Doyano, Dee á ... | Apáné, Ápa ... | Apawápné Ápa ... | Dyá | Deeyá | Ápawun, Ápo | Depén, Dyá | Give. |
| 85 | Dáhudéyano, Dáhu- dayá. | Gugadáné, Gugadá. | D'h á m d ev á n é, Dhámidyá. | Dhánwadá, Dháoon já. | Dhaun, Dháválá | Dodawun, Dodo | Palapén, Palá | Run. |
| 86 | Upé ó | Upo | Upár | Var | Upar | Upar | Var | Up. |
| 87 | Páhee | Páhee | Páhé | Najeek, Javaja | Páhe | Najik | Javala | Near. |
| 88 | Talé | Éthá | Talé | Khála | Hethame | Neeché | Kháleep | Down. |
| 89 | Duu | Chhétop | Aghé | Dúr | Ágho | Chhété, Dur | Dúr | Far. |
| 90 | Ágalá | Ágádee | Ágala | Pudha | Ágala | Ágala | Pudhép | Before. |
| 91 | Páohhádee | Páohhádee | Páchhála | Mágun | Pásala | Páchhála | Mágép | Behind. |
| 92 | Kuun | Kodon | Keedo | Kaná | Kuna | Kóna | Kóna | Who. |
| 93 | Káya Kóhò | Káya, Koyon | Ká, Koya... .. | Káya, Kaná | Káp, Keapán | Shun, Karyon | Káya, Kónate | What. |
| 94 | Kéhép | Kéhép | Kéhép | Kalálá | Kahép | Kém | Káya, Kanbarép, Káya Mhapun. | Why. |
| 95 | Né | Nè | Né | Né | Né | Ané | Ápi | And. |
| 96 | Pena | Pena | Peña | Pana | Papa | Papa | Papa | But. |
| 97 | Jo | Jo | Jo | Erajé | Ereeha | Jo... .. | Jar | If. |
| 98 | Han | Ap | Há | Ho | Há | Há | Hoya | Yes. |
| 99 | Nái | Neya | Ná | Neehee | Neeya | Ná, Naheep | Náheep | No. |
| 100 | Etré | Eré | Étré | Áya, Háya | Háya Háya | Aré | Áré | Alas. |
| 101 | (Yoka) Áboho | (Éka) Báhako | (Éka) Átóho | (Éka) Bása | (Éka) Bá... .. | (Éka) Bápa | (Éka) Bápa | A father. |
| 102 | (Yoka) Ábáhá | (Éka) Báhaká, Báhaká á. | (Éka) Átáhné | (Éka) Básanò | (Éka) Báno | Bápanun | Bápáchép... .. | Of a father. |

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

| Serial No. | Gámat'di. | Ráni. | Chódh'ri. | Kónk'ni. | Dhódia. | Gujarati. | Marathi. | English. |
|------------|----------------------|------------------------|-------------------------------------|----------------------|-------------------|--------------------|-------------------------------|------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 103 | (Yoka) Ábáhálé ... | (Éka) Báhakáné ... | (Éka) Átáhápé ... | (Éka) Básané, lá ... | (Éka) Báné ... | Bápané ... | Bápása ... | To a father. |
| 104 | (Yok) Ábáhákoiné ... | (Éka) Báhakáhár ... | (Éka) Átáhátheo, Átáhákoreené. | (Éka) Básathée ... | (Éka) Bátheo ... | Bapathee ... | Bápápasooná ... | From a father. |
| 105 | Bon Ábáhá ... | Ben Báhaká ... | Bé átáhá ... | Dona Bá ... | Bé Bá ... | Bé Bápa ... | Dona Bápa ... | Two fathers. |
| 106 | Ábáhá ... | Báhaká ... | Átáhá ... | Bá ... | Bá ... | Bápa ... | Bápa ... | Fathers. |
| 107 | Ábáhá ... | Báhaká, Láhaká á... .. | Átáhápé ... | Báná ... | Báná ... | Bápanup ... | Bápánchép ... | Of fathers. |
| 108 | Ábáhálé ... | Báhakáne ... | Átáhápé ... | Báne ... | Báné ... | Bápané ... | Bápánsa ... | To fathers. |
| 109 | Ábáhákoiné ... | Báhakáhár ... | Átáhátheo, Átáhá-koreené. | Bátheo ... | Bátheo ... | Bápathee ... | Bápápásooná ... | From fathers. |
| 110 | Puhee ... | Póyaree ... | Puhee, Deekharoo. | Posee ... | Póhee ... | Chhódee, Kanyá ... | (Éka) Kanyá ... | A daughter. |
| 111 | Puhee é ... | Póyareeón ... | Puhee é ... | Póseenó ... | Póheenup ... | Kanyánup ... | Kanyéchep ... | Of a daughter. |
| 112 | Puhee éló ... | Póyareené ... | Puhee éné ... | Póseené ... | Póheené ... | Kanyané ... | Kanyésa ... | To a daughter. |
| 113 | Puhee é koiné ... | Póyareehár ... | Puhee é thee, Pu- hee é koreené. | Póseeethee ... | Póheethee ... | Kanyáthee ... | Kanyé pásoon ... | From a daughter. |
| 114 | Béna Puhee ó ... | Béna Póyaree ó ... | Bé Puhee ó ... | Dóna Pósee á ... | Bé Pohee á ... | Bé Kanyá ó ... | Dóna Kanyá ... | Two daughters. |
| 115 | Puheed ... | Póyareeó ... | Puheeó ... | Pósee á ... | Póhee á ... | Kanyá ó ... | Kanyá ... | Daughters. |
| 116 | Puhee éháp ... | Póyareeó ón ... | Puheeéhé ... | Póseeunó ... | Póhee énnup ... | Kanyaónup ... | Kanyanchep ... | Of daughters. |
| 117 | Puhee éhóla ... | Póyaree óné ... | Puheeéné ... | Póseeané—lá ... | Póhee éné ... | Kanyáoné ... | Kanyánsa ... | To daughters. |
| 118 | Puhee ékoiné ... | Poyareeóhár ... | Puheeéthee, Puhe- eókóreené. | Póseeáthee ... | Póhee éthee ... | Knyáothee ... | Kanyán pásoon ... | From daughters. |
| 119 | Háro Mahun ... | Háro Máhun ... | Háro Mánaho ... | Bes Mápús ... | Hájá Mánaha ... | Sáro Mánas ... | (Éka) olángulá Purusha. | A good man. |
| 120 | Hará Mánahén ... | Hará Máháná ... | Hará Mánahápé ... | Bés Mápúsno ... | Hájá Mánaháya ... | Sára Mánasnup ... | Chángályá puru- sháchép. | Of a good man. |
| 121 | Hará Mánánlé ... | Hará Máhánné ... | Hará Mánahápé ... | Bés Mánúslá ... | Hájá Mánaháya ... | Sára Mánasné ... | Chángályá puru- shasa. | To a good man. |
| 122 | Hará Mánánkoiné.. | Hará Máháhár ... | Hará Mánahátheo- kóreené. | Bés Mápusthee ... | Hájá Mánaháthee.. | Sára Mánasthee ... | Chángályá puru- shápásoon. | From a good man. |

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

| Serial No. | Oámat'di. | Ráni. | Cbódh'ri. | Kónk'al. | Dhódia. | Gujarati. | Marathi. | English. |
|------------|--------------------|----------------------|---------------------------|--------------------|--------------------|--------------------|----------------------------|----------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 123 | Bóna háre mánhé... | Béna háre máhón... | Bé háre mápahé ... | Dóna lés mapasén.. | Bé hájé mánahén... | Bé sára mápasó ... | Dóna chángalé pu-roosha. | Two good men. |
| 124 | Háre mánhé ... | Háre máhén ... | Háre mápahé ... | Bés mapasén ... | Hájé mánahén ... | Sára mápasó ... | Chángalé puroosha. | Good men. |
| 125 | Hárá mápahén ... | Hárá máhánsá ... | Háre mápaháyén... | Bés mapasáno ... | Hájé mápaháya ... | Sára mápasónun ... | Chángalyá puru-shanchen. | Of good men. |
| 126 | Hárá mánháíé ... | Hárá máháné ... | Háre mápahé ... | Bés manásála ... | Hájé mápaháya ... | Sára mápasóne ... | Chángalyá puru-shása. | To good men. |
| 127 | Hárá máhákoíné ... | Háre máháhar ... | Hárá mápahéthee, Koreena. | Bés manásáthee ... | Hájé mápaháthee... | Sára mápasóthee... | Chángalyá puru-shanpasoon. | From good men. |
| 128 | Hári thé á ... | Háree thé á ... | Háree dohanee ... | Bés báyako ... | Hájee dhádee ... | Sáree stree ... | (Éka) chángalee stree. | A good woman. |
| 129 | Notháro poho ... | Notháro poyaro ... | Natháro poho ... | Wéta poseo ... | Nathár poho ... | Kharába ohhokaró. | (Éka) wáeeta mu-lagá. | A bad boy. |
| 130 | Háreeyo théeyo ... | Háryo thé ó ... | Háree dohanee ó ... | Bés báyaká ... | Hájee dohádee ... | Sáree stree ó ... | Chángalyá striyá ... | Good women. |
| 131 | Notháree puhée ... | Notháree poyáree ... | Natháree neehakee | Wéta posee | Natháree puhée ... | Kharába ohhodee... | (Éka) Wáeeta mu-lagee. | A bad girl. |
| 132 | Háro ... | Háru ... | Háron ... | Bés ... | Hájo ... | Sároon ... | Chángalén ... | Good. |
| 133 | Dheego háro ... | Jákhon haron ... | Khoob háron ... | Khoob bes ... | Ghapo hájo ... | Wadháre sároon ... | Adhika chángalén.. | Better. |
| 134 | Háro újád ... | Hoját ... | Háro ohhakaee ... | Khoobúj bes ... | Bahúj hájo ... | Uttama ... | Sárvótkrishná ... | Best. |
| 135 | Unohé ... | Uncho ... | Uncho .. | Uncho ... | Uncho ... | Uncho ... | Uncha ... | High. |
| 136 | Dheegé unohé ... | Jákhon unchon ... | Khoob uncho ... | Khoob uncho ... | Ghano uncho ... | Wadháre unohun... | Adhika unoha ... | Higher. |
| 137 | Unchámái unoho... | Uncháma uncho ... | Unchámán uncho... | Khoobúj uncho ... | Ghapój uncho ... | Unchámán unohun. | Sarvanta unoha ... | Highest. |
| 138 | Yoka ghodo ... | (Éka) kodo ... | (Éka) ghodo ... | (Éka) ghodo ... | (Éka) ghodo ... | Ghodo ... | (Éka) ghoda ... | A horse. |
| 139 | Yoka ghodee ... | (Éka) kodee ... | (Éka) ghodee ... | (Éka) ghodee ... | (Éka) ghodee ... | Ghodee ... | (Éka) ghodee ... | A mare. |
| 140 | Ghodén ... | Kodén ... | Ghodén ... | Ghoda ... | Ghodá ... | Ghodá ... | Ghode ... | Horses. |
| 141 | Ghodeeo ... | Kodeeo ... | Ghodeeo ... | Ghodeeo ... | Ghodeeo ... | Ghodee ó ... | Ghodyá ... | Mares. |
| 142 | Yoka hándha ... | (Éka) tánago ... | (Éka) Hándha ... | Hándyá ... | (Éka) hándha ... | Ákhalo ... | (Éka) Baila ... | A bull. |

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

| Serial No. | Gámat'ul. | Ráni. | Chódh'ri. | Kónk'ni. | Dhólia. | Gujarati. | Marathi. | English. |
|------------|-------------------|-------------------|--------------------|-------------------|-------------------|---------------------|-------------------|----------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 143 | Yoka gáwadee ... | (Éka) gáwadee ... | (Éka) gáwadee ... | (Éka) Gáya ... | (Éka) Gáya ... | Gáya ... | (Éka) Gáya ... | A oow. |
| 144 | Hándha ... | Tánagón ... | Hándha ... | Hándyá ... | Ákhalá hándha ... | Ákhalá ... | Buila ... | Bulls. |
| 145 | Gáwadón ... | Gáwadén ... | Gáwadén ... | Gáwadán ... | Gáwadén ... | Gáyo ... | Gáee ... | Cows. |
| 146 | Yoka kootaro ... | (Éka) hupo ... | (Éka) kootaro ... | (Éka) kootrá ... | (Éka) kutro ... | Kutaro ... | (Éka) kutrá ... | A dog. |
| 147 | Yoka kootaree ... | (Éka) hupoo ... | (Éka) kootaree ... | (Éka) kootree ... | (Éka) kutree ... | Kutari ... | (Éka) kutree ... | A bitch. |
| 148 | Kootarón ... | Hunón ... | Koo'arén ... | Kootrá ... | Kutrá ... | Kutará ... | Kutre ... | Dogs. |
| 149 | Kootaroo ... | Hupoo ... | Kootaree ... | Kootree ... | Kutree ... | Kutareo ... | Kutryá ... | Bitches. |
| 150 | Yoka bokado ... | (Éka) bokado ... | (Éka) bokado ... | (Éka) bokad ... | (Éka) bokado ... | Bakaro ... | (Éka) bakara ... | A he goat. |
| 151 | Yoka bokadee ... | (Éka) bokadee ... | (Éka) bokadee ... | (Éka) bokadee ... | (Éka) bokadee ... | Bakaree ... | (Éka) bakaree ... | A female goat. |
| 152 | Bokadé ... | Bokadén ... | Bokadé ... | Bokadán ... | Bokadán ... | Bakará ... | Bakaré ... | Goats. |
| 153 | Aipo ... | É épo ... | Kurceála ... | Haran ... | Appo ... | Harapa ... | (Éka) Hurepa ... | A male deer. |
| 154 | Aipoo ... | É époo ... | Haraneo ... | Haraneo ... | Appoo ... | Harapoo ... | (Éka) Harapoo ... | A female deer. |
| 155 | Ayapó ... | É épun ... | Harané ... | Harana ... | Appu ... | Harapán ... | Harapén ... | Deer. |
| 156 | Ánee hotáun ... | Ánee áháya ... | Áni áhá ... | Máhá ... | Mén áhoo ... | Hunohún ... | Mee áhé ... | I am. |
| 157 | Tu hótó ... | Tún áháya ... | Tún á ... | Tún chhé ... | Tún áyá ... | Tún ohhún, ohlé ... | Toon áhesa ... | Thou art. |
| 158 | Tó héya ... | Tó áháya ... | Tó á ... | Tó áhá ... | Tó áyá ... | Té ohhé ... | Tó áhé ... | He is. |
| 159 | Ámá héjó ... | Ámún áháya ... | Ámé háma ... | Ámee áhá ... | Ámee án ún ... | Amé chhee é ... | Ámhee áhon ... | We are. |
| 160 | Tumá hótá ... | Tumun áháya ... | Tumé á ... | Tumee áhá ... | Tumee áhá ... | Tamé ohho ... | Tumhee áhán ... | You are. |
| 161 | Tyá hótá ... | Té áháya ... | Tyá á ... | Té áhá ... | Té áyá ... | Téó ohhé ... | Té áheta ... | They are. |
| 162 | Áneep áto ... | Ánee átho ... | Ápi hotano ... | Má hatá ... | Mén hoto ... | Húp ható ... | Mee hoto ... | I was. |
| 163 | Tu áto ... | Tun átho ... | Tun hotano ... | Tun hotása ... | Tún hoto ... | Túp ható ... | Tun hotása ... | Thou wast. |
| 164 | Tó áto ... | Tó átho ... | Tó hotano ... | Tó hotá ... | Tó hoto ... | Té ható ... | Tó hotá ... | He was. |
| 165 | Ámá átá ... | Ámun áthá ... | Ámé hotaná ... | Ámee hotán ... | Ámee hotá ... | Amé hatá ... | Ámhee hoton ... | We were. |
| 166 | Tumá átá ... | Tumun áthá ... | Tumé hotaná ... | Tumee hotás ... | Tumee hotá ... | Tamé hatá ... | Túmhee hotán ... | You were. |
| 167 | Tyá átá ... | Té áthá ... | Tyá hotaná ... | Té hotá ... | Té hotá ... | Téó hatá ... | Té hoté ... | They were. |
| 168 | Hóta ... | Vé ... | Hóta ... | Heda ... | U uvò ... | Ho ... | Ho, asa ... | Be. |

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

| Serial No. | Oamat'at. | Ráni. | Chódh'ri. | Kók'ni. | Dhódtá. | Gujarati. | Marathi. | English. |
|------------|---------------------|----------------------|--------------------|----------------------|---------------------|-----------------------------|--------------------------|--------------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 169 | Hóino ... | Véáno ... | Hovo ... | Hédún ... | Hotá ... | Hovun ... | Hopé, asapé ... | To be. |
| 170 | Hoveoné ... | Véinó ... | Hoveoné ... | Hédeoné ... | Után ... | Hóiné ... | Hota, asata ... | Being. |
| 171 | Hóito ... | Véathé ... | Hováthee ... | Hédáyáthee ... | Hano ... | Hováthee ... | Hó oon, asoon ... | Having been. |
| 172 | An eon hótái ... | Áneo véuva ... | Áneo ónna ... | Má áhán ... | Món huvé ... | Hún houñ ... | Mee hóina, mee asóna. | I may be. |
| 173 | Ápooñ hova heo ... | Ápoo véhee ... | Ápoo ohee ... | Mee hóina, má hóina. | Méq huilha ... | Hún thaisha, Hún hóisha ... | Mee hooona, mee asóna. | I shall be. |
| 174 | Má áhomo jojó ... | Má áq véáno jojó ... | Máro hová jojó ... | Máá hóilá jojó ... | Mápé hovo jóijé ... | Máro thavún jóió ... | Malá asalépzálón-páhijó. | I should be. |
| 175 | Badáta ... | Thoka ... | Mára ... | Mára, koota ... | Badáta ... | Mára, máro ... | Mára ... | Beat. |
| 176 | Badátavún ... | Thokavún ... | Márvún ... | Kootavún ... | Badátavá ... | Maravún ... | Márvún ... | To beat. |
| 177 | Badátatán ... | Thokatan ... | Máratán ... | Kootatán ... | Badátátán ... | Máratán ... | Máratán ... | Beating. |
| 178 | Thokoonó ... | Thokoonó ... | Máreónó ... | Kootoonó ... | Badáteóné ... | Máreóné ... | Mároon ... | Having beaten. |
| 179 | Ápooq thokatalhún. | Ápoo thokúnhún ... | Ápi marato áma ... | Má kootáhi ... | Mén badátón ... | Húp márun chihún. | Mee máratón ... | I beat. |
| 180 | Tu thokatoho ... | Túp thokoho ... | Tup marato á ... | Túp kootóhé ... | Tín badátotá ... | Túp márun ohhún. | Toop máratosa ... | Thou beatest. |
| 181 | Tó thokéhé ... | Tó thokéhé ... | Tó márató á ... | Tó kootéhé ... | Tó badáté ... | Té máré ohhé ... | Tó márató ... | He beats. |
| 182 | Ámá thokajché ... | Ámup thokatalhá ... | Áme máratá áma ... | Ámoo kootatáhu ... | Ámoo badátatá ... | Ámó mároó ohheó ... | Ámhee máratón ... | We beat. |
| 183 | Tumá thokatalhá ... | Túmúp thokatalhá ... | Tumé máratá ... | Túmee kootatáha ... | Túmee badátata ... | Támé mároohho ... | Túmhee máratón ... | You beat. |
| 184 | Tyá thokatalhá ... | Té thokatalhá ... | Tyá máratá á ... | Té kootatáháta ... | Té badátatá ... | Téó máréchhé ... | Tó máratáta ... | They beat. |
| 185 | Má óp thokyo ... | Mayón máyothokyo ... | Máó máryó ... | Maya máralá ... | Méq badátyó ... | Mén máryúp ... | Mooq máriléq ... | (a) I beat (past tense). |
| 186 | Tu óp thokyo ... | Tuyón máyothokyo ... | Tupó máryó ... | Tupya márlé ... | Tupó badátyó ... | Tóp máryúp ... | Tup, twáq Marilóna. | (b) Thou beatest (past tense). |
| 187 | Tó óp thokyo ... | Toó máyo, thokyo. | Toopó máryó ... | Téqé márlá ... | Téqé badátyó ... | Tóqé máryúp ... | Tyanéq máriléq ... | (c) He beats. (past tense). |
| 188 | Ámáhé má áyá ... | Ámáhá thokyo ... | Ámáhé máryá ... | Ámoo márlá ... | Ámoo badátyó ... | Ámé máryá ... | Ánhooq máriléq ... | (d) We beat. (past tense). |
| 189 | Tumáhee má áyá ... | Túmáhá thokya ... | Túmáhé máryá ... | Túmee márlá ... | Túmee badátyó ... | Támé máryá ... | Túmhooq máriléq ... | (e) You beat. (past tense). |

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

| Serial No. | Gāma'ñl. | Rāni. | Chōdh'ri. | Kōnk'ni. | Dhōdia. | Gujarati. | Marathi. | English. |
|------------|----------------------|----------------------|-------------------------------|-----------------------|------------------------------|--------------------------|----------------------------------|--|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 190 | Tyāñheo thokyaś ... | Too ś hi thonkya... | Teehōpché māryā. | Téné mārālā ... | Tépé badātyo ... | Téōō māryā ... | Tyāñoon māriloñ ... | (f) They beat (past tense). I am beating. |
| 191 | Āñ ee thokātāññ. | Āñ eeñ thokātuhñ | Āñ ee mārātōñma... | Mā kootātōhā ... | Mēñ badātātāññya. | Hūñ mārūñ chhūñ. | Mee mārōōā āhō ... | I was beating. |
| 192 | Āñ ee thokātāññō... | Āñi thokātāññhu ... | Āñ ee mārātōñtāno. | Mā kootātōhātī ... | Mēñ badātātāññō... | Hūñ mārālō hōō ... | Mee mārōōā hōō... | I had beaten. |
| 193 | Māñ ēñ thokēla ... | Āñi thokāno ātho... | Māñō mārōññōhō- tāno. | Maya kutālā ... | Mēñ badātōlo ... | Mēñ māryūñ lūtōñ. | Mee māriloñ hōōñ. | I may beat. |
| 194 | Āñ ee thokātāññ | Āñi thokūñ ... | Āñ ee mārōññ ... | Mā kootāñ ... | Mēñ badāto ... | Hūñ mārōō shukō- shū. | Mee mārōññ shū- kōñ. | I shall beat. |
| 195 | Āñ ee thokēññeeñ. | Āñi thokēññeeñ ... | Āñ ee mārāvāñō ... | Mee kootēññ ... | Mēñ badātōññbadāvō | Hūñ mārōōshū ... | Mee mārōññ ... | (a) Thou wilt beat. |
| 196 | Tū thokājō ... | Tūñ thokōhō ... | Tūñ mārājō ... | Tūñ mārāññee ... | Tūñ badātōññbadāvō | Tūñ mārōōshū ... | Tūñ mārīññeeñā ... | (b) He will beat. |
| 197 | Tō thokōo... .. | Tō thokōo... .. | Tō mārāvāñō ... | To mārātōōā ... | To badātōññbadāvō. | Tō mārāññō ... | Tō mārōōā ... | (c) We shall beat. |
| 198 | Āñi thokāññ ... | Āñee thokūññ ... | Āñē mārāvāñā ... | Āñee mārūññ ... | Āñee badātūññ bad- āvūññ. | Āñē mārōōshūññ ... | Āñhēññ mārūññ ... | (d) You will beat. |
| 199 | Tūññ thokāññā ... | Tūññ thokāññā ... | Tūñē mārāvāñā ... | Tūñee mārāññyā ... | Tūñee badātāññ bad- wāññ. | Tūñē mārāññō ... | Tūñhēññ mārālā ... | (e) They will beat. |
| 200 | Tyā thokōo ... | Tō thokōo ... | Tyā mārāvāñā ... | Tō mārātōōl ... | Tō badātōññbadāvō | Tō mārāññō ... | Tō mārīññeeñā ... | I should beat. |
| 201 | Mā ā thokāññōjō ... | Mā ā thokāññōññōjō. | Mārō mārāññōjōjō ... | Mālā kootāvāññōjō ... | Mārō badātāvōññōjō. | Mārō mārāvōññōjō ... | Mālā mārīññēññ pīññōjō. | I am beaten. |
| 202 | Āñ ee thokāññōhō... | Āñ ee thokāññō ... | Āñ i mārāññōññā... | Mee kootāvāññyā ... | Mēñ badātāvō ... | Hūñ mārāvōññ chhūññ. | Mee mārālāññ gōññōññ āññ. | I was beaten. |
| 203 | Āñ ee thokāññāññō... | Āñ ee thokāññōññthū. | Āñ ee mārāññōññ hō- tāññō. | Mee kootāvāññyālā... | Mēñ badātāvōññō ... | Hūñ mārāvōññhō... | Mee mārālāññ gōññōññ hōññōññ. | I shall be beaten. |
| 204 | Āñ ee thokāññeeñ. | Āñ ee thokāññeeñ... | Āñi mārāññeeñ ... | Mee kootāññā ... | Me badātāññi ... | Hūñ mārāññeeñā ... | Mee mārālāññ jāññeeñ... | I go. |
| 205 | Āñ ee jāññāññ ... | Āñee jāññāññ ... | Āñi jāññāññā ... | Mā jāññēññ ... | Mēñ jāññātāvāññā ... | Hūñ jāññ chhūññā ... | Mee jāññō ... | Thou goest. |
| 206 | Tū jāññōhō ... | Tūñ jāññō ... | Tūñ jāññōññā... | Tūñ jāññāññā ... | Tūñ jāññātāvāññā ... | Tūñ jāññāññ chhē ... | Toññ jāññōññā ... | He goes. |
| 207 | Tō jāññō ... | Tō jāññō ... | Tō jāññōññā ... | Tō jāññōññā ... | Tō jāññātāvāññā ... | Tō jāññāññ chhē ... | Tō jāññō ... | We go. |
| 208 | Āñi jāññōhō ... | Āñiññ jāññāññā ... | Āñē jāññāññā ... | Āñee jāññāññāññ ... | Āñee jāññātāvāññāññ ... | Āñē jāññāññ chēē ... | Āñhēññ jāññōññ ... | You go. |
| 209 | Tūññ jāññāññā ... | Tūñññ jāññāññā ... | Tūñē jāññāññā ... | Tūñee jāññāññā ... | Tūñee jāññātāvāññāññ ... | Tūñē jāññāññ chhō ... | Tūñhēññ jāññāññā ... | |

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

| Serial No. | Gamat'di. | Ráni. | Chódh'ri. | Kónk'ni. | Dhódiá. | Gujarati. | Marathi. | English. |
|------------|---|---|--|---|---|--|--|--|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 210 | Tya játáhá ... | Té játáhá ... | Tyá játá á ... | Té játáhát ... | Té jáyatáha ... | Téó jáyachhé ... | Té játát ... | They go. |
| 211 | Ápoo go o ... | Ápoo góyūp ... | Áp i gó ... | Má gayela ... | Mép go ... | Húp gayo ... | Mee gélon ... | I went. |
| 212 | Tu goe o ... | Tup goyanúp ... | Túp go ... | Túp gelasa ... | Túp go ... | Túp gayo ... | Túp gelasa ... | Thou wentest. |
| 213 | Tó goe o ... | Tó goyano ... | Tó go ... | Tó golá tó geeya ... | Tó go ... | Té gayo ... | Tó golá ... | He went. |
| 214 | Ámá geá ... | Ámúp goyá ... | Áné goná ... | Ámee gélá ... | Ámee goa ... | Amé gayá ... | Ámhee gelo ... | (a) We went. |
| 215 | Tumá geá ... | Tumún goyá ... | Túme gona ... | Tumee gélasa ... | Tumee goá ... | Tamé gayá ... | Tumhee gélasnta ... | (b) You went. |
| 216 | Tyá geá ... | Té goya ... | Tyá goná ... | Té gela, geeya ... | To goa ... | Téó gayá ... | Té gelé ... | (c) They went. |
| 217 | Já á jo ... | Já ... | Já á ... | Já ... | Já ... | Jáo, já ... | Já ... | Go. |
| 218 | Játán ... | Játán ... | Játán ... | Játán ... | Játán ... | Jatán ... | Játa ... | Going. |
| 219 | Go-lo, geelo, ge-éla. | Gáyo, goyánee, goyanóp. | Goyano, goyane, goyanúp. | Gayela ... | Goyalo ... | Goyalo ... | Geléla ... | Gone. |
| 220 | Ta a náma káya ?... | Tumá náma káya ? | Tumáre náma ká ? | Tumná náma káya? | Tumná náma kááyá? | Tumárún náma shún ? | Tumachén páva káya ? | What is your name? |
| 221 | O ghodo koláhá var- eeheyo héya ? | Á kodo kotá vary- órho ányá ? | O ghodo kotará var- ahápo a ? | Yo ghodo kodahák varasno áhá. | O ghodo kulá var- hán áya ? | Á ghodo ketlák varasno ohé. | Há ghodá kitee varsháchá áhe ? | How old is this horse ? |
| 222 | Iheonré Káshmir koléno dóou hoyá? | Iheon dekh Kaha- meer kotohóp ohheton áháya ? | Eentho Káshmeer kotaré dúr á ? | Athún Káshmeer kadék dúr áhá. | Ón thee Káshmeer kulék ághe aya ? | Aheenthee Kásh- mir kétalé dúr (chhété) ohé ? | Yethoon Káshmir kitee dúr áhé ? | How far is it from here to Kashmir. |
| 223 | Tá a ábáhá godm- kolá pohá létáp ? | Tumáhá báhaká ko- mép kotché poy- arép áháya. | Tumáre áúhápé ghormá kotará deehhará á. | Tuná hásná ghar- mán kádahák posá áhá ? | Tumné bané ghar- mán kulék pohé áya. | Tamára bápáná gharmán kétalá ohhokará chhe ? | Tunchyá bápáohyá ghareep kitee putra áheta. | How many sons are there in your father's house ? |
| 224 | Ájé áp oep khoob chalyoho. | Ája seen jákho chá- nyu. | Ájé seen khoob chányoma. | Ájá má khoob chál- no. | Ájé menghano chál- no. | Ája * hún ghano chalyo ohhúp. | Aja mee phá ch- lalón áhé. | I have walked a long way to-day. |
| 225 | Má á kákáhá poho tyál bóiphéharé varoda kaayohép. | Má á kákáhá poyaro teá bohyoíree varád kono áháya | Máre kakháné dee- kharéhé tyápé be- hepoháro vévá- kodoá. | Máre kákáná posá téno baheeneesa- háre pappáyo. | Máne kákáhá poho tánee baheenee- háree pappáyo. | Mára kákáno ohho- karo tenee bana sathé parpy o chhé | Mazyá kákáchyá muláchén lagna tyáohyá bahinee- sheep zálen áhé. | The son of my uncle is married to his sister. |

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

| Serial No. | Gamat'li. | Ráni. | Chodbr'i. | Konk'ni. | Dhódia. | Gujarati. | Marathi. | English. |
|------------|--|---|--|--|---|---|--|--|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 226 | Góoméñ ujalá ghodá ohhámaná heya. | Komén ujalá kodá á jeena áháya. | Ghormán ujalá ghodápo ohhámanáá. | Gharmán dhavlá ghodanún jeena áhá. | Gharmán ujalá ghodáha jeena háya | Gharmán dholá ghodanún jeenchhé. | Gharánta pándharváp ghodyáchón khogeer áhé. | In the house is the saddle of the white horse. |
| 227 | Chhámanánlé tyá bayadávé thová. | Jeenáné teá bódá upo thová. | Chhámanánpé tyánpé baddápar meená. | Jeen téné pátheevar thénva. | Jeen tánpé baddápar thavá. | Jeenáné ténée peethapar mooka. | Tyáchyá pátheevar khogeer thóva. | Put the saddle upon his back. |
| 228 | Máen tyá á pohálé dheegá zapátá thokyáhá. | Máyón tee á poyaráné jákhá chopka thokyáhá. | Mán é tyánpé deekharánpé, khoob zapátá thokyá á. | Maya téné posalá khoob zaghadee deedho. | Mén tánpé poháné ghané badátyo. | Mén tená chhokaráne ghaná phataká máryá chhé. | Meen tyáchyá lonkása purbhakala phataké márló áheta. | I have beaten his son with many stripes. |
| 229 | Tó dogálee é ohotakee é owé dobép ohárlhé. | Tó dogá á máthépaó dobép cháréhé. | Tó dongaree épé ohotkee épár dobép chárato á. | Tó dungareevar dobán cháréhá. | Tó dungareepar dobé cháró. | Tó dúngareenee tochapar dhor cháré chhé. | Tó tepkadeechyá máthyáwara gurép chareeta áhé. | He is grazing cattle on the top of the hill. |
| 230 | Tó zádátalé ghodávé bothálo héya. | Tó jádáthuda kodápuo bothano áháya. | Tó zádátolé ghodápar bethano á. | Tó zádákhalító ghodávár besano. | Tó zádátalé ghodápar bathelo áya. | Té té zádaneche ghodá upar bétthélo chlé. | Tó tyá zádákhaléon ghodya var basalá áhé. | He is sitting on a horse under that tree. |
| 231 | Tyá bháhá tyá boin lékootán uncho heya. | Teoá dádo tee é bohyo kotán uncho áháya. | Tyánpé bháhá tyánpé béhépée é karatán uncho á. | Téne bahípeesa karatán tená bháoo unohá áhá. | Táno bhátánee bahénee karatán unohá háya. | Téno bhái-tenee be-na karatán uncho chhé. | Tyáchá bháoo tyáchyá bahípee péksháp unoha áhó. | His brother is taller than his sister. |
| 232 | Tyá mola odeo rupeeá hotá. | Teoá muna ádeo rupeeá áháya. | Tyánpé muná ádeo rupeeá á. | Ténee keemat adhee rupeeá áhá. | Tánee kimat adhee rupeeá áya. | Ténee kimmatadhee rupeeayá chhé. | Tyácheo kimmat á-deech rupáyé áhé | The price of that is two rupees and a half. |
| 233 | Má á ábaho wáyaháúná goomé rahaya. | Má á báhako té bání komé réhé. | Máré átoho nánnáhá ghoramán rotó. | Máná bása télahána gharmárahá. | Mápo bá té ayata gharamán rahé. | Máro bápa te náná gharmán r a h é-chhé. | Mázá bápa tyá lahána gharánta raháto. | My father lives in that small house. |
| 234 | O rupeeo tyálá dá . | Á rupeeo teoáné dé. | O rupeeo tyánpé ápa. | Yo rupeeá tyálá dé. | O rupeeo ténpá opá. | Á rupio téné ápo... | Tyálá há rupayá dé | Give this rupee to him. |
| 235 | Té rupeeá tyá párláilá. | Té rupeeá teyápo-dekha neyaneeyá. | Té rupeeá tyápáhé-thá léilá. | Té rupeeá té pásé lé. | Te rupeeá tánpé pá-heeche laileá. | Ténee páséthee té rupiyá laee lé. | Tyaché pasoon té rupayé ghé. | Take those rupees from him. |

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

| Serial No. | Gamat'di. | Ráni. | Chódb'rí. | Kónk'ní. | Dhódia. | Gujarati. | Marathi. | English. |
|------------|---|--|---|--|---|--|---|--|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 236 | Tyálé khoob thoká nó doidá kuiné bándá. | Tyánó háro kóee thoká nén dodá kóee bándá. | Tyané khoob thoká nó dodékoreoné bándá. | Tyálá bés kareoné kootá né doreodá kareoné bándhá. | Tyánó hájokaree badawá né dora-dé bándhá. | Téné sáree péthé máro ané dora-dáthi bándho. | Tyálá chungalá má-rá áni doreonóu bándhá. | Boat him well and bind him with ropes. |
| 237 | Véamáré páin kádá. | Vee-ee mén dékha páneen káálhá. | Kuvámáre pá p ee káálhá. | Iheermanhoon pá-nee kádha. | Kuvámanthee pá-nee káálhá. | Kuvámanthee pá-nee kádha. | Vihereen toon páneen káálhá. | Draw water from the well. |
| 238 | Má ágálee oháá ... | Más ágálee ohána. | Má áré ágala ohána. | Máné pudhé chála. | Mápe ágála chála. | Máree ágala chála... | Mázyá pudhén oháa. | Walk before me. |
| 239 | Ká á poho ta a pá-chhálee yéhé ? | Kodá poyaro tumá páchhálee awen-hé ? | Keelápe p-ho to-ore páchhála áva-to á ? | Kopána posá tum-námágoon éhé ? | Kápo poho túmpá pásula ávé ? | Tamáree páchhala-kono chhokaro ávé chhé ? | Túmehyá m á g é n kopuchá mulagá éto. | Whose boy comes behind you ? |
| 240 | Kápáre tué to vé-oháto lédó ? | Kodápodékha t u-máhá te nendho ? | Keelápáhetheo tún-é to véoháto nó-do ? | Kopápáhethee té-tunee léeya ? | Tó túmee knpápá-hethee vecháto leedho ? | K o n e e páséthee tamé to khareedu karyún. | T u m h e e n kopá pásoon tén vikat ghetalén. | From whom did you buy that ? |
| 241 | Tyá gámaná dukána dárápáre. | Tee á gámaná véjár-yopodékha. | Tyá gámaná duká-nadárápé páhétho. | Té gámaná duká-nadara vanghá. | Té gámaná dukána-wálá pahethee. | Té gámaná dukána-dárapáséthee. | Tyá gánvachyá du-kándárápásoon. | From a shopkeeper of the village. |

3. PERCENTAGES.

Numbers speaking different languages and dialects compared.

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

4. LANGUAGES BY DIVISIONS.

Persons speaking different languages by Divisions.

Sub. IIa.

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

Races and castes deduced from languages returned.

Sub. IIa.

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

The greatest number of languages and dialects spoken.

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

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

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

Distribution
by residence of
10,000 speak-
ing each lan-
guage.
Sub. IIb.

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

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

Sub. III—*a*.

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

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

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

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

Languages as compared with Birth-place.

Sub. III—b.

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

6. CONCLUDING REMARKS.

Concluding Remarks.

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

Gujarati predominant.

Gujarati and Marathi compared.

The Forest tribes compelled to drop their dialects.

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

English words freely incorporated.

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

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

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

How is your health?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Subsidiary Table I.
Population by Language.

| Family. | Branch. | Group. | Number in classified list. | Language. | Dialect. | Number of group in the classified list. | Persons. | Males. | Females. | Proportion per 10,000 of population. | | | | | |
|--|-----------------|----------------------|----------------------------|--------------------------|---------------------------------|---|-----------|---------|----------|--------------------------------------|-----|-------|-------|-----|------|
| Indo-European Family—Aryan Sub-Family. | Indias Branch. | Western group. | 125 | Gujarāṭī | ... | III | 1,762,712 | 907,766 | 854,946 | 9,027.09 | | | | | |
| | | | 131 | " | Kachhi or Jadeji | III | 10,880 | 5,343 | 5,537 | 55.72 | | | | | |
| | | | 137 | " | Zakawadi | III | 2 | 2 | — | .01 | | | | | |
| | | | Total Gujarāṭī | | | | 1,773,594 | 913,111 | 860,483 | 9,083.82 | | | | | |
| | | | 149 | Panjābī | ... | 135 | 112 | 23 | .69 | | | | | | |
| | | | 154 | Rajasthānī | ... | III | } | 8 | 2 | 1 | .01 | | | | |
| | | | 160 | " | Mālvi | | | | | | | 13 | 1 | 12 | .06 |
| | | | 160 | " | Rangri | | | | | | | 1,883 | 1,123 | 760 | 9.63 |
| | | | 161 | " | Mārvāri | | | | | | | 32 | 19 | 13 | .16 |
| | | | 165 | " | Mewadi | | | | | | | 1,936 | 1,144 | 792 | 9.91 |
| | | | Total Rajasthānī | | | | 1,936 | 1,144 | 792 | 9.91 | | | | | |
| | | | 172 | Western Hindi | Brij | IV | 39 | 35 | 14 | .2 | | | | | |
| | | | 173 | " | Hindustani or Musalmani | IV | 24,769 | 20,142 | 14,627 | 178.06 | | | | | |
| | | | 182 | " | Hindi | IV | 238 | 161 | 77 | 1.9 | | | | | |
| | | | 186 | " | Urdu | IV | 24,046 | 17,811 | 16,235 | 174.85 | | | | | |
| | | | Total Western Hindi | | | | 25,067 | 20,139 | 16,948 | 253.81 | | | | | |
| | | Total Western Group | | | | 1,844,752 | 952,506 | 892,246 | 9,447.23 | | | | | | |
| | | South-Western group. | 71 | Marāṭhī | Mahārāṣṭra (Dakshīn or Marāṭhī) | V | 27,578 | 20,015 | 17,563 | 192.44 | | | | | |
| | | | 78 | " | Ghāṭī | V | 18 | 18 | — | .09 | | | | | |
| | | | 85 | " | Kāthodī | V | 106 | 62 | 44 | .55 | | | | | |
| | | | 87 | " | Khāndeshī | V | 22 | 12 | 10 | .12 | | | | | |
| | | | 92 | " | Goanese or Firangi | V | 267 | 213 | 154 | 1.88 | | | | | |
| | | | 116 | " | Vārli | V | 512 | 233 | 279 | 2.62 | | | | | |
| | | | Total South-Western Group | | | | 28,605 | 20,558 | 18,047 | 197.7 | | | | | |
| | | | <i>Bhil Dialects.</i> | | | | | | | | | | | | |
| | | | 288 | Bhili or Bhilodi, Vasāvi | ... | III | 11,978 | 6,310 | 5,668 | 61.31 | | | | | |
| | | | 289 | Chodhri | ... | III | 14,771 | 7,533 | 7,188 | 75.99 | | | | | |
| | | 292 | Dhodī | ... | III | 1,784 | 874 | 910 | 9.12 | | | | | | |
| | | 296 | Gāmatadi | ... | III | 22,971 | 16,758 | 16,219 | 168.85 | | | | | | |
| | | 301 | Kokani | ... | III | 2,938 | 1,974 | 1,964 | 20.16 | | | | | | |
| | | 302 | Kotali or Kotwali | ... | III | 279 | 184 | 145 | 1.42 | | | | | | |
| | | 306 | Māwchi | ... | III | 267 | 138 | 129 | 1.67 | | | | | | |
| 309 | Nāikhi or Naiki | ... | III | 268 | 154 | 129 | 1.45 | | | | | | | | |
| --- | Vālvī | ... | --- | 1,067 | 854 | 813 | 8.54 | | | | | | | | |
| Total Bhil Dialects | | | | 67,883 | 34,729 | 33,154 | 347.63 | | | | | | | | |

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

| Family. | Branch. | Group. | Number in classified list. | Language. | Dialect. | Number of group in the classified list. | Persons. | Males. | Females. | Proportion per 1,000 of population. | | | | |
|--|------------------------------|-------------------------|----------------------------|-------------------------|-------------------------|---|-----------|-----------|-----------|-------------------------------------|-----------|---------|----------|-----|
| Indo-European Family—Aryan Sub-Family. | Indian Branch. | N.W. Central Group. | <i>Gipsy Dialects.</i> | | | | | | | | | | | |
| | | | 323 | Banjāri or Vansāri ... | | | | 1 | 1 | | | | | |
| | | | 325 | Bāvchi ... | | | III | 242 | 111 | 131 | 1.24 | | | |
| | | | Total Gipsy Dialects ... | | | | | | | 243 | 112 | 131 | 1.24 | |
| | | | 254 | Eastern Hindi ... | Awadhī or Pardeshī ... | IV | 23 | 21 | 2 | .12 | | | | |
| | | | 38 | Kāshmirī ... | | II | 1 | ..... | 1 | ..... |  |  |  |  |
| | | | 65 | Sindhī ... | | III | 148 | 80 | 68 | .76 | | | | |
| | | | | | Tharadri ... | | | 5 | 4 | 1 | .03 | | | |
| | | | Total North-Western Group. | | | | | | | 154 | 84 | 70 | .79 | |
| | | | 270 | Bengālī ... | | IV | 95 | 66 | 29 | .49 | | | | |
| | | 278 | Bihārī ... | | IV | ..... | ..... | ..... | ..... |  |  |  |  |  |
| | | 283 | | Maithilī ... | IV | 1 | 1 | ..... | ..... |  |  |  |  |  |
| | | Total Eastern Group ... | | | | | | | 96 | 67 | 29 | .49 | | |
| | | Indian Branch Total ... | | | | | | | 1,951,756 | 1,008,077 | 943,679 | 9,995.2 | | |
| | | Iranian Branch. | Western Group. | 1 | Persian or Irānī ... | | I | 62 | 44 | 18 | .32 | | | |
| | | | | Total Western Group ... | | | | | | | 62 | 44 | 18 | .32 |
| | | | | Eastern Group. | 8 | Balochī ... | | I | 4 | 3 | 1 | .02 | | |
| | | | | | 12 | Pastho or Kabūhī ... | | | 27 | 20 | 7 | .14 | | |
| | | | | | Total Eastern Group ... | | | | | | | 31 | 23 | 8 | .16 |
| | | | Total Iranian Branch ... | | | | | | | 93 | 67 | 26 | .48 | |
| | | | Indo-European Family ... | | | | | | | 1,951,849 | 1,008,144 | 943,705 | 9,995.68 | |
| | | | Dravidian Family. | | 335 | Canarēse or Karnāṭkī ... | | VI | 46 | 34 | 12 | .24 | | |
| 409 | Tāmil Dravidī or Madrasī ... | | | | | VII | 85 | 58 | 27 | .43 | | | | |
| 414 | Telugū ... | | | | | VII | 822 | 171 | 151 | 1.65 | | | | |
| Total Dravidian Family ... | | | | | | | | 453 | 256 | 195 | 2.32 | | | |
| Indo-European Family. | Rural Altic. | <i>Foreign.</i> | | | | | | | | | | | | |
| | | | Portuguese ... | | | | 55 | 41 | 14 | .28 | | | | |
| | | | English ... | | | | 178 | 99 | 79 | .91 | | | | |
| | | | Turkish ... | | | | 4 | 3 | 1 | .02 | | | | |
| | | | Arabic ... | | | | 153 | 89 | 64 | .79 | | | | |
| Total Foreign ... | | | | | | | 390 | 232 | 158 | 2.00 | | | | |
| Grand Total ... | | | | | | | 1,952,239 | 1,008,634 | 944,605 | 10,000 | | | | |

Subsidiary Table IIa.
Distribution of Principal Languages.

| Natural Divisions and Districts. | Distribution of Language of 10,000 of population. | | | | | | | | | | | | | | | | |
|--|---|----------|-------------|----------------|----------|----------------|-----------------|----------------|----------------------|----------------|----------------|-------------------|-------------|----------|---------|---------|--------|
| | Gujarati. | Punjabi. | Rajasthani. | Western Hindi. | Marathi. | Bhil dialects. | Gipsy dialects. | Eastern Hindi. | North-Western Group. | Eastern Group. | Iranic Branch. | Dravidian family. | Portuguese. | English. | Turkey. | Arabic. | Total. |
| Natural Division, Baroda (ex. City) | 9,289 | ... | 8 | 272 | 61 | 868 | 1 | ... | 1 | ... | ... | ... | ... | ... | ... | ... | 10,000 |
| Amreli | 9,649 | 5 | 2 | 203 | 126 | ... | 10 | ... | ... | ... | ... | ... | ... | 1 | ... | 4 | 10,000 |
| Kadi | 9,822 | ... | 11 | 148 | 17 | ... | ... | ... | 1 | 1 | ... | ... | ... | ... | ... | ... | 10,000 |
| Navsari | 7,519 | ... | 7 | 218 | 181 | 2,072 | ... | 1 | ... | ... | 2 | ... | ... | ... | ... | ... | 10,000 |
| Baroda | 9,332 | ... | 6 | 515 | 41 | 104 | ... | ... | 1 | ... | ... | 1 | ... | ... | ... | ... | 10,000 |
| City and Cantonment | 5,429 | 8 | 44 | 1,812 | 2,639 | ... | 6 | ... | 1 | ... | 2 | 37 | 5 | 14 | ... | 8 | 10,000 |
| Total | 9,083 | 1 | 10 | 354 | 198 | 348 | 1 | ... | 1 | ... | ... | 2 | ... | 1 | ... | 1 | 10,000 |

Subsidiary Table IIb.

| Natural Divisions and Districts. | Distribution by residence of 10,000 speaking each language. | | | | | | | | | | | | | | | |
|---|---|----------|------------|----------------|----------|----------------|-----------------|----------------|----------------------|----------------|----------------|-------------------|-------------|----------|---------|---------|
| | Gujarati. | Punjabi. | Rajsthani. | Western Hindi. | Marathi. | Bhil dialects. | Gipsy dialects. | Eastern Hindi. | North-Western Group. | Eastern Group. | Iranic Branch. | Dravidian family. | Portuguese. | English. | Turkey. | Arabic. |
| Natural Division, Baroda (ex. City and Cantonment) ... | 9682.32 | 7259.26 | 7670.46 | 7277.49 | 2906.88 | 10,000 | 7325.1 | 10,000 | 8961.04 | 9687.5 | 7634.41 | 1501.11 | 545.45 | 1910.12 | 10,000 | 4771.25 |
| Amreli ... | 943.56 | 5851.85 | 144.63 | 509.93 | 564.44 | ... | 7283.95 | ... | ... | 729.17 | 537.64 | 66.23 | ... | 674.16 | 10,000 | 4640.53 |
| Kadi ... | 4622.54 | ... | 4767.56 | 1793.54 | 361.87 | ... | ... | ... | 4285.72 | 7395.83 | 1182.79 | 618.1 | ... | 280.9 | ... | 65.36 |
| Navsari ... | 1273.64 | 592.59 | 1033.06 | 948.37 | 1409.92 | 9170.04 | 41.15 | 10,000 | 64.93 | ... | 5913.98 | ... | ... | 674.16 | ... | 65.36 |
| Baroda ... | 2842.58 | 814.82 | 1725.21 | 4025.65 | 570.65 | 829.96 | ... | ... | 4610.29 | 1562.5 | ... | 816.78 | 545.45 | 280.9 | ... | ... |
| City and Cantonments ... | 317.68 | 2740.74 | 2329.54 | 2722.51 | 7093.12 | ... | 2674.9 | ... | 1038.96 | 312.5 | 2365.59 | 8498.89 | 9454.55 | 8089.88 | ... | 5228.75 |
| Total ... | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 |

Subsidiary Table III—a

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

| Language. | Actual numbers speaking the language. | Castes, races and tribes supposed to speak the language. | Total of estimated speakers. | Excess of actual speakers over estimated. | Excess of estimates over actual speakers. |
|--|---------------------------------------|---|------------------------------|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Gujarati | 1,773,594 | Gujarati Brahmans, Degraded Brahmans, Kshatriyas, Gūj-Vanias, Kunbis, Miscellaneous castes, Religious mendicants, Wandering and low castes, Criminal castes, Unclean castes, Unclassified castes, Arya-Samaj, Brahma Samaj, Jains, Parsis, Converts (Musalmans) Converts (Native Christians). | 1,588,694 | 184,900 | ..... |
| Marathi | 38,605 | Dakshini Brahmans, Chandraseni Kayastha Prabhus, Marathas, Dakshini Vanias, Lingayat Vanias, Miscellaneous, Gondhli, Unclean castes, Juins. | 36,910 | 1,689 | ..... |
| Hindustani, Urdu, Punjabi, Hindi, Arabic, Sindhi, Persian, &c. ... | 69,611 | Musalmans, Mogals, Religious Mendicants, Hindustani Brahmans, Kshatriyas and Vanias, Shaikhs, Arabs, Afghans, Sindhis, Baluchis, &c. | 146,726 | ..... | 77,115 |
| Rajasthani | 1,936 | Marwadi Brahmans and Vanias, &c. | 1,673 | 263 | ..... |
| Davohi | 242 | Bavchas | 1,661 | ..... | 1,419 |
| Bhil Dialects | 67,883 | Forest Tribes (Animistics) | 176,250 | ..... | 108,367 |
| Tolugu, Canarese and Dravidian... | 453 | Tailangi, Karnataki, &c. | 399 | 54 | ..... |
| Miscellaneous | 190 | Goanese, Jews, Vanzaras, Brijwasi, &c. | 225 | ... .. | 85 |
| English | 178 | Europeans and Eurasians | 148 | 30 | ..... |
| | 1,952,692 | | 1,952,692 | 186,936 | 186,936 |

Subsidiary Table III—b.

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

| No. | Letter of Imperial Table XI. | Places of Birth. | Expected language. | Numbers expected to speak the language. | Numbers actually speaking the language. | Excess of Col. 5 over Col. 6. | Excess of Col. 6 over Col. 5. |
|-----|------------------------------|---|--|---|---|-------------------------------|-------------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | A. | Districts within the State | Gujarati | 1,779,761 | } 1,773,594 | 152,024 | ..... |
| 2 | B—Bombay (a). | All except Khandeish and Nasik | Do. | 140,857 | | | |
| 3 | B—Bombay (b). | Bombay City | Do. | 3,000 (about) | | | |
| 4 | Do. | Bombay Presidency unspecified | Do. | 2,000 (about) | | | |
| | | | Total ... | 1,925,618 | | | |
| 5 | B—Bombay (a). | Khandeish and Nasik | Marathi | 4,064 | } 38,605 | ..... | 23,508 |
| 6 | B—Bombay (b). | First 24 places except Damaun, Bombay City and unspecified Bombay (partly). | Do: | 11,035 | | | |
| | | | Total ... | 15,099 | | | |
| 7 | B | All except the Berar, Bengal and Madras Presidencies, Assam, Burmah and Mysore. | Hindustani, Hindi, Urdu and kindred languages. | 9,427 | 69,611 | ..... | 60,184 |

NOTE.—If 67,883 speaking the Bhil dialects be added to the two sums in Col. 8, the total will give approximately the excess marked in Col. 7.

Subsidiary Table IV.

Number of books published in each language 1891—1901.

| Language. | Year. | | | | | | | | | | | | | How published. | | | Subject. | | | | | | | | | | | | | | | | |
|--------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|--------|-------------|----------------|--------------|------------------------|-----------|-----------|-------------|--------|----------|------------|-----------|------------|------------------|-------------------------|---------------|----------|-------------|---------|--------|------------|------------|
| | 1891. | 1892. | 1893. | 1894. | 1895. | 1896. | 1897. | 1898. | 1899. | 1900. | 1901. | Total. | Percentage. | By reward. | By purchase. | By Government Service. | Religion. | Morality. | Philosophy. | Logic. | History. | Sociology. | Politics. | Ethnology. | Natural Science. | Hygiene and Sanitation. | Law and Arts. | Cookery. | Literature. | Sports. | Music. | Antiquity. | Biography. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 |
| Gujarati ... | 12 | 12 | 8 | 21 | 6 | 9 | 8 | 8 | 6 | 1 | 4 | 85 | 62.97 | 54 | 25 | 6 | 4 | 7 | 6 | 1 | 13 | 4 | ... | 1 | 18 | 5 | 6 | ... | 10 | 2 | 10 | 2 | 1 |
| Marathi ... | 8 | 5 | 9 | 6 | 8 | 4 | 5 | 2 | 3 | 1 | 5 | 46 | 34.07 | 39 | 4 | 3 | 1 | 4 | ... | ... | 14 | 2 | 1 | ... | 7 | 3 | 1 | 2 | 4 | 4 | 2 | ... | 1 |
| Urdu ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | 1 | 0.74 | 1 | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| English ... | 1 | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | 2 | 1.48 | 2 | ... | ... | ... | ... | ... | ... | ... | 2 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Persian ... | ... | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | 1 | 0.74 | 1 | ... | ... | ... | ... | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Total ... | 16 | 17 | 17 | 28 | 10 | 18 | 8 | 6 | 9 | 2 | 9 | 185 | 100.00 | 97 | 29 | 9 | 5 | 11 | 6 | 1 | 29 | 6 | 3 | 1 | 20 | 8 | 7 | 2 | 14 | 6 | 12 | 2 | 2 |

CHAPTER VII.

INFIRMITIES.

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

CHAPTER VII.

INFIRMITIES.

1. PRELIMINARY REMARKS.

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

Object of the Chapter.

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

The Infirm.

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

Causes.

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

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

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

Actual numbers.**Sub.—A.**

4. According to the figures collected in Imperial Table XII, there are 2,832 total persons, 1,500 males and 1,332 females afflicted with these infirmities. Of these 232 are insanes, 151 males and 81 females; 674 persons are returned as suffering from deaf-mutism, of whom 412 are males and 262 females; 1,649 persons, made up of 755 males and 894 females, are blind; and 277 persons, 182 males and 95 females, are lepers. In other columns of the Subsidiary Table giving these figures are embodied the results of the previous Censuses; that for 1872 is not considered to be reliable, but the figures may be taken for what they are worth. Looking to these figures, the actual total number of afflicted persons has fallen off remarkably; the totals for all infirmities are 8,632 in 1872, 9,771 in 1881, 7,033 in 1891 as against only 2,832 of this Census. Taking the general decrease of population into account, the figures of 1891 should have, with the general decrease of 19 per cent., fallen to nearly 5,700; but the present number comes to only two-fifths of the number in 1891. The ratios for insanity have been reduced from 3·5 to 1·2 per 10,000, for deaf-mutism from 3·8 to 3·5, of blindness from 19·7 to 8·5 and of leprosy from 2·4 to 1·4. In the males, there has been a reduction in the ratio by 2·7, 4, 8·6 and 1·3 in the four infirmities in order, and

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

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

Ratios for
1901 compared
with those for
1891 and 1881.

Sub. I.

Female ratios
exceed male
ratios for
blindness.

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

**Infirmities
further com-
pared.**

Sub C.

6. The same results may be put in another form by giving the numbers for the three Censuses of males and females, which on an average include one afflicted with any one of these infirmities. In 1901 there is one blind in 1,336 males, one deaf-mute in 2,448, one leper in 5,542 and one insane in 6,680 ; and for females, one blind in 1,055, one deaf-mute in 3,603, one leper in 9,937 and one insane in 11,655. It will thus be seen that so far as Baroda is concerned, blindness is more extensive, and insanity less than the other infirmities. Next to blindness is deaf-mutism, which is more prominent than the two other infirmities,—leprosy and insanity. In 1891 and 1881 the numbers of males and females in which one insane of each sex was to be found, were less than those in which one leper was included, thereby showing that insanity was more common than leprosy ; but the reverse seems to be the case now. In the case of other infirmities the returns for 1901 relatively present a uniform diminution and thus are in general agreement with those for the previous enumerations,—a fact which shows fairly uniform accuracy of return.

3. COMPARISON WITH OTHER PROVINCES.

**British Guja-
rat compared.**

Sub. D.

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

**Other Provin-
ces compared.**

Sub. E.

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

females, and the lepers of both sexes. Except for the blind females, in which case it is only superior to the North-West Provinces, Baroda is better off than the other British Provinces for all infirmities. The North-West Provinces have the highest ratio for the blind of both sexes, 16·81 for males and 17·83 for females. Baroda has 9·47 females blind per 10,000 of the female population. For Bombay, Bengal and Madras, the ratios of blind females are almost similar 8·68, 8·51 and 8·76, respectively. Bengal has the highest proportions of insanes and lepers of both sexes and also for deaf-mute males. Madras has the highest ratio for deaf-mute females. The figures for India correspond mainly with those for Bengal or the North-West Provinces, and may be taken to represent the general ratios for the infirmities everywhere in India. Comparing these with the ratios of the European countries and the United States, we find a great disproportion for the insane. Excepting Italy, the European ratios are from 7 to 13 times as great as that for India for males, and 19 times for females. To India's ratios of 3 and 2 for the two sexes, Scotland has 38 and 39, Ireland 38 and 34, England 31 and 23 and the United States 35 and 32. This, no doubt, is attributable to the greater struggle for existence, the more telling wear and tear, and the more taxing brain-work required in the United Kingdom and the United States. Ireland may have to adduce its extreme poverty and squalid living. The deaf-mutes show no striking contrast. In blindness, India excels the foreign countries, but not to the extent to which it falls behind them in insanity. For 16 and 17 of India for the two sexes, we have an average of 9 and 8; i.e., about half the ratio. Ireland alone has 11 and 12. There are no figures for the lepers in the European countries.

4. INFIRMITIES BY DIVISIONS.

9. We shall first see how these figures for the various infirmities are distributed over the Divisions of this State. Out of 2,852 total afflicted persons, **Actual numbers by Divisions.** 895 or 31 per cent. are in Kadi; of these 436 are males and 459 are females; **Sub. B.** more than one-fourth the number numerically falls to Navsari, 762, of whom 414 are males and 348 females; nearly one-seventh or 411 persons, including 196 males and 215 females, are found in Amreli; more than one-sixth, or 511 persons, 300 males and 211 females, are in the Baroda Division: and half of that, or 253 persons, made up of 154 males and 99 females, are in the City. Of 232 insanes, **Insanes.** the greatest number is in Navsari, 64; the males are 38 and the females 26; Kadi follows with 59, of whom there are 39 males and 20 females; after it comes the City, with 38 males and 15 females, in all 53; the City is followed by Baroda with 40 persons insane, 27 males and 13 females, Amreli shows the least number, 16 insanes, 9 males and 7 females. Out of 674 deaf-mutes, just less **Deaf-mutes.** than one-third are in Kadi, 209; of these 121 are males and 88 females. But Navsari, with a little more than one-third the population of Kadi, has only 13 less than the latter, or 196; the male number is less by 4 and the female by 9 than the respective numbers in Kadi. Baroda comes next with 121 deaf-mutes, 79 males and 42 females. Next to Baroda is Amreli with 83, including 51 males and 32 females; and, lastly, the City with 65 deaf-mutes, 44 males and 21 females. Of the blind, 613 are in Kadi, 266 males and 347 females. Here again, Navsari comes next to Kadi with so many as 373 for the **Blind.**

Lepers.

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

Summary.**Comparison with the previous enumerations.**

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

10. Comparing these absolute figures with those of the two earlier Censuses, it will appear that there has been a decrease all round over the numbers of 1881; and except only in 3 cases out of 16, there has been an actual decrease in numbers over those of 1891. The City shows an increase in the numbers for the deaf-mutes and the blind. For the deaf-mute, there has been an increase of 34, and for the blind of 16 in the City. Amreli shows an increase of 3 persons for the deaf-mutes. The greatest numerical decrease is 2,105 persons for the blind in Kadi, followed by 740 for the same in Baroda; the total decrease in the State for the blind is of 3,102 persons over the numbers of 1891, and of 4,852 over those of 1881. As regards other infirmities, the greatest decrease is 428 persons for the insanes in Kadi, 139 for the deaf-mutes in Baroda, and 126 for the lepers in the same Division.

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

Sub. I.

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

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

5. INFIRMITIES BY RELIGIONS.

12. The total number of the afflicted among the Hindus is 2,163, of whom 1,130 are males and 1,033 females. Of these, 119 males and 59 females are insane, 339 males and 213 females are deaf-mute, 576 males and 706 females are blind, and 96 males and 55 females suffer from leprosy. Next in the order of numbers of the infirm are the Animistics, with 391 persons total afflicted, of whom 8 males and an equal number of females are insanes, 37 males and 26 females are deaf-mutes, 98 males and 106 females are blind and 71 males and 37 females are lepers. The afflicted number among the Musalmans is 227 persons, 125 males and 102 females; 17 males and 13 females, of these, are insanes, 30 males and 20 females are deaf-mutes, 68 males and 67 females are blind and 10 males and 2 females are lepers. Among the Jains there are 29 total afflicted persons, 21 males and 8 females. There is no female among them afflicted with insanity or deaf-mutism. The male number in the two infirmities is 4 for each; 11 males and 7 females are blind and 2 males and a female are lepers. The Parsis have only 12 persons, 5 males and 7 females who are afflicted, and the Christians 10 such persons, 5 for each sex. The Parsis are fortunate in not having any leper among them, while the Christians show a cipher for the insanes. The latter have, again, no female among them who is either deaf-mute or is suffering from leprosy. Among the Parsis 3 males and a female are insanes, and a male and 3 females are contributed to each of the two infirmities,—deaf-mutism and blindness. The Christians have a male deaf-mute, one male and 5 females blind and 3 leper males.

Actual numbers by religions.

Imp. XII.—A.

6. INFIRMITIES BY AGE-PERIODS.

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

Infirmities by age periods

Sub.—F.

sanas. These exceptional periods are 15-20, 20-25 and 40-45, and over 60 ; the first two being those at which men are peculiarly susceptible to insanity. For, it is evident that insanity is at its worst in youth and early manhood when passions rage most. Looking to the first 3 columns of figures, it will appear that among children below one year old one child is afflicted with any one of the four infirmities out of 4,191 ; and in the next year, the percentage is better, one afflicted in 5,306 ; but after that age the percentages go on increasing rapidly. Taking the first quinquennium, there is one in 1,366 at age 4-5. The ratio then continually increases and is the greatest for the age-periods 40-45, one in 482, and for the two last periods, one in 327 and 369 respectively. For '60 and over' the ratio is as great as one in 145. The average for the State is one in 689. For the insane the ratio begins at age 2, with one in 21,026, and is the lowest at age 4-5, one in 53,267. It then goes on increasing, till at age 20-25, we have one in 5,288 and at age 40-45, one in 5,169, the highest ratios. For the deaf-mutes the ratio begins with one in 13,423 at age 1-2 ; then strangely enough, the ratio goes on increasing, against expectation. The deaf-mutes to be entered in the schedules being only such as are afflicted from birth, under ordinary circumstances they should decrease in ratio in successive years, unless their vitality is proved to be much greater than of the general public. The ratio is so high as one in 1,900 for age 40-45, which is unreasonable. This shows that the enumerators included mere deaf or dumb persons. I think it is of no use to insist on recording the congenital deaf-mutes. The blind begin with one in 4,191 at the very first age-period, and go on increasing in ratio. In the last stages of life their ratios are very high ; one in 797 and 963 and 484 and 526 and 174 respectively in the last five age-periods. The last is the highest ratio for any infirmity. The lepers begin at age 2-3 with one in 20,735 and go on increasing as in the other infirmities, but their highest ratio is no higher than one in 2,891 for age 35 to 40.

7. INSANITY, ITS CAUSES AND PREVALENCE.

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

Infirmities
separately
considered.

Causes of in-
sanity.

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

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

16. In the statistics for infirmities by religions, the ratio for the Parsi insanes is the greatest for both the sexes, 8 males and 2.13 females per 10,000 of each sex. The Musalman ratio is also higher than that for other religions, 2 for

Ratios of insanity by religion.

Tab. II.—23.

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

Insanity by castes.

Sub. III.—2·3.

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

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

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

| Caste. | Number per 10,000. | |
|------------------|--------------------|----------|
| | Males. | Females. |
| Anávalá Brahmins | 24 | 6 |
| Asuch | 24 | 13 |
| Bárots | 24 | — |
| Maráthás | 11 | — |
| Rajputs | 1 | — |
| Kadva Kumbhá | 07 | 03 |
| Lewá | 12 | 04 |
| Fardí | 3 | — |
| Hajám | 08 | 23 |
| Kumbhá | 25 | 15 |
| Lohar | 22 | 1 |
| Patari | 05 | 05 |
| Sutar | — | 09 |
| Kawalá | 1 | 1 |
| Wághri | 08 | — |
| Koli | 1 | 07 |
| Bhangí | — | 17 |
| Dhod | 09 | 26 |
| Khalá | 07 | 14 |
| Shrimáli (Jains) | 09 | — |
| Pathá | 24 | 37 |
| Momná | — | 55 |
| Vohorá | 08 | 24 |
| Vohorá | 08 | 03 |

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

their ratio for the other sex, 6, is the highest of all other ratios for the numerically important castes. The Maráthás, the Rajputs, and the Lewá Kumbhá have nearly equal ratios for their insane males. The lowest ratios are for the Kadva Kumbhá in the castes socially important, 0.7. There are no insane females at all among the Bárots, Maráthás, Rajputs, Darzís, Wághris and Shrimáli Jains; and no males among the Sutarés and Bhangis. Among the Musalman races the affliction seems to be very common in the case of females, the Pathán female ratio being the highest, 5.6; whereas the ratios are the lowest for the Vohorás for both sexes, 0.8. The Pathán and Momná males are quite free from insanity, while the females have a large percentage. A conjecture may be ventured that this may be due to the Purdah system.

18. We may now consider the distribution of the insanes by age-periods. Subsidiary Table V gives the proportion amongst 10,000 of the afflicted found at each age-period, preceded by the corresponding figures for the population as a whole, similarly distributed. The ratios in the case of males of unsound mind show a gradual rise, from the first years of life to the age-period 20—25, where the climax of 1,655 is reached; the period 30—35 also shows the large figure of 1,457 per 10,000. After that, the figures decline with rapidity. The proportions for females afflicted with this infirmity increase with the age-period till the highest proportion is reached in the age-period 15 to 25, the figures for 15-20 and 20-25 being identical, 1,481, thus the climax is reached in both sexes at the same age-period, 20-25. This shows that insanity is at its worst just on 'coming to age' as it is generally termed. The female numbers also go on decreasing rapidly. That for the very last age-period is $2\frac{1}{2}$ times greater than the male one. They are also higher for the first, third, fourth, sixth, and twelfth age-periods,

Insanity by age and sex.

Sub. V—3 and 8.

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

Insanity by age-periods, continued.

Sub VI—34.

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

Proportion of female insanes to 1,000 males.

Sub VII—3.

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

Insanity in Baroda Divisions compared with British Gujarat Zillas.

Sub. G

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

8. DEAF-MUTISM; ITS CAUSES AND PREVALENCE.

Causes.

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

23. In 10,000 Hindu males there are 4.23 deaf-mutes, and in the same number of females, the number of similarly afflicted is 2.86. The ratio for the animistic males is also high, 4.14; but as regards females they compare unfavourably with the Hindus; with 3 deaf-mute females per 10,000. It is also to be noted that they show an increased ratio over the previous count, owing to the large addition, now in their number of those who had been returned as Hindus in the previous enumeration. Among the Musalmans there are 3.56 males and 2.48 females per 10,000 of each sex afflicted with this infirmity, while among the same number of Jain males the ratio is the lowest, 1.62. The Parsis have 2.69 males and the Christians 2.36 in this affliction. Here again, the ratio of females for the Parsis is highest of all other religions, 6.4. The contrast with the figures of 1891 is remarkable. There has been a decrease generally. The Parsi males have decreased from 17 to 3, the Musalmans from 5 to 4, the Jains from 3 to 1.6, and the Hindus from 4.5 to 4.2. Except for the Parsis, the female ratios are less than the male ones. There is not a single case among the Jain and Christian females in the present Census; the Musalman female ratio has decreased from 4 to 2.

Ratios of deaf-mutes by religion.

Sub. II—2-12.

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

Deaf-mutes by Castes.

Sub. III—4-5.

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

Deaf-mutism by age-periods.

Sub. V—4 & 9.

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

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

Sub. VI—4 & 9.

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

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

Proportion of females to 1,000 males among the deaf mutes.

Sub. VII-4.

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

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

Sub. G.

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

9. BLINDNESS, ITS CAUSES AND PREVALENCE.

Causes.

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

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

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

Blindness by religions.
Sub. II.

Blindness by castes.

Sub. III—6-7.

| CASTES | NUMBERS IN 10,000. | |
|-------------------------|--------------------|----------|
| | Males. | Females. |
| Anavala Bráhmans | 23.8 | 12 |
| Audich " | 7.6 | 6 |
| Baráts " (degraded) | 9.6 | 9.2 |
| Maráthás " | 7.6 | 6.1 |
| Rajputs | 7.4 | 9.1 |
| Lohánás | 11 | 10 |
| Anjua Kunbis | 6 | 8.7 |
| Karavá " | 4 | 7 |
| Lohá " | 4.4 | 10 |
| Darziá " | 13 | 18 |
| Ghánchis | 20.6 | 15.5 |
| Hajámá | 12.8 | 11.5 |
| Kumbhárs | 6 | 17 |
| Loháns | 9.8 | 6 |
| Rabáris | 7 | 20 |
| Sutárs | 12 | 8 |
| Rávalás | 6 | 8 |
| Wáhris | — | 5 |
| Kolis | 5.6 | 8 |
| Bhangis | 4 | 25 |
| Dhedá | 9 | 9.5 |
| Khálas | 2.6 | 0.7 |
| Shrimáli Vániás (Jains) | 9 | 6 |
| Bháiks (Musalmáns) | 7.7 | 15 |
| Patháns | 15 | 7 |
| Vohorás " | 12 | 8 |
| Momhá " | 9.6 | 3 |

31. Reverting to the statistics of infirmities by castes, we find from the ratios, extracted in the margin for the numerically important castes, that the unclean caste of Khálpás presents the lowest ratios of blind, both among males and females. The highest ratio for males is of the Anavala Brahman caste and that for females of the unclean caste of Bhangis. In the ratios for males, the Ghánchis, oil extractors, come next in order. Among the Musalmans, the Patháns stand first, but taking all communities together they come third. The Darzis occupy the fourth place, and are followed by Hajámá, Sutárs and the Musalman Vohorás. The Lohánás come after them. The Lohárs, the Báróts, the Dheds and the Shrimáli Jain Vániás

follow in order. The Maráthás, Rajputs, and the Musalman Sheikhs come next. The Kumbhárs, Rávaliás and the Kolis have more blind among them than the socially important Kunbis. The blind females are still more numerous among the Rabáris, Darzis, Kumbhárs and Hajámá than in the higher classes of Audich Bráhmans, Lohánás, Maráthás, and Rajputs. It will be seen that the Prabhus, Vághers, Bhois, Chárans, Kháts, and Jain Oswáls are quite exempt from blindness. The Prabhus and Oswáls are superior castes, while the other four are inferior ones. The males among the Kokanasthas, Káthis, Kapols, Vágharis and Fakirs enjoy immunity from blindness, and the females of Káradiás and Káchhiás.

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

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

Blindness by age-periods.

Sub. V—5,10.

Proportions of blind females per 1000 males.

Sub. VII—5.

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

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

Baroda Divi-
sions compar-
ed with British
Gujarat, for
the blind.
Sub. G.

10. LEPROSY, ITS CAUSES AND PREVALENCE.

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

Causes.

36. In the statistics by religion, the Animistics show the highest proportions, both for male and female lepers, 8 for males and 4 for females; but it is satisfactory that in spite of the increase in their population, they have decreased from 11 and 6 for the sexes to the present ratios. It is also noteworthy that the Christian males show as high a ratio as the Animistics for males, while none were returned in the previous enumeration. The Hindu and the Musalman male ratios are exactly alike, 1·19; but for females the ratio for Hindus is three times that for the other religion, 7·4 for the Hindu and 2·5 for the Musalman females. The Jains have a low ratio comparatively for both sexes. Their females, however, show no improvement in the ratio of the previous census. All other religions show a marked decrease in the ratios over those of 1891. The Hindu ratio is one-third of that of 1891 for males, and one-half for females. The ratio for Musalman males is nearly one-half and of females less than one-fourth of those for 1891. The Parsis have no lepers for either sex.

Leprosy by
Religions

Leprosy by castes.

Sub. III—8 and 9.

| Castes. | Number in 10,000. | |
|--------------------------|-------------------|----------|
| | Males. | Females. |
| Brahmans | 6·8 | ..... |
| Rajputs | 1 | ..... |
| Lohánás | 2 | ..... |
| Anjñá Kunbis... .. | 0·1 | 0·1 |
| Lewá | 1·3 | 0·4 |
| Ghánchis | 8 | 1·7 |
| Hajáms... .. | 0·8 | ..... |
| Kumbhárs | 2·4 | 1 |
| Lohárs ... .. | ..... | 1 |
| Kolis | 2·5 | 2·4 |
| Bhangis | 0·8 | ..... |
| Dheds | 1·7 | ·9 |
| Khálpás | 0·7 | 0·7 |
| Sbaikh (Musalman) | 0·9 | 0·9 |
| Patháns " | 6·6 | ..... |
| Vohorás " | 0·8 | ..... |
| Momnás " | 1·6 | ..... |

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

Leprosy by age-periods.

Sub. V—6, 11.

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

Proportions per 10,000 at period.

Sub. VI.—6, 11.

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

periods, the ratio is between 1.88 and 2.1. But for males the ratios are much higher. For the age-period 35-40, the ratio is highest, 4.52; and for the two periods between 45 and 55, it is over 4 per 10,000 of the males in those periods. Excepting the period 30-35, the male ratios are more than double of the female ratios for all age-periods. For '60 and over,' the male ratio is 1.85, and the female, 1.42.

Except in one age-period, noticed above, 30-35, the females are less than the males. In this period only there are 1,090.9 female lepers to 1,000 male lepers. There are only 182 female lepers at age 40-45, to 1,000 males, and a still lower ratio, 95 at age 20-25.

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

Baroda Divisions compared with British Gujarat Districts, for leprosy.

Sub. G.

41. As I have said already, there is a temple of Anusuyá Mátá, on the banks of the Narmadá, in the Sinor Mahal of the Baroda Division. This locality having the reputation of curing the lepers by simply rubbing the dust of the soil there on the affected parts, a large number of lepers from all places congregated there. To alleviate the sufferings of these miserable beings, the Government of His Highness the Gaekwar opened, on the 1st August 1890, a leper hospital on the spot, in charge of a qualified medical officer, and has long since maintained an *Anna-Chhatra*, or boarding-house, there. In the Census month there were 60 inmates of this place of refuge for the lepers. People suffering from other ailments also take advantage of this hospital. In the year 1900-1901, there had been altogether, 1,268 patients,—743 males, 239 females and 236 children suffering from all diseases. Of the indoor patients suffering from leprosy 9 had died during the year. In the *Anna-Chhatra*, there are arrangements made for the accommodation of 100 patients. The annual cost for the year 1900-1901 was Rs. 3,403.

Anusuya Lepers Hospital.

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

General remarks on infirmities by selected castes

Sub. III.

11. INFIRMITIES BY OCCUPATIONS.

Infirmities by occupation.

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

Insanity.
Sub. IV.

44. Taking the figures of the table for particular maladies, we find that for insanity the highest ratios are for the Golás (huskers) 14 for 1,000 males, and 3 for females, followed by 8·3 and 1·3 for Ghanchis (oil-pressers). It is not apparent why the ratios are so high with them. Next after them come the Vániás (trading classes), 5·6 for males and 3·6 for females. The greater prevalence of insanity among them may be attributed to mental work and worry and anxiety in worldly affairs. It may be conjectured that the priestly castes also for similar reasons shew high percentages, 3·7 for males and 1·8 for females. The graia parchers and washermen are completely free from this infirmity. The trading classes brass-smiths, carpenters, scavengers have no male insanes; the female ratio also for the carpenters is below one. The females of the writer and warrior classes, and of the Tailors, Hunters, and Weavers are free from insanity. Excepting the conjecture hazarded for the priestly and writer castes, and for the Vániás, no reasons can be easily assigned for the more or less prevalence of insanity in the different occupations. We only see that the unclean castes, the Scavengers, and the Dheds have very small ratios for insanity for both sexes; and the ratios for the important classes of Agriculturists, cattle breeders and graziers, cultivators and labourers are also all below one per 10,000 in both sexes. For the deaf-mutes, the ratios all round are much higher than for the insanes. As the causes of congenital deaf-mutism are not ascertainable easily, we can do nothing more than give the greater or less prevalency for the occupations. Here also the Golás (huskers) are prominent with 18 males and 21 females per 10,000. The goldsmiths have 24 males and 21 females, the washermen have so many as 25 for male ratio though there are no females. The trading classes also have high ratios of 13 and 4 deaf-mutes for the sexes. The writer class is the only one that is totally exempt for both sexes. The Trading classes have the ratios of 5 and 6 for the sexes, the priestly and literary class of 7 and 5, and the warrior classes of 4 and 3. The Agricultural classes, cultivators and labourers, range from 2·5 to 4·4 for the male ratios, and about 2 per 10,000 for the female ratios. The unclean occupations, Dheds and Scavengers have the same female ratios, about 2, but range from 9 to 3 per 10,000 for males. The artisans, excepting those specially mentioned above for their high ratios, range for male ratios from 8·7 to 1·5 and for female ratios from 5 to 0. Among the blind, excepting the huskers, the religious mendicants are to the front, with a ratio of 19 males per 10,000. They are the scums of different

Blindness.

castes and classes, joined in fraternities ; but the number of the blind males is great, as those who are blind naturally take to begging ; their female ratio is 28. It is hard to understand how the Golās (huskers) attain their bad prominence for blindness also. The trading Vānias show high ratios for both sexes, 16·34 males and almost the same ratio for females. The priestly and literary occupations have 15 and 13 per 10,000 for the sexes and the warrior classes 7 and 9. The agriculturists, cultivators and labourers have ratios of about 5 for males and 7 for females. The cattle-breeders and graziers, who are generally on a level with the previous two classes for the other infirmities, show much larger percentages for blindness ; 9 for males and 22 for females. These high ratios may be due to their wandering life, in the heat and glare of the Sun, out of doors. The ratios of the artizan classes range from 16 to 6 for males and from 18 to 6 for females, excepting the brass-smiths who have no blind females. The low and unclean occupations show an average about 8 for males and 10 for females. The oil-pressers are strong for the blind also, 18 males and 13 females. The writer class again is the only occupation totally exempt from blindness ; though one would have expected a different record for the male writers, who have professionally to put their eyes to the greatest strain. In 15 of the occupations given in the list the female ratios preponderate, in 10 the male ratios preponderate and in 5 occupations they are nearly alike. There are 3 occupations in which there are no blind males, and 2 in which there are no blind females. In leprosy, the figures are the lightest ; there are 9 occupations completely free from this loathsome disease. The Golās who figured so prominently for all other infirmities are free from leprosy. So are the writers, tailors, brass-smiths, gold-smiths, carpenters, fowlers and washermen. The fishermen and Bhois are also quite free ; this is against the notions of some who consider the fishermen susceptible to his disease. The females of the Trading class, cattle-breeders, barbers and genealogists are also free ; the male barbers have a ratio below one for 10,000. The oil-pressers are reputed in Gujarat to be particularly liable to this disease. The other comparatively large figures are for cultivators and labourers (2·39 for males and 2·23 for females), mendicants (2·98 and 1·12), weavers and dyers (2·65 and 1·3). The warrior classes, bankers, agriculturists and scavengers have each of them a ratio less than one per 10,000 in either sex.

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

Sub. IV—4, 7.

Leprosy.

Sub. IV.

General remarks on infirmities by occupations.

three infirmities are highest of all, including those who suffer from all infirmities. The goldsmiths have a remarkably high percentage for deaf-mutes; so much so that though they are free from leprosy totally and from insanity for females, yet their total ratio comes only next to that of the Golás. The brass-smiths are free entirely from leprosy; their females are free from blindness and deaf-mutism and their males from insanity. The hunters are totally free from leprosy, their males are free from deaf-mutism and their females from insanity. The washermen are free from all infirmities except deaf-mutism for males and blindness for females. The writers carry the palm inasmuch as they are free from all infirmities excepting only insanity for males; and in that, too, there is only one insane. If we resort to actual numbers (Imperial Table XII-A), we find that among the priestly and literary occupations there are 29 insanes (21 males and 8 females), 57 deaf-mutes (35 males and 22 females), 109 blind (65 males and 44 females) and 7 lepers (6 males and 1 female). Among the trading classes, there are 15 insanes (9 males and 6 females), 29 deaf-mutes (16 males and 13 females), 71 blind (37 males and 34 females) and 4 lepers (3 males and 1 female). Among the Kunbis, the important agricultural class, there are 23 insanes (17 males and 6 females), 59 deaf-mutes (33 males and 26 females), 236 blind (85 males and 151 females) and 17 lepers (13 males and 4 females). Among the artisan classes there are 35 insanes (25 males and 10 females), 81 deaf-mutes (44 males and 37 females), 184 blind (85 males and 99 females) and 15 lepers (11 males and 4 females). The numbers for the blind and the deaf-mute are very high among the artisans. Among the religious mendicants there are one male insane, 15 deaf-mutes (10 males and 5 females), 44 blind (23 males and 21 females), and 4 lepers (3 males and one female). Among those who are considered to belong to the criminal classes, there are 25 insanes (16 males and 9 females), 113 deaf-mutes (77 males and 36 females). Of the unclean castes there are 12 insanes (5 males and 7 females), 52 deaf-mutes (35 males and 17 females), 121 blind (54 males and 67 females) and 16 lepers (10 males and 6 females). As I have already remarked, no certain deductions can be drawn for infirmities in connection with occupations; and one must be content with giving, for the present, the numbers and ratios for the different occupations, for comparison with the results of future censuses. We can arrive at general deductions only after repeated figures for the greater or less immunity or proclivity of particular occupations for particular infirmities.

Subsidiary Table I.

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

| Division. | INSANE. | | | | | | DEAF-MUTE. | | | | | | BLIND. | | | | | | LEPER. | | | | | | |
|------------------------|---------|------|------|----------|------|------|------------|------|------|----------|------|------|--------|------|------|----------|------|------|--------|------|------|----------|------|------|--|
| | Males. | | | Females. | | | Males. | | | Females. | | | Males. | | | Females. | | | Males. | | | Females. | | | |
| | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | 1901 | 1891 | 1881 | |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | |
| 1 | | | | | | | | | | | | | | | | | | | | | | | | | |
| Amroli Division | 1 | 3.5 | 3.4 | 0.8 | 2.5 | 0.8 | 5.7 | 4.4 | 11.2 | 3.8 | 4.5 | 9.2 | 13.9 | 13.7 | 25 | 20.5 | 29.1 | 41.5 | 1.3 | 1.6 | 1.9 | 0.5 | 1.5 | 0.8 | |
| Kadi | 0.9 | 4.5 | 5.0 | 0.5 | 2.8 | 4.2 | 2.8 | 3.7 | 9.3 | 2.2 | 2.5 | 6 | 6.2 | 19.3 | 30.5 | 8.5 | 30.4 | 43.4 | 0.2 | 1.2 | 1.8 | 0.1 | 0.4 | 0.6 | |
| Navsari „ | 2.5 | 5.5 | 5.7 | 1.7 | 2.4 | 4.6 | 7.7 | 8.1 | 12.2 | 5.3 | 4.5 | 8.4 | 11.2 | 13.7 | 21.0 | 13.6 | 18.6 | 31.3 | 5.9 | 8.9 | 9.2 | 2.7 | 3.4 | 4.1 | |
| Baroda „ | 0.9 | 3.7 | 4.1 | 0.5 | 2.6 | 2.3 | 2.8 | 4.3 | 8.1 | 1.6 | 2.7 | 5 | 4.8 | 12.2 | 19.9 | 4.3 | 14.7 | 25.7 | 2 | 3.9 | 5.1 | 1.8 | 2.2 | 2.4 | |
| City | 6.8 | 6.8 | 6.5 | 3.1 | 3.7 | 3.2 | 7.8 | 3 | 6.2 | 4.4 | 2.2 | 5.2 | 10.5 | 7.5 | 13.4 | 13 | 10.8 | 15.4 | 2.3 | 3.2 | 5.3 | 0.2 | 0.9 | 1.4 | |
| Total Mean .. | 1.5 | 4.3 | 5.1 | 0.9 | 2.7 | 3.4 | 4.1 | 4.5 | 9.3 | 2.8 | 3 | 6.2 | 7.5 | 16.1 | 24.8 | 9.5 | 23.5 | 35.1 | 1.8 | 3.2 | 3.9 | 1 | 1.5 | 1.7 | |

Infirmities.

Subsidiary Table II.

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

| Religion or Sect. | Insane. | | | | Deaf-mute. | | | | Blind. | | | | Leper. | | | |
|-------------------|---------|-------|----------|-------|------------|-------|----------|-------|--------|-------|----------|-------|--------|-------|----------|-------|
| | Males. | | Females. | | Males. | | Females. | | Males. | | Females. | | Males. | | Females. | |
| | 1901. | 1891. | 1901. | 1891. | 1901. | 1891. | 1901. | 1891. | 1901. | 1891. | 1901. | 1891. | 1901. | 1891. | 1901. | 1891. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Hindu | 1·48 | 4· | ·79 | 2·62 | 4·23 | 4·47 | 2·86 | 2·93 | 7·18 | 16·31 | 9·48 | 24·27 | 1·19 | 3·18 | ·74 | 1·46 |
| Jain | 1·62 | 9·32 | ... | ·78 | 1·62 | 3·11 | ... | ·78 | 4·44 | 20·58 | 2·97 | 12·2 | ·81 | 1·17 | ·42 | ·41 |
| Parsi | 8· | 5·58 | 2·13 | 6·49 | 2·69 | 16·74 | 6·4 | 2·16 | 2·69 | 2·79 | 6·4 | 8·65 | ... | 2·69 | ... | ... |
| Musalman | 2· | 5·66 | 1·61 | 3·49 | 3·56 | 4·94 | 2·48 | 4·47 | 8· | 14· | 8·3 | 19·53 | 1·19 | 2·26 | ·25 | 1·2 |
| Christian | ... | ... | ... | ... | 2·36 | ... | ... | ... | 2·36 | ... | 14·44 | ... | 7· | ... | ... | ... |
| Animistic | ·89 | 1·32 | ·92 | 2·72 | 4·14 | 3·96 | 2·99 | 1·36 | 10·96 | 10·55 | 11·95 | 17·71 | 7·94 | 11·87 | 4·26 | 6·81 |
| Total Mean ... | 1·5 | 4·27 | ·86 | 2·67 | 4· | 4·53 | 2·77 | 3· | 7·49 | 16·1 | 9·47 | 23·52 | 1·8 | 3·17 | 1· | 1·48 |

Subsidiary Table III.

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

| Selected Caste. | Insane. | | Deaf-mute. | | Blind. | | Lepor. | |
|------------------------------|---------|---------------|------------|---------------|--------|---------------|--------|---------------|
| | Males. | Fe- males. | Males. | Fe- males. | Males. | Fe- males. | Males. | Fe- males. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Anávlá Brahman... | 3·4 | 6 | 6·8 | 6 | 23·8 | 12 | 6·8 | ... |
| Audih " " " " " " | 2·4 | 1 | 3·3 | 3 | 7·6 | 6 | ... | ... |
| Khedáwál " " " " " " | 4·7 | ... | 18·9 | 22·1 | 28·8 | 22·1 | ... | ... |
| Mewádá " " " " " " | 3·6 | 3·8 | 7·3 | 7·6 | 14·6 | 15·2 | ... | 3·8 |
| Modh " " " " " " | 8 | ... | 12 | 11 | 28 | 9 | 2 | ... |
| Nágar " " " " " " | 2·5 | 2·4 | 10 | ... | 10 | 2·4 | 2·5 | ... |
| Bárot " " " " " " | 2·4 | 1·3 | 3·6 | 1·3 | 9·6 | 9·2 | 1·2 | ... |
| Tapodhan " " " " " " | ... | 4·3 | 4·1 | ... | 8·2 | 4·3 | ... | ... |
| Tragúlá " " " " " " | 10 | ... | 10 | 4·3 | 10 | 17·1 | 5 | ... |
| Deshastha " " " " " " | 9·3 | ... | 9·3 | 4 | 6·2 | 8 | ... | ... |
| Kokanastha " " " " " " | 6·4 | ... | 6·4 | ... | ... | 6·5 | ... | ... |
| Chándra Seni " " " " " " | 6·5 | ... | ... | ... | ... | ... | ... | ... |
| Káyastha Prabhu " " " " " " | ... | ... | ... | ... | ... | ... | ... | ... |
| Garásiá " " " " " " | ... | ... | ... | ... | 15·7 | 5·4 | ... | ... |
| Káthi " " " " " " | ... | ... | 22·8 | 6·1 | ... | 6·1 | ... | ... |
| Maráthá " " " " " " | 1·1 | ... | 5·4 | 3·7 | 7·6 | 6·1 | ... | ... |
| Rajput " " " " " " | 1 | ... | 2·3 | 3·9 | 7·4 | 9·1 | 1 | ... |
| Vágher " " " " " " | ... | ... | ... | ... | ... | ... | ... | 4·9 |
| Lohána " " " " " " | ... | ... | 13 | 4 | 11·1 | 10 | 1·9 | ... |
| Disáwal Vánia " " " " " " | ... | ... | ... | 2·8 | 8·1 | 5·6 | ... | ... |
| Kapol " " " " " " | ... | ... | ... | ... | ... | 16·6 | ... | ... |
| Khadáyatá " " " " " " | 6·4 | ... | ... | ... | 12·8 | 15·4 | ... | ... |
| Lád " " " " " " | 2·3 | ... | 9·2 | 5 | 16·1 | 25 | 2·3 | ... |
| Modh " " " " " " | 5 | ... | ... | ... | 10 | 5·7 | 5 | ... |
| Nágar " " " " " " | 9·4 | ... | 9·4 | 15 | 14·1 | 10 | ... | ... |
| Shrimáli " " " " " " | 9·2 | 20·5 | 13·8 | 25·6 | 29·1 | 42 | ... | ... |
| Soni " " " " " " | 9·4 | 10·1 | ... | ... | 23·5 | 10·1 | ... | 5 |
| Anjaná " " " " " " | ... | ... | 0·6 | 1·2 | 5 | 8·7 | ... | ... |
| Kadvá " " " " " " | 0·7 | 0·3 | 2 | 1·2 | 4 | 7 | 0·1 | 0·1 |
| Káradíá " " " " " " | ... | ... | ... | ... | 3·1 | ... | ... | ... |
| Levá " " " " " " | 1·2 | 0·4 | 2·1 | 1·2 | 4·4 | 10 | 1·3 | 0·4 |
| Áhir (Gujarati) " " " " " " | ... | ... | ... | 10 | 22·2 | 25 | ... | ... |
| Bhávsár " " " " " " | ... | ... | 3·3 | 6·7 | 9·8 | 6·7 | ... | ... |
| Bhoi (Kahár) " " " " " " | ... | 5·6 | 5 | 11·3 | ... | ... | ... | ... |
| Cháran " " " " " " | ... | ... | 22·2 | 33·8 | ... | ... | ... | ... |
| Darzi (Gujarati) " " " " " " | 3 | ... | 1·5 | 2·8 | 13·3 | 18·2 | ... | ... |
| Ghánchi " " " " " " | 9·5 | 1·7 | 4·7 | 3·4 | 20·6 | 15·5 | 8 | 1·7 |
| Golá " " " " " " | 14·4 | 3·5 | 18 | 20·8 | 21·6 | 10·4 | ... | ... |
| Hajám (Gujarati) " " " " " " | 0·8 | 2·5 | 8·2 | 3·3 | 12·8 | 11·5 | 0·8 | ... |
| Kachhiá " " " " " " | ... | ... | ... | 2·4 | 2·5 | ... | ... | ... |

Subsidiary Table III—concluded.

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

| Selected Caste. | Insane. | | Deaf-mutes. | | Blind. | | Lepers. | |
|--------------------------------|---------|----------|-------------|----------|--------|----------|---------|----------|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Khatri (Vánzá) ... | 4.5 | ... | ... | ... | 9.1 | 9.1 | ... | ... |
| Kumbhár (Gujarati) ... | 3.3 | 1.5 | 4.3 | 3.4 | 6.2 | 17.3 | 2.4 | 1 |
| Lohár (") ... | 2.2 | 1 | 8.7 | 5.1 | 9.8 | 6.1 | ... | 1 |
| Máchi ... | 5.3 | 2.4 | 5.3 | 2.4 | 8 | 2.4 | ... | ... |
| Máli ... | 11.9 | ... | 17.9 | ... | 11.9 | 6.1 | ... | ... |
| Mochi ... | 6.7 | ... | ... | 2.4 | 4.5 | 12.1 | 2.2 | ... |
| Rabári ... | 0.5 | 0.5 | 2.9 | 1.6 | 6.9 | 19.8 | 1.5 | ... |
| Sathvára ... | 3.7 | ... | ... | 3.7 | 3.7 | 18.6 | ... | ... |
| Soni ... | 4 | ... | 24 | 20.9 | 4 | 12.6 | ... | ... |
| Sutár (Gujarati) ... | ... | 0.9 | 7 | 3.7 | 12.2 | 8.3 | ... | ... |
| Báwa ... | ... | ... | 12.8 | 8.4 | 22.4 | 33.6 | ... | ... |
| Gossán ... | 2.8 | ... | 8.4 | 12.2 | 28 | 40.6 | 5.6 | ... |
| Sádhú ... | ... | ... | 11.1 | ... | 22.2 | 25 | 3.7 | ... |
| Ráwalá ... | 1 | 1 | 1 | 2 | 6 | 8 | ... | ... |
| Vághri ... | 0.8 | ... | 2.5 | 2.7 | ... | 5.4 | ... | ... |
| Báriá ... | ... | ... | 1.3 | 0.5 | 3.9 | 3.8 | 1.3 | 1.4 |
| Koli ... | 1 | 0.7 | 3.6 | 2.3 | 5.6 | 8 | 2.5 | 2.4 |
| Khánt ... | ... | ... | ... | ... | ... | ... | 11 | ... |
| Taláviá ... | 1.5 | ... | 32.6 | 6.6 | 3.1 | 3.3 | 3.1 | ... |
| Bhangí ... | ... | 1.7 | 9.2 | 5.1 | 4.2 | 25.3 | 0.8 | ... |
| Dhed ... | 0.9 | 0.6 | 3 | 1.9 | 9 | 9.5 | 1.7 | 0.9 |
| Garodá ... | ... | ... | 7.1 | ... | 14.2 | 19.4 | ... | 3.2 |
| Khálpá (Chamár) ... | 0.7 | 1.4 | 5.2 | 3.5 | 2.6 | 0.7 | 0.7 | 0.7 |
| Oswál (Jains) ... | 5.6 | ... | ... | ... | ... | ... | ... | ... |
| Shrimáli ... | 0.9 | ... | 2.6 | ... | 8.9 | 6.1 | ... | ... |
| Parsi ... | 8.1 | 2.1 | 2.7 | 6.4 | 2.7 | 6.4 | ... | ... |
| Sáid ... | 2.7 | ... | 5.4 | ... | 5.4 | 8.3 | ... | ... |
| Shaikh ... | 3.4 | 3.7 | 6 | 3.7 | 7.7 | 14.9 | 0.9 | 0.9 |
| Pathán ... | ... | 5.6 | 3.3 | 9.3 | 15 | 7.4 | 6.6 | ... |
| Memán ... | ... | ... | 2.6 | 2.3 | 7.7 | 13.5 | ... | ... |
| Vohorá ... | 0.8 | 0.8 | 2.4 | ... | 12.2 | 8.4 | 0.8 | ... |
| Molesalám ... | ... | ... | 4 | 2.1 | 2 | 2.1 | 2 | ... |
| Momaná ... | ... | 3.4 | 4.8 | ... | 9.6 | 3.4 | 1.6 | ... |
| Ghánchi ... | 5 | ... | 5 | ... | 10 | 5.2 | ... | ... |
| Pinjárá ... | 9.2 | ... | ... | 10 | 4.6 | 15 | ... | ... |
| Tái ... | 12.4 | ... | 12.4 | ... | 6.2 | 10.8 | ... | ... |
| Fakir ... | 3.9 | ... | 3.9 | 4.6 | ... | 4.6 | 3.9 | ... |
| Native Christian Animistic ... | 0.9 | 0.9 | 4.1 | 3 | 11 | 12.2 | 8 | 4.3 |

Subsidiary Table IV.

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

| Traditional Occupation Group. | INSANE. | | DEAF-MUTE. | | BLIND. | | LEPER. | |
|-----------------------------------|---------|----------|------------|----------|--------|----------|--------|----------|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Priestly and literary classes ... | 3.72 | 1.85 | 7. | 4.94 | 14.61 | 12.55 | 1.17 | 0.21 |
| Writer Class ... | 6.6 | ... | ... | ... | ... | ... | ... | ... |
| Warrior Class ... | 0.84 | ... | 3.58 | 3.48 | 7.37 | 8.59 | 0.84 | 0.23 |
| Trading Class ... | 3.14 | 1.89 | 4.71 | 3.35 | 11.39 | 10. | 0.6 | 0.21 |
| Agriculturists (Kunbis only) ... | 0.89 | 0.3 | 2.56 | 1.95 | 4.34 | 7.98 | 0.59 | 0.2 |
| Cattle-Breeders and Graziers ... | 0.38 | 0.81 | 3.8 | 2. | 9.12 | 22.28 | 1.27 | ... |
| Cultivators and Labourers ... | 0.91 | 0.56 | 4.39 | 2.23 | 5.3 | 7.24 | 2.39 | 2.23 |
| Huskers (Golas) ... | 14.4 | 3.47 | 18. | 20.81 | 21.61 | 10.41 | ... | ... |
| Tailors ... | 2.95 | ... | 1.48 | 2.79 | 13.27 | 18.12 | ... | ... |
| Barbers ... | 0.8 | 2.44 | 3.19 | 3.25 | 12.78 | 11.39 | 0.8 | ... |
| Potters ... | 3.34 | 1.48 | 4.3 | 3.45 | 6.2 | 17.27 | 2.38 | 1 |
| Brass-smiths ... | ... | 8.98 | 8.19 | ... | 16.38 | ... | ... | ... |
| Blacksmiths ... | 2.17 | 1. | 8.7 | 5.12 | 9.78 | 6.15 | ... | 1 |
| Goldsmiths ... | 4. | ... | 24.21 | 20.91 | 8. | 12.55 | ... | ... |
| Carpenters ... | ... | 0.91 | 8.96 | 3.65 | 12.19 | 8.22 | ... | ... |
| Oil Pressers ... | 8.36 | 1.29 | 4.77 | 2.58 | 17.91 | 12.9 | 3.58 | 1.2 |
| Weavers, Calenderers and Dyers... | 4. | ... | 5.3 | 2.6 | 8. | 7.8 | 2.65 | 1.3 |
| Religious Mendicants ... | 1.49 | ... | 9.68 | 7.82 | 19.36 | 2.78 | 2.98 | 1.12 |
| Hunters and Fowlers ... | 0.8 | ... | 2.4 | 2.72 | ... | 5.44 | ... | ... |
| Washermen ... | ... | ... | 25.42 | ... | ... | 16. | ... | ... |
| Unclean Castes ... | 0.61 | 0.86 | 4.38 | 2.1 | 7.79 | 9.63 | 1.22 | 0.86 |
| Dheds and Garodas ... | 0.8 | 0.6 | 3.2 | 1.8 | 9. | 10.16 | 1.6 | 1 |
| Scavengers ... | ... | 1.54 | 9.15 | 2.31 | 6.1 | 13. | 0.76 | 0.77 |
| Leather Workers ... | 2.5 | 1. | 4.5 | 3.18 | 7. | 7.95 | 1. | 0.53 |
| Fishermen and Palanquin Bearers. | 3.35 | 3.26 | 5. | 4.89 | 5. | 1.63 | ... | ... |
| Genealogists ... | 2. | 1.13 | 6.11 | 5.64 | 8.15 | 8.9 | 1. | ... |

Subsidiary Table V.

Distribution by age of 10,000 of either sex for each infirmity.

| AGE PERIOD. | MALES. | | | | | FEMALES. | | | | |
|--------------------|--------|---------|------------|--------|--------|----------|---------|------------|--------|--------|
| | Total. | Insane. | Deaf-mute. | Blind. | Lepor. | Total. | Insane. | Deaf-mute. | Blind. | Lepor. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 0—1 | 155 | ..... | ..... | 53 | ..... | 145 | ..... | ..... | 34 | ..... |
| 1—2 | 139 | ..... | 24 | 26 | ..... | 183 | ..... | ..... | 22 | ..... |
| 2—3 | 226 | 66 | ..... | 53 | 55 | 205 | 124 | 88 | 45 | ..... |
| 3—4 | 249 | 182 | 48 | 93 | ..... | 220 | ..... | 190 | 34 | ..... |
| 4—5 | 286 | ..... | 217 | 66 | 110 | 260 | 124 | 344 | 101 | 421 |
| Total...0—5 | 1,055 | 198 | 289 | 201 | 165 | 903 | 248 | 672 | 236 | 421 |
| 5—10 | 1,236 | 897 | 994 | 742 | 885 | 1,254 | 124 | 1,031 | 526 | 631 |
| 10—15 | 1,200 | 530 | 1,211 | 728 | 549 | 1,357 | 1,111 | 1,146 | 604 | 421 |
| 15—20 | 942 | 794 | 1,230 | 517 | 440 | 1,026 | 1,481 | 954 | 515 | 316 |
| 20—25 | 1,007 | 1,655 | 967 | 755 | 1,154 | 998 | 1,481 | 1,107 | 537 | 210 |
| 25—30 | 959 | 1,060 | 1,012 | 636 | 1,484 | 978 | 1,111 | 726 | 760 | 1,790 |
| 30—35 | 831 | 1,457 | 791 | 765 | 1,209 | 869 | 740 | 687 | 705 | 2,527 |
| 35—40 | 653 | 994 | 606 | 702 | 1,704 | 679 | 493 | 954 | 605 | 1,474 |
| 40—45 | 693 | 1,126 | 1,211 | 795 | 604 | 632 | 986 | 687 | 1,140 | 210 |
| 45—50 | 399 | 530 | 241 | 503 | 879 | 380 | 493 | 152 | 459 | 526 |
| 50—55 | 461 | 729 | 670 | 953 | 934 | 419 | 618 | 648 | 1,174 | 813 |
| 55—60 | 190 | 199 | 241 | 517 | 219 | 167 | 248 | 305 | 302 | 105 |
| 60 and over | 874 | 831 | 531 | 2,106 | 274 | 268 | 866 | 1,031 | 2,237 | 526 |
| Total... .. | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 |

Subsidiary Table VI.

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

| Age-period. | MALES. | | | | | FEMALES. | | | | |
|--------------------|------------------|---------|------------|--------|--------|------------------|---------|------------|--------|--------|
| | Total afflicted. | Insane. | Deaf-mute. | Blind. | Lepor. | Total afflicted. | Insane. | Deaf-mute. | Blind. | Lepor. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 0-1 | 2.73 | ..... | ..... | 2.73 | ..... | 2.04 | ..... | ..... | 2.04 | ..... |
| 1-2 | 2.24 | ..... | 0.75 | 1.49 | ..... | 1.53 | ..... | ..... | 1.53 | ..... |
| 2-3 | 2.90 | 0.49 | ..... | 1.93 | 0.48 | 2.82 | 0.47 | 0.47 | 1.88 | ..... |
| 3-4 | 4.86 | 0.90 | 0.90 | 3.16 | ..... | 3.41 | ..... | 2.13 | 1.28 | ..... |
| 4-5 | 6.10 | ..... | 3.43 | 1.91 | 0.76 | 8.46 | 0.87 | 3.81 | 3.31 | 1.47 |
| Total 0-5 | 4.11 | 0.81 | 1.23 | 2.26 | 0.81 | 4.22 | 0.20 | 1.51 | 2.11 | 0.40 |
| 5-10 | 8.69 | 0.47 | 3.24 | 4.43 | 0.55 | 6.94 | 0.09 | 2.81 | 4.03 | 0.51 |
| 10-15 | 8.99 | 0.59 | 3.65 | 4.03 | 0.73 | 8.57 | 0.80 | 2.65 | 4.77 | 0.85 |
| 15-20 | 10.52 | 1.15 | 4.88 | 3.73 | 0.76 | 9.70 | 1.35 | 2.81 | 5.20 | 0.84 |
| 20-25 | 14.19 | 2.48 | 3.97 | 5.66 | 2.08 | 9.58 | 1.26 | 3.06 | 5.05 | 0.21 |
| 25-30 | 13.49 | 1.62 | 4.26 | 4.87 | 2.74 | 12.48 | 1.00 | 2.09 | 7.51 | 1.88 |
| 30-35 | 15.21 | 2.51 | 3.65 | 6.54 | 2.51 | 14.14 | 0.76 | 2.29 | 8.03 | 3.06 |
| 35-40 | 17.97 | 2.19 | 3.53 | 7.73 | 4.52 | 18.64 | 0.64 | 4.15 | 11.68 | 2.27 |
| 40-45 | 21.61 | 2.66 | 7.83 | 9.40 | 1.72 | 19.85 | 1.22 | 2.75 | 15.58 | 0.30 |
| 45-50 | 18.76 | 2.08 | 2.60 | 9.91 | 4.17 | 14.30 | 1.06 | 1.06 | 10.86 | 1.32 |
| 50-55 | 20.04 | 2.60 | 6.39 | 17.03 | 4.02 | 31.00 | 1.14 | 3.90 | 24.13 | 1.83 |
| 55-60 | 33.27 | 1.78 | 5.94 | 23.13 | 2.37 | 21.17 | 1.11 | 4.46 | 15.05 | 0.55 |
| 60 and over | 70.73 | 1.85 | 3.14 | 58.89 | 1.85 | 67.71 | 1.98 | 7.65 | 56.66 | 1.42 |

Subsidiary Table VII.

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

| Age-period. | Total afflicted. | Insane. | Deaf-mute. | Blind. | Leper. |
|------------------|------------------|---------|------------|----------|----------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| 0—1 | 750 | ... | ... | 750 | ... |
| 1—2 | 666·66 | ... | ... | 1,000 | ... |
| 2—3 | 1,000 | 1,000 | ... | 1,000 | ... |
| 3—4 | 727·27 | ... | 2,500 | 428·57 | ... |
| 4—5 | 1,637·5 | ... | 1,000 | 1,800 | 2,000 |
| 0—5 | 1,050 | 666·66 | 1,250 | 954·5 | 1,333·33 |
| 5—10 | 736·36 | 166·66 | 658·53 | 839·28 | 857·14 |
| 10—15 | 788·61 | 1,125 | 600 | 981·81 | 400 |
| 15—20 | 781·81 | 1,000 | 490·19 | 1,179·48 | 375 |
| 20—25 | 1,335·66 | 480 | 725 | 842·1 | 95·23 |
| 25—30 | 849·62 | 562·5 | 690·47 | 1,416·66 | 629·62 |
| 30—35 | 834·58 | 272·72 | 562·5 | 1,105·26 | 1,090·9 |
| 35—40 | 927·41 | 266·66 | 1,000 | 1,358·49 | 451·61 |
| 40—45 | 942 | 470·58 | 360 | 1,700 | 181·81 |
| 45—50 | 750 | 500 | 400 | 1,078·94 | 312·5 |
| 50—55 | 1,062·99 | 454·54 | 629·62 | 1,458·33 | 470·58 |
| 55—60 | 678·57 | 666·66 | 800 | 692·3 | 250 |
| 60 and above ... | 1,251·3 | 1,400 | 1,227·27 | 1,257·86 | 1,000 |
| Total Mean ... | 888 | 536·42 | 635·92 | 1,184·1 | 521·97 |

Subsidiary Table A.

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

| Infirmity. | 1901. | | | | | | 1891. | | | | | | Difference of the ratios per 10,000, 1891-1901. | | | Numbers. | | | | | |
|--------------------|----------|--------|----------|--------------------|--------|----------|----------|--------|----------|--------------------|--------|----------|--|--------|----------|----------|--------|----------|--------|--------|----------|
| | Numbers. | | | Ratios per 10,000. | | | Numbers. | | | Ratios per 10,000. | | | | | | 1881. | | | 1872. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. | Total. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| Insanity | 232 | 151 | 81 | 1.19 | 1.5 | 0.86 | 845 | 535 | 310 | 3.5 | 4.2 | 2.67 | -2.81 | -2.7 | -1.81 | 932 | 578 | 354 | 1,325 | 880 | 445 |
| Deaf-Mutism | 674 | 412 | 262 | 3.45 | 4 | 2.77 | 918 | 568 | 350 | 3.8 | 4.5 | 3 | -0.85 | -0.42 | -0.23 | 1,714 | 1,064 | 650 | 1,718 | 1,110 | 608 |
| Blindness | 1,649 | 755 | 894 | 8.45 | 7.49 | 9.47 | 4,751 | 2,017 | 2,734 | 19.67 | 16.1 | 23.5 | -11.22 | -8.61 | -14 | 6,501 | 2,830 | 3,671 | 4,727 | 2,865 | 2,302 |
| Leprosy | 277 | 182 | 95 | 1.42 | 1.6 | 1 | 569 | 397 | 172 | 2.36 | 3.17 | 1.48 | -0.94 | -1.37 | -0.87 | 624 | 450 | 174 | 862 | 649 | 213 |

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

| DIVISIONS. | TOTAL AFFLICTED. | | | | | INSANE. | | | | | DEAF-MUTE. | | | | | BLIND. | | | | | LEPER. | | | | |
|---------------------|------------------|--------------|--------------|--------------------------------|----------------|------------|------------|------------|--------------------------------|--------------|------------|------------|--------------|--------------------------------|----------------|--------------|--------------|--------------|--------------------------------|----------------|------------|------------|------------|--------------------------------|--------------|
| | 1901. | 1891. | 1881. | Increase + or Decrease — | | 1901. | 1891. | 1881. | Increase + or Decrease — | | 1901. | 1891. | 1881. | Increase + or Decrease — | | 1901. | 1891. | 1881. | Increase + or Decrease — | | 1901. | 1891. | 1881. | Increase + or Decrease — | |
| | | | | 1891-1901. | 1881-1901. | | | | 1891-1901. | 1881-1901. | | | | 1891-1901. | 1881-1901. | | | | 1891-1901. | 1881-1901. | | | | 1891-1901. | 1881-1901. |
| | | | | 2 | 3 | | | | 4 | 5 | | | | 6 | 7 | | | | 8 | 9 | | | | 10 | 11 |
| Amreli | 411 | 590 | 689 | — 179 | — 278 | 16 | 55 | 32 | — 39 | — 16 | 83 | 80 | 151 | + 8 | — 68 | 296 | 427 | 485 | — 131 | — 189 | 16 | 28 | 21 | — 12 | — 5 |
| Kadi | 895 | 3,555 | 5,006 | — 2,660 | — 4,111 | 59 | 403 | 487 | — 844 | — 428 | 209 | 345 | 762 | — 136 | — 553 | 613 | 2,718 | 3,614 | — 2,105 | — 3,021 | 14 | 89 | 123 | — 75 | — 109 |
| Navsari | 762 | 1,041 | 1,395 | — 279 | — 633 | 64 | 127 | 149 | — 63 | — 85 | 196 | 202 | 306 | — 6 | — 110 | 873 | 515 | 747 | — 142 | — 374 | 129 | 197 | 193 | — 68 | — 64 |
| Baroda | 511 | 1,673 | 2,377 | — 1,162 | — 1,866 | 40 | 197 | 211 | — 157 | — 171 | 121 | 260 | 434 | — 139 | — 313 | 246 | 986 | 1,482 | — 740 | — 1,236 | 104 | 230 | 250 | — 126 | — 146 |
| City | 253 | 224 | 364 | + 29 | — 51 | 53 | 63 | 53 | — 10 | ... | 65 | 31 | 61 | + 84 | + 4 | 121 | 105 | 153 | + 16 | — 32 | 14 | 25 | 37 | — 11 | — 23 |
| Total | 2,832 | 7,083 | 9,771 | — 4,251 | — 6,939 | 232 | 845 | 932 | — 613 | — 700 | 674 | 918 | 1,714 | — 244 | — 1,040 | 1,649 | 4,751 | 6,501 | — 3,102 | — 4,852 | 277 | 569 | 624 | — 292 | — 347 |

Subsidiary Table C.

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

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

Subsidiary Table D.

Comparative Table of Infirmities for Baroda State and British Gujarat.

| INFIRMITY. | BARODA STATE. | | | BRITISH GUJARAT. | | |
|--------------|------------------------|--------|----------|------------------------|--------|----------|
| | Proportion per 10,000. | | | Proportion per 10,000. | | |
| | Total. | Males. | Females. | Total. | Males. | Females. |
| | 2 | 3 | 4 | 5 | 6 | 7 |
| Insane ... | 1.19 | 1.5 | 0.86 | 1.81 | 2.4 | 1.2 |
| Deaf-mute... | 3.45 | 4. | 2.77 | 3. | 3.63 | 2.33 |
| Blind ... | 8.44 | 7.49 | 9.47 | 9.42 | 7.97 | 10.9 |
| Lepor ... | 1.42 | 1.8 | 1.0 | 0.98 | 1.39 | 0.56 |

Subsidiary Table E.

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

| Province or Country. | Insane. | | Deaf-mute. | | Blind. | | Lepor. | | TOTAL AFFLICTED. | |
|--|---------|----------|------------|----------|--------|----------|--------|----------|------------------|----------|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Baroda State | 1.5 | 0.80 | 4 | 2.77 | 7.49 | 9.47 | 1.8 | 1 | 14.87 | 14.2 |
| Bombay Presidency (including Native States) | 2.38 | 1.28 | 4.26 | 2.88 | 8.37 | 8.68 | 3.82 | 1.54 | 18.83 | 14.38 |
| Bengal | 3.53 | 2.31 | 8.28 | 5.27 | 9.54 | 8.51 | 7.23 | 2.29 | 28.42 | 18.28 |
| C.-W. Provinces and Oudh | 1.89 | 0.96 | 4.62 | 2.77 | 16.81 | 17.83 | 3.59 | 1 | 26.91 | 22.61 |
| Madras | 2.25 | 1.52 | 7.83 | 5.53 | 9 | 8.76 | 5.36 | 1.71 | 23.98 | 17.48 |
| Hyderabad | 0.42 | 0.17 | 0.71 | 0.41 | 1.51 | 0.89 | 0.42 | 0.71 | 3 | 1.64 |
| Rajputana | 1.16 | 0.81 | 2.15 | 1.5 | 7.76 | 7.89 | 0.59 | 0.34 | 11.68 | 10.54 |
| Mysore | 2.17 | 1.58 | 6.27 | 4.81 | 7.28 | 6.72 | 1.64 | 0.77 | 17.96 | 13.87 |
| India (1891) | 3 | 2 | 9 | 6 | 16 | 17 | 6.8 | 2 | 34.8 | 27 |
| England and Wales | 31 | 33 | 6 | 5 | 9 | 8 | ..... | ..... | 46 | 46 |
| Scotland | 38 | 39 | 8 | 2 | 9 | 8 | ..... | ..... | 50 | 49 |
| Ireland | 38 | 34 | 8 | 7 | 11 | 12 | ..... | ..... | 57 | 53 |
| Italy | 8 | 6 | 6 | 5 | 8 | 7 | ..... | ..... | 22 | 18 |
| Austria | 22 | 19 | 15 | 11 | 10 | 8 | ..... | ..... | 47 | 38 |
| United States | 35 | 32 | 7 | 6 | 10 | 9 | ..... | ..... | 52 | 47 |

Subsidiary Table F.

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

| Age | All infirmities. | | | Insane. | | | Deaf-mute. | | | Blind. | | | Lepers. | | |
|------------------------|------------------|------------|------------|--------------|--------------|---------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 0-1 | 4,191 | 3,661 | 4,809 | ... | ... | ... | ... | ... | ... | 4,191 | 3,661 | 4,809 | ... | ... | ... |
| 1-2 | 5,306 | 4,474 | 6,553 | ... | ... | ... | 13,423 | 13,423 | ... | 6,682 | 6,711 | 6,553 | ... | ... | ... |
| 2-3 | 3,504 | 3,458 | 3,553 | 21,026 | 20,735 | 21,318 | 21,318 | ... | 21,318 | 5,257 | 5,184 | 5,329 | 20,785 | 20,785 | ... |
| 3-4 | 2,403 | 2,015 | 2,986 | 22,825 | 11,082 | ... | 6,522 | 11,082 | 4,697 | 4,565 | 3,166 | 7,829 | ... | ... | ... |
| 4-5 | 1,866 | 1,638 | 1,176 | 53,267 | ... | 26,215 | 2,959 | 2,913 | 3,006 | 3,805 | 5,243 | 3,006 | 8,878 | 13,107 | 6,733 |
| 0-5 | 2,401 | 2,429 | 2,373 | 89,368 | 82,393 | 49,831 | 7,290 | 8,098 | 6,644 | 4,343 | 4,417 | 4,746 | 28,120 | 82,393 | 24,915 |
| 5-10 | 1,273 | 1,150 | 1,440 | 84,739 | 21,082 | 1,16,679 | 3,576 | 3,085 | 4,321 | 2,361 | 2,259 | 2,695 | 18,706 | 18,070 | 19,446 |
| 10-15 | 1,137 | 1,112 | 1,168 | 14,714 | 17,105 | 12,588 | 3,126 | 2,737 | 3,776 | 2,295 | 2,488 | 2,098 | 17,867 | 13,684 | 28,324 |
| 15-20 | 987 | 950 | 1,033 | 8,058 | 8,710 | 7,407 | 2,545 | 2,049 | 3,555 | 2,275 | 2,680 | 1,932 | 17,582 | 13,065 | 29,628 |
| 20-25 | 836 | 703 | 1,044 | 5,288 | 4,025 | 7,929 | 2,836 | 2,516 | 3,278 | 1,863 | 1,765 | 1,980 | 8,508 | 4,792 | 47,525 |
| 25-30 | 769 | 742 | 801 | 7,567 | 6,165 | 10,058 | 3,101 | 2,349 | 4,764 | 1,631 | 2,050 | 1,831 | 4,299 | 3,653 | 5,325 |
| 30-35 | 681 | 659 | 706 | 5,931 | 3,983 | 13,072 | 3,321 | 2,738 | 4,357 | 1,384 | 1,537 | 1,245 | 3,610 | 3,983 | 3,268 |
| 35-40 | 544 | 552 | 536 | 6,848 | 4,566 | 15,409 | 2,602 | 2,739 | 2,465 | 1,041 | 1,292 | 856 | 2,891 | 2,209 | 4,402 |
| 40-45 | 482 | 462 | 503 | 5,169 | 3,753 | 8,179 | 1,900 | 1,276 | 3,635 | 797 | 1,063 | 641 | 9,940 | 5,800 | 82,715 |
| 45-50 | 604 | 532 | 698 | 6,839 | 4,793 | 9,431 | 5,433 | 3,834 | 9,431 | 963 | 1,009 | 920 | 3,622 | 2,896 | 7,545 |
| 50-55 | 327 | 333 | 322 | 5,360 | 3,841 | 8,703 | 1,949 | 1,565 | 2,559 | 484 | 587 | 414 | 3,431 | 2,485 | 5,439 |
| 55-60 | 369 | 360 | 472 | 6,950 | 5,607 | 8,965 | 1,931 | 1,682 | 2,241 | 528 | 431 | 664 | 6,950 | 4,205 | 17,930 |
| 60 and over ... | 145 | 141 | 145 | 5,191 | 5,399 | 5,042 | 1,271 | 1,227 | 1,307 | 174 | 169 | 176 | 6,229 | 5,399 | 7,059 |
| GRAND TOTAL ... | 689 | 672 | 708 | 8,414 | 6,680 | 11,655 | 2,897 | 2,448 | 3,603 | 1,184 | 1,336 | 1,055 | 7,049 | 5,542 | 9,937 |

Subsidiary Table G.

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

| Divisions. | INSANE. | | | | | | | | | | | | Divisions. | DEAF-MUTE. | | | | | | | | | | | | | |
|---------------|------------------------|--------|----------|---------------|--------|----------|-------------------------------|------------------------|--------|----------|---------------|--------|------------|-------------------------------|------------------------|----------|--------|---------------|----------|--------|----------------|-----|-----|-----|-------|-------|-------|
| | Proportion per 10,000. | | | One in every. | | | Divisions of British Gujarat. | Proportion per 10,000. | | | One in every. | | | Divisions of British Gujarat. | Proportion per 10,000. | | | One in every. | | | | | | | | | |
| | Persons. | Males. | Females. | Persons. | Males. | Females. | | Persons. | Males. | Females. | Persons. | Males. | | | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| Amreli | 0.9 | 1.0 | 0.8 | 10,840 | 9,986 | 12,001 | Ahmedabad ... | 2.2 | 8.4 | 1.6 | 4,417 | 2,957 | 9,461 | Amreli .. | 4.8 | 5.7 | 8.8 | 2,089 | 1,758 | 2,625 | Ahmedabad ... | 2.4 | 8.1 | 1.7 | 4,167 | 8,219 | 6,061 |
| Kadi | 0.7 | 0.9 | 0.6 | 14,148 | 10,942 | 20,401 | Kaira | 0.9 | 1.4 | 0.7 | 11,370 | 9,632 | 14,193 | Kadi ... | 2.5 | 2.8 | 2.2 | 8,994 | 8,527 | 4,637 | Kaira | 2.9 | 3.2 | 2.5 | 8,461 | 8,180 | 8,916 |
| Navsari | 2.1 | 2.5 | 1.7 | 4,694 | 8,968 | 5,756 | Panch Mahals.. | 1.3 | 1.2 | 1.3 | 7,910 | 8,233 | 7,537 | Navsari ... | 6.5 | 7.7 | 5.8 | 1,683 | 1,289 | 1,896 | Panch Mahala.. | 2.3 | 8. | 1.7 | 4,279 | 8,301 | 6,142 |
| Baroda | 1.4 | 1.9 | 0.9 | 6,925 | 5,257 | 10,799 | Broach | 1.9 | 2.4 | 1.8 | 5,805 | 4,126 | 7,539 | Baroda | 2.9 | 8.6 | 2.1 | 8,152 | 2,778 | 4,799 | Broach | 2.8 | 8.7 | 1.9 | 8,515 | 2,701 | 5,115 |
| | | | | | | | Surat | 2.5 | 8.2 | 1.8 | 4,006 | 8,115 | 5,801 | | | | | | | | Surat ... | 4.2 | 5. | 3.1 | 2,377 | 1,986 | 2,356 |
| Total... | 1.2 | 1.5 | 0.9 | 8,417 | 6,679 | 11,655 | Total .. | 1.8 | 2.4 | 1.2 | 6,006 | 4,175 | 8,355 | Total... | 8.4 | 4.1 | 2.8 | 2,897 | 2,418 | 8,638 | Total... | 2.9 | 8.6 | 2.8 | 8,386 | 2,768 | 4,286 |

| Divisions. | BLIND. | | | | | | | | | | | | Divisions. | LEPER. | | | | | | | | | | | | | |
|---------------|------------------------|--------|----------|---------------|--------|----------|-------------------------------|------------------------|--------|----------|---------------|--------|------------|-------------------------------|------------------------|----------|--------|---------------|----------|---------|----------------|-----|-----|-----|--------|--------|--------|
| | Proportion per 10,000. | | | One in every. | | | Divisions of British Gujarat. | Proportion per 10,000. | | | One in every. | | | Divisions of British Gujarat. | Proportion per 10,000. | | | One in every. | | | | | | | | | |
| | Persons. | Males. | Females. | Persons. | Males. | Females. | | Persons. | Males. | Females. | Persons. | Males. | | | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| Amreli | 17.1 | 13.9 | 20.5 | 585 | 721 | 488 | Ahmedabad ... | 10.3 | 8.3 | 12.3 | 974 | 1,300 | 813 | Amreli | 0.9 | 1.3 | 0.5 | 10,840 | 7,452 | 21,002 | Ahmedabad ... | 0.7 | 1 | 0.4 | 18,964 | 9,716 | 25,860 |
| Kadi | 7.8 | 6.2 | 8.5 | 1,860 | 1,604 | 1,176 | Kaira | 7.2 | 6.6 | 7.9 | 1,385 | 1,509 | 1,271 | Kadi | 0.2 | 0.2 | 0.1 | 59,625 | 42,672 | 102,005 | Kaira | 0.5 | 0.9 | 0.1 | 18,367 | 10,783 | 85,171 |
| Navsari | 12.4 | 11.3 | 18.6 | 882 | 887 | 787 | Panch Mahals.. | 5.3 | 4.2 | 6.4 | 1,291 | 2,358 | 1,573 | Navsari | 4.3 | 5.9 | 2.7 | 2,329 | 1,894 | 8,741 | Panch Mahala.. | 0.8 | 1.1 | 0.4 | 18,051 | 8,808 | 25,795 |
| Baroda | 5.7 | 5.7 | 5.6 | 1,755 | 1,752 | 1,758 | Broach | 12.6 | 10.5 | 14.8 | 793 | 952 | 675 | Baroda | 1.8 | 2.1 | 1.5 | 5,458 | 4,813 | 6,434 | Broach ... | 1.1 | 1.1 | 1.1 | 8,841 | 8,737 | 8,932 |
| | | | | | | | Surat | 11.1 | 9.4 | 12.7 | 902 | 1,059 | 786 | | | | | | | | Surat | 1.8 | 2.6 | 1.1 | 5,445 | 8,329 | 9,389 |
| Total... | 8.4 | 7.5 | 9.5 | 1,184 | 1,336 | 1,055 | Total... | 9.4 | 12.5 | 10.9 | 1,100 | 801 | 914 | Total... | 1.4 | 1.8 | 1 | 7,049 | 5,542 | 9,937 | Total... | 1 | 1.4 | 0.6 | 10,158 | 7,198 | 17,838 |

CHAPTER VIII.

CASTE, TRIBE AND RACE.

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

8. SUDRAS.

(1) Not unclean.

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

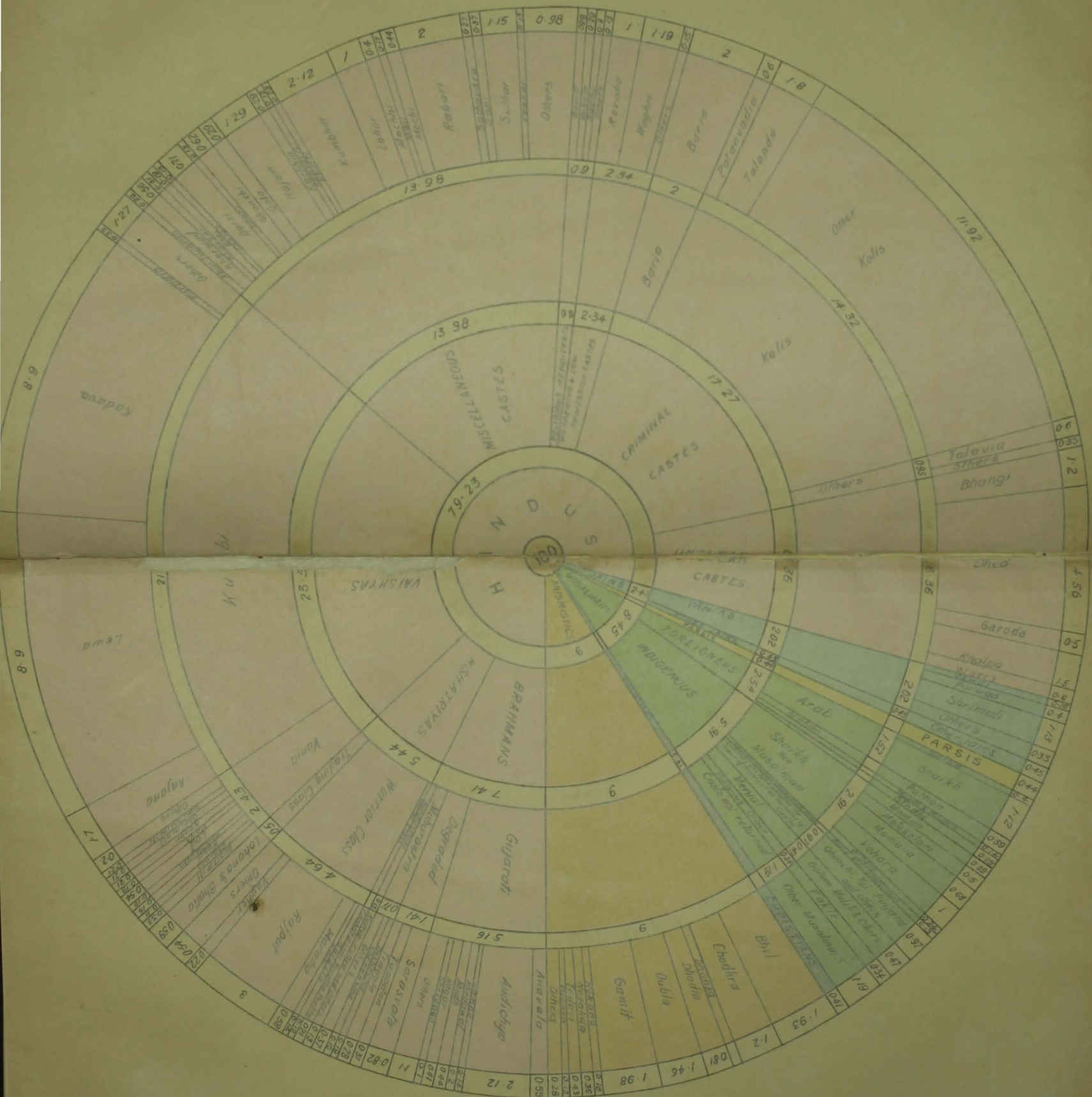
(2) The unclean castes.

9. SUMMARY.

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

DIAGRAM

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



REFERENCES.

1. Each colour represents the Religion therein named within the inner or first circle.
2. The second circle gives the classes therein named under each religion with their percentages on the total of all religions.
3. The space between each pair of the thin radii passing from the end of the second circle to that of the third represents the group therein named.
4. The space between each pair of the thinner radii passing from the end of the third circle to that of the last represents the strength of the caste therein named.

NOTE - Castes containing less than 2,500 souls have been grouped together and shown under the denomination "other castes."

CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. COMPILATION OF CASTE STATISTICS.

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

Caste statistics necessary.

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

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

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

Instructions to
Enumerators.

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

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

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

2. HOW CASTES WERE FORMED ; THEIR STATUS.

How Sub-
castes are
marked out.

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

Caste exclu-
siveness and

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

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

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

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

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

Caste occupations changed but old status maintained.

Castes known in ancient times as classes.

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

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

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

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

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

Brahmans. |

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

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

Kshatriyas

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

Vaishyas

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

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

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

Caste restrictions gradually imposed; classes again into castes.

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

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

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

Intermarriage:
when and why
prohibited.

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

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

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

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

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

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

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

Interdining
when and why
prohibited.

Sent

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

Origin of
castes as cited
by the Brah-
mans.

4. TRADITIONAL ORIGINS OF THE BRAHMAN SUB-CASTES, AS COLLECTED
FROM PERSONAL ENQUIRIES.Origin of the
Sub-castes.

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

Divisions of
the Indian
Brahmans.

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

I. The Gaudas, or those living to the north of the Vindhya range and

II. the Dravidas, or those living to the south of the Vindhya range.

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

I. The five Gaudas—

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

II. The five Dravidas :—

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

I. GAUDA BRAHMANS.

Plate A 1.

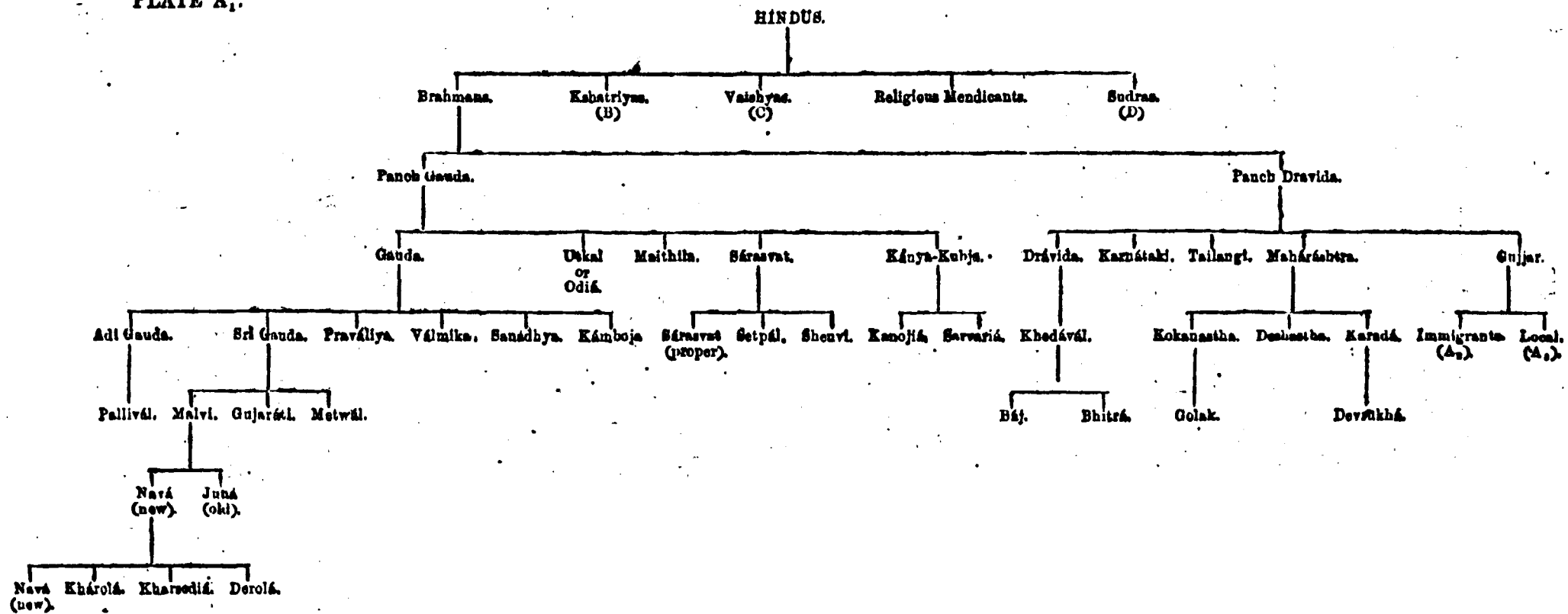
Gauda
Brahmans and
their Sub-
divisions.
Adi-gauda and
Pallival Gauda
Brahmans.
Malvi Shri-
Gauda
Brahmans.

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

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

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

PLATE A₁.



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

**Kharola,
Kharsodia and
Derola Gauds.**

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

**Gujarati Shri-
Gauds.**

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

**Metwal
Shri-Gauds.**

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

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

**Valmika
Gauds.**

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

**Sanadhya
Gauds.**

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

**Gauda
Sarasvat
Brahmans and
Sub-castes.**

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

**Shenvi
Brahmans.**

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

**Kanojia,
Sarvaria
Brahmans.**

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

II.—DRAVIDA BRAHMANS.

A. *Dravidas, Karnatakas and Tailangas.*

**The Dravida,
the Karnataki
and the
Tailangi
Brahmans.**

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

B. Maharashtra Brahmans.

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

Maharashtra
Brahmans.Kokanastha or
Chitapavana
Brahmans.

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

Deshastha
Brahmans.

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

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

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

Origins of the
Gujarati Brah-
man castes.

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

a. Immigrant Gujjar Brahmans.

**Khedaval
Brahmans.**

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

Plate A 2.

**Baj and Bhi-
tra.**

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

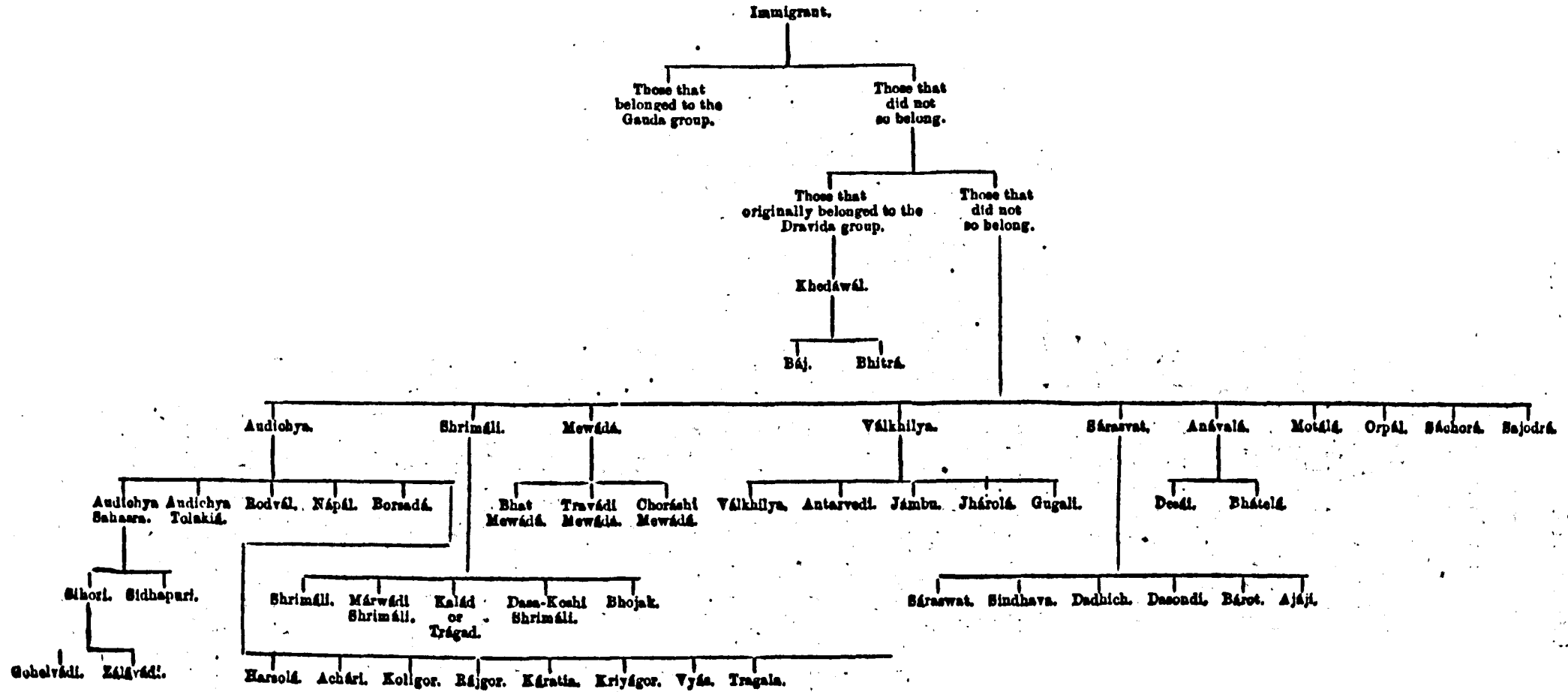
**The Audi-
chya Brah-
mans and their
Sub-castes.**

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

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

**Audichya Sa-
hasra.**

IMMIGRANT GUJJAR BRAHMANS.



- Sihori and Sidhpuri.** Brahmans ; and the other 500 who remained and settled in Siddhapur and round about are known as forming the Siddhapur Sampradáya. The Sihore Sampradáya is sub-divided into Gohelvádi and Zálávádi, from two of the divisions of Kathiawar where they had subsequently settled. The sixteen Brahmans who had kept aloof from any participation in the gifts, formed themselves into a *Tolí*, i. e., band, and separated from the main body at first. But when after much persuasion from the king, they also consented, they were given Cambay and the surrounding villages where they settled from that time. They are therefore known as Audichya *Tolakia*. The Audichya Brahmans have the following sub-castes emanating from them :—Rodwál, Napál and Borsadá, Harsola, Koligors, Rájgors, Káratiyás, Kriyágors, Vyás, and Tragálás.
- Gohelvadi and Zalavadi sub-divisions of Sihori.**
- Tolakia.**
- Rodwal, Napal Borsada and Harsola Brahmans.** 27. The *Rodwál* Brahmans are sub-castes of the Audichyas. They are so called because they migrated to Roydá in Marwar and settled there. The tradition about the *Nápál* and *Borsadá* Brahmans runs as follows :—
- Napal and Borsada Brahman.** In old times, there ruled in Gujarat a king who offered to give handsome presents to those learned Brahmans who would settle in his territories with their wives. Two Audichya Brahman youths hearing of this set out for the capital of the king ; but being unaccompanied by their wives they took with them two girls of other castes and passed them off as their wives. The king bestowed upon one the village of Nápál and upon the other that of Borsad, as gifts. Then they thought of giving up the girls ; but being in their turn threatened by them they continued them as their wives and settled in the said villages. They and their descendants have thenceforward been known as Nápál and Borsadá Brahman respectively. Some Audichya Brahmans were invited by the king of Harishchandrapur (modern Harsol) to settle in his capital city. They were given large gifts. Their descendants are known as *Harsola* Brahman.
- Harsola Brahman.**
- Acharis, Koligors and Rajgors.** 28. *Koligors* are the Gors or priests of the Kolis. Originally they were Audichya Brahman ; but on account of their priestly services being confined to the Kolis they are known by this name. Similarly, the *Rajgors* are the Gors or priests of the Raj-castes, i. e., the Kshatriyas and such others. It is not known how some of the Audichyas came to be known as *Acharis*.
- Karatias.** *Káratías* or *Kayathás* are those Audichya Brahman who perform the funeral ceremony on the eleventh day after death, from *Kayatam*, a word meaning the eleventh day ceremonies.
- Kriyagors.** *Kriyagors* also declare themselves to be Audichyás, so called from their having taken to performing Kriya, i. e., funeral ceremonies.
- Vyas Brahman.** *Vyás* Brahman are those Audichya Brahman who accepted gifts from a Musalman king and have therefore been excommunicated by the general body. These persons have formed a separate caste now known as *Vyás*.
- Tragalas.** 29. *Tragálás* are said to be the descendants of an Audichya Brahman by name Asit. He was the family priest of the Kunbi Patel of the village of Unza in the Kadi District of this State. This patel had a daughter for whom a demand was made by the Emperor of Delhi. This demand being refused by the Patel an army was brought against him by the Emperor. When it had encamped near Unza, the Emperor sent for the patel and asked him the reason of his insolent reply ; whereupon he said that as the girl was not his but was Asit's he could not well obey the order. On Asit being asked to confirm what the

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

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

The Shrimáli
Brahmans
and their sub-
castes.

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

Dasakoshi
Shrimáli.

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

Bhojaks.

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

Márwádi Shri-
máli.

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

Mewada Brah-
mans and their
sub-castes.

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

Travadi Mewada Brahmans.

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

Chorasi Mewadas.

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

Valkhilya Brahmans and their sub-castes.

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

Antarvedi Brahmans.

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

Jambu Brahmans. Zarolas. Gugal Brahmans.

The Saraswat Brahmans, and their sub-castes.

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

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

Those *Sāraswats* who remained in Sindh are known as *Sindhvā Sāraswats*, and the others are known as simply *Sāraswats*.

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

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

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

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

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

Sāchorā Brahmans are so called from a village by name Sāchor, in the Rajputana agency, lying in the south of Marwar.

(b) Local Gujjar Brahmans.

(1) *Kāthiawādī*.

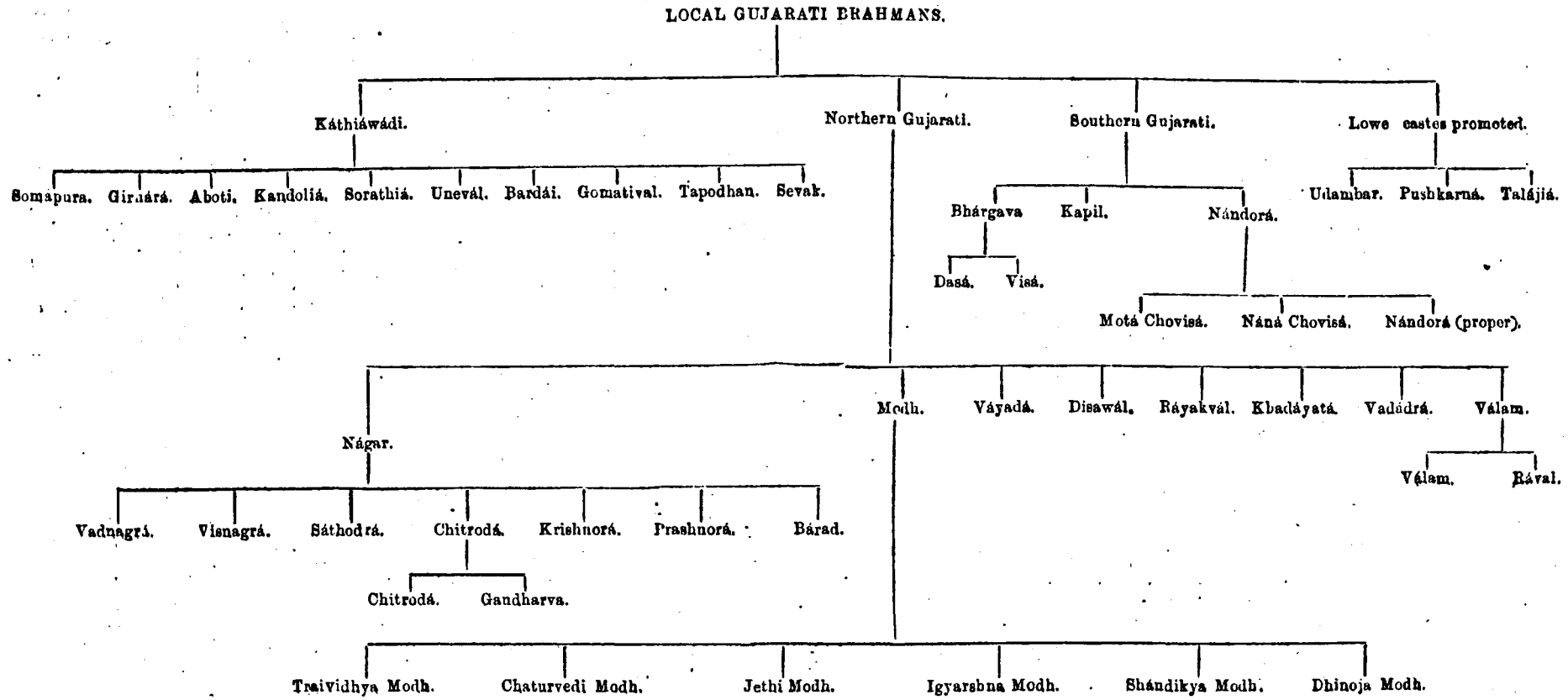
36. The Kathiawadi Brahmans are divided into the sub-castes of Somapura, Girnara, Kandolia, Sorathia, Bardai, Uneval, Aboti, Gomatal, Sevak and Tapodhan.

It is narrated that once in past ages Chandramā, i. e. the moon god, performed a sacrifice in the Prabhās-kshetra near the temple of Somnath Mahādev in Kāthiawār. In this sacrifice many Brahmans had been invited to perform various

Sindhva Sa-
raswats.Dadhicha
Saraswats.Parashar
Brahmans.Dasondi, Ba-
rot and Ajaji
Saraswats.The Anavala
Brahmans.Motala Brah-
mans.Orpal Brah-
mans.Sajodra Brah-
mans.Sachora Brah-
mans.Sub-castes of
Kathiawadi
Brahmans.

Plate A.

PLATE A3.



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

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

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

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

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

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

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

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

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

(2) Northern Gujarati Brahmins.

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

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

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

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

**Visnagra Na-
gars.**

**Sathodara and
Krishnora
Nagars.**

**Vadnagara
Nagars.**

The second schism among them took place on the occasion of the offers of gifts by king Visaldev. Those who accepted the gifts had to separate from the main body. The first to separate were the *Visnagará* Brahmans who accepted *Visnagar* as a present; next after them were the *Sathodarás* who accepted *Sathod*; then the *Krishnoras* who received *Krishnore*. These acceptors of gifts migrated to the villages presented to them, settled there, and were thenceforward known by the names of those villages prefixed to the word *Nágar*. The main body that remained in *Vadnagar* was of course known as the *Vadnagará Nágars*.

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

Chitroda
Nágars.

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

Bárad Nágars

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

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

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

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

Dhineja Modh
Brahmans.

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

**Vayada Brah-
mans.**

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

**Disáwá
Brahmans.**

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

**Raikval Brah-
mans.**

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

**Khadayata
Brahmans.**

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

**Vadadra and
Valam Brah-
mans.**

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

their having migrated to a village by name Rával in Kashiwar, and their having taken to eating and intermarrying with the Chárana. Ravala-

(3) *Southern Gujaráti Brahmans.*

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

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

(4) *Lower Castes promoted.*

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

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

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

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

5. THE KSHATRIYAS, THEIR DIVISIONS AND ORIGINS.

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

(a) *The Warrior Kshatriyas.*

The Kshatriyas and their classes.

Plate B.

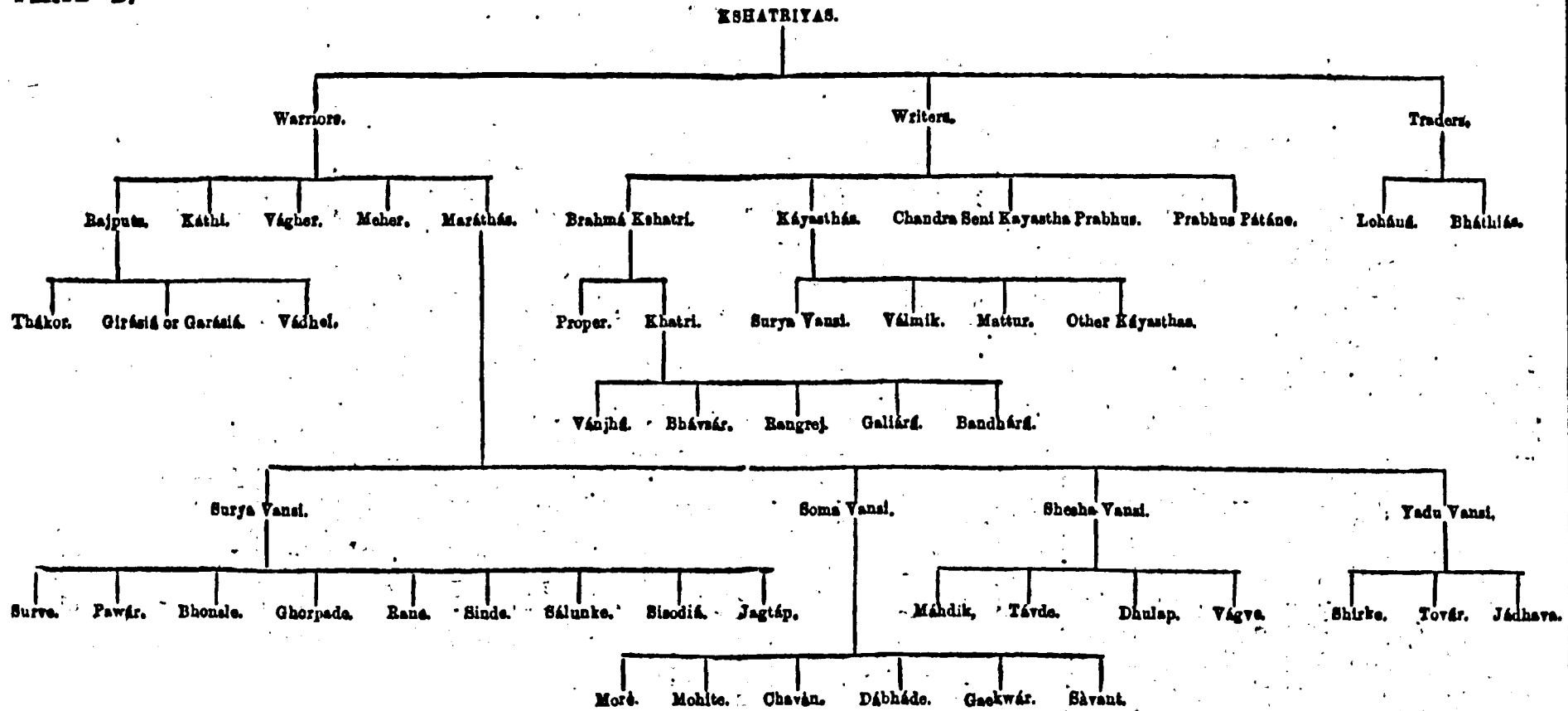
Sub-divisions of warrior Kshatriyas.

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

The Rajputs.

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

PLATE B.



Thakore or
Girasias.

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

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

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

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

The Káthis give their traditional origin as follows :—

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

**Sakhayat
Kathis.**

India. Here he married an Ahir girl and had by her eight sons, who became the progenitors of eight Shákhás or families. They are Patgar, Párvá, Mánjariá, Toriá, Bel, Jebaliá, Nehar and Náthá. All these eight families are known as the Auratias, meaning inferior. These Auratias are really speaking the pure Káthis as opposed to the other Káthis known as the Sakhayet, meaning noble Káthis ; but as they give their daughters in marriage to the latter they are considered lower in the social scale. The Sakháyat trace their descent as follows :—When Karna of Mahabhárat-fame went to fight in the great battle of Kurukshetra, he was accompanied by his son Vritket. Seeing how affairs were being shaped in that battle, Karna prevailed upon his son to save his life by returning home. From that day his descendants were called Vála Rajputs, from *Valga* returned. One of his descendants by name Dháno Válo was ruling in Dhánk in Káthiawár, when a large crowd of Káthis from Dhár came there to escape the severity of a famine. Among the refugees there was a Kathi named Bijal belonging to the Patgar branch, with his family. His daughter named Rupdi was very beautiful and Vera Vála, son of Dhana Vála, married her. When the fact became known the Rajputs excommunicated the Prince and his wife, who thereupon joined the Káthis. He had three sons by name Válo, Khumán, and Lalu by his Kathi wife. These three sons became the progenitors of three branches, the Vála, the Khumán and the Kháchar. These are known as the Sakháyats.

**Dhandhal
Kathis.**

**Marriage
among Kathis
outside their
own circles.**

A third accession to this race was also of the Rajputs belonging, as they profess, to the celebrated Ráthode clan of Kanauj. They are known as the Dhandhals. It is a rule among these Káthis that the Auratias and the Sakhayats cannot marry within their own circle, but the Auratias have to give to and seek brides from the Sakhayats and *vice versa*. Similarly, there is no objection among them to take wives from among the Ahirs and the Babariás. Among them a brother's son or daughter can be married to the children of his sister. There is no objection to polygamy and no limit is fixed as regards the age within which a girl should marry. Widow-remarriage is not prohibited though some of the higher families do not generally practise it. As both these Sections of the Káthis trace their descent from Karna, whom the Mahábhárat alleges to be the son of Surya (Sun), the Káthis worship the Sun as their race deity and insert the attestation of the Sun in all documents. They also worship the serpent God Vásuki.

Sun-worship.

**What Animal
prohibited for
food.**

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

Vaghers.

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

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

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

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

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

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

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

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

The Gotras and other details of these 22 Maráthá families are given at the end of the Chapter, as Appendix I.

(b) *The Writer Class of Kshatriyás.*

Brahma-Kshatriyas.

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

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

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

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

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

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

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

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

(c) *Trading Class Kshatriyas.*

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

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

6. THE VAISHYAS, THEIR ORIGINS AND DIVISIONS.

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

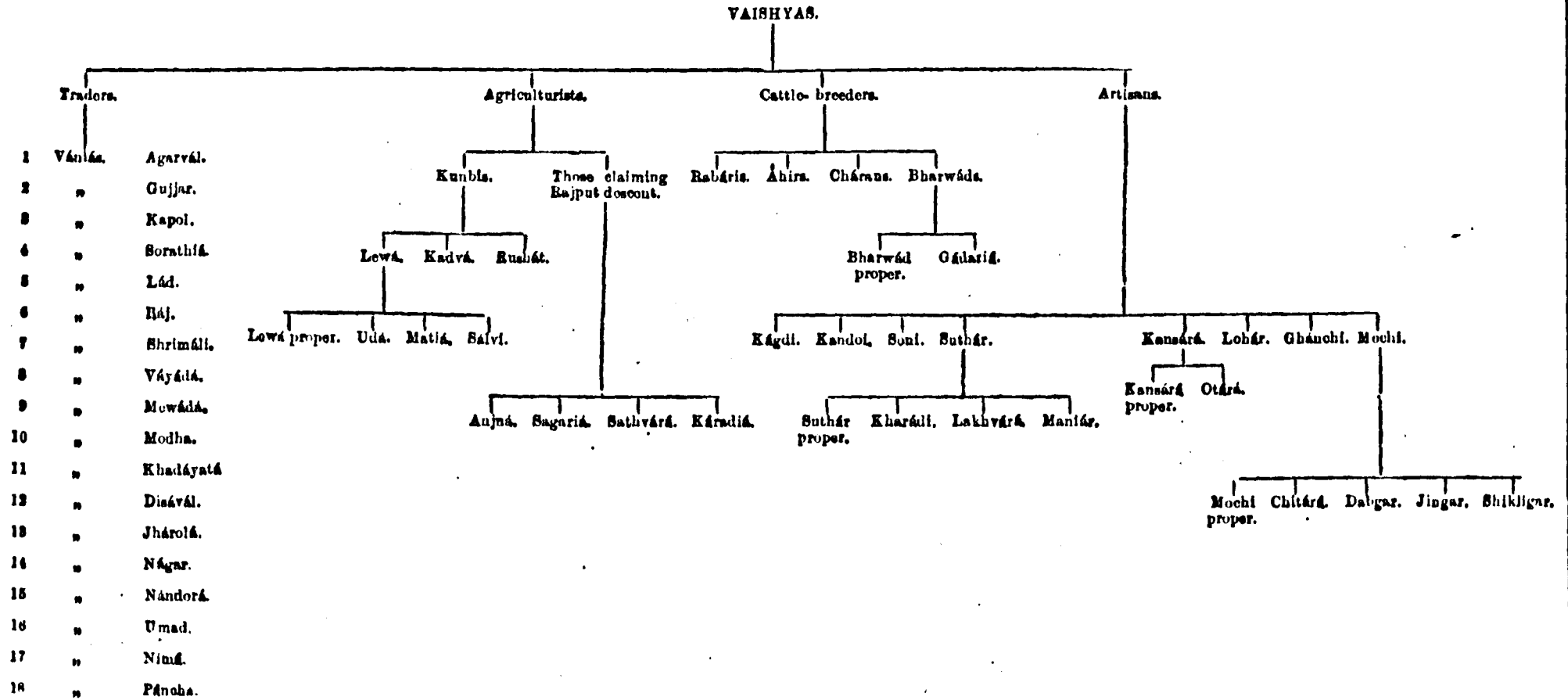
Patane
Prabhus.

Lohanas.

Bhathias.

Sub-divisions
of the Vai-
shyas.

Plate C.



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

(a) *Vaniás.—Traders.*

**Vaniás and
their sub-divi-
sions.**

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

**Agarval
Vaniás.**

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

Gujjar Vaniás.

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

**Kapol and
Sorathia
Vaniás.**

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

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

Lad Vaniás.

Baj Vaniás.

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

**Shrimali Vani-
ás.**

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

**Porvad Vani-
ás.**

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

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

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

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

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

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

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

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

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

(b). *Agriculturists.*

(1). KUNBIA.

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

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

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

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

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

Uda Kunbis.

The *Udás* are dissenters from the Lewás. They are followers of a Bhagat named Udá. They are peculiarly exclusive in their habits and would not drink from a brass or copper pot touched even by a Brahman. They are generally Kabir Panthis.

Matia Kunbis.

71. The *Matiá* Kunbis appear to be a sub-division of the Lewá Kunbis; they are so called because they followed the *mat*, doctrine or opinion, of the Pir. Once on their way to Benares they put up at Piráná, where the saint Imámsháh prevailed upon them to abstain from undergoing the hardships of a journey, saying that he would show Benares to them there. This miracle he is said to have performed; and then these Kunbis looked upon him as a holy saint and began to worship him. They acquired many Mussalman customs and observances and had consequently to recede from the main body. A long time after that, a Hindu Verági is said to have convinced them of their Hindu origin and thus to have prevailed upon a portion of them to cast off the Mussalman customs and observances and to turn back to Vaishnavism.

72. In a curious way, the *Salvis* (weavers) of the artisan class have been engrafted as a caste on the *Lewá Kunbis*. I transcribe the following from the *Daroda Gazetteer*, page 59:—"It is said that originally there were no weavers of this class in Pattan, and that Mul Ráj invited a few from the south-east of India to settle in his kingdom. The new comers, being strangers to Gujarat, could not intermarry with other castes, and were debarred from every other kind of intercourse. Mul Ráj interfered on their behalf, and forced the *Lewá Kunbis* to associate with them in all matters and to reckon them as of their own caste. From that time the *Salvis* and the *Lewá Kunbis* have belonged to one and the same class."

Salvis and
Vankars.

(2) AGRICULTURISTS WHO CLAIM RAJPUT DESCENT.

73. The *Anjanás* look more like Rajputs than *Kunbis*, though some similarity to the latter is not wanting among them. It is possible, however, that they are neither of the two; but may be the aborigines of the land, their features having changed after coming in contact with the Rajputs and *Kunbis*. They are conjectured to be of the same stock as the *Chodhrás* in the Animistic group; they style themselves *Chodharis* or sometimes *Chodaras*; they are of a fair colour as their compeers of the Animistic group; they celebrate the birth of a child just as the latter do, they give to the female mourners cooked wheat or jowar, just as the latter give cooked *vál* or *mag*; and their principal food is the same—bread of jowar and *khichdi*.

Anjana Kus-
bis.

74. The *Sagariás* and *Sathvárás* are also cultivators and profess a Rajput descent. But they could not be pure and unadulterate Rajputs as judged by their appearance and by their habits and occupation. The *Sagariás* claim a direct descent from *Sagara*, the great-grandson of *Bhagirath*, who is reputed to have brought down the river *Ganga* (*Ganges*) from the heavens. The river is known by the Hindus as the *Bhagirathi* also. The descendants of such a holy and powerful man could not have fallen so low as the *Sagariás* have. If the *Sathvárás* are really of a Rajput descent they might have been so called from their having acted as *Sathvárás*, meaning guides and guards, of travellers and wayfarers.

The Sagarias
and Sathvaras.

(c) Cattle-breeders.

75. The *Ahirs* and *Rabáris* are believed to be immigrants to this part of India from the north. Both are pastoral tribes, are peaceful and industrious, and are of fine stature and mien. The *Ahirs* declare themselves to be *Vaishyas*; but the Brahmins class them as *Sudras*. The *Rabáris* appear to be more like Rajputs than any others. Their present occupation is that of graziers. They are the great enemies of the farmers; for, when a horde of cattle, generally cows and bullocks, rest in a field for the night, there is not a blade of corn to be seen standing in it the next day.

Ahirs and
Rabaris.

76. The *Chárans* resemble *Ahirs* and *Rabáris*, but they follow the same occupation as the *Bhátas*. They are suspected by some to be originally Brahmins. Formerly they were singers in the service of kings and princes and seem to have derived their name from the heavenly singers bearing that name. They do not wear the sacred thread now; and have almost given up their old occupation and become cultivators and carriers on pack animals.

Charans.

**Bharwads and
Gadarías.**

77. The *Bharwads* claim a descent from Nand, the adoptive father of Shri Krishna, but are believed by others to be of a mixed descent, *i.e.*, of a Vaishya father and a Sudra mother. They look like the Rabáris.

That section of the *Bharwads* which tends sheep only, is known as *Gádarías*, from *Gádar* meaning a sheep.

(d) *Artisan classes.*

Lohárs.

78. The artisan class includes in addition to those who are acknowledged to be artisans, the *Kágdis*, *Kándoís*, *Kánsárás*, *Lohárs*, *Ghánchis* and *Mochis*. These names are functional, as they denote the occupation which the respective castes follow. Of these, the *Kánsárás*, *Lohárs*, *Ghánchis* and *Mochis* claim to be of a Rajput origin and the names of some of their sub-divisions seem to lend colour to these pretensions of theirs. The *Lohárs* in addition assert that they are the descendants of a man by name *Pithavo*, who was created by *Párvati* from the dust in the back of *Shiva*, to prepare weapons of war for him. They are blacksmiths.

**Sutars and
their sub-
divisions.**

79. The *Sutárs* follow the occupation of carpentry. Those among them who have taken to the occupation of a turner are called *Kharádis*. Those that work in lac are known as *Lakhvárás* and those that make bangles of wood and ivory are called *Maniárás*.

**Kansarás and
their sub-
division.**

80. The *Kánsárás* are brass-smiths. There are two sub-castes among them; that of the *Kánsárás* proper and that of the *Otárás*. Those among them who have taken to make castings in brass are known as *Otárás*, from the word *otarún*, meaning to cast in metal.

**Mochis and
their sub-
divisions.**

81. The *Mochis* are workers in leather and derive their name from *mojún*, meaning a sock, which one of them had made out of a tiger's skin. Those among them who work as painters form the sub-caste of *Chitárás*. Those who make buckets of leather and skin-heads for *Tablas* (native drums) are of the sub-caste of *Dabgars*. Those who prepare saddles are *Jingars*, while those who polish and mend swords and other cutlery are known as *Shikligars*.

7. RELIGIOUS ORDERS.

**Religious
mendicants.**

82. The fifth class, that of the religious mendicants, has been added to the four historical classes,—*vis.*, the *Brahmans*, *Kshatriyas*, *Vaishyás* and *Sudras*, because these are recruited not from a single one but from all the four; and hence it is difficult to decide to what caste they belong. They themselves, naturally, to keep up the veneration in which they are held, boldly declare that they were *Brahmans* before they took orders, even though many of them are of low castes.

8. SUDRAS.

(1) *Clean.*

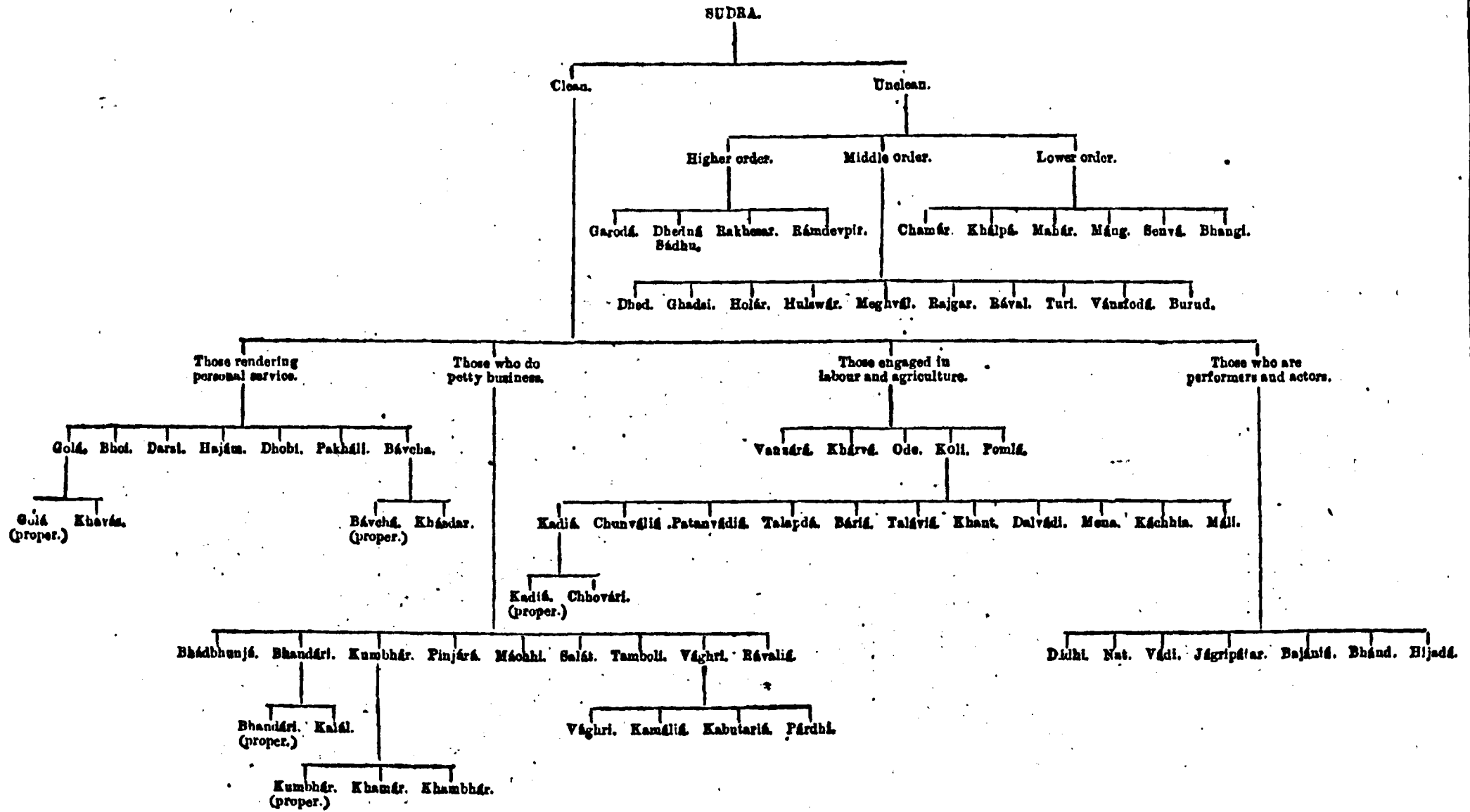
**Sudras and
their sub-divi-
sions.**

Plate D.

83. This class has been split up into two principal divisions, clean and unclean. The clean *Sudras* are sub-divided into four orders as follows:—

1. Those rendering personal service.
2. Those who do petty business.
3. Those who are engaged in labour and agriculture.
4. Those who are performers and actors.

PLATE D.



(a) *Those rendering personal service.*The various
castes.

84. The first order comprises the Golás, Khavás, Bhois, Darzis, Hajáms, Dhobis, Pakhális, Bávchás and Khásdára.

Golás and Kha-
vas.

85. The Golás are supposed to be the descendants of the children of the *Chhokris*, *Wadhíruns* or *Poris*, or female slaves in the families of Rajputs. They are bastard children from the union of the Rajput masters with these girls in their employ. These connections were connived at and very general. Grinding and pounding corn and such other menial work was exacted from them; and when they became a separate caste they took that as their occupation. Those Golás who were taken up in the service of any Rajput chief were known as *Khavás*. They were naturally treated with certain affection and were deemed sometimes almost as good as the legitimate children of the house. They often exercised great influence over the chiefs and nobles in whose houses they were born. They and their descendants have formed a new caste and are known at present as *Khavás*.

Bhois.

The *Bhóis* (palanquin-bearers) are immigrants from Northern India and claim to be of Rajput descent, but do not appear to be such. From this fact coupled with their occupation of fishing, they can be placed on the same footing as the *Míchhis* of Gujarat. The latter appear to be the aborigines of the land rather than forming any part of the Aryan colonists.

Dazis.

The tailors form a separate caste by themselves. They are called *Suis*, from *sui*, a needle. They are also known as *Mehrais*, particularly those who come from Upper India. The sub-castes remain separate.

Hajams.

The caste of barbers is known by several names:—Hajám, Váland, Gháyngo and Rát. All these names are suggestive of the various uses to which a barber's services are applied. He is called a Hajám because of his doing cupping operations in olden times, from the Arabic, *Hajám*, to cup; a Váland, because of his removing *Vál* (meaning hair), i.e. shaving; a Gháyngo, because of his old occupation of dressing *Ghá*, i.e. wounds; and a Rát, because of his carrying torches at *Rát* (night-time).

Dhobis and
Pakhalis.

Dhobis are so named from the word, '*dhorún*,' meaning to wash. *Pakhális* is also a functional name, derived from the word, '*pakhál*,' meaning a leather water-bag.

Bavchas and
Khasdars.

The *Bávchás* appear to be camp-followers, and work as grooms and drivers.

(b) *Those who do petty business.*The various
castes.

86. In the second order come the sub-castes of *Bhádbhunjás*, *Bhandáris*, *Kumbhárs*, *Pinjárs*, *Míchhis*, *Saláts*, *Tambolis*, *Vághris* and *Rávaliás*.

Bhadbhunjas
and Bhandaris

87. *Bhádbhunjás* are grain parchers. The *Bhándáris* are sub-divided into two sections, the *Bhandáris* proper and the *Kaláls*. Of these the former draw Toddy, while the latter sell spirituous liquors and drinks.

Kumbhara.

Kumbhárs are potters, so called from '*kumbha*,' meaning a pot. *Khamár* and *Khambhár* do not appear to be distinct castes, but only corrupted terms of the word *Kumbhár*.

Pinjaras.

Pinjárs, the caste of cotton cleaners, are so called from the word '*pinjávun*,' meaning to clean cotton.

Machhis.

Míchhis are fishermen and derive their name from their occupation of catching *machhí* (fish).

Salits are stone-cutters and dressers, and are so called from *salyá*, meaning a stone. **Salats**

Tambolis are betel-leaf sellers and derive their name from the Sanskrit **Tambolis** word, 'támbul,' meaning a betel-leaf ready made for use.

The *Vághris* claim to be of Rajput descent, but have degenerated to a very **Vaghria** low position; so much so that they are supposed with some show of reason to be cognate with the aborigines. Their name signifies 'net spreaders'; *Vághri* being a corruption of the Sanskrit *Vágurik*, or one who catches by means of *rágara* or net. The term may also mean maker or weaver of nets. The *Kabutariás*, *Párdhis* and *Kamáliás* appear only to be certain sections of the *Vaghri* sub-caste.

88. The *Rávaliás* cannot trace their descent from any single caste because **Ravallias** they are known to be a conglomeration of the descendants of such *Atits* and devotees as have returned to secular life; and as persons of all castes can indiscriminately become devotees, the *Rávaliás* cannot lay claim to any single caste by parentage. It affords a remarkable instance of the latitude observable in the various beliefs of the Hindus, to find on one hand devotees so scrupulously ascetic as to abjure home, friends, society of any sort, cooked food or provision for the future; and, on the other hand, an easy-going section of devotees who, under the various names of *Jogis*, *Atits* or *Rávaliás*, not only enjoy home-life but even follow secular occupations to maintain themselves, in addition to the most handy one for all those who put on the *Bhagvá garb*,—that of begging alms. The *Rávaliás* who are descendants of such pseudo-devotees find the garb of devotion hang loose on themselves; and unless any one be individually inclined devotionally, they fight the battle of life like other mortals, their name and a piece of *Bhagvá* cloth wrapped round the head are the only marks of their falling off.

(c) *Those engaged in labour and agriculture.*

89. In the third class are arranged the *Vanjhárás*, *Khárvás*, *Ods*, *Kolis* and **The various castes.** *Poulás*.

90. *Vanjhárás* are carriers of grain on pack animals. **Vanjharas.**

Some of the *Khárvás* claim a Rajput descent, but there are others also of a **Khervas.** *Koli* descent. They are called *Khárvás* from their carrying *khár*, salt, or from their occupation of salting fish. They are boatmen or tile-turners.

The *Ods* form a caste by themselves; they are a labouring class brought **Ods.** originally from *Milwá* to Gujarat by *Sidhráj Jaysing* to dig the famous *Sahasraling Tank* at *Pátan*. Among these *Ods* there was a beautiful young *Oden* (a female *Od*) by name *Jasma* to whom the King made improper overtures. This enraged her so much that she pronounced a curse, the result of which was the drying up of the lake. She is said to have then committed suicide, to escape dishonour.

91. The word *Koli* seems to be allied to the word 'Kol,' meaning half- **Kolis and their sub-divisions.** castes, and shows the esteem in which the persons to whom the term is applied are held by the general population. There are many sub-castes among them, but the principal are as given below:—

Chunváliás, from their residence in the *Chunvál Pargana* of the *Kadi District* of this State; *Pátanvádiás* from their residence in the country about *Pátan*; *Talapadís*, residents of the cities; *Biriás*, from their residence in the Native State *Báriá*, under the *Rewá-Kánthá*

Agency; *Tálavás*, near Broach; *Khánts*; *Dalvadás* (chiefly engaged in making bricks and digging ponds); *Menás*; *Káchhás*, from the word *káchhá*, meaning a plot of ground for growing vegetables; *Mális* (gardeners) and *Kadíás*. The latter are divided into two sections, (1) the *Kadíás* proper, *i. e.* bricklayers, and (2) the *Chhováris* (plasterers).

The Pomlas.

92. The following is taken from the Census Report of 1881 :—

“The Pomlas are said to have come from South India and their dialect resembles the Telugu language. The Pomlás are a labouring caste. One peculiar custom which is said to prevail in this caste is that after delivery the female stirs out of the house and is not allowed to enter it for a few days, during which period the male lies confined and undergoes the treatment which is usually given to females on such occasions. There is a saying in Gujarát which refers to this custom, and old Pomlás when examined testify to the truth of the prevalence among them of the custom above mentioned. The female Pomlá is made to drink the juice of the bark of the Nim tree, and a quantity of oil. She then stirs out of the house and is not allowed to enter it for five days, during which time the male lies confined and takes the usual medicines. The Pomlás say that they do not lie confined merely to observe a custom but actually feel indisposed during that period, and that the indisposition is but a mark of favour of the *Mátá* or goddess; the immoral ones among them being outside the *Mátá*'s protection, are not allowed by the *Mátá* to lie confined. At every twelve years a gathering of this caste takes place at Dumarál near Nadiád in honour of the *Mátá*, when those who are specially favoured of the goddess are said to perform various miraculous feats, such as walking on fire. Remarriage among them is not common, the belief being that their tutelary goddess, the Laxmi Mata, does not favour those who perform *Nátrás*. The fear of the goddess' wrath keeps their morals also in good order.”

*(d) Those who are performers and actors.***Sub-divisions
of the—
performers.**

93. The fourth class comprises all those whose profession is to perform the *Tamáshás*, for the delectation of the people, and includes the *Dhádhis*, *Nats*, *Vadás*, *Jágrí Pátars*, *Bajániás* and *Bhánds*.

Dhadhis.

94. *Dhádhis* are those who under different assumed garbs sing and dance at peoples' houses on the occasions of marriage and Simant (pregnancy) ceremonies, and sometimes in the Vaishnava temples also.

**Nats and
Vadis.**

The *Nats* are rope-dancers and acrobats, and derive their name from the word 'Nat' to dance. The *Vadás* are jugglers and snake-charmers. They are so called from the word *Wád*, to play on a musical instrument, as these *Vadás* generally play upon *Morli*, a sort of a flute.

Jagari Patar.

The word *Jágrí-Pátar* is a corruption of the word *Jágrí-Pátar*; *Jagiri* meaning Inam land and *Patar* dancing girls. It is applied to that caste, the members of which live upon the earnings of some of their female relatives, who have taken themselves to the profession of singing and dancing.

The Bajaniás

The *Bajániás* are a wandering and labouring tribe. They derive their name from *Bajáná* in Kathiawar. The story goes that a *Nat* came to a King of Patan prepared to fly in the air on wings of shields. The King promised to

give him in Inám the village to which he would thus go. Whereupon he flew high and alighted at the village of Bajáná, which was then given in Inám to him.

95. The *Bhinds* are generally Musalmans; a very few being Hindus. **Bhanda** Their main occupation is dancing, singing and jesting. They derive their name from the Sanskrit word *Bhánd* or jester, from *Bhánd* to jest. The Musalman *Bhánds* are probably converts from Hinduism. Their jests and songs derive their piquancy from being extremely coarse, vulgar and indecent. The word has passed into a bye-word for any one who is shameless in word or deed.

96. One more caste demanding notice is that of the *Hijadós*, otherwise **HUadas** known as *Fáidás* or *Pavaiyás*, meaning eunuchs. Before its prohibition in the year 1880, by H. H. the present Maharaja on pain of severe punishment, this institution prevailed openly in the City of Baroda and at the temple of Shri Bechráji in the Kadi Division of this State. The oldest members of the craft used to initiate *chelas*, i.e., disciples and to take pride in so doing. When a person intended to enter the craft, he had to first join it on probation, during which period he had to satisfy the members of the craft that he was a eunuch. When this was proved, the goddess was invoked to fix a day propitious for his castration. When this was done the novice cut off his private parts with a razor with his own hands; and had afterwards to keep himself confined for 40 days, during which time a large quantity of sesamum oil was poured over the castrated portion; and afterwards it was washed with a decoction of Bordi and Bábul barks.

The legend how this order has originated and why they worship the goddess Bechráji is as follows :—

There was a king in olden times who had no son. He prayed to the goddess, who was pleased to grant him his wish. In course of time a son was born to him, but he was a eunuch. His father dedicated him to the service of the goddess who told him in a dream to cut off his private parts. From that day forward the practice has been continuing.

These people wear long hair and keep their face smooth in imitation of the feminine face. They dress themselves as females also and imitate all the blandishments and ways of speech of women. They sing *Garbás* in honour of the goddess and live on alms. They attend at the houses of persons of lower castes whenever a son is born to them. For this they generally receive fees; if it turns out to be less than what usually falls to their lot, they extort it by abusing the people and, in the last resort, by exposing themselves and thus annoying them.

(2) *The Unclean Castes.*

97. The second division of the *Sudrás*, viz., that of the unclean, is subdivided into three main groups. In the first group come those of higher orders, who were formerly Brahmans and who generally serve as priests to the castes of the two other groups. This group comprises the *Garodás*, *Dhedná Sádhus*, *Bakhesars* and *Kánderpirs*. The first two serve as priests to the *Dheds* and the last two to *Dhangis* and others. The second group consists of the unclean castes who are generally village servants. They are the *Dheds*, *Ghadsis*, *Holárs*, *Hulswárs*, *Meghvárs*, *Rájpgars*, *Rávárs*, *Turís*, *Váns fodás* and *Buruda*. The *Holárs* and *Hulswárs* are immigrants from Deccan. The former are pipers and drum-

Sub-divisions
of the unclean
castes.

mers and the latter render services in military camps in this State. Holárs and Hulswárs are probably the Maráthi names for the Dheda. Meghváls, Rájgars and Ráváls are the terms used in Káthiawar for the same caste, where these people are mostly village servants. The Turis are pipers among them. The Vánsfodás derive their name from their occupation of splitting bamboos for rafters and doing bamboo-work, such as matting and basket-weaving. Buruds are the same as Vánsfodás, but the caste bears a Maráthi name. The third group comprises those of the lower order, in which are included the Chamárs and Khálpás (leather workers), Máhárs, Mángs, Senvás and Bhangis (scavengers). Máhárs and Mángs are Maráthi names for those unclean castes who render village service. The term Senvá is probably used for the same caste in the Kadi District.

9. SUMMARY.

The Brahman
castes; their
number.

98. From the list of the Brahmans we find that we have in this State Brahmans of all the ten groups; but for the present consideration we shall take up only those sub-castes of Brahmans which are at present included in the general class "Gujjar Brahmans." These, including the castes and sub-castes as given in the list, are 90; although they are commonly believed to be 84. Out of this number, 51 sub-castes are immigrants into Gujarat, and 39 are local. The first of these are sub-divided into 2 classes,—those immigrants who originally belonged to the Panch Gauda group but have now been popularly assimilated with the Gujjar Brahmans, and those who did not belong to that group. The latter can again, according to the traditions, be sub-divided into those who originally belonged to a definite Panch Dravida group, but have now assimilated with the Gujjar Brahmans, and those who did not belong to any of the Dravida groups and are now known simply as Gujarati Brahmans. Thus arranged, 10 castes of Brahmans belonging to the Panch Gauda group have, by their thorough assimilation with the Brahmans of this place, come to be known as Gujarati Brahmans, and are thus allowed all the privileges of inter-dining with pure Dravida Brahmans.

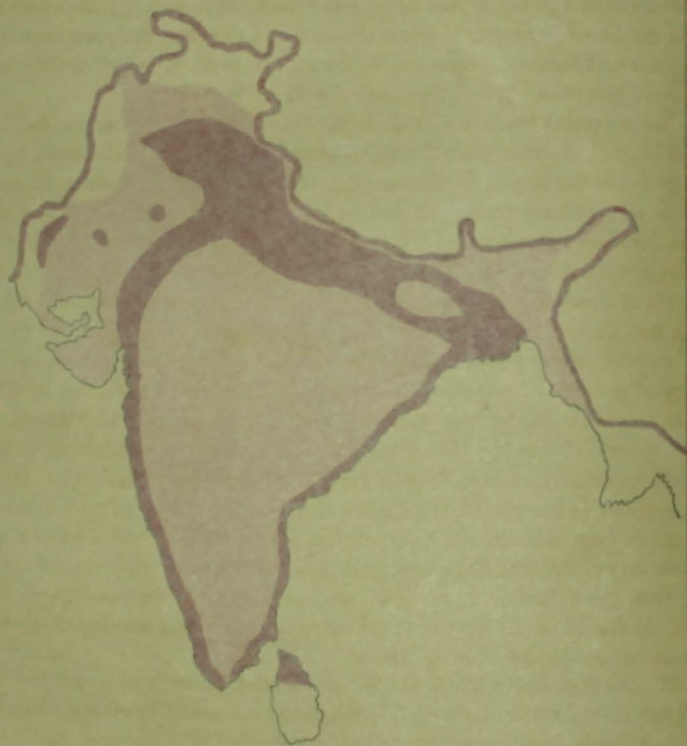
Khedawal
Brahmans
really Dravid.

99. The Khedawal Brahmans, who call themselves Gujarati Brahmans and are also admitted to be such by the people, were originally Dravida Brahmans. The tradition as regards their origin receives further confirmation from their features and their present connection with Shrirangapatam in Mysore, notwithstanding their severance therefrom since very long.

The number
of Brahman
castes can be
reduced.

100. The castes of immigrant Gujarati Brahmans thus relieved of the foreign elements come to 39. This number even can be reduced by excluding therefrom the 5 sub-castes of the Bhojaks, Tragálás, Koligors, Rájgors and Vyas, on account of their very low social status. This number consists of the castes and sub-castes taken together; but if we exclude the sub-castes we find that there are only 10 principal castes of the Gujarati immigrant Brahmans.

The local Brahmans are sub-divided into 4 classes in the Table. The Gandharvas demand notice. They are said to be originally Chitrodá Brahmans but to have now-a-days fallen so low that not only have they lost all trace of Brahmanism, but are ranked as mere Sudras. Thus, if we exclude from the 39 sub-castes this caste as well as the three castes falling under the last class, we shall have in this group 35 sub-castes. But if we omit the sub-castes and take the principal castes, we find that there are only 21 castes of local Brahmans.



*The strong red line shows the original boundary of India.
The red faint - - - extent of Hinduism.
The dark red . . . early settlement of the Hindus.*

Thus the whole group of Gujarati Brahmans, after the foreign castes are removed, contains only 31 castes.

101. Even this number can be further reduced, because in spite of their traditional Brahmanical origin, some castes are not descended from the original Aryans but are "made Brahmans," e. g.:—the Anávalá, Motálá, Orpál, and Sajodará, in the immigrant group and the Somapurá, Girnará, Aboti, Kandolia, Sorathíá, Unevál, Bardái, Gomativál, Tapodhan and Sevak in the local group.

Made Brahmans.

The Anávalás certainly and the Motálás, Orpáls and Sajodarás perhaps do not appear originally to be Aryans, much less Brahmans, but to be the original inhabitants of India "made into Brahmans." Their features and physical appearance are most similar to those of their neighbours, the aborigines of the land. The Sárasvats of this group appear to be also "made Brahmans"; as otherwise, they could not be so dissimilar to other Brahmans of the land, in appearance and social customs and habits. These are, no doubt, surmises, on which definite conclusions could be arrived at by a long and careful enquiry.

Another argument leading to the inference is to be found inherent in their traditional origins, viz, that these "made Brahman" castes have all sprung up in the Epic period of the Aryan civilization, i.e., at the time when either Rama or Krishna is said to have flourished, that is, long after the Vedic period and after the Aryan invaders had expanded their colonies and had commenced a policy of reconciliation with the original inhabitants of India. Because after the expiration of the period of these two *Avatars*, and perhaps during their reign, we find that the wars with the Daityas or Rákshasas had ceased, as there is no indication to the contrary in any of the books written after the Mahábhárata and Rámáyana. In this policy of reconciliation the Aryans appear to have been forced, for political reasons, to extend the higher rights among them to some of the aborigines, because the theory of making Brahmans otherwise cannot be explained, as they had a sufficient number of them in their fold. Again their backwardness in the knowledge of the Vedas and other religious literature, as compared with the other Brahmans, is a sure indication of their original status. Their social status also is far below that of the true Brahmans, and in all their history they do not appear to have ever gone further than what we see them at present as regards their means of livelihood or to have ever taken completely to the six-fold duties of a Brahman as expounded by the sage Manu.

102. As regards the Brahmans whom tradition declares to be the products of Kathiawar, it may not be unreasonable to infer that some of the more ambitious among the Anáryás inhabiting that Peninsula arrogated to themselves the appellation of Brahmans and invented a series of traditions to give colour and weight to their assertions. For, as appears from the map herewith annexed, the Aryans had never penetrated into that peninsula. This map I have got copied from the book on Hinduism by Sir Monier Williams. Again according to *Chandriká*, Saurástra (modern Kathiawar) was looked upon by the Aryans of old as a Mlechha country; and, consequently, it was enjoined that any one visiting that country should perform a penance. Baudhayana says in the *Chandriká* that "those who are residents of the Sindhu, Sauvira and Saurástra countries and also those who have gone to the Anga, Vanga and Kaling countries require Sanskárás." Sindhu country is modern Sindh, Sauvira is not to be traced; Saurástra

Kathiawari Brahmans.

is Kathiawar ; Anga is that country which lies to the north of Bengal and to the east of the ancient Magadh (modern Behár) country ; Vanga is the country beyond Anga, and Kaling is that country which lies between the rivers Mahanadi and Godavari, known now as the Circárs. There is strong reason therefore to suspect that these local products are Brahmans made from the aboriginal inhabitants of Kathiawar. The colour of their skin as well as their features make us pause and demand investigation. If these surmises are correct, the 14 castes under discussion will have to be excluded from the castes of Gujarati Brahmans. In that case there would remain only 17 principal castes of Gujarati Brahmans.

Inferior sub-castes in the Kshatriyas.

103. If a list of the Kshatriyas were to be constructed on the strength of the traditional origins it would be found to contain many a sub-caste, which looking to their present social position and habits would by their inclusion degrade the name of Kshatriyas. Hence I have relegated some of them to the Vaishya group and some to the Sudra group. Still the Khatriis and their subdivisions have been allowed to remain in this group according to the instructions of the Census Commissioner, though properly speaking, they ought to have, according to the occupations they are following, been expurgated from this list.

The reason of this divergence in their status, from a traditional as well as an occupational point of view, may be found in the fact that when the bulk of the Aryan population got dispersed some of the Vaishyas and Sudras must have arrogated to themselves a higher position than they naturally should have. This claim of theirs does not seem to have been ever allowed by the purer Brahmans, Kshatriyas and Vaishyas ; for, they do not appear to have ever been allowed to intermarry or interdine with them. Again, if they had really belonged to the second and the most powerful class among the Aryans, one does not see why some of them have fallen so low as to make their simple touch so unholy as to compel the persons touched to resort to a purificatory bath.

Vaishyas and their four classes.

104. The list of the Vaishyas, prepared as it is, contains all the classes that should have naturally found a place therein according to the Shastric definition of the term Vaishya. Vaishyas are those persons who belong either to the pastoral, the agricultural or to the industrial classes of the communities. Thus it is that the Vaishyas are distributed in the said list into 4 classes. Out of these the first class of traders does not require any notice. In the second class are placed all the Kunbis. Of these, the Lewá and Kadva Kunbis appear to be of Kshatriya origin according to one account and of a Sudra origin according to another account. The Anjanás, Sagarias, Sathvárás and Káradias claim a Rajput descent though in occupation, dress or habits they fall far behind.

Kunbis.

Ahirs. Bharwad, &c.

In the third class are cattle-breeders ; they also claim a Rajput descent but show no proofs. On the contrary the Ahirs and the Bharwads are by another tradition reputed to be of a mixed descent. The Chárans claim a divine origin, though they themselves are not sure of it.

Artisans.

In the fourth class, are placed all artisan classes. Of these, the Kágadis, Kandois, Sonis, and the Suthárs have no traditional origin to give. The Kansárás, Ghánchis and Mochis claim a Rajput descent and their tribal surnames seem to lend colour to their pretensions. The Lohárs claim a Rajput descent on the one

hand and a divine descent on the other. With all this, at present there is nothing among them which can be taken to be a sure indication of the Rajput blood having ever flown in their veins.

105. All the remaining castes have been classed as Sudras; and a glance at them justifies our so doing. However, it ought to be mentioned that the Golás, Wághris, Ráwaliás and Khárvás among them claim a Rajput descent. It is very difficult to say how far their pretensions are justified. It is a matter requiring fuller and more elaborate investigation.

10. GROUPING ACCORDING TO THE CLASSIFICATION SUGGESTED BY THE CENSUS COMMISSIONER.

106. Thus far we have treated the evolution of the various sub-castes on the basis of their traditional origin, as now given by them or found in books, the social status of each Brahman and Kshatriya sub-caste and the principal features underlying their marriage and other customs. We may now classify them into the five groups suggested by the Census Commissioner in his letter No. 56, dated 23rd May 1900. But before doing so it may be suggested that these names are quite exotic in Gujarat, since no such sharp distinctions are laid down here. In accordance with the distinctions prevailing in Gujarat, the castes may be distributed into the following five groups:— (1) the Dwijás, (2) the Sat-Sudrás, (3) the Jalácharniya Sudrás, (4) the Jalávyavahárya Sudrás and (5) the Asprishya Sudrás. In the first group I include those who have still obtaining among them the ceremony of Upanayanam; in the second, those castes, which though they originally belonged to the Dwijá class, have, from time immemorial, given up that ceremony necessary for requiring Dwijism; in the third, those castes from whose hands the members of the two higher classes can take water; in the fourth, those castes from whose hands, Brahmans, Vániás and some of the Kshatriyas will not take water; and in the fifth group, those castes whose mere touch is a defilement to any member of the castes falling within one of the four preceding groups. From this it will appear that though the same number of groups is retained as suggested by the Census Commissioner, the principles on which the first two are constituted differ to a certain extent. In the first group the Census Commissioner suggested the grouping of all those who claim to be the representatives of Brahmans, Kshatriyas and Vaishyas; but I have entered in the first group only those who at present take to Dwijism or who wear the sacred thread; the others I have relegated to the second group. In this arrangement of the castes, I have been compelled to exclude the various orders of religious mendicants for the reason already stated, as to the difficulty of classifying them. Thus arranged, the first group will hold all the sub-castes of Brahmans and the Prabhus and the Lohániás from among the Kshatriyas; the second group will contain the remaining castes of Kshatriyas and the Vániás; the third group will contain all Kunbis and some other sub-castes; the fourth will contain 53 sub-castes and the fifth will contain all the unclean castes. These are all Hindu castes. Hindus as a rule are supposed not to take water from Musalmans, Christians, Jews or from persons professing a religion foreign to India. They have no objection to take water from a Jain, in case he belongs to the same Hindu caste.

Five classes of
precedence.

A list of castes
according to
the five divi-
sions.

107. The list thus prepared is given below :—

| Serial No. of the group. | Name of the group. | Serial No. of the caste. | Names of the castes. | Remarks. |
|--------------------------|--------------------|--------------------------|----------------------|--|
| 1 | 2 | 3 | 4 | 5 |
| I | Dwija | ... | ... | Nos. 1 to 50 are Gujarati Brahmans. The sub-castes have been omitted in this list. |
| | | 1 | Brahmans. | |
| | | 2 | Áchári. | |
| | | 3 | Anávalá. | |
| | | 4 | Andichya. | |
| | | 5 | Bardái. | |
| | | 6 | Bhárgava. | |
| | | 7 | Borsadá. | |
| | | 8 | Chovisá. | |
| | | 9 | Dadhich. | |
| | | 10 | Derolá. | |
| | | 11 | Divechariá. | |
| | | 12 | Disáwál. | |
| | | 13 | Gayáwál. | |
| | | 14 | Girnára. | |
| | | 15 | Gomtiwál. | |
| | | 16 | Gugali. | |
| | | 17 | Jámbu. | |
| | | 18 | Jhárolá. | |
| | | 19 | Kandoliá. | |
| | | 20 | Kapila. | |
| | | 21 | Karavatia. | |
| | | 22 | Khedáwál. | |
| | | 23 | Koligor. | |
| | | 24 | Kriyágor. | |
| | | 25 | Máru. | |
| | | 26 | Mewadá. | |
| | | 27 | Modha. | |
| | | 28 | Motálá. | |
| | | 29 | Nágar. | |
| | | 30 | Nándorá. | |
| | | 31 | Nápál. | |
| | | 32 | Pallivál. | |
| | | 33 | Pushkarná. | |
| | | 34 | Rával. | |
| | | 35 | Ráyakwál. | |
| | | 36 | Rodhawál. | |
| | | 37 | Sáchorá. | |
| | | 38 | Sajodará. | |
| | | 39 | Setpál. | |
| | | 40 | Shrigaud. | |
| | | 41 | Shrimáli. | |
| | | 42 | Soni Brahman. | |
| | | 43 | Somapurá. | |
| | | 44 | Sorathiá. | |
| | | 45 | Talájíá. | |
| | | 46 | Udambar. | |
| | | 47 | Unewál. | |
| | | 48 | Utkala. | |
| | | 49 | Vadádará. | |
| | | 50 | Válmika or Válam. | |
| | | 51 | Váyadá. | |
| | | 52 | Aboti. | Nos. 51 to 63 are looked upon as de-graded Brahmans. |
| | | 53 | Bhojaka. | |
| | | 54 | Gurava. | |
| | | 55 | Karathiá. | |
| | | 56 | Rajgor. | |
| | | 57 | Sárasvata. | |
| | | | Bhát. | |

| Serial No. of the group. | Name of the group. | Serial No. of the caste. | Names of the castes. | Remarks. | |
|--------------------------|--------------------|--------------------------|------------------------|--|-----------------------------|
| 1 | 2 | 3 | 4 | 5 | |
| | | 58 | Sevak. | | |
| | | 59 | Shravana. | | |
| | | 60 | Tapodhana. | | |
| | | 61 | Tragálá. | | |
| | | 62 | Vidur. | | |
| | | 63 | Vyás. | | |
| | | 64 | Desvastha. | Nos. 64 to 70 are Maharashtra Brah- mans. | |
| | | 65 | Devrukhá. | | |
| | | 66 | Golaka. | | |
| | | 67 | Karháde. | | |
| | | 68 | Kánnavá. | | |
| | | 69 | Kokanastha. | | |
| | | 70 | Shenvi. | | |
| | | 71 | Karnátaki. | | } Southern India Brahmanas. |
| | | 72 | Drávidi. | | |
| | | 73 | Tailangi. | | |
| | | 74 | Hindustáni. | | |
| | | 75 | Brijwansi. | | |
| | | 76 | Gaud. | } Northern India Brahmanas. | |
| | | 77 | Kanojiá. | | |
| | | 78 | Sarvaríá. | | |
| | | 79 | Maithila. | | |
| | | 80 | Sanádhyá. | | |
| | | 81 | Sárasvata. | } Marwadi Brahmanas. | |
| | | 82 | Párasar. | | |
| | | 83 | Sanodiá. | | |
| | | 84 | Brahma Kshatria. | | |
| | | 85 | Chándraseni Prabhus | | |
| | | 86 | Prabhu Pátáne. | | |
| | | 87 | Loháná. | | |
| II | Satsudra | 88 | Káyasthas. | 4 castes appearing in Table XIII under the head Kshatriyas have been omitted as they do not appear to have ever belonged to Dwijisra. | |
| | | 89 | Kshatriyas. | | |
| | | 90 | Maráthás. | | |
| | | 91 | Rajputa. | | |
| | | 92 | Thakóra. | | |
| | | 93 | Bhátíás. | | |
| | | 94 | Agarval <i>Vániás.</i> | | |
| | | 95 | Báj Do. | | |
| | | 96 | Disáwal Do. | | |
| | | 97 | Gujjar Do. | | |
| | | 98 | Jhárolá Do. | | |
| | | 99 | Kapole Do. | | |
| | | 100 | Khadáyatá Do. | A few individuals here and there among many a sub-caste of Vaniás, now-a-days, have taken to Upanayanam, but that is an exception rather than the rule. | |
| | | 101 | Lád Do. | | |
| | | 102 | Meshri. Do. | | |
| | | 103 | Mewadá Do. | | |
| | | 104 | Modha Do. | | |
| | | 105 | Nágar Do. | | |
| | | 106 | Nándorá Do. | | |
| | | 107 | Nimá Do. | | |
| | | 108 | Pánchá Do. | | |
| | | 109 | Porwái Do. | | |
| | | 110 | Shrimáli Do. | Vaniás from countries beyond Gujarát have been omitted. | |
| | | 111 | Soni Shrimáli Do. | | |
| | | 112 | Sorathíá. Do. | | |
| | | 113 | Umád. Do. | | |
| | | 114 | Váradá. Do. | | |
| | | 115 | Káthi. Do. | | |
| | | 116 | Vádheis. | | |

| Serial No. of the group. | Name of the group. | Serial No. of the caste. | Names of the castes. | Remarks. | | | |
|--------------------------|--------------------------------|--------------------------|----------------------|--|--|---------------|---|
| 1 | 2 | 3 | 4 | 5 | | | |
| III | Jalāharniya Sūtras. | 117 | Kumbi Anjanā. | Other Kumbis being too few and the Kumbis of foreign extraction are excluded. | | | |
| | | 118 | Do. Kadavā. | | | | |
| | | 119 | Do. Lowā. | | | | |
| | | | | | 120 | Do. Matīā. | |
| | | | | | 121 | Do. Rūshāt. | |
| | | | | | 122 | Do. Udā. | |
| | | | | | 123 | Bandhārā. | |
| | | | | | 124 | Bhāvsār. | |
| | | | | | 125 | Chitārā. | |
| | | | | | 126 | Dalavādī. | |
| | | | | | 127 | Darzi. | |
| | | | | | 128 | Ghānchi. | Some persons object to drink water from Ghanchis. |
| | | | | | 129 | Kāchhiā. | |
| | | | | | 130 | Kadiā. | |
| | | | | | 131 | Kāgdi. | |
| | | | | | 132 | Kandoi. | |
| | | | | | 133 | Kansārā. | |
| | | | | | 134 | Kharādi. | |
| | | | | | 135 | Khatri Vānzā. | |
| | | | | | 136 | Khavās. | |
| | | | | | 137 | Kumbhār. | |
| | | | | | 138 | Lohār. | |
| | | | | | 139 | Māli. | |
| | | | | | 140 | Maniāra. | |
| | | | | | 141 | Otārā. | |
| | | | | | 142 | Pardeahi. | |
| | | | | | 143 | Patavā. | |
| | | | | | 144 | Salāt. | |
| | | | | | 145 | Sālavī. | |
| | | | | | 146 | Soni. | |
| | | | | | 147 | Sutār. | |
| | | | | | 148 | Tamboli. | |
| | | | | | 149 | Bāriā. | |
| IV | Jalavyava- hārya Sūtras. | 150 | Garasiā. | Some higher caste persons see no objection to drink water from Āhirs, Būarwads, Rabāris, Gavlis and Chārans. | | | |
| | | 151 | Vāghers. | | | | |
| | | 152 | Āhir. | | | | |
| | | 153 | Bāvchā. | | | | |
| | | 154 | Bhādabhunja. | | | | |
| | | 155 | Ebandāri. | | | | |
| | | 156 | Bharwād. | | | | |
| | | 157 | Bhūi. | | | | |
| | | 158 | Chāran. | | | | |
| | | 159 | Chovāri. | | | | |
| | | 160 | Dabgar. | Some persons bathe if they happen to touch a Dabgar. | | | |
| | | 161 | Dhangar. | | | | |
| | | 162 | Dhobi. | | | | |
| | | 163 | Dhalkhoyā. | | | | |
| | | 164 | Gālarā. | | | | |
| | | 165 | Gālārā. | | | | |
| | | 166 | Gavli. | | | | |
| | | 167 | Golā. | | | | |
| | | 168 | Hajām. | | | | |
| | | 169 | Jingar. | | Strictly orthodox people bathe if they happen to touch a Hajām or a Kalāl. | | |
| | | 170 | Kālāl. | | | | |
| | | 171 | Kārādī. | | | | |
| | | 172 | Klamār. | | | | |
| | | 173 | Khambhār. | | | | |
| | | 174 | Khant. | Many people bathe if they happen to touch a Khant. | | | |
| | | 175 | Khārvā. | | | | |

| Serial No. of the group. | Name of the group. | Serial No. of the caste. | Names of the castes. | Remarks. | |
|--------------------------|--------------------|--------------------------|----------------------|---|--|
| 1 | 2 | 3 | 4 | 5 | |
| | | 176 | Khásdár. | | |
| | | 177 | Komati. | | |
| | | 178 | Lakhavára. | | |
| | | 179 | Máchhi. | Many people bathe if they touch a Mochi, and if they are strictly orthodox even if they touch a Máchhi. | |
| | | 180 | Mochi. | | |
| | | 181 | Od. | | |
| | | 182 | Pakháli. | | |
| | | 183 | Pinjára. | | |
| | | 184 | Rabári. | | |
| | | 185 | Rángrez. | | |
| | | 186 | Sagariá. | | |
| | | 187 | Sathavára. | | |
| | | 188 | Shikligar. | | |
| | | 189 | Vanzára. | | |
| | | 190 | Bajániá. | | |
| | | 191 | Bhánd. | | |
| | | 192 | Dhádhi. | | |
| | | 193 | Gandharva. | | |
| | | 194 | Gondhali. | | |
| | | 195 | Jágari Pátar. | | |
| | | 196 | Kabutaríá. | | |
| | | 197 | Kamáliá. | | |
| | | 198 | Mená. | | |
| | | 199 | Nat. | | |
| | | 200 | Pomalá. | | |
| | | 201 | Rawalia. | | |
| | | 202 | Vádi. | | |
| | | 203 | Vágbari. | | |
| | | 204 | Koli. | | |
| | | 205 | Meher. | | |
| | | 206 | Páradhl. | | |
| | | 207 | Talávis. | | |
| | | 208 | Bhangíá. | | |
| | | 209 | Burud. | | |
| | | 210 | Chámbhár. | | |
| | | 211 | Dhed. | | |
| | | 212 | Dhedná Sádhu. | | |
| | | 213 | Garodá. | | |
| | | 214 | Ghadasi. | | |
| | | 215 | Holár. | | |
| | | 216 | Hulswár. | | |
| | | 217 | Khálpá. | | |
| | | 218 | Máng. | | |
| | | 219 | Máhar. | | |
| | | 220 | Meghwál. | | |
| | | 221 | Rájgar. | | |
| | | 222 | Rakhesar. | | |
| | | 223 | Ramdev Pir. | | |
| | | 224 | Rával. | | |
| | | 225 | Senavá. | | |
| | | 226 | Turi. | | |
| | | 227 | Vánsodá. | | |
| Y. | Asprushya Sudras. | | | | |

From this list it will appear that there are 87 castes in the first group, 27 castes in the second, 35 in the third, and 58 and 19 in the fourth and fifth groups, respectively. Or, in other words, 87 castes have retained their Dwija status, 27 have lost it, 35 castes have been allowed to be of a higher order among the Sudras, and 58 are quite at the bottom of the social ladder: and 19 have been

II. SOCIAL PRECEDENCE ACCORDING TO THE REPORTS OF THE COMMITTEES.

Committees'
Reports.

108. Having given the traditional origins of the various castes, it is time now to discuss the order of social precedence as framed from the replies received through the Ethnographic Committees appointed in that behalf. Committees were appointed for the Divisions of this State and instructions were issued to them as to how they had to carry on the work. Questions that were required to be answered by the leaders of the various castes were framed and sent up to the Committees. The replies received from them were collated in my office. It was then found out that none of the Committees had attempted the classification of the castes into the five groups mentioned in the Census Commissioner's letter. They simply asked the leaders of the Brahman and Vániá castes who were within their jurisdiction, to give replies to the questions sent to them; and then forwarded those replies, after having arranged the castes in the order they thought best. The result was that the same caste was differently placed by different Committees, as regards precedence. The precedence had, therefore, to be arranged in the office, and the information about all castes having not been supplied by the Committees, I had to supplement it otherwise.

The Hindu .
castes arrang-
ed.

109. Thus arranged, the Hindu castes fall within 8 groups:—(1) the Brahmans, (2) the Kshatriyas, (3) the Vaishyas, (4) the miscellaneous castes, (5) the religious mendicants, (6) wandering and low profession castes, (7) the criminal castes and (8) the unclean castes.

Of these groups, only the Brahmans and the Vániás, falling within the first and the third groups, respectively, have been dealt with by the Committees. The following list gives the order of precedence for the Brahman and Vániá castes, for reasons given further on.

List of Precedence of the Different Castes in the Baroda State.

BRAHMANS.

| Class. | Group. | Caste. | Name of the Caste of which it is a sub-caste. | Remarks giving reasons for the arrangement. |
|---|--------|--------------------|---|--|
| A. Such Brahmans as do not eat out of the food prepared by a member of any other sub-caste but their own; all other sub-castes of Brahmans can eat food prepared by them, except some of B. | I. | 1. Vadnagrá Nágár. | Nágár Brahman. | Because it is the main body. |
| | | 2. Prashnorá | Do. ... | Because they have seceded from the main caste. |
| | | 3. Sáchorá | Independent... | They practise polygamy. |
| | | 4. Shrimáli | Do. ... | They practise polygamy and sell their daughters to some extent (accept money for their daughters). |
| B. Such as do eat food prepared by a member of the first caste mentioned in Group A. The food prepared by their hands, all castes besides those mentioned in groups A and B, can eat. | II. | 1. Chitrodá Nágár. | Nágár Brahman. | They practise polygamy but they do not eat of any others but the Vadnagrá Nágars. |
| | | 2. Sáhodra Nágár. | Do. ... | They practise polygamy. Do eat of both the Vadnagrá and Visnagrá Nágars. |
| | | 3. Visnagrá Nágár. | Do. ... | They practise polygamy. Receive money presents for their daughters. |

| Class. | Group. | Caste. | Name of the Caste of which it is a sub-caste. | Remarks. | | |
|--|--------|---------------------------------------|---|---------------------------|-------------------------------|---|
| C. Such castes as inter-dine among themselves as well as eat food prepared by castes in the first two classes. | III. | 1. Disával ... | Independent... | } They practise polygamy. | | |
| | | 2. Váyadá ... | Do. | | | |
| | | 3. Udamber | Do. | | | |
| | | 4. Choráshi Mewádá. | Mewádá ... | | They smoke tobacco as bidées. | |
| | | 5. Bhárgav | Independent... | | Do. do. | |
| | | 6. Motálá ... | Do. ... | | Do. do. | |
| | | 7. Válam or Válmik. | Gauda ... | | } They practise polygamy. | |
| | | 8. Nándorá | Independent... | | | |
| | | 9. Chovisá... | Sub-caste of Nándorá. | | | |
| | | 10. Dadhich | Independent... | | | |
| | | 11. Bhat-Mewádá. | Sub-caste of Mewádá. | | | |
| | | 12. Ráyakvál | Independent ... | | | |
| | | 13. Kapil ... | Do. ... | | | |
| | | 14. Pushkarná | Sub-caste of Shrimáli. | | | |
| | | 15. Gayavál | Independent... | | | |
| | | 16. Setpál ... | Sárasvat ... | | | |
| | | 17. Jhárolá ... | Sub-caste of Váikhilya. | | | |
| | | 18. Gomativál | Independent... | | | |
| | | 19. Pallivál ... | Gauda ... | | | |
| | | 20. Jámbu ... | Váikhilya ... | | | } They practise polygamy and are addicted to smoking tobacco. |
| | | 21. B h i t r á Khedáwál. | Sub-caste of Khedáwál. | | | |
| | | 22. Shrigaud Pravalá. | Sub-caste of Shrigaud. | | | |
| | | 23. Rával ... | Sub-caste of Válam. | | | They sell their girls in marriage. |
| | | 24. Audichya Sahasra. | Sub-caste of Audichya. | | | } They practise polygamy and sell their daughters to some extent. |
| | | 25. Audichya Tolakiá. | Do. ... | | | |
| | | 26. Shrigauda. | Gauda ... | | | |
| | | 27. Khedáwál Báj. | Khedáwál ... | | | |
| | | 28. Tr a v á d i Mewádá. | Mewádá ... | | | |
| | | 29. Vadádará. | Audichya ... | | | |
| | | 30. Modha ... | Independent... | | | |
| | | 31. Borsadá... | Audichya ... | | | |
| | | 32. M o d h a Chaturvedi or Karyatiá. | Modha ... | | | |
| | | 33. Kandoliá. | Independent... | | | |
| | | 34. Unevál ... | Do. ... | | | |
| | | 35. Anávalá... | Do. ... | | | |
| D. Castes which though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them. | IV. | 1. Vadnagrá (Bárad). | Vadnagrá Nágar. | } They practise polygamy. | | |
| | | 2. Gugali ... | Váikhilya ... | | | |

| Class. | Group. | Caste. | Name of the Caste of which it is a sub-caste. | Remarks. | | | |
|--|--------------|---|---|--|---|----------------|--|
| D. Castes which though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them— <i>contd.</i> | IV. | 3. Sompurá .. | Independent... | } They practise polygamy and sell their daughters in marriage. | | | |
| | | 4. Girnará ... | Do. ... | | | | |
| | | 5. Aboti ... | Girnará ... | | | | |
| | | 6. Sárasvat Sorathíá. | Sárasvat ... | | | | |
| | | 7. Náná Cho-visá. | Nándorá ... | | | | |
| | | 8. Achári ... | Audichya ... | | | | |
| | | 9. Káratíá ... | Do. ... | | | | |
| | | 10. Sajodará .. | Independent... | | } They practise polygamy and sell their daughters in marriage and also use tobacco in smoking. | | |
| | | 11. Kriyá Gor | Audichya ... | | | | |
| | | 12. Tapodhan. | Audichya ... | | } Do. do. do. and besides they have widow re-marriage prevalent among them in certain localities. | | |
| | | 13. Vyás ... | Do. ... | | | | |
| | | E. Such castes as can eat and drink of even others than Brahmans, although they themselves belong to the class of Brahmans. | V. | | 1. Sárasvat... | Independent... | They practise polygamy and re-marry their widows. |
| | | | | | 2. Rájgor ... | Audichya ... | } They practise polygamy, sell their daughters in marriage, allow re-marriage of their widows, and make use of tobacco in smoking, &c. |
| 3. Bhojak ... | Shrimáli ... | | | | | | |
| 4. Tragálá ... | Audichya ... | | | | | | |
| 5. Koligor... | Do. ... | | | | | | |

List of Precedence of the Different Castes in the Baroda State.

VANIAS.

| Class. | Group. | Caste. | Name of the Caste of which it is a sub-caste. | Remarks. |
|---|--------|------------------|---|--|
| A.—Such castes as do not sell their daughters in marriage | I | 1. Visá Nágar. | Nágar Vániá.. | They are monogamous and are married in the Brahma form. |
| | | 2. Dasá Mewádá. | Mewádá ... | They have the "Prajápatya" form of marriage among them. |
| | | 3. Dasá Váyadá. | Váyadá ... | } They cannot show what form of marriage they have among them. |
| | | 4. Visa Mewádá. | Mewádá ... | |
| | | 5. Dasá Porwád. | Porwád ... | } They practise polygamy and they marry their girls beyond the age prescribed by the Shastras. |
| | | 6. Báj Dasá. | Lád ... | |
| | | 7. Nimá Visá. | Nimá ... | |
| | | 8. Dasá Jharola. | Jharola ... | } Do. do. Besides, they cannot show what form of marriage they observe among their caste. |
| | | 9. Umad ... | Independent... | |
| | | 10. Nándorá... | Do. ... | |

| Class. | Group. | Caste. | Name of the Caste of which it is a sub-caste. | Remarks. | | |
|---|---------------|---|---|---|---------------|--|
| B.—Such castes as do sell their daughters in marriage, in some localities, but not in others. | II | 1. Dasá Kha-dayata. | Khadáyatá ... | They do not allow the girls to be married after the age prescribed by the Shástrás, i. e., marry them within the age prescribed. | | |
| | | 2. Visá Váyada. | Váyadá ... | | | |
| | | 3. Visá Lád. | Lád ... | In some places they practise polygamy. | | |
| | | 4. Dasá-Nágar. | Nágar Vániá ... | They practise polygamy and do not allow the age of marriage, prescribed by the Shástrás to be over, i. e., marry their daughters within the age prescribed by the Shástrás. | | |
| | | 5. Dasá Lád. | Lád ... | | | |
| | | 6. Pánehá ... | Independent.. | | | |
| | | C.—Such castes as sell their daughters in marriage. | III | 7. Kapol ... | Independent.. | They practise polygamy and also marry their children after the age prescribed by the Shástrás. |
| | | | | 8. Agarvál... | Do. | |
| | | | | 9. Dasá Shrimáli. | Shrimáli ... | |
| | | | | 10. DasáModhá | Modhá ... | They practise polygamy and have no fixed age for their marriages. |
| | | | | 11. Modhávisá. | Modhá ... | |
| 1. Khadáyatá. | Khadáyatá ... | | | They do not practise polygamy. | | |
| | | 2. Dasá Disával. | Disával ... | They practise polygamy and marry their girls before the age prescribed by the Shástrás. | | |
| | | 3. Visá Disával. | Do. ... | | | |
| | | 4. Sorathíá... | Independent.. | They practise polygamy and marry their girls after the age prescribed by the Shástrás. | | |
| | | 5. Visá Sorathia. | Sorathia ... | | | |
| | | 6. Visá Shrimáli. | Shrimáli ... | They practise polygamy and have no fixed age for marriage at all. | | |

110. In settling precedence two distinct standards for the said two castes have been adopted. In the case of both, as they are endogamous for each sub-caste, marriage by itself can form no test for classification. Inter-dining has therefore been taken as the chief test for arranging the numerous Brahman castes into 5 classes,—viz., (A) Those Brahmans who do not eat food prepared by any but their own castemen; while all other sub-castes of Brahmans except some of those falling under B, can eat food prepared by them; (B) Those Brahmans who, though they may eat the food prepared by members of the first caste in class A, do not eat that which is cooked by others. But all the castes coming after them do not object to eat food prepared by these higher sub-castes. (C) Those castes which inter-dine among themselves as well as eat the food prepared

Tests of precedence for the Brahmans.

by any member of the first two classes ; (D) Those castes, which though they belong to the genus Brahman, are such that no Brahman will eat the food prepared by them, and (E) lastly, castes which though they are Brahmans will eat the food prepared by even non-Brahmans.

Subsidiary tests.

The subsidiary tests, applied to assign them places higher or lower in each class itself, are (1) the prevalence of the habit of smoking in any form, (2) polygamy and (3) the custom of purchase of brides. The first test is chosen because it is looked down upon by the superior members of the castes allowing it ; the second, because its absence is considered to be a sign of advancement by many ethnologists and of respectability by the castes ; and the third, because it is not only condemned by the Shástras but also by public opinion. Again, among themselves, the castes addicted to smoking only are placed higher than those which tolerate polygamy which, in their turn, rank superior to the castes allowing the sale of brides. When any two of these vices combine in any caste, that caste is put lower down than the last of those having only one defect. There is also a fourth test which does not affect the majority, but only a small minority. It is the prevalence of widow-remarriage. It is well-known that Brahmans do not allow it and its prevalence among a very few of their sub-castes is probably due to their being degraded to such a low level as to almost lose touch with Brahmanhood. They would never have been classed as Brahmans but for the Census as the vice would be deemed most serious. Thus arranged, the first and second classes contain 3 sub-castes each ; the third contains 31, the fourth 13 and the last 4 sub-castes ; in all 54 sub-castes out of 80. The numbers in other castes of Brahmans being very small and they being for the most part immigrants into this State, the requisite data about them have not been collected. This arrangement harmonises generally with popular opinion also, from the highest place occupied by the Vadnagará Nágár Brahmans to the lowest by the Tragálás and Bhojaks, who are so degraded that they hardly deserve to be called Brahmans.

The Nágár Brahmans.

111. The Nágár Brahmans lay claim to being the purest and the most select of the Gujaráti Brahmans, and their claim is allowed. In the Nágars themselves, there are six sub-divisions : (1) the Vadnagarás, (2) the Visnagarás, (3) the Sathodrás, (4) the Prashnorás, (5) the Krishnorás and (6) the Chitrodás. They are easily distinguishable from all other castes by the beauty and intelligence of their features. The Vadnagarás, however, who plume themselves with good reason as having resisted the acceptance of worldly goods from the most powerful donors and hence consider themselves as pre-eminently the first, carry the palm in intelligence and diplomacy. The modern history of all the leading Káthiáwár States is the history of the rise and fall of Nágár administrators in power for the time being. It is not surprising that this small caste wielding such immense power in all States of importance, whether Mahomedan or Rajput, should have to oppose, with the weapons of diplomacy and tact, the combined resistance of many. A system of mutual help to their own castemen in different States and a policy of systematic nepotism in filling all offices were, as is oftenest the case with other communities also, the natural outcome of their position, and so they successfully formed a *corps diplomatique*, which was ordinarily unassailable. But they have been always remarkable also for an unsurpassable aptitude for the cultivation of

learning and for maintaining the highest attainable rank in the world of letters. With such traditions to back them and such inherent ability the Nágars, even under the present altered forms and methods of administration, maintain their position. Of course, the times and occasions for caste-help and nepotism have gone by, but in the modern-day struggle of self-help and individual excellence, the Nágars yet sets the example and leads the way. It is the unique system of exclusiveness and selection among them which can be said to contribute to this intellectual development of the caste and the unparalleled beauty of its gentler sex.

112. The principal test of inter-dining that was so useful in grouping the various Brahman sub-castes cannot be of use for the Vániás, since all sub-castes can inter-dine. Hence, a different test,—the sale of brides, is selected for them, as a majority of them has been tainted with the vice. Thus arranged, their sub-castes fall within three groups, viz :—(1) such castes as do not sell their daughters in marriage ; (2) such castes as do so in certain localities and not in others ; and (3) such castes as habitually do so. Out of the 36 sub-castes of Vániás, 10 fall within the first, 11 within the second, and 6 within the third group ; 9 sub-castes remain to be tabulated, because information could not be satisfactorily collected for them.

Tests of precedence for the Vánias.

The subsidiary tests selected for arranging them in an ascending or descending order within a particular group, are :—(a) the prevalence among any caste of monogamy, (b) the form of marriage, (c) the ignorance thereof, (d) polygamy, and (e) marriageable age of girls. The reasons for selecting the first and fourth tests having been stated while discussing the arrangement for the Brahmans, they need not be reiterated here. There being 8 forms of marriages among the Hindus, arranged according to their importance, it is necessary to know, before placing any sub-caste higher or lower, the form of marriage prevailing among its members. Ignorance about it must naturally be held a sufficient cause to class the sub-caste professing such ignorance below those who do not profess it. The maximum limit for marrying a girl has been fixed by the Hindu Shástras ; therefore any transgression beyond it ought to be looked upon, in forming a precedence table, as a breach of the said Shástric injunction and should bring down the sub-caste in the social scale. Much lower, therefore, a sub-caste should be placed that has utterly set at naught the Shástric injunction. In the first group of Vániás there are 10 sub-castes, in the second 11, and in the third there are 6 sub-castes.

Subsidiary tests.

113. As regards the other bigger groups and classes, the requisite information could not be collected ; and so a few remarks are offered, without preparing regular lists of precedence. As has been remarked, the principal distinctive features of the Hindu castes are,—prohibitions as regards inter-dining and inter-marriage, though a certain relaxation is found as regards inter-dining growing in volume the lower you go in the social scale. The sixth and the seventh classes of the Imperial Table are almost identical, since some of the sub-castes of both inter-dine and are only very slightly removed from the unclean castes. Most of the religious mendicants do not eat food prepared by any but the higher castes like the Bráhmans and the Vániás. The group of miscellaneous castes in the Table contains a number of artisan and other castes so varied and unlike each other, as regards inter-dining and other such social customs, that nothing definite can be said as to which of them is superior to the other. There are some castes among them, such as the Sonis, Sutárs and Lohárs, who approach in certain respects the Vániás

Precedence for other castes not easy to settle.

on the one side ; and there are others like the Bāvchás, Dabgars and Mochis, who are socially believed to be the lowest, on the other side. Among the Kunbis also, the Udás are so exclusive that they will not eat food prepared even by a Brahman ; while the Anjanás and the Matías will not fail to eat food prepared by even a Koli or a Bāvchá. Among the Kshatriyas, the writer and trading classes are exclusive ; the first approaches the Bráhmans in many of its social customs and the latter the Vániás. It is only when we come to the warrior castes that we find no general principle underlying their social customs. While the Káthis can eat food prepared by Sidhis (Musalman) and cannot be taxed for it by their caste people, the Kshatriyas and Marathás cannot do so with impunity. Similarly, the Vághers and Vádhels are very loose in matters of eating and drinking. But it is not an easy thing to arrange them in any order of precedence without first enquiring into their social customs in this and other matters.

12. MARRIAGES AMONG THE HINDUS.

Exogamous marriages.

114. We have seen how the Hindu castes are in one way endogamous in marriages ; they are exogamous also, i. e. their members are not allowed to marry within certain prohibited degrees of kinship. The inquiry about the introduction of these restrictions is very interesting. It is an admitted fact that in different tribes or communities there are different degrees of kinship between which marriages are prohibited. Among the more ancient and less civilised communities, marriages were tolerated between such close relations as brothers and sisters. But now they are looked upon, univervally, as incestuous connections. But even among those nations or tribes who are sufficiently well advanced in civilisation there is no unanimity on this point. Among the Musalmans, Parsis and Christians there is no prejudice against marriages between first cousins ; in fact, an orthodox Parsi deems it a duty to bring about such marriages in his household ; but a Hindu looks upon such connections with horror. He advances much further as is well known ; and marriages between cousins, however remote, are tabooed. Among them the idea of a family is far more comprehensive than among any other people. The joint family system is peculiarly Hindu and is such that persons removed more than four or five degrees in kinship are found to live in commensality, even in these days when the system is undergoing a process of disintegration. It was considered imprudent to allow marriages between persons living and dining together, as one family. So Manu and the other law-givers must have prohibited marriages between the Sagotra and Sapinda as they are the persons likely to live as members of a joint family. As daughters have generally to leave their parental home, a considerable reduction in the prohibitions was made on the maternal side as compared with paternal relationships. In this way, the rules about exogamy have come into being. There is another theory, put forward in Nisbet's "Marriage and heredity," which may be taken as the originating cause of exogamy, viz.,—that prohibitions of the marriage of near kin have arisen from observation of the injurious results of such unions ; or, in other words, of the injurious results of what scientists call in-and-in breeding. It is just possible, though no traces of it are found in old books, that the ancient Hindus had observed, in the course of a long experience, cases of hereditary infirmities where marriages were for some generations allowed between persons closely related to each other.

Along with this strong rule of exogamy, there is the first rule of endogamy, of a previous date, whereby a member of one caste or sub-caste must marry within that caste or sub-caste alone. It was intended that by thus confining marriages to certain circles only, a caste or sub-caste would be able to transmit to posterity, after many generations, the same tendencies and characteristics which it had at the time of its formation. There cannot be a doubt that, whatever differences of opinion may exist as regards the other castes and classes, the Bráhmans are purely of unadulterated Aryan descent. Some of them have no doubt lost, by following humble or low occupations or by having married into lower castes, the distinctive physiognomical marks of a Bráhman. But those who have kept to their ancestral occupation of priesthood and latterly of employments in the higher walks of life are fair-complexioned, bright-eyed and intelligent. Their women have not only preserved the symmetry of form and comeliness of complexion typical of the Aryan females but, in the case of some of the highest Bráhman castes, they display at the present day a softness of colour and a refinement of expression rarely to be met with in any other eastern race or community; and this is more remarkable as being absolutely free from any adventitious help of art, as prevalent in other countries. For generations, before any of the modern European nations had seen the dawn of their existence, the Brahmins not only preserved an unsullied selection of marriage among themselves, but each sub-division has been under the restraint of limiting its selection within its own narrow range. No other human device could have so well transmitted over generations the bluest of the blue blood. No commoner, however eminent, could break the barrier of caste and get admitted into the Bráhman aristocracy and no lower caste millionaire, owner of broad acres or bursting coffers, could purchase a scion of a Bráhman house for his son-in-law. By the strict rules of marrying in the sub-caste only and avoiding kinship, the Hindus have been able to escape extinction altogether on the one hand and absorption in other communities on the other.

A list of the Gotrás among some of the Gujarati castes of Bráhmans, as obtained from personal enquiries, is given as Appendix II. A list of
Gotras.

115. The Hindu race, as a whole, is polygamous; there are exceptions among some castes of the Bráhmans and Vániás, which are strictly monogamous, though the Shástrás permit polygamy. Why these few castes have taken to monogamy is not intelligible, since they belong to various walks of life and are not uniformly situated. Polyandry does not obtain in any part of this State. Polygamy.

116. Widow remarriage is prohibited among the Bráhmans, Kshatriyas and Vániás. Some sub-castes of the degraded Bráhmans, viz. :—Tapodhan, Vyás, Sáraavat, Rájgor, Bhojak, Tragála and Koligor allow it. The Káthís, Maráthás, Rajputs, Vághers and Vádihels allow it among the Kashatriyas. The higher families, among castes allowing remarriage of widows, do not, as a rule, have recourse to it, as such a marriage is considered undignified for grown up women. It is this sense of honour and a desire to pass for superior people which has put a stop to widow remarriage among an influential section of the Lewá Kunbis and Sonis. The total number of those who do not allow remarriage of widows is 226,725, i.e., 15 per cent. of the total Hindu population in this State. The Widow re-
marriage.

ceremony relating to the performance of a widow remarriage is not so elaborate as that of a first marriage. Remarriages, among a majority of the castes allowing them, are performed generally at night with some short ceremony by a Bráhmán among Lewá Pátidárs and such comparatively higher castes, and with no ceremony at all among the Kolis and such others. Among the latter, it is sufficient for the solemnisation of a remarriage for the widow intending to remarry to put on the clothes given to her by her future husband and then enter his house with a pot of water on her head. Rice is sprinkled over the newly-married couple who, in company with some friends, partake of sweetmeats. Among the higher castes, the future husband goes to the widow's house with his friends and relations, gives a sum of money to the widow and returns home after the ceremony is performed. Here also rice is sprinkled over the newly-united pair. On the completion of the ceremony a feast is generally given to the assembled people by the parents of the widow-bride. A Tuesday or a Sunday is generally selected for solemnising a widow's remarriage.

Divorce.

117. Divorce, as a general rule, is allowed among all castes that permit widow-remarriage; and the other castes do not recognise divorce. Even those castes that allow it practise it very rarely, except among the lower classes. Among the latter it is obtained very easily on both sides; but in the higher classes no divorce is allowed except for some very cogent reasons, such as misconduct on the part of the wife and cruelty on that of the husband. As a general rule the Hindus of this State, excepting those of some of the inferior castes like Kolis, Báriás and Thakardás, never have recourse to Law Courts for obtaining a divorce. Among the Bráhmans, several sub-castes of the Kahariyas and all Vániás, the tie once formed can be snapped only by death.

13. CASTES AMONG THE JAINS.

Jains.

118. Theoretically speaking, the Jain religion does not sanction castes; still castes are to be found among its followers, in this State, prevalent to the same extent as among the Hindus. The reason of this lies in the fact that when Jainism became powerful in propogating its tenet portions of castes, living in the same or different places, became converts to the new doctrine. To prevent the social and domestic evils of a total separation, the orthodox portions and the seceders of the same castes continued to recognise past ties of relationship and did not object to new ties, framed just as before, between members of the same caste. Caste in fact proved stronger than religion, practically. But where a whole sub-caste had gone over to the reformers, the other sub-castes had no difficulties to face in breaking all connection with them, both of inter-marriage and common food. It is, therefore, that we see that the Vaishnava and Jain Vániás, though professing such totally different religions, can yet dine together and even intermarry if they have common caste names in the two religions. Inter-marriage, for instance, can take place between Vaishnava and Jain Shrimáli Vániás. Very curiously, a Vaishnava girl married into a Jain family attends the Shrávak Apásrás when at her husband's house and worships the old Bráhmanical gods when she visits her parents. Inter-marriage is prohibited, as I have said, among sub-castes; but a very remarkable indulgence is observable in the matter of food. All Vaishnava Vániás castes can dine with those Jain castes which have a common

caste name with themselves. Shrimális, for instance, are found in both. So the Vaishnavite Shrimális can dine with the Jain Shrimális. But the caste of Osváls is found among the Jains only; therefore, Vaishnavites will not dine with the Osváls. The only caste appearing in the list of Jain castes that requires any explanation is that of the Maráthás. When some Maráthás were returned as Jains, I instituted an inquiry and found that in the Baroda City there is one family only that has very lately come to profess Jainism.

14. THE PARSIS.

119. Among the Parsis there is even yet a distinction of priests (Mobeds) and non-priests (Behdins). The distinction has been handed down from remote antiquity; and it is also believed that the two classes sprang from two different peoples. The *élite* were the religious guides and legislators, while the others were willing to be guided by them and to serve for the common good of the whole. It is possible that in days gone by, the two classes were as strictly prohibited from inter-marriage and common table as the Hindu castes. At present, the Parsis, who are well-known for adapting their customs to the times, have easily transgressed the restrictions, whatever they were. Up to within the last 25 years, however, inter-marriages between the Mobeds and Behdins were unknown. As the Mobeds themselves have spurned the narrow limits of sacerdotal avocations and have zealously entered into all the professions and occupations worth following, after discarding the distinctive white turban and dress of Mobeds and submitting their chins to the razor of the barber, it is now hard to distinguish these from the Behdins; and so inter-marriages are on the increase every year. But some may yet be found of sufficiently old ideas to enquire into the other contracting party being a Mobed or a Behdin, before settling a marriage. Even yet a Mobed of Navsari would not give his daughter in marriage to a Behdin; though there are no penalties if the rule is broken. In the matter of companionship for food there are no restrictions at the present day, except in the case of Mobeds employed for the time being in actually undergoing certain religious ceremonies or in officiating as priests in the fire-temples. These cannot, even now, partake of food with the Behdins or other Mobeds during the time they are so engaged.

Mobeds and
Behdins.

15. MUSALMAN TRIBES.

120. Really speaking, there are no castes among the Musalmans. They can all eat with each other; and though generally marriages among them are restricted, as will be seen further on, among members of certain groups and tribes only, yet there is nothing like out-casting or excommunication for marrying beyond these limits. The main distinction between Musalmans is that founded on their being foreigners or indigenious. The foreigners are those who themselves have come from beyond India or are descendants of those who have migrated into India and settled there. The others are converts to Islam from the masses of the people of India. It is remarkable that though professing the same religion, the two have never mingled and have remained apart for centuries. The Musalmans coming from the mother land of Islam abstain from mingling their blood with that of the old inhabitants of the soil, who are Indian converts after all in their estimation. Hence there is a sort of caste distinction, though

Musalman
system of
castes.

from causes altogether different from those which we have seen for the famous Hindu system of castes. The distinction again does not end here. The foreigners are from various countries and belong to various tribes. They stand on common ground in India; yet as a rule they may not intermarry, although there is no religious or other barrier. But among the Indian Mussalmans, as we may call the converts, the divisions are yet more marked. A good deal of latitude was allowed to the converts, varying in degree according to circumstances. If a saintly priest was fired with the fervour of proselytising, under the protection of a Musalman chief in a peaceful country, the converts had to abandon all their old beliefs and to take in as much of the new religion as could be forced into them. In troublesome times, on the other hand, when the conquering leader had to convert whole villages on the march, he was usually satisfied with the outward profession of the faith hurriedly made and the converts were allowed to settle it, as best they may, between the old and new religion, for themselves. Thus it is that some of the converts are more Hindus than Musalmans in their dress, names and observances. It is natural to expect that these would still adhere to their old notions of castes, because by so doing they not only preserved their entity but continued their caste occupations. Thus the Musalmans living in India are primarily divided into foreigners and converts; each of these is sub-divided, the first into sub-divisions founded on nationality, and the latter into those founded on their old castes and occupations. A list of these tribes obtaining in this State is given below arranged in the order of social precedence.

List of the Tribes of Musalmáns, according to Social Precedence, in the Baroda State.

| Serial No. of the Group. | Name of the Group. | Serial No. of the Tribe. | Name of the Tribe. | Serial No. of the Group. | Name of the Group. | Serial No. of the Tribe. | Name of the Tribe. |
|--------------------------|--|--------------------------|--------------------|--------------------------|---|--------------------------|--------------------|
| | <i>Foreigners.</i> | | | | <i>Indigenous.</i> | | |
| I | Arabs ... | 1 | Kureshi | VII | Converts who have still retained their Hindunames | 26 | Bária. |
| | | 2 | Saiyad. | | | 27 | Bárota. |
| | | 3 | Shaikh. | | | 28 | Bávachá. |
| II | Afghans ... | 4 | Lodi. | | | 29 | Bhoi. |
| | | 5 | Pathán. | | | 30 | Bhojak. |
| | | 6 | Unspecified. | | | 31 | Cháran. |
| III | Mogals ... | 7 | Ghori. | | | 32 | Garásiá. |
| | | 8 | Unspecified. | | | 33 | Khatri. |
| IV | Baloch ... | 9 | Lobáni. | | | 34 | Koli. |
| | | 10 | Madváni. | | | 35 | Kunbi Matía. |
| | | 11 | Makráni. | | | 36 | Máchhi. |
| | | 12 | Unspecified. | | | 37 | Rabári. |
| V | Sindhi ... | 13 | Bábi. | | | 38 | Rával. |
| | | 14 | Bhánd. | | | 39 | Sábaliá. |
| | | 15 | Bhāti. | | | 40 | Sathavára. |
| | | 16 | Háchi. | | | 41 | Taláviá. |
| | | 17 | Khokhar. | | | 42 | Tuvár. |
| | | 18 | Sumrá. | | | 43 | Vághri. |
| | | 19 | Unspecified. | VIII | Converts who have adopted the names of their profession as the names of their tribes. | 44 | Akhund. |
| VI | <i>Indigenous.</i> Shaikh neo-Musalmáns | 20 | Khojá. | | | 45 | Bharwád. |
| | | 21 | Makavána. | | | 46 | Bhathiára. |
| | | 22 | Meman. | | | 47 | Bhavaivá. |
| | | 23 | Molesalám. | | | 48 | Bhádbhunjá. |
| | | 24 | Momaná. | | | 49 | Bhisti. |
| | | 25 | Vohorá. | | | 50 | Chhipá. |

| Serial No. of the Group. | Name of the Group. | Serial No. of the Tribe. | Name of the Tribe. | Serial No. of the Group. | Name of the Group. | Serial No. of the Tribe. | Name of the Tribe. |
|--------------------------|---|--------------------------|--------------------|--------------------------|--------------------|--------------------------|--------------------|
| | <i>Indigenous— contd.</i> | | | | | | |
| VIII. | Converts who have adopted the names of their profession as the names of their tribes— <i>contd.</i> | 51 | Chudigar. | | | 75 | Mochi. |
| | | 52 | Dabgar. | | | 76 | Mochi Multáni. |
| | | 53 | Darzi. | | | 77 | Nágori. |
| | | 54 | Dhobi. | | | 78 | Nayak. |
| | | 55 | Dhuldhoyá. | | | 79 | Od. |
| | | 56 | Gandharva. | | | 80 | Pindhárá. |
| | | 57 | Ghánchi. | | | 81 | Pinjara. |
| | | 58 | Hajám. | | | 82 | Poládi. |
| | | 59 | Káchhiá. | | | 83 | Rangrez. |
| | | 60 | Kadiá. | | | 84 | Shikligar. |
| | | 61 | Kágdi. | | | 85 | Soni. |
| | | 62 | Kalaigará. | | | 86 | Sutár. |
| | | 63 | Kalál. | | | 87 | Tái. |
| | | 64 | Kasban. | | | 88 | Tirgar. |
| | | 65 | Kasá. | IX | Menials ... | 89 | Golá. |
| | | 66 | Kárpitia. | | | 90 | Gulam. |
| | | 67 | Khárvá. | | | 91 | Malek. |
| | | 68 | Kumbhá. | X | Unclean ... | 92 | Bhangi. |
| | | 69 | Langhá. | | | 93 | Chamar. |
| | | 70 | Lohár. | | | 94 | Dhed. |
| | | 71 | Madári. | XI | Foreign ... | 95 | Rumi. |
| | | 72 | Máli. | | | 96 | Sór. |
| | | 73 | Mapará. | | | 97 | Turk. |
| | | 74 | Mirási. | XII | Religious order. | 98 | Fakir. |

121. The foreigners in this State include the Saiyads, the Shaikhs, the Pathans, the Moghals, the Arabs and the Balochs. The Saiyads, reputed to be descended from the Prophet and the eleven Imáms, have always been held in great respect. They have been granted valuable gifts of land and cash allowances by the Musalman Emperors and kings of old. Some of their families are looked upon and respected as religious heads and derive large incomes from their followers; and the poor among them live upon charity. Many of them now-a-days have taken to service and trades.

The foreign
Musalman,

The Saiyada.

The Afgháns and Patháns are, in this part of the country, considered synonymous terms applied to those whose original home was Afghanistán. The Moghals and Arabs and others are named from their original homes.

Afghans and
Pathans.

It is a doubtful point whether all the Shaikhs returned should be classed as foreigners, because many of the Momná converts, when asked what their tribe is, always reply that they are Shaikhs. Again there is a saying in this part of the country that "what the Audichya is among the Bráhmans, that the Shaikh is among the Musalmans," implying thereby that whenever a Hindu is unable to show either his caste or sub-caste he easily shelters himself under the name of an Audichya Brahman, so the Musalmans resort to the term Shaikh. Really speaking "Shaikh is not a tribe, but is a term of respect applied to venerable old men specially of high literary attainment and religious sanctity." Looking to it in this light we cannot class the Shaikhs as a separate caste, but as Musalmans who have not returned any tribe or caste. But as they had been classed as an

Shaikhs.

independent tribe at the last Census here and as nothing definite has been decided as regards them, I have preferred to follow the old practice ; they can be placed between the foreigners and the converts.

**Five groups of
indigenous
Musalmans.**

122. I have divided the indigenous Musalmans into 5 groups :—

The neo-Musalmans ; the converts who have still retained their Hindu names ; converts who have adopted the names of their professions as the names of their tribes ; menials ; and unclean tribes.

Of these, only the first requires notice since they have, after conversions, cast off their original caste names and adopted altogether new ones, which bear more or less a religious meaning. They are the Khojás, the Makvánás, the Memans, the Momnás, the Molesaláms and the Vohorás. The meanings of the terms Khojá, Memon and Vohorá and their origin, I shall describe in the words of Mr. Shaikh Sadik Ali Sher Ali Ansari, Deputy Collector in Sindh, whose short sketch of the Musalman races has been kindly sent to me by Mr. Enthoven, Superintendent of Census Operations, Bombay.

Khojas.

123. "The term 'Khojá' is a corruption of 'Khvajá' which means Master, or 'a superior person.' Originally, the Khojás were a single body ; but since about twenty years they have split up into two factions called (1) Pánjaibhai and (2) Pirái. The Pánjaibhai faction is the most orthodox body and like the Hurs of Pir Pagaro of Kingri, look upon Agá Khán as the representative of the Prophet or the incarnation of God Himself. The Pirái consider Agá Khán merely a Pir or religious head of their community, and nothing more.

"I shall first give an account of the Pánjaibhai faction as it has been communicated to me by the leading members of that body in Karachi.

"The Khojás were originally Hindus and belonged to the following two sects :—(1) Kashmiri Bhak Hindus and (2) Bhatías. They were converted about five hundred years ago by Saiyad Sadrudin Sháh, a sufi in the Panjáb, who was held in great respect by the above classes of Hindus. Sadrudin Sháh was not connected with the family of Agá Khán, the present religious head of the Khojá community, by lineal descent, but is alleged to have been the disciple of his ancestor Sháh Nizár. * * * * He said to Sháh Nizár (Sháh of Persia and his guardian) that on his return to India, he would declare Hazrat Ali the first Imám to be Nikalank or the tenth Awatár and Sháh Nizár his descendant. Sadrudin Sháh, on his return to the Panjáb, converted Sahodani Joshi, the head of the Bhatia community who lived with his men on the bank of the Attock river, and afterwards he converted others with the assistance and co-operation of Sahodani Joshi. * * * * When Agá Khán's ancestors came and settled in India, the Khojás transferred their allegiance to them, they being believed to be the proper religious heads of their community and discarded the descendants of Saiyad Sadrudin Sháh.

"The Pirai Division is very small, and there are about 200 persons of it in Karachi. In other parts, also, there are a few of them. This sect was founded by Lahdino Khojá, some twenty years ago, but he was killed by the bigoted members of the Pánjaibháí faction. He took an agreement from all the converts

that they would pay one-eighth share of their profits to him. No distinction was observed between the Lohánás and Kashmiri Bhak Hindus when they were converted and all were called *Khuwájís*.

124. "The term 'Meman' is a corruption of the word 'Moumin' which **Memans.** means a true believer of Islám. But popularly the designation is confined only to the converts of Kutch Bhuj territory, who have now become a distinct class. A few aboriginal Sindhi converts also call themselves Meman or Suraha. The period of their conversion to the Mahomedan religion is not traceable."

125. "The real term is 'Báwáhir' not Borá or Worá as commonly used by **Borahs.** people. About seven hundred years ago a Saiyad by name Abdullah arrived in Khambhát (Cambay), a town in Gujarát, in which there was great scarcity of water caused by the presence of a large snake which had fixed its abode near the water-springs in proximity of the town, and prevented people from making a free use of them. Saiyad Abdullah had an attendant also with him by name Ahmad, and they both killed the snake and rid the people of its terrorising apprehensions. The chief of the Nágara Brahmans in the town saw the feat performed by the Saiyad and his attendant and at once embraced Islám. A very great number of other Hindus followed the example and acknowledged the Musalmán religion. The number of persons who renounced the Hindu religion on that occasion was so great, that the caste threads removed by them weighed one and quarter bháras equal to 25 or 26 maunds. The new converts followed a medium course of religion and adopted certain principles of the Shias and some tenets of the Sunnis. They keep their moustaches and beards like Sunnis, and in this respect oppose the Khojás who shave their beards very often and grow heavy moustaches. They build mosques and offer their prayers five times a day in them, and learn the Korán like the Sunnis. But in other respects they follow the principles of the Shiás, and believe in 12 Imáms * * * * . As the new class of converts obtained dominion over the best principles of the Musalmán religion, they called themselves Bawahir which by corruption became Bohrá or Borá and Worá."

The term Mominá also appears to be a corruption of the word Moumin **Mominas and** which means a true believer of Islám, and is taken up as their name by convert **Makwanas.** Pátidars and like castes of Gujarát.

The Makwánás appear to be Rajput converts; but how they came to be known as such is not known, since no information was vouchsafed to me by any of their members.

126. According to the tenets of their faith, all Musalmáns can inter- **Marriages.** dine as well as intermarry; but the practice at present obtaining among them is mostly the reverse, at least as regards intermarriage. Because the pure Musalmáns or foreigners, as we have called them, do not, as a rule, marry outside their circle, or in other words they do not select wives from among the converts. Even within their own class they do not, as a rule, take wives from any tribe but their own. But the convert classes observe almost the same restrictions as regards marriage as the Hindus do, i.e., they neither give nor take wives from any class but their own. According to Mahomedan Law marriages are contracted after the age of puberty of the girl and the boy; but if they are contracted by fathers and grand-fathers before that age, they are as binding as those con-

tracted by parties at the age of majority. Therefore it is that marriages among even the purer tribes of Musalmáns take place sometimes at an early age. Consanguineous marriages are, as a rule, practised among them. The general practice for arranging marriages is that the head of a family makes proposals and, if accepted, betrothals take place. Generally the boy's parents make a demand for the hand of the girl. Within families of the same ancestor, marriages are sometimes arranged by exchange, i.e., a girl is offered for the son, brother or some other relative of the person, and his daughter, sister, niece or some other relation is taken for the son or other male relation of the person making the offer. Betrothals take place at any age, even before the children are born. In some families such proposals are made and accepted; when a relative is unable to give a girl in exchange, he is given a girl in marriage on the condition that the first daughter born to him should be given in marriage to some relation of the person who bestows on him the hand of his daughter. Again to quote Mr. Sadakali:—

“ Amongst the Musalmáns nikah is the principal ceremony. Nikah means consent of the woman, obtained by one of the relatives in the presence of two respectable witnesses, if the woman has attained the age of majority, and of her father or other near relation or guardian if the girl is a minor. All other ceremonies are superfluous, and are performed to give publicity to marriage. The same ceremony of nikah is gone through by widows also.”

**Polygamy and
Divorce.**

127. Polygamy is allowed up to four wives. The husband is enjoined to treat them on equal footing in all matters with the exception of sexual intercourse for which, under certain limitations and not to the absolute neglect of his other wives, he is allowed to follow his natural inclination. But he is bound to provide equal comforts for all the wives. If he is unable so to do, he is bound then to marry only one wife. These precepts are generally violated in practice. Polyandry is strictly prohibited amongst the Musalmans. The permission to marry four wives is accorded only to free men, but the slaves can have only two wives. Even with this religious permission to have more than one wife, the mass of the people here are monogamous; not from any feeling of abhorrence towards an anomalous institution of the kind in question, but from their inability to provide for such an expensive luxury. In this part of the Indian Continent, only a few well-to-do persons are found to have more than one wife.

Divorce is, according to the Musalman Law, obtainable by both husband and wife, on sufficient cause being shown. The causes which allow a wife to get separation decreed in her favour are the husband's habitual cruelty and ill-treatment, and sometimes his adultery also. Similarly, the husband can divorce his wife for her misconduct and even for very trivial causes. The husband is in a better position than the wife, and has simply to say *Talák* thrice to free him for ever from the company of a wife whom he does not like.

16. ANIMISTICS.

**Who are the
Animistics?**

128. The term Animistic is applied to the tribes dwelling in the forests, who are supposed to be some of the pre-Aryan inhabitants of India. Whether the men belonging to these tribes came to India from outside or were the original

dwellers of the land is shrouded in mystery which is not likely to be solved; but it is certain that these people were in this land before the Aryan immigration. As is natural, the advance of the new comers was resented by them; but they were unable to oppose successfully the superior intelligence of those who came from the north, and had to recede southwards until they had betaken themselves to the central belt of India which is, fortunately for them, studded with mountains, valleys and forests. The Aryans did not find these places suitable for colonization and so the aborigines were left undisturbed. They, however, retaliated by plunder and cattle-lifting whenever they could get the chance. These marauding expeditions naturally excited the hatred of the Aryans who, therefore, gave them a number of names, such as Dásyas, Rakshasás, Pisháchás, all showing dread mixed with contempt. Under these appellations they have figured in many a hymn of the Vedás and legend of the Purána. Some scholars think that Rávana, the king of Lanka, and Váli, the lord of the monkeys, figuring so prominently in the Rámayana, were none others but the chiefs of two distinct tribes of these aborigines. But when the Aryans had firmly implanted their settlements and had taken to peaceful avocations, they commenced a policy of reconciliation with these men and, as a step to that end, they borrowed the worship of some of the tribal deities of these foresters and assigned them a place in their pantheon. This policy of the ancestors of the modern Hindus has changed the aspect of their Vedic religion by importing into it the worship of goddesses &c. to such a degree that, as said before, the lowest form of modern Hinduism differs now very little from Animism. This conciliatory policy of the Aryans did not bring about fully the desired result, because the Animistics could not be assimilated with them in manners, customs, dress or living, and are therefore still found in their mountain and forest fastnesses, in almost the same state in which they have been depicted in the Puráns and other old Sanskrit works. Ethnographers are much concerned to preserve a record of the manners and customs of these wild tribes before they are polished off from the face of the land by the progress of education and the free contact with the ways of the civilised world. But, so far as we see here, such fears need not be entertained for generations to come. The soft light of education will hardly be able to penetrate into the vast recesses of darkness in which these uncivilised tribes have their being and existence; though, no doubt, some of the very darkest ways and habits are being brushed away, destroying those links which might connect the present practices with their past originals.

129. These Animistics or Anáryás have their own religious beliefs which have been described in detail in a previous Chapter. One of them is that whatever is laid upon and by the side of a dead body is sure to be found by him in the next world; and, therefore, some articles which belonged to a man when living in this world are buried or burnt with him when dead. It is owing to this belief that we see their dead bedecked with ornaments and clothes, supplied with eatables, and some times with arms. They also believe that diseases are sent on this earth by the Devás; and hence whenever any member of their family falls sick, they try to propitiate their tutelary or local deities, by offerings and worshipa. They make use of Mantras or spells very freely for this purpose and the Bhagat therefore is highly revered.

Their curious religious beliefs.

Their character.

130. They are as a body truthful, honest, faithful and kind-hearted. Therefore it is that the police are able to detect and unravel many serious crimes, without much difficulty and get the offenders duly punished. The money-lenders also are able to prove their suits easily against them in the Civil Courts. They have taken to cultivation and work hard on their fields. They are generally a very peaceful portion of the population of this State. But the vice of drinking prevails among them to an alarming extent; so much so that they would forego their dinner if they could procure spirituous drinks instead.

Their physique.

131. In physical appearance they are unlike the Aryans. They are short in stature and have a broad and flat face and nose, small eyes, long ears, thick lips and round heads. The colour of the skin is black. As they have to wander over long distances every day they have strong bodies and muscles. They turn grey later than the Aryans. Their sight and smelling power are very keen; the latter is so keen that even in thick darkness they become aware of the presence of tigers. Night-blinds are found among them in a high proportion, which is said to be due to their not using ghee in food. Barrenness is very rare among their females. Their wants are limited; and so they have no need of having different persons for the performance of different duties. Every Anárya is his own barber, carpenter, smith, rearer of cattle and agriculturist. They have neither the names of months or of week-days among them; hence they identify a month by naming a particular holiday that falls within it, when it is necessary to do so. They carry on their transactions mostly by barter.

Their amusements.

132. Their chief amusement and enjoyment are drinking and dancing. For dancing, the males and females pair off and then dance either in a ring or in couples to the accompaniment of music. The instruments of music are a Dodbá, a Turi and a brass-plate. The Dodbá is made from a Dudhi (white pumpkin) of a large size and is played with the mouth. When the music begins, youthful pairs are formed who seize either each other's waist or hands and then dance; liquor and toddy drinking is resorted to to a very large extent in these dances. The greater the quantity of drink given to them, the keener is their zeal of dancing.

Their ceremonies and customs.

133. They have no ceremonies among them except the nuptial and funeral ones which vary with each tribe. As regards the first, it should be stated that with these primitive children of nature, marriage as a rule takes place by purchase and is accompanied by no ceremony worth the name except drinking, eating, and dancing. Similarly, a majority of tribes engage a *Khandhadiá*, i.e., a probationer husband with whom the girl is allowed to live on very intimate terms before she is regularly married to him. Many a time, under such circumstances, it so happens that the girl conceives and begets children, but that is not considered at all degrading or disgraceful. The girl and her probationer husband sometimes may not agree and separate, even after having lived together as man and wife. This event also does not come in the way of the girl's obtaining a second husband. Their notions of marriage are really very primitive and the tie is loose enough to be blown away by the passing wind. Divorce is very common and can be effected without much trouble and expense. The husband can procure a divorce without any expense; he has simply to dismiss his wife; but

in case the wife seeks a separation, she has to pay a small sum to the husband and then she is free. Sometimes a wife transfers her affections to another, without even obtaining a divorce. The tribesmen then demand not the restoration of the wife to the original husband, but compensation to him from the new husband. Most of these tribes allow the widow of the elder brother to be married to his younger brother. One very curious custom obtains among the tribes that have among them the system of keeping a probationer-husband; *viz*, if he dies before his probationary period expires, *i.e.*, before he is regularly married to the girl for whom he is kept on probation, the girl is made to go through a ceremony of marriage with his dead body. This is done by applying *Pithi*, *i.e.*, turmeric powder mixed in oil, to the dead body and then making the girl embrace him.

134. Their illiteracy and guilelessness have made them slaves of the money-lenders, who are either the *Vániás*, the *Márwaris* or the *Parsi* liquor-sellers. They work against these simpletons in the following way. When corn is ready in the fields, the *Sowcar* goes to his client and takes away a greater portion of it as part payment of his debt, keeping only so much with the debtor as would last him till the end of the winter season. When this is over the poor debtor is forced to go to him again and borrow as much corn as will make him pull through to the next harvest time. He borrows seeds when the monsoon comes, the first loan is known as *Khávti* (food) and the second as *Bivda* (seeds); for the former, the debtor has to return the quantity taken plus half the quantity; and for the latter double the quantity. Thus calculated the rate of interest these poor people have to pay comes to 50 per cent. and cent. per cent. respectively, per annum. In addition to this they impose upon them in measuring the corn, and in charging a higher price when lending and a lower price when receiving the corn.

The money-lender.

From what has been said above as regards the habits of these people we can never expect them to be prudent enough to keep in stock corn and other eatables ready for use on a rainy or rainless day. Hence in summer and the monsoons, most of those who have no credit with the *Sowcars* have to content themselves with only one meal a day and that too on wild roots, flowers and creepers. Some of these are so bad for food that they bring about nausea and stomach complaints, if taken by those not gradually accustomed to it.

135. As can be expected from what has been said above, their villages and houses are very inexpensive and simple. Their villages have not all the houses in one block as everywhere else. They lie scattered about at distances one from the other. A majority of them are circular in shape, but all are made of grass and thatched over. There is only one door of entrance and neither windows nor skylights have a place in them. In some of the houses, they make partitions of reed screens for purposes of keeping grain and grass. Their houses do not contain anything which is not of use to them. They are as a rule extremely superstitious, so much so that if a fowl or a cock dies in their house, they will ascribe it to the evil spirit and would at once vacate it and build a new one. Similarly, whenever an epidemic rages in any of their villages the inhabitants thereof will vacate it and build another one on a new site. In this matter they have unconsciously anticipated the scientists, who fight for evacuation.

Villages and houses.

Occupation-

136. The chief occupation of the males of these tribes is agriculture and its attendant labour ; some also engage either in drifting wood in the Tapti river from the forests or in extracting toddy from the palm trees. A very few have only recently taken to service and to carpenter's and bricklayer's work. The females have to labour in the fields and do domestic duties at home. Whenever they have no work in the fields they either go out fishing or collecting the Mowra flowers or make mattresses and brooms from the leaves of the date palm. The elderly females generally attend to cooking and other home-work while the younger ones look to out-door duties. It is the duty of the females to go out for marketing also.

Caste distinctions-

137. With all this primitiveness they have instituted among them a sort of social code which prevents interdining and intermarriage among the members of the different tribes. Out of all the tribes the Chodhrás and the Dhodiás are considered the highest ; and the other tribes eat the food prepared by them ; but these two tribes themselves do not interdine ; nor do they dine with foreigners. Third in the list are the Dublás who eat from the Dhodiás but from none others ; after them come the Náyakás who eat from both the tribes of the first class but not from the third. The Kukanás come next ; they eat food prepared by the tribes ranking above them but not by those ranking below them. After the Kukanás come the Gámítás, the Vasávás, the Várlis, the Káthodiás, the Bhils with two sub-castes Mávchis and Válvis, and the Kotváliás in order. Among these tribes the rule as regards eating is that every tribe will eat food prepared by the tribes ranking above them but not by those ranking below them. But a member of a socially higher tribe will not object to eat food prepared by a member of a lower tribe, if it is prepared in a brass-vessel with pure water. The various castes of the Forest tribes obtaining in this State have been given below in the order of their social precedence :—

- | | |
|---------------------|-----------------------------------|
| 1. Chodhrá. | 7. Vasáva. |
| 2. Dhodiá. | 8. Várlí. |
| 3. Dublá. | 9. Káthodiá. |
| 4. Náyaká (Návaka). | 10. Bhil with their sub-castes :— |
| 5. Kokna or Kukna. | 11. Mávchi. |
| 6. Gámit. | 12. Válvi. |
| | 13. Kotvália. |
| | <i>Unclassified.</i> |
| | 14. Dhánká. |
| | 15. Kolghá. |
| | 16. Tadvi. |

The Chodhras-

133. * The male Chodhrás have a piece of cloth below the waist and wrap a small dhotar on the loins. They put a turban on the head and a dhotar on the shoulders. The boys are not so profusely clothed. The females cover their lower limbs with a piece of cloth of many colours ; and the upper ones with another. They do not put on a bodice before marriage. The Chodhrás do not allow early marriages. Among them marriages are contracted by the payment of Rs. 35 to 65 to a bride's parents by those of her future husband. On the day fixed for that auspicious ceremony, the parents go to the bride's house with food and drink sufficient for their consumption, as they are not provided with them by the bride's

* The information about these customs of the Forest tribes has been obtained from a manual in Gujarati, by Mr. Premanand Dholiás, Deputy Educational Inspector, Baroda State.

parents. At night, all eat, drink and make merry by dancing in pairs. The next day they return home with the bride. At the marriage ceremony, the boy's parents have to give to the bride as her *pallá* (dowry) one bodice, one *Saree*, ornaments for the arms and one *Káligánthi* (a sort of necklace). The system of *Khandhadiá* prevails among them. Divorce and remarriage are allowed. When a *Chodhrá* is in his last gasps, his relatives place him on the ground and pour spirituous drinks down his throat; and at last when he dies they take him to the burning place with music and tomtom-beating. There they put a small quantity of cooked rice in his mouth and apply ghee to his body and place him on the funeral pyre and burn him. Before applying the fire, his nearest relative places a rupee in his mouth and the other relatives place each a pice on him. Then the mourners drink and on the third day take food and liquor to the cremation ground and offer them to the spirit of the dead and then all partake of them and disperse. But before doing so all those who had not attended the funeral procession at first are made to bathe. This is done in a very peculiar way. An earthen pot filled with water is placed in the midst of all and a burning charcoal is thrown into it. The absentees take a mouthful of water from the pot and gurgle it out and sprinkle some water over their heads. After an interval of 5 to 7 days, a member of the deceased's house goes to a river, brings a stone and keeps it in the house. Then the *Bhagat* (the soothsayer of these people) is sent for. Wine is sprinkled over the stone, which is then taken to the place fixed for receiving such stones, in a procession, to the accompaniment of music. At that place, the stone is either half buried in the ground or kept open. Wine and rice are sprinkled over the stone, a fowl is killed on it and a ghee lamp is placed upon it. This ceremony is known as the placing of *Khatrun*. This *Khatrun* is worshipped in the month of *Asháda* and on the occasions of performing a *Shradhha*.

139. The *Dhodiás* live more in the plains than in the mountains and hills; and this is why they differ in complexion and colour from the other forest tribes. They dress like the Hindus. Their females put on brass rings over the whole of the leg up to the knee and also over the arm from the wrist to the elbow. These ornaments weigh from 18 to 20 lbs. Among the *Dhodiás* there are many *Kulas*, i.e., families, whose status depends upon the villages inhabited by them and on the occupations followed by them. They do not allow marriage within the same *Kula*. *Dhodiás* of higher families contract early marriages. When the father of a boy wants to get him married, he goes to seek out a girl, and when he has succeeded he obtains the consent of the girl's parents to the proposed match, and then dines and drinks with them. After his return home the boy's mother and other female relations go and see the girl and, if they like her, they agree to give to her parents from Rs. 25 to 30, and return home. Then the girl's parents and relations go to see the boy and, if they like him, they fix the marriage day and return. For the performance of the marriage the custom is different from that which prevails in all other castes, including Hindus. The girl and her parents go to the boy's house. A day previous to the marriage day, the bride and the groom are anointed with *Pithi*, which also is repeated on the marriage day. Then both of them are placed on the shoulders of grown-up men and taken to a temple. The groom is, at that time, provided with a wooden sword. On their

The *Dhodiás*.

way to the temple the boy and the girl keep on beating each other with sprigs of a mango tree. Then both are taken down and all sit to dinner provided at the expense of the boy's father. At its completion, the girl and her relations return to their house. On the fifth day after marriage, the girl is sent to her husband. The system of *Khandhádiá* prevails among them also, but they never select a gluttonous eater or an idler as a *Khandhádiá*. In certain rare cases, the *Dhodiás* purchase a girl for their boy and allow them to live as husband and wife without making them go through any ceremony. Divorce and remarriage are prevalent among them. A wife has to pay Rs. 5 only to be released from her husband.

When a *Dhodiá* dies, his dead body is brought out of the house and water is poured four times over it; *Haldar* (turmeric powder) is also sprinkled over it and soot is applied to the eyes. After this, the body is taken in a procession with music playing to the burning place. On the bier are placed a scythe, a *Tánslá* (a bowl) and a *lotá* (water-pot). If the man has died that day before cleansing his teeth, that operation is done at the burning ground and then *Kodri* (an inferior cereal) is placed in the mouth and a pice in the hand. The body is placed on the pyre with the head to the north and is then burned. After that, all the mourners bathe, drink and return home. A dinner consisting of wine, toddy and *Kodri* is given to the relatives and others for from ten to fifteen days after death. Then, they erect a *khatrun* as explained previously in honour of the deceased.

3. The *Dublás*.

140. The *Dublás* dress themselves mostly in the fashion of their Hindu neighbours. They allow cohabitation before the girls have shown signs of maturity. It falls to the lot of a boy's parents to find out a suitable wife for him. When they have found one, they visit the girl's parents and pay them Rs. 12-8-0 and settle a day for performing the marriage ceremony through a *Bráhma*n. On the day appointed, the bride and bridegroom are anointed with *Pithi*—a preparation of oil and turmeric. Then they are made to sit within the *chori* formed by four rows of clay pots, each having seven pots one over the other, and married by the *Brahman*. In case the parents of a boy are poor, they have to wait till they have the means. But this does not prevent him from claiming all the rights of a husband from the girl. These marriages are regulated by the will of the parents and hence early marriages prevail. Among the *Dublás* divorce and remarriage are permitted; but not polygamy. They bury their dead; and from the tenth day, perform funeral ceremonies for the dead wherein spirituous drinks figure largely. Before burying their dead, they bathe, dress and ornament them. They then cleanse the teeth of the dead body and put *Khichadi* (rice and pulse cooked together) in its mouth and then bury it.

4. The *Nayakás*.

141. The *Náyakás* are similar to the *Dhodiás* in dress and ornamentation; and also in engaging a *Khandhádiá*, purchasing a wife, divorce and remarriage.

The girl and her relations do not go to the boy's house as with the *Dhodiás*; but the marriage is performed at the girl's house, where from eleven to twenty rupees are paid by the boy's parents. Similarly *jowari* and rice are given to the girl's parents; and the boy, when he comes to marry, has to carry a bale of them over his head all the way. The *Náyakás* either burn or bury their dead. But before doing it, they practise the same procedure as the *Dhodiás*.

142. The Kukanás are black in colour and short in stature. The males wrap one short piece of cloth around their loins and put on a red turban. The females have only a piece of cloth round about their loins; they put on long necklaces of beads reaching up to their navel and bracelets of brass wire on the wrists. They live as husband and wife only after the girl has been in menses. Marriages are allowed between the children of maternal uncles and paternal aunts also. The boy's parents select a girl and then drink at her parents'. After 5 days this drinking party is held on a bigger scale. On this day, a contract to pay Rs. 40 to the girl's father is made and the boy's party then returns home. On the day fixed, the boy and his relations go to the bride's house where both the girl and the boy are anointed with *Pithi*. Then all present there drink, eat and dance at the expense of the boy's father. The boy's party returns home with the newly-married bride the next morning.

5. The Kukanás.

Remarriage and divorce are permitted among the Kukanás. When a Kukaná dies, a rupee is placed in his mouth; and a pice is placed in his hands by each of his relations. The body is then burned and on the 7th day a dinner is given to the relations and the tribesmen. Some Kukanás, after the death of their relative, get some etching on a silver piece and keep it on a board in the house. This silver etching is worshiped on holidays and also during the *Shráddha* days. These *Shráddhas* are performed on any day of the dark half of *Bhádrapada*.

No ceremonies are performed among the Kukanás on the first menstruation or conception. But they hold a sort of feast on the fourth day after the birth of a child. The child is named only after it begins to walk. The names given to the children and the language spoken by them, specimens whereof are given in the Chapter on Language, indicate that these people must have migrated to the forests from a Marathi-speaking country. A Kukaná family never separates until a son has got children; but when this occurs, the son separates from the father and lives in another house with his family.

There is one curious ordeal for defaulters among the Kukanás. If any Kukaná has eaten forbidden food or has committed adultery, he is made to pass through seven grass-pits. He first enters the first pit; it is then ignited and the man goes to the second where the same process is repeated, until he passes through all the seven. After that he is made to take some dips in water. This over, the headman of the village asks him whether he is purified. He replies in the affirmative. This also is done seven times. After that he is made to swear by his god and to promise not to do such a thing again in future.

143. The Gámits are known also as Gámatdás, Gántás or Mávchis. Some consider the Mávchis to be a separate caste. The males of this tribe gird a piece of cloth about their loins and have a dhotar on their shoulders; they tie a red or white cloth as a turban round their heads but in a way to keep the crown open. The females gird a piece of red cloth about their lower limbs and cover the head, and the chest and stomach with another such piece. They put on a bodice only after being married. The males put on earrings of brass or silver and wear rings of iron, brass or silver on the elbows and on the wrists; and the females put on necklaces of beads and conch-shell pieces. The Gámits do not allow

6. The Gámits

marriages between the children of two brothers or two sisters. There are two ways of contracting a marriage among them. The first is by purchase, in which the parents of a boy go in search of a bride and when they have found one, stay at her father's for the night, eat and drink with her parents at their expense, and next day return to their house. After an interval of 5 to 7 days the bride's parents go to see the future husband of their daughter and return the compliment by spending a night at his parents' house much in the same way as they had treated the other party. Then, on an appointed day, the friends and relatives of the bridegroom go to the bride's house and pay to her parents the purchase money and then pass the night in drinking and dancing in pairs. The next day they return with the bride; this is all that is required to unite the pair in wedlock. If the parents of a girl are well-to-do and have an only child they, instead of selling her, bring a boy and keep him in their house. For this purpose, they go in procession to the boy's house and drink and dance there and return the next day with the boy with the express stipulations with his parents that if he is not liked within five years by their daughter, he would be sent back. After the boy's coming to the girl's house, they both live together. The boy is served with food by the girl. In case the girl dislikes him, she keeps back from serving him nor does she speak to him. When this is the case, the boy is dismissed after having been paid at the rate of Rs. 5 per year, for the years he has stayed with the girl. But if the boy is dissatisfied with the girl, he goes away of his own accord. During this period of probation the boy and the girl live together as husband and wife; and no stigma attaches to any of their doings.

Remarriage is allowed among them but only between the widowed of both sexes. A widowed person of any sex is not allowed to take as partner the unmarried of the opposite sex. Polygamy and divorce on both sides also obtain among them. They prefer Saturdays and Mondays for the performance of a marriage.

The Gámatdás bury children 5 years old; grown-up persons are, as a rule, also buried excepting those who are well-to-do. These are burned. Persons accompanying the funeral procession are served at the burning place with toddy and light food.

7. The Vasa-
vas.

144. The Vasávás are also called Vasávadás. Their males put on *dhotee* or *payjamá*, a jacket and a turban. But one of their peculiarities is worth noting. Whenever a new garment is brought for the wife, the husband tears off a piece from it sufficient to cover his nakedness. This piece is kept hanging from the thread on his waist at day time and is made to cover up his loins at night. The females wrap a piece of cloth round about their lower limbs and put another on the head. They begin to put on a bodice only when they go to their husbands; they wear necklaces of white stones and two anklets of brass on each leg. When a boy has attained puberty, his parents and relations go out in search of a wife for him and take him along with them. If the boy likes the girl shown to him by his parents, his parents send for toddy from the market and drink it with the girl's parents. The boy's father agrees to pay from Rs. 22 to 30, and settles a day for the marriage and returns home. A day previous to that fixed for the performance of the marriage ceremony, the boy and his parents, relations and others come

to the village where the girl and her parents reside and put up for the night outside the village and dance there the whole night. Next morning they go to the bride's house, where a bamboo is held lengthwise between the bride's and groom's parties, and dancing commences. After a time when a bottle of wine and two pice are given to the girl's party by that of the boy, the bamboo is removed and both parties dance together. Then, a new garment in one of the corners of which are tied a rupee and 4 pice is given to the bride by the bridegroom. Both are then anointed with oil and turmeric powder and are placed on the shoulders of two men; the boy with a sword and the girl with its sheath. Both these men dance away with this human burden on their shoulders for a time and then put them down. After that, they sit down to dinner; which over, the boy and party return home with the new bride. When nine days have passed after this auspicious event, the leading men of the village of the bride's parents go to her husband's house and dance in front of it without speaking, until a bottle of wine and a rupee are given to them by the boy's father. Then they speak with him, dine at his house and return with the girl to their village. The system of *Khandhidi*, as well as re-marriage and divorce, obtain among these people.

No sooner a *Vasava* dies, a match-lock is fired. The dead body is then placed on a bedstead and carried in procession with music playing and matchlocks firing to the burning ground. Then the pyre is erected, around which the dead body with the bedstead is taken seven times and is afterwards placed on the pyre. Food is placed in the mouth of the dead body and his usual implements and weapons, are placed by his side. The body is then burnt and the mourners bathe and go home. In the evening they again assemble, drink and eat together. This over, a relative of the deceased gets up and pierces an adjacent tree with an arrow to mark the completion of the funeral ceremonies.

They do not perform menstruation and pregnancy ceremonies at all, but give a small feast on the fifth day after the birth of a child and then give a name to it.

145. The *Valaris* dress themselves in the same fashion as the *Kukanas*, **8. The Valaris.** both males and females; the latter, however, unlike the *Kukanas* females, adorn their hair with chains of brass and *Kowries* (sea-shell). The marriage and the funeral ceremonies as well as the systems of re-marriage and divorce are similar to those of the *Kukanas*.

146. The *Kathodias* are of four classes: (1) the *Helam*, (2) the *Jadu*, (3) **9. The Kathodias.** the *Pawar*, and (4) the *Sindhi*. The *Kathodias* found in this State belong to the last class, and are the most degraded; they are black in colour and go about almost naked; their males cover themselves up only with a small rag and the females cover their loins very poorly; they have neither an upper garment nor a bodice. When a boy has grown up, his parents seek out a grown-up girl and ask the boy whether he likes her. If he does, Rs. 5 are given to the girl's parents and the boy and his parents go to her house for the marriage. At the girl's house the boy and the girl are made to sit, one opposite the other, and are made to join their hands and to speak aloud the names of the parties of each. This finishes their marriage. Then they dance, drink and eat. The next day the bride is sent with her husband to her father-in-law.

Divorce, re-marriage, and *Khandhádidi* systems obtain among them as among the other Anárya tribes.

The dead are burned ; and when it is done the mourners drink and separate. Whenever the relatives of a dead man are able to afford it, they give a caste dinner.

They have no other ceremony but that of naming a child newly born. This they do on the twelfth day after worshipping their Baliá god.

10. The Bhils
and their sub-
divisions.

147. The Bhils are dark-skinned and of a comparatively short stature ; they have got prominent cheek-bones and wide nostrils. Those among them who dwell in the mountain regions, put on a *langoti*, whereas those who live in the plains, put on *dhotars*. The females indulge in a strip of cloth covering the part of body below the waist. The males do not shave their heads or beards.

As a rule the Bhil girls do not marry before they are physically fit. The parents of a boy seek out the girl and settle with her parents a day for her marriage, after receiving about ten rupees from them. On the day appointed, the boy's parents and relatives go to the bride's house and take two or three barrels of toddy with them. At night, members of both parties drink, dance and make merry, and the next day the boy's parents return home with the bride. The Bhils inhabiting the plains sprinkle rice ; and the bride receives some presents from her maternal uncle. Polygamy obtains among them. If the wife does not like the husband she is at liberty to desert him and if the contrary is the case, the wife is sent back to her parents. They burn their dead, after placing *Khichadi* (cooked rice and dall) in the mouth of the dead body. On the third day, the relatives of the deceased meet and drink toddy.

The Bhils bathe very rarely and eat food prepared by any man except one of the unclean castes. The *Mávchis* and the *Valvis* are the two sub-divisions among them.

11. The Kotva-
lias.

148. The *Kotváliás* are dark in colour. The males put on a small *dhotar* and a turban only ; the females cover their lower limbs with a small piece of cloth, and their head with another like piece. They put on a bodice only when they have to go to a large town. They put on bracelets of brass, anklets of tin, and necklaces of beads. Marriages among them take place by mutual selection and choice. When a boy and a girl have agreed to join in matrimony after their meetings on the roads or in the fields, the parents of the boy visit those of the girl and contract to pay from Rs. 4½ to 10 as her dowry, and fix a day for the marriage. On the day so fixed, the girl and her parents go to the boy's house, and there dance, eat and drink. At this time ornaments are given to the girl by her future husband, excepting anklets, which are given to her by her father. The next morning the girl and the boy are severally placed on the shoulders of two men who dance about ; then their hands are joined. This finishes their marriage. After this, all join in drinking liquor and toddy, and the girl's parents then depart to their house. The marriages with the children of a maternal uncle or a paternal aunt are legal with those men ; but it is otherwise with the children of a paternal uncle, of a mother's sister, and of a brother.

In spite of this choice marriage, if the husband does not like the wife he sends her away from his house ; and if the contrary is the case, the wife returns the dowry paid to her and leaves him. This is the easy way for divorce with them. Re-marriage is also prevalent among them.

The *Khandhádí* system obtains among them. The Kotváliás either burn or bury their dead ; but before doing it they place a small quantity of kodri and a pice in the mouth. After disposing of the dead body, they drink and then separate ; at the end of a year they place a *khatrun* and worship it every year.

They have no other ceremonies ; but 5 days after the birth of a child, they cowdung the house, drink liquor and toddy, and name the newly-born babe.

149. Besides these, three other castes or tribes are found in this State, whose precedence cannot be fixed. They are, therefore, shown under the unclassified list. These are Dhánkás, Kolghás and Tadvís. Three castes unclassified.

The Dhánkás do not form a separate race of the forest tribes. In the language of the Animistics, the word 'Dhánká' means one who taps palm trees. Hence the name Dhánká must have been given to all those from among the forest tribes, who had taken to the occupation of tapping trees for toddy. No such race is found in the Navsari Division and the word 'Dhánká' there is applied as a generic term for all those who belong to the forest tribes. Dhankas.

The Kolghás are, proportionately to the other forest tribes, few in number, and are looked upon as impure and therefore can be reasonably placed at the bottom of the precedence list. Their males cover their loins with a small piece of cloth and their head with another ; the females generally do the same ; only a very few put on a bodice. In personal appearance they are like other forest people. When a marriage is to be arranged, the boy's father goes in search of a girl and when he has found one he settles the terms with her father and goes there on the day appointed with his son and other relatives ; there he pays Rs. 3 to the girl's father ; and all drink, dance and eat, and then return with the bride. Kolghas.

Widow-marriage and divorce are allowed among them. The Kolghás burn their dead ; and after that all the mourners drink toddy and then separate. Those who can afford, give a caste dinner.

17. CASTE STATISTICS.

150. The numbers and percentages of the different religions are given in Chapter III (Religion) ; but for ready reference I repeat them here in the margin. The Hindus form 79·23 per cent. of the population, and the other community that observes caste distinctions, the Jains, are slightly over 2 per cent. Thus, those that have caste distinctions in them form 81·7 per cent. of the entire population of the State. The rest, 18·3 per cent., are such as have no marked caste distinctions. The tribal or racial divisions in these can hardly be put on a level with those of castes. Among the Parsis, Christians and foreign Musalmans there are none such. Among those who are descended from converts to Islám (about 69 per cent. of

| Religion. | Number. | Percentage. |
|---------------|-----------|-------------|
| Hindu ... | 1,546,992 | 79·23 |
| Jain ... | 48,290 | 2·47 |
| Parsi ... | 8,409 | 0·44 |
| Musalman ... | 165,014 | 8·45 |
| Christian ... | 7,691 | 0·41 |
| Animistic ... | 176,250 | 9 |
| Others ... | 46 | ... |
| Total ... | 1,952,692 | 100 |

Numbers and percentages.

the Musalman population), caste distinctions yet survive, though in a modified form. Common food is not forbidden, except in some rare cases; but there are restrictions to intermarriages between persons of the different sects.

Main sub-divisions of Hindu castes according to numerical strength.

151. The following statement gives the numbers in the main divisions and the percentage of the total of each group to the total Hindus :—

| Order of group and caste. | | Strength. | Order of group or caste. | | Strength. |
|---|-----|-----------|--|-----|-----------|
| <i>Group I.</i> | | | <i>Group IV.</i> | | |
| Castes containing 100,000 persons and over. | | | Castes containing from 10,000 to 20,000. | | |
| Kolis of all sorts | ... | 280,493 | Ráwalia | ... | 19,672 |
| Kadvá Kunbis | ... | 175,570 | Lohár | ... | 19,045 |
| Lová Kunbis | ... | 170,390 | Maráthá | ... | 17,386 |
| Total | ... | 626,453 | Sárasvát (Bhát and others). | ... | 16,142 |
| Percentage on Total Hindus | ... | 40·5 | Darzi | ... | 14,015 |
| <i>Group II.</i> | | | Talávisá | | |
| Castes containing from 50,000 persons to 100,000. | | | Ghánchi | | |
| Dhed | ... | 94,376 | Anávalá Brahman | ... | 10,862 |
| Rajput | ... | 59,410 | Loháná | ... | 10,447 |
| Total | ... | 153,786 | Total | ... | 132,302 |
| Percentage on Total Hindus | ... | 9·9 | Percentage on Total Hindus | ... | 8·5 |
| <i>Group III.</i> | | | <i>Group V.</i> | | |
| Castes containing from 20,000 to 50,000. | | | Castes containing less than 10,000 | | |
| Báriá | ... | 44,034 | 311,040 | | |
| Audich Brahman | ... | 41,497 | Percentage on Total Hindus | | |
| Kumbhár | ... | 41,375 | 20·1 | | |
| Ratári | ... | 39,593 | Total Hindus | | |
| Anjné | ... | 32,514 | 1,546,992 | | |
| Khálpá | ... | 29,746 | 100 | | |
| Hajám | ... | 24,856 | | | |
| Bhangí | ... | 23,978 | | | |
| Wághri | ... | 23,264 | | | |
| Sutár | ... | 22,554 | | | |
| Total | ... | 323,411 | | | |
| Percentage on Total Hindus | ... | 21· | | | |

18. DIAGRAM.

Diagram.

152. The diagram prefixed to this chapter explains itself, and comments on it are unnecessary. It gives at one view the relative strength of each religion, and under it of each main division of population, then of each sub-division, then of the castes and lastly of the sub-castes. Of course, all these details exist fully for the Hindus alone; for some classes there are no sub-divisions or sub-castes.

19. CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE.

Percentages of Hindus.

Sub. I-A.

153. We now proceed to give the statistics of castes, as required by the Census Commissioner, in the form of subsidiary tables assigned by him. The first of these tables (*vide* Sub. I-A) is headed caste, tribe and race by social precedence and religion. In that table, the four large Hindu castes are first taken according to their acknowledged precedence; and in each of these groups are formed, as has already been stated before, on certain principles, to decide

precedence. This precedence, of course, could not be so finely adjudicated as to assign higher or lower ranks to Brahmans coming from totally different parts of India, *e.g.*, it could not be marked definitely between a sub-caste of Gujarati Brahmans and one of Dakshini Brahmans; say, between Vadnagará Nágars and Karhádás, or Visnagará Nágars and Deshasthas. So no attempt at precedence is made between such distinct sub-castes. The Dakshini Brahmans are grouped by themselves. The Karnátaki, Hindustáni and other immigrant Brahmans from distant places are grouped together, as 'other Brahmans.' As their population in this State is small, it is not deemed advisable to go to the length of discriminating the sub-castes of any of them. The only Brahmans that are grouped are, therefore, the Gujarati Brahmans, who live in this State in large numbers and have many castes and sub-castes. Their precedence arranged in five groups has already been explained. But the groups do not exhaust all Gujarati Brahmans scheduled. A large number has been returned under a caste head, but the sub-caste is left unspecified. Some castes like the Bháts find no place in the grouping. Thus, there is a large number of Gujarati Brahmans, 44,624 persons, left ungrouped. It appears from the table that the Gujarati Brahmans form 8·26 per cent. of the total Hindus and 6·53 per cent. of the total of all religions. The nearest approach made to them by the foreign Brahmans is by the Maháráshtra Brahmans, whose percentage are ·89 and ·71 respectively; or only about one-ninth of the Gujaratis. The numbers and percentages of the others are too small for notice. In group I (those who do not partake of food prepared by a member of any other sub-caste; while all others, except rare exceptions, eat food prepared by them) there are three sub-castes—Vadnagará Nágars (1,852), Práshnorás (81), and Shrimális (1,623), forming a total of 3,556, and having ·23 and ·18 for the two percentages. In group II also (who do not eat food of any other sub-caste, except the first in group I, and whose food all others eat, except group I) there are three sub-castes—Chitrodá, Sathodará and Visnagará Nágars; their total is 5,885 and percentages ·38 and ·3 on Hindus and all religions. Group III (castes who interdine among themselves and also use the food prepared by the two previous groups) is a large one, having 31 sub-castes, forming a total of 59,610 and having 3·85 and 3 for the two percentages. There are thirteen castes such that no other Brahmans would eat the food prepared by them; they form group IV and contain 8,663 persons; giving ·56 as the percentage on total Hindu and ·44 on the total population. Though other Brahmans may not eat of their hand, still they would not stoop to eat out of the hands of any but Brahmans. Group V, however, is of such Brahman sub-castes as would eat the food prepared even by non-Brahmans. There are four such sub-castes—Sárasvats, Bhojaks, Rájgors and Tragálás. Their total is 5,543 persons; and the percentages ·36 and ·28. Those Gujarati Brahmans who are not included in any of the previous groups, for reasons already mentioned, are 44,624 in number; they have percentages of 2·88 and 2·28. The next group is of the Dakshini Brahmans, 13,798. The last group among the Brahmans is of foreign Brahmans, such as Karnátaki, Drávidi, Tailangi, Hindustáni and Márwádi Brahmans. Their total is 2,956 and the percentages ·19 and ·15 respectively. The percentages for all Brahmans are 9·35 over the total Hindus and 7 over the total population.

Sub I-A.
Brahmans.

Kshatriyas.

The Kshatriyas are divided into 3 groups—writers, warriors and traders according to their ancient occupations. The writer group has only 4,153 persons, showing percentages of .27 and .21. But the warrior class, including about 60,000 Rajputs and over 17,000 Marathás, has a total of 90,533 persons; the percentages are 5.85 and 4.64. They thus are nearly equal to all the five specified groups of Brahmans. The trading Kshatriyas are 11,514 in numbers or .74 and .59 per cent.

Vaishyas.

The Vaishyas are chiefly Vániás. As in the case of Brahmans, the foreign Vániás are grouped by themselves; their numbers are very small. There are 15,473 persons or over 2 per cent. of total Hindus also for Gujarati Vániás not grouped. For precedence the Vániás are divided into 3 groups as mentioned already. Their precedence is not based on choice for interdining as in the case of Brahmans, because they can all generally interdine. Their respectability is gauged by money received or not received for brides. Their first group, therefore, is formed of such castes as do not receive money for the bride. There are 10 such sub-castes, making a total of 3,518, and percentages of .23 and .18, exactly the same as those of the first group of Brahmans. In the second group are included such sub-castes as accept money in some localities and not in others. This group comprises 11 sub-castes with a total of 18,671, and percentages 1.2 and 1 respectively. The lowest group is of such sub-castes as do demand money for girls given in marriage. This contains 6 sub-castes, with 9,979 persons and .65 and .5 as percentages. They are about 3 times as numerous as the first group of Vániás and half as numerous as the second group.

Kunbis.

It is hard to fix the Kunbis down to one of the four leading classes. The best course is to give them separately. Their total number is as great as 411,018, and, therefore, the percentages are 26.57 and 21. This is three times the total percentage of all Brahmans, four times the Kshatriyas and more than eight times the Vániás of all classes.

Miscellaneous castes.

The miscellaneous castes comprise over 39,000 Rabáris, over 22,000 Sutárs, 25,000 Hajáms, 41,000 Kumbhárs, 19,000 Lohars, 14,000 Darzis, 8,000 Máchhis and such others, making a total of 273,027 persons. They give a percentage of 17.6 over the total Hindu population and 14 over the total State. They are thus more than double of all Brahmans, two-and-a-half times the Kshatriyas and over five times the Vaishyas.

Mendicants.

The religious mendicants number no less than 17,662, and give percentages of 1.1 and .9. They are almost equal to the second class of Vániás mentioned above.

Wandering and low profession.

The wandering and low profession classes include 23,264 Wághris and 19,672 Rávaliás. Their total comes to 45,622, and their percentages to nearly 3 and 2.3 respectively. They are thus equal nearly to the total Vániás.

Criminal classes.

The criminal classes include the very widely-diffused caste of Kolis, over 244,000 persons. The total is 337,165 persons, and the percentages are 21.8 and 17.3 or $2\frac{1}{2}$ of the total Brahmans and over three times the Kshatriyas. They are nearly equal to the last three groups, wandering and low-castes, miscellaneous castes, and religious mendicants.

Unclean castes.

The unclean castes, including Dheds, Bhangis and Khálpás, total up to 163,176 or nearly half the criminal classes. Their percentages are 10.5 and 8.4. They are thus more than all the Brahmans and 50 per cent. more than all the Kshatriyas.

154. The Jains have 39,509 Vániás and 8,781 others. Their relative **Jains.** percentages are 82:18. The percentage of the former to the total population is 8 and of the latter 45. They are thus almost equal to the Gujarati Vániás.

There are 8,409 Parsis, giving a percentage of 44 to the total population. **Parsis.** They are equal to the fourth group of the Brahmans, or the 2 first groups combined, or half of the religious mendicants.

155. The Musalman total percentage to the total population comes to 8.4; **Musalman** so they are about 20 times the Parsis; almost equal to the unclean castes; half of the criminal classes; equal to $3\frac{1}{2}$ times the Vániás; more than $2\frac{1}{2}$ times the Kshatriyas; and 12 per cent. more than the total Brahmans. Among themselves, the highest percentage is that of the neo-Musalman, Shaikhs, who are 56,736 in numbers and have a percentage of 34 over the total Musalman population. Next to these are the Arabs, 29,714 in number, and having a percentage of 18. The Afgháns are 11,440 in numbers and form 7 per cent. of the Musalman population; and the Sindhis 3.47 per cent. with 5,732 persons. There are 4,725 persons belonging to the religious orders like Fakirs. They form a percentage of 2.86. If all the converts are taken together, they form about 87,000 people, giving a percentage of over 53 per cent. of the Musalman population. 22,452 Musalman did not return their castes.

There were 7,691 Christians; as their numbers were small for the specified **Christians.** divisions, they are all put together; 7,543 being simply native converts, leaving only 148 for the different denominations. They altogether form 4 per cent. of the total population, being nearly the same as the Parsis.

156. The Forest tribes comprise 16 tribes or races, and one more for **Forest tribes.** "others." They all together form 9 per cent. of the total population of the State. Thus they are somewhat more than all sorts of Musalman combined; 13,000 more than the Hindu unclean castes and three-fourths of the Brahmans and Kshatriyas taken together. Among themselves, the Gámits with over 38,000 and the Bhils with over 37,000 form the largest sections; the Káthodiás, Kolghás, Kotváliás, Mávchis, Váliis, the smallest, all below 1,000 souls. The Dubliás with their 28,000 and Chodhrás with 23,000 also go to the top of the list.

20. DISTRIBUTION BY DIVISIONS OF THE FIVE ORDERS OF SOCIAL PRECEDENCE.

157. We have already mentioned that the five orders of precedence **Five orders of Social Prece-** suggested by the Census Commissioner are not suited to this State; we have formed five other orders almost on the same lines. The first is that of the Dwijas, those who retain the Upanayanam ceremony; the second of those who have parted with it (Sats'dras); the third of those from whose hands water can be taken by the higher castes; the fourth of those from whose hands water could not be so taken; and the fifth of the unclean castes. The table gives the numbers of these five orders in the State and in the Divisions, and the percentages as **tab 1-B.** compared with the total Hindus and with the total population.

158. Of the Dwijas, there are 158,765 persons, forming roughly 10 per **Dwijas.** cent. and 8 per cent. of the total Hindus and the total population respectively. Amreli and Narsari have higher percentages (13.8 and 14.6) on their total

Hindus, and Kadi and Baroda lower ones (9 and 10). But if we take the percentages of the actual numbers in each Division, Kadi and Baroda show the highest percentages (43 and 33) and Amreli and Navsari lowest (13 and 11).

Satsudras

159. The Satsudras are generally less than the Dwijas all through. Their number is 131,884 and the percentages are 8·5 and 6·7. Their percentages are very high (11 and 9) in the Baroda Division. Out of 100 Satsudras, 45 are found in Baroda, 36 in Kadi, 10 in Amreli and 9 in Navsari.

Jalacharaniya

160. The Jalácharaniya order comprises the largest number of all; it is four times the Dwija order with 611,857 persons; the percentages being 40 and 31. Nearly the same percentages prevail in all Divisions except Navsari, where they are much lower. 49 and 35 are found in Kadi and Baroda, and 9 and 6 in Amreli and Navsari out of 100.

Jalavyavaharya

161. The Jalávyavaháryas are a little more than two-thirds of the Jalácharaniyas. Their number in the State is 463,056; and the percentages turn out to be 30 and 24. They are least by percentages in Amreli and Baroda, and most in Navsari and Kadi. The large class of Animistics in Navsari increase their number there. In Baroda the percentages are much lower than the average. Everywhere else they differ by only 2 or 3 per cent. from the general percentage. Out of 100 Jalávyavaháryas, so many as 52 are found in Kadi alone 29 in Baroda, 10 in Amreli and 9 in Navsari.

Asprishya Sudras

162. The numbers of Asprishya Sudras (whose touch is to be avoided; the unclean castes, is a little greater than that of the Dwijas. The number is 163,176 in the State, and the two percentages are 10·5 and 8·4. In Amreli the percentages are very low comparatively,—8·7 and 7·5; in Baroda also they are low,—10·7 and 8·7. They are high in Kadi and Navsari; 10 and 9 in Kadi, and 13·8 and 5·8 in Navsari. Out of 100 of the unclean people, there are 46 in Kadi 35 in Baroda, 11 in Navsari and 8 in Amreli.

About 18,254 persons are not classified as they belong to the religious mendicant class and a few others.

21. COMPARISON WITH PREVIOUS CENSUSES.

Variation in the Gujarati Brahmans.

Sub II.

163. We may now compare the variation in caste, tribe and race since 1881. Subsidiary Table II gives the complete figures for all castes and sub-castes, tribes and races for each of the three years, the percentages of variation between 1881 and 1891, and 1891 and 1901, and the net increase or decrease. It is necessarily a very long table; but we can take only such castes as are of note or importance. We shall omit those castes which contain less than 1,000 souls. Taking the Gujarati Brahmans first, we find that among them as a whole there was an increase of 4·6 per cent. in the previous decade and a decrease of 14·8 per cent. at present; the net loss being of 12,234 persons. Taking the sub-caste, there are now 10,862 Anávalás, showing a defect of 2·5 per cent. on 1891, when there was an increase of 7·8 per cent. The net result is a gain of 527 persons. The Sahasra Audichyas (26,166 persons) have lost 12 per cent. now to a previous gain of 4 per cent., showing on the whole a loss of 3,539 persons, which is numerically one of the greatest losses in a sub-caste. The Tolakiás (3,227 persons) have also lost heavily,—2,688 persons. They had an almost insignificant loss last time, but now they have lost 45 per cent. So many as 11,000 have not returned their sub-castes. I have

Anavalas**Audichyas**

therefore grouped all Audichyas together in the subsidiary table. Their total strength comes to 41,497 persons and they have on the aggregate lost 16 per cent. now to a previous gain of 3·5 per cent. The net variation is 6,277 persons. The Jambus (2,582) also have lost heavily by 6 per cent. in the previous, and 32 per cent. in the present, census. The Khedawals show a paltry gain of only 3 souls on a population of 3,320. The Mewadals show a net loss of 1,336 persons on a population of 5,383. They gained 4 per cent. before and lost 23 per cent. now. The Modhas show almost the same percentages of gain and loss; their present number, 9,578, has survived a loss of 2,011 souls. The Nagars (8,144) have lost 1,794 on the whole,—29 per cent. now to a previous gain of 16 per cent. Among them the Vadnagaras and Vismagaras demand notice. The former have decreased by 374 and the latter by 1,258 in the two decades. Their present numbers are 1,852 and 5,407, respectively. The former lost 44 per cent. to their previous gain of 50 per cent.; and the latter lost 3 and 16 per cent. in the two decades.

164. There are at present 27,946 persons included in all the sub-castes of degraded Brahmins. They have suffered a net loss of 3,643 since 1881, having gained 10 per cent. in 1891, and lost 20 per cent. now. The only large and important castes in them are the Bhats or Barots (16,034), Tapodhans (4,740) and Tragals (4,300). The Bhats, having suffered hardly any variation in 1891, have now lost 25 per cent., losing on the whole 5,246 persons. The Tapodhans have suffered a net loss of 447 persons after gaining 5 per cent. before and losing 13 per cent. now. Separate numbers for the Tragals were not given in 1881.

165. The Maharashtra Brahmins stand now at 13,798 having suffered a net loss of 1,300 after gaining 10 per cent. in 1891 and losing 17 per cent. now. The Deshasthas have lost 31 per cent. and 13 per cent. in each decade successively, and 3,820 persons on the whole. The Kokanasthas have lost 686 souls, retaining 3,095, having lost 4 and 15 per cent. in the two censuses.

166. The Hindustani Brahmins who now number 2,465 have lost 563 persons after experiencing a gain of 8·5 and a loss of 25 in the two decades in succession.

167. The total Kshatriyas who now number 106,200, after suffering a loss of 26 per cent. now and receiving a gain of 18·7 per cent. before, have suffered a total loss of 15,834 in the two decades. The writer class, numbering 4,153, has gained 586 persons, in spite of a loss of 18·5 per cent. now, because it had experienced such a large gain as 43 per cent. before. The large warrior class, with its 90,533 has lost 17,589 souls in the decades after having a gain of 19 in the previous and a loss of 30 per cent. in the present decade. The Marathas (17,366) have decreased by 2,038; they lose 13 per cent. now to their previous gain of 2·7 per cent. The Rajputs also have suffered a heavy loss of 20,466 souls, after gaining 22·5 per cent. in 1891 and losing 38·7 per cent. now. Their present number is 59,410. The Vaghers, in spite of their poor land and unthrifty ways, have increased by 946 persons, as they receive so much support from the State.

168. The trading classes which number 11,514 persons have increased by 1,169. The Bhatias have fallen back by 446 in the two decades, but the Lohanas have increased by 1,615.

Vaniás

The Gujarati Vániás who number 47,641 have very slightly decreased now; but with their previous gain of 4 per cent. show a net increase of 1,707 persons. Of the sub-castes, the Disávál, with a population of 7,290, are the most numerous; they have decreased by 2,266; their previous increase being more than 3 per cent. is swamped by the present decrease of 26·4 per cent. The Jhárolás have decreased by 495, while the Kapols have increased by 475. The last-named have increased in both decades—7 and 14 per cent. The Láds have a high number of 8,381; but this is after meeting with a loss of 1,925 persons in two decades. The Modhas have kept about the same numbers in the three censuses, and they show a resultant increase of 47 only. The Nágár Vániás, who number 4,153, have lost 533 persons.

Agricultural classes

169. The agricultural class Kunbis, who now number 411,018 persons, have increased in the two decades by 18,374. There was an increase of 12 per cent. in 1891 and there is a loss of 6·5 per cent. now. The Kadvá Kunbis (17,570) show a slight increase of 306, but the Lewás (170,390) have decreased by 14,974 in the past 20 years.

Miscellaneous classes

170. The miscellaneous classes, grouped together, have lost 34,891 souls from a population of 307,918 in 1881. Of these the Darzis (14,015) have lost 958; the Hajáms (24,856) have lost 4,532; the Kumbhárs (41,375) have lost 2,185; they had gained 14 per cent., but have now lost 20 per cent. But the Lohárs (19,045) have increased by 3,064. The Rabáris, who number 39,593, lost 32 per cent. now against a gain of 6·5, and have suffered a net loss of 14,915; the Sutárs have lost in both decades; the total loss is 1,477; their present number is 22,554.

Religious mendicants and all other classes.

171. The religious mendicants, who now number 17,662, have decreased by 2,923. The wandering and low professions have lost 20,897 persons and now count 45,622 only. The Rávaliás (19,672) have lost 6,222 and the Wághris (23,264) have lost 6,913. The criminal classes now numbering 337,165 persons have suffered a great loss of 31 per cent. now; the net loss being 114,487. The unclean castes numbering 163,176 have lost 28,429 in the two decades, suffering a loss of 23·4 per cent. now as against a gain of 11·2 per cent. in 1891. The Bhangis (23,978) have lost 6,923, and the Dheds (94,376) have lost 15,664. The Khálpás (29,746) have suffered a loss of 2,190 in the two decades.

Jains

172. The Jain Vániás now number 39,509; they have lost 16 per cent. now, against their gain of 5·29 in 1891. The net loss is 5,202. The Shrimális, with a population of 23,292, have lost 5,500 in all, having suffered losses in both enumerations. The other miscellaneous classes of Jains numbering 8,781 have increased by 6,774; the percentages have been very high. This is owing to previous defective enumeration only; many of these petty castes having been put down as Hindus instead of Jains.

Parsis

175. The Parsis who now number 8,409 souls have kept their level in all censuses; there being an increase of only 2 per cent. now and of .1 per cent. in 1891. The net increase has been 291 souls.

Musalmans

174. The Arabs are now 29,714 in numbers; they have suffered a net loss of 18,053 souls; they lost 30 per cent. now and 11 per cent. in 1891. also. The Afgháns number 11,440, which shows a decrease of 2,799; there having been

an increase of 27 per cent. in 1891 and a decrease of 36 per cent. now. The Sindhis, who now number 5,732, have increased by 2,141; there were increases of 18 and 35 per cent. in the two decades. The Shaikhs, numbering 56,736 souls, have lost 6,387; the recent loss being 12 per cent. The Momnás (12,153) have gained 856 persons. The Musalman converts, who retain the names of their professions for sub-castes, number 19,002; they have increased by 799.

175. The Christians show an abnormal increase of 6,920 in a population of 7,691. The reason is given already. Christians.

176. The Bhils number 37,650 after sustaining a loss of 19,040. The Gámits have the highest number (38,169) of all the Forest tribes; they had gained 33 per cent. in 1891, but have lost 8 per cent. now, the net result being a gain of 7,028 souls in the two decades. The Dhodias have almost kept to the same level during the decade only losing 100 persons from 15,961 of 1891; the net gain now comes to 2,376. The Dublás (28,492) have lost 11 per cent. now to a previous gain of 55 per cent., the net gain during the two decades being 7,786 persons. The Chodhrás have lost 8,893 souls in the two censuses, their present number being 23,324 persons; the losses come to 21 and 8 per cent. in succession. The Dhánkás appear to have lost heavily; 80 per cent. now as against a gain of 37 per cent. in 1891, and on the whole 14,800 persons. Animistia.

22. CIVIL CONDITION BY AGE FOR SELECTED CASTES.

177. Subsidiary Table III is worked out from the Imperial Table XIV. The latter gives the actual numbers of the males and females for selected castes at each of the assigned age-periods, while the former gives the percentages. The age-periods are 0-5, 5-12, 12-15, 15-40, and 40 and over. The percentages for the total, i.e., for all ages are given in the first two columns for the two sexes. These tables contain a large number of selected castes; but we might confine our attention here to only those which claim over 5,000 souls. This table is divided into 3 parts for the unmarried, married and widowed. But it would serve our purpose of comparison better, if we take the three conditions together for each sub-caste that we may select. Of the Gujarati Brahmans, the Audichyas have 20,894 males and 20,603 females. Of the males there are 37 per cent. unmarried on the total; 97 and 88 per cent. in the first 2 age-periods, and 62 per cent. in the period before 15; but only 20 in the prime of life, and simply 3.5 per cent. unmarried after 40. The female ratios are still smaller,—95 and 74 in the period of childhood, but 28 per cent. unmarried at 12-15, only 1 per cent. between 15 and 40, and none at all after 40. It is worthy of note that there is no unmarried female at all in any of the Brahman castes selected after age 40. For the males also, the ratios generally are as small as 1 up to 7 per cent.; only the Anávlás show a percentage of 16.5. The age-period 15-40 also shows most insignificant percentages for unmarried females, from 0 to 1.52 in 9 of the selected castes; only one, Jámbu, showing a percentage of 7.8; the male percentages in this period range in the narrow limits, from 18 to 23 in 8 castes. Their counterparts or complementary figures give the percentages of the married and the widowed together; though really all may be taken as married, as the widowed also must have passed through the married stage. For the married in the important age-period, 12 to Brahmans.
Percentages of
the unmarried.
Sub. III—A, B, & C.
Married.

15, the boys range from 22 to 41 per cent. among the Gujaratis, but the girls from 52 to 80 per cent.; the percentage being over 60 in 8 sub-castes. The Maharashtra Brahmans present a great contrast; their married boys in the two castes are only 12 and 18 per cent., and girls 34 and 35 per cent. in the age-period 12-15. This shows that marriages in this early period are only half as prevalent among the Dakshini Brahmans as among the Gujaratis. But in the next period, 15-40, no such distinction is observable; the percentage for men is from 56 to 77 and for women from 72 to 90. In the last period the females show much less ratios than the males, because the females cannot remarry, and add heavily to the percentage for the widows. For the widowed state the males in the last age-period present ratios between 12 and 39 and the females between 31 and 91. The greatest percentages for widows in the last period are for the two Dakshini Brahmans, 72 for the Deshasthas and 91 for the Kokanasthas; the highest ratio for the Gujaratis is 63 for the Mewádás. The Nágars have ratios of 26 for males and 58 for females. For the two earliest periods the percentages for widows are highest for the Kokanasthas;—6·29 for below 5 years, and 4·45 for 5 to 12 years. With them the widowers also are the highest for these and the third period, 4·84, 5, and 13·33.

Widowed.

Kshatriyas.

178. The Vághers are the best off as regards the unmarried generally, 67 per cent. males and 61·8 per cent. females, and the Káthis are the worst off—14·4 males and 13 per cent. females. The Vághers have almost all unmarried up to age 15. From 15 to 40 also, there are 40 per cent. males and 20 per cent. females unmarried. The contrast afforded by the Káthis is striking. There are only 6·7 males and hardly one per cent. females unmarried at age 15; and no male or female is unmarried after 40. As a contrast to almost all other castes, the Rajputs have 7 per 1,000 unmarried, even after age 40; the Maráthás surpass them, with 2·4 unmarried, at the latest age. The Maráthás have the highest percentage for widows at the last period—75·6 and the Káthis, the lowest—26·6. The widowers in the last period average between 18 and 30 per cent. There are no widows among the Vághers below age 15; while the Maráthás are the worst off here also; in the very first period, there are 2·18 per cent. widows, then 2·17 and then (12—15), 6 per cent.

Vaniás.

179. For the Vániás, the Khadáyatás are the best off for the total unmarried—38 per cent. males and 26 per cent. females; the Kapols are the worst off, 16·4 males and 24·5 per cent. females. There are no unmarried females at all, in the last period, for any sub-caste. The percentage for unmarried males also is as low as 0·2 for Kapols and no higher than 8 per cent. for Shrimális. For the widows, the percentages for the Nágars Vániás are the highest; on the whole, there are 28·7 per cent. widows, the highest ratio among all castes. Naturally they have the highest ratio for widows in the last age-period, 66 per cent.; the Kapols have the lowest ratio,—49. The Kapols have no widows at all in the first two age-periods, and the other Vániá castes in the first period.

Kunbis.

180. The general percentage of unmarried females is least for the Lewás—20·8, and for unmarried males the least is for the Anjnas,—36. At the very first age-period, below 5 years, 5 per cent. of the males and 8·4 per cent. of the females are already married, amongst the Lewás. In the next age-period,

the Kadvás and Anjnás show the highest ratios for the married ; 35 per cent. of the females at that age being married, in each of them. For the widows, the Lewás have the high percentage of 62·6 for the last age-period, and the Kadvás and Anjnás also do not fall below 60 ; the percentage for males for this period is only between 20 and 24.

181. Even among the artisan and other inferior classes, marriages are so universally prevalent, that in the last age-period there is no unmarried female, excepting 2·9 per cent. for the Máchhis, and percentages below one for 3 other castes. But, as was to be expected, their percentages for unmarried females, on the whole, are much higher than for the superior castes already considered. The Khattris present the largest percentage, on the whole, for the married ; and for all castes, the percentages of married males are very heavy in the last period ; those for the females are much smaller because, as has been before remarked, there are many widows in that period. Excepting one or two cases, as those of Rabáris (40·4) and Charans (42) the percentage of widows in the last age-period always exceeds 50 and rises up to 61·9 ; the percentage for widowers in that period lies mostly between 17 and 33.

Artisans and
others.

182. Naturally, the general ratios of the unmarried for the mendicant classes are higher than those of others. The widows in the last age-period are from 47 to 71 per cent. ; and the widowers from 20 to 35 per cent.

Religious
mendicants.

183. Among these three classes the ratios are nearly alike for the unmarried ; for married females they are between 45 and 55, and for males between 41 and 53. It will be seen that even in the case of these lowest of castes the ratios generally resemble those of the other castes of Hindus, not only for the unmarried and married states, but also for the widowed state. Even for the unclean castes, the ratios for the widows at the last age-period are between 52 and 59, while those for the widowers at that period are between 22 and 23.

Wandering,
criminal and
unclean castes.

184. In the three castes of Jains, the general ratios for unmarried females are small,—only about 25 per cent. In the last age-period, there are no unmarried females among the Oswals and Porwads, and only 2 per cent. among the Shrimális. Almost the same ratios for the widowed are found among the Jains as among the Hindus. In the last age-period there are about 60 per cent. widows and 24 per cent. widowers.

Jains.

185. The Saiyads come off the best as regards the unmarried, on the whole ;—49 per cent. males and 32 per cent. females. The widows in the last age-period range from 40 to 65.

Musalmans.

186. The Animistics have 47 per cent. males and 40 per cent. females unmarried. In the last age-period there are only 2 per cent. males and 33 per cent. females unmarried. Their widows are not so numerous comparatively. In the last age-period they have only 36·5 widows and 26 per cent. widowers.

Animistics.

187. Generally speaking there is not much to choose between the various castes, high and low, of the Hindus and the Jains as regards Civil conditions. There are very small ratios of unmarried females, and heavy percentages of widows in the last age-period.

General Re-
marks.

23. PROPORTIONS OF SEXES IN SELECTED CASTES.

Number of fe-
males per 1,000
males.

Sub-IV.

Brahmans

188. Subsidiary Table IV gives the number of females per 1,000 males in the different age-periods in selected castes. The castes selected are the same as those for other such tables and given in Imperial Table XIV.

Below 5, all the Brahman castes, with only one exception (Khedáwal 777), show more girls than boys. The Tragalás are on an equality for the sexes. The Jámbus have the highest ratio for girls, 1,368; and close to them are the Anávalás with 1,327. In the next period, 5-12, the superfluity has disappeared in a striking way; only three show a higher percentage; two of them are those that were foremost in the first period, and the third are the Tragalás. They are the only ones whose percentage has actually increased; and the remarkable point to notice is that their ratio of females to males goes on increasing in each successive age-period. The greatest reduction has been in the case of the two Maháráshtra Brahman castes. The Deshashtas have the lowest ratio, 760, of all the Brahman castes for the period 5-12. In 12 to 15, there is generally a fall, except for the Anávalá females, whose ratio increases from 1,304 to 1,549; so many females to 1,000 males is peculiar and abnormal. The Deshashtas show an equally abnormal ratio in the opposite direction; their females fall from 760 to 270; but this can be accounted for satisfactorily by the consideration that the young ladies at this age-period migrate to their own houses or their husbands' homes in the Deccan. For the age-period 15-40, there is an increase of female ratios as compared with the previous period in every caste, excepting only the Anávalás who suddenly take a leap down from 1,549 to 915. But there are only 5 castes in which the female ratio is actually greater than 1,000. In the last period, over 40, there are 8 castes in which the ratios rise higher than in the previous period, and 4 in which they fall lower. The Anávalá figures are inexplicable for their behaviour. They start with a large preponderance of females; in the third period they rise by 222 in 1,000, in the next they fall by 634 per 1,000, and again by 558 in the last period. I can attribute this to wrong statements of age for one reason or another; the figures are unreliable. In the last period there are 6 Bráhman castes that have figures over 1,000.

Kshatriyas

189. In the first period, below 5, the Girásiás and Káthis have a ratio of over 1,000; the Maráthás have the smallest number on record, 635 girls to 1,000 boys. In the period 5-12, the Vághers alone have a figure over 1,000 and the Káthis have the lowest ratio, 474. They rise up to 1,346 in the next period. These figures cannot possibly be correct. The Maráthás who began so poorly show the highest percentage possible in the last age-period, 1,586.

Vaniás

190. Among the Vániás, the first age-period is very fruitful for girls. There are so many as 2,262 girls for 1,000 boys. Only one caste, Khadáyatás, has girls less than boys. In the second age-period not only is there a great fall in the ratios, but the Kapols fall to simply 994 from their previous 2,262. This is inexplicable unless we put all these sins on the head of incorrect entry. If it was in the Káthis or Lewás, we might have suspected foul play. Four castes have still girls over 1,000, while four have below 1,000. In the next age-period, 12-15, the Kapols fall still lower and present the lowest figure reached anywhere, 300 only. In the third and the last two age-periods only one caste in each shows figures over 1,000. This is unusual.

191. The four castes of Kunbis show for the women a ratio less than 1,000; the Lewás have only 842. In the important age-periods 5-12 and 12-15 the Lewá ratios fall so low as 520 and 529. No other castes show such low ratios for these two periods. As I have already mentioned, this matter requires to be enquired into. In the last period all have ratios over 1,000.

Kunbis.

192. The miscellaneous castes mostly comprise the many artisan castes. In the first age-period only 3 castes have less girls than boys; the other 16 have more girls. The highest ratio is 1,413 for Golás. The similarity to the Kapols attracts notice at once; just as the Kapols with their highest figure for the first period sink to the lowest for the third, so do the Golás show the highest figure for the first period and sink to the lowest, 631, for the third. In the second age-period only 5 castes have ratios over 1,000 and in the next period only one, the Kachhias. In the last age-period we have in 16 castes more females and in only 3 less females than the males, exactly as in the first period.

Artisans and Others.

193. For the religious Mendicant castes, Wandering castes and criminal classes, it is to be observed that in all ages the females are less than the males with a few exceptions only. In the unclean castes, the Garodás show more females throughout.

Mendicants and Others.

194. The Oswáls have in all age-periods less females than males. The Shrinális present 2,153 girls to 1,000 boys for the important age-period 12-15.

Jains.

195. Among the Musalmans there is generally an excess of females in the last age-period, 40 and over. Of the 12 tribes selected, the Vohorás show an excess of females in all age-periods except 15-40, and the Tais throughout in all the age-periods. The Saiyads, Momnás and Fakirs have more girls in the age-period 0-5, and the Molesaláms and the Ghánchis in the age-period 5-12; in the age-period 12-15, the Molesaláms have higher ratios of females; the Memans and the Pinjárás have more females in the age-period 15-40; while in the last age-period out of 12 selected castes, only 3, namely the Memans, Momnás and the Ghánchis have an excess of males over females.

Musalmans.

24. OCCUPATION BY SELECTED CASTES.

196. Subsidiary Table V, on Education by Selected Castes, Tribes or Races, has been given already in the Chapter on Education. Table VI deals with the occupations by selected castes. A few castes have been picked out from Imperial Table XVI.

Occupations of selected castes.

197. Taking the military and dominant classes first we take the four castes of Girasiás, Káthis, Maráthás and Vághers. In these the Maráthás only show a high percentage (40.46) of those who follow the traditional occupation of soldiers or military chiefs or landlords. The percentages for the other castes in this group are below 10. In these days when feudal lordship and military services are not in requisition, they have chiefly taken to agriculture. Combining agriculture with their traditional occupations, we get the high percentages of 82, 59, 50 and 77 respectively. 14 per cent. of the Maráthás are engaged in personal services and 7 per cent. are independent; 21 per cent. following other occupations not enumerated in the Table. Of the Káthis 5.7 per cent. are independent and 5 per cent. weavers. Of the Girasiás 7 per cent. follow the learned and artistic professions.

Military and dominant Classes. Sub. VI.

- Cultivators.** 198. Here also four castes are taken for a test,—the Kadvá Kunbis, Lewá Kunbis, Mális and Kolis. The percentages of those who follow their traditional profession of agriculture are 91, 81, 49 and 64 respectively. These figures show how deeply the Kunbis are attached to their lands. 9 per cent. of the Lewás follow “other” occupations; 11 per cent. of the Mális are in personal service, mostly as gardeners, and 30 per cent. are “others.” 24 per cent. of the Kolis follow other occupations like labour or live as gentlemen of the road.
- Rabáris.** 199. Of the Rabáris 48 per cent. follow the traditional occupation of graziers, and 33 per cent. the kindred occupation of cultivators, making a total of 81 per cent.; 4 per cent. are weavers and 10 per cent. ‘others.’
- Brahmans** 200. We take 6 castes of the Gujarati and 2 of the Dakshini Bráhmans. Very small percentages follow the learned occupation of the Bráhman. For the Audichyás the percentage is as low as 3·5; the highest being 25·4 for the Modhas; the Nágars have a percentage of 22; and the two Maḥáráshttra castes of 18 and 14 only. Some of the Bráhman castes have taken largely to agriculture—73 per cent. Anávalás and 26 per cent. Mewádás and Modhas each, 34 per cent. Khedáwals and 27 per cent. Nágars. Of the Nágars 17 per cent. more are engaged in personal service and 13 per cent. in State service; 5 per cent. are independent and 6 ‘others.’ Of the Mewádás 17 per cent. are in private service, 8 per cent. independent and 8 per cent. ‘others.’ It will thus be seen that in addition to their literary occupation, for which the average is about 15 only, the Bráhmans are mostly engaged in agriculture (about 40 per cent.), in private service (about 10 per cent.), and in administration (11 per cent.).
- Devotees.** 201. Of the two castes of devotees,—Gosais and Sádhus,—45 per cent. follow the traditional occupation, which is the same as that for the Bráhmans; 25 and 34 per cent. are returned as independent, which means the independence following ‘begging’; none so independent of work as they who live on begging. About 10 per cent. are agriculturists.
- Tapodhans.** 202. Of the temple servants Tapodhans, 32·4 are connected with ceremonies and exactly the same percentage are agriculturists; 4 per cent. are in State service, 6 per cent. independent (beggars) and 10 per cent. ‘others.’
- Barots and Charans.** 203. Of the Bárots and Chárans very few follow the traditional Brahmanic occupation; 11 and 2 per cent. only respectively; but 55 per cent. of each are agriculturists and 4 per cent. independent; 17 and 10 per cent. follow ‘other’ occupations. Of the Chárans 22 per cent. are graziers.
- Prabhus.** 204. Of the Prabhus 19 per cent. follow literary pursuits; but 38 per cent. are in State service and 15 per cent. in private service; 12 per cent. are independent and 5 per cent. ‘others.’
- Vaniás.** 205. We have taken 9 castes of the Vániás; their traditional occupation is trade and commerce; from 12 per cent. (Kapols) to 45 per cent. (Porvads) are engaged in it; the average for all is of about 33 per cent. A large number of each caste follows ‘other’ occupations, the average is 25 per cent. About 12 per cent. are engaged in personal service, about 10 per cent. in agriculture, and about 6 per cent. in administration or State service.
- Ravaliás.** 206. About 38 per cent. follow the traditional occupation of agriculture, and 37 per cent. are ‘others,’ mostly Sádhus; 12 per cent. are independent (living on alms), 4 per cent. are weavers and the same number of ‘learned’ professions.

207. Over 68 per cent. follow the occupation of goldsmiths ; 11 per cent. are independent, 7 per cent. agriculturists and 6 per cent. in personal service. **Sonia.**

208. Of the Hájáms 70 per cent. are barbers ; 15 per cent. are agriculturists and 11 per cent. ' others.' **Hajams.**

209. There are 41 per cent. who follow the caste occupation of blacksmiths ; 21 per cent. are agriculturists and 27 per cent. are independent. **Lohars.**

210. Of the Sutárs 53 per cent. are carpenters, 25 agriculturists, 4 in personal service and 13 ' others.' **Sutars.**

211. Of the Bhavsars 44 per cent. follow the caste occupation of weaving and dyeing, 10 per cent. agriculture, 7 service, 9 per cent. commerce and 18 per cent. ' others.' **Bhavsars.**

212. Of the Ghánchis, 74 per cent. are oil pressers and extractors, 13 per cent. agriculturists, 6 in service and 6 in commerce. **Ghanchis.**

213. Of the fishermen 34 per cent. follow their caste occupation ; 48 are agriculturists, 7 are boatmen and 2 independent. **Machhis.**

214. Of the corn-threshers 80 per cent. are such ; 8 per cent. are in personal service and 5 per cent. in agriculture. **Golas.**

215. Of the low-caste Dheds 49 per cent. follow the occupations of village service and agriculture ; 19 per cent. are weavers and 4 per cent. are independent. **Dheda.**

216. Of the scavengers 67 per cent. work as such ; 19 per cent. are agriculturists and 5 independent. **Bhangis.**

217. Of the 44 castes selected, all follow agriculture more or less, from 81 per cent. of Lewá Kunbis to 4 per cent. of Prabhus ; 10 castes have over 50 per cent. agriculturists ; the smallest ratios are for the trading Vániás. Each caste also figures in administration or holds some appointment in the State—from a minister down to the village watchmen. But the percentages are not so great as for agriculture. The highest are 38 per cent. for the Prabhus (writer class), 31 per cent. for the Kokanasthas who mostly have come for State service and 22 per cent. of Maráthás, the caste of the Ruler. The Nágars show 15 per cent. and the Anávalá Bráhmans 18 per cent. in State service. The Parsis are about 4 per cent. and the Musalmans 8. All castes also appear in personal service from 70 per cent. Barbers, and 30 per cent. Deshasthas and 38 per cent. scavengers to 2 per cent. Anávlás, Lewás, Gosais and Kapol Vániás. Heads IX and X (Building and Vehicles and Vessels) are almost blank ; also workers in metals and precious stones. Every caste appears in XX, learned and artistic professions, including Dheds and Bhangis, schools for whom are opened in many places. Bráhmans, Gosais and Sadhus figure heavily in this head. The percentages for Dheds and Bhangis are 88 and 3.2 respectively. All castes, excepting the Anávalá Bráhmans, figure in the head of independents. The Bráhmans show off largely in it ; there are 7 per cent. Maráthas and 6 per cent. Káthis ; 4 per cent. are Dheds and 6 per cent. Bhangis. The large per cent. of Brahman independents means large numbers of them living merely on gifts or donations without following any regular occupation. **General Remarks.**

25. INFIRMITIES BY SELECTED CASTES, TRIBES OR RACES.

Infirmities by
selected castes

218. It now remains to see the percentages of the total afflicted in each of the selected castes for the four infirmities, separately and jointly, and the percentages for the sexes. Whatever deductions could be drawn without falling into error have been drawn in the chapter on infirmities for the leading groups of castes; we now record them for each of the selected castes, separately in sub-Table VII. We shall proceed as in the previous Tables.

sub VII

Brahmans

219. Taking the combined infirmities first, we find that the Jámбус are quite exempt from all; and that the Khedawáls are worst off, with about 5 per 1,000; the males being slightly higher than the females. For insanity, the Tapodhan males are free, and the females of the Khedawál, Modha and Tragálá castes. Though the Tragálá women are quite free from insanity, yet the males suffer most heavily, one per thousand. For deaf-mutism the Nágar and Tapodhan females are exempt from it. The Khedawáls are exceptionally high for both sexes,—19 and 22; they are followed by the Modhas—12 and 11. For the blind also, the Khedawáls and Modhas surpass all other castes; the males of both are found to be 28 per cent. blind; the Khedawál females also are so very high as 22, but the Modha females are only 09. The best off are the Tapodhans and the Audichyas. For lepers, in addition to the Jámбус, the Audichyas, the Sárasvats, the Tragálas and the Kokanasthas are free from the infirmity for both sexes. The females are free in all castes, except only the Khedawáls, which show 04.

Kshatriyas

220. Among the Kshatriyas, the Kayastha Prabhus are the best off; barring insanity the males suffer from no other infirmity and the females are totally free from all. The Girasias suffer only from blindness in both sexes; 15 and 05. The Káthis are free from insanity and leprosy; both sexes suffer from deaf-mutism,—23 and 06, and the females only from blindness,—06. The Rajput females are free from insanity and leprosy, while the male percentage also for each of them is very low,—01. The Maráthás are free from leprosy, and their females are free from insanity also. The Lohánás are free from insanity.

Vaniás

221. All the Vaníá castes in both sexes are free from leprosy, except the Lád and Modha males. The Sonis suffer from no infirmity at all. The Disawáls and Kapols are also exempt from insanity, and the Kapols, Khadáyatás and Modhas from deaf-mutism. The Kapol males are free from all infirmities. The Shrimáli Vániás are the heaviest sufferers of all castes hitherto considered; though they are free from leprosy; their percentage is very heavy for the blind—41 for each sex, and also for deaf-mutes—14 and 25.

Kunbis

222. All the four castes of Kunbis are free from leprosy, excepting Lewá males, where the percentage is only one per 10,000. The Káradíás are free from all infirmities, excepting blindness in the males only. The Anjanás are free from insanity also. The Kadvá females are free from insanity and the males are only affected in the ratio of one per 10,000. Except for the blind the percentage does not go beyond 01 and 02 for any other infirmity, in the two large Kunbi castes—the Kadvá and the Lewá.

Artisans and
others

223. The Ahirs are totally exempt from all infirmities; and the Ehois and Charans are affected only with deaf-mutism. The Kachhís are affected only with deaf-mutism for females and blindness for males. The Ghánchis and

Kumbhárs are affected with all maladies for both sexes. The percentages for the Golás, on the whole, are the highest though they have no lepers among them—·55 and ·35; and those for the Kachhiás are the lowest—·02 and ·03. Though the Chátans suffer only from one infirmity, yet the ratio is as high as ·22 for males and ·34 for females. The Bhavsars, Bhois, Chárans, Darzis, Golás, Káchhiás, Khattris (Vanzas), Machhis, Mális, Sathvárás, Sonis and Sutárs are all free from leprosy. Only the Ghánchis and Kumbhárs suffer in both sexes. The Hajáms, Mochis and Rabáris suffer only for males and the Lohárs only for females. The Sutárs, Mális, Káchhiás, Chárans, Ahirs, Bhavsars and Bhois are free from insanity; the Darzis, Khattris, Mochis, Sathvárás and Sonis suffer only as regards the males.

224. The Báwás suffer only from blindness, but heavily,—·22 and ·33; the Gosains are free from blindness and suffer so lightly in the three other infirmities that their totals come only to ·18 and ·16 for the sexes. The Sádhus suffer heavily from blindness. Religious mendicants.

225. The Kolis are free from all infirmities. The wandering classes are free from leprosy, but all the unclean castes are tainted with it. The Báriás and Garodás are free from insanity; while the Vághris, Dheds and Khálpas have only ·01. The Vághris escape most lightly. They are free from leprosy and their males are free from insanity and blindness. Though the Khálpas figure in all, yet their percentages are so small that they total up to only ·1 and ·06 for the sexes. Wandering classes, criminals and unclean castes.

226. The two castes of Jains show that they are remarkably free from the infirmities recorded. The Oswáls suffer only from insanity in males and are free from all other infirmities. The Shrimáls suffer only from blindness. Jains.

227. The Parsis are free from leprosy; their largest percentage is ·09 for insane males; the other percentages are small. Parsis.

228. The Saiyads, Memans, Ghánchis, Pinjaras and Tais are free from leprosy; and only the males are affected among Pathans, Vohoras, Molesaláms and Momnás; but the percentages are low; there are no leper females in any caste or tribe, except the Shaikhs. The Momnás and Molesaláms are free from insanity; the females among the Saiyads, Ghánchis, Pinjaras, Tais and Fakirs are exempt from insanity. The Maleks are free from all infirmities; and the percentages for the Molesaláms are very low,—the totals come to ·08 and ·04 for the sexes. The highest percentages are for the Pathans,—·24 and ·23. Their figures for the blind are heavy. The Tai males have large percentages for the blind and the deaf-mute,—·12 in each case. Musalmans.

229. The Native Christians are free from insanity; and their females are exempt from deaf-mutism and leprosy. Their percentages for blind females are so high as ·15. Christians.

230. The Animistics are tolerably well off, though they are not quite free from any particular infirmity. Their male and female insanies are only ·01 each, while their percentages for the blind are ·11 and ·12 for the sexes, respectively. Animistics.

25. COMPLETE LIST OF CASTES.

231. A complete list of all the castes in all religions found in this State is given alphabetically arranged as Appendix III. It also gives information of the usual occupations of the castes, wherever one is known. Caste List.

27. TATTOOING IN SOME CASTES.

Tattooing.

232. The Census Commissioner having proposed some questions for enquiry, as regards Tattooing in some castes, I transcribe here the replies sent to him in a narrative form.

From the information received from the District Officers, I find that tattooing, locally known as *Trájwáns* or *Chhundandáns*, does obtain among many of the castes, tribes and races constituting the general population of this State. It obtains to a lesser extent and in a lesser variety among the higher classes than among the lower ones. The males of the superior classes, as a general rule, never get themselves tattooed; but on the other hand those of the lower ones, specially the Rabáris, Wághris, Kolis and Bhils, do so. How and whence this custom came into existence among these people is not known and is impossible to be traced for want of any knowledge thereon among them. The tradition current regarding its introduction is, as mentioned in the Vishnu Purán, as follows:— On one occasion, the three Worlds (Trailokya), i.e., the Earth, the Lower Regions and the Heavens, were so cruelly harassed by a certain Demon that all the gods headed by Brahmá and Shiva went to Vaikunth, the abode of Vishnu, and implored his help for destroying the Demon. The God Vishnu consented and promised to accompany them for the purpose of vanquishing the monster. But, while Vishnu was preparing to leave on this mission, his consort Laxmi implored him not to leave her alone and unprotected at the place, as she greatly feared that during his absence she might be molested by the demons. Vishnu assured her that she need not be afraid of them, and in order to guard her against all evil, he sketched on her body the figures of his four weapons, and also of the Sun, the Moon and the Basil (Tulsi) plant; and ordained that those of his devotees who would get such marks made on their bodies would remain free from all danger and evil.

From this time forward, the practice of tattooing seems to have come in vogue. The system, however, appears to have its origin in the people's belief that these marks beautify the person of those that are tattooed. Some surmise that they are intended to ward off the evil effects of an evil eye; and some attribute it to certain medical and curative properties, viz., that the *Rasoli* (tumours) if they are tattooed, do not increase in size but remain of the same size as when tattooed, if they do not actually decrease under the operation; and that if a portion of the stomach is tattooed, it will serve as a preventive against cholera (*amboi*). All the three surmises appear to receive some corroboration of the truth if we look to the parts of the body that are more largely tattooed. As a general rule, the principal parts of the body that are tattooed are the face, arms, hands, feet and chest; the thighs and the back being never tattooed in this part of the country. The whole face is not tattooed but only the centre of the forehead, the portion between the eye-brows, the centres of the cheeks and the chins. The arms below the elbow and the backs of the hands and fingers are tattooed. Similarly the feet below the ankles are tattooed. As regards the chest, as a general rule, the portion above the breasts and below the throat, which is not covered by the native *Kínchali* (bodice), is tattooed; the covered portion remaining free from these marks. The reason why these parts are tattooed is

obviously that the Hindu females in this part of India leave them open to view. Combining these two facts, one can naturally infer that it is nothing but a feeling of their beautifying effect that has led the females to tattoo these parts. There is one more significant fact which lends colour to this supposition, viz., that, as said above, though the males rarely resort to it, the females generally do it. Again, the marks generally tattooed are a single round point on the portions of the face indicated above, and not intricate and awkward figures as on the other parts of the body. This fact also, I think, discloses a connection with the idea of beauty. The second surmise, warding off the evil eye, receives corroboration in the following way. It is commonly believed that a distinct spot or a mark attracts to itself the sole attention of the person who gazes at an object in the same way as in the operations of mesmerism, where the subject is made to look upon a dark spot by his operator. When the attention is thus fixed on a spot or mark, it is supposed to cease to have any other effect. Again, the fact of some of the superstitious among the natives, marking temples, Tulsi-leaves and names of Ráma and Krishna may be intended to ward off evils by the potency of these marks and names. Those marks may also be taken to denote the religious fervour of the persons so tattooed. This surmise is strengthened by the fact that the males of those communities that do not generally tattoo, undertake it, if they are suffering from tumours. One more supposition may be ventured regarding the tattoo marks among the Rabáris. The males of this caste have always a camel marked on their shoulder or arm. This may be supposed to denote their caste or profession from the fact of their rearing camels. There appear to be no other objects for tattooing in this State, than those mentioned above. It is neither connected with worship nor ritual nor is it a mark of marriage, nor religious dedication. These marks have, and still do, become useful in identifying a lost or deceased person; they are, however, never utilised here by illiterate persons in the place of signatures.

Tattooing does not require any initial ceremony; but is done whenever the party wishes it. It is generally performed on the females between the ages of 8 and 20. If it is resorted to as a cure from pains on any male or female, it is performed, of course, whenever the necessity arises. Some females are said to add tattoo marks even at an advanced age, if they think that the addition is likely to enhance their personal charms. Tattooing is, as a rule, performed by the hands of females, only from notions of delicacy. The lower class females do it with their own hands; they do not require any extraneous aid; but those of the superior classes get it done for money at the hands of Wághri or Rávaliá women. These are low castes and have not any special consideration of dignity shown to them for doing the tattooing work. The tattoo marks, when minutely examined, are found to be of three sorts; black, greenish and red. Of these, the greenish are found generally to prevail; black marks come next, and red last. The pigments used for the black marks are lamp-black and oil; for the greenish, the lamp-black is mixed with a decoction of *Bea-wood* bark and the juice of the green leaves of the *Val* creeper; and for the red, to the soot and oil is added *kumkum* or vermilion. There are no set drawings or designs for the same with any class or community, nor are they prepared at the time of tattooing; but only the portion to be

How performed.

Marks how made.

tattooed is, before the operation commences, lined out with the mixture for tattooing and if the subject of the operation approves, it is done mostly with a fine needle or, sometimes, in its absence, with the thorn of an accacia. The person operated upon has neither to abstain from any food nor to stick to a particular food for any period, nor to avoid any vessel for eating or drinking purposes. He is allowed to act just in the same way after being operated upon, as before it. But he is enjoined very strictly not to apply any water to the parts of the body tattooed; perhaps to prevent water entering the small punctures and producing painful swellings. After the tattooing is over, turmeric powder is applied to the portion punctured; and when the portion heals up, it drops of itself. This operation leaves no other trace behind it but the figure or mark tattooed in the colour employed. The designs employed in tattooing are diverse and are difficult to obtain, as the women have them on different parts of their body. I have, however, given two plates showing as many as I have been able to obtain. These designs can be divided into two classes; one for the females of the higher classes and the other for those of the lower ones. It will be seen that the marks for the former are simpler, while those for the latter are more elaborate and mixed; secondly, that the marks with a single exception for the former class do not represent any object, while those for the latter do. From a narrative of these differences, it is not to be understood that the females of the lower class do not have marks like those on plate A; they are tattooed with both sorts of marks. Of the various designs, the temple, the camel, and the *choli* (bodice) are almost peculiar to the Rabáris, among whom, it is a common saying that a girl should always, before she is sent to her mother-in-law, be dressed in a *choli* (bodice) thereby meaning not a real one but one that is made of tattoo marks.

Designs.

Some higher classes, who are now advancing in education and civilisation, have begun to view this practice with disfavour and are, consequently, giving it up; and it is believed on good grounds that the lower classes also who always imitate their superior neighbours will, in a few years, do the same.

The practice of getting the names of beloved ones punctured on certain parts of the body, by members of the opposite sex, is not to be found existing to any appreciable degree; though there is one male who has got tattooed on his arm the name of his wife; and I am told by some persons that this practice prevails to a very small extent among both males and females of the lower classes. These marks are reported to be made either in the thighs or on the breasts or on the arms.

PLATE A.








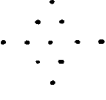

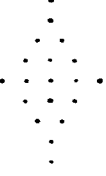



| Serial No. | Design of the Mark | Its Vernacular Name. | Its meaning in English. | On what part of the body it is made. |
|------------|---|-------------------------------|-----------------------------|--|
| 1 |  | Trájavun ... त्राजवुं | Tattoo-mark ... | Fore-head, chin, cheeks, fingers and chest. |
| 2 |  | Choful ... चोफुल | A flower with four petals. | Fingers, arms and feet. |
| 3 |  | Tribhuvanian. त्रीभुवनीयां | Marks showing three worlds. | Arms, feet and chest. |
| 4 |  | " ... | | No. 4, Some- times on fore head and cheeks. |
| 5 |  | " ... | | |
| 6 |  | " ... | | 6, Do. as 4. |
| 7 |  | Bij ... बीज | Crescent ... | Fore-head be- tween the eye-brows. |
| 8 |  | Pándadi ... पांददी | Ear-drop ... | Back of the hand, arms, feet and chest. |
| 9 |  | Ládu ... लाडु | Sweet-ball ... | Do. |
| 10 |  | Chogati ... चोगटी | Square ... | Do. |
| 11 |  | Ful ... फुल | Flowers ... | Do. |
| 12 |  | Bij ... बीज | Crescent ... | Fore-head be- tween the eye-brows. |
| 13 |  | Sathio ... सथियो | A holy and mystic symbol. | Fore-head, fingers and arms. |

PLATE B.

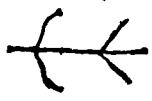
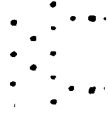
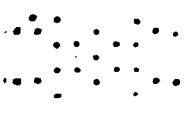
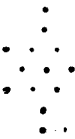


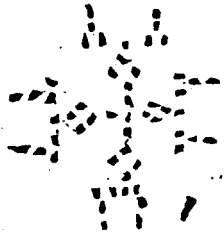
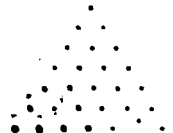
| Serial No. | Design of the Mark. | Its Vernacular Name. | Its meaning in English. | On what part of the body it is made. |
|------------|---|----------------------|--|--------------------------------------|
| 14 |  | Morlo मोरलो | Peacock | Arms, back of the hand. |
| 15 |  | Kevadio केवडीयो | Probably a leaf of Pandanus fasciculacis. | Arms, feet and chest. |
| 16 |  | Ghodiun घोडीयुं | Native hammock for babies. | Do. |
| 17 |  | Bávalio बावळीयो | Babul-tree | Do. |
| 18 |  | Derdi देरडी | Small temple | Do. |
| 19 |  | Unt... उंट | Camel... .. | Shoulders of males. |
| 20 |  | Chori चोरी | A rectangular space enclosed on four corners by piles of seven chatties where the bride and bridegroom, after their hands are joined, perform a homa, i. e., a sacrifice ... | Arms, chest. |
| 21 |  | Derun देरुं | Temple | Do. and feet. |

PLATE B—*contd.*

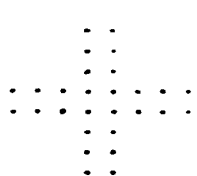
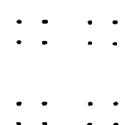
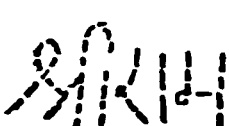


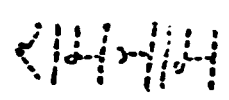
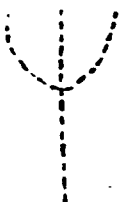
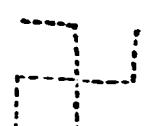

| Serial No. | Design of the Mark. | Its Vernacular Name. | Its meaning in English. | On what part of the body it is made. |
|------------|---|--------------------------|---|--------------------------------------|
| 22 |  | Chopat चेपाट | A piece of cloth as in the diagram with three rows of squares in each of the four arms on which conical pieces of wood are played with dice or couries | Arms and chest. |
| 23 |  | Sogatan सोगटां | Conical pieces of wood, green, red, black and yellow for playmen in the above. | Do. |
| 24 |  | Shri Rāma श्रीराम | Name of the seventh incarnation of Vishnu | Arms, and sometimes chest also. |
| 25 |  | Pānchikā पांचिका | Round pieces of stone for play. | Fingers, arms and back of the hand. |
| 26 |  | Tulsi Patra तुलसीपत्र | Leaf of a Basil plant... | Arms, and sometimes forehead. |
| 27 |  | Rāmanāma रामनाम | Name of the seventh incarnation of Vishnu. | Arms, and sometimes the chest. |
| 28 |  | Trishula त्रिशूल | Trident | Arms, back of the hand. |
| 29 |  | Sāthio साथियो | A holy and mystic symbol. | Arms, sometimes chest. |
| 30 |  | Kanthi कंठी | Necklace | Round about the throat. |

PLATE B—*contd.*

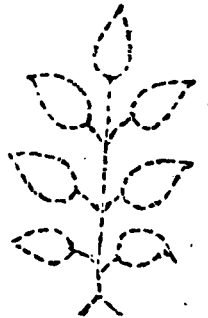
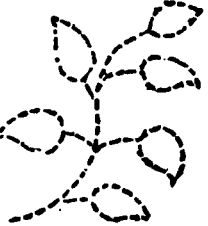
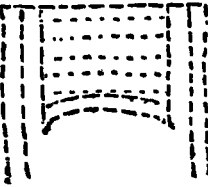




| Serial No. | Design of the Mark | Its Vernacular Name. | Its meaning in English. | On what part of the body it is made. |
|------------|---|--------------------------|--|--|
| 31 |  | Zád झाड | Tree | Arms and back of the hand only. |
| 32 |  | Vel ... वेल | Creeper | Do. |
| 33 |  | Choli चोली | Bodice | That portion of the chest and of each of the upper arms that is generally covered by the bodice. |
| 34 |  | Putali पुतळी | Doll | Arms. |
| 35 |  | Bhimpachhedī भिमपछेडी | The scarf of Bhima, the hero of the Mahá-bhárat | Arms, feet. |
| |  | Do. | Do. | Do. |
| |  | Do. | Do. | Do. |

PLATE B—contd.

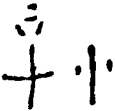
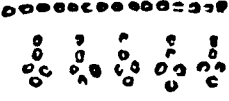


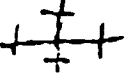


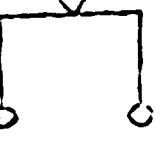
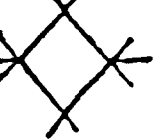
| Serial No. | Design of the Mark. | Its Vernacular Name. | Its meaning in English. | On what part of the body it is made. |
|------------|---|--------------------------------|--|--------------------------------------|
| 36 |  | Paniári पणीयारी | ... A female water-bearer. | Arms. |
| 37 |  | Sankalu साकळुं | ... Armlet ... | Do. |
| 38 |  | Ful ... फुल | ... Flower ... | Arms, back of the hand. |
| |  | Do. | Do. | Do. |
| |  | Do. | Do. | Do. |
| 39 |  | Makhí माखी | ... Fly ... | Arms, chest. |
| 40 |  | Goli & Ravái. गोळी तथा रवाई | Churn and Churning pot. | Arms. |
| 42 |  | Kavad कावड | ... A brace of baskets for begging hung on a bamboo stick. | Do. |
| 43 |  | Katharot कथरोट | ... Wooden tray ... | Do. |

PLATE B—*contd.*

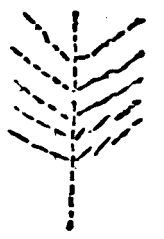

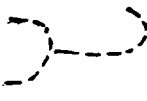

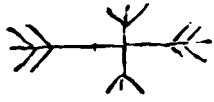
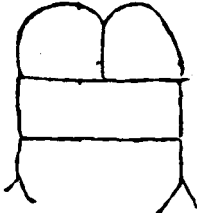

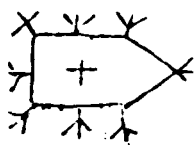
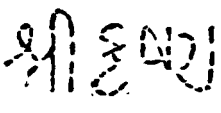
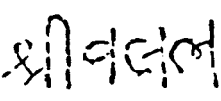
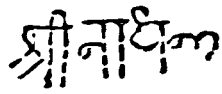
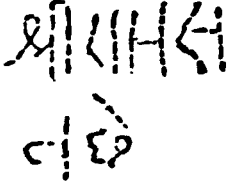


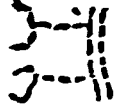
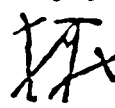

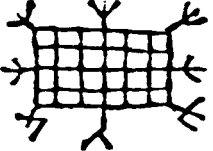

| Serial No. | Design of the Mark. | Its Vernacular Name | Its meaning in English. | On what part of body it is made |
|------------|---|--------------------------------------|--|---------------------------------|
| 44 |  | Khajurinu zad. खजुरीनुं झाड | Palmyra tree ... | Arms. |
| 45 |  | Vinchhi वींछी | Scorpion ... | Do. |
| |  | Do. | Do. | Do. |
| 46 |  | Bhensnu shin-gadu. भेसनुं शींगडुं | Horns of a buffalo ... | Do. |
| 47 |  | Harman हरमान | Hanumân ... | Do. |
| 48 |  | Pániyaru पाणीयारु | A place for keeping drinking water pots. | Do. |
| 49 |  | Sânkâl संकळ | Armlet ... | Do. |
| 50 |  | Katâri कटारी | Dagger ... | Do. |
| 51 |  | Shri Krishna. श्रीकृष्ण | The name of the eighth incarnation of Vishnu. | Do. |
| 52 |  | Shri Valabha. श्रीवल्लभ | The name of the Vaishnava preceptor Valabhacharya. | Do. |

PLATE B—concl'd.

| Serial No. | Design of the Mark. | Its Vernacular Name. | Its meaning in English. | On what part of the body it is made. |
|------------|---|--|--|--------------------------------------|
| 53 |  | Shri Nathaji... श्रीनाथजी | Name of the holy Shrine at Nathdwar in Rajputana. | Arms. |
| 54 |  | Shri Ráma sa- ta chhe. श्रीरामसतछे | Ráma is ever existent.. | Do. |
| 55 |  | Shokya ... शोक्य | A second wife while the first is alive or a co-wife. | Do. |
| 14 |  | Morlo ... भोरलो | Peacock ... | Arms, back of the hand. |
| |  | Do. ... | Do. ... | Do. |
| |  | Do. ... | Do. ... | Do. |
| 16 |  | Ghodiun ... घोडीयुं | Native hammock for babies. | Arms, feet and chest. |
| |  | Do. ... | Do. ... | Do. |
| 31 |  | Zád ... झाड़ | Tree ... | Arms and back of the hand. |

Appendix I.

List of Surnames, Gotras and other details of the Maráthá Families.

| No. | Name of the Family. | Gotra. | Kul-deva (Family god). | Old seat of Government. | Colour of the Family Flag. | Colour of the Family Gadi. | Colour of the Family Horse. | Weapons worshipped on the Dasara Day. | Mudrá. | Mantra. | Devak. |
|-----|---------------------|-------------------|--------------------------|----------------------------|----------------------------|----------------------------|-----------------------------|---------------------------------------|---------------|------------------|--|
| 1 | Surve ... | Vashistha ... | Mahálakshmi Mata. | Ayodhya ... | Yellow ... | Yellow ... | Red ... | Sword ... | Khechhari ... | Tárák ... | Surya-ful. |
| 2 | Pawár ... | Bháradváj ... | Khanderao ... | Páya-gadh ... | Yellow ... | Yellow ... | Yellow ... | Sword ... | Alaksha ... | Bij ... | Kadamba. |
| 3 | Bhonsle ... | Shaunaka ... | J a g d a m b á Mata. | Nagpur ... | Bhagva ... | Bhagva ... | Green (nila) ... | Biechva (dager.) | Bhuchari ... | Tárák ... | Conch. |
| 4 | Ghorpade ... | Vashistha ... | Khanderao ... | Paithana ... | White ... | White ... | Red ... | Katyár (dager.) | Agoohari ... | Panchákshari ... | Cotton. |
| 5 | Ráno ... | Jámadagni ... | Maheshwari Mata. | Udepur ... | Red ... | Red ... | Red ... | Sword ... | Chachari ... | Shadákshari ... | Surya-kant flower. |
| 6 | Sinde ... | Kaundinya ... | Jotiba ... | Gwalior ... | Yellow ... | Yellow ... | Yellow ... | Sword ... | Alaksha ... | Tárák ... | Cotton. |
| 7 | Salunke ... | Vishvamitra ... | Hinglai Mata. | Delhi ... | Yellow ... | Yellow ... | Yellow ... | Sword ... | Agochhari ... | Bij ... | Lotus flower with its stem. |
| 8 | Sisodia ... | Gautam ... | Ambika Mata. | Tuljapur ... | ..... | ..... | ..... | Dagger ... | Bhuchari ... | Panchákshari ... | Haldi (Turmeric). |
| 9 | Jagtáp ... | Dalabhya ... | Khanderao ... | Bharatpur ... | White ... | White ... | White ... | Sword ... | Khechhari ... | Shadákshari ... | Leaves of Pipal. |
| 10 | More ... | Brahma ... | Khanderao ... | Kashmir ... | Bhagva ... | Bhagva ... | Bhagva ... | Dagger ... | Agochhari ... | Mrityunjaya ... | Peacock feathers. |
| 11 | Mohite ... | Gárgya ... | Khanderao ... | ..... | White ... | White ... | White ... | Tegá ... | Alaksha ... | Bij ... | Kadamba flower. |
| 12 | Chaván ... | Kapil ... | Jotiba and Khanderao. | Punjab ... | Yellow ... | Yellow ... | Yellow ... | Sword (small.) | Chachari ... | Nrisinha ... | Vasundri creeper. |
| 13 | Dábháde ... | Shándilya ... | Jotiba ... | Dwarka ... | Bhagva ... | Bhagva ... | Yellow ... | Dagger ... | Agochhari ... | Tárák ... | Kadamba flower. |
| 14 | Gaekwar ... | Sanatkumar ... | Khanderao ... | Gujarat ... | Bhagva ... | Bhagva ... | Red ... | Tegá ... | Bhuchari ... | Mrityunjaya ... | Umbar flower. |
| 15 | Sánvat ... | Durvása ... | Jotiba ... | Sanyatvadi ... | Bhagva ... | Bhagva ... | ..... | Sword ... | Chachari ... | Nrisinha ... | Tusk of an Elephant and Kadamb flower. |
| 16 | Mhádika ... | Malyavanta Rishi. | Katyáyani ... | Bagalkot ... | Green ... | Green ... | Green ... | Sword or dagger. | Khechhari ... | Panchákshari ... | Kadamb or Pipal. |
| 17 | Távado ... | Vishvavasu ... | Jogeshwari ... | Indore ... | White ... | White ... | White ... | Dagger ... | Agoohari ... | Shadákshari ... | Kadamb or Pipal or Sami-leaf. |
| 18 | Dhulap ... | Do. ... | Khanderao ... | Nasik Triambak. | Bhagva ... | Bhagva ... | Bhagva ... | Sword ... | Bhuchari ... | Mrityunjaya ... | Kadamba or Sami or Turmeric leaf. |
| 19 | Vágave ... | Shaunaka ... | Maha Kali ... | Vijayadurga ... | Do. ... | Do. ... | Do. ... | Sword ... | Bhuchari ... | Nrisinha ... | Kadamba. |
| 20 | Shirke ... | Shaunaka ... | Maha Kali ... | Bundi-Kotá ... | White ... | White ... | White ... | Sword ... | Cháchri ... | Bij ... | Kadamba. |
| 21 | Tovar ... | Gárgayan ... | Jogeshwari ... | Ahmedabad ... | Yellowish ... | Yellowish ... | Yellow ... | Tegá ... | Bhuchari ... | Nrisinha ... | Umbar leaf. |
| 22 | Jádhav or Yádav. | Kaundinya ... | Jogeshwari or Khanderao. | Savnur (Karnatic) Mathurá. | Yellow ... | Yellow ... | Yellow ... | Sword ... | Alaksha ... | Panchákshari ... | Kadamba, Mango or Umbar. |

Appendix II-A.

An Alphabetical list of the Gotras obtaining among the various castes the Gujarati Brahmans, in the Baroda State, as given by them.

| Serial No. | Name of Gotra. | Serial No. | Name of Gotra. | Serial No. | Name of Gotra. |
|------------|------------------|------------|-----------------|------------|-----------------|
| | A | | | | |
| 1 | Agastya. | 46 | Gargee. | 90 | Maukhas. |
| 2 | Ālambāyana. | 47 | Gārgya. | 91 | Mudgala. |
| 3 | Ālubhāna. | 48 | Gautama. | | |
| 4 | Angirā. | 49 | Gaurishrava. | | P |
| 5 | Antariksha. | 50 | Ghrit-Kaushika. | 92 | Paingya. |
| 6 | Ārtas. | 51 | Girnārā. | 93 | Pāninya. |
| 7 | Ashnas. | 52 | Gobhila. | 94 | Pārāshara. |
| 8 | Ashvalāyana. | 53 | Gopāla. | 95 | Paukastyā. |
| 9 | Atikāyana. | | | 96 | Paunsa. |
| 10 | Atreya. | | H | 97 | Piplāda. |
| 11 | Atri. | 54 | Harikar. | 98 | Pippalāyan. |
| 12 | Audālika. | 55 | Hārtish. | 99 | Purapa. |
| 13 | Aukshanas. | 56 | Hārīta. | | |
| | | 57 | Haritāsya. | | S |
| | B | | | 100 | Samāna. |
| 14 | Baijvāpas. | | J | 101 | Sanakas. |
| 15 | Bandilya. | 58 | Jaimini. | 102 | Sānkhyā. |
| 16 | Bārhaspatya. | 59 | Jamadagni. | 103 | Sānkhyāyana. |
| 17 | Bhagiratha. | 60 | Jatukarṇa. | 104 | Sānkṛitya. |
| 18 | Bhāgudi. | | | 105 | Sārakas. |
| 19 | Bhādeva Rishi. | | K | 106 | Sārkarāksha. |
| 20 | Bhāradwāja. | 61 | Kabista. | 107 | Shāndilya. |
| 21 | Bhārgava. | 62 | Kapila. | 108 | Shvetātri. |
| 22 | Bhṛigu. | 63 | Kapinjala. | 109 | Shravanas. |
| 23 | Bhrīta-Kaushika. | 64 | Kapishhala. | 110 | Shriyānas. |
| | | 65 | Karnasya. | 111 | Saunana. |
| | | 66 | Kashyapa. | 112 | Shaunaka. |
| | | 67 | Kātyāyana. | | |
| 24 | Chāndalya. | 68 | Kaundinya. | | U |
| 25 | Chāndila. | 69 | Kaunsa. | 113 | Udabala. |
| 26 | Chandrāsya. | 70 | Kaurandāla. | 114 | Upamaanya. |
| 27 | Chandratīri. | 71 | Kaushala. | | |
| 28 | Chavana. | 72 | Kaushika. | | V |
| 29 | Chitrānasa. | 73 | Kautsyāyana. | 115 | Valmika. |
| 30 | Chhāndogya. | 74 | Krishnātri. | 116 | Vāchhāpat. |
| | | 75 | Krishnātreva. | 117 | Vaiyāgri. |
| | | 76 | Kuranamatchhas. | 118 | Vakshas. |
| 31 | Dadhicha. | 77 | Kushika. | 119 | Vāikhilva. |
| 32 | Dalabhya. | 78 | Kutchhas. | 120 | Vaishampāyana. |
| 33 | Darbhas. | 79 | Kūtsa. | 121 | Varāha. |
| 34 | Dhananjaya. | | | 122 | Vashānas. |
| 35 | Dhārnaksha. | | L | 123 | Vasistha. |
| 36 | Dhārnas. | 80 | Lakshmana. | 124 | Vāsīmā. |
| 37 | Dropa. | 81 | Lambasāyana. | 125 | Vatshhas. |
| | | 82 | Lankānas. | 126 | Vatsas. |
| | | 83 | Laudavān. | 127 | Vidhātṛe. |
| 38 | Gachchhas. | 84 | Langāksha. | 128 | Vidyādharā. |
| 39 | Gagasheela. | 85 | Logākshi. | 129 | Vishvāmītra. |
| 40 | Galav. | | | 130 | Vishnu. |
| 41 | Gāngāyana. | | M | 131 | Vishnu-Vṛiddha. |
| 42 | Gāngevas. | 86 | Māndavya. | | |
| 43 | Gāngyāna. | 87 | Māndilya. | | Y |
| 44 | Garga. | 88 | Māthar. | | |
| 45 | Gārgasya. | 89 | Mauna. | 132 | Yadnyavalkya. |

Appendix II-B.

List of some of the Brahman Castes with their Gotras.

| Serial No. | Name of Caste. | Serial number in the Alphabetical List of the Gotras. |
|------------|---------------------------------------|--|
| 1 | Vadnagará Nágar | 3, 7, 9, 10, 13, 14, 16, 20, 30, 33, 40, 41, 48, 49, 53, 54, 60, 64, 66, 67, 68, 70, 71, 77, 80, 89, 93, 94, 97, 103, 104, 105, 106, 107, 113, 121, 127. |
| 2 | Prashnorá Nágar | 20, 21, 23, 66, 72, 86, 103, 118, 125. |
| 3 | Sáchorá | 20, 32, 66, 68, 72, 74, 107, 125. |
| 4 | Shrimáli | 20, 26, 48, 57, 63, 66, 72, 83, 91, 94, 101, 107, 114, 125. |
| 5 | Chitrodá Nágar | 40, 48, 106, 128. |
| 6 | Sathodará Nágar | 3, 10, 20, 41, 43, 48, 80, 84, 94, 101, 106, 107, 123. |
| 7 | Visnagará Nágar | 3, 13, 14, 20, 30, 33, 40, 43, 45, 48, 64, 66, 68, 94, 106, 114, 125. |
| 8 | Disawál | 20, 66, 125. |
| 9 | Váyadá | 20, 94, 125. |
| 10 | Udambar | 1, 16, 20, 27, 48, 72, 125. |
| 11 | Chorasi Mewadá | 1, 20, 66, 123. |
| 12 | Bhārgav | 20, 21, 46, 66, 114, 123. |
| 13 | Motalá | 20, 45, 55, 66, 68, 74, 88. |
| 14 | Válam or Válmika | 20, 72, 98, 114, 115, 123. |
| 15 | Nándora | 20, 48, 66, 69, 94, 117, 123, 125. |
| 16 | Chovisa Mota | 20, 72, 74, 107, 123, 125. |
| 17 | Dadhicha | 20, 31, 68, 95, 107, 125. |
| 18 | Bhat Mewadá | 47, 67, 74, 94, 107, 125. |
| 19 | Ráyakwal | 48, 72, 107, 114, 123. |
| 20 | Kapil | 20, 48, 62, 66, 68. |
| 21 | Pushkarná | 66, 72, 107, 129. |
| 22 | Gayawál | There are reported to be four Gotras in this Caste, but only No. 20 has been returned. |
| 23 | Setpál | 20, 21, 48, 66. |
| 24 | Jhárolá | 20, 48, 67, 72, 77, 94. |
| 25 | Jámbu | 4, 5, 20, 48, 68, 74, 88, 94, 107, 123, 125, 130, 131. |
| 26 | Khedawál Bhitrá | 20, 56, 60, 72, 81, 82, 94, 100, 131. |
| 27 | Shri Gaud Praválya | 45, 66, 123, 125. |
| 28 | Rával | 20, 66, 72. |
| 29 | Audich Sahasra | 4, 11, 16, 20, 21, 32, 37, 44, 47, 48, 52, 59, 66, 67, 68, 72, 73, 74, 79, 89, 94, 95, 107, 114, 123, 125, 129. |
| 30 | Audich Tolakia | 4, 11, 16, 20, 48, 59, 66, 68, 74, 95, 107, 114, 123, 126. |
| 31 | Shri Gaud | 4, 11, 12, 18, 20, 25, 27, 32, 39, 45, 48, 66, 67, 68, 72, 75, 76, 86, 89, 94, 107, 108, 112, 114, 123, 125. |
| 32 | Khedawál Báj | 4, 6, 10, 20, 29, 48, 66, 72, 82, 96, 99, 100, 107, 114, 125. |
| 33 | Travádi Mewadá | 1, 4, 10, 11, 20, 22, 28, 38, 44, 48, 72, 74, 107, 123. |
| 34 | Vadádará | 20, 125. There are 13 Gotras of this Caste, but only two are returned. |
| 35 | Modh | 20, 36, 41, 42, 43, 48, 66, 72, 74, 77, 84, 86, 92, 112, 114, 126. |
| 36 | Borsadá | 20, 68, 72, 91, 94, 107, 119, 123, 125. |
| 37 | Modh Cháturvedi | 11, 20, 35, 46, 48, 58, 66, 72, 74, 78, 84, 86, 103, 114, 116, 120, 123, 125, 126. |
| 38 | Kandolia | 4, 15, 20, 44, 48, 56, 62, 66, 72, 79, 94, 95, 104, 107, 112, 114, 123, 126. |
| 39 | Unevál | 4, 8, 17, 48, 65, 66, 69, 72, 74, 89, 94, 107, 111. |
| 40 | Auávalá | 11, 20, 28, 66, 67, 68, 69, 74, 94, 95, 102, 107, 110, 122, 123, 125, 129, 132. |
| 41 | Vadnagará Patni Nagar (Bárad). | 11, 66, 68, 72, 105, 125. |
| 42 | Gugali | 10, 20, 60, 66, 75, 86, 107, 123, 124, 125. |
| 43 | Somapura | 11, 20, 21, 48, 66, 68, 72, 94, 103, 104, 109, 123, 124, 126. |
| 44 | Aboti | 20, 24, 60, 66, 74, 107, 123, 124. |
| 45 | Sarasvat Sorathia | 4, 20, 23, 66, 74, 94. |

Appendix II-B.

List of some of the Brahman Castes with their Gotras.— contd.

| Serial No. | Name of Caste. | Serial number in the Alphabetical List of the Gotras. |
|------------|----------------------|--|
| ... | Náná Chovisa ... | 31, 48, 123. |
| ... | Achári ... | 48, 74. |
| ... | Káratís ... | 20, 74, 99. |
| ... | Sajodara ... | 2, 4, 20, 78, 123, 125. |
| ... | Vyás ... | 20, 50, 66. |
| ... | Sárasvat Sindhva ... | 20, 31, 48, 66. |
| ... | Raj Gor ... | 19, 20, 72. |
| ... | Vanjhá Gor ... | 20, 45, 66. |
| ... | Máru ... | 11, 20, 30, 36, 48, 60, 66, 72, 78, 85, 87, 90, 107, 125. |
| ... | Shrigaud Metvál ... | 20, 21, 47, 48, 51, 66, 72, 74, 125. |
| ... | Sanádhya ... | 20, 34, 44, 48, 61, 66, 67, 72, 94, 104, 107, 114, 123, 126. |

APPENDIX II.—C.

List of Exogamous groups among other Non-Brahman castes.

| Name of Caste. | Gotras. |
|-------------------------------------|--|
| <i>Kshatriya.</i> | |
| Chandraseni Káyastha. Prabhu. | 1. Agastya. 2. Átreya. 3. Bhargava. 4. Bhágurya. 5. Bháradwája. 6. Bhrigu. 7. Devala. 8. Gandhamádan. 9. Garga. 10. Gautama. 11. Jámadagnya. 12. Kapila. 13. Kasyapa. 14. Kausika. 15. Kripácharya. 16. Maitrayanya. 17. Naighruva. 18. Paingya. 19. Puláhacharya. 20. Raibhyácharya. 21. Samirácharya. 22. Sánkhyána. 23. Shándilya. 24. Vasistha. 25. Vyághrácharya. |
| Bhatia. | 1. Bháradwája. 2. Devadá. 3. Madhuvasa. 4. Paráshar. 5. Rishi. 6. Sána. 7. Sudhar. |
| <i>Vána.</i> | |
| Agarwal. | 1. Airan. 2. Bhattala. 3. Dholan. 4. Garga. 5. Gobhila. 6. Goul. 7. Gona (half). 8. Gvála. 9. Kásila. 10. Man-gala. 11. Mitala. 12. Sinhala. 13. Táyal. 14. Thingana. 15. Tingala. 16. Tittala. 17. Tundila. 18. Vátala. |
| Khadáyata. | 1. Bhatsyánu. 2. Gúndánu. 3. Kalyán. 4. Kágránu. 5. Mervánu. 6. Midayánu. 7. Nánu. 8. Narsánu. 9. Sáche-lánu. 10. Sálisyánu. 11. Vaishyanu. |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|--------------------------|--------------------|---------------------------|--|
| 1. Afghan ... | ..... | Musalman ... | Military and other service. |
| " ... | Lodi ... | " ... | " " |
| " ... | Pathán ... | " ... | " " |
| 2. Aghori Bāwá ... | ..... | Hindu ... | Devotees. |
| 3. Ahir ... | ..... | " ... | Cattle breeding and grazing. |
| " ... | Gujarati ... | " ... | |
| " ... | Hindustani ... | " ... | |
| 4. Akhund ... | ..... | Musalman ... | |
| 5. Arab ... | ..... | " ... |  |
| " ... | Khureshi ... | " ... | |
| " ... | Saiad ... | " ... | |
| " ... | Shaikh ... | " ... | |
| 6. Bajániá ... | ..... | Hindu ... | Tumblers and acrobats. |
| 7. Baloch ... | ..... | Musalman ... | |
| " ... | Loháni ... | " ... | |
| " ... | Mdāváni ... | " ... | |
| " ... | Makarani ... | " ... | |
| 8. Bandhára ... | ..... | Hindu and Jain ... | Calenderers and dyers. |
| 9. Bandhára Nágár ... | ..... | Hindu ... | " " |
| 10. Báriá ... | ..... | Hindu and Musalman ... | Cultivators and labourers. |
| 11. Bárot (Bhát) ... | ..... | Jain and Musalman ... | Genealogists. |
| 12. Bāwá ... | ..... | Hindu ... | Devotees. |
| " ... | Chodhari ... | " ... | " |
| " ... | Sanjogi ... | " ... | " |
| 13. Bāvachá ... | ..... | Hindu and Musalman ... | Domestic service, grooms, &c. |
| 14. Bengáli ... | ..... | Hindu ... | Writers. |
| 15. Bhand ... | ..... | " ... | Actors and mimes. |
| 16. Bhandári ... | ..... | " ... | Distillers and toddy drawers. |
| 17. Bhangi ... | ..... | Hindu, Musalman and Jain. | Scavengers. |
| 18. Bharthari ... | ..... | Hindu ... | Musicians and ballad reciters. |
| 19. Bhárbhunjá ... | ..... | Hindu and Musalman ... | Grain parchers. |
| 20. Bharwád ... | ..... | " " | Shepherds and wool weavers. |
| 21. Bháváiyá ... | ..... | Musalman ... | Actors and mimes. |
| 22. Bhatiya ... | ..... | Hindu ... | Traders and pedlars. |
| 23. Bhatiára ... | ..... | Musalman ... | Cooks, grain parchers, &c. |
| 24. Bhávsár (Chhipá) ... | ..... |  |  |
| " " | Dakshini ... | Hindu and Jain ... | Calenderers, dyers and calico printers. |
| " " | Gujarati ... | " ... | (Forest and hill tribe). Cultivation and general labour. |
| 25. Bhil ... | ..... | Animistic ... | |
| 26. Bhisti ... | ..... | Musalman ... | Water bearers, &c. |
| 27. Bhoi (Kahár) ... | ..... |  |  |
| " " | Dakshini ... | Hindu and Musalman ... | Fishermen, boatmen, palki bearers, &c. |
| " " | Pardeshi ... | " ... | |
| 28. Bhojak ... | ..... | Jain and Musalman ... | Priests. |
| 29. Brahmachári ... | ..... | Hindu ... | Devotees. |
| 30. Brahmakshatri ... | ..... | Hindu and Jain ... | Writers. |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|----------------|----------------------------------|-----------|--------------------------------|
| 31. Brahman | ..... | Hindu | Priests. |
| " 1 | Aboti | " | " |
| " 2 | Achári | " | " |
| " 3 | Anávalá | " | " |
| " 4 | Audich | " | " |
| " | 1 Gobelwádi | " | " |
| " | 2 Jhálawádi | " | " |
| " | 3 Sahaara | " | " |
| " | 4 Tolakiá | " | " |
| " 5 | Bardái | " | " |
| " 6 | Bhargav | " | " |
| " 7 | Bhojak (degraded) | " | " |
| " 8 | Borsadá | " | " |
| " 9 | Brijwáni | " | " |
| " 10 | Chovisá | " | " |
| " | 1 Motá | " | " |
| " | 2 Náhaná | " | " |
| " 11 | Dadhich | " | " |
| " 12 | Derolá | " | " |
| " 13 | Deshastha | " | " |
| " | 1 Rigvedi | " | " |
| " | 2 Yajurvedi | " | " |
| " 14 | Devarukha | " | " |
| " 15 | Disával | " | " |
| " 16 | Divecharisá | " | " |
| " 17 | Drávidi | " | " |
| " 18 | Gaud | " | " |
| " | 1 Adyagaud | " | " |
| " | 2 Panchgaud | " | " |
| " 19 | Gayáwál | " | " |
| " 20 | Girnará | " | " |
| " 21 | Golak (degraded) | " | Writers. |
| " 22 | Gemtivál | " | " |
| " 23 | Gugali | " | " |
| " 24 | Gurav (degraded) | " | Temple servants and Musicians. |
| " 25 | Jámbu (Jambusaria) | " | Priests. |
| " 26 | Jhárolá | " | " |
| " 27 | Kandolia | " | " |
| " 28 | Kánava | " | " |
| " 29 | Kánva-kubja | " | " |
| " | 1 Kanojisá | " | " |
| " | 2 Saravaria | " | " |
| " 30 | Kapil | " | " |
| " 31 | Karhádá | " | " |
| " 32 | Karnátaki | " | " |
| " 33 | Karatís (degraded) (Káyatisá) | " | " |
| " 34 | Karavatisá | " | " |
| " 35 | Khedával | " | " |
| " | 1 Báj | " | " |
| " | 2 Bhitrá | " | " |
| " 36 | Kokanastha (Chitpávan). | " | " |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|----------------|----------------------|-----------|------------------------------|
| Brahman 37 ... | Koligór (degraded) | Hindu... | Priests of low-castes. |
| " 38 ... | Kriyagór (degraded.) | " | Priests. |
| " 39 ... | Maithila ... | " | " |
| " 40 ... | Máru ... | " | " |
| " 41 ... | Mewadá ... | " | " |
| " | 1 Bhatt | " | " |
| " | 2 Choráshi | " | " |
| " | 3 Travádi | " | " |
| " 42 ... | Modh ... | " | " |
| " | 1 Igyiarasana ... | " | " |
| " | 2 Cháturvedi ... | " | " |
| " | 3 Dhinojá ... | " | " |
| " | 4 Trivedi ... | " | " |
| " 43 ... | Motálá ... | " | " |
| " 44 ... | Nágar ... | " | " |
| " | 1 Bárad ... | " | " |
| " | 2 Chitrodá ... | " | " |
| " | 3 Prashnorá ... | " | " |
| " | 4 Sathodará ... | " | " |
| " | 5 Vadnagará ... | " | " |
| " | 6 Visnagará ... | " | " |
| " 45 ... | Nāndorá ... | " | " |
| " 46 ... | Nápál ... | " | " |
| " 47 ... | Pallivál ... | " | " |
| " 48 ... | Páráshar ... | " | " |
| " 49 ... | Pushkaraná ... | " | " |
| " 50 ... | Rájgor (degraded) | " | " |
| " 51 ... | Rával ... | " | " |
| " 52 ... | Ráyakvál ... | " | " |
| " 53 ... | Rodhwál ... | " | " |
| " 54 ... | Sáchorá ... | " | " |
| " 55 ... | Sajodará ... | " | " |
| " 56 ... | Sanádhya ... | " | " |
| " 57 ... | Sanodiá ... | " | " |
| " 58 ... | Sárasvat Hindustáni. | " | " |
| " 59 ... | Sárasvat (degraded). | " | " |
| " | 1 Bhát... | " | Genealogists. |
| " | 2 Brahma Bhát.. | " | " |
| " | 3 Sárasvat ... | " | Priests. |
| " 60 ... | Setpál ... | " | " |
| " 61 ... | Sevak (degraded) .. | " | Temple servants. |
| " 62 ... | Shenvi ... | " | Priests. |
| " 63 ... | Shravana ... | " | Priests and temple servants. |
| " 64 ... | Shrigand ... | " | Priests. |
| " | 1 Juná ... | " | " |
| " | 2 Málvi ... | " | " |
| " | 3 Navá ... | " | " |
| " | 4 Pravályá ... | " | " |
| " 65 ... | Shrimáli ... | " | " |
| " 66 ... | Sompará ... | " | " |

Appendix III

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|---------------------|---------------------------|---------------------------|---|
| Brahman 67 | Soni | Hindu | Priests and Gold and Silver-smiths. |
| " | 1 Mastán | " | " " |
| " | 2 Trágud | " | " " |
| " 68 | Sorathia | " | Priests. |
| " 69 | Talájiá | " | " |
| " 70 | Tailangi | " | " |
| " 71 | Tapodhan | " | Temple servants. |
| " 72 | Tragálá | " | Dancers and singers. |
| " 73 | Udumbar | " | Priests. |
| " 74 | Unewál | " | " |
| " 75 | Utkala | " | " |
| " 76 | Vadádará | " | " |
| " 77 | Válmik (Válam) | " | " |
| " 78 | Váyadá | " | " |
| " 79 | Vidur (degraded) | " | Writers. |
| " 80 | Vyás (Vyásá) degraded. | " | Priests. |
| 32. Burúd | ..... | Hindu... | Mat and basket makers and bamboo splitters. |
| 33. Chamár | ..... | Musalman convert | Leather workers and shoemakers and repairers. |
| 34. Chámhbār | ..... | Hindu... | " " |
| 35. Cháran (Gadavi) | ..... | Hindu and Musalman. | Genealogists and Barda. |
| 36. Chhipá | ..... | " " | Calenderers, printers and dyers. |
| 37. Chitára | ..... | Hindu... | Painters. |
| 38. Chhovári | ..... | " | Masons. |
| 39. Chódhrá | ..... | Animistic | (Forest tribe) Cultivators and general labourers. |
| 40. Chudigar | ..... | Musalman | Bracelets, &c., makers. |
| 41. Dalavádi | ..... | Hindu... | Potters and brick and tile makers. |
| 42. Dabgar | ..... | Hindu and Musalman. | Leather workers. |
| 43. Darzi | ..... | Hindu... | Tailors. |
| " | Dakshini (Shimpi) | " | " |
| " | Gujaráti | " | " |
| " | Hindustani | " | " |
| " | Márwádi | " | " |
| 44. Dhangar | ..... | Jain and Musalman | " |
| 45. Dhed | ..... | Hindu, Jain and Musalman. | Shepherds and wool weavers. |
| 46. Dhedna-Sádhu | ..... | Hindu... | Village watchmen and menials. |
| 47. Dhobi | ..... | " | Priests and devotees among the Dheda. |
| " | Dakshini | " | Washermen. |
| " | Gujarati | " | " |
| " | ..... | Jain and Musalman | " |
| 48. Dhodiá | ..... | Animistic | (Forest tribe) Field labourers and cultivators. |
| 49. Dhuldhoiá | ..... | Hindu and Musalman... | Goldsmith's dust and refuse washers and cleaners. |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|-------------------------|--------------------|-----------------------|--|
| 50. Dublá ... | ..... | Animistic ... | (Forest tribe) Field labourers. |
| 51. Eurasians ... | ..... | Christian. | |
| 52. Europeans ... | ..... | " |  |
| 53. Fakirs ... | ..... | Musalman ... | Ascetics and devotees among Musalmans. |
| 54. Gádariá... .. | ..... | Hindu ... | Shepherds and wool weavers. |
| 55. Galiárá... .. | ..... | " ... | Calenderers and dyers. |
| 56. Gámit (Gámtá)... .. | ..... | Animistic ... | (Forest Tribe) Field labourers. |
| 57. Gandharva ... | ..... | Hindu and Musalman. | Musicians, singers and ballad reciters. |
| 58. Garodá ... | ..... | Hindu... .. | Priests of Dheds. |
| 59. Garásiá ... | ..... | Hindu and Musalman. | Land-holders, &c. |
| 60. Gavli ... | ..... | Hindu ... | Cattle breeders and graziers. |
| 61. Ghadasi ... | ..... | " ... | Musicians and ballad reciters. |
| 62. Ghánchi ... | ..... | " ... | Oil pressers. |
| " ... | Dakshini ... | " ... | " |
| " ... | Gujarati ... | " ... | " |
| " ... | Modh ... | " ... | " |
| " ... | Pancholi ... | " ... | " |
| " ... | ..... | Jain and Musalman ... | " |
| 63. Golá ... | ..... | Hindu and Musalman... | Rice pounders and huskers, and domestic servants. |
| 64. Gondhali ... | ..... | Hindu... .. | Musicians and ballad reciters. |
| 65. Gorji ... | ..... | Jain ... | Priests of Jains. |
| 66. Gosáin ... | ..... | Hindu... .. | Devotees. |
| " ... | Bhárathi ... | " ... | " |
| " ... | Giri ... | " ... | " |
| " ... | Nágá ... | " ... | " |
| " ... | Niranjani ... | " ... | " |
| " ... | Puri ... | " ... | " |
| 67. Gulám ... | ..... | Musalman ... | Domestic service (slaves). |
| 68. Hajám ... | ..... | Hindu... .. | Barbers. |
| " ... | Dakshini ... | " ... | " |
| " ... | Gujarati... .. | " ... | " |
| " ... | Hindustáni ... | " ... | " |
| " ... | Márwádi ... | " ... | " |
| " ... | ..... | Jain and Musalman ... | " |
| 69. Hijadá ... | ..... | Hindu... .. | Miscellaneous and disreputable livers and dancers and singers. |
| 70. Holár ... | ..... | Hindu... .. | Musicians and ballad reciters. |
| 71. Hulsvár... .. | ..... | " ... | Village watchmen and menials. |
| 72. Jágari-Pátar ... | ..... | " ... | Miscellaneous and disreputable livers. |
| 73. Jains Dhundiá ... | ..... | Jain ... | Merchants, traders, &c. |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|------------------------|--------------------|---------------------------|--|
| 74. Jangam... | ..... | Hindu... | Devotees. |
| 75. Jews ... | ..... | Jew ... | Merchants, &c. |
| 76. Jingar ... | ..... | Hindu... | Leather workers and native saddle makers. |
| 77. Jogi ... | ..... | " ... | Devotees. |
| 78. Jogi Rával | ..... | " ... | " |
| 79. Kabutariá | ..... | " ... | Tumblers and acrobats. |
| 80. Káchhiá | ..... | " ... | Cultivators and growers of vegetable products. |
| " ... | Ajváliá ... | " ... | " " |
| 81. Kadiá ... | ..... | Jain and Musalman | " " |
| 82. Kágdi ... | ..... | Hindu, Jain and Musalman. | Masons. |
| 83. Kalál ... | ..... | Hindu and Musalman. | Stationers. |
| 84. Kalaigará | ..... | " " " | Distillers and toddy drawers and liquor sellers. |
| 85. Kandoi ... | ..... | Musalman | Liners of pots, &c. |
| " ... | Hindustáni | Hindu... | Confectioners. |
| " ... | | " ... | " |
| 86. Kansará | ..... | Jain ... | " |
| " ... | Dakshini... | Hindu... | Brass and copper-smiths. |
| " ... | Gujarati ... | " ... | " |
| 87. Kansará Máru | ..... | Jain ... | " |
| 88. Kápadi ... | ..... | Hindu... | Devotees. |
| 89. Kasban ... | ..... | Musalman | Disreputable livera. |
| 90. Kasái ... | ..... | " | Butchers. |
| 91. Káthi ... | ..... | Hindu... | (Warrior class) Landholding and service. |
| 92. Káthodiá | ..... | Animistic | (Forest tribe) Field labourers, &c. |
| 93. Kátpitiá | ..... | Musalman | Sellers of timber, &c. |
| 94. Káyastha | ..... | Hindu... | Writers. |
| " ... | Mathur ... | " ... | " |
| " ... | Suryavanshi | " ... | " |
| " ... | Válmiki ... | " ... | " |
| 95. Khákhi ... | ..... | " ... | Devotees. |
| 96. Khálpá(Chamár). | ..... | " ... | Leather workers, &c., and tanners. |
| 97. Khamár | ..... | " ... | Cultivators. |
| 98. Khambhár | ..... | " ... | " |
| 99. Kharádi | ..... | " ... | Carpenters and turners. |
| 100. Khárvá ... | ..... | Hindu and Musalman. | Fishermen, boatmen, &c., and rope makers. |
| 101. Khásdár | ..... | Hindu... | Groom and syces. |
| 102. Khatri (Vánzá)... | ..... | Hindu and Musalman. | Weavers, calenderers and dyers. |
| 103. Khavás ... | ..... | Hindu... | Domestic servants. |
| 104. Koli ... | ..... | " ... | (Forest tribe). Field labourers and cultivators. |
| " ... | Chuváliá... | " ... | " |
| " ... | Khánt ... | " ... | " |
| " ... | Pátanváliá | " ... | " |
| " ... | Talapadá... | " ... | " |
| " ... | ..... | Jain and Musalman | " |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|-----------------------|--------------------|-----------------------|---|
| 105. Kokaná ... | ..... | Animistic ... | (Forest tribe) Field labourers and cultivators. |
| 106. Kolghá ... | ..... | " ... | " |
| 107. Komati ... | ..... | Hindu ... | Necklaces, " beads, &c., makers and sellers. |
| 108. Kotwáliá ... | ..... | Animistic ... | (Forest tribe) Field labourers, &c. |
| 109. Kumbhár ... | ..... | Hindu ... | Potters and brick and tile makers. |
| " | Gujarati ... | ..... | " |
| " | Hindustáni ... | ..... | " |
| " | Márwádi ... | ..... | " |
| 110. Kunbi | ..... | Jain and Musalman ... | " |
| " | ..... | Hindu and Jain ... | Cultivators. |
| " | Ánjaná ... | Hindu ... | " |
| " | " | Jain ... | " |
| " | Hindustáni ... | Hindu ... | " |
| " | Kadává ... | " | " |
| " | " | Jain ... | " |
| " | Káradíá ... | Hindu ... | " |
| " | Lewá ... | " | " |
| " | " | Jain ... | " |
| " | Matíá ... | Hindu ... | " |
| " | " | Musalman ... | " |
| " | Rushat ... | Hindu ... | " |
| " | Uda ... | " | " |
| " | Tailang ... | " | " |
| 111. Kamáliá ... | ..... | " | Acrobats and dancers. |
| 112. Kshatriya ... | ..... | " | Landholding and military service. |
| " | Hindustáni ... | " | " |
| 113. Lakhavára ... | ..... | " | Carpenters and turners. |
| 114. Langhá ... | ..... | Musalman. | " |
| 115. Lodh (Lodhá) ... | ..... | Hindu ... | Agriculture and trade in fodder. |
| 116. Loháná ... | ..... | Hindu and Jain ... | Traders and pedlars. |
| 117. Lohár ... | ..... | Hindu ... | Blacksmiths. |
| " | Dakshini ... | " | " |
| " | Gujarati ... | " | " |
| " | Márwádi ... | " | " |
| " | ..... | Jain and Musalman ... | " |
| 118. Máchhi ... | ..... | Hindu ... | Fishermen, palki-bearers. |
| " | ..... | Musalman ... | " |
| 119. Máhár ... | ..... | Hindu ... | Village watchmen, &c. |
| " | Dakshini ... | " | " |
| 120. Madári ... | ..... | Musalman ... | Snake charmers and jugglers. |
| 121. Malek ... | ..... | " | Cultivators. |
| 122. Máli ... | ..... | Hindu ... | Agriculture, gardening and flower selling. |
| " | Dakshini ... | " | " |
| " | Gujarati ... | " | " |
| " | Márwádi ... | " | " |
| " | Tailangi ... | " | " |
| " | ..... | Jain and Musalman ... | " |

Appendix III

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|--------------------------------------|--------------------|---------------------------|---|
| 123. Máng (Rávat) ... | | Hindu... .. | Village watchmen and menials. |
| 124. Mapára ... | | Musalman | Weighers of grain, &c. |
| 125. Maniára ... | | Hindu... .. | Makers of ivory and wood-bangles. |
| 126. Maráthás ... | | " | Warrior class, agriculture and service. |
| 127. " ... | | Jains | " " |
| 127. Márwádi ... | | Hindu... .. | Cloth merchants. |
| 128. " ... | | Jains | " " |
| 128. Mávchi ... | | Animistic | Field labourers. |
| 129. Meghwál ... | | Hindu... .. | Village watchmen and menials. |
| 130. Meher ... | | " | Cultivators. |
| 131. Mená ... | | " | Cultivators and general labourers. |
| 132. Mirási ... | | Musalman | Land-holders. |
| 133. Mochi ... | | Hindu... .. | Leather workers and shoemakers. |
| " ... | Dakshini ... | " | " " |
| " ... | Gujarati ... | " | " " |
| " ... | | Musalman | " " |
| " ... | Multani ... | " | " " |
| 134. Moguls ... | | " | Military and other service. |
| " ... | Ghori ... | " | " " |
| 135. Musalmans (caste not returned.) | | " | " " |
| 136. Nágori ... | | " | Cultivators, &c. |
| 137. Nánakahai ... | | Hindu | Devotees. |
| " ... | | Musalman | " " |
| 138. Nat ... | | Hindu | Tumblers and acrobats. |
| 139. Native Christians. | | Christians | Field labourers. |
| 140. Náyak ... | | Musalman | " " |
| 141. Náyakdá (Náyaká.) | | Animistic | " " |
| 142. Od ... | | Hindu | Earth-workers and stone dressers. |
| " ... | | Musalman | " " |
| 143. Ótará ... | | Hindu | Founders. |
| 144. Pakháli ... | | " | Water bearers. |
| 145. Pardeshi ... | | Hindu and Jain | Military service, &c. |
| 146. Párdhi ... | | Hindu | Hunters, fowlers, &c. |
| 147. Pársi ... | | Parsi | Merchants, traders, &c. |
| 148. Patavá ... | | Hindu | Weavers and dealers in silken and embroidery goods. |
| 149. Pinjára ... | | Hindu and Musalman | Cotton cleaners. |
| 150. Pindhára ... | | Musalman | Carriers and dacoits. |
| 151. Pomalá ... | | Hindu | Cultivators and tumblers, &c. |
| 152. Poládi ... | | Musalman | Iron smiths. |
| 153. Prabhu Chandra Sení Káyastha. | | Hindu | Writers. |
| 154. Prabhu Pátáne ... | | " | " " |

Appendix III.—contd.

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|---------------------------|--------------------|-----------------------|--|
| 155. Rabári ... | ..... | Hindu ... | Cattle breeders and graziers. |
| 156. Rajgor ... | ..... | " ... | Priests of the unclean castes. |
| 157. Rajputs ... | ..... | Hindu and Jain ... | Warrior class. Land-holding and service. |
| 158. Rakhesar ... | ..... | Hindu ... | Village watchmen and menials. |
| 159. Rámdev pir ... | ..... | " ... | Priests of unclean castes. |
| 160. Rangrej ... | ..... | Hindu and Musalman... | Dyers. |
| 161. Rávaliá ... | ..... | Hindu ... | Carriers on pack animals. |
| 162. Rával ... | ..... | Hindu and Musalman... | Mat and basket-makers and village menials. |
| 163. Rumi ... | ..... | Musalman ... | Military and other service. |
| 164. Sábaliá ... | ..... | " ... | Carriers, &c. |
| 165. Sádhu ... | ..... | Hindu ... | Devotees. |
| " ... | Bediwálá ... | " ... | " |
| " ... | Bijvansi ... | " ... | " |
| " ... | Hindustáni ... | " ... | " |
| " ... | Sansari ... | " ... | " |
| " ... | ..... | Jain ... | " |
| 166. Sagariá ... | ..... | Hindu ... | Cultivators. |
| 167. Salát ... | ..... | " ... | Masons and stone dressers. |
| " ... | Gujarati ... | " ... | " |
| " ... | Hindustani ... | " ... | " |
| " ... | Márwádi... .. | " ... | " |
| " ... | ..... | Jain ... | " |
| 168. Sálavi (Sali) ... | ..... | Hindu ... | Weavers, calenderers and dyers. |
| 169. Sanáyashi ... | ..... | " ... | Devotees. |
| " ... | Parm-hansa ... | " ... | " |
| " ... | Swámi ... | " ... | " |
| 170. Sathavará ... | ..... | " ... | Cultivators. |
| 171. Senavá ... | ..... | " ... | Village watchmen and menials. |
| 172. Sarániá ... | ..... | " ... | Knife-grinders. |
| 173. Shikligar ... | ..... | Hindu and Musalman... | " |
| 174. Shaikh Neo-Musalman. | ..... | Musalman ... | Traders. |
| " ... | Khoja ... | " ... | " |
| " ... | Makaváná ... | " ... | Cultivators. |
| " ... | Molesalám ... | " ... | Traders and Pedlars. |
| " ... | Meman ... | ..... | " |
| " ... | Momaná ... | Musalman ... | Cultivators. |
| " ... | Vohorá ... | " ... | Traders and Pedlars. |
| " ... | 1. Aliá ... | " ... | " |
| " ... | 2. Dávoodi ... | " ... | " |
| " ... | 3. Rávji ... | " ... | " |
| " ... | 4. Sulemáni ... | " ... | " |
| 175. Sikh ... | ..... | " ... | Warrior class, military service. |
| 176. Sindhi ... | ..... | ..... | ..... |
| " ... | Babi ... | ..... | ..... |
| " ... | Bhánd ... | ..... | Actors and mimes. |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|------------------|--------------------|--------------------|---------------------------------|
| Sindhi—contd. | Bhāti ... | ..... |  |
| " | Iláchi ... | ..... |  |
| " | Khokhar ... | ..... |  |
| " | Sumrá ... | ..... |  |
| 177. Soni ... | ..... | Hindu | Gold and silversmiths. |
| " | Dakshini ... | " | " |
| " | Damaniá ... | " | " |
| " | Gujarati ... | " | " |
| " | Hindustani ... | " | " |
| " | Márwadi ... | " | " |
| " | Modh ... | " | " |
| " | Parajá ... | " | " |
| " | ..... | Jain and Musalman | " |
| 178. Sutar ... | ..... | Hindu | Carpenters. |
| " | Dakshini ... | " | " |
| " | Gujarati ... | " | " |
| " | Hindustani ... | " | " |
| " | Márwadi ... | " | " |
| " | ..... | Jain and Musalman | " |
| 179. Tadavi ... | ..... | Animistic | (Forest tribe) Field-labourers. |
| 180. Thakore ... | ..... | Hindu | Land-holding and service. |
| 181. Tai ... | ..... | Musalman | Weavers of cloth. |
| 182. Tamboli ... | ..... | Hindu | Dealers in betel leaves. |
| 183. Talavia ... | ..... | Hindu and Musalman | Field labourers. |
| 184. Tirgar ... | ..... | Musalman and Hindu | Arrow-makers. |
| 185. Turk ... | ..... | " | " |
| 186. Turi ... | ..... | Hindu | Dancers and singers. |
| 187. Tugar ... | ..... | Musalman | Cultivators. |
| 188. Vádhela ... | ..... | Hindu | Warrior class, agriculture. |
| 189. Vádi ... | ..... | " | Snake-charmers and jugglers. |
| 190. Vághers ... | ..... | " | Warrior class, agriculture. |
| 191. Váivi ... | ..... | Animistic | Field labourers. |
| 192. Vániá ... | ..... | Hindu | Traders. |
| " 1 | Agarval ... | " | " |
| " 2 | Báj ... | " | " |
| " | 1. Dasá ... | " | " |
| " 3 | Dakshini ... | " | " |
| " 4 | Disawál ... | " | " |
| " | 1. Dasá ... | " | " |
| " | 2. Visá ... | " | " |
| " | ..... | Jain | " |
| " 5 | Gujjar ... | Hindu | " |
| " | 1. Dasá ... | " | " |
| " | 2. Visá ... | " | " |
| " 6 | Hindustani ... | Hindu | Traders. |
| " 7 | Jhárolá ... | " | " |
| " | 1. Dasá ... | " | " |
| " | 2. Visá ... | " | " |
| " 8 | Kapol ... | " | " |
| " 9 | Khadáyatá ... | " | " |
| " | 1. Dasá ... | " | " |
| " | 2. Visá ... | " | " |
| " | ..... | Jain | " |

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—concl'd.

| Name of Caste. | Name of Sub-Caste. | Religion. | Usual Occupation. |
|-------------------------------|----------------------------------|---------------------|---|
| Vániá 10 | Lingáyat | Hindu ... | Traders. |
| " 11 | Lád | " ... | " |
| " | 1. Dasá | " ... | " |
| " | 2. Visá | " ... | " |
| " 12 | Ponchá | " ... | " |
| " | 1. Visa | " ... | " |
| " | ..... | Jain ... | " |
| " 13 | Márwádi | Hindu... | " |
| " | ..... | Jain ... | " |
| " 14 | Meshri | Hindu... | " |
| " 15 | Mewadá | Hindu and Jain | " |
| " | 1. Dasá | " | " |
| " | 2. Visá | " | " |
| " 16 | Modh | " | " |
| " | 1. Dasá | " | " |
| " | 2. Maleyá | " | " |
| " | 3. Visá | " | " |
| " 17 | Nágar | Hindu ... | " |
| " | 1. Dasá | " ... | " |
| " | 2. Visá | " ... | " |
| " 18 | Nánderá | " ... | " |
| " | 1. Dasá | " ... | " |
| " | 2. Visá | " ... | " |
| Vániá 19 | Nimá | Hindu and Jain | " |
| " | 1. Visá | " | " |
| " 20 | Porwád | " | " |
| " | 1. Dasá | " | " |
| " | 2. Visá | " | " |
| " 21 | Oswál | " | " |
| " | 1. Dasá | " | " |
| " | 2. Visá | " | " |
| " 22 | Shrimáli | " | " |
| " | 1. Dasá | " | " |
| " | 2. Visá | " | " |
| " | 3. Soni Shrimáli Dasá & Visá. | " | " |
| " 23 | Ráyakvál | " | " |
| " 24 | Sorathia | " | " |
| " | 1. Dasá | " | " |
| " | 2. Visá | " | " |
| " 25 | Umád | " | " |
| " | 1. Dasá | " | " |
| " | 2. Visá | " | " |
| " 26 | Váyada | Hindu ... | " |
| 193. Vankar | ..... | " ... | Weavers, &c. |
| 194. Várli | ..... | Animistic | Field labourers. |
| 195. Vanzará | ..... | Hindu | Carriers on pack animals. |
| 196. Vasává | ..... | Animistic | Field labourers. |
| 197. Vánsfodá (Ghán- cha). | ..... | Hindu | Bambo o-splitters and basket-makers. |
| 198. Verági (Beirági). | ..... | " ... | Devotees. |
| 199. Other forest tribes. | ..... | Animistic | Field labourers. |
| 200. Wághri | ..... | Hindu and Musalman. | Hunters, fowlers and thieves. |

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion.

| Group number. | Caste, Tribe or Race. | Persons. | Males. | Females. | Percentage of group on total Population of | |
|---|----------------------------|----------|--------|----------|--|----------------|
| | | | | | Hindu. | All religions. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| I. Such Brahmans as do not eat the food prepared by a member of any other sub-caste but their own; all other sub-castes of Brahmans, except some in Group II, can eat food prepared by them. | <i>Brahmans, Gujarati.</i> | | | | | |
| | <i>Brahmans.</i> | | | | | |
| | 1. Vadnagará Nágár ... | 1,852 | 990 | 862 | | |
| | 2. Prashnorá ... | 81 | 50 | 31 | | |
| 3. Shrimáli ... | 1,623 | 811 | 812 | | | |
| | Total of Group I ... | 3,556 | 1,851 | 1,705 | 0·23 | 0·18 |
| II. Such as do not eat food prepared by a member of any other sub-caste but their own, and the first-mentioned caste in Group I, and whose cooked food all other Brahmans except those mentioned in Groups I & II, can eat. | 1. Chitrodá Nágár ... | 101 | 51 | 50 | | |
| | 2. Sathodará Nágár ... | 377 | 181 | 196 | | |
| | 3. Visnagará Nágár ... | 5,407 | 2,571 | 2,836 | | |
| | Total of Group II ... | 5,885 | 2,803 | 3,082 | 0·38 | 0·3 |
| III. Such castes as interline among themselves as well as eat food prepared by the castes in the first two groups. | 1. Disáwál ... | 127 | 62 | 65 | | |
| | 2. Váyadá ... | 13 | 6 | 7 | | |
| | 3. Udambar. ... | 6 | 5 | 1 | | |
| | 4. Choráshi Mewádá ... | 531 | 281 | 250 | | |
| | 5. Bhárgav ... | 405 | 192 | 213 | | |
| | 6. Motálá ... | 12 | 7 | 5 | | |
| | 7. Válam ... | 737 | 361 | 376 | | |
| | 8. Nándorá ... | 1,011 | 543 | 468 | | |
| | 9. Chovisá ... | 498 | 235 | 263 | | |
| | 10. Dadhich ... | 96 | 61 | 35 | | |
| | 11. Bhat Mewádá ... | 1,836 | 870 | 966 | | |
| | 12. Ráyakvál ... | 247 | 137 | 110 | | |
| | 13. Kapil ... | 3 | 2 | 1 | | |
| | 14. Pushkarná ... | 51 | 30 | 21 | | |
| | 15. Gayáwál ... | 20 | 9 | 11 | | |
| | 16. Shetpál ... | 6 | 3 | 3 | | |
| | 17. Zárolá ... | 191 | 88 | 103 | | |
| | 18. Jámbu ... | 2,585 | 1,288 | 1,297 | | |
| | 19. Bhitra Khedáwál ... | 378 | 214 | 164 | | |
| | 20. Shrigaud Pravália ... | 4 | 4 | ... | | |
| | 21. Rával ... | 44 | 17 | 27 | | |
| | 22. Audich Sahasra ... | 26,116 | 13,170 | 12,996 | | |
| | 23. Tolakiá ... | 3,227 | 1,596 | 1,631 | | |
| | 24. Khedáwál Báj ... | 187 | 91 | 96 | | |
| | 25. Travádi Mewádá ... | 2,190 | 1,133 | 1,057 | | |
| | 26. Vadádará ... | 153 | 94 | 59 | | |
| | 27. Borsadá ... | 392 | 190 | 202 | | |

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

| Group number. | Caste, Tribe or Race. | Persons. | Males. | Females. | Percentage of group on total Population of | |
|---|------------------------------------|----------|--------|----------|--|----------------|
| | | | | | Hindu. | All religions. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Group III—concd. | 28. Modh Chaturvedi ... | 5,932 | 3,084 | 2,848 | | |
| | 29. Kandolia ... | 340 | 166 | 174 | | |
| | 30. Uneval ... | 1,360 | 673 | 687 | | |
| | 31. Anavalá ... | 10,862 | 5,800 | 5,062 | | |
| | Total of Group III ... | 59,610 | 30,412 | 29,198 | 3·85 | 3 |
| IV. Castes which, though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them. | 1. Vadnagará Patani Nágar (Bárad.) | 250 | 120 | 130 | | |
| | 2. Gugali ... | 1,752 | 928 | 824 | | |
| | 3. Somapurá ... | 13 | 7 | 6 | | |
| | 4. Girnárá ... | 70 | 41 | 29 | | |
| | 5. Aboti ... | 498 | 261 | 237 | | |
| | 6. Náná Chovisá ... | 314 | 145 | 169 | | |
| | 7. Achári ... | 145 | 70 | 75 | | |
| | 8. Káratíá ... | 99 | 53 | 46 | | |
| | 9. Sajodará ... | 15 | 5 | 10 | | |
| | 10. Kriyá Gôr ... | 13 | 7 | 6 | | |
| | 11. Tapodhan ... | 4,740 | 2,439 | 2,301 | | |
| | 12. Vyas ... | 754 | 400 | 354 | | |
| | Total of Group IV ... | 8,663 | 4,476 | 4,187 | 0·56 | 0·44 |
| V. Such castes as can eat and drink of even others than Brahmans, although they themselves belong to the class of Brahmans. | 1. Sárasvat, degraded ... | 108 | 82 | 26 | ... | ... |
| | 2. Rajgor ... | 1,017 | 551 | 466 | ... | ... |
| | 3. Bhojak ... | 51 | 24 | 27 | ... | ... |
| | 4. Tragálá ... | 4,367 | 2,025 | 2,342 | ... | ... |
| Total of Group V ... | 5,543 | 2,682 | 2,861 | 0·36 | 0·28 | |
| Total Brahmans, Groups I-V. ... | 83,257 | 42,224 | 41,033 | 5·38 | 4·25 | |
| <i>Brahmans, Gujarati, not grouped.</i> | | | | | | |
| | 1. Audich, unspecified ... | 11,831 | 5,981 | 5,850 | 0·7 | 0·6 |
| | 2. Khedáwal, unspecified ... | 3,355 | 1,806 | 1,549 | 0·22 | 0·17 |
| | 3. Modh, unspecified ... | 3,186 | 1,720 | 1,466 | 0·2 | 0·16 |
| | 4. Brahma-Bhát and Bhát... ... | 16,034 | 8,384 | 7,650 | 1·1 | 0·83 |
| | 5. Others ... | 10,218 | 5,567 | 4,651 | 0·66 | 0·52 |
| Total ... | 44,624 | 23,458 | 21,166 | 2·88 | 2·28 | |
| Total Gujarati Brahmans ... | 127,831 | 65,632 | 62,199 | 8·26 | 6·53 | |

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

| Group number. | Caste, Tribe or Race. | Persons. | Males. | Females. | Percentage of group on total Population of | |
|---|-------------------------|----------|--------|----------|--|----------------|
| | | | | | Hindu. | All religions. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | Maháráshtra or Dakshini | | | | | |
| | Brahmans ... | 13,798 | 7,528 | 6,270 | 0·89 | 0·71 |
| | Other Brahmans ... | 2,956 | 2,095 | 861 | 0·19 | 0·15 |
| | Total Brahmans ... | 144,635 | 75,305 | 69,330 | 9·34 | 7·39 |
| | <i>Kshatriyas.</i> | | | | | |
| | (a) Writer class ... | 4,153 | 2,243 | 1,910 | 0·27 | 0·21 |
| | (b) Warrior class ... | 90,553 | 47,457 | 43,076 | 5·85 | 4·64 |
| | (c) Trading class ... | 11,514 | 5,932 | 5,582 | 0·74 | 0·59 |
| | Total Kshatriyas ... | 196,200 | 55,632 | 50,568 | 6·86 | 5·44 |
| | <i>Vaishya.</i> | | | | | |
| | Vániá Gujarati. | | | | | |
| I. Such castes as do not practise purchase of brides. | 1. Visá Nágár ... | 1,196 | 619 | 577 | ... | ... |
| | 2. Dasá Váyadá ... | 262 | 144 | 118 | ... | ... |
| | 3. Visá Mewádá ... | 108 | 47 | 61 | ... | ... |
| | 4. Dasá Mewádá ... | 463 | 245 | 218 | ... | ... |
| | 5. Dasá Porvád ... | 1,253 | 614 | 639 | ... | ... |
| | 6. Báj Dasá ... | 51 | 25 | 26 | ... | ... |
| | 7. Dasá Jhárolá ... | 28 | 22 | 6 | ... | ... |
| | 8. Umád ... | 75 | 28 | 47 | ... | ... |
| | 9. Mewádá ... | 82 | 43 | 39 | ... | ... |
| | Total of Group I ... | 3,518 | 1,787 | 1,731 | 0·23 | 0·18 |
| II. Such castes as accept purchase money for the bride in some localities, but not in others. | 1. Dasá Khadáyatá ... | 1,384 | 742 | 642 | ... | ... |
| | 2. Visá Váyadá ... | 172 | 90 | 82 | ... | ... |
| | 3. Visá Lád ... | 2,991 | 1,499 | 1,492 | ... | ... |
| | 4. Dasá Nágár ... | 1,757 | 876 | 881 | ... | ... |
| | 5. Dasá Lád ... | 5,347 | 2,831 | 2,516 | ... | ... |
| | 6. Pánchá ... | 262 | 130 | 132 | ... | ... |
| | 7. Kapol ... | 2,547 | 1,340 | 1,207 | ... | ... |
| | 8. Agarvái ... | 75 | 42 | 33 | ... | ... |
| | 9. Dasá Shrimáli ... | 3,378 | 1,841 | 1,537 | ... | ... |
| | 10. Dasá Modh ... | 758 | 399 | 359 | ... | ... |
| | Total of Group II ... | 18,671 | 9,790 | 8,881 | 1·21 | 0·96 |
| III. Such castes as generally sell their daughters in marriage. | 1. Shrimáli Soni ... | 3,432 | 1,767 | 1,665 | ... | ... |
| | 2. Visá Khadáyatá ... | 1,392 | 761 | 631 | ... | ... |
| | 3. Dasá Disáwál ... | 3,021 | 1,562 | 1,459 | ... | ... |
| | 4. Visá Disáwál ... | 1,133 | 567 | 566 | ... | ... |
| | 5. Sorathiá ... | 258 | 138 | 120 | ... | ... |

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

| Group number. | Caste, Tribe or Race. | Persons. | Males. | Females. | Percentage of group on total Population of | |
|--------------------|---|-----------|---------|----------|--|----------------|
| | | | | | Hindu. | All religions. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Group III—concl'd. | 6. Visá Sorathíá ... | 70 | 34 | 36 | ... | ... |
| | 7. Visá Shrimáli ... | 673 | 356 | 317 | ... | ... |
| | Total of Group III. ... | 9,979 | 5,185 | 4,794 | 0·65 | 0·51 |
| | Total Vániás, Groups I-III.. | 32,168 | 16,762 | 15,406 | 2·1 | 1·65 |
| | Vániás Gujarati not grouped ... | 15,473 | 8,028 | 7,445 | 1 | ·79 |
| | Total Gujarati Vániás ... | 47,641 | 24,790 | 22,851 | 3·08 | 2·44 |
| | Other Vániás ... | 220 | 126 | 94 | ... | ... |
| | Total Vániás ... | 47,861 | 24,916 | 22,945 | 3·09 | 2·45 |
| | Kunbis ... | 411,018 | 215,114 | 195,904 | 26·57 | 21 |
| | Miscellaneous castes ... | 273,027 | 138,483 | 134,544 | 17·65 | 13·98 |
| | Religious mendicants ... | 17,662 | 10,862 | 6,801 | 1·14 | 0·9 |
| | Wandering and Low profession class ... | 45,622 | 23,804 | 21,818 | 2·95 | 2·34 |
| | Criminal class ... | 337,165 | 175,482 | 161,683 | 21·79 | 17·27 |
| | Unclean castes ... | 163,176 | 82,153 | 81,023 | 10·55 | 8·36 |
| | Unclassified List ... | 570 | 362 | 208 | ... | ... |
| | Arya & Brahma Samajists. | 56 | 29 | 27 | ... | ... |
| | Total Hindus ... | 1,546,992 | 802,141 | 744,851 | 100 | 79·23 |
| | <i>Jains.</i> | | | | | |
| | Vániás ... | 39,509 | 20,214 | 19,295 | 81·82 | 2· |
| | Other Jains ... | 8,781 | 4,543 | 4,238 | 18·18 | 0·45 |
| | Total Jains ... | 48,290 | 24,757 | 23,533 | 100 | 2·47 |
| | <i>Zoroastrians.</i> | | | | | |
| | Parsi ... | 8,409 | 3,712 | 4,697 | 100 | 0·43 |
| | <i>Musalman.</i> | | | | | |
| I. | Arabs ... | 29,714 | 15,366 | 13,348 | 18 | 1·52 |
| II. | Afgháns ... | 11,440 | 6,035 | 5,405 | 6·93 | 0·59 |
| III. | Moguls ... | 1,237 | 616 | 621 | 0·75 | ... |
| IV. | Baloch ... | 1,573 | 818 | 755 | 0·95 | ... |
| V. | Sindhi ... | 5,732 | 2,893 | 2,839 | 3·47 | 0·29 |
| VI. | Shaikh Neo-Musalman.. | 56,736 | 28,354 | 28,382 | 34·38 | 2·91 |
| VII. | Converts who have still retained their Hindu names. | 2,516 | 1,230 | 1,286 | 1·53 | 0·13 |

Subsidiary Table I-A.

Caste, Tribe or Race by Social Precedence and Religion—concluded.

| Group number. | Caste, Tribe or Race. | Persons. | Males. | Females. | Percentage of group on total population of | |
|---------------|---|----------|--------|------------|--|----------------|
| | | | | | Musalman. | All religions. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| VIII. | Converts who have adopted the names of, their professions as the names of their tribes. | 19,002 | 9,489 | 9,513 | 11·52 | 0·97 |
| IX. | Menials | 9,161 | 4,728 | 4,443 | 5·55 | 0·47 |
| X. | Unolean | 604 | 350 | 254 | 0·37 | ... |
| | Religious order | 4,725 | 2,570 | 2,155 | 2·86 | 0·24 |
| | Foreign | 122 | 70 | 52 | .. | ... |
| | Unclassified and castes not returned. | 22,452 | 11,820 | 10,632 | 13·61 | 1·15 |
| | Total Musalmans ... | 165,014 | 84,339 | 80,675 | 100 | 8·44 |
| | <i>Christians.</i> | | | Christian. | | |
| | Christians | 7,691 | 4,228 | 3,463 | 100 | 0·4 |
| | <i>Animistics.</i> | | | Animistic. | | |
| | Chodhrá | 23,324 | 11,829 | 11,495 | | |
| | Dhodiá | 15,861 | 8,023 | 7,838 | | |
| | Dublá | 28,492 | 14,397 | 14,095 | | |
| | Náyakdá (Náyaká) ... | 6,970 | 3,487 | 3,483 | | |
| | Kokana | 3,646 | 1,848 | 1,798 | | |
| | Gámit (Gámtá) | 38,169 | 19,291 | 18,878 | | |
| | Vasává | 2,383 | 1,180 | 1,203 | | |
| | Várli | 610 | 294 | 316 | | |
| | Káthodiá | 613 | 293 | 320 | | |
| | Bhil | 37,650 | 19,392 | 18,258 | | |
| | Mávchi | 879 | 464 | 415 | | |
| | Válvi | 1,033 | 510 | 523 | | |
| | Kotwáliá | 845 | 407 | 438 | | |
| | Dhánká | 5,524 | 2,802 | 2,722 | | |
| | Kolghá | 570 | 277 | 293 | | |
| | Tadvi | 8,435 | 4,289 | 4,146 | | |
| | And others | 1,246 | 640 | 606 | | |
| | Total of Animistics ... | 176,250 | 89,423 | 86,827 | 100 | 9 |

Subsidiary Table I.-B.

Distribution of Hindu Castes into five orders of Social Precedence.

| Number. | ORDER. | BARODA STATE. | | | AMRELI DIVISION. | | | KADI DIVISION. | | | NAVSARI DIVISION. | | | BARODA DIVISION. | | | | | | | |
|---------|------------------------------|---------------|-------------------------|--------------------------|------------------|----------------------------|-------------------------|----------------|--------------------------|----------------------------|-------------------|-------------------------|--------------------------|------------------|----------------------------|-------------------------|--------------------------|----------------------------|-------|-------|----|
| | | Number. | PERCENTAGE. | | Number. | PERCENTAGE. | | Number. | PERCENTAGE. | | Number. | PERCENTAGE. | | Number. | PERCENTAGE. | | | | | | |
| | | | On the total of Hindus. | On the total Population. | | On the total of the Order. | On the total of Hindus. | | On the total Population. | On the total of the Order. | | On the total of Hindus. | On the total Population. | | On the total of the Order. | On the total of Hindus. | On the total Population. | On the total of the Order. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | |
| 1 | Dwijas | 158,765 | 10.26 | 8.13 | 100 | 20,834 | 13.87 | 12. | 13 | 67,616 | 9. | 8.1 | 43 | 18,461 | 14.58 | 6.14 | 11 | 51,854 | 9.9 | 8. | 33 |
| 2 | Sat Sudras | 131,884 | 8.53 | 6.73 | 100 | 14,084 | 9.38 | 8.12 | 10 | 47,577 | 6.83 | 5.7 | 36 | 10,310 | 8.14 | 3.43 | 9 | 59,013 | 11.43 | 9.3 | 45 |
| 3 | Jalācharniya Sudras | 611,857 | 39.55 | 31.33 | 100 | 58,999 | 39.27 | 34. | 9 | 303,584 | 40.69 | 36.37 | 49 | 86,724 | 29. | 12.22 | 6 | 212,550 | 40.56 | 35. | 56 |
| 4 | Jalāvyavahārya Sudras | 463,056 | 29.93 | 23.72 | 100 | 39,244 | 26.12 | 23.63 | 10 | 242,492 | 32.49 | 29. | 52 | 42,565 | 33.62 | 14.17 | 9 | 138,755 | 26.48 | 21.55 | 29 |
| 5 | Asprishya Sudras | 163,176 | 10.55 | 8.36 | 100 | 13,110 | 8.73 | 7.56 | 8 | 76,427 | 10.24 | 9.15 | 46 | 17,517 | 13.83 | 5.83 | 11 | 56,122 | 10.71 | 8.71 | 35 |
| 6 | Unclassified | 18,254 | 1.18 | 0.93 | 100 | 3,953 | 2.63 | 2.28 | 23 | 8,449 | 1.13 | 1. | 46 | 1,047 | 0.83 | 0.35 | 6 | 4,805 | 0.92 | 0.75 | 26 |
| | Total ... | 1,546,992 | 100 | 79.22 | 100 | 150,224 | 100 | 36.62 | 9 | 746,145 | 100 | 42.14 | 50 | 126,624 | 100 | 42.14 | 8 | 523,999 | 100 | 31.36 | 33 |

Subsidiary Table II.

Variation in Caste, Tribe and Race since 1881.

| Caste, Tribe or Race. | Persons. | | | Percentage of Variation. In- crease (+) or Decrease (-) | | Net Variation Increase (+) or Decrease (-) |
|--|-----------|-----------|-----------|--|------------|---|
| | 1901. | 1891. | 1881. | 1891-1901. | 1881-1891. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Indus | 1,546,992 | 1,938,729 | 1,761,356 | -20.2 | +10.1 | -214,364 |
| -BRAHMANS | | | | | | |
| 1) <i>Brahmans, Gujarati</i> ... | 99,935 | 117,322 | 112,169 | -14.81 | +4.59 | -12,234 |
| Aohári | 145 | ..... | ..... | ..... | ..... | +145 |
| Anávalá | 10,862 | 11,148 | 10,335 | -2.56 | +7.87 | +527 |
| Andich | 41,497 | 49,460 | 47,774 | -16.1 | +3.5 | -6,277 |
| Bhārgav | 405 | 405 | 359 | ..... | +12.81 | +46 |
| Borsadá | 892 | 522 | 500 | -24.9 | +4.4 | -108 |
| Chovisá | 498 | 1,064 | 1,245 | -53.19 | -14.54 | -747 |
| Disával | 127 | 167 | 125 | -23.95 | +33.6 | +2 |
| Gugali | 1,752 | 1,884 | 1,821 | -7 | +2.89 | -79 |
| Jámbu | 2,582 | 3,777 | 4,012 | -31.64 | -5.86 | -1,430 |
| Jhárolá | 191 | 214 | 183 | -10.75 | +16.94 | +8 |
| Kandoliá | 340 | 401 | 423 | -15.21 | -5 | -83 |
| Khedáwál | 3,920 | 4,255 | 3,917 | -7.87 | +8.62 | +3 |
| Mewadá | 5,383 | 7,014 | 6,719 | -23.25 | +4.39 | -1,336 |
| Modh | 9,578 | 12,129 | 11,589 | -21 | +4.65 | -2,011 |
| Nágar | 8,144 | 11,543 | 9,938 | -29.45 | +16.15 | -1,794 |
| Náudorá | 1,011 | 1,396 | 1,440 | -20.41 | -3 | -429 |
| Ráyakwál | 247 | 353 | 385 | -30 | -8.31 | -138 |
| Sáchorá | 259 | 351 | 284 | -26.21 | +23.59 | -32 |
| Shrigaud | 2,076 | 2,554 | 2,425 | -18.71 | +5.82 | -349 |
| Shrimáli | 1,623 | 2,100 | 1,924 | -22.71 | +9.14 | -301 |
| Soni | 824 | ..... | ..... | ..... | ..... | +824 |
| Unewál... .. | 1,360 | 1,628 | 1,534 | -16.46 | +6.12 | -174 |
| Vadádará | 153 | 314 | 267 | -51.27 | +17.6 | -114 |
| Válmika | 737 | 1,155 | 920 | -36.19 | +25.54 | -183 |
| And others | 5,829 | 3,488 | 4,040 | +67.1 | -13.6 | +1,789 |
| 2) <i>Degraded Brahmans</i> ... | 27,946 | 34,900 | 31,589 | -19.92 | +10.4 | -3,643 |
| Aboti | 498 | 622 | 390 | -19.93 | +59.48 | +108 |
| Gurav | 227 | 316 | 254 | -28.16 | +24.41 | -27 |
| Káratia | 99 | 113 | 2,247 | -12.38 | -94.97 | -2,148 |
| Rájgor | 1,017 | 1,109 | 998 | -8.29 | +11.12 | +19 |
| Sárasvat | 108 | 125 | 280 | -13 | -55.35 | -172 |
| Bhát and Barot | 16,034 | 21,432 | 21,280 | -25.19 | +0.71 | -5,246 |
| Tapodhan | 4,740 | 5,451 | 5,187 | -13 | +5 | -447 |
| Tragála | 4,300 | 4,747 | ..... | -9.41 | ..... | +4,300 |
| Vyás | 754 | 801 | 724 | -5.87 | +10.63 | +30 |
| And others | 169 | 184 | 229 | -8.15 | -20 | -60 |
| 3) <i>Máhárástra or Dakshiná Brahmans.</i> | 13,798 | 16,634 | 15,098 | -17 | +10.17 | -1,300 |
| Desbastha | 5,694 | 8,272 | 9,514 | -31.17 | -13 | -3,820 |
| Devrukhá | 364 | 754 | 375 | -51.72 | +101 | -11 |
| Karbádá | 1,150 | 1,845 | 1,004 | -37.66 | +83.76 | +146 |
| Kokanastha | 2,095 | 3,644 | 3,781 | -15 | -3.62 | -686 |
| Shenvi | 453 | 819 | 212 | +42 | +50.47 | +241 |
| And others | 3,042 | 1,799 | 212 | +69.1 | +748.6 | +2,830 |

Subsidiary Table II.
Variation in Caste, Tribe and Race since 1881.

| Caste, Tribe or Race. | Persons. | | | Percentage of Variation. Increase (+) or Decrease (-) | | Net Variation Increase (+ or Decrease (-) |
|------------------------------------|----------|---------|---------|--|------------|---|
| | 1901. | 1891. | 1881. | 1891-1901. | 1881-1891. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| (d) <i>Taīlangī Brahmins</i> ... | 207 | 239 | 179 | -13.38 | +33.52 | + 2 |
| (e) <i>Hindustani Brahmins</i> ... | 2,465 | 3,287 | 3,028 | -25 | + 8.55 | - 56 |
| Gaud ... | 204 | 483 | 541 | -57.76 | -10.72 | - 38 |
| Kānya Kubja ... | 1,588 | 2,206 | 2,175 | -28 | + 1.42 | - 58 |
| Sārasvat ... | 163 | 191 | 100 | -13 | +91 | + 6 |
| And others ... | 510 | 407 | 212 | +25.3 | +92 | + 29 |
| (f) <i>Marwadi Brahmins</i> ... | 238 | 172 | 125 | +38.37 | +37.6 | + 11 |
| (g) <i>And other Brahmins</i> ... | 46 | 89 | 95 | -48.31 | - 6.31 | - 4 |
| II.—KSHATRIYA ... | 106,200 | 144,831 | 122,034 | -26.7 | +18.7 | -15,84 |
| (a) <i>Writer Class</i> ... | 4,153 | 5,098 | 3,567 | -18.5 | +43 | + 58 |
| Brahma Kshatri ... | 826 | 1,709 | 1,214 | -51.66 | +40.77 | - 38 |
| Kāyastha ... | 477 | 457 | 190 | + 4.37 | +140.52 | + 28 |
| Chāndraseni Kayastha Prabhu. | 2,846 | 2,919 | 2,163 | - 2.5 | +34.95 | + 61 |
| And others ... | 4 | 13 | ..... | -69.23 | ..... | + 1 |
| (b) <i>Warrior Class</i> ... | 90,533 | 127,676 | 108,122 | -29.9 | +18.9 | -17,54 |
| Garāsīā ... | 3,758 | ..... | ..... | ..... | ..... | + 3,75 |
| Kāthi ... | 3,401 | 3,741 | 3,325 | - 9 | +12.51 | + 1 |
| Kshatriya Hindustani... | 1,429 | 1,756 | 2,116 | -18.62 | -17 | - 61 |
| Marāthā ... | 17,386 | 19,953 | 19,424 | -12.87 | + 2.72 | - 2,0 |
| Rajput ... | 59,410 | 97,841 | 79,876 | -38.66 | +22.49 | -20,4 |
| Thākore ... | 807 | ..... | ..... | ..... | ..... | + 80 |
| Vagher ... | 4,306 | 4,349 | 3,360 | - 1 | +29.46 | + 9 |
| And others ... | 36 | 36 | 21 | ..... | +71.43 | + 1 |
| (c) <i>Trading Class</i> ... | 11,514 | 12,057 | 10,345 | - 4.5 | +16.5 | + 1,1 |
| Bhātīā ... | 1,067 | 958 | 1,513 | +11.38 | -36.68 | - 4 |
| Lohānā ... | 10,447 | 11,099 | 8,832 | - 5.87 | +25.67 | + 1,6 |
| III.—VAISHYA ... | 458,879 | 487,525 | 438,704 | - 6 | +11.1 | +20,1 |
| (a) <i>Vānīā, Gujarātī</i> ... | 47,641 | 47,778 | 45,934 | - 0.29 | + 4 | + 1,7 |
| Disāwāl ... | 7,290 | 9,903 | 9,556 | -26.38 | + 3.63 | - 2,2 |
| Jhārolā ... | 2,154 | 2,493 | 2,649 | -13.59 | - 5.89 | - 4 |
| Kapola ... | 2,547 | 2,234 | 2,072 | +14 | + 7.82 | + 4 |
| Khadāyatā ... | 2,852 | 3,726 | 3,425 | -23.46 | + 8.78 | - 5 |
| Lād ... | 8,381 | 8,943 | 10,306 | - 6.27 | -13.22 | - 1,9 |
| Mewādā ... | 653 | 710 | 639 | - 8 | +11.11 | + 1 |
| Modh ... | 3,744 | 3,777 | 3,697 | - 0.87 | + 2.16 | + 1 |
| Nāgar ... | 4,153 | 5,112 | 4,686 | -18.76 | + 9 | - 5 |
| Pānchā ... | 262 | 183 | 459 | +43.17 | -60.13 | - 1 |
| Porwād ... | 1,640 | 1,685 | 1,467 | - 2.67 | +14.86 | + 1 |
| Shrimālī ... | 4,123 | 4,767 | 4,422 | -13.51 | + 7. 8 | - 2 |
| Soni Shrimālī ... | 4,117 | 804 | 13 | +412 | +6084.21 | + 4,1 |
| Sorathīā ... | 331 | 554 | 398 | -40.25 | +39.11 | - 1 |
| Vayadā ... | 772 | 932 | 956 | -17.16 | - 2.51 | - 1 |
| And others ... | 4,622 | 1,955 | 1,189 | +136.4 | +64.4 | + 3,4 |

Subsidiary Table II—*contd.*

Variation in Caste, Tribe and Race since 1881.

| Caste, Tribe or Race. | Persons. | | | Percentage of Variation. Increase (+) or Decrease (—) | | Net Variation. Increase (+) or Decrease (—) |
|---------------------------------|----------|---------|---------|--|------------|---|
| | 1901. | 1891. | 1881. | 1891-1901. | 1881-1891. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| (b) <i>And other Vánias</i> ... | 220 | 192 | 126 | +14.58 | +52.4 | + 94 |
| (c) <i>Kunbis</i> ... | 411,018 | 439,555 | 390,644 | — 6.5 | + 12. | +18,374 |
| Anjaná ... | 32,514 | 31,488 | 30,402 | + 3.26 | + 3.57 | + 2,112 |
| Kadává ... | 175,570 | 200,058 | 175,264 | — 12.24 | + 14.14 | + 306 |
| Káradíá ... | 6,456 | ..... | ..... | ..... | ..... | + 6,456 |
| Lová ... | 170,390 | 199,189 | 185,364 | + 14.44 | + 7.44 | —14,974 |
| Udá ... | 1,885 | 1,550 | 954 | — 21.61 | + 62.47 | + 931 |
| And others ... | 24,203 | 7,290 | 660 | +232. | +1004. | +23,543 |
| IV.—MISCELLANEOUS CASTES. | 273,027 | 336,550 | 307,918 | — 19. | + 9.4 | —34,891 |
| Abir ... | 4,316 | 5,214 | 4,714 | — 17.22 | + 10.61 | — 398 |
| Bávaoha ... | 1,661 | 2,077 | 1,808 | — 20. | + 14.88 | — 147 |
| Bhárbhunjá ... | 334 | 367 | 392 | — 9. | — 9.54 | — 58 |
| Bhandári ... | 236 | 128 | 177 | + 84.37 | — 27.68 | + 59 |
| Bharwád ... | 7,077 | 9,589 | 7,401 | — 26.19 | + 29.56 | — 324 |
| Bháusár ... | 6,066 | 7,750 | 7,911 | — 21.7 | — 2. | — 1,845 |
| Bhoi ... | 4,127 | 4,531 | 4,155 | — 9. | + 9. | — 28 |
| Cháran ... | 2,536 | 2,838 | 2,580 | — 10.64 | + 10. | — 44 |
| Dabgar ... | 598 | 883 | 814 | — 32.27 | + 8.48 | — 216 |
| Darzi ... | 14,015 | 16,308 | 14,973 | — 14. | + 9. | — 958 |
| Dhargar ... | 543 | 813 | 979 | — 33.21 | — 16.96 | — 436 |
| Dhobi ... | 2,583 | 2,889 | 2,948 | — 10.6 | — 2. | — 365 |
| Ghánchi ... | 12,132 | 14,048 | 11,425 | — 13.64 | + 22.96 | + 707 |
| Gola ... | 5,660 | 5,984 | 5,223 | — 5.41 | + 14.57 | + 437 |
| Hajám ... | 24,856 | 32,328 | 29,388 | — 23.11 | + 10. | — 4,532 |
| Jingar ... | 115 | 86 | 132 | + 33.72 | — 34.84 | — 17 |
| Káchhiá ... | 8,190 | 8,912 | 9,857 | — 8.1 | — 9.59 | — 1,667 |
| Kadiá ... | 739 | 834 | 1,268 | — 11.39 | — 34.23 | — 529 |
| Kalál ... | 1,089 | 1,626 | 1,521 | — 33. | + 6.9 | — 432 |
| Kandoi ... | 471 | 380 | 119 | + 24. | + 219.2 | + 352 |
| Kansará ... | 2,445 | 2,865 | 2,862 | — 14.7 | + 0.1 | — 417 |
| Khambhár ... | 663 | ..... | ..... | ..... | ..... | + 663 |
| Kharádi ... | 151 | 555 | 76 | — 72.79 | + 630.26 | + 75 |
| Khárava ... | 1,895 | 1,579 | 1,456 | + 20. | + 8.45 | + 439 |
| Khatri ... | 4,441 | 4,254 | 3,870 | + 4.39 | + 9.92 | + 571 |
| Khavás ... | 288 | 129 | 215 | +123.26 | — 40. | + 73 |
| Kumlbár ... | 41,375 | 49,853 | 43,560 | —20.5 | +14.45 | — 2,185 |
| Lohár ... | 19,045 | 24,186 | 22,109 | —27. | + 9.4 | — 3,064 |
| Máohhi ... | 7,930 | 9,694 | 9,309 | —18.19 | + 4.14 | — 1,379 |
| Máli ... | 3,421 | 4,436 | 4,626 | —22.9 | — 3.97 | — 1,198 |
| Márwádi ... | 187 | ..... | ..... | ..... | ..... | + 187 |
| Mochi ... | 8,503 | 9,599 | 9,008 | —10.5 | + 9.56 | — 415 |
| Od ... | 1,800 | 1,969 | 1,732 | — 8.58 | +13.69 | + 68 |
| Pardesi ... | 410 | 460 | ..... | —10.87 | ..... | + 410 |
| Rabári ... | 39,593 | 58,087 | 54,508 | —31.84 | + 6.57 | — 14,915 |
| Sagariá ... | 1,632 | 1,693 | 1,124 | — 3.6 | +50.71 | + 508 |

Subsidiary Table II—*contd.*

Variation in Caste, Tribe and Race since 1881.

| Caste, Tribe or Race. | Persons. | | | Percentage of Variation. Increase (+) or Decrease (—) | | Net Variation. Increase (+) or Decrease (—) |
|--|----------|---------|---------|--|------------|---|
| | 1901. | 1891. | 1881. | 1891-1901. | 1881-1891. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| MISCELLANEOUS CASTES— | | | | | | |
| <i>contd.</i> | | | | | | |
| Salát | 1,248 | 1,672 | 1,345 | —25.4 | +24.3 | — 97 |
| Sathavára | 5,362 | 6,606 | 5,633 | —18.83 | +17.28 | — 271 |
| Shikligar | 431 | 571 | 551 | —24.52 | + 3.62 | — 120 |
| Soni | 6,963 | 12,251 | 12,332 | —43.16 | — 0.66 | — 5,369 |
| Sutár | 22,554 | 25,313 | 24,031 | —10.9 | + 5.33 | — 1,477 |
| Tamboli | 580 | 672 | 601 | —13.69 | +11.81 | — 21 |
| Vankar | 3,894 | 593 | 17 | +556.7 | +3388.23 | + 3,877 |
| Vanzára | 91 | 759 | 760 | —88 | — 0.13 | — 669 |
| And others | 691 | 1,169 | 408 | —41 | +186 | + 283 |
| V.—RELIGIOUS MENDICANTS | | | | | | |
| Báwá | 17,662 | 22,177 | 20,585 | —20.3 | + 7.7 | — 2,923 |
| Báwá | 5,512 | 3,702 | 5 | +48.89 | +73940. | + 5,507 |
| Bharthari | 353 | 419 | 308 | —15.75 | +36. | + 45 |
| Gosáin | 5,672 | 10,221 | 10,014 | —41.6 | + 2. | — 4,332 |
| Jogi | 250 | 1,538 | 1,822 | —83.74 | —15.59 | — 1,572 |
| Sádhú | 3,913 | 3,922 | 5,631 | — 0.23 | —30.35 | — 1,718 |
| Verági | 1,250 | 1,294 | 2,270 | — 3.4 | —43. | — 1,020 |
| And others | 712 | 1,081 | 535 | —34.1 | +102. | + 177 |
| VI.—WANDERING AND LOW PROFESSION CLASS. | | | | | | |
| Bajániá | 45,622 | 69,290 | 66,519 | —34.1 | + 4.1 | — 20,897 |
| Bajániá | 1,719 | 2,936 | 2,896 | —41.45 | + 1.38 | — 1,177 |
| Rávalia | 19,672 | 28,785 | 25,894 | —31.66 | +11.17 | — 6,222 |
| Vádi | 547 | 1,113 | 706 | —50.85 | +57.65 | — 159 |
| Wághri | 23,264 | 34,819 | 30,177 | —33.19 | +15.38 | — 6,917 |
| And others | 420 | 1,637 | 6,846 | —74.3 | —76.1 | — 6,426 |
| VII.—CRIMINAL CLASS | | | | | | |
| Koli | 337,165 | 490,848 | 451,652 | —31.3 | + 8.7 | —114,487 |
| Koli | 324,527 | 474,017 | 430,034 | —31.54 | +10.23 | —105,507 |
| Talávia | 12,551 | 16,700 | 21,494 | —24.85 | —22.3 | — 8,943 |
| And others | 87 | 131 | 124 | —33.6 | + 5.7 | — 37 |
| VIII.—UNCLEAN CASTES | | | | | | |
| Bhangi | 163,176 | 213,143 | 191,605 | —23.4 | +11.2 | — 28,429 |
| Bhangi | 23,978 | 30,965 | 30,881 | —22.56 | + 0.27 | — 6,923 |
| Burud | 138 | 136 | 114 | + 1.47 | +19.29 | + 24 |
| Dhad | 94,376 | 124,340 | 110,040 | —24. | +12.99 | — 15,664 |
| Garodá | 5,919 | 7,453 | 7,719 | —20.58 | — 3.45 | — 1,800 |
| Khálpá | 29,746 | 37,734 | 31,936 | —21.17 | +18.15 | — 2,190 |
| Máng | 136 | 115 | 208 | +18.26 | —44.71 | — 72 |
| Mábar | 867 | 1,472 | 1,440 | —41.1 | + 2.22 | — 573 |
| Megwal | 1,265 | 1,069 | 567 | +18.34 | +88.54 | + 698 |
| Rával | 367 | ..... | ..... | ..... | ..... | + 367 |
| Senavá | 5,209 | 7,587 | 6,718 | —31.34 | +12.93 | — 1,509 |
| Turi | 982 | 1,693 | 1,626 | —42. | + 4.12 | — 644 |
| And others | 193 | 579 | 356 | —66.6 | +62.6 | — 163 |
| I. Unclassified List | | | | | | |
| ... | 626 | 1,722 | 56 | —63.6 | +2975. | + 566 |
| II.—Sikh... | | | | | | |
| ... | 38 | 11 | 19 | +245.6 | —442.1 | + 19 |

Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

| Caste, Tribe or Race. | Persons. | | | Percentage of Variation. Increase (+) or Decrease (-) | | Net Variation. Increase (+) or Decrease (-) |
|----------------------------|----------|---------|---------|--|------------|--|
| | 1901. | 1891. | 1881. | 1891-1901. | 1881-1901. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| II.—Jains... | 48,290 | 50,332 | 46,718 | -4 | +8 | +1,572 |
| (a) <i>Vaniá</i> ... | 39,509 | 47,078 | 44,711 | -16.1 | +5.29 | -5,202 |
| Disáwál ... | 171 | 111 | 90 | +54 | +23.33 | +81 |
| Khadáyntá ... | 173 | 9 | 19 | +1822.22 | -52.63 | +154 |
| Lád ... | 175 | 31 | 2 | +464.52 | +1450. | +173 |
| Mewádá ... | 845 | 924 | 707 | -8.55 | +30.69 | +138 |
| Oswál ... | 3,167 | 3,804 | 3,493 | -16.75 | +8.9 | -326 |
| Porwád ... | 7,860 | 10,235 | 10,042 | -23.2 | +1.92 | -2,182 |
| Sbrimáli ... | 23,292 | 28,112 | 28,792 | -17.14 | -2.36 | -5,500 |
| Sorathíá ... | 263 | 22 | ..... | +1095.45 | ..... | +263 |
| Umad ... | 644 | 1,300 | 791 | -50.43 | +64.34 | -147 |
| Other <i>Vaniás</i> ... | 2,919 | 2,530 | 775 | +15.4 | +226.4 | +2,144 |
| (b) <i>Other Jains</i> ... | 8,781 | 3,254 | 2,007 | +170. | +62.1 | +6,774 |
| Bháúsár ... | 1,312 | 1,810 | 1,045 | -27.51 | +73.2 | +267 |
| Phojak ... | 450 | 426 | 147 | +5.63 | +189.79 | +303 |
| Kunbi ... | 1,251 | 748 | 273 | +67.2 | +174. | +976 |
| Marwadi ... | 141 | ..... | ..... | ..... | ..... | +141 |
| And others ... | 5,627 | 270 | 542 | +1948. | -50. | +5,085 |
| V.—Zoroastrians | 8,409 | 8,206 | 8,118 | +2.47 | +1. | +291 |
| Parsi ... | 8,409 | 8,206 | 8,118 | +2.47 | +1. | +291 |
| 7.—Musalmans | 165,014 | 188,740 | 174,930 | -12.6 | +8. | -9,966 |
| (a) Arab ... | 29,714 | 42,454 | 47,717 | -30. | -11. | -18,003 |
| Saiad ... | 7,295 | 9,326 | 8,954 | -21.67 | +4.16 | -1,659 |
| Khureshi ... | 3 | 3,105 | 2,147 | -99.9 | +44.64 | -2,144 |
| Shaiikh ... | 22,416 | 29,324 | 36,001 | -23.55 | -18.54 | -13,585 |
| And others ... | ..... | 699 | 615 | -100. | +6.72 | -615 |
| (b) <i>Afghan</i> ... | 11,440 | 18,070 | 14,239 | -26.6 | +26.91 | -2,799 |
| Pathan ... | 11,402 | 17,976 | 14,235 | -36.57 | +26.28 | -2,833 |
| And others ... | 38 | 94 | 4 | -60 | +2250. | +34 |
| (c) <i>Mogul</i> ... | 1,237 | 1,784 | 845 | -30.7 | +111.1 | +392 |
| Ghori ... | 286 | 456 | ..... | -37.28 | ..... | +286 |
| And others ... | 951 | 1,328 | 845 | -28.89 | +27.16 | +106 |
| (d) <i>Baloch</i> ... | 1,573 | 1,786 | 1,734 | -11.9 | +3. | -161 |
| Makaráni ... | 508 | 467 | 415 | +8.78 | +12.53 | +93 |
| And others ... | 1,065 | 1,316 | 1,319 | -19.26 | ..... | -254 |
| (e) <i>Sindhi</i> ... | 5,732 | 4,864 | 3,591 | +18. | +35.4 | +2,141 |

Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

| Caste, Tribe or Race. | Persons. | | | Percentage of Variation. Increase (+) or Decrease (—) | | Net Variation. Increase (+) or Decrease (—) |
|--|----------|--------|--------|--|------------|--|
| | 1901. | 1891. | 1881. | 1891-1901. | 1881-1891. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| IV.—Musalmans—<i>contd.</i> | | | | | | |
| (f) <i>Shaikh-Neo-Musalmans</i> | 56,736 | 64,621 | 63,123 | —12.2 | +2.37 | —6,387 |
| Khojá | 1,821 | 1,833 | 1,491 | —0.66 | +22.94 | +330 |
| Meman... .. | 7,607 | 6,621 | 5,162 | +14.89 | +21.22 | +2,145 |
| Molesalam | 9,778 | 16,072 | 14,759 | —34.16 | —8.89 | —4,981 |
| Momaná | 12,153 | 13,854 | 11,297 | —12.28 | +22.63 | +856 |
| Vohorá... .. | 25,372 | 26,078 | 30,004 | —2.71 | —13.1 | —4,632 |
| And others | 5 | 163 | 110 | —96.9 | +48.18 | —105 |
| (g) <i>Converts who have still retained their Hindu names.</i> | 2,516 | 383 | 181 | +552.92 | +111.6 | +2,335 |
| Bárot | 199 | 222 | 110 | —10.36 | +101.82 | +89 |
| Bhoi | 154 | 4 | ..... | +3750. | ..... | +154 |
| Girásia | 362 | ..... | ..... | ..... | ..... | +362 |
| Khatri | 118 | 89 | 37 | +32.58 | +140.54 | +81 |
| Koli | 806 | 1 | ..... | +80500. | ..... | +806 |
| Kunbi Matia | 251 | 47 | 2 | +434. | +2250. | +249 |
| Máchli | 125 | 2 | 11 | +6150. | —81.82 | +114 |
| Rabári | 229 | ..... | ..... | ..... | ..... | +229 |
| Sábaliá... .. | 176 | 18 | 21 | +877.78 | —14.28 | +155 |
| And others | 96 | ..... | ..... | ..... | ..... | +96 |
| (h) <i>Converts who have adopted the names of their profession as the names of their tribes.</i> | 19,002 | 20,284 | 18,203 | —6.32 | +11.43 | +799 |
| Bhisti | 107 | 160 | 125 | —33.13 | +28. | —18 |
| Chhipá... .. | 462 | 769 | 871 | —39.92 | —11.71 | —409 |
| Dhobi | 225 | 357 | 165 | —36.97 | +116.36 | +60 |
| Gandharva | 803 | 340 | 958 | +136.18 | —64.61 | —155 |
| Ghánchi | 3,989 | 5,117 | 3,775 | —23.22 | +35.55 | +154 |
| Hajám | 992 | 928 | 636 | +6.89 | +45.91 | +356 |
| Káchhiá | 103 | ..... | 29 | ..... | —100. | +74 |
| Kadiá | 519 | 463 | 356 | +12. | +30. | +163 |
| Kasai | 851 | 1,091 | 940 | —22. | +16. | —89 |
| Kumbhár | 816 | 949 | 837 | —14. | +13.38 | —21 |
| Langhá | 523 | ..... | ..... | ..... | ..... | +523 |
| Mochi | 154 | 367 | 410 | —58. | —10.5 | —256 |
| Nágori... .. | 156 | 305 | 276 | —48.85 | +10.57 | —120 |
| Pindhára | 272 | 382 | ..... | —28.79 | ..... | +272 |
| Pinjára | 4,217 | 5,499 | 5,514 | —23.31 | —0.27 | —1,297 |
| Rangrej | 263 | 378 | 253 | —30.42 | +49.41 | +10 |
| Sutár | 639 | 401 | 315 | +59.35 | +27.3 | +324 |
| Tái | 3,467 | 1,968 | 2,350 | +76.17 | —12. | +1,117 |
| And others | 444 | 810 | 393 | —45.19 | +106.11 | +51 |
| (i) <i>Menials</i> | 9,161 | 12,086 | 10,576 | —24.2 | +14.3 | —1,415 |
| Golá | 140 | 7 | ..... | +1900. | ..... | +133 |
| Malek | 8,988 | 12,079 | 10,576 | —25.59 | +14.21 | —1,588 |
| And others | 33 | ..... | ..... | ..... | ..... | +33 |

Subsidiary Table II.—*concd.*

Variation in Caste, Tribe and Race since 1881.

| Caste, Tribe or Race. | Persons. | | | Percentage of Variation, Increase (+) or Decrease (-) | | Net Variation, Increase (+) or Decrease (-) |
|--|-----------|-----------|-----------|--|------------|--|
| | 1901. | 1891. | 1861. | 1891-1901. | 1881-1891. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| (j) <i>Unclean</i> | 604 | 13 | 13 | +4548.15 | ..... | +591 |
| Bhangi... .. | 527 | 4 | 13 | +13075 | -59.23 | +514 |
| And others | 77 | 9 | ..... | +755.6 | ..... | +77 |
| (k) <i>Foreign</i> | 122 | 26 | 21 | +369.2 | -16.13 | +91 |
| Turk | 101 | 1 | ..... | +10000 | ..... | +101 |
| And others | 21 | 25 | 21 | -16 | -19.35 | -10 |
| (l) <i>Religious Order</i> | 4,725 | 7,089 | 5,957 | -33.35 | +19 | -1,232 |
| Fakir | 4,725 | 7,089 | 5,957 | -33.35 | +19 | -1,232 |
| (m) <i>Other Musalmans</i> | 22,452 | 15,280 | 8,770 | +47 | +74.2 | +13,682 |
| L— <i>Christians</i> | 7,691 | 646 | 771 | +1090.56 | -16.21 | +6,920 |
| European | 91 | 152 | 318 | -40.13 | -52.2 | -227 |
| Eurasian | 57 | 108 | 371 | -47.22 | -70.89 | -314 |
| Native Christian | 7,543 | 241 | 82 | +3030 | +193.9 | +7,461 |
| And others ... .. | ..... | 145 | ..... | -100 | ..... | ..... |
| II.— <i>Jews</i> | 8 | 36 | ... .. | -77.78 | ..... | +8 |
| III.— <i>Animistics</i> | 176,250 | 223,693 | 193,034 | -22.9 | +18.5 | -16,784 |
| Bhil | 37,550 | 59,541 | 56,690 | -36.76 | +5 | -19,040 |
| Chodhrá | 23,324 | 29,436 | 22,217 | -20.92 | -8.44 | -8,893 |
| Dhánká | 5,524 | 27,999 | 20,324 | -80.27 | +37.76 | -14,800 |
| Dhodíá | 15,861 | 15,961 | 13,485 | -0.63 | +18.36 | +2,376 |
| Dublá | 28,492 | 32,186 | 20,706 | -11.48 | +55.44 | +7,786 |
| Gámit | 33,169 | 41,615 | 31,141 | -8.28 | +33.31 | +7,023 |
| Káthodíá | 613 | 284 | 229 | +115.83 | +24 | +384 |
| Kolghá | 570 | 2 | 198 | +28400 | -99 | +372 |
| Kokná | 3,646 | 5,613 | 3,800 | -35 | +47.71 | -154 |
| Kotwáliá | 845 | 661 | 888 | +27.83 | -25.56 | -43 |
| Mávohi... .. | 879 | 1,889 | 450 | -53.46 | +319.77 | +429 |
| Náyakdá | 6,970 | 8,616 | 7,244 | -19.1 | +18.94 | -274 |
| Tadavi | 8,435 | ..... | ..... | ..... | ..... | +8,435 |
| Válvi | 1,033 | 2,743 | 501 | -62.34 | +204.44 | +132 |
| Várlí | 610 | 1,381 | ..... | -55.83 | ..... | +610 |
| Vasává... .. | 2,383 | ..... | ..... | ..... | ..... | +2,383 |
| And others | 1,246 | 706 | 4,761 | +76.49 | -85.17 | -3,515 |
| X.— <i>Other Religions</i> Unspecified. | ..... | 3 | 9 | -100 | -66.67 | -9 |
| Grand Total | 1,952,692 | 2,415,398 | 2,185,005 | -19.16 | +10.54 | -222,313 |

Subsidiary Table III-A.
Civil Condition by Age for selected Castes.

| Selected Caste, Tribe or Race. | Percentage of each sex Unmarried in | | | | | | | | | | | |
|-------------------------------------|-------------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|
| | Total. | | 0-5. | | 5-12. | | 12-15. | | 15-40. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| HINDUS. | | | | | | | | | | | | |
| Brahmans, Gujarati | 37.2 | 22.2 | 98.3 | 97.2 | 86.7 | 73.2 | 62.8 | 30.7 | 22.3 | 2.3 | 5.5 | ..... |
| Anávalá | 85.79 | 23.84 | 95.54 | 100 | 78.61 | 82 | 68.44 | 17.55 | 27.78 | 1.45 | 16.48 | ..... |
| Audióh | 37.24 | 20.84 | 97.74 | 95.59 | 88.81 | 74.49 | 62 | 27.82 | 20 | 1.12 | 3.59 | ..... |
| Jámbu | 81.77 | 24.13 | 100 | 100 | 100 | 74.82 | 62.15 | 47.61 | 21 | 7.87 | ..... | ..... |
| Khodáwál | 83.49 | 20.84 | 100 | 100 | 96.96 | 92.71 | 72.78 | 89.6 | 18.2 | 4.84 | 1.39 | ..... |
| Mowárá | 41.91 | 24.26 | 98.97 | 99.58 | 98.58 | 78.55 | 76.97 | 25.94 | 20.66 | 1.81 | 2.29 | ..... |
| Modh | 36.94 | 21.96 | 99.72 | 99.76 | 87.24 | 69.15 | 57.4 | 17.47 | 20.93 | 1.48 | 6.62 | ..... |
| Nágar | 39.6 | 19.64 | 99.68 | 99.96 | 88.83 | 62.96 | 78.59 | 21.43 | 23.69 | 1.66 | 4.63 | ..... |
| Sárasvat | 40.69 | 24 | 99.44 | 95.24 | 86 | 68.56 | 54.25 | 39.39 | 27 | 4 | 5.25 | ..... |
| Tapodhan | 36.77 | 18.55 | 99.42 | 99.44 | 87.93 | 55.55 | 64.61 | 16.94 | 18.43 | 1.52 | 3.43 | ..... |
| Tragála | 42.37 | 21.78 | 98.42 | 94.46 | 89.22 | 70.89 | 65.83 | 10.52 | 23.33 | 1 | 7 | ..... |
| Brahmans, Maharastra | 41.4 | 24.9 | 98.9 | 98.6 | 93.6 | 82.6 | 76.8 | 50 | 29.3 | 1.2 | 3.9 | ..... |
| Deshastha | 42.74 | 26.22 | 100. | 100 | 96.41 | 86.79 | 81.25 | 60.97 | 32.4 | 0.19 | 2.27 | ..... |
| Kohanstha | 43.9 | 19.28 | 94.35 | 93 | 90.86 | 66.67 | 74.45 | 65.45 | 35.54 | ..... | 5.25 | ..... |
| Kshatriya | | | | | | | | | | | | |
| (a) <i>Writer Class</i> | 29.4 | 21.7 | 100 | 97.9 | 71.5 | 59.9 | 43.2 | 38.6 | 17.7 | 3.2 | 12.8 | 5.9 |
| Chandra Seni Kayastha Prabhu | 28.53 | 21.32 | 100 | 99 | 75.69 | 64.32 | 47.54 | 40.62 | 12.24 | 0.35 | 10.51 | ..... |
| (b) <i>Warrior Class</i> | 43.1 | 27.2 | 95.5 | 95.1 | 88.3 | 81.1 | 68.9 | 41.1 | 24.4 | 3.8 | 8.7 | 1.2 |
| Girasin | 50.42 | 27 | 99.31 | 97.37 | 95.23 | 78 | 79 | 33.86 | 34.64 | 5.84 | 7.72 | ..... |
| Káthi | 14.4 | 13 | 98.76 | 100 | 84.54 | 73.91 | 6.79 | 0.92 | 0.08 | 0.09 | ..... | ..... |
| Marathá | 35.69 | 19.58 | 92.57 | 89.29 | 91.22 | 83.23 | 79.53 | 66.84 | 9.69 | 3.49 | 10.6 | 2.47 |
| Rajput | 45 | 27.86 | 96.19 | 95.52 | 86.13 | 78.35 | 67.42 | 41.22 | 29.76 | 30.1 | 6.48 | 0.73 |
| Vágher | 67 | 61.82 | 100 | 100 | 99 | 99 | 98.43 | 100 | 40.17 | 19.64 | 32.6 | ..... |

Subsidiary Table III-A.
Civil Condition by Age for selected Castes—(contd).

| Selected Caste, Tribe or Race. | Percentage of each sex Unmarried in | | | | | | | | | | | |
|--------------------------------|-------------------------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|------------|--------------|------------|
| | Total. | | 0-5. | | 5-12. | | 12-15. | | 15-40. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| (c) <i>Trading Class</i> | 25.4 | 24.3 | 98.7 | 96.4 | 88.3 | 80.8 | 33.7 | 40.8 | 17.3 | 8.5 | 7.4 | 1.4 |
| Lohána... | 24.87 | 25.16 | 100 | 98.35 | 90.16 | 83.43 | 31.21 | 42.37 | 16.56 | 8.11 | 6.25 | ..... |
| Vaniás | 33.1 | 25.4 | 99.5 | 95.2 | 79.2 | 80 | 58.6 | 34.1 | 19.4 | 2.4 | 4.5 | 0.1 |
| Disáwál | 37.81 | 23.49 | 98.65 | 96.59 | 83.4 | 78.7 | 69.8 | 25.29 | 24.45 | 2.28 | 5.49 | ..... |
| Kapol | 16.41 | 24.52 | 100 | 100 | 65.81 | 98.05 | 41.25 | 20.83 | 4.42 | 0.85 | 0.19 | ..... |
| Khadáyatá | 38.37 | 25 | 100 | 98.28 | 88.74 | 85.18 | 67.74 | 30.69 | 19.56 | 2.89 | 1.7 | ..... |
| Lád | 84.79 | 23.51 | 100 | 90.49 | 85.47 | 86 | 57.3 | 23.1 | 22.5 | 0.83 | 7.17 | ..... |
| Modh | 26.1 | 28.95 | 100 | 100 | 66.94 | 87.5 | 53.29 | 40.57 | 14.59 | 4.74 | 3.1 | ..... |
| Nágar | 36.13 | 21.67 | 100 | 99.44 | 88.14 | 72.83 | 67.05 | 36.6 | 25.18 | 2.42 | 4.32 | ..... |
| Shrimáli | 32.41 | 25.26 | 98.26 | 97 | 73.13 | 75.28 | 55.86 | 41.5 | 20.82 | 1.1 | 8.18 | ..... |
| Soni | 32.4 | 27 | 99.9 | 88.9 | 69.1 | 62.8 | 53.7 | 28.7 | 15.8 | 4.2 | 3.9 | ..... |
| Kunbi | 40.8 | 22.8 | 96.4 | 94.3 | 87.8 | 69.6 | 71 | 27.4 | 18.9 | 1.2 | 12.1 | 0.2 |
| Anjaná | 36 | 25.86 | 96.65 | 93.28 | 73.14 | 62.41 | 51.55 | 31.42 | 18.35 | 2.13 | 6.4 | ..... |
| Kadavá | 38.39 | 23.44 | 98.63 | 97 | 81.98 | 62.93 | 72.95 | 11.49 | 12.19 | 0.43 | 4.66 | ..... |
| Káradíá | 62 | 26.5 | 100 | 100 | 97.5 | 80 | 99 | 92.4 | 63.3 | ..... | 15.5 | ..... |
| Lewá | 46.43 | 20.84 | 94.24 | 90.75 | 96.18 | 81 | 79.44 | 51.43 | 23.63 | 1.35 | 22.69 | 0.2 |
| Miscellaneous Castes | 36 | 25.5 | 97.6 | 96.3 | 75.9 | 64.6 | 54.9 | 35 | 17.4 | 3.4 | 2.7 | 0.2 |
| Alir (Gujarati) | 44.94 | 27.89 | 100 | 100 | 73.45 | 72.7 | 87.57 | 86.86 | 25.18 | ..... | 6.13 | ..... |
| Bhávсар (Gujarati) | 36.5 | 23.5 | 95.9 | 94.2 | 82.1 | 66.1 | 61.3 | 29.7 | 19.9 | 4.1 | 2.4 | ..... |
| Bhoi (Káhar) | 40.6 | 28.5 | 99.2 | 100 | 87.7 | 69.3 | 34.7 | 20.2 | 20.8 | 1.9 | 3.0 | ..... |
| Cháran | 41.3 | 37 | 96.2 | 99.4 | 80.6 | 80.8 | 58.6 | 35.7 | 18.5 | 5.4 | 11. | ..... |

Subsidiary Table III-A.
Civil Condition by Age for selected Castes—(contd.)

| Selected Caste, Tribe or Race. | Percentage of each sex Unmarried in | | | | | | | | | | | |
|---|-------------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|
| | Total. | | 0-5. | | 5-12. | | 12-15. | | 15-10. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Miscellaneous Castes—contd.* | | | | | | | | | | | | |
| Darzi (Gujarāti) | 41.6 | 26.9 | 99.4 | 98.6 | 82.3 | 69.6 | 63.1 | 40.8 | 18.9 | 4.5 | 1 | 0.3 |
| Ghānchi | 26.27 | 23.84 | 99.46 | 98.55 | 80.64 | 68.6 | 55.96 | 26.1 | 18 | 2.39 | 2.49 | ..... |
| Golā | 34.5 | 22.8 | 91 | 75.2 | 68.1 | 58.8 | 49.3 | 21 | 14.5 | 1.6 | 6.5 | ..... |
| Hajām (Gujarāti) | 34.7 | 25.5 | 97.7 | 96 | 73.2 | 56.9 | 52.4 | 35.9 | 17.1 | 5 | 1.8 | ..... |
| Kāchhia | 27.5 | 19.2 | 96 | 96 | 44.7 | 46.9 | 41 | 24.5 | 21.3 | 1.7 | 1 | ..... |
| Khutri (Vānza) | 27.1 | 24.3 | 96.5 | 98.4 | 72.4 | 67.8 | 54.3 | 40.2 | 10.5 | 2.4 | 1.9 | ..... |
| Kumbhār (Gujarāti) | 35.2 | 22.5 | 95.8 | 93.9 | 75.6 | 57.8 | 48.3 | 26 | 15.4 | 2.4 | 3.2 | 0.2 |
| Lohār | 37.7 | 24.7 | 97.7 | 97 | 73.8 | 58.7 | 52.2 | 29.8 | 17.9 | 1.8 | 3.1 | 0.1 |
| Māchhi... .. | 45.9 | 28.3 | 99.3 | 98.3 | 92.9 | 78.9 | 65.8 | 30.5 | 16.7 | 2 | 1.6 | 2.9 |
| Māli | 35.4 | 25.5 | 96.6 | 97 | 77.8 | 74.9 | 54.3 | 26.4 | 20.2 | 3.5 | 6.4 | ..... |
| Moohi | 39.3 | 30. | 97.4 | 97.4 | 75.5 | 72.3 | 59.3 | 51.1 | 17.9 | 6.3 | 4.4 | ..... |
| Rabāri | 35. | 24.8 | 97.8 | 95.9 | 73.7 | 65.8 | 56.3 | 42.2 | 18.2 | 4.9 | 2.2 | ..... |
| Sathavārā | 39.7 | 23.9 | 98.7 | 97 | 82.8 | 67. | 48.2 | 26.1 | 17.6 | 2 | 0.7 | ..... |
| Soni | 32.5 | 31.8 | 98.6 | 97.5 | 73.7 | 78.1 | 57.1 | 46.6 | 17.2 | 5.2 | 3.8 | ..... |
| Sutār | 35.69 | 24.24 | 97.69 | 95.84 | 73.43 | 65.28 | 54.5 | 35.53 | 18.68 | 2 | 2.67 | ..... |
| Religious Mendicants | | | | | | | | | | | | |
| Bāwā | 49.9 | 31.2 | 96.6 | 89 | 77.8 | 77.9 | 61.6 | 62.2 | 42.9 | 12 | 32.9 | 1.3 |
| Gossān | 42.4 | 32.5 | 90.5 | 76.5 | 65.6 | 68.9 | 44.4 | 70.7 | 34.7 | 15 | 28.7 | ..... |
| Sādhu | 50.9 | 27.3 | 98.6 | 95.6 | 87.1 | 75.9 | 71.1 | 53.5 | 41.1 | 6.3 | 30 | 1.1 |
| Wāghri | 55.9 | 30 | 100 | 98.1 | 76.8 | 86.9 | 71.5 | 54.8 | 51.2 | 11.4 | 45.4 | ..... |
| Wandering and Low Profession Class | | | | | | | | | | | | |
| Rāwālā | 39.3 | 28.9 | 97.3 | 94.1 | 79 | 67 | 50.9 | 34.6 | 17.4 | 4.1 | 2.9 | 0.6 |
| Wāghri | 37.1 | 24.6 | 96.7 | 89.6 | 73.7 | 61.7 | 49 | 25.6 | 15.7 | 2.6 | 3.4 | ..... |
| Wāghri | 41 | 32.2 | 97.8 | 97.4 | 83.2 | 70 | 52.3 | 39.1 | 18.5 | 5.2 | 2.3 | 0.8 |

Subsidiary Table III-A.

Civil Condition by Age for selected Castes—(contd).

| Selected Caste, Tribe or Race. | Percentage of each sex Unmarried in | | | | | | | | | | | |
|--------------------------------|-------------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|
| | Total. | | 0-5. | | 5-12. | | 12-15. | | 15-40. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Criminal Class | 47.6 | 31.9 | 97.7 | 96.5 | 92.3 | 83. | 84.3 | 58.9 | 28.3 | 4.7 | 5.4 | 0.4 |
| Bária | 39.17 | 26.93 | 95.1 | 94.31 | 96.23 | 74.48 | 89.41 | 47.59 | 19.46 | 2.46 | 6.81 | 0.88 |
| Koli | 48.98 | 32.61 | 98. | 96.68 | 91.71 | 84.31 | 83.89 | 62.36 | 29.92 | 4.9 | 5.27 | 0.35 |
| Talávia | 45.8 | 34.7 | 99.9 | 99.1 | 98.9 | 83.4 | 77.5 | 56. | 19.7 | 6.7 | 1.4 | 0.1 |
| Unclean Castes | 42.1 | 29.2 | 96.4 | 95.4 | 83.4 | 65.8 | 56.6 | 34.1 | 17.7 | 3.9 | 3.5 | 0.6 |
| Bhangi | 38.63 | 28.72 | 96.1 | 92.6 | 73. | 61.77 | 48.15 | 34.66 | 16. | 5. | 3.1 | 1.29 |
| Dhod | 42.72 | 27.85 | 96.7 | 96. | 85.98 | 62.29 | 54.1 | 29.77 | 16.93 | 3. | 3.51 | 0.3 |
| Garola | 39.9 | 29.4 | 97.2 | 94.7 | 87.8 | 75.7 | 73. | 29.8 | 12.9 | 3.7 | 2.5 | ..... |
| Khalpa (Chamár) | 42.8 | 33.1 | 94.9 | 95.8 | 82.1 | 74. | 59.6 | 41.4 | 19.1 | 4.1 | 4. | 0.4 |
| Sonva | 46.4 | 32.3 | 99.2 | 96.6 | 89.6 | 84.2 | 76.3 | 46.6 | 21.2 | 3.8 | 2.1 | ..... |
| JAINS. | | | | | | | | | | | | |
| Oswál | 36.86 | 27.5 | 97.76 | 99.25 | 72.95 | 82.21 | 50. | 52. | 24.9 | 4. | 6.32 | ..... |
| Porwád... .. | 41.4 | 25.15 | 97.67 | 98.2 | 89.94 | 90.5 | 81.81 | 42.79 | 28.36 | 1.78 | 8.33 | ..... |
| Shrimáli | 44. | 27.7 | 95.82 | 95.8 | 86.33 | 80.23 | 69.54 | 51.7 | 30.61 | 3.61 | 11. | 0.2 |
| ZOROASTRIANS. | | | | | | | | | | | | |
| Parsi | 54.79 | 33.68 | 100. | 99.77 | 97.8 | 97. | 95.28 | 87.8 | 41.25 | 13.1 | 2.16 | ..... |

Caste, Tribe and Race.

Subsidiary Table III-A.
Civil Condition by Age for selected Castes—(concl'd.).

| Selected Caste, Tribe or Race. | Percentage of each sex Unmarried in | | | | | | | | | | | |
|--------------------------------|-------------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|
| | Total. | | 0-5. | | 5-12. | | 12-15. | | 15-40. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| MUSALMANS | | | | | | | | | | | | |
| Saiyad | 48.59 | 31.59 | 98.48 | 98.46 | 93.21 | 88.57 | 74.67 | 46.32 | 28.1 | 8.96 | 9.92 | 1.34 |
| Shaikh | 45.15 | 29.43 | 94.8 | 99.37 | 92.35 | 88.56 | 59.8 | 39.87 | 28.41 | 3.99 | 5.1 | 0.1 |
| Pathán | 47.97 | 31.44 | 99.53 | 98.3 | 89.62 | 90.83 | 70.9 | 51.56 | 29.48 | 6.1 | 5.8 | 5.6 |
| Memán | 43.2 | 27.6 | 95.1 | 96.23 | 81.76 | 87.82 | 77.46 | 55.7 | 33.82 | 5.8 | 7.98 | ..... |
| Vohorá | 43.1 | 30.7 | 88.49 | 83.62 | 89. | 79.2 | 63.59 | 26.11 | 33.65 | 12.44 | 6.34 | 0.57 |
| Molesalam | 47.27 | 33.78 | 85.25 | 96.41 | 91.8 | 87.59 | 34.25 | 17.84 | 39.25 | 14.52 | 22.81 | 17.28 |
| Momná | 35.53 | 23.8 | 96.9 | 91.71 | 76.64 | 63.65 | 47.58 | 12.53 | 15.29 | 0.93 | 1.55 | ..... |
| Ghánóhi | 34.99 | 31.32 | 100. | 95.4 | 85.65 | 85.93 | 72.89 | 49.32 | 16.98 | 6.21 | 3.25 | 0.28 |
| Pinjára | 39.6 | 27.8 | 95.5 | 96.7 | 75.1 | 78.7 | 65.8 | 35.6 | 19. | 5.2 | 3.7 | ..... |
| Tai | 32.41 | 28.43 | 100. | 97.74 | 68.69 | 63.83 | 56. | 35.46 | 15.85 | 9.15 | 6. | 2.53 |
| Malek | 47.38 | 32.32 | 95.2 | 99.57 | 87.94 | 88.56 | 72.7 | 47.11 | 23.86 | 20.38 | 22.12 | 0.1 |
| Fakir | 40.93 | 28.07 | 100. | 100. | 92.46 | 86.37 | 66.25 | 34.9 | 24.81 | 4.39 | 8.15 | ..... |
| CHRISTIANS. | | | | | | | | | | | | |
| Native Christians | 37.26 | 23. | 94.76 | 91.21 | 82.95 | 45.99 | 44.24 | 26.92 | 10.43 | 1.9 | 0.48 | 1.95 |
| ANIMISTICS | | | | | | | | | | | | |
| ... .. | 47.25 | 39.72 | 99.64 | 99.78 | 94.54 | 88.4 | 78.37 | 61.74 | 23.21 | 8.18 | 2.1 | 0.38 |

Subsidiary Table III-B.
Civil Condition by Age for Selected Castes.

| Selected Caste, Tribe or Race. | Percentage of each sex Married in | | | | | | | | | | | | |
|--------------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|--|
| | Total. | | 0-5. | | 5-12. | | 12-15. | | 15-40. | | 40 and over. | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | |
| HINDUS. | | | | | | | | | | | | | |
| Brahmans, Gujarati | 52 | 57.4 | 1.5 | 2.6 | 12.6 | 24.9 | 34 | 64.4 | 67.7 | 80.8 | 67.9 | 45.9 | |
| Anávalá | 50.61 | 65.62 | ..... | ..... | 16.94 | 17.88 | 29.62 | 75.54 | 56.76 | 87.79 | 63.93 | 55.64 | |
| Andioh | 54 | 57.23 | 2.26 | 4 | 11.46 | 23.64 | 32.82 | 64.83 | 72.74 | 80.99 | 72.56 | 43 | |
| Jámbu | 56.68 | 71.09 | ..... | ..... | ..... | 25.68 | 37.85 | 52.33 | 77.13 | 90.9 | 64 | 77.32 | |
| Khedáwál | 55.7 | 68.77 | ..... | ..... | 2 | 5.95 | 24.12 | 60 | 73.36 | 88.78 | 68.67 | 68.79 | |
| Mewádá | 47.8 | 51.86 | 1 | 0.42 | 5 | 20 | 22.88 | 68.39 | 69.33 | 76.87 | 68.26 | 36.89 | |
| Modh | 51.92 | 56.27 | 0.28 | 0.24 | 12.61 | 30.41 | 40.46 | 79.72 | 71.4 | 74.34 | 60.68 | 43.29 | |
| Nágar | 49.86 | 53.95 | 0.32 | 1.46 | 10.69 | 33.17 | 20.85 | 72.62 | 67 | 74.28 | 69.49 | 42.13 | |
| Sárasvat | 44.94 | 52.1 | 0.56 | 4.62 | 13.44 | 23.46 | 41.89 | 52.69 | 53.17 | 74.6 | 64.69 | 43.89 | |
| Tapodhám | 54.65 | 60.76 | 0.53 | 0.56 | 11.81 | 39.45 | 34.36 | 80.23 | 73.75 | 82.18 | 70.56 | 41.84 | |
| Tragálá | 46.72 | 48.6 | 0.2 | 0.3 | 4.4 | 15.9 | 18.3 | 48.4 | 65.8 | 81.2 | 66.9 | 28.2 | |
| Brahmans, Maharastra | 48.4 | 48.6 | 0.2 | 0.3 | 4.4 | 15.9 | 18.3 | 48.4 | 65.3 | 81.2 | 66.9 | 28.2 | |
| Doshastha | 47 | 40.29 | ..... | ..... | 3.58 | 13.2 | 18.75 | 35.36 | 65.32 | 72.12 | 58.68 | 27.58 | |
| Kokanastha | 48.5 | 53.99 | 0.81 | 0.7 | 4 | 28.88 | 12.22 | 33.64 | 60.24 | 90.21 | 82 | 8.69 | |
| Kshatriya— | | | | | | | | | | | | | |
| (a) <i>Writer Class</i> | 57.5 | 55.7 | ..... | 0.7 | 28.1 | 35.7 | 54 | 56.4 | 71.3 | 73.6 | 53.7 | 50.2 | |
| Chandra Soniya Kayasth Prabhu | 60.5 | 57.43 | ..... | 0.96 | 24.8 | 33.66 | 52.45 | 57 | 79.59 | 78.64 | 62.85 | 53.52 | |
| (b) <i>Warrior Class</i> | 46.2 | 49.3 | 3.5 | 4 | 10.1 | 17.1 | 25.9 | 49.5 | 64.2 | 74.6 | 66.1 | 39.1 | |
| Girásíá | 41 | 46.25 | 0.69 | 2.63 | 4.77 | 20.73 | 18.3 | 59 | 55.88 | 67.7 | 69.75 | 81.49 | |
| Káthi | 72.79 | 75 | 1.24 | ..... | 12.37 | 23.91 | 64.3 | 93.12 | 87.29 | 85.34 | 81.87 | 73.42 | |
| Maráthá | 57.16 | 52.63 | 6.17 | 8.53 | 5.97 | 14.6 | 15.48 | 27.2 | 84 | 80.98 | 69 | 29.96 | |
| Rajput | 44 | 48.72 | 2.93 | 3.66 | 12.44 | 19.85 | 29 | 52.89 | 58.2 | 72.74 | 67.72 | 42.93 | |
| Vágher... .. | 18.25 | 25.44 | ..... | ..... | 0.94 | 0.96 | 1.97 | ..... | 32.68 | 57.17 | 37.26 | 60.82 | |

Subsidiary Table III—B.
Civil Condition by Age for Selected Castes—contd.

| Selected Caste, Tribe or Race. | Percentage of each sex Married in | | | | | | | | | | | | |
|--------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|--|
| | Total. | | 0—5. | | 5—12. | | 12—15. | | 15—40. | | 40 and over. | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | |
| Kshatriya—contd. | | | | | | | | | | | | | |
| (c) <i>Trading Class</i> | 56.1 | 58.8 | 1.3 | 1.6 | 11.2 | 17.5 | 64.8 | 55.8 | 64.5 | 76.3 | 60.7 | 55.6 | |
| Lohána | 57.85 | 60.73 | ..... | 1.65 | 9.18 | 15.78 | 68.18 | 55.42 | 64.56 | 80.27 | 66.2 | 57.88 | |
| Vaiyas | 55.5 | 52.3 | 0.5 | 4.8 | 20.4 | 18.5 | 40. | 62.8 | 70.3 | 77.4 | 68.2 | 42.8 | |
| Disáwál | 50.63 | 51.78 | 1.35 | 3.41 | 16.6 | 19.92 | 29. | 69.57 | 67.5 | 75. | 61.44 | 42.61 | |
| Kapol | 72.47 | 54.19 | ..... | ..... | 34.19 | 1.95 | 58.75 | 60.5 | 87.69 | 83.19 | 79.2 | 50.92 | |
| Khadáyatá | 49.68 | 54.78 | ..... | 1.72 | 11.26 | 14.29 | 32.26 | 68.32 | 71. | 82.32 | 58.16 | 37.81 | |
| Lád | 55.82 | 54.17 | ..... | 9.51 | 14.53 | 13. | 41.76 | 73.46 | 70.6 | 80.26 | 68.87 | 42.6 | |
| Modh | 64.9 | 50.28 | ..... | ..... | 33. | 8.93 | 46.11 | 59.43 | 73.34 | 74.52 | 77.8 | 43.32 | |
| Nágar | 51.11 | 49.66 | ..... | 0.56 | 10.17 | 24. | 31.79 | 58.17 | 64.91 | 74.09 | 65.59 | 34.1 | |
| Shrimáli | 57.43 | 53.9 | 1.74 | 2.93 | 26.19 | 22.85 | 42.86 | 50. | 68.72 | 82.1 | 71.37 | 43.33 | |
| Soni | 53.5 | 51.8 | 0.1 | 11.1 | 30.8 | 37.1 | 41.7 | 66.2 | 68.9 | 69.9 | 65.7 | 50.8 | |
| Kunbi... | 51.2 | 56.5 | 3.2 | 5.1 | 11.5 | 23.9 | 25. | 66.2 | 73.5 | 83. | 65.1 | 40.6 | |
| Anjaná | 55.39 | 52.43 | 3.28 | 6.66 | 25.25 | 35.88 | 45.76 | 63.98 | 73.56 | 77.74 | 69.19 | 39.79 | |
| Kadava | 54.56 | 58.03 | 1.34 | 2.44 | 17.27 | 35.41 | 24.26 | 81.81 | 78.12 | 86. | 71.22 | 39.81 | |
| Káradíá | 26.8 | 49.8 | ..... | ..... | 2.5 | 20. | 1. | 7.6 | 24.6 | 67.1 | 61.7 | 63. | |
| Lewá | 47.57 | 56.15 | 4.94 | 8.4 | 3.29 | 17.69 | 15.31 | 43.73 | 71.2 | 82.29 | 57.24 | 37.19 | |
| Miscellaneous Castes | 52.3 | 54. | 2.1 | 3.5 | 22.1 | 32.8 | 40.8 | 59.5 | 69.5 | 77.4 | 70.8 | 47. | |
| Áhir (Gujaráti) | 37.79 | 54.42 | ..... | ..... | 26.55 | 27.3 | 10.65 | 63.64 | 62.28 | 81.55 | 31.37 | 41.81 | |
| Bhávsár (Do.) | 51.2 | 54.3 | 4.1 | 5.1 | 17.3 | 31.6 | 33.3 | 57.9 | 69.1 | 76.9 | 66.3 | 47.7 | |
| Bhoi (Kahár) | 47.4 | 49.5 | 0.4 | ..... | 5.8 | 23.4 | 61.7 | 70.8 | 65.2 | 73. | 63.1 | 38.1 | |
| Cháran... | 47. | 49.9 | 3.2 | 0.6 | 15.6 | 16.3 | 41.4 | 56.1 | 68. | 82.9 | 61.3 | 57.7 | |

Subsidiary Table III—B.

Civil Condition, by Age for Selected Castes—contd.

| Selected Caste, Tribe or Race. | Percentage of each sex Married in | | | | | | | | | | | | |
|--|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|----|
| | Total | | 0—5. | | 5—12. | | 12—15. | | 15—40. | | 40 and over. | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Miscellaneous Castes—contd. | | | | | | | | | | | | | |
| Darzi (Gujarati) | 48.1 | 52.3 | 0.6 | 1.4 | 16.3 | 28.1 | 31.7 | 53.7 | 69.2 | 77.6 | 72.1 | 45. | |
| Glánahí | 54.29 | 54.44 | 0.54 | 3.1 | 18.26 | 31.85 | 40.53 | 67.22 | 74.73 | 78.35 | 69.27 | 46.18 | |
| Gola | 55.1 | 55.1 | 9. | 14.8 | 28.8 | 38. | 44.3 | 61.1 | 74.9 | 81.1 | 67.1 | 38.1 | |
| Hazám (Gujarati) | 51.2 | 53.3 | 2.1 | 3.7 | 24.9 | 39.1 | 43. | 60.6 | 67.8 | 74.9 | 63.5 | 39.6 | |
| Káchhiá | 61.3 | 61.3 | 4. | 4. | 54.3 | 56.5 | 54. | 69.2 | 67.7 | 79.3 | 71.7 | 49.8 | |
| Khutri (Vanza) | 64.5 | 57.4 | 3.5 | 1.6 | 26.6 | 32.2 | 45.7 | 59.8 | 83.1 | 87.4 | 73.1 | 47.9 | |
| Kumbhár (Gujarati) | 53.9 | 56.5 | 3. | 5.7 | 22.2 | 39.8 | 47.6 | 69.2 | 72. | 79.5 | 71. | 39.7 | |
| Lohár (Do.) | 51.9 | 54.2 | 2.2 | 2.9 | 24.9 | 39.5 | 43.1 | 65.7 | 67.7 | 76.7 | 76.9 | 48.1 | |
| Máohli | 46.1 | 50.4 | 0.3 | 1.5 | 6.7 | 19. | 33.9 | 63.2 | 72.3 | 79.6 | 78.5 | 45. | |
| Máli | 54.2 | 53.8 | 8.4 | 3. | 22.2 | 25.1 | 44.3 | 69.6 | 69.3 | 78.4 | 65. | 43.1 | |
| Mochi | 48.8 | 49.7 | 2.4 | 2.6 | 22.7 | 27. | 39.3 | 47.9 | 66.4 | 76.6 | 68.4 | 40.8 | |
| Rabári | 51.4 | 54.7 | 1.9 | 3.5 | 21.1 | 30.1 | 37.3 | 52.5 | 64.5 | 73.1 | 76.2 | 59.6 | |
| Sathavára | 52.3 | 54.5 | 1.3 | 2.9 | 15.5 | 29. | 51.4 | 64.9 | 71.5 | 78.1 | 82.1 | 40. | |
| Soni | 53.7 | 46.1 | 1.4 | 2.5 | 25.1 | 20.6 | 40.6 | 46.6 | 67.3 | 69.1 | 67.8 | 49.5 | |
| Sutár (Gujarati) | 53. | 55.96 | 2. | 3.89 | 25.61 | 32.75 | 40.74 | 56.84 | 69.24 | 79.1 | 71.2 | 51.42 | |
| Religious Mendicants | | | | | | | | | | | | | |
| Báwá | 37.9 | 47.6 | 3.2 | 10.8 | 21.8 | 21.9 | 36.8 | 34.6 | 44.3 | 68.1 | 41.7 | 40.6 | |
| Gosáin | 40.5 | 42.6 | 9.5 | 23.5 | 31.2 | 31.1 | 54.4 | 25.3 | 43.3 | 59.2 | 35.0 | 28.7 | |
| Sádhú | 39.8 | 52.2 | 0.9 | 3.9 | 12. | 21. | 28. | 44.8 | 49.9 | 77.6 | 49.7 | 41. | |
| | 33.6 | 50.5 | ..... | 1.9 | 23.2 | 13.1 | 24.2 | 39. | 40.7 | 69.1 | 32.5 | 52.4 | |
| Wandering and Low Profession Class... | | | | | | | | | | | | | |
| | 50. | 52.6 | 2.5 | 5.7 | 19.2 | 30.4 | 44. | 58. | 70.1 | 76.6 | 70.6 | 47.5 | |
| Ráwalíá | 52.3 | 55.8 | 2.9 | 10.2 | 22.9 | 35.8 | 45.5 | 68.4 | 72.1 | 78.9 | 73.3 | 46.6 | |
| Wághri | 48.3 | 49. | 2.1 | 2.4 | 16.2 | 27.2 | 42.6 | 53.5 | 68.8 | 74. | 68.8 | 47.7 | |

Subsidiary Table III—B.

Civil Condition by Age for Selected Castes—contd.

| Selected Caste, Tribe or Race. | Percentage of each sex Married in | | | | | | | | | | | |
|--------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|
| | Total. | | 0—5. | | 5—12 | | 12—15. | | 15—40. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Criminal Class | 42.2 | 46.2 | 1.9 | 3.3 | 7. | 16.1 | 11.1 | 35. | 58.9 | 74.9 | 73.1 | 41.1 |
| Bariá | 47.40 | 47.85 | 4.55 | 5.23 | 2.31 | 27.25 | 3.37 | 49. | 65.36 | 72.9 | 69.97 | 40.14 |
| Koli | 41.25 | 45.82 | 1.53 | 3.16 | 7.69 | 14.86 | 11.66 | 30.59 | 57.36 | 75.1 | 74.25 | 40.59 |
| Talávia | 44.9 | 48.3 | ..... | 0.6 | 0.9 | 16. | 22. | 41.3 | 74.1 | 79.4 | 66.8 | 54.3 |
| Unclean Castes | 49.1 | 52.6 | 3.3 | 4.3 | 15.4 | 32.3 | 39.3 | 59.8 | 72.1 | 79.2 | 72.8 | 44.4 |
| Bhangi | 51.36 | 52.29 | 3.8 | 7.13 | 24.5 | 35.1 | 45.77 | 57.12 | 72.11 | 76. | 69.8 | 39.75 |
| Dhed | 48.98 | 54.18 | 2.92 | 3.7 | 13.12 | 36.27 | 41.4 | 64.88 | 73.53 | 81. | 74.24 | 45.1 |
| Garoda | 53.5 | 53.1 | 2.8 | 3.6 | 11.5 | 20.7 | 25.1 | 65.5 | 81.5 | 82.8 | 74.8 | 40.4 |
| Khálpa (Chamár) | 48.8 | 49.4 | 5.1 | 3.9 | 16.5 | 23.9 | 37.8 | 51.6 | 70.4 | 78. | 73.3 | 46.7 |
| Senvá | 43.2 | 48.4 | 0.8 | 3.4 | 8.4 | 13.5 | 21.4 | 43.9 | 65.4 | 75.5 | 69.6 | 43.3 |
| JAINS. | | | | | | | | | | | | |
| Oswál | 52.23 | 47.5 | 2.24 | ..... | 26.64 | 17.79 | 49.21 | 47. | 63.87 | 74. | 67.15 | 42.81 |
| Porwád | 49.3 | 48.27 | 2.33 | 1. | 8.78 | 9.1 | 16.95 | 55.46 | 63.37 | 75.47 | 69.37 | 39.78 |
| Shrimáli | 45.96 | 47.24 | 3.63 | 4.1 | 10.31 | 18.33 | 25.42 | 46.97 | 60.97 | 74.63 | 64.88 | 39.38 |
| ZOROASTRIANS. | | | | | | | | | | | | |
| Parsi | 39.49 | 47.22 | ..... | 0.22 | 2.1 | 3. | 4.61 | 11.14 | 54.93 | 77.87 | 78.99 | 48.27 |
| MUSALMANS. | | | | | | | | | | | | |
| Saiyad | 42.31 | 44.76 | 1.52 | 1.54 | 6.79 | 11.29 | 23.56 | 53.68 | 60.3 | 72.59 | 68.29 | 38.88 |
| Shaikh | 46.16 | 46.85 | 4. | 0.63 | 7.22 | 10.44 | 37. | 55.7 | 63.14 | 79.63 | 72.9 | 34.6 |
| Pathán... .. | 41.53 | 47.47 | 0.16 | 1.7 | 8.89 | 9.17 | 28.1 | 46.49 | 60.39 | 74.5 | 61.7 | 40. |
| Moman... .. | 38. | 50. | 4.9 | 1.32 | 18.12 | 11.89 | 15.5 | 36.1 | 48.51 | 76. | 49.65 | 43.82 |

Subsidiary Table III—B.
Civil Condition by Age for Selected Castes—concl'd.

| Selected Caste, Tribe or Race. | Percentage of each sex Married in | | | | | | | | | | | | |
|--------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|--|
| | Total. | | 0-5. | | 5-12. | | 12-15. | | 15-40. | | 40 and over. | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | |
| MUSALMANS—cont'd. | | | | | | | | | | | | | |
| Vohorá... .. | 47.2 | 53.69 | 11.51 | 15.51 | 10.85 | 19.59 | 84.57 | 67.94 | 57.96 | 74.8 | 69.5 | 60. | |
| Molesalám | 44.99 | 44.7 | 10.57 | 1.65 | 5. | 10.99 | 64.64 | 79.91 | 58.76 | 61.88 | 50.92 | 32.96 | |
| Momaná | 56.24 | 60. | 8.1 | 7.7 | 22.85 | 85.27 | 50.85 | 85.43 | 78.52 | 87.86 | 71.83 | 45.94 | |
| Ghánohi | 47.81 | 51.86 | ..... | 2. | 13.91 | 11.92 | 24.7 | 48.65 | 62.59 | 76.76 | 61.63 | 53.97 | |
| Pinjára | 51.2 | 52.8 | 4.5 | 3.8 | 20.4 | 21.8 | 82. | 61.1 | 72.4 | 79.8 | 72.8 | 42. | |
| Tái | 58.24 | 52.6 | ..... | 2.26 | 28.98 | 81.66 | 32. | 53.49 | 66.58 | 71.54 | 71.75 | 53.92 | |
| Malok | 45.19 | 40.41 | 4.8 | 0.43 | 11.44 | 10.65 | 19.1 | 46.16 | 65.44 | 59.77 | 66.25 | 37.6 | |
| Fakir | 46.85 | 58.64 | ..... | ..... | 5.53 | 12.7 | 27.5 | 64.63 | 64.2 | 77.41 | 59.87 | 57.81 | |
| CHRISTIANS— | | | | | | | | | | | | | |
| Native Christians | 55.49 | 62. | 4.13 | 7.1 | 14.99 | 51.84 | 50.75 | 70.19 | 80.67 | 88. | 83.57 | 44.54 | |
| ANIMISTICS | 44.66 | 49.35 | 0.34 | 0.13 | 5.36 | 11.51 | 21.24 | 37.63 | 64.47 | 81.36 | 72.27 | 63.1 | |

Subsidiary Table III—C.
Civil Condition by Age for Selected Castes.

| Selected Caste, Tribe or Race. | Percentage of each sex Widowed in | | | | | | | | | | | | |
|------------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|--|
| | Total. | | 0—5. | | 5—12. | | 12—15. | | 15—40. | | 40 and over. | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10. | 11 | 12 | 13 | |
| HINDUS. | | | | | | | | | | | | | |
| Brahmans, Gujarati | 10.8 | 20.4 | 0.2 | 0.2 | 0.7 | 1.9 | 3.2 | 4.9 | 10. | 16.9 | 26.6 | 54.1 | |
| Anávalá | 13.61 | 10.54 | 4.46 | ..... | 4.45 | 0.09 | 1.94 | 6.91 | 13.46 | 10.76 | 17.59 | 44.36 | |
| Andich | 8.73 | 21.93 | ..... | 0.37 | 0.23 | 1.87 | 5.13 | 7.35 | 7.2 | 17.89 | 23.85 | 56.97 | |
| Jámbu | 8.55 | 4.78 | ..... | ..... | ..... | ..... | ..... | ..... | 1.86 | 1.23 | 36. | 22.68 | |
| Khedáwál | 10.81 | 10.39 | ..... | ..... | ..... | 1.34 | 3.12 | 0.4 | 8.44 | 6.38 | 29.94 | 31.28 | |
| Mewadá | 10.29 | 23.88 | ..... | ..... | 0.42 | 1.45 | 0.65 | 5.67 | 10. | 21.32 | 29.45 | 63.11 | |
| Modh | 11.14 | 21.77 | ..... | ..... | 0.16 | 0.44 | 2.14 | 2.81 | 7.67 | 19.18 | 32.7 | 56.71 | |
| Nágar | 10.54 | 26.41 | ..... | 0.58 | 0.48 | 3.87 | 0.56 | 5.95 | 9.24 | 24. | 25.88 | 57.87 | |
| Sárasvat | 14.37 | 23.9 | ..... | 0.14 | 0.55 | 2.98 | 3.86 | 7.92 | 14.81 | 21.37 | 30. | 56.61 | |
| Tapodhan | 9.18 | 20.69 | ..... | ..... | 0.26 | 5. | 1. | 2.83 | 7.82 | 16.3 | 26. | 58.15 | |
| Tragálá | 10.91 | 21.13 | ..... | ..... | 0.6 | 1.14 | 3.34 | 3. | 19.61 | 12.58 | 28.6 | 60.27 | |
| Brahmans, Maharastra | 10.2 | 26.5 | 0.9 | 1.1 | 2. | 1.5 | 4.9 | 1.6 | 5.4 | 17.6 | 29.2 | 71.8 | |
| Deshastha | 10.18 | 33.48 | ..... | ..... | ..... | ..... | ..... | 3.65 | 2.27 | 27.67 | 39. | 72.41 | |
| Kokanastha | 7.6 | 26.73 | 4.84 | 6.29 | 5. | 4.45 | 13.33 | 0.91 | 4.22 | 9.79 | 12.75 | 91.31 | |
| Kshatriyas. | | | | | | | | | | | | | |
| (a) <i>Writer Class</i> | 13.1 | 19.6 | ..... | 1.4 | 0.4 | 4.4 | 2.8 | 5. | 11. | 18.2 | 28.5 | 43.9 | |
| Chándra Seniya— | | | | | | | | | | | | | |
| Káyastha Prabhú | 10.96 | 21.24 | ..... | ..... | ..... | 2. | ..... | 2.34 | 8.16 | 20.99 | 26.63 | 46.47 | |
| (b) <i>Warrior Class</i> | 10.7 | 23.5 | 1. | 0.9 | 1.6 | 1.8 | 5.2 | 6.4 | 11.4 | 21.6 | 25.2 | 59.7 | |
| Girásia | 8.56 | 26.71 | ..... | ..... | ..... | 1.22 | 2.61 | 7.1 | 9.48 | 26.46 | 22.53 | 68.51 | |
| Káthi | 12.81 | 11.98 | ..... | ..... | 3.1 | 2.18 | 29. | 5.96 | 12.63 | 14.57 | 18.63 | 26.57 | |
| Maráthá | 7.15 | 27.79 | 1.26 | 2.18 | 2.81 | 2.17 | 4.99 | 5.96 | 6.23 | 15.53 | 20.35 | 75.58 | |
| Rajput | 10.9 | 23.42 | 0.88 | 0.82 | 1.43 | 1.8 | 3.5 | 5.89 | 12. | 24.16 | 25.8 | 56.34 | |
| Vágher | 14.66 | 12.74 | ..... | ..... | ..... | ..... | ..... | ..... | 27.15 | 23.19 | 30.14 | 39.18 | |

Subsidiary Table III—C.

Civil condition by Age for selected Castes, &c.—(contd.)

| Selected Caste, Tribe or Race. | Percentage of each sex Widowed in | | | | | | | | | | | | |
|--------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|--|
| | Total. | | 0—5. | | 5—12. | | 12—15. | | 15—40. | | 40 and over. | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | |
| Kshatriyas—contd. | | | | | | | | | | | | | |
| (c) <i>Trading Class...</i> | 18.5 | 16.9 | ..... | 2. | 0.5 | 1.7 | 1.5 | 3.4 | 18.2 | 15.2 | 31.9 | 43. | |
| Lohána... | 17.78 | 14.11 | ..... | ..... | 0.66 | 0.79 | 0.61 | 2.21 | 18.88 | 11.62 | 27.55 | 42.12 | |
| Vanias ... | 11.4 | 22.3 | ..... | ..... | 0.4 | 1.5 | 1.4 | 3.1 | 10.3 | 20.2 | 27.3 | 57.1 | |
| Disáwal | 11.56 | 24.73 | ..... | ..... | ..... | 1.38 | 1.17 | 5.14 | 9.85 | 22.67 | 30. | 57.89 | |
| Kapol ... | 11.12 | 21.29 | ..... | ..... | ..... | ..... | ..... | 16.67 | 7.89 | 16.46 | 20.61 | 49. | |
| Khadáyatá | 11.05 | 20.22 | ..... | ..... | ..... | 0.53 | ..... | 0.99 | 9.87 | 14.79 | 40.14 | 62.69 | |
| Lád | 9.39 | 22.32 | ..... | ..... | ..... | 0.94 | 0.94 | 1.04 | 6.9 | 18.91 | 25.96 | 57.4 | |
| Modh | 9. | 20.77 | ..... | ..... | ..... | 3.57 | 0.6 | ..... | 8.17 | 20.74 | 19.1 | 56.67 | |
| Nágar | 12.76 | 28.67 | ..... | ..... | 1.69 | 3.15 | 1.16 | 5.23 | 9.91 | 23.49 | 30.1 | 65.9 | |
| Shrimali | 10.16 | 20.84 | ..... | ..... | 0.68 | 1.87 | 1.78 | 3.5 | 10.46 | 16.7 | 20.45 | 56.67 | |
| Soni | 14.1 | 21.2 | ..... | ..... | 0.1 | 0.1 | 0.1 | 4.6 | 15.8 | 25.9 | 30.4 | 49.2 | |
| Kunbi ... | 8. | 20.7 | 0.4 | 0.6 | 0.7 | 1.5 | 4. | 6.4 | 7.6 | 15.8 | 22.8 | 59.2 | |
| Ánjaná | 8.61 | 21.71 | ..... | ..... | 1.61 | 1.71 | 2.69 | 4.6 | 8.1 | 20.13 | 24.41 | 60.21 | |
| Kadvá | 9. | 18.53 | ..... | 0.48 | 0.76 | 1.66 | 2.79 | 6.7 | 9.69 | 13.5 | 24.12 | 60.18 | |
| Káradíá | 11.1 | 23.7 | ..... | ..... | ..... | ..... | ..... | ..... | 12.1 | 32.9 | 22.8 | 37. | |
| Lewá | 6. | 23. | 0.82 | 0.85 | 0.53 | 1.23 | 5.25 | 4.84 | 5.17 | 16.36 | 20. | 62.61 | |
| Miscellaneous Castes | 11.7 | 20.5 | 0.3 | 0.2 | 2. | 2.6 | 4.3 | 5.5 | 13.1 | 19.2 | 26.5 | 52.8 | |
| Áhír (Gujarátí) | 17.27 | 17.69 | ..... | ..... | ..... | ..... | 1.78 | ..... | 12.54 | 18.45 | 62.5 | 58.19 | |
| Bhávsár (Gujarátí) | 12.3 | 22.2 | ..... | 0.7 | 0.6 | 2.3 | 5.4 | 12.4 | 11. | 19. | 31.3 | 52.8 | |
| Bhoi (Kahár) | 12. | 22. | 0.4 | ..... | 6.5 | 7.3 | 3.6 | 9. | 14. | 25.1 | 33. | 61.9 | |
| Cháranu... | 11.7 | 13.1 | 0.6 | ..... | 3.8 | 2.9 | ..... | 8.2 | 13.5 | 11.7 | 27.7 | 42.8 | |

Subsidiary Table III—C.
Civil condition by Age for selected Castes—(contd.)

| Selected Caste, Tribe or Race. | Percentage of each sex Widowed in | | | | | | | | | | | |
|--|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|
| | Total. | | 0—5. | | 5—12. | | 12—15. | | 15—40. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Miscellaneous Castes—contd. | | | | | | | | | | | | |
| Darzi (Gujarāti) | 10.3 | 20.8 | ..... | ..... | 1.4 | 2.3 | 5.2 | 5.5 | 11.9 | 17.9 | 26.9 | 54.7 |
| Ghánchi | 9.34 | 21.72 | ..... | 0.35 | 1.1 | 1.55 | 3.51 | 6. | 7.26 | 19.26 | 28.23 | 53.82 |
| Gola | 10.4 | 22.1 | ..... | ..... | 3.1 | 3.2 | 6.4 | 17.9 | 10.6 | 17.3 | 26.4 | 61.9 |
| Hajám (Gujarāti) | 14.1 | 21.2 | 0.2 | 0.3 | 1.9 | 4. | 4.6 | 3.5 | 15.1 | 20.1 | 34.7 | 60.4 |
| Kaohhia | 11.2 | 19.5 | ..... | ..... | 1. | 3.6 | 5. | 6.3 | 11. | 19. | 27.3 | 50.2 |
| Khátri (Vánza) | 8.4 | 18.3 | ..... | ..... | 1. | ..... | ..... | ..... | 6.4 | 10.2 | 25. | 52.1 |
| Kumbhár (Gujarāti) | 10.9 | 21. | 1.2 | 0.4 | 2.2 | 2.4 | 4.1 | 4.8 | 12.6 | 18.1 | 25.8 | 60.1 |
| Lohár (Gujarāti) | 10.4 | 21.1 | 0.1 | 0.1 | 1.3 | 1.8 | 4.7 | 4.5 | 14.4 | 21.5 | 20. | 51.8 |
| Máohhi... .. | 8. | 21.3 | 0.4 | 0.2 | 0.4 | 2.1 | 0.3 | 6.3 | 11. | 18.4 | 19.9 | 52.1 |
| Máli | 10.4 | 20.7 | ..... | ..... | ..... | ..... | 1.4 | 4. | 10.5 | 18.1 | 28.6 | 56.9 |
| Mochi | 11.9 | 20.3 | 0.2 | ..... | 1.8 | 0.7 | 1.4 | 1. | 15.7 | 17.1 | 26.8 | 59.2 |
| Rabári | 13.6 | 20.5 | 0.3 | 0.6 | 5.2 | 4.1 | 6.4 | 5.3 | 17.3 | 21.5 | 21.6 | 40.4 |
| Sathvárá | 8. | 21.6 | ..... | ..... | 1.7 | 4. | 0.4 | 9. | 10.9 | 19.9 | 17.2 | 60. |
| Soni | 13.8 | 22.1 | ..... | ..... | 1.2 | 1.3 | 2.3 | 6.8 | 15.5 | 25.7 | 28.4 | 50.5 |
| Sutár (Gujarāti) | 11.27 | 19.8 | 0.28 | 0.27 | 0.96 | 1.97 | 4.76 | 7.63 | 12. | 18.9 | 26.13 | 48.54 |
| Religious Mendicants | 12.2 | 21.2 | 0.2 | 0.2 | 0.4 | 1.2 | 1.6 | 3.2 | 12.8 | 19.9 | 25.4 | 53.1 |
| Báwá | 17.1 | 24.9 | ..... | ..... | 0.2 | ..... | 1.2 | 4. | 22. | 25.8 | 35.4 | 71.3 |
| Gosáin | 9.3 | 20.5 | 0.5 | 0.5 | 0.9 | 3.1 | 0.9 | 1.7 | 9. | 16.1 | 20.3 | 57.9 |
| Sádhú | 10.5 | 19.5 | ..... | ..... | ..... | ..... | 4.3 | 6.2 | 8.1 | 19.5 | 22.1 | 47.6 |
| Wandering and Low-profession Class. | 10.7 | 18.5 | 0.2 | 0.2 | 1.8 | 2.6 | 5.1 | 6.6 | 12.5 | 19.3 | 26.5 | 51.9 |
| Ráwalia | 10.6 | 19.6 | 0.4 | 0.2 | 3.4 | 2.5 | 5.5 | 6. | 12.2 | 18.5 | 23.3 | 53.4 |
| Wághri | 10.7 | 18.8 | 0.1 | 0.2 | 0.6 | 2.8 | 5.1 | 7.4 | 12.7 | 20.8 | 28.9 | 51.5 |

Subsidiary Table III—C.
Civil condition by Age for selected Castes—(contd.)

| Selected Caste, Tribe or Race, | Percentage of each sex Widowed in | | | | | | | | | | | |
|----------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|
| | Total. | | 0—5. | | 5—15. | | 15—25. | | 25—40. | | 40 and over. | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Criminal Class | 10.2 | 21.9 | 0.4 | 0.2 | 0.7 | 0.9 | 4.6 | 6.1 | 12.8 | 20.4 | 21.5 | 58.5 |
| Baria | 18.48 | 25.22 | 0.35 | 0.46 | 1.36 | 1.27 | 7.22 | 8.88 | 15.18 | 24.63 | 23.92 | 59. |
| Koli | 9.77 | 21.57 | 0.47 | 0.16 | 0.6 | 0.83 | 4.45 | 7. | 12.72 | 20. | 20.48 | 59. |
| Talavia | 9.8 | 17. | 0.1 | 0.8 | 0.2 | 0.6 | 0.5 | 2.7 | 6.2 | 13.9 | 21.8 | 45.6 |
| Untouchable Castes | 8.8 | 18.2 | 0.3 | 0.3 | 1.2 | 1.9 | 4.1 | 6.1 | 10.2 | 16.9 | 23.7 | 55. |
| Bhangl | 10. | 18.09 | 0.1 | 0.27 | 2.5 | 3.13 | 6. | 8.22 | 11.80 | 19. | 27.1 | 58.96 |
| Dhod | 8.8 | 17.07 | 0.38 | 0.3 | 0.9 | 1.44 | 4.5 | 5.85 | 9.54 | 16. | 22.25 | 54.6 |
| Garola | 6.6 | 17.5 | ..... | 1.7 | 0.7 | 2.6 | 1.9 | 4.7 | 5.6 | 14.5 | 22.7 | 50.6 |
| Khadipá (Chamar) | 8.4 | 17.5 | ..... | 0.8 | 1.4 | 2.1 | 2.6 | 7. | 10.5 | 17.9 | 22.7 | 52.9 |
| Sonva | 10.4 | 19.8 | ..... | ..... | 2. | 2.3 | 2.8 | 9.5 | 12.4 | 21.2 | 28.2 | 50.7 |
| JAINS | | | | | | | | | | | | |
| Oswál | 11.41 | 22. | ..... | 0.75 | 0.41 | ..... | 0.79 | 1. | 11.22 | 22. | 26.52 | 57.19 |
| Porwál | 9.8 | 26.58 | ..... | 0.8 | 1.22 | 0.4 | 1.24 | 1.75 | 8.27 | 22.75 | 22.8 | 60.22 |
| Shrinál | 10. | 25. | 0.55 | 0.6 | 2.26 | 1.44 | 5. | 1.82 | 8.42 | 21.76 | 24.12 | 60.69 |
| ZOROASTRIANS | | | | | | | | | | | | |
| Parsi | 5.71 | 19. | ..... | ..... | 0.1 | ..... | ..... | 1. | 8.8 | 9. | 18.84 | 51.72 |
| MUSALMANS | | | | | | | | | | | | |
| Malyal | 9.1 | 28.65 | ..... | ..... | ..... | 0.14 | 1.78 | ..... | 11.6 | 18.45 | 21.79 | 59.78 |
| Mhaikh | 8.69 | 28.72 | 1.2 | ..... | 0.43 | 1. | 2.2 | 4.42 | 8.45 | 16.22 | 22. | 65.3 |
| Pathán | 10.5 | 21.1 | 0.81 | ..... | 1.49 | ..... | 1. | 1.95 | 10.12 | 19.4 | 23.2 | 54.4 |
| Moman | 18.8 | 22.4 | ..... | 0.45 | 0.12 | 0.29 | 7. | 8.2 | 17.67 | 18.2 | 42.27 | 56.18 |

Subsidiary Table III—C.
Civil condition by Age for selected Castes—(concl'd.)

| Selected Caste, Tribe or Race. | Percentage of each sex Widowed in | | | | | | | | | | | | |
|--------------------------------|-----------------------------------|---------|-------|---------|-------|---------|--------|---------|--------|---------|--------------|---------|--|
| | Total. | | 0—5. | | 5—12. | | 12—15. | | 15—40. | | 40 and over. | | |
| | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | |
| Musalman—contd. | | | | | | | | | | | | | |
| Vohorá | 9.73 | 15.61 | ..... | 0.87 | 0.62 | 1.21 | 1.84 | 5.95 | 8.39 | 12.76 | 24. | 39.44 | |
| Melesalám | 7.72 | 21.5 | 4.17 | 1.92 | 3.2 | 1.4 | 1.1 | 2.73 | 6.98 | 23.59 | 20.26 | 50.35 | |
| Momna | 8.23 | 16.2 | ..... | 0.59 | 1. | 1. | 2. | 2. | 6.19 | 11.21 | 26.62 | 54. | |
| Gháuchi | 17.7 | 17.32 | ..... | 2.6 | 0.44 | 2.15 | 2.41 | 2. | 20.43 | 17. | 35.12 | 45.75 | |
| Pinjára... .. | 9.2 | 19.4 | ..... | ..... | 4.5 | ..... | 2.2 | 3.3 | 8.6 | 15. | 23.5 | 58. | |
| Tái | 14.35 | 18.97 | ..... | ..... | 2.33 | 2.51 | 12. | 11.5 | 17.57 | 19.31 | 22.16 | 43.55 | |
| Malek | 7.43 | 27.27 | ..... | ..... | 0.62 | 0.79 | 8.2 | 6.73 | 10.7 | 19.85 | 11.63 | 62.3 | |
| Fakir | 12.22 | 18.29 | ..... | ..... | 2. | 0.93 | 6.25 | 0.82 | 10.99 | 18.2 | 31.98 | 42.19 | |
| CHRISTIANS. | | | | | | | | | | | | | |
| Native Christians | 7.25 | 15. | 1.11 | 1.69 | 2. | 3.17 | 5. | 2.89 | 8.9 | 10.1 | 15.95 | 53.51 | |
| ANIMISTICS | 8. | 10.92 | ..... | ..... | ..... | ..... | 0.39 | 0.56 | 8.3 | 10.44 | 25.62 | 36.51 | |

Subsidiary Table IV.

Proportion of Sexes in selected Castes.

| Selected Caste, Tribe or Race. | Number of Females per thousand Males. | | | | | |
|--|---------------------------------------|-------|-------|-------|-------|--------------|
| | At all ages. | 0-5 | 5-12 | 12-15 | 15-40 | 40 and over. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| HINDU. | | | | | | |
| Brahman Gujarati | 947 | 1,103 | 998 | 836 | 944 | 929 |
| Anávalá | 273 | 1,327 | 1,304 | 1,549 | 915 | 857 |
| Audich | 987 | 1,056 | 926 | 774 | 1,003 | 1,084 |
| Jámbu | 1,007 | 1,368 | 1,147 | 837 | 1,091 | 865 |
| Khedáwál... .. | 857 | 777 | 763 | 978 | 823 | 942 |
| Mewádá | 964 | 1,226 | 865 | 697 | 981 | 1,073 |
| Modh | 913 | 1,174 | 980 | 822 | 861 | 948 |
| Nágar | 1,030 | 1,106 | 975 | 947 | 1,033 | 1,068 |
| Sárasvat | 907 | 1,024 | 808 | 805 | 872 | 1,065 |
| Tapodhan... .. | 943 | 1,046 | 905 | 908 | 950 | 940 |
| Tragálá | 1,157 | 1,000 | 1,039 | 1,108 | 1,184 | 1,288 |
| Brahman Maharastra | 833 | 1,214 | 811 | 482 | 814 | 895 |
| Deshastha | 772 | 1,217 | 760 | 270 | 662 | 1,008 |
| Kokanasth | 977 | 1,153 | 685 | 617 | 1,200 | 862 |
| Kshatriya. | | | | | | |
| (a) <i>Writer Class</i> | 852 | 1,295 | 1,075 | 710 | 864 | 715 |
| Chándraseniya Káyasth Prabhu | 880 | 1,212 | 1,099 | 699 | 882 | 794 |
| (b) <i>Warrior Class</i> | 908 | 899 | 880 | 744 | 873 | 1,125 |
| Girásiá | 961 | 1,056 | 870 | 880 | 951 | 1,117 |
| Káthi | 925 | 1,099 | 474 | 1,346 | 922 | 627 |
| Marátha | 890 | 635 | 574 | 507 | 908 | 1,586 |
| Rajput | 922 | 955 | 925 | 784 | 885 | 1,058 |
| Vágher | 906 | 859 | 1,298 | 726 | 825 | 1,000 |
| (c) <i>Trading Class</i> | 941 | 1,183 | 1,446 | 1,370 | 944 | 658 |
| Loháná | 934 | 1,195 | 1,662 | 1,509 | 908 | 637 |
| Vania | 921 | 1,402 | 999 | 801 | 870 | 887 |
| Disáwál | 960 | 1,185 | 1,065 | 742 | 894 | 1,050 |
| Kapol | 901 | 2,262 | 994 | 800 | 1,086 | 622 |
| Khadáyatá | 832 | 975 | 818 | 543 | 857 | 912 |
| Lád | 923 | 1,650 | 1,025 | 678 | 836 | 970 |
| Modh | 911 | 1,141 | 1,172 | 1,270 | 851 | 612 |
| Nágar | 956 | 1,047 | 1,076 | 884 | 921 | 962 |
| Shrimáli | 896 | 1,783 | 904 | 893 | 823 | 836 |
| Soni | 931 | 1,719 | 941 | 687 | 882 | 876 |
| Kunbi | 911 | 1,019 | 772 | 788 | 872 | 1,185 |
| Ánjaná | 980 | 1,317 | 966 | 921 | 852 | 1,193 |
| Kadává | 967 | 994 | 972 | 947 | 910 | 1,109 |
| Káradíá | 996 | 655 | 1,868 | 221 | 950 | 1,021 |
| Lewá | 842 | 1,022 | 520 | 529 | 855 | 1,318 |

Subsidiary Table IV.

Proportion of Sexes in selected Castes—(contd).

| Selected Caste, Tribe or Race. | Number of Females per thousand Males. | | | | | |
|--|---------------------------------------|-------|-------|-------|-------|--------------|
| | At all ages. | 0—5 | 5—12 | 12—15 | 15—40 | 40 and over. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Miscellaneous Castes... | 972 | 1,070 | 917 | 902 | 932 | 1,096 |
| Ahir (Gujarāti) ... | 914 | 913 | 904 | 586 | 1,067 | 705 |
| Bhāvsār (Gujarāti) ... | 973 | 1,010 | 950 | 954 | 920 | 1,085 |
| Bhoi (Káhar) ... | 874 | 1,098 | 803 | 757 | 834 | 1,040 |
| Cháran ... | 875 | 1,000 | 1,165 | 645 | 849 | 738 |
| Darzi (Gujarāti) ... | 1,054 | 1,063 | 835 | 862 | 1,082 | 1,361 |
| Ghánchi ... | 920 | 1,038 | 884 | 840 | 832 | 1,126 |
| Goiá ... | 1,038 | 1,413 | 912 | 631 | 1,025 | 1,281 |
| Hajám (Gujarāti) ... | 979 | 1,053 | 1,053 | 960 | 943 | 984 |
| Káchhiá ... | 143 | 1,117 | 984 | 1,705 | 753 | 1,029 |
| Khatri (Vánzá) ... | 1,006 | 1,340 | 1,160 | 970 | 782 | 1,351 |
| Kumbhár (Gujarāti) ... | 965 | 1,160 | 851 | 820 | 918 | 1,251 |
| Lohár (Gujarāti) ... | 1,060 | 1,157 | 960 | 874 | 1,072 | 1,181 |
| Máchhi ... | 1,090 | 1,039 | 735 | 777 | 1,159 | 1,526 |
| Máli ... | 974 | 1,160 | 1,107 | 893 | 829 | 1,261 |
| Mochi ... | 921 | 913 | 967 | 786 | 814 | 1,296 |
| Rabári ... | 940 | 883 | 857 | 927 | 946 | 1,014 |
| Sathavará ... | 995 | 1,010 | 713 | 862 | 1,120 | 1,063 |
| Soni ... | 964 | 1,282 | 1,382 | 844 | 799 | 1,000 |
| Sutár (Gujarāti) ... | 954 | 1,042 | 901 | 790 | 969 | 1,001 |
| Religious Mendicants ... | 626 | 1,059 | 693 | 657 | 583 | 569 |
| Báwá ... | 763 | 1,679 | 656 | 681 | 742 | 756 |
| Gosáin ... | 691 | 865 | 809 | 729 | 650 | 650 |
| Sádhū ... | 447 | 874 | 551 | 549 | 426 | 347 |
| Wandering and Low Profession Class ... | 927 | 923 | 926 | 857 | 909 | 954 |
| Rávaliá ... | 921 | 900 | 884 | 788 | 1,002 | 871 |
| Wághri ... | 902 | 935 | 947 | 920 | 827 | 1,013 |
| Criminal Class... .. | 921 | 957 | 911 | 728 | 901 | 1,026 |
| Báriá ... | 934 | 1,046 | 1,005 | 1,218 | 893 | 852 |
| Koli ... | 918 | 936 | 905 | 649 | 902 | 1,062 |
| Taláviá ... | 946 | 1,059 | 819 | 801 | 903 | 1,115 |
| Unclean Castes | 936 | 960 | 939 | 1,022 | 945 | 1,153 |
| Bhangi ... | 997 | 1,065 | 880 | 1,028 | 965 | 1,212 |
| Dhed ... | 996 | 895 | 952 | 1,124 | 964 | 1,152 |
| Garodá ... | 1,095 | 1,270 | 1,025 | 1,114 | 1,107 | 1,048 |
| Khálpá (Chamár) ... | 945 | 1,037 | 965 | 808 | 877 | 1,144 |
| Senavá ... | 911 | 1,035 | 811 | 844 | 912 | 1,045 |
| JAIN. | | | | | | |
| Oswál ... | 788 | 754 | 851 | 810 | 787 | 770 |
| Porwád ... | 1,034 | 1,279 | 1,005 | 946 | 906 | 1,281 |
| Shrimáli ... | 960 | 1,174 | 956 | 2,153 | 872 | 1,142 |

Subsidiary Table IV.

Proportion of Sexes in selected Castes—(concl'd).

| Selected Caste, Tribe or Race. | Number of Females per thousand Males. | | | | | |
|--------------------------------|---------------------------------------|-------|-------|-------|-------|--------------|
| | At all ages. | 0—5 | 5—12 | 12—15 | 15—40 | 40 and over. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| ZOROASTRIAN. | | | | | | |
| Parsi | 1,265 | 967 | 969 | 883 | 1,351 | 1,673 |
| MUSALMAN. | | | | | | |
| Saiyad | 982 | 1,231 | 782 | 604 | 884 | 1,572 |
| Shalkh | 919 | 734 | 907 | 754 | 922 | 1,073 |
| Pathán | 897 | 831 | 746 | 642 | 907 | 1,208 |
| Memán | 950 | 794 | 895 | 683 | 1,073 | 877 |
| Vohorá | 1,067 | 1,579 | 1,040 | 1,237 | 938 | 1,133 |
| Molesalám | 956 | 892 | 1,032 | 1,011 | 799 | 1,262 |
| Momaná | 950 | 1,015 | 932 | 789 | 954 | 979 |
| Ghánchi | 942 | 947 | 1,422 | 892 | 879 | 850 |
| Pinjára | 950 | 799 | 912 | 497 | 1,046 | 1,073 |
| Tái | 1,144 | 1,066 | 1,481 | 1,376 | 1,048 | 1,094 |
| Mulek | 937 | 711 | 624 | 945 | 876 | 1,608 |
| Fakir | 838 | 1,159 | 837 | 769 | 715 | 1,099 |
| CHRISTIAN. | | | | | | |
| Native Christians... | 821 | 972 | 773 | 614 | 798 | 987 |
| ANIMISTIC. | | | | | | |
| Animistic | 971 | 1,109 | 1,007 | 820 | 927 | 1,003 |

Subsidiary Table VI.
Occupation by Selected Castes, Tribes or Races.

| Caste, tribe or race by selected occupation. | Percentage of actual workers following traditional occupation. | Percentage of actual workers following other occupation. | | | | | | | | | | | | | | | |
|--|--|--|-------------|-----------------------------------|----------------|--|---------------|-------------------------|---------------------------------|----------------------------------|-------------------------------|----------------------------|-----------------|----------------------------|--------------------------------------|-------------------|---------|
| | | I Administration. | II Defence. | IV Provision and care of animals. | V Agriculture. | VI Personal household and sanitary services. | IX Buildings. | X Vehicles and vessels. | XII Textile, fabrics and dress. | XIII Metals and precious stones. | XV Wood, cane and leaves, &c. | XVI Drugs, gums, dyes, &c. | XVIII Commerce. | XIX Transport and Storage. | XX Learned and Artistic professions. | XXIV Independent. | Others. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 1 MILITARY AND DOMINANTS— | | | | | | | | | | | | | | | | | |
| Girásia | 4.24 | 3.39 | 0.85 | 2. | 77.42 | 2.6 | ..... | ..... | ..... | ..... | ..... | ..... | 0.11 | 1.11 | 6.63 | 1.69 | 4. |
| Kathi | 7.99 | 6. | 1.9 | 0.26 | 51.26 | 3.67 | ..... | ..... | 4.78 | ..... | 0.85 | ..... | 1.97. | ..... | 1.9 | 5.7 | 21.63 |
| Maráthá | 40.46 | 22.35 | 18.11 | ..... | 9.5 | 13.54 | 1. | ..... | 0.6 | ..... | 1.34 | ..... | 1.2 | 1.86 | 3.85 | 3.62 | 19. |
| Vágher | 8.17 | 2.63 | 5.34 | ..... | 69. | 3. | ..... | ..... | 0.58 | ..... | 0.19 | ..... | ..... | ..... | ..... | 0.77 | 18.21 |
| 2a CULTIVATORS— | | | | | | | | | | | | | | | | | |
| Kunbi Kadavá | 91.39 | 0.64 | ..... | 0.21 | 91.39 | 1. | ..... | ..... | ..... | ..... | ..... | 0.2 | 0.72 | ..... | ..... | 1.93 | 3.64 |
| Kunbi Lewá | 81.1 | 1.18 | ..... | 4.43 | 81.1 | 1.62 | ..... | ..... | 0.62 | ..... | 0.18 | ..... | 0.64 | 0.12 | 0.85 | 0.24 | 8.98 |
| Máli (Gujaráti) | 48.87 | 1.29 | ..... | 0.18 | 48.87 | 10.77 | ..... | ..... | ..... | 0.81 | 3.85 | ..... | ..... | 0.12 | 0.12 | 3.67 | 30.15 |
| Koli | 64.23 | 2.88 | 0.13 | 0.77 | 64.23 | 2.75 | 0.24 | ..... | ..... | ..... | 0.48 | ..... | 1.83 | 0.19 | 2.35 | 1.15 | 28.42 |
| 2b CATTLE-BREEDERS AND GRAZERS— | | | | | | | | | | | | | | | | | |
| Rabári | 48.33 | ..... | 0.21 | 48.33 | 32.7 | 2.18 | ..... | ..... | 4. | ..... | ..... | ..... | 0.25 | 0.11 | 0.53 | 0.73 | 10.86 |
| 3 PRIESTS— | | | | | | | | | | | | | | | | | |
| Brahman Anávalá | 4.13 | 18.55 | ..... | ..... | 73.2 | 1.68 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 4.13 | ..... | 0.86 |
| " Audich | 3.53 | 13.17 | 20.66 | 3. | 2. | 4.46 | 5.11 | ..... | 3.5 | 3. | 3.81 | ..... | 0.26 | 3.21 | 8.53 | 23.93 | 12.16 |
| " Khedáwál | 12.88 | 9.32 | 1. | 0.12 | 33.56 | 9.14 | ..... | ..... | 0.3 | ..... | 0.11 | ..... | 14.43 | 0.5 | 12.88 | 11.7 | 7. |
| " Mewadá | 23.55 | 3.31 | 0.33 | 6.21 | 25.95 | 17.9 | ..... | ..... | ..... | ..... | 0.42 | ..... | 5.46 | 1.2 | 23.55 | 8.49 | 7.99 |
| " Modh | 25.44 | 7. | 1.49 | 2.19 | 25.63 | 8.34 | ..... | ..... | 2.19 | ..... | 3.65 | ..... | 4.71 | 0.88 | 25.44 | 7.63 | 11.28 |
| " Nágár | 22.32 | 13.35 | 0.47 | ..... | 27.18 | 16.69 | ..... | ..... | 0.96 | ..... | ..... | 0.15 | 7.74 | ..... | 22.32 | 4.85 | 6.17 |
| " Deshasth | 17.72 | 9. | 0.59 | ..... | 39.84 | 29.79 | ..... | ..... | 0.33 | ..... | ..... | ..... | 0.12 | ..... | 17.72 | 1.47 | 1. |
| " Kokanasth | 13.78 | 31.76 | 4.26 | ..... | 4.91 | 14. | ..... | ..... | 0.56 | ..... | ..... | ..... | 1.39 | 0.19 | 3.98 | 24.44 | 4.35 |
| 4 DEVOTEES— | | | | | | | | | | | | | | | | | |
| Gosáin | 45. | 2.37 | 0.9 | ..... | 10. | 1.95 | ..... | ..... | ..... | ..... | ..... | ..... | 0.94 | ..... | 45. | 25.31 | 13.37 |
| Sádhú | 45.16 | 0.42 | 0.33 | ..... | 8.74 | 2.79 | ..... | ..... | 0.19 | ..... | 0.84 | ..... | ..... | ..... | 45.16 | 34. | 7.39 |

Subsidiary Table VI.—contd.
Occupation by Selected Castes, Tribes or Races.

| Caste, tribe or race by selected occupation. | Percentage of actual workers following traditional occupation. | Percentage of actual workers following other occupation. | | | | | | | | | | | | | | | |
|--|--|--|-------------|------------------------------------|-----------------|--|---------------|---------------------------|----------------------------------|--------------------------------|------------------------------|---------------------------|---------------|-----------------------------|---------------------------------------|------------------|---------|
| | | I Administration. | II Defence. | III Provision and care of animals. | IV Agriculture. | V Personal, household and military services. | VI Buildings. | VII Vehicles and vessels. | VIII Textile, fabrics and dress. | IX Metals and precious stones. | X Wood, cane and leaves, &c. | XI Drugs, gums, dyes, &c. | XII Commerce. | XIII Transport and Storage. | XIV Learned and Artistic professions. | XV Independ-ent. | Others. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 5 TEMPLE SERVANTS— | | | | | | | | | | | | | | | | | |
| Tapodhan | 82.41 | 4.56 | 0.27 | ..... | 82.41 | 6. | ..... | ..... | ..... | ..... | ..... | 2.68 | 2.44 | ..... | 82.41 | 5.99 | 9.97 |
| 6 GENEALOGISTS— | | | | | | | | | | | | | | | | | |
| Sarasvat (Bārot) | 10.67 | 1.78 | 0.17 | ..... | 55.01 | 7.92 | ..... | ..... | ..... | ..... | ..... | ..... | 2.26 | 0.11 | 10.67 | 4.55 | 17.82 |
| Chāran | 2.5 | 0.88 | 0.15 | 22.53 | 55.62 | 3.42 | ..... | ..... | ..... | ..... | ..... | ..... | 0.78 | ..... | 2.5 | 4.71 | 9.94 |
| 7 WRITERS— | | | | | | | | | | | | | | | | | |
| Chāndraseni Kāyasth Prabhu | 18.75 | 88.47 | 4.98 | ..... | 8.98 | 15.12 | ..... | ..... | 0.38 | ..... | ..... | ..... | 1. | 0.67 | 18.75 | 11.96 | 4.69 |
| 8 DANCERS AND SINGERS— | | | | | | | | | | | | | | | | | |
| Tragalā | 7.96 | 0.37 | ..... | ..... | 19.03 | 8.77 | ..... | ..... | ..... | ..... | ..... | ..... | 0.48 | ..... | 7.96 | 6.84 | 56.23 |
| 9 and 10 TRADERS AND PEDLARS— | | | | | | | | | | | | | | | | | |
| Dādwal | 88.76 | 8.97 | ..... | ..... | 4.55 | 18.17 | ..... | ..... | 1.96 | 0.69 | ..... | ..... | 88.76 | 0.75 | 1.7 | 3.4 | 20.92 |
| Kapol | 12.82 | 10.36 | 0.68 | ..... | 20. | 1.96 | ..... | ..... | ..... | 2.23 | ..... | 1.17 | 12.82 | 1.17 | 26.21 | 0.88 | 21.89 |
| Khadāyatā | 86.41 | 6.46 | ..... | ..... | 4.55 | ..... | ..... | ..... | 3.28 | ..... | 1. | 0.95 | 86.41 | 3.28 | 2.54 | 1. | 84.89 |
| Lād | 83.82 | 4.99 | 0.38 | ..... | 11.14 | 9.11 | ..... | ..... | 5.36 | 1.35 | 0.88 | 1.61 | 83.82 | 1.57 | 3.23 | 6.74 | 21.84 |
| Modh | 82.92 | 4.81 | 0.87 | ..... | 12.19 | 9.78 | ..... | ..... | 2.95 | 0.99 | 0.99 | ..... | 82.92 | 0.68 | 1.66 | 3.32 | 29.85 |
| Nāgar | 32.97 | 14.65 | ..... | ..... | 12.64 | 21.12 | ..... | ..... | 0.37 | 0.31 | ..... | ..... | 32.97 | 0.67 | 1.44 | 1.89 | 18.81 |
| Shrimālī | 40. | 3.54 | ..... | ..... | 10.35 | 21.84 | 0.56 | ..... | 4. | 2.77 | ..... | ..... | 40. | 0.62 | 3.28 | 3. | 9.89 |
| Oswal | 35.87 | 1.66 | ..... | 0.22 | 8.51 | 6.41 | ..... | ..... | 1. | 1.37 | ..... | 4.32 | 35.87 | 0.14 | 0.14 | 0.87 | 49.49 |
| Porwād | 44.94 | 1.9 | ..... | ..... | 7.89 | 11.76 | ..... | ..... | 5. | 0.28 | ..... | ..... | 44.94 | 1. | 0.92 | 1.9 | 24.57 |
| 11 CARRIERS— | | | | | | | | | | | | | | | | | |
| Bāvalā | 87.78 | 0.22 | ..... | 2.3 | 87.78 | 2.1 | ..... | ..... | 3.59 | ..... | 0.51 | ..... | 0.41 | 0.19 | 4.1 | 11.9 | 86.86 |

Subsidiary Table VI.—concl'd.
Occupation by Selected Castes, Tribes or Races.

| Caste, tribe or race by selected occupation. | Percentage of actual workers following traditional occupation. | Percentage of actual workers following other occupation. | | | | | | | | | | | | | | | |
|--|--|--|-------------|-----------------------------------|----------------|---|---------------|-------------------------|----------------------------------|----------------------------------|-------------------------------|----------------------------|-----------------|----------------------------|--------------------------------------|--------------------|---------|
| | | I Administration. | II Defence. | IV Provision and care of animals. | V Agriculture. | VI Personal, household and sanitary services. | IX Buildings. | X Vehicles and vessels. | XIII Textile, fabrics and dress. | XIII Metals and precious stones. | XV Wood, cane and leaves, &c. | XVI Drugs, gums, dyes, &c. | XVIII Commerce. | XIX Transport and storage. | XX Learned and artistic professions. | XXIV In dependent. | Others. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 13 GOLDSMITHS— | | | | | | | | | | | | | | | | | |
| Soni (Gujarāti) | 68·5 | 0·95 | ..... | ..... | 6·98 | 5·9 | ..... | ..... | 0·69 | 68·5 | ..... | ..... | 2·76 | 0·26 | 0·22 | 2·24 | 11·5 |
| 13 BARBERS— | | | | | | | | | | | | | | | | | |
| Hajám | 70·14 | 1·8 | 0·18 | 0·49 | 15·4 | 70·14 | ..... | ..... | 0·39 | ..... | ..... | ..... | ..... | ..... | 0·24 | 0·84 | 11· |
| 14 BLACKSMITHS— | | | | | | | | | | | | | | | | | |
| Lohár (Gujarāti) | 41·91 | 0·69 | ..... | ..... | 21· | 2·92 | 0·5 | ..... | ..... | 41·91 | 1·68 | ..... | 1·19 | ..... | 0·88 | 2· | 26·95 |
| 15 CARPENTERS AND TURNERS— | | | | | | | | | | | | | | | | | |
| Sutar | 53· | 0·21 | ..... | ..... | 25·24 | 4·19 | 14·95 | 0·86 | 0·14 | ..... | 39· | 0·8 | 0·28 | 0·22 | 0·18 | 1·37 | 12·86 |
| 16 WEAVERS— | | | | | | | | | | | | | | | | | |
| Bhávaár (Gujarāti)... .. | 44·12 | 0·6 | ..... | ..... | 10·61 | 7·45 | 1·12 | ..... | 32·42 | ..... | 2·86 | 11·7 | 8·55 | 2·89 | 1·39 | 2·48 | 17·98 |
| 17 OIL PRESSERS— | | | | | | | | | | | | | | | | | |
| Ghánchi | 73·69 | 0·15 | 0·34 | 0·2 | 12·67 | 6·14 | ..... | ..... | 0·21 | ..... | ..... | ..... | 5·87 | 0·18 | ..... | 0·49 | 75·69 |
| Máchhi | 83·77 | 2·51 | ..... | 1·66 | 47·89 | 2·73 | ..... | 7·54 | ..... | ..... | ..... | 0·71 | 0·32 | 0·78 | ..... | 2· | 33·77 |
| 18 HUSKERS— | | | | | | | | | | | | | | | | | |
| Golá | 80·71 | ..... | 0·11 | 0·26 | 4·54 | 8·51 | ..... | ..... | 0·57 | ..... | ..... | ..... | 0·81 | 0·15 | 4·1 | 0·29 | 80·71 |
| 19 VILLAGE WATCHMEN— | | | | | | | | | | | | | | | | | |
| Dhed | 49· | 0·66 | ..... | 0·22 | 38·54 | 2·94 | 0·47 | ..... | 19·31 | 0·86 | 1·4 | ..... | 0·58 | 0·15 | 0·88 | 4·48 | 29·75 |
| Bhangl | 66·73 | 2·13 | ..... | ..... | 19·24 | 38·62 | ..... | ..... | 0·35 | ..... | 2·28 | ..... | ..... | 0·16 | 3·21 | 5·81 | 28·11 |

Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races.

| Caste, Tribe or Race. | Percentage of afflicted among | | | Percentage of Insane among | | | Percentage of Deaf-mutes among | | | Percentage of Blind among | | | Percentage of Lepers among | | |
|------------------------------------|-------------------------------|--------|----------|----------------------------|--------|----------|--------------------------------|--------|----------|---------------------------|--------|----------|----------------------------|--------|----------|
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| <i>HINDUS.</i> | | | | | | | | | | | | | | | |
| <i>Brahmans—Gujarāti.</i> | | | | | | | | | | | | | | | |
| Anávalá | 0·19 | 0·2 | 0·16 | 0·03 | 0·02 | 0·04 | 0·04 | 0·03 | 0·04 | 0·1 | 0·12 | 0·08 | 0·02 | 0·03 | ... |
| Andih... .. | 0·12 | 0·18 | 0·1 | 0·02 | 0·02 | 0·01 | 0·03 | 0·03 | 0·03 | 0·07 | 0·08 | 0·06 | ... | ... | ... |
| Jámbu | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Kholáwál | 0·49 | 0·52 | 0·44 | 0·03 | 0·05 | ... | 0·02 | 0·19 | 0·22 | 0·26 | 0·28 | 0·22 | 0·02 | ... | 0·04 |
| Mowidá | 0·28 | 0·26 | 0·31 | 0·04 | 0·04 | 0·04 | 0·07 | 0·07 | 0·08 | 0·15 | 0·15 | 0·15 | 0·01 | 0·02 | ... |
| Modh | 0·85 | 0·5 | 0·2 | 0·04 | 0·08 | ... | 0·11 | 0·12 | 0·11 | 0·19 | 0·28 | 0·09 | 0·01 | 0·02 | ... |
| Nágnr | 0·14 | 0·24 | 0·04 | 0·02 | 0·02 | 0·02 | 0·05 | 0·1 | ... | 0·06 | 0·10 | 0·02 | 0·01 | 0·01 | ... |
| Sámsvat | 0·14 | 0·16 | 0·11 | 0·02 | 0·02 | 0·01 | 0·02 | 0·04 | 0·01 | 0·09 | 0·09 | 0·09 | ... | ... | ... |
| Tapodhan | 0·1 | 0·12 | 0·8 | 0·02 | ... | 0·04 | 0·02 | 0·04 | ... | 0·06 | 0·08 | 0·04 | 0·02 | 0·05 | ... |
| Tragálá | 0·28 | 0·35 | 0·21 | 0·05 | 0·1 | ... | 0·07 | 0·1 | 0·04 | 0·14 | 0·1 | 0·17 | ... | ... | ... |
| <i>Brahmans—Mahárástrá.</i> | | | | | | | | | | | | | | | |
| Desliastha | 0·13 | 0·24 | 0·1 | 0·05 | 0·09 | ... | 0·07 | 0·09 | 0·04 | 0·01 | 0·6 | 0·06 | ... | ... | ... |
| Kokanastha | 0·1 | 0·13 | 0·06 | 0·04 | 0·07 | ... | 0·03 | 0·06 | ... | 0·03 | ... | 0·06 | ... | ... | ... |
| <i>Kshatriya.</i> | | | | | | | | | | | | | | | |
| <i>(a) Writer Class.</i> | | | | | | | | | | | | | | | |
| Chándraseni Káyastha Prabhu | 0·04 | 0·07 | ... | 0·04 | 0·07 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |

Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races.—(contd).

| Caste, Tribe or Race. | Percentage of afflicted among | | | Percentage of Insane among | | | Percentage of Deaf-mutes among | | | Percentage of Blind among | | | Percentage of Lepers among | | |
|---------------------------|-------------------------------|--------|----------|----------------------------|--------|----------|--------------------------------|--------|----------|---------------------------|--------|----------|----------------------------|--------|----------|
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| <i>(b) Warrior Class.</i> | | | | | | | | | | | | | | | |
| Girásíá... .. | 0·11 | 0·16 | 0·05 | ... | ... | ... | ... | ... | ... | 0·11 | 0·16 | 0·05 | ... | ... | ... |
| Káthi | 0·18 | 0·23 | 0·12 | ... | ... | ... | 0·15 | 0·23 | 0·06 | 0·03 | ... | 0·06 | ... | ... | ... |
| Maráthá | 0·12 | 0·14 | 0·1 | ... | 0·01 | ... | 0·05 | 0·05 | 0·04 | 0·07 | 0·08 | 0·06 | ... | ... | ... |
| Rajput | 0·13 | 0·12 | 0·13 | 0·01 | 0·01 | ... | 0·03 | 0·02 | 0·04 | 0·08 | 0·07 | 0·09 | 0·01 | 0·01 | ... |
| <i>(c) Trading Class.</i> | | | | | | | | | | | | | | | |
| Loháná | 0·21 | 0·26 | 0·14 | ... | ... | ... | 0·09 | 0·13 | 0·04 | 0·11 | 0·11 | 0·1 | 0·01 | 0·02 | ... |
| <i>Vánias.</i> | | | | | | | | | | | | | | | |
| Disáwál | 0·08 | 0·08 | 0·09 | ... | ... | ... | 0·01 | ... | 0·03 | 0·07 | 0·08 | 0·06 | ... | ... | ... |
| Kapol | 0·08 | ... | 0·17 | ... | ... | ... | ... | ... | ... | 0·08 | ... | 0·17 | ... | ... | ... |
| Khadáyatá | 0·17 | 0·19 | 0·15 | 0·03 | 0·06 | ... | ... | ... | ... | 0·14 | 0·13 | 0·15 | ... | ... | ... |
| Lád | 0·29 | 0·29 | 0·3 | 0·01 | 0·02 | ... | 0·07 | 0·09 | 0·05 | 0·2 | 0·16 | 0·25 | 0·01 | 0·02 | ... |
| Modh | 0·14 | 0·22 | 0·06 | 0·03 | 0·06 | ... | ... | ... | ... | 0·08 | 0·11 | 0·06 | 0·03 | 0·05 | ... |
| Nágar | 0·29 | 0·32 | 0·25 | 0·05 | 0·09 | ... | 0·12 | 0·09 | 0·15 | 0·12 | 0·14 | 0·10 | ... | ... | ... |
| Shrimáli | 0·75 | 0·64 | 0·87 | 0·15 | 0·09 | 0·21 | 0·19 | 0·14 | 0·25 | 0·41 | 0·41 | 0·41 | ... | ... | ... |
| Soni | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |

Subsidiary Table VII

Infirmities by Selected Castes, Tribes or Races—(contd.)

| Caste, Tribe or Race. | Percentage of Afflicted among | | | Percentage of Insane among | | | Percentage of Deaf-mutes among | | | Percentage of Blind among | | | Percentage of Lepers among | | | | | | | | |
|------------------------------|-------------------------------|--------|----------|----------------------------|--------|----------|--------------------------------|--------|----------|---------------------------|--------|----------|----------------------------|--------|----------|------|------|------|------|------|------|
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | | | | | | |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | | | | | | |
| <i>Agricultural Class.</i> | | | | | | | | | | | | | | | | | | | | | |
| Anjans... | ... | ... | ... | ... | ... | ... | 0.08 | 0.06 | 0.1 | ... | ... | ... | 0.01 | 0.01 | 0.01 | 0.07 | 0.05 | 0.09 | ... | ... | ... |
| Kadava... | ... | ... | ... | ... | ... | ... | 0.08 | 0.07 | 0.08 | 0.01 | 0.01 | ... | 0.02 | 0.02 | 0.01 | 0.05 | 0.04 | 0.07 | ... | ... | ... |
| Karadi... | ... | ... | ... | ... | ... | ... | 0.02 | 0.03 | ... | ... | ... | ... | 0.02 | 0.03 | ... | 0.02 | 0.08 | ... | 0.01 | 0.01 | ... |
| Low... | ... | ... | ... | ... | ... | ... | 0.11 | 0.09 | 0.11 | 0.01 | 0.01 | ... | 0.02 | 0.02 | 0.01 | 0.07 | 0.05 | 0.1 | 0.01 | 0.01 | ... |
| <i>Miscellaneous Castes.</i> | | | | | | | | | | | | | | | | | | | | | |
| Abir (Gujarati) | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Bhavsar | ... | ... | ... | ... | ... | ... | 0.13 | 0.13 | 0.14 | ... | ... | ... | 0.05 | 0.03 | 0.07 | 0.08 | 0.1 | 0.07 | ... | ... | ... |
| Bhoi (Kahar) | ... | ... | ... | ... | ... | ... | 0.08 | 0.05 | 0.11 | ... | ... | ... | 0.08 | 0.05 | 0.11 | ... | ... | ... | ... | ... | ... |
| Charan... | ... | ... | ... | ... | ... | ... | 0.28 | 0.22 | 0.34 | ... | ... | ... | 0.28 | 0.22 | 0.34 | ... | ... | ... | ... | ... | ... |
| Darsi (Gujarati) | ... | ... | ... | ... | ... | ... | 0.19 | 0.16 | 0.2 | 0.01 | 0.02 | ... | 0.02 | 0.01 | 0.03 | 0.16 | 0.13 | 0.17 | ... | ... | ... |
| Ghanchi | ... | ... | ... | ... | ... | ... | 0.33 | 0.43 | 0.22 | 0.6 | 0.01 | 0.02 | 0.04 | 0.05 | 0.03 | 0.18 | 0.2 | 0.15 | 0.05 | 0.08 | 0.02 |
| Gola | ... | ... | ... | ... | ... | ... | 0.44 | 0.55 | 0.35 | 0.1 | 0.15 | 0.04 | 0.19 | 0.18 | 0.21 | 0.15 | 0.22 | 0.1 | ... | ... | ... |
| Hajam (Gujarati) | ... | ... | ... | ... | ... | ... | 0.17 | 0.18 | 0.17 | 0.02 | 0.01 | 0.02 | 0.03 | 0.03 | 0.03 | 0.12 | 0.13 | 0.12 | ... | 0.01 | ... |
| Kachhi | ... | ... | ... | ... | ... | ... | 0.02 | 0.02 | 0.03 | ... | ... | ... | 0.01 | ... | 0.03 | 0.01 | 0.02 | ... | ... | ... | ... |
| Khatri (Vanshi) | ... | ... | ... | ... | ... | ... | 0.11 | 0.13 | 0.09 | 0.02 | 0.04 | ... | ... | ... | ... | 0.09 | 0.09 | 0.09 | ... | ... | ... |
| Kumbhar (Gujarati) | ... | ... | ... | ... | ... | ... | 0.2 | 0.15 | 0.22 | 0.02 | 0.03 | 0.01 | 0.04 | 0.04 | 0.03 | 0.12 | 0.06 | 0.17 | 0.02 | 0.02 | 0.01 |
| Lohar (Do.) | ... | ... | ... | ... | ... | ... | 0.17 | 0.2 | 0.13 | 0.01 | 0.02 | 0.01 | 0.07 | 0.08 | 0.05 | 0.08 | 0.1 | 0.06 | 0.01 | ... | 0.01 |
| Machhi | ... | ... | ... | ... | ... | ... | 0.13 | 0.18 | 0.07 | 0.04 | 0.05 | 0.02 | 0.04 | 0.05 | 0.03 | 0.05 | 0.08 | 0.02 | ... | ... | ... |
| Mali | ... | ... | ... | ... | ... | ... | 0.18 | 0.3 | 0.06 | ... | ... | ... | 0.09 | 0.18 | ... | 0.09 | 0.12 | 0.06 | ... | ... | ... |

Subsidiary Table VII

Infirmities by Selected Castes, Tribes or Races—(contd.)

| Caste, Tribe or Race. | Percentage of Afflicted among | | | Percentage of Insane among | | | Percentage of Deaf-mutes among | | | Percentage of Blind among | | | Percentage of Lepers among | | |
|---|-------------------------------|--------|----------|----------------------------|--------|----------|--------------------------------|--------|----------|---------------------------|--------|----------|----------------------------|--------|----------|
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| <i>Miscellaneous Castes—conold.</i> | | | | | | | | | | | | | | | |
| Mochi ... | 0.14 | 0.13 | 0.14 | 0.04 | 0.07 | ... | 0.01 | ... | 0.02 | 0.08 | 0.04 | 0.12 | 0.01 | 0.02 | ... |
| Rabári ... | 0.17 | 0.12 | 0.22 | 0.01 | 0.01 | 0.01 | 0.02 | 0.03 | 0.02 | 0.13 | 0.07 | 0.19 | 0.01 | 0.01 | ... |
| Sathavári ... | 0.15 | 0.08 | 0.22 | 0.02 | 0.04 | ... | 0.02 | ... | 0.04 | 0.11 | 0.04 | 0.18 | ... | ... | ... |
| Soni ... | 0.33 | 0.32 | 0.34 | 0.02 | 0.04 | ... | 0.23 | 0.24 | 0.21 | 0.08 | 0.14 | 0.13 | ... | ... | ... |
| Suthár ... | 0.15 | 0.19 | 0.12 | ... | ... | ... | 0.05 | 0.07 | 0.04 | 0.1 | 0.12 | 0.08 | ... | ... | ... |
| <i>Religious Mendicants.</i> | | | | | | | | | | | | | | | |
| Báwá ... | 0.27 | 0.22 | 0.33 | ... | ... | ... | ... | ... | ... | 0.27 | 0.22 | 0.33 | ... | ... | ... |
| Gosáin ... | 0.17 | 0.18 | 0.16 | 0.02 | 0.03 | ... | 0.1 | 0.09 | 0.12 | ... | ... | ... | 0.05 | 0.06 | 0.04 |
| Sádhu ... | 0.32 | 0.37 | 0.24 | ... | ... | ... | 0.07 | 0.11 | ... | 0.23 | 0.22 | 0.24 | 0.02 | 0.04 | ... |
| <i>Wandering and Low-profession Castes.</i> | | | | | | | | | | | | | | | |
| Rávaliá ... | 0.1 | 0.08 | 0.11 | 0.01 | 0.01 | 0.01 | 0.02 | 0.01 | 0.03 | 0.07 | 0.06 | 0.08 | ... | ... | ... |
| Wághri ... | 0.05 | 0.03 | 0.08 | ... | ... | ... | 0.03 | 0.03 | 0.03 | 0.02 | ... | 0.05 | ... | ... | ... |
| <i>Criminal Class.</i> | | | | | | | | | | | | | | | |
| Báriá ... | 0.06 | 0.06 | 0.05 | ... | ... | ... | 0.01 | 0.01 | ... | 0.04 | 0.04 | 0.04 | 0.01 | 0.01 | 0.01 |
| Koli ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Taláviá ... | 0.26 | 0.41 | 0.1 | 0.01 | 0.02 | ... | 0.2 | 0.33 | 0.07 | 0.03 | 0.03 | 0.03 | 0.02 | 0.03 | ... |

Subsidiary Table VII
Infirmities by Selected Castes, Tribes or Races—(contd.)

| Caste, Tribe or Race. | Percentage of afflicted among | | | Percentage of Insane among | | | Percentage of Deaf-mutes among | | | Percentage of Blind among | | | Percentage of Lepers among | | |
|------------------------|-------------------------------|--------|----------|----------------------------|--------|----------|--------------------------------|--------|----------|---------------------------|--------|----------|----------------------------|--------|----------|
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| <i>Unclean Castes.</i> | | | | | | | | | | | | | | | |
| Dhangl... .. | 0.15 | 0.14 | 0.16 | 0.01 | 0.02 | ..... | 0.06 | 0.09 | 0.02 | 0.08 | 0.04 | 0.12 | ..... | 0.01 | ..... |
| Dhed | 0.13 | 0.14 | 0.13 | 0.01 | 0.01 | 0.01 | 0.02 | 0.03 | 0.02 | 0.09 | 0.09 | 0.09 | 0.01 | 0.01 | 0.01 |
| Garodá... .. | 0.22 | 0.21 | 0.22 | ..... | ..... | ..... | 0.08 | 0.07 | ..... | 0.17 | 0.14 | 0.19 | 0.02 | ..... | 0.03 |
| Khálpá (Chamár) | 0.08 | 0.1 | 0.06 | 0.01 | 0.01 | 0.01 | 0.04 | 0.05 | 0.03 | 0.02 | 0.03 | 0.01 | 0.01 | 0.01 | 0.01 |
| <i>JAINS.</i> | | | | | | | | | | | | | | | |
| Oswál | 0.03 | 0.06 | ..... | 0.03 | 0.06 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Shrimáli | 0.07 | 0.09 | 0.06 | ..... | 0.01 | ..... | ..... | ..... | ..... | 0.07 | 0.08 | 0.06 | ..... | ..... | ..... |
| <i>ZOROASTRIANS.</i> | | | | | | | | | | | | | | | |
| Parsi | 0.15 | 0.15 | 0.14 | 0.05 | 0.09 | 0.02 | 0.05 | 0.03 | 0.06 | 0.05 | 0.03 | 0.06 | ..... | ..... | ..... |
| <i>MUSALMANS.</i> | | | | | | | | | | | | | | | |
| Saiyad | 0.11 | 0.13 | 0.08 | 0.01 | 0.03 | ..... | 0.03 | 0.05 | ..... | 0.07 | 0.05 | 0.08 | ..... | ..... | ..... |
| Shaikh | 0.21 | 0.18 | 0.24 | 0.04 | 0.03 | 0.04 | 0.05 | 0.06 | 0.04 | 0.11 | 0.08 | 0.15 | 0.01 | 0.01 | 0.01 |
| Pathán... .. | 0.23 | 0.24 | 0.23 | 0.03 | ..... | 0.06 | 0.06 | 0.03 | 0.09 | 0.11 | 0.15 | 0.08 | 0.03 | 0.06 | ..... |
| Moman | 0.18 | 0.11 | 0.16 | ..... | ..... | ..... | 0.03 | 0.03 | 0.03 | 0.1 | 0.08 | 0.13 | ..... | ..... | ..... |

Subsidiary Table VII.
Infirmities by Selected Castes, Tribes or Races—(concl'd.)

| Caste, Tribe or Race. | Percentage of Afflicted among | | | Percentage of Insane among | | | Percentage of Deaf-mutes among | | | Percentage of Blind among | | | Percentage of Lepers among | | | |
|---------------------------|-------------------------------|--------|----------|----------------------------|--------|----------|--------------------------------|--------|----------|---------------------------|--------|----------|----------------------------|--------|----------|--|
| | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | Persons. | Males. | Females. | |
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | |
| <i>MUSALMANS—concl'd.</i> | | | | | | | | | | | | | | | | |
| Vohorá | 0.12 | 0.16 | 0.09 | 0.01 | 0.01 | 0.01 | 0.01 | 0.02 | ... | 0.1 | 0.12 | 0.08 | ... | 0.01 | ... | |
| Molosalám | 0.06 | 0.08 | 0.04 | ..... | ... | ... | 0.03 | 0.04 | 0.02 | 0.02 | 0.02 | 0.02 | 0.01 | 0.02 | ... | |
| Momaná | 0.11 | 0.16 | 0.06 | 0.02 | ... | 0.03 | 0.02 | 0.05 | ... | 0.06 | 0.09 | 0.03 | 0.01 | 0.02 | ... | |
| Ghánohí | 0.13 | 0.19 | 0.05 | 0.03 | 0.05 | ... | 0.03 | 0.05 | ... | 0.07 | 0.09 | 0.05 | ... | ... | ... | |
| Pinjára... .. | 0.19 | 0.14 | 0.24 | 0.05 | 0.09 | ... | 0.05 | ... | 0.1 | 0.09 | 0.05 | 0.14 | ... | ... | ... | |
| Tái | 0.21 | 0.3 | 0.11 | 0.06 | 0.12 | ... | 0.06 | 0.12 | ... | 0.09 | 0.06 | 0.11 | ... | ... | ... | |
| Malek | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| Fakir | 0.1 | 0.12 | 0.08 | 0.02 | 0.04 | ... | 0.04 | 0.04 | 0.04 | 0.02 | ... | 0.04 | 0.02 | 0.04 | ... | |
| <i>CHRISTIANS.</i> | | | | | | | | | | | | | | | | |
| Native Christians | 0.13 | 0.11 | 0.15 | ... | ... | ... | 0.01 | 0.02 | ... | 0.08 | 0.02 | 0.15 | 0.04 | 0.07 | ... | |
| <i>ANIMISTICS.</i> | | | | | | | | | | | | | | | | |
| Animistics | 0.23 | 0.24 | 0.2 | 0.01 | 0.01 | 0.01 | 0.04 | 0.04 | 0.03 | 0.12 | 0.11 | 0.12 | 0.06 | 0.08 | 0.04 | |

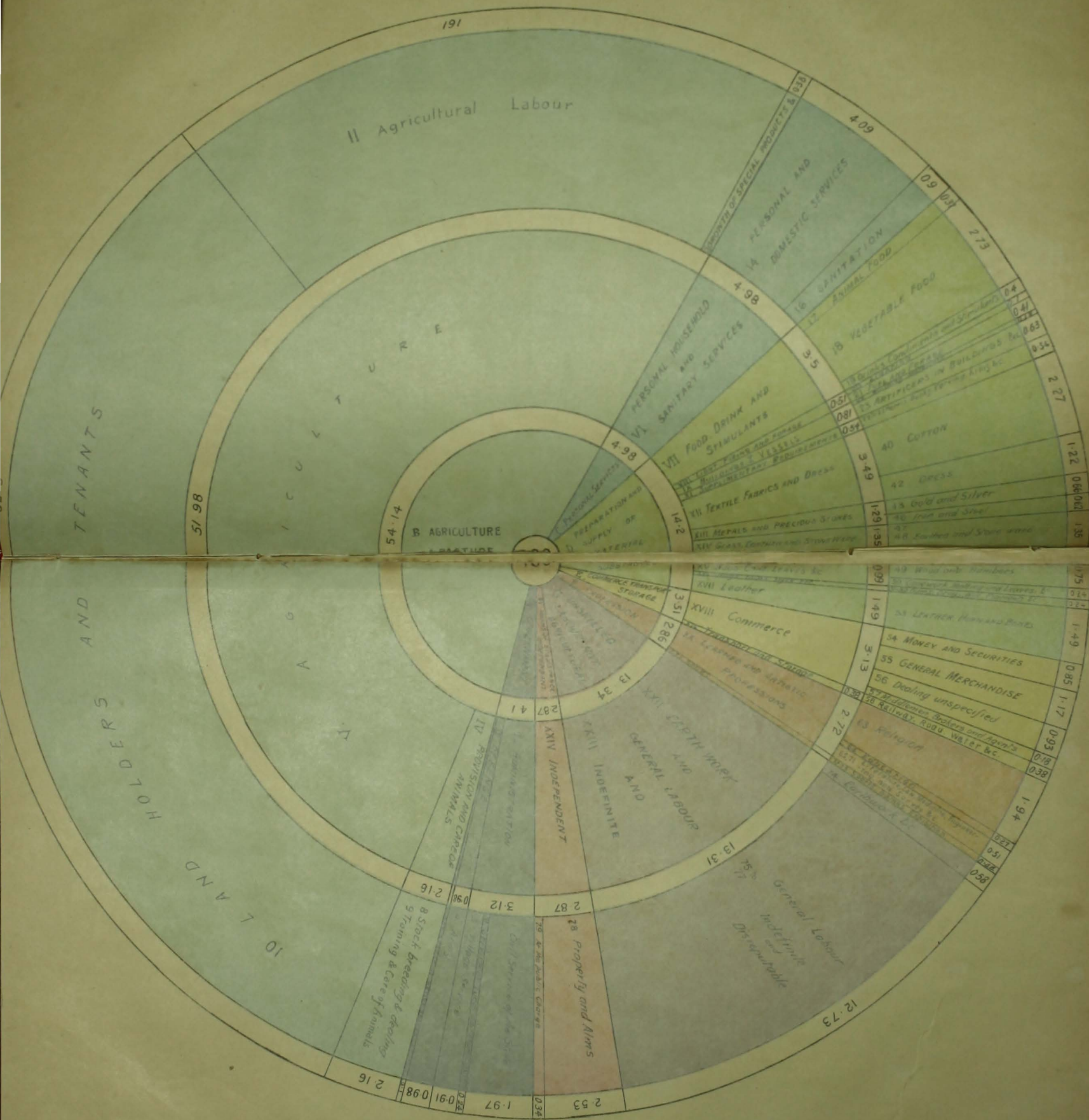
CHAPTER IX.

OCCUPATION.

1. DIFFICULTIES AS REGARDS OCCUPATION ENTRIES; INSTRUCTIONS TO ENUMERATORS,
2. CLASSES, ORDERS AND SUB-ORDERS.
3. OCCUPATION STATISTICS BY NUMBERS.
4. GENERAL DISTRIBUTION BY OCCUPATION.
5. PERCENTAGES OF WORKERS IN THE ORDERS AND SUB-ORDERS.
6. DISTRIBUTION OF AGRICULTURAL POPULATION BY DISTRICTS.
7. DISTRIBUTION OF THE INDUSTRIAL POPULATION BY DISTRICTS.
8. DISTRIBUTION OF THE COMMERCIAL POPULATION BY DISTRICTS.
9. DISTRIBUTION OF THE PROFESSIONAL POPULATION BY DISTRICTS.
10. DISTRIBUTION OF OTHER CLASSES.
11. COMPARISON WITH THE PREVIOUS CENSUS.
12. OCCUPATION OF FEMALES BY ORDERS.

DIAGRAM

SHOWING THE PERCENTAGES OF CLASSES, ORDERS AND SUB-ORDERS OF OCCUPATIONS TO THE TOTAL POPULATION OF THE BARODA TERRITORY.



REFERENCES.

1. Each colour represents the class therein named at the centre.
 2. The space between each pair of thick radii represents the order and the sub-order therein named.
 3. The figures in the innermost, middle and outer circles are those of percentages of class orders, and sub-orders respectively, to the total population of the whole territory.
- NOTE.—Those orders and sub-orders have been omitted whose percentages are too small to be shown in the Diagram.

CHAPTER IX.

OCCUPATION.

1. DIFFICULTIES AS REGARDS OCCUPATION ENTRIES ; INSTRUCTIONS TO ENUMERATORS.

1. The present is the last chapter of this Census Report and deals with the subject of the occupations of the people in this *Raj* ; its treatment, it is needless to say, is not an easy task. It is specially liable to inaccuracies arising from confusion of ideas, misunderstanding, and faulty enumeration and tabulation. The enumerated are sure to be indifferent or careless in mentioning the occupations they follow ; sometimes they try to give a higher name to their callings ; the enumerators are as often liable to insert their own interpretation of what they hear ; and those working at the tabulations could hardly be expected to command the requisite patience for comprehending the exact significance of the entry and tabulating it under its proper sub-order or group, out of a confusingly large number of them. In certain cases it is suspected that the sorters have entered on the slips the occupation of a dependent as his actual occupation ; this false entry has thus added not a little to the difficulty of the tabulators and compilers.

Room for incorrect entries.

2. While in the schedule employed at the last Census there was only one column for entering occupations, there are now three columns ; one for entering actual occupations, another for subsidiary occupations and the third for the occupations of the dependents. More facility is thus afforded for a more correct return of occupations. On this point the Census Commissioner remarks :—“ In 1891 there was only one column for occupation and the instructions for filling it up in the case of multiple occupations said :—‘ If a person have two or more occupations enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered. ’ On the results obtained under this system, Mr. Bourdillon, who was consulted on the subject of the schedule by the Bengal Government in 1899, remarked ‘ the figures collected in 1891 were lamentably incomplete, as Mr. O’Donnell confesses in paragraph 391 of his report ; but this is rather a question of compilation than of enumeration. I mention it here only because the statistics, if they could be properly recorded, would be of the greatest interest and importance, both *per se* and for purposes of comparison at different times and in different areas. ’ My own view of the matter was that the failure in 1891 was due to the attempt to put too much into one column. The people whom we have to employ as enumerators are really not capable of carrying out a conditional instruction such as that which I have quoted. If they can be got to enter one fact correctly in one column, that is as much as we can expect. For this reason, and also in view of the practice in some European countries, I introduced a separate column for subsidiary occupation. The immediate object of this column was to secure a more accurate re-

The three columns in the schedules.

cord of the cases where agriculture is the subsidiary occupation ; but it was clear from the first that by recording subsidiary occupations generally, we should gather a mass of facts which might be combined in an indefinite number of forms. * * * In writing on this subject in Chapter IV of his report, Mr. Baines remarked :—‘ It will be seen from the rules that only one class of such cases has been recognised, namely, where the second means of livelihood is connected with the land. This is in India by far the most prevalent form of such pluralism ; the next to it is, perhaps, money-lending, which is practised to a greater or less extent by most men of substance, except Musalmans ; and then comes a miscellaneous group of occupations which are associated under the name of the caste which exercises them. Both these last have been lost to us in the Census return, owing to the selection of the main employment only ; and as regards the first of the two, it is very doubtful whether the return would have been anything like complete had it been prescribed, because the inquisitiveness about subsidiary sources of income would possibly have raised suspicions connected with taxation, from which, as it was, the proceedings were fortunately free. The omission of the second is undoubtedly to be deplored.’ ”

The history of the addition of an extra column for the dependents can be traced to 1881. In this year it was ordered that “ only such persons are to be shown in this column as actually do work contributing to the family income.” In addition to this, in the schedules, the word ‘ dependent ’ (nisbat) was added in the occupation column for all such as were not actual workers. But as this distinction was not marked in the tabulation for fear of extra work, this information became useless ; and consequently in 1891 Mr. Baines wrote to Government that “ the attempt to obtain a complete return of those who actually do work as distinguished from those who are supported by others, in spite of clear instructions to enumerators, notoriously failed ; and the highly important question of the relative strength of the agricultural class, for example, was treated on a different basis in each province. It was accordingly resolved unanimously to propose a return of classes living by each occupation, insisting, that is, upon an entry under this head for every person enumerated, a requirement which can be fulfilled by dint of timely instruction to the enumerators, more easily than that under which those officers had to solve questions about the relative independence of the occupations of the women and children in the household.” This led to a fundamental alteration in the occupation entry in 1891. While the Census in 1881 tried to obtain the number of persons male and female actually engaged in occupations with numbers, the Census of 1891 aimed at collecting the numbers supported by each occupation. But the information thus collected having been found to be of little economical value, a change was deemed necessary in the entry of this important branch of inquiry. Looking to the experiences of the past two Censuses, no better plan could have been devised than the breaking up of the single occupation column into three distinct ones, each dealing with a separate and distinct topic. The entries thus obtained have been duly tabulated also. Whether the present plan is a success or otherwise can only be seen from a comparison of the statistics obtained in different provinces, and to a lesser extent by a close scrutiny of the entries obtained in any one province also.

3. But to ensure as correct a return as possible on the three heads, and to avoid the pit-falls of 1881, such as that with regard to the occupation of females or of children, elaborate instructions were issued to the Enumerators and Supervisors :—(Translation). Instructions to enumerators.

“Rule 9—Column 9—(PRINCIPAL OCCUPATION OF ACTUAL WORKERS).—Enter the principal occupation or means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on private property such as house-rent, pension, &c. The column will be blank for dependents; but for females, children or others having independent income, enter the occupation from which such income is derived.”

“Rule 10—Column 10—(SUBSIDIARY OCCUPATION OF ACTUAL WORKERS).—Enter here any other occupation which actual workers pursue in addition to their principal occupations. If they have no additional occupation enter in this column the word “none.” The column will be blank for dependents.”

“Rule 11—Column 11—(MEANS OF SUBSISTENCE OF DEPENDENTS).—For children, women and others who do not work or carry on business either personally or by means of servants, or who own no private property, enter the principal occupation of the head of the family or of the person who supports them. The column will be blank for actual workers; but women and children who work at any occupation of whatever kind must have the occupation entered in this column, whether they earn wages or not.”

From the recital of these rules it will appear that they were sufficiently clear to ensure a correct return of actual workers and dependents. In addition to these, the following supplementary instructions were issued as being found necessary for clearing certain difficulties :—(Translation).

Column 9.—(1) Persons who get their livelihood from actual workers are to be looked upon as dependents, *e. g.*, children, females &c.; but a *gumasta* of a merchant, or a cook or a sepoy are not to be considered dependents; because they maintain themselves by actual work. Similarly, those who may be obtaining their livelihood from charity are also not to be entered as dependents. Such persons should be considered as actual workers according to the nature of the work they do. (2) The term service is very common, therefore the nature of the service rendered should be shown. Thus when a person returns service as his occupation, you should show what particular kind of the following service it is :—(a) Government service (1) Service of this State, (2) Service of the British Government, (3) Service of other Native States; (b) Local or Municipal service; (c) Railway service; (d) Village service; (e) Service of private individuals. After showing any of these five kinds, you should show the branch in which he serves, his rank as well as the nature of his work. With respect to (e) you should show whose and what service he is doing. (3) In case of traders show the nature of the goods each is selling.

(4) If agricultural labour is returned, you should show it ; but labour other than that, is used in a very general sense ; therefore you should show the distinct nature of the labour done ; and distinguish between earth-workers, labourers in mines, stating the substance mined, such as coal, stone, gold &c ; and those operating in mills or factories, stating the kind of mill or factory. (5) When occupation of writing is returned, you should show the exact nature of the work done. (6) In case of mercantile business, the nature of the merchant's dealings must be shown. (7) If a person himself makes the articles he sells, he should be shown as both maker and dealer of those articles. (8) In the case of persons who live on alms, the exact nature of their calling should be shown, that is whether he is a religious mendicant or a vagrant, or otherwise depends on others for subsistence. (9) Show pensioners as either Civil or Military. (10). In case of gumastaship, you should show the profession of the master whose clerk he is, and the nature of the work done by him. (11) Show persons who live on the rent of lands or buildings in towns as land-lords ; but mortgagees are not to be so entered as said in (12). (12) Show persons who live on money lent at interest or on stocks, bonds, or other securities, as capitalists. (13) In the case of agriculture, distinguish (a) Rent receivers, (b) Actual cultivators, (c) Field labourers, separating those who work by the day from those who work by the job, (d) Gardeners and growers of special products such as betel, pepper, cardamoms, or betel-leaves, &c., separately. (14) If a man cannot show which of the two occupations he is following, is his principal one and which is his subsidiary one, that on which he spends the most time should be returned as his principal, and the other his subsidiary occupation. (15) If a man has several subsidiary occupations enter only that on which he spends the most time. (16) In the case of a joint-family, several members of which earn money, enter the principal occupation of the eldest. (17) Domestic servants are not to be classed as dependents but actual workers."

2. CLASSES, ORDERS AND SUB-ORDERS.

Classification of occupations.

4. I give below a list of the classes, orders and sub-orders of the various occupations that have been grouped at this Census, by the Census Commissioner, in order to make the matter of this chapter intelligible, and to show to the general reader how all the occupations are grouped under certain heads as sub-orders.

Classification of Occupations and Means of Livelihood (General).

| Class. | Order. | Sub-Order. |
|---------------|--|---|
| A.—Government | I.—Administration ... | 1. Civil Service of the State. |
| | | 2. Service of Local and Municipal Bodies. |
| | II.—Defence ... | 3. Village Service. |
| | | 4. Army. |
| | III.—Service of Native and Foreign States. | 5. Navy and Marine. |
| | | 6. Civil Officers. |
| | | 7. Military Officers. |

Classification of Occupations and Means of Livelihood (General)—contd.

| Class. | Order. | Sub-Order. | |
|--------------------------------------|--|--|--|
| B.—Pasture and Agriculture. | IV.—Provision and Care of Animals. | 8. Stock Breeding and Dealing. 9. Training and Care of Animals. | |
| | V.—Agriculture | 10. Landholders and Tenants. 11. Agricultural Labour. 12. Growth of Special Products. 13. Agricultural Training and Supervision, and Forests. | |
| C.—Personal services ... | VI.—Personal, Household and Sanitary Services. | 14. Personal and Domestic Services. 15. Non-Domestic Entertainment. 16. Sanitation. | |
| | VII.—Food, Drink and Stimulants. | 17. Animal Food. 18. Vegetable Food. 19. Drinks, Condiments and Stimulants. | |
| | VIII.—Light, Firing and Forage. | 20. Lighting. 21. Fuel and Forage. | |
| | IX.—Buildings | 22. Building Materials. 23. Artificers in Building. | |
| | X.—Vehicles and Vessels | 24. Railway and Tramway Plant. 25. Carts, Carriages, etc. 26. Ships and Boats. | |
| | | D.—Preparation and Supply of Material Substances. | 27. Paper. 28. Books and Prints. 29. Watches, Clocks and Scientific Instruments. 30. Carving and Engraving. 31. Toys and Curiosities. 32. Music and Musical Instruments. 33. Bangles, Necklaces, Beads, Sacred Threads, etc. |
| | XI.—Supplementary Requirements. | | 34. Furniture. 35. Harness. 36. Tools and Machinery. 37. Arms and Ammunition. 38. Wool and Fur. |
| | XII.—Textile Fabrics and Dress. | | 39. Silk. 40. Cotton. 41. Jute, Hemp, Flax, Coir, etc. 42. Dress. |
| | XIII.—Metals and Precious Stones. | | 43. Gold, Silver and Precious Stones. 44. Brass, Copper and Bell-Metal. 45. Tin, Zinc, Quicksilver and Lead. 46. Iron and Steel. |
| | XIV.—Glass, Earthen and Stoneware. | | 47. Glass and Chinaware. 48. Earthen and Stoneware. |
| XV.—Wood, Cane and Leaves, etc. | 49. Wood and Bamboos. 50. Canework, Matting and Leaves etc. | | |
| XVI.—Drugs, Gums, Dyes, etc. | 51. Gum, Wax, Resin and similar Forest produce. 52. Drugs, Dyes, Pigments, etc. | | |
| XVII.—Leather | 53. Leather, Horn and Bones, etc. | | |
| E.—Commerce, Transport, and Storage. | XVIII.—Commerce | | 54. Money and Securities. 55. General Merchandise. 56. Dealing unspecified. 57. Middlemen, Brokers and Agents. |
| | XIX.—Transport and Storage. | | 58. Railway. 59. Road. 60. Water. 61. Messages. 62. Storage and Weighing. |

Classification of Occupations and Means of Livelihood (General)—concl'd.

| Class. | Order. | Sub-Order. |
|--|---|------------------------------------|
| F.—Professions | XX.—Learned and Artistic Professions. | 63. Religion. |
| | | 64. Education. |
| | | 65. Literature. |
| | | 66. Law. |
| | | 67. Medicine. |
| | | 68. Engineering and Survey. |
| | | 69. Natural Science. |
| | | 70. Pictorial Art, Sculpture, etc. |
| | | 71. Music, Acting and Dancing. |
| | | 72. Sport. |
| G.—Unskilled Labour not Agricultural. | XXI.—Sport | 73. Games and Exhibitions. |
| | XXII.—Earthwork and General Labour. | 74. Earthwork, etc. |
| H.—Means of Subsistence Independent of Occupation. | XXIII.—Indefinite and Disreputable occupations. | 75. General Labour. |
| | | 76. Indefinite. |
| H.—Means of Subsistence Independent of Occupation. | XXIV.—Independent | 77. Disreputable. |
| | | 78. Property and Alms. |
| | | 79. At the Public charge. |

Occupations not found in this State.

5. The table given below enumerates those occupations which are mentioned in the groups suggested by the Census Commissioner, but are not returned by the population of this State:—

Occupations found in the Census Commissioner's List, but not in the Baroda Returns.

| Number of Occupation in the Census Commissioner's List. | Name of Occupation. | Number of Occupation in the Census Commissioner's List. | Name of Occupation. |
|---|--|---|---|
| 1 | The Viceroy, the Heads of Local Governments, Administrations and Agencies, and their families. | 47 | Tea Plantations : Owners and Managers and Superior Staff. |
| 17 | Naval Officers. | 48 | Tea Plantations : Labourers and other Subordinates. |
| 18 | Naval Engineers, Warrant Officers, and Seamen. | 50 | Cardamom and Pepper Growers. |
| 19 | Naval Administrative Staff. | 51 | Cocoonut Growers. |
| 41 | Cinchona Plantations : Owners, Managers and Superior Staff. | 83 | Collectors of Edible Birds' Nests. |
| 42 | Cinchona Plantations: Labourers and other Subordinates. | 87 | Flour Mills : Owners, Managers and Superior Staff. |
| 43 | Coffee Plantations : Owners, Managers and Superior Staff. | 89 | Oil mills : Owners, Managers and Superior Staff. |
| 44 | Coffee Plantations : Labourers and other Subordinates. | 91 | Rice Mills : Owners, Managers and Superior Staff. |
| 45 | Indigo Factories : Owners, Managers and Superior Staff. | 93 | Sugar Factories : Owners, Managers and Superior Staff. |
| | | 94 | Sugar Factories : Operatives and other Subordinates. |

*Occupations found in the Census Commissioner's List but not in the
Baroda Returns—contd.*

| Number of Occupation in the Census Commissioner's List. | Name of Occupation. | Number of Occupation in the Census Commissioner's List. | Name of Occupation. |
|---|--|---|---|
| 111 | Distilleries : Owners, Managers and Superior Staff. | 225 | Machinery and Engineering Workshops: Owners, Managers and Superior Staff. |
| 112 | Distilleries : Operatives and other Subordinates. | 232 | Mechanics other than Railway Mechanics. |
| 115 | Ice Factories : Owners, Managers and Superior Staff. | 234 | Sugar Press Makers. |
| 121 | Water-works : Managers and Superior Staff. | 237 | Arsenals : Superior Staff. |
| 122 | Water-works : Workmen and other Subordinates. | 238 | Arsenals : Operatives and other Subordinates. |
| 136 | Gas-works : Owners, Managers and Superior Staff. | 239 | Gun Powder Factories : Managers and Superior Staff. |
| 140 | Petroleum Refineries : Owners, Managers and Superior Staff. | 240 | Gun Powder Factories : Operatives and other Subordinates. |
| 141 | Petroleum Refineries: Workmen and other Subordinates. | 241 | Gun-Carriage Factories : Managers and Superior Staff. |
| 146 | Collieries : Owners, Managers and Superior Staff. | 247 | Sellers of Swords, Spears and other Weapons. |
| 147 | Collieries : Miners and other Subordinates. | 248 | Carpet Weavers. |
| 153 | Stone and Marble Works: Owners, Managers and Superior Staff. | 249 | Shawl Weavers. |
| 159 | Thatch Dealers and Thatchers. | 255 | Silk Filatures : Owners, Managers and Superior Staff. |
| 160 | Cement Works : Owners, Managers, and Superior Staff. | 257 | Silk Mills : Owners, Managers and Superior Staff. |
| 161 | Cement Works : Operatives and other Subordinates. | 259 | Silk-worm Bearers and Cocoon Gatherers. |
| 179 | Paper Mills : Owners, Managers and Superior Staff. | 269 | Tent Factories : Owners, Managers and Superior Staff. |
| 180 | Paper Mills : Operatives and other Subordinates. | 273 | Cotton Carpet and Rug Makers. |
| 218 | Furniture Factories : Owners, Managers and Superior Staff. | 274 | Cotton Carpet and Rug Sellers. |
| 219 | Furniture Factories: Operatives and other Subordinates. | 282 | Tent Sellers. |
| 223 | Saddle Cloth Makers, Embroiderers and Sellers. | 283 | Jute Presses : Owners, Managers and Superior Staff. |
| | | 286 | Jute Mills : Operatives and other Subordinates. |
| | | 287 | Rope Works : Owners, Managers and Superior Staff. |

*Occupation found in the Census Commissioner's List but not in the
Baroda Returns.—concl'd.*

| Number of Occupation in the Census Commissioner's List. | Name of Occupation. | Number of Occupation in the Census Commissioner's List. | Name of Occupation. |
|---|--|---|---|
| 296 | Hosiery Factories : Owners, Managers and Superior Staff. | 363 | Soap Factories : Owners, Mana- gers and Superior Staff. |
| 297 | Hosiery Factories : Operatives and other Subordinates. | 364 | Soap Factories : Operatives and other Subordinates. |
| 298 | Umbrella Factories : Owners, Managers and Superior Staff. | 365 | Saltpetre Refiners. |
| 299 | Umbrella Factories : Operatives and other Subordinates. | 366 | Saltpetre Sellers. |
| 209 | Gold Mines : Owners, Managers and Superior Staff. | 370 | Borax Refiners. |
| 310 | Gold Mines : Operatives and other Subordinates. | 371 | Borax Sellers. |
| 311 | Jade Miners. | 373 | Antimony Preparers and Sellers. |
| 319 | Pearl-divers. | 380 | Bone Mills : Owners, Managers and Superior Staff. |
| 320 | Brass Foundries : Owners, Managers and Superior Staff. | 381 | Bone Mills : Operatives and Subordinates. |
| 326 | Iron Foundries : Owners, Managers and Superior Staff. | 382 | Brush Factories : Owners, Mana- gers and Superior Staff. |
| 331 | Glass Factories : Operatives and other Subordinates. | 383 | Brush Factories : Operatives and other Subordinates. |
| 334 | Pottery Works : Owners, Managers and Superior Staff. | 395 | Bank Clerks, Cashiers, Bill Col- lectors, Accountants, etc. |
| 340 | Carpentry Works : Owners, Managers and Superior Staff. | 403 | Auctioneers, Auditors, Actuaries, Notaries Public, etc. |
| 342 | Saw Mills : Owners, Managers and Superior Staff. | 426 | Dockyards : Owners, Managers and Superior Staff. |
| 350 | Cutch Factories : Owners, Managers and Superior Staff. | 427 | Dockyards : Workmen and other Subordinates. |
| 351 | Cutch Factories : Operatives and other Subordinates. | 430 | Pilots. |
| 352 | Lac Factories : Owners, Man- agers and Superior Staff. | 437 | Telephone : Managers and Su- perior Staff. |
| 353 | Lac Factories : Operatives and other Subordinates. | 460 | Solicitors and Attorney. |
| 361 | Chemical Factories : Owners, Managers and Superior Staff. | 462 | Kazis. |
| 362 | Chemical Factories : Operatives and other Subordinates. | 470 | Oculists. |
| | | 480 | Botanists, Naturalists, and Offi- cers of Scientific Institutions. |
| | | 481 | Metallurgists. |
| | | 509 | Witches, Wizards, Cow-poison- ers, etc. |

There are some of these occupations which, from the very nature of things, do not exist in this State, like cinchona, coffee or tea plantations, or indigo and jute factories, or borax refiners and sellers, as the raw materials are not found here. Arsenals and gun-factories, the Navy, dockyards, and pilots are also unknown; so also attorneys and solicitors, botanists and men of scientific institutions, do not exist. There being no minerals yet discovered, though a geological survey has been made, all occupations connected with gold, iron, and brass and other minerals are naturally non-existent. The occupations for which there is a scope, but which are not followed owing to want of capital, enterprise or State help are flour, rice and oil mills, carpet and shawl weaving, cotton-carpet and rug-making, pottery and carpentry works, bone mills, and soap factories. It is not only from this State that these trades and occupations are absent, but rarely is any one of them found in the whole of Gujarat.

6. The indigenous occupations still found in this State are carried on, on a very limited scale and in the old traditional methods. They are *Patolan*-making, the pottery of Patan, and the wood enamelling of Sankheda. These are not in a thriving condition. The patolans or silken *sarees* of a peculiar make, which formerly were highly prized by the women-folk are now less sought after and considered unfashionable by the Hindu women, who give preference to the China and European silks. The pottery of Patan is found wanting in finish and durability and is therefore not much in demand. The ware turned out by the Patan potters is glazed by a special process, which is an art secret; but beyond forming articles for the drawing room they have no ordinary use for the people, and, therefore, command no market. Their being extremely cheap and fragile is also against them for mercantile purposes. A few Kumbhár families in Patan turn out this glazed work, which is admired and purchased by European and other visitors, merely as mementos of the place. They are so cheap that a basketful of them could be had for a rupee. In Sankheda, the Kharádis turn out beautiful wood-work with lac and gold dyes, such as bed-steads, vases, bowls, cups, rose-water sprinklers, stools and small tables, cradles and such other ware. But as is the case with the majority of the Indian artists, these workers are lazy to a degree; they do not keep a stock in hand; much less do they try to advertise their wares. When an order is placed in their hands, such a long time is taken in executing it that the charm in the purchase is lost. Thus, these Sankheda lacquer-work makers live in a poor way and their art is unknown and unappreciated. In Dabhoi, there are carpenters who are very skilful in wood-carving as is seen from the elaborate carving one finds in the beautiful façades, pillars and door-posts of houses. But this also does not appear to receive any encouragement now, probably because the people are too poor to pay for these ornamentations. In Visnagar there is a thriving occupation of brass-pot makers. These are held in great estimation and command a good sale.

**Indigenous
occupations.**

3. OCCUPATION STATISTICS BY NUMBERS.

7. We now take a survey of the figures of the different occupations supplied by Imperial Table XV. The first five columns give the class, the order, the sub-order, the group, and the name of the occupation as required by the

**Figures as
given in Table
XV.**

Census Commissioner. The sixth column gives the number of people supported by an occupation; *i. e.* gives the number of actual workers and dependents combined. The seventh and eighth columns give the numbers of actual workers, male and female, respectively, in the whole State; the ninth and the tenth show how many of the actual workers of both sexes carry on agriculture as a subsidiary occupation; and the eleventh column shows the dependents of both sexes on the occupation. The next five columns give the same information as above and in the same order for the Amreli Division; and so on, for the other Divisions and the City.

**Numbers of
workers and
dependents.**

Imp. XV.

8. The total population supported by all the occupations is 1,952,692, whereof the number of actual workers of both sexes is 919,906, or about 47 per cent., and the number of dependents of both sexes is 1,032,786, thereby showing that the actual workers are less than the dependents. Of these actual workers, 628,384 or nearly 68 per cent. are males and 291,522 are females. In the Amreli Division, the total population supported is 173,436; out of which the number of actual workers of both sexes is 86,102, and that of the dependents is 87,334, a number slightly in excess of the former. Among the actual workers there are 58,253 males and 27,844 females. In the Kadi Division, the total population supported is 834,744; whereof the number of actual workers of both sexes is 374,248, and that of the dependents is 460,496, a number in excess of the former. Among the actual workers, there are 262,084 males and 112,164 females. In the Navsari Division, the total population supported is 300,441; whereof the number of actual workers of both sexes is 150,371, and that of the dependents is 150,070, a number slightly less than that of the actual workers. Among the actual workers there are 89,913 males and 60,458 females. In the Baroda Division, the total population supported is 540,281; the number of actual workers of both sexes is 259,873 and that of the dependents is 280,408, a number in excess of the former. Among the actual workers there are 180,655 males and 79,218 females. The total population supported in the City is 103,788; the number of actual workers of both sexes is 49,310, and that of the dependents is 54,478, a number in excess of the former. Among the actual workers, there are 37,474 males and only 11,836 females. Summing up, we find that in all the Divisions of the State, except Navsari, the number of dependents is in excess of that of the actual workers; while in the latter the numbers are almost equal; and that in all of them the number of male actual workers is greater than that of the females. So far as the numbers only are concerned, the excess of dependents over actual workers in Amreli, Kadi, Baroda and the City is 1,232, 86,248, 20,535 and 5,168 respectively, and arranging them according to these figures of excess, we find that Amreli stands first or lowest, the City second, Baroda third and Kadi fourth. The real positions according to percentages will be seen later on.

**Workers and
dependents in
the Classes;
Administra-
: ion.**

9. Looking to the figures for the classes among which the occupations have been distributed, we find that in Class A.—Government, the total population supported in the whole State is 80,108, whereof the number of actual workers of both sexes is 34,410, including 33,699 males and 711 females, and that of the dependents is 45,698. To this number Amreli contributes 3,998 actual workers (3,943 males and 55 females) and 4,676 dependents; Kadi 9,121 actual workers

(8,931 males and 190 females) and 12,544 dependents; Navsari 3,981 actual workers (3,884 males and 97 females) and 5,068 dependents; Baroda 6,473 actual workers (6,374 males and 99 females) and 8,450 dependents; and the City contributes 10,837 actual workers (10,567 males and 270 females) and 14,960 dependents. The City which is the Capital of the State, where all the head offices and the regiments are located, and which includes within its limits, for census purposes, the Baroda Cantonment, shows the highest number of actual workers of this class; Kadi being the most extensive of all the Divisions follows it; then comes naturally Baroda. Amreli, though smaller in extent than Navsari, precedes it because it contains two military regiments of Infantry and thus shows a greater number of Government servants. As regards the dependents the same sequence is observed; except that Amreli and Navsari herein interchange places for the same reason for which Amreli shows superiority of numbers in actual workers. The infantry regiments there are recruited mostly from foreigners who generally leave their families behind; thus, in spite of the superiority in actual workers, Amreli is lower in dependents. This order is found in all the Divisions of this State in the numbers each of them returns as supported by Government service. The totals for the City, Kadi, Baroda, Navsari and Amreli are 25,797; 21,665; 14,913; 9,049; 8,674, respectively. The number of actual female workers in this Class requires to be explained. These numbers represent those who are employed in palace service and those women whose names continue in the lists of Asamdars and village-servants in place of their husbands and other relatives, though they may be rendering only nominal service.

10. Class B relates to Pasture and Agriculture. In this class the total **Agriculture.** population supported is 1,057,211; whereof the number of actual workers is 479,067 (339,116 males and 139,951 females) and the number of dependents is 578,064. Of these actual workers, 36,297 (25,472 males and 10,825 females) are in Amreli; 200,984 (149,139 males and 51,845 females) in Kadi; 101,087 (59,427 males and 41,660 females) in Navsari; 138,516 (103,219 males and 35,297 females) in Baroda and 2,185 (1,859 males and 326 females) in the City. In this class Kadi naturally comes first, as it is a very extensive level plain, having large areas under cultivation. It is followed immediately by Baroda for the same reason; Navsari and Amreli follow in order; and the City naturally stands last. The number of dependents is made up of the Divisional contributions of 30,216; 274,428; 101,959; 158,812; and 2,649. Herein as well as in the total number of people supported by this Class of occupations, the various Divisions stand in the same order as they do in the case of actual workers.

11. Class C relates to personal services. In this Class the total number of population supported is 97,152; wherein the number of actual workers is 50,645 (30,742 males and 19,903 females); and 46,507 are dependents. To these numbers of actual workers and dependents, Amreli contributes 3,452 actual workers (2,354 males and 1,098 females) and 3,496 dependents; Kadi contributes 20,997 actual workers (10,354 males and 10,643 females) and 19,580 dependents; Navsari contributes 4,676 actual workers (3,524 males and 1,152 females) and 4,763 dependents; Baroda contributes 16,026 actual workers (10,271 males and **Personal Service.**

5,755 females) and 12,936 dependents; and the City contributes 5,511 actual workers (4,256 males and 1,255 females) and 5,753 dependents. From this statement of figures we find that the dependents are about equal to the workers except in the Baroda Division, where they are three-fourths of the workers, and that in all the Divisions except Kadi, the male workers preponderate over the females.

**Preparation
and supply of
material sub-
stances.**

12. In class D, preparation and supply of material substances, the total number of population supported is 277,313; wherein the number of actual workers is 126,946 (89,241 males and 37,705 females) and of dependents is 150,367. The contribution to these by Amreli is 16,920 (11,225 males and 5,695 females) and 18,466, respectively; that by Kadi is 53,394 (38,798 males and 14,596 females) and 63,319 dependents; that by Navsari is 14,914 (9,538 males and 5,376 females) and 18,123; that by Baroda is 27,972 (20,358 males and 7,614 females) and 35,137; and that by the City is 13,746 (9,322 males and 4,424 females) and 15,322, respectively. It will be seen that in this class the dependents are more than the workers in all Divisions; in the whole State the dependents are 25 per cent. more than the workers.

**Commerce
and Storage.**

13. Class E, Commerce and storage, supports 68,437 persons. Among them 46,262 are actual workers including 22,602 males and 3,660 females; and 42,175 are dependents. The female workers are due to a few independent women carrying on business, and chiefly to the widows who invest their own *Pallān* and other money at interest and thus derive income from that source. There are 2,612 actual workers (2,288 males and 324 females) and 5,390 dependents in Amreli; 14,316 actual workers (12,113 males and 2,203 females) and 21,068 dependents in Kadi; 1,771 actual workers (1,547 males and 224 females) and 4,142 dependents in Navsari; 5,041 actual workers (4,405 males and 636 females) and 7,750 dependents in Baroda and 2,522 actual workers (2,249 males and 273 females) and 3,825 dependents in the City. Kadi seems to have greatly contributed to the number of actual workers in this class.

**The Profes-
sions.**

14. The professions, Class F, support 55,960 people; the actual worker therein being 26,357 and the dependents 29,603. Among the actual workers there are 21,952 males and 4,405 females. The large number of female actual workers appears at first sight not credible; but it is really due to the inclusion of priest and ministers of religion in this class. It is well-known that widows and some times other females do perform these functions at the holy shrines and at other places like Dwárká, Siddhapur and Karnáli. Similarly, there are female workers as female mendicants, and inmates of monasteries and convents, astrologers, chroniclers and circumcisors, midwives and nurses, sculptors and singers, fortune tellers and acrobats. In Amreli there are 3,448 actual workers (2,906 males and 542 females) and 3,505 dependents. In Kadi there are 11,355 actual workers (9,062 males and 2,293 females) and 11,678 dependents; Navsari has 3,028 actual workers (2,704 males and 324 females) and 3,284 dependents. Baroda has 5,496 actual workers (4,511 males and 985 females) and 6,476 dependents and the City has 3,030 actual workers (2,769 males and 261 females) and 4,661 dependents.

15. In Class G, unskilled labour not agricultural, the total population supported is 260,556; wherein the number of actual workers is 146,686 (71,628 males and 75,058 females) and that of the dependents is 113,870. Both these excesses, i. e., the excess of female over male actual workers and that of the actual workers over dependents are such as are to be expected in this class; because such labourers are drawn generally from both sexes of the lower and the poorer classes who, in order to get a living, cast aside all sentimental objections and engage themselves in labour in large numbers. In Amreli the number of actual workers is 15,563 (7,461 males and 8,102 females) and that of the dependents is 8,798; in Kadi the number of workers is 52,849 (26,376 males and 26,473 females) and that of the dependents is 45,853; in Navsari the number of the former is 19,809 (8,594 males and 11,215 females) and that of the latter is 11,996; in Baroda the number of the former is 52,543 (26,648 males and 25,895 females), and that of the latter is 43,929; and in the City the number of the actual workers is 5,922 (2,549 males and 3,373 females) and that of the dependents is 3,294.

Unskilled
labour, not
Agricultural

16. In the last Class H, Means of Subsistence independent of occupations, we find the total number so living to be 56,035. In this Class there cannot be actual workers. The number of such persons in the Table is 29,535 and that of their dependents is 26,500. The defect of dependents in this Class is to be expected, because it includes prisoners who can have no dependents while they are in gaol. In this Class there are over 14,000 male mendicants and more than half that number of female mendicants with an equal number of dependents. There are 1,600 prisoners and over 500 pensioners; and about the same number of lunatics. Amreli has 3,827 of this Class (2,621 males and 1,206 females) and 2,786 dependents; Kadi 11,232 persons (7,311 males and 3,921 females) and 12,026 dependents; Navsari 1,105 persons (695 males and 410 females) and 736 dependents; Baroda has 7,806 persons independent of work (4,869 males and 2,737 females) and 6,918 dependents; and the City has 5,565 (3,908 males and 1,657 females) with 4,034 dependents.

Independent of
occupation.

4. GENERAL DISTRIBUTION BY OCCUPATION.

17. Having discussed the actual figures of the various Classes, we now turn to the proportions borne by the persons supported and actual workers to the total population, the ratios of actual workers and dependents, and their percentages in cities and rural areas. For this purpose we shall refer to Subsidiary Table L. From this Table we find that Class A, Government service, supports 4.1 per cent. of the population; out of which 1.77 per cent. are actual workers as compared with the total population. Class B, Pasture and agriculture, supports 54.14 per cent. of the population, whereof 24.54 are workers. Class C, Personal services, supports 4.93 per cent., whereof 2.59 per cent. are workers. Class D, Preparation and supply of material substances, supports 14.2 per cent. of the people, whereof 6.32 are workers. Class E, Commerce and storage, supports 3.5 per cent. of the population, whereof 1.34 are actual workers. Class F, Professions, supports 2.86 per cent., whereof 1.33 are workers. 13.34 per cent. depend for their livelihood upon Class G, Unskilled non-agricultural labour; the

Percentages of
persons sup-
ported and
workers and
dependents in
the classes and
their divisions.

Sub. I-2, 1.

number of workers therein being 7·52 per cent. 2·87 per cent. of the population have means of subsistence independent of occupation, Class H; of this number, 1·51 are so independent. Summing up we find that, having regard to the number of persons supported by all the Classes, Class B, Agriculture, supports the largest percentage of the population, over 50 per cent. and Classes F and H the smallest, each going to no more than 2·8 per cent. Class D, those who prepare and supply material substances, and Class G, those who labour as ordinary unskilled labourers, but not in the fields, support almost the same percentages of the population,—14·2 and 13·3. These two, therefore, take up 27·5 per cent., or more than a quarter of the population; and the three classes—agriculturists, suppliers of material substances, and unskilled labourers—take up 82 per cent. of the population. So only 18 per cent. is maintained by the 5 remaining classes. Of these, 5 per cent. are maintained by personal service, 4 by Government service, 3·5 by commerce, and, as said above, 2·8 each by professions and independent means of livelihood. Commerce and the professions ought to show better figures. Looking to the percentages for actual workers, Class B, Agriculturists, stands first, as they present 25 per cent. workers out of 47 per cent. total workers. Class G, Unskilled labour, comes next with 7·5 per cent. of total workers. Those who prepare and supply material substances come next with 6·3 workers. The percentages of workers for the other classes are very small. There are 2·6 for personal services; and all the rest are below 2 per cent.; and range between 1·77 for Government service and 1·33 for Professions.

18. The ratios of actual workers and dependents in each Class are given below:— 42·9 workers : 57·1 dependents in A; 45·32 : 54·68 in B; 52·13 : 47·87 in C; 45·78 : 54·22 in D; 38·37 : 61·63 in E; 47·1 : 52·9 in F; 56·3 : 43·7 in G; and 52·7 workers : 47·3 dependents in H. Almost all the occupations require above 40 per cent. of workers for supporting all those who are included in that Class, excepting Commerce and Storage, which has 38 per cent. of workers. Viewed in the light of the persons engaged in any occupation, the largest percentage of actual workers, 56·3, is in G, which requires neither brains nor capital and where women and children also could work, and the smallest in E, Commerce, for the opposite reasons. Class H comes second, as prisoners of all classes and inmates of asylums are not in a position to support dependents. State pensioners may, in some cases, have relations to support; but, generally, in their old age, they could extend that support to very few only, if at all to any. Class C comes next; those who have to live by personal service cannot be in a position to support others; and the women and children also can work as servants to maintain themselves. The professions have 47 workers to 53 dependents; while the suppliers of material substances have even less workers, 46 per cent. to 54 of dependents; and the ratio for the agriculturists is the same. Those in Government Service have the still smaller ratio of workers to dependents, 43 to 57. Only those who are qualified can enter the service, and so women and children find no place; while those in employment are sufficiently well-off to support many dependents.

19. Columns 6 and 7 of the same Table show the percentages of actual workers in cities and rural areas. In this State there is only one City, the Capital City; hence these columns show the percentages for the Capital on one side, and for the rest of the State, on the other. It is, therefore, natural that the

Ratios of
actual work-
ers to depend-
ents.
Sub. I.—4, 5

Percentages of
actual workers
in the City and
Rural areas.
Sub. I.—6, 7.

percentages for the City should always be lower than those for the rural areas, owing to the comparatively very small population therein. Thus, the percentages of actual workers in Class B are quite insignificant in the City, 0.46; for the additional reason that persons employed in agriculture and pasturage are rarely to be met with in the City. The percentage of G also, Unskilled labour, though higher than that of B, 4 per cent., is, as compared with the percentages of other classes, very low, for the reason that the City has less demand for such unskilful and untrained workers. All the other occupations but those in A and H bear on an average the same ratio, about 11 per cent. in the City; Class H, a percentage of over 15, because the Central Jail is located in the City, and also because many persons of independent means, in receipt of State allowances in one form or another, are also to be found there. Class A shows a very high percentage of actual workers in the City, viz., 32 to 68, because the chief seat of Administration is in the City and because the regiments also are in the City. In the head of Defence 76 per cent. are in the City.

20. Columns 8 and 9 denote the percentages of dependents to actual workers in the City and in the districts. From these we find that in all classes, except the last two, G and H, there is an excess of dependents over actual workers in the City, and also in rural areas except in Class C, where the dependents are less than the actual workers. The excess of dependents is 38 per cent. over the actual workers in the City and 30 per cent. in the villages in Class A; it is 21 per cent. both in the City as well as in villages in Class B; in Class C it is 4 per cent. in the City; in Class D it is 11 per cent. in the City and 19 per cent. in villages; in Class E it is 52 and 62 per cent., respectively, and in F, 54 and 7 per cent. for the two areas, respectively. The dependents in Class C for rural areas are less than the actual workers by 10 per cent., and those in G and H are less by 44 and 28 per cent., respectively, in the City and 21 and 6 per cent. in the rural areas. It will also be noted that the dependents of the occupations of the Classes A, B, C and F show a percentage higher in the City than in rural areas. This may be attributed to the City people following these occupations, as has already been said, to a greater extent, and the absence, as a rule, of their women and children from such works. In the rural areas, on the other hand, such is not the case. On the contrary, the dependents in Classes D, E, G and H, circumstanced as they are, show a smaller percentage in the City than in the rural areas, because in the districts women and children can take part in these occupations, and they are such as are greatly in vogue in the rural areas.

5. PERCENTAGES OF WORKERS IN THE ORDERS AND SUB-ORDERS.

21. From a discussion of the figures and percentages of the actual workers and dependents in the classes, we may now turn to a discussion of the same in the Orders and sub-orders into which the classes are divided. The same Table gives these percentages. Class A, Government, is divided into 3 Orders; I Administration, II Defence, and III Service of Native and Foreign States. The first two are split up into two sub-divisions, viz., service of the Baroda State and that of the Imperial Government; because the Cantonment is included in the population of this State. The first sub-order under Order I, Service of the Baroda

Percentages of dependents to actual workers in the City and Rural areas.

Sub. I.—8, 9.

Order I—Administration.
Sub. I.

State, supports in all 37,402 persons, out of whom 15,446 are actual workers, including 15,113 males and 333 females and 21,956 dependents. The percentages of the total number of persons supported and of the actual workers on the total population are, respectively, 1·9 and ·8 ; the ratio of actual workers to dependents is 41 : 59 ; the percentages of actual workers of this class in the City and rural areas are 25 and 75 ; and those of the dependents to workers for the same areas are 199 and 123. Thus about 2 per cent. of the population is supported by State servants ; the dependents are 50 per cent. more than the workers and the employés in the City alone are one-fourth of the total number of State servants. The Imperial Government service supports in all 983 persons, among whom 286 are workers (284 males and 2 females) and 697 are dependents. The percentage of the total number of persons supported is naturally very small, being only 5 out of 10,000 ; and the percentage of actual workers is only 0·02 or 2 in 10,000 of the population ; while the ratio of workers to dependents is 29 : 71 ; the percentage of workers being only two-thirds of that in State service.

**Village ser-
vice.**

The third sub-order relates to village service, wherein the State supports 17,543 persons, among whom the number of actual workers is 7,648 (7,482 males and 166 females), and that of the dependents is 9,895. The percentages of the total population supported and of the actual workers are 0·89 and 0·39 ; the ratio of workers to dependents is 43·1 to 56·9 ; the percentages of workers in cities and villages are 0·69 and 99·31 ; and those of the dependents to actual workers in the same areas are 128 and 129. Thus 89 persons per 10,000 are supported by village service. The City shows a decided inferiority to the rural areas as regards the actual workers, because the name of this sub-order precludes the possibility of there being many of them in the City. In the first Order, Administration, the total number of persons supported is 59,553, and of the workers is 24,963 (24,377 males and 586 females) ; and that of the dependents is 34,590. The percentages of the total number of persons supported and the actual workers are 3·05 and 1·28 ; the ratio of actual workers to dependents is 41·9 : 58·1 ; the percentages of actual workers in cities and rural areas are 17·1 and 82·9 ; and the ratios of the dependents to actual workers are 188 and 128, for the City and villages, respectively. These figures show that about 312 persons out of 10,000 in this State are maintained by State and Government service ; that 130 of them are workers and 182 dependents ; the ratio being that of 42 : 58. Out of every 100 such workers, 18 work in the City and 82 in the districts. The percentage of the dependents to workers being higher in the City than in the districts shows that officers having their homes in the City have to work in the districts, leaving their families behind.

**Order II—De-
fence.**

22. In the second Order, Defence, the State army supports 16,596 persons, of whom the actual workers are 7,922 (7,848 males and 74 females) and 8,674 are dependents. The presence of females in this sub-order is due to their serving as menials and partly to the system of registering a widow's name in the place of a deceased *Silledar*. Of this army, the regular branch consists of 4,713 actual workers, including 55 officers and 4,658 sepoy, swars, &c., and the irregular consists of 1,901 actual workers, including 28 officers and 1,873 men. The percentages of the total number of persons supported by the whole Order

and of actual workers are '87 and '42 ; the ratios of actual workers in the City and the rural areas are 76 and 24 ; and those of the dependents are 99 and 103 in the City and in the rural areas, respectively. The Imperial Government has a body of 260 men, the number of dependents on them being 156, thus making the total number of persons supported 416. The figures of this Order show that 87 people out of 10,000 are supported by the army expenditure ; of these, 41 are workers and 46 are dependents ; the ratio being 48 : 52 per 100. Three-fourths of these actual workers are in the City and only one-fourth in the rural areas. As the dependents are only 99 per cent. of the workers in the City, and 133 per cent. in the districts, it appears that a good number of persons so employed come to the City, leaving their families behind ; about 17 per cent. are from the rural areas.

23. The third Order relates to Service of Native and Foreign States ; it supports 2,176 persons wherein the actual workers are 874, including 827 males and 47 females, and the dependents are 1,302. The percentages of the total number of persons supported and actual workers are 0·11 and 0·05, i.e., only 11 persons out of 10,000 are maintained by such service, of whom only 5 are workers. Those employed outside having left their families behind, the ratio of dependents in the City is 175 and in the districts it is 147.

**Order III—
Service of
Native and
Foreign States**

24. Class B, Pasture and Agriculture, contains 2 Orders and 6 sub-orders. The first of these Orders supports 42,204 persons, of whom the number of actual workers is 20,388 (16,163 males and 4,225 females) and that of the dependents is 21,816. The percentages of the total population supported and of the actual workers are 2·16 and 1·05 ; the ratio of actual workers to dependents is 48·3 : 51·7, the percentages of actual workers in the City and rural areas are 1·3 and 98·4, owing to the broad reason that these men can ply their trade in rural areas only and hardly in the cities, and the percentages of dependents in those areas are 118 and 107, respectively. Thus 216 persons out of 10,000 are supported by the occupation of provision and care of animals ; 105 of these are workers ; there being 52 dependents for 48 workers. In the rural areas, which contain 98·6 per cent. of workers, there are 107 dependents to every 100 workers.

**Order IV—
Provision and
care of
animals**

Sub. I.

25. The fifth Order, the most important one, Agriculture, supports so many as 1,014,927 people, of whom the actual workers are 458,679 (322,953 males and 135,726 females) and the dependents are 556,248. The percentages of the total population supported and of the actual workers are 51·98 and 23·49 ; the ratio of actual workers to dependents is 45·2 : 54·8. Of the percentages of actual workers in the City and rural areas the former is naturally far lower than the latter, viz., 0·4 and 99·6 ; and those for the dependents to actual workers for the same are 122 and 121. These figures show that such a high percentage of the population as 52 per cent. is supported solely by agriculture ; of these 23·5 per cent. are actual workers and 23·5 are dependents. Of a thousand workers there are only 4 in the City to 996 in the rural areas. The dependents in cities and districts bear the same percentage, 122 to 100 workers. Of the four sub-orders into which this Order is sub-divided, the first, i.e., the landlords and the tenants, supports in all 634,638 people ; the number of actual workers among whom is 264,180, and that of the dependents is 370,508. The percentages of the total

**Order V—
Agriculture.**

**Landlords and
Tenants.**

Agricultural labourers.

population supported and of the actual workers are 32.5 and 13.53; the ratio of actual workers to dependents is 42 : 58; the ratios of actual workers in the City and rural areas are 0.33 and 99.67; and those for the dependents to actual workers are 131 and 140. These figures show that over 60 per cent. of those supported by agriculture are maintained by landholders and tenants; less than 40 per cent. being supported by field-labour. The second sub-order, agricultural labourers, supports 372,964 persons, of whom 191,124 (117,631 males and 73,493 females) are actual workers and 181,840 are dependents. The percentages of total population supported and of the actual workers are 19.1 and 9.8; the ratio of actual workers to dependents is 52:48; the percentages of actual workers in the City and rural areas are 0.26 and 99.74 and those of the dependents to actual workers are 98 and 95. Thus 19 per cent. of the population is supported by field-labour. In this case the dependents are less than the actual workers in the ratio of 48:52. The dependents being less than the workers is rare in any order; and is due in this order to the fact that women and children also go for field-work. The dependents are less than the workers both in the City and in the districts. The third sub-order relates to the growers of special products and supports in all 5,027 persons, of whom the number of actual workers is 2,378 (1,622 males and 756 females), and that of the dependents is 2,649. The fourth sub-order relates to agricultural training and supervision and forests, and supports in all 2,248 persons, of whom the actual workers are 997 including 808 males and 189 females and the dependents are 1,251. The presence of females is due to the fact of their being returned under the occupation (No. 56) of agents and managers of landed estates, and (No. 57) clerks, bailiffs and petty rent-collectors. The entry under the latter head appears to be a mistake; properly speaking, these figures should have gone under (56); because there are some widows who manage estates and *vántas* and fields on behalf of their infant sons. Some of them, perhaps, should have been classed under (36), rent receivers. Summing up the results of these four sub-orders, we find that the first, landholders and tenants, supports nearly 32 per cent. of the population and agricultural labourers 19 per cent. Growth of special products supports only 0.26 per cent. of the population, thereby showing that the mass of the people have not as yet given up their primary notions and habits of agriculture. Even this percentage owes its existence to the cultivation of poppy, vegetables and betel-leaf. In the second sub-order the actual workers naturally exceed the dependents, because the females of this class generally assist their husbands in field-work, in removing the weeds, in cutting the crops when ready, and in also separating the corn from the stalks and husks. Even young girls eight years old are seen doing this sort of work.

Animal breeders and dealers.

In Order IV of Class B, there are 329 horse, mule and ass breeders and dealers, supporting 280 dependents; there are 3,423 cattle-breeders and dealers, on whom there are 3,614 dependents. The numbers of herdsmen and shepherds and goat-herds are 6,173 and 6,424, respectively. These two occupations support in all 12,355 and 13,463 persons, respectively. Sheep and goat-breeders and dealers support in all 7,996 persons, of whom there are 2,785 male and 932 female workers and 4,279 dependents. Camel-breeding and dealing is carried on by 92 males and 41 females and supports in all 248 persons. All these various

classes of persons excepting the horse, mule and ass breeders are mostly drawn from the Áhir, Rabári and Bharwád castes, whose number is, as appears from Imperial Table XIII, large enough to admit of so many persons following their traditional occupations. Elephant catching has 114 workers supporting 285 persons entered in the schedules. This occupation is not in existence in this State. There could not be such a large number of immigrants. It is certain that these men are the Máhuts or Sáthmárs, in the service of this State for driving elephants and for purposes of elephant fights. Pig breeding and dealing supports only 58 persons and is pursued as an occupation by only 20 persons. In the ninth sub-order, there are 38 veterinary surgeons, farriers, &c., supporting 114 persons. Horse and elephant trainers are only 9, supporting only 31 persons. This small number is apparently a mistake and is due to most of them being entered as elephant catchers, as said above. There are only 3 vermin catchers.

The tenth sub-order of the V Order, landlords and tenants, is divided into rent receivers, rent payers and cultivators. According to the figures tabulated, the first sub-division supports 78,569 persons; of whom 24,445 males and 8,055 females are actual workers and 46,069 dependents. 16,266 persons are entered as supporting themselves by rent-paying; in other words 4,854 males and 1,681 females cultivate fields belonging to others and pay rent for doing the same. So this class supports in all 16,266 persons. The difference in the numbers of rent receivers and payers is very large, and on the wrong side; that is, the receivers exceed largely the payers. This is unaccountable. That there has been much confusion in the minds of the enumerators in regard to these three sub-divisions is obvious, if a reference is made to the actual figures given in Table XV for the different divisions. In Amreli, 18,055 males and 5,034 females are all put down as rent-receivers, and only 77 males and 8 females as rent payers, and only 149 males as cultivators; the dependents are assigned only to the rent-receivers and they are so many as 34,861, and not a single one to cultivators. As a contrast, in the Kadi Division, there are only 5,431 persons as rent-receivers, 3,643 as rent-payers and 89,127 as cultivators, with no less than 147,363 dependents on cultivators. No deductions could, therefore, be drawn for each of the sub-divisions separately. This is unfortunate. It appears that the figures for Amreli are wrong, while those of the three larger divisions are, *prima facie*, accurate enough. We can, therefore, discuss safely the total figures only of this sub-order. These show that there are 634,688 persons maintained by the occupation of land holders and tenants, that there are 202,892 male workers and 61,288 female workers, and 370,508 dependents.

In the twelfth sub-order, growers of special products, labour in the indigo factories is done by 25 persons to support 85. There are no factories, but in one or two talukas of this *Ráj* indigo is cultivated to a small extent and manufactured as a home industry. Betel-leaf and areca-nut growing supports 241 persons and is resorted to by 75 males and 34 females. It is only the betel-leaf cultivation that supports this small number. Growing of fruits and vegetables supports 2,063 persons and is done by 618 males and 363 females. 2,633 persons support themselves by growing products other than those mentioned above. In the next sub-order we find that 'agentship and management of landed estates'

Rent receive
and payers.

Growers of
special pro-
ducts.

is pursued by 84 persons and supports 402 persons. There are 777 clerks, bailiffs, &c., on whom there are 768 dependents. There are 24 Forest Officers supporting 70 persons, and 110 forest rangers, guards, &c., supporting 223 persons.

**Order VI—
Personal,
Household and
Sanitary
services.**

26. Class C, relating to Personal, Household and Sanitary Services, is sub-divided into 3 sub-orders, the last of which, sanitation, is maintained from the general expenses of the State. This whole Order supports 97,152 persons of whom the actual workers are 50,645, including 30,742 males and 19,903 females; and the dependents are 46,507. The percentages of the total population supported and of the actual workers on total population are 5 and 2·6, the ratio of actual workers to dependents being 52 : 48; out of 100 actual workers in this Order, there are 11 in the City and 89 in the villages; while the ratios per cent. of dependents to actual workers in the City and villages are respectively 104 and 90. The dependents are thus in excess of the actual workers in the City. The peculiarity in this Order is that the dependents are less than the workers,—the reason of it is given when treating of the whole Class C.

Barbers.

In the fourteenth sub-order of the sixth Order under C, 7,844 males and 1,088 females are returned as actual workers under the occupation of barbers. These female actual workers do not, as a rule, practise the art of shaving, but are doing the other equally necessary service of attending in labour cases. A few are engaged in sweeping the houses of rich folks, and a few more in making torches, which are carried by their lords lighted in processions. They thus contribute in many ways to the income of the family. These actual workers support 19,869 persons.

**Cooks and
Others.**

There are 1,015 male and 392 female cooks, who by their labour support 2,745 persons. There are 57 door-keepers who support 110 persons. Grooms, coachmen and dog-boys muster 769 males and 92 females and support in all 1,689 persons. There are 4,951 males and 7,268 females doing duty as in-door servants, and supporting 21,081 persons. It is to be observed that the women are about 50 per cent. more than the men. 991 are washermen and 67 washerwomen, who support between themselves in all 2,968 persons. 590 males and 735 females are water-carriers, who support in all 2,362 persons. Here also the females are more in numbers than the males. Most of these are Brahmans known as Pánkás, and owe their existence to the religious doctrine prevailing among some of the high caste orthodox Brahmans of using water for drinking fetched by Brahmans alone. There are only 21 male shampooers who support 5 dependents. 8,606 males and 6,330 females carry on miscellaneous and unspecified services and thereby support 28,515 persons.

**Non-domestic
Entertainment.**

In sub-order fifteenth there are 54 males and 14 females who keep hotel and lodging houses, &c., and support 129 persons. They are locally known as Vishivalás. These are often mere eating-rooms. The majority of the population being Hindus, generally poor, and there being so many caste distinctions, hotels as usually understood are not to be found. Rest-house, serai &c. owners and managers, number 71 persons, of whom the actual workers are 55. There are 4 club secretaries who support in all 7 persons.

Sanitation.

In the next sub-order, there are 150 males and 4 females in the Sanitary Offices of Government, and they support 308 persons. There are 291 Sanitary Inspectors, supporting by that duty 957 persons. Sweepers and scavengers num-

ber in all 15,624 persons ; but the actual work is done by 5,171 males and 3,206 females, the rest being dependents. 206 males and 70 females work as dust and sweeping contractors and maintain thereby 691 persons. In this sub-order it is to be noted that the actual workers are in excess of the dependents both in the City and in villages.

27. Class D, Preparation and Supply of Material Substances, is divided into 11 Orders and sub-divided into 37 sub-orders. Of these the first Order relates to food, drink and stimulants and supports 68,402 persons, of whom the actual workers are 20,213, including 20,520 males and 9,693 females, and the dependents are 38,189. The percentages of the total population supported and of the actual workers are 3.5 and 1.55 respectively ; the ratio of actual workers to dependents is 44 : 56 ; the percentages of actual workers in the City and rural areas are 16 and 84 ; and the ratios there of dependents to workers are 103 and 131 respectively. In this Order there are three sub-orders. The first, 'Provision of Animal Food' supports 7,235 souls or 0.37 per cent. of the total population. The sub-order 'Provision of Vegetable Food' supports 53,351 souls, or 2.73 per cent. of the total population. Thus they are over 7 times those who provide animal food, including ghee. The third sub-order is that of 'Provision of Drink, Condiments and Stimulants.' It supports 7,766 persons, or .4 per cent. of the population ; 3,009 of these are actual workers, 2,596 males and 413 females. From these figures we see that of these three sub-orders, vegetable food supports the greatest number of people ; because of the fact that a majority of the population of this State is vegetarian. Again if we exclude the number of people returned under the heads (77) cheese-makers and sellers, 18, (78) cow and buffalo keepers and milk and butter sellers, 1,937, and (82) ghee preparers and sellers, 677, from the number of people supported by the provision of animal food and add them on to the other sub-order, as some would wish to do, the difference will be still greater. In the sub-order, Provision of animal food, there are 1,317 butchers (420 actual workers and 897 dependents) ; 1,330 persons live on fishing and fish curing ; among them 322 males and 222 females are actual workers and 786 dependents ; 1,844 persons live by fish curing, the number of actual workers among them being 497 males and 548 females. In the eighteenth sub-order, gram and pulse dealers head the list with 19,341 persons supported thereby ; the actual workers among them being 6,048 males and 1,157 females. Next to them in point of numbers are vegetable and fruit-sellers, &c., 11,216 ; the actual workers being 3,332 males and 2,267 females. The number of the latter is comparatively larger because many Kunbi females do this business independently of their husbands. The oil pressers with 7,368 persons come next ; flour grinding supports 3,776 persons ; the actual workers being 182 males and 2,360 females. The females preponderate over the males in this occupation, because many widows and poor women maintain themselves by grinding flour for the well-to-do people. Oil sellers with 3,570 persons come next to them. Grain-parchers and sweetmeat sellers and makers support less than 1,000 persons ; but still show a sufficiently large number owing to the habits of the people to use these things largely on festive days, as well as when they travel and are unable to procure food otherwise. The number of

**Order VII—
Food, Drink
and Stimu-
lants.**

bakers is proportionately very small, viz., 163, because the Hindus do not purchase ready-made bread. Makers of sugar, molasses and *gur* are only 53 males and 10 females. In the Navsari Division, the plantation of the sugarcane is carried on largely, and those who own sufficiently large acres of land (chiefly the Anávalás and the Parsis) press out the sugarcane juice in a sort of revolving mill turned by bullocks. After the juice is boiled, it turns to *gur* (molasses). But this occupation is now falling off on account of the competition of the cheaper qualities of Cawnpore and Sangli. In the sub-order relating to Provision of drink, condiments and stimulants, the largest number of persons supported is 2,673 under (124), grocers and general condiment sellers; but the number of actual workers is only 911 males and 43 females. Then follows (134) wine and spirit sellers, supporting 1,257 persons; the actual workers being 364 males and 99 females. Tobacco and snuff-sellers support 1,152 persons, the business being actually done by 401 males and 82 females. These figures show how widely spirituous drinks and tobacco are used by the people. Betel-leaf and areca-nut selling business supports as many as 575 persons. These luxuries are favoured more by the people of Gujarat, because among almost all Hindus it is the fashion to chew a little of them after every meal. It is also the custom to offer these to all visitors; and certain ceremonial functions are not considered complete without the offer of these things. Aërated waters and sharbat support a very small number of persons; probably because the people are too poor to afford that luxury and also because the orthodox object to such drinks. The entry under the head of opium factory is due to the State exercising the right of manufacturing opium in its own depôt.

Order . VIII—
Light, Firing
and Forage.

28. Order VIII relates to Light, Firing and Forage, and is sub-divided into sub-orders 20 and 21; the former including the first two occupations and the latter the last to which the Order relates. The whole Order supports in all 9,964 persons, of whom the actual workers are 6,506, including 2,801 males and 3,705 females; and the dependents are 3,458. The preponderance of female actual workers is due to the inclusion of hay, grass and fodder sellers, and of firewood, charcoal and cow-dung sellers, which occupations are mostly done by females. The percentages of the total population supported and of the actual workers, are 0·51 and 0·33; the ratio of actual workers to dependents is 65·29 : 34·71; the percentages of actual workers in the City and rural areas are 8 and 92. The ratio of dependents is one of equality with that of the actual workers in the City; but in the villages it is only one-half and is due to the fact of even young boys and girls, 5 or 6 years old, being told off to collect cow-dung and to sell small bundles of grass and fuel. For this reason, in the last sub-order the ratio of actual workers to dependents is 70 : 30. In sub-order 20, the pressers of vegetable oil are 320, and the sellers thereof are 359, supporting respectively 597 and 944 persons. Petroleum, which is largely used by the people for lighting purposes, supports 358 persons. Hay, grass and fodder selling supports in all 3,982 persons; the actual work being done by 858 males and 1,908 females; and firewood, charcoal and cow-dung-selling supports 3,985 persons, a number almost equal to the first; and the actual work is done by 1,223 males and 1,606 females. In both these, females greatly preponderate. Coal-dealing business is almost unknown in this State.

29. Order LX relates to buildings and is sub-divided into two sub-orders, *viz.*, (22) relating to building materials and (23) to artificers in buildings. This Order supports 15,729 persons; because people always must have some shelter to protect them from the variations of weather. Again, the people here are extremely fond of having their own houses, be they of brick, mud or leaves. Even small areas, hardly ample to cover a room in an ordinary house, appear to be sufficient to meet the popular idea of the comfort of a house. Of the persons supported, the actual workers are 7,015 (5,803 males and 1,212 females) and the dependents, 8,714. The percentages of the number of persons supported and of the actual workers are 0·81 and 0·36; the ratio of actual workers to dependents is 45 : 55; the percentages of actual workers in cities and in rural areas are 21 and 79; the dependents are less than the actual workers in the City by 16 per cent. but they are more than the latter by 6 per cent. in villages. In sub-order 22, brick and tile-making supports 1,614 persons, the materials being actually turned out by 484 males and 182 females. These are different from potters (No. 336) which claim the support of 22,458 individuals. In sub-order 23, masons and builders figure prominently, the number of men supported being 10,315. Building contractors are only 207, because private citizens do not, as a rule, make a requisition for their aid in building houses; which is done by their own ingenuity alone. It is the Government system of getting buildings erected by contracts that has brought this class into being. Thatching supports 1,202 persons. There are 57 painters, plumbers and glaziers supporting in all 229 persons. Stone and marble workers are only 86 and support 189 persons. The number is so small owing to there being hardly any useful stone quarries in this State and to the houses being generally built of bricks.

Order IX
Building.

30. Order X, vehicles and vessels, supports only 1,938 persons, of whom the actual workers are 565 males and 17 females and the dependents are 1,354. The percentages of the population supported and of the actual workers are 0·11 and 0·04; the ratio of actual workers to dependents is 32·68 and the percentages of actual workers and dependents in the city and rural areas are 4 and 96. There are no tram cars in this State; the railway factory figures are very small; and so also are the figures for the makers, sellers and painters of coaches and carriages. The third sub-order (26), ships and boats, supports proportionately a larger number of persons than the previous two sub-orders, because, navigable rivers like the Narmadá, Tapti and Mahi flow through some parts of this State and there are small creeks and the sea-board near Dwárká, Beyt, Kodinár and Billimorá where native boats are built for short distances. Hence under (175), shipwrights and boat builders, there are 468 actual workers supporting 1,543 persons; there are 38 sail-makers who support 111 persons; ship and boat painting supports 186 persons, but the actual work is done by only 43 persons. There are 33 dealers in marine stores; they on their part support 96 persons.

Order X—Vehicles and vessels.

31. The eleventh Order, dealing with supplementary requirements, is sub-divided into eleven sub-orders. This Order supports 8,416 persons of whom the actual workers are 4,024 (males 2,474 and females 1,550) and the dependents are 4,392. The percentages of the people supported and of the actual workers are 0·43 and 0·2; the rates of actual workers to dependents is 48·52; the

Order XI—Supplementary requirements.

percentages of actual workers and dependents in the City and rural areas are 23 and 77 ; the excess of dependents over actual workers is 45 per cent. in the City and only 2 per cent. in villages. This Order consists of many occupations that exist not for their usefulness, but because they supply the wants of luxury. It includes, however, bangles which are not considered as a luxury but a necessity, on account of the religious ordinance that married females should never remain without their *chudis*, i.e. bracelets, on their arms. But as the initial expenses of these *chudis* are greater than those for bangles people have taken to the latter. There are 10 paper-makers and sellers who support 44 persons ; and 74 stationers supporting 107 persons. There are 21 owners of printing presses supporting by that occupation 39 persons and employing 173 operatives who, in their turn, maintain thereby 404 persons. Hand-press proprietors, lithographers and printers number 25 persons and support 26 persons. Book-binding supports 110 persons on the actual work of 61 persons. There are 10 book-sellers on whom there are 6 dependents ; newspaper proprietors there are only 3, one male and 2 females ; but this appears to be an inaccurate return since there are three local newspapers in the City and one in Navsari. Print and picture-selling supports 72 persons, but is actually dealt out by 33 males. There are 27 watch and clock-makers supporting 71 persons. These are not makers of new things but only repairers. There are 6 persons who deal in photographic apparatus. This occupation supports 10 persons. 5 persons are supported by occupation (193), other scientific instrument makers, sellers and menders ; of these, the actual workers are only 2. In sub-order 30, the principal workers are turners and lacquerers numbering 87 males and 4 females ; their dependents number 160. These persons are by caste Kharádis, a sub-division of Sutars (carpenters) and are found in almost all the Divisions ; but the work turned out at Sankhedá in the City, and at Dhári and Dabhoi is of a superior quality ; the best being, as said before, the Sankhedá work. There are 11 wood and ebony carvers and 22 ivory carvers. The numbers of other occupations being very small need not be mentioned in detail. In the sub-order of toys and curiosities, 39 males and 26 females make and sell toys, kites and cages, by which they support in all 107 persons. Hukká business is carried on by 13 persons having 26 dependents. There are 10 males and 12 females *papier-mache* workers and the total number of persons supported is 59. Curiosities support 73 persons, out of whom 15 males and 30 females carry on the actual business. Kite-making and selling business supports a comparatively larger class of persons, because kite-flying is indulged in largely by almost all classes of people, after the monsoon is over and specially on the Makar-Saukráti day. On this day people are seen flying kites from verandahs, roads, house tops and terraces. Crowds of boys and young men are seen running about with large bamboo poles to catch a falling kite and enjoy the luxury of flying it gratis. *Papier-mache* here means only the cheap flowers, garlands, plants and other pretty objects made out of coloured paper largely by Musalmans. There are 46 musical instrument-makers and 10 sellers ; they support 102 and 20 persons, respectively. Baroda State is famous for its *Sitárs* and *Távus*, both of them being stringed native musical instruments ; and hence such a large number of makers in this class. In sub-order 33, the largest contributors to the numbers

supported and employed are the makers and sellers of spangles, lingams and sacred threads, with the number of supported 1,390, and that of the workers, 66 males and 788 females ; it thus indicates that the females take to this work more largely, owing to its being an indoor work. Navsari contributes such a large number as 773 females, who are mostly Parsis. The Parsis wind round their waist the sacred thread which is woven in a special manner by the wives of Mobeds ; no others can do it. After them come flower garland-makers and sellers. They are 339 males and 223 females. This occupation supports in all 924 persons. These people are generally known as Mális and Málans and are seen selling flowers, garlands and bouquets in the evenings at their shops or in the streets. Flowers, beyond being required for use or decoration in houses, are also required in worship and as presents to friends, visitors and guests. Rosary-makers and sellers support 668 and 296 persons ; the work being actually done by 270 and 118 persons. The Vaishnavas and the Swami Náráyans think it an act of impiety to go without a necklace of Tulsi bead ; and consider it incumbent upon them to count the beads of a rosary while repeating the names of Shri Krishna ; to drop a bead at every name. Bangles of glass and also of materials other than wood, are in much demand in the whole of Gujarat ; glass bangles are made by 109 persons and sold by 212 persons ; whereas the other bangles are made by 235 persons and sold by 22 persons. The glass bangles locally made are not so fine and good-looking as foreign ones which are imported very largely. Hence the sellers preponderate so much over the makers. The bangle trade supports 1,487 persons. Furniture-making supports 45 persons and is carried on by 12 persons ; but its selling supports 352 persons, of whom the actual sellers are 112. Many of the latter are importers of furniture made in foreign countries. Harness-making supports only 28 persons and so does not appear to be a thriving business at all ; though hides and shoe-makers are found in very large numbers. This may be due to want of capital and skill. The thirty-sixth sub-order, plough and agricultural implement-makers, supports a good number of persons. Knife and tool-grinders come next to them with 166 actual workers ; because the scythes of cultivators, the razors of barbers, and other tools require constant grinding. Knife and tool-making supports 185 persons and is done by 41 males and 17 females ; their sale is conducted by 13 males and supports 27 persons. Weaving of cotton cloth as a hand industry is carried on in most of the towns and villages in this State and so has become the occasion of returning 17 persons as actually making and selling looms and loom-combs. In the last sub-order 118 persons are supported by the work of 37 males and 25 females, in making ammunition, gunpowder and fireworks, and 275 are supported in the sale thereof by 94 males and 25 females. All these are firework makers and sellers and have nothing to do with ammunition and gunpowder-making or selling. Twenty-five persons make swords, spears, &c., and support 30 persons.

32. The twelfth Order, dealing with textile fabrics and dress, has 5 sub-orders. The population supported is 68,213 ; of whom 33,410 persons (21,902 males and 11,508 females) are actual workers, and 34,803 persons are dependents. The percentages of the total population supported and of the actual workers are 3.49 and 1.71 ; the ratio of workers to dependents is 49 : 51 ; the percentages of

Order XII -
Textile Fabrics
and Dress.

workers in the City and towns are 9 and 91 ; and the ratios for the dependents are on equality with those of the actual workers in the City as well as in the District. Cotton supports the largest number and is naturally immediately followed by dress, while silk and wool support the least numbers. The remaining sub-order, on account of rope-making being included in it, supports a population larger than the two last sub-orders do. In the first of these sub-orders, 38—wool and fur, felt and pashm-making supports 66 persons and is actually done by 17 persons. There are 21 males and 19 females who are actually occupied with blankets, woollen cloth and yarn, furs, feathers and natural wool. The joint labour of these supports 63 persons. Wool-carding is carried on by 96 males and 72 females and is the means of supporting 406 persons. Only one female dyes wool and supports 3 persons. These workers in wool are probably the Bharwáds who, from the wool of the sheep they breed and tend, prepare blankets and rough clothing. Dealing in woollen goods, fur and feathers supports 105 persons and is practised by 32 males and 33 females. In sub-order 39, silk, silk-carding, spinning, weaving and making of silk braid and thread support 95 persons, of whom the actual workers are 47 males and 19 females ; the selling of the same supports 199 persons, of whom 64 males and 32 females are actual workers. Silk-dyeing occupies 64 males and 14 females and supports in all 146 persons. The next sub-order, 40, 'cotton' is a very important one ; it supports such a large number as 43,332 souls, of whom 13,837 males and 7,356 females are actual workers. On the whole population, the percentage of persons supported is 2.2 and of actual workers 1. Of these numbers the largest, as will be seen further on, fall under the heading of hand industry in cotton. There are 69 males and 21 females who are owners and managers of cotton ginning, cleaning and pressing mills and who support 238 persons ; and there are 293 males and 468 females who are operatives therein supporting 933 persons. In the cotton spinning, weaving and other mills, the owners, managers and superior staff are 29 males and 5 females, supporting 56 persons ; and operatives and other subordinates are 712 males and 422 females supporting 2,394 persons. Nine thousand three hundred and forty-one males and 4,744 females carry on the business of cotton weaving as a hand industry and support a population of 29,284 souls. One hundred and twenty-nine males and 134 females spin and size cotton and support 427 persons. There are 1,105 males and 725 females who are either cotton cleaners, pressers or ginners ; this industry supports 3,244 persons. Two hundred and sixty-seven males and 146 females are calenderers, fullers and printers and support 818 persons. Cotton dyeing supports 2,588 persons, but is actually done by 822 males and 310 females. Cotton, yarn and thread-selling supports 158 persons, but is worked by 65 males and 5 females. There are 912 males and 333 females who are tape-makers, and 95 males and 33 females who are tape-sellers ; they support 2,933 and 243 persons, respectively. Tent-making supports 16 persons, and is done by 10 men only. In sub-order (41), 31 persons support themselves by dealing in raw fibres on the actual work of 16 males and 8 females. Rope, sacking and net-making, as well as their selling supports 1,050 and 566 persons, respectively ; the actual workers in the former being 259 males and 317 females and in the latter being 93 males and 143 females. Fibre matting and bag-making

as also their selling supports 368 and 53 persons, respectively; the actual workers in the first being 151 males and 65 females and in the second 27 males only. In sub-order (42), relating to dress, clothing agencies support in all 1,485 persons; 21 as managers and superior staff and 1,464 as operatives and workmen. Among the former 6 males and 2 females are workers, and among the latter, 501 males and 257 females. Umbrella-selling supports 26 persons but the business is carried on by 10 men only. There are 37 males and 353 females actually working as embroiderers and lace and muslin-makers; they support in all 434 persons. This industry is largely patronised by females. 252 males and 114 females are either hat, cap, and turban-makers or sellers; the presence of females in this branch of industry and in the preceding one is worth noting. This industry supports 835 persons. Dealing in piece-goods supports 5,369 persons, of whom the actual workers are 1,808 males and 160 females. 36 males and 20 females make shoes of materials other than leather and support by their labour 100 persons. There are 4,511 males and 2,512 females actually working either as tailors, milliners, dress-makers, or darners and they support thereby 13,433 persons. This is also a large industry.

33. The thirteenth Order relates to metals and precious stones. It is sub-divided into four sub-orders, viz :—(43) gold, silver and precious stones, (44) brass, copper and bell-metal, (45) tin, zinc, quicksilver and lead, and (46) iron and steel. The total number of persons supported in this Order is 25,029, or 1·28 per cent. of the total population of the State; 0·49 per cent. (8,552 males and 1,035 females) are actual workers; the rest, 15,442, being dependents. Nearly more than half the number, or 12,893 persons are maintained in the first sub-order, which thus carries a percentage of 0·66; of these, 0·25 per cent. are actual workers, 4,411 males and 417 females. The next sub-order worth noting is (46), Iron and steel, which supports 9,596 souls. More female actual workers are of course to be found working in iron and steel than in gold, 513. Out of every 100 persons, 38 on an average actually carry on the work, while the remaining 62 are dependents. Of the actual workers 15 per cent. are employed in the City and 85 per cent. in towns and villages. The dependents exceed the actual workers by 69 per cent. in the City and 59 per cent. in the districts. It will thus be seen that working in gold, silver and precious stones supports the largest number and is quite in keeping with the habits of the people. The gentler sex, whatever their worldly or social position, must have an ornament or two for the adornment of their body. Some ornaments have come to be regarded as symbolical of a married life and hence females will not do without them. Again, the majority of the people being idolatrous, they are always in need of one ornament or another for the images of their gods. These notions are, therefore, responsible for such a large number of workers in gold and silver, or of persons belonging to the Soni or gold-smith castes. Next to them are iron and steel workers. Brass, copper and bell-metal workers, or the Kansarás, come after them; because the Kansarás flourish in towns and cities only, whereas workers in iron and steel are in demand even in villages. Tin and zinc workers stand at the bottom of this Order since their occupation is such as can flourish only in larger towns. Goldsmith's dust washers are 142 males and 82 females and support a popu-

Order XIII
Metals and
precious
stones.

lation of 365 persons. They are known as Dhuldhoys (dust-washers). There are 50 males and 11 females engaged in gold and silver wire-drawing and they support 114 persons. Gold thread-making and selling supports 258 persons and is done by 118 males and 22 females. 84 males and 6 females ply business as *zaripuránáh wálís*. These people purchase old and faded gold and silver thread laces or brocades by daily street-crying and in exchange either give money, pearls or other trinkets. Their dealings are generally with females and they are thus able to successfully carry on a brisk trade. These 90 actual workers support a population of 224 people. There are 591 males and 53 females working in gold and silver and supporting 1,727 persons. Gold and silver sellers are 173 males and 8 females and number in all 534 persons. The assaying of these metals occupies 121 males and supports 379 persons. Both these classes of persons are locally known as the *Chokshis*. These people buy ready-made ornaments of gold and silver from the needy, and if they find it risky or unprofitable to sell them in the shape bought, they melt them and sell the resulting precious metal. Engraving in gold and silver supports 251 persons and is done by 68 males. There are 53 males and 4 females working as jewel silvers; this occupation supports 146 persons. 35 males and 1 female deal in gold, silver and precious stones, and support 104 persons. 101 males and 3 females deal in pearls and support 378 persons. There are 8 males working as *Pronigaras*, i. e., stringers of pearls; the total number of people supported by the occupation is 14.

In the 44th sub-order, 154 males and 17 females work in brass, copper and bell-metal and support 399 persons; 19 males and 2 females cast and sell brass images and support 43 persons; 60 males and 35 females sell second-hand brass and copper utensils and thereby support 211 persons. There are 316 males and 29 females who sell brass, copper and bell-metal vessels and support 921 persons. There are 2,940 males and 496 females working in iron and hardware; they support 8,747 persons; selling thereof occupies 304 males and 17 females and supports 849 persons.

Order XIV.—
Glass, earthen
and stone-
ware.

34. The fourteenth Order is sub-divided into 2 sub-orders,—(47) glass and Chinaware and (48) earthen and stoneware. This order supports 26,284 persons, of whom the actual workers are 8,872 males and 3,837 females, total 12,709, and the dependents are 13,575. Of these, the first supports 119 persons, of whom the actual workers are 40 males and 12 females, total 52, and the dependents are 67; and the second sub-order alone supports 26,165 persons of whom the actual workers are 8,832 males and 3,825 females, total 12,657, and the dependents are 13,508. The percentages of the total population supported and of the actual workers are 1.35 and 0.65, both for the order and the second sub-order; the ratio of actual workers to dependents is 48 : 52. In the other sub-order, potters support 22,458 persons; the work is done by 7,599 male and 3,287 female Kumbhars. These people are found to exist in almost all villages, because a majority of people use clay vessels for keeping and fetching water, for cooking and for dishes at meals. 897 males and 318 females sell pottery-ware and support 2,595 persons. Grindstone and mill-stone making and mending supports 327 persons and is done by 120 males and 56 females; their selling supports 603 persons.

35. The fifteenth Order, wood, cane, leaves, &c.; is sub-divided into 2 sub-orders,—(49) wood and bamboo and (50) cane-work, matting and leaves, &c. This order supports 19,364 persons, or 1 per cent. of the population of whom a little less than half the number are actual workers (6,915 males and 1,715 females) total 8,630; the dependents are 10,734 persons. Three-fourths of the number are supported by wood and bamboos, 14,663 persons; three-fourths of these again, 11,159, are carpenters, of whom one-third are actual workers. The second sub-order supports 4,701 persons, of whom the actual workers are 1,513 males and 1,190 females, total 2,703; and the dependents are 1,998. The percentages of the total population supported and of the actual workers in this Order are 0·99 and 0·44. To these percentages of 0·99 and 0·44, wood and bamboo-work contributes 0·75 and 0·3, and cane-work contributes 0·24 and 0·14, respectively. 3,897 males and 312 females actually work as carpenters and support 11,159 persons. 103 males and 5 females deal in timber and bamboos and support 319 persons. 36 males and 5 females deal in old timber and support 102 persons. 800 hundred males and 130 females work as wood-cutters and sawyers and support 1,823 persons. The second sub-order is such as employs women and children who work almost equally with men. 954 males and 883 females work as baskets, mats, fans, brooms, &c. makers and sellers, and support 3,285 persons. 332 and 229 females make and sell combs and tooth-sticks and support 1,002 persons. Tooth-sticks are made by cutting small branches of babul trees generally lopping off the thorns and leaves on them and tying up bundles of small sticks. Leaf-plate making and selling supports 408 persons and occupies 225 males and 78 females. This business flourishes because in all the caste dinners of the Hindus, food is invariably served in leaf-plates and leaf-cups. These are made generally of Palash, Vad or Mahuda leaves, at home.

Order XV—
Wood, Cane
and Leaves, &c.

36. The sixteenth Order is sub-divided into two sub-orders, (51) gums, wax, resins and similar forest produce, and (52) drugs, dyes, pigments &c.; it supports 4,621 persons, of whom 1,426 males and 443 females, total 1,869, are actual workers and 2,752 are dependents. The first of its two sub-orders supports 346 and the second 4,275 persons, of whom 1,280 males and 419 females, total 1,699, are actual workers and 2,576 are dependents. The percentages of the total population supported and of the actual workers are 0·24 and 0·11.

Order XVI—
Drugs, Gums,
Dyes, &c.

In the sub-order (51), gums, wax, resins and similar forest produce, 15 males and 6 females, in all 21 persons, maintain themselves. The Animistics or forest tribes follow these occupations, when they are free from the field work. 93 males and 7 females prepare catechu and support 202 persons; they are known as Káthodiás. 28 males and 11 females sell it and support thereby 93 persons. Two males only are returned as collecting and selling wax, honey, &c., and supporting 9 persons. This appears to be evidently an understatement, because we see many persons selling honey in its season in the City alone; it is probably due to the sellers following some other occupations and selling honey in addition. The next sub-order, dye works, occupies 93 males and 35 females as owners or superior staff therein and maintains

285 persons ; and 143 males and 45 females act as operatives and support 463 persons. 29 males and 3 females work as chemists and druggists and support 142 persons ; 10 males sell soap and support 34 persons. 7 males work and deal in madder, saffron, and logwood and support 18 persons. 12 males make and sell ink and support 25 persons. 15 males and 10 females prepare perfumes, incense and sandalwood and support 40 persons ; their sale occupies 27 males and supports 74 persons. 322 males and 38 females are occupied with miscellaneous drugs and support 1,045 persons. 622 males and 288 females are occupied with miscellaneous dyes and support 2,144 persons.

**Order XVII—
Leather, &c.**

37. This is both an Order and a sole sub-order. It feeds 29,173 souls, that is, $1\frac{1}{2}$ per cent. of the population. The actual workers are 9,312 males and 2,987 females or a total of 12,299 ; while the dependents are 16,874 persons. The items under (386) ' Leather dyers ' and (388) ' Tanners, curriers and hide sellers ' include the class of people known as Khálpás and Chamárs or Chámadiás, who are considered unclean. These two groups can, therefore, be combined into one. Persons supported by this order are even more numerous than those maintained by Order XIII or XIV. The recent famine was a windfall for them as thousands of cattle died for want of fodder. Those who deal in the much cleaner occupation of shoe-making number 9,404, or $\frac{1}{3}$ of the total persons in the Order. A large quantity of horns and bones is exported to England. The Dheds generally collect and sell them. These people also had a good time of it. If the agriculturists were to use the bones as manure for fertilising their soil they would be greatly benefited ; but they are generally ignorant of the use of bones for manure ; some refrain from using it from religious prejudices ; they consider the mere touch of bones to be defilement. The percentages of the total population supported and of the actual workers in this order are 1.49 and 0.63 ; the ratio of actual workers to dependents is 42 : 58 ; the percentages of actual workers in the City and rural areas are 3.3 and 96.7, and those of the dependents to actual workers are 118 and 138, respectively, for the same areas.

**Order XVIII—
Commerce.**

38. Class E—Commerce, transport and storage, is divided into two Orders, XVIII Commerce and XIX Transport and storage. Order XVIII is subdivided into 4 sub-orders,—(54) money and securities, (55) general merchandise, (56) dealings unspecified and (57) middlemen, brokers and agents. It supports 61,080 persons, of whom 19,926 males and 3,369 females, total 23,295, are actual workers and 37,785 are dependents. In the first sub-order there are only 16,582 persons returned, of whom 4,889 males and 1,134 females, total 6,023, are actual workers and 10,559 are dependents. Thus, this sub-order hardly maintains 9 per 1,000 of the population. The second sub-order supports 22,779 persons, of whom 7,186 males and 1,296 females, total 8,482, are actual workers and 14,297 are dependents. The third sub-order supports 18,212 persons, of whom 6,719 males and 834 females, total 7,553, are actual workers and 10,659 are dependents. The fourth sub-order supports 3,507 persons of whom 1,132 males and 105 females, total 1,237, are actual workers and 2,270 are dependents. The percentages of the total population supported and of the actual workers in this order are 3.13 and 1.19 ; the ratio of actual workers to dependents is

38 : 62 ; the percentages of actual workers in the City and rural areas are 7 and 93, and those of the dependents to actual workers for the same areas are, respectively, 165 and 162. General merchandise supports the largest number of people, and middlemen, brokers, &c., the least. The first and third, *i.e.*, money and securities, and dealing unspecified, are almost equal.

In the first sub-order, banking and money-lending is carried on by 1,701 males and 328 females ; and it supports 6,089 persons. The females carry on this business through their *gumástás* or *munims* (clerks). Agentship of Insurance Companies supports 14 persons and is in the hands of 6 males. Money-changing and testing supports 10,479 persons and occupies 3,182 males and 806 females. There being recently a change in the currency of the State, a large number of these people will be found relieved in the next Census for other occupations. More than half the number in the second sub-order figure as merchants, managers, accountants, assistants, clerks, &c., and a little less than half as general merchants. In the next sub-order, 3,737 males and 521 females work as shop-keepers and support 10,374 persons. 797 males and 53 females work as the servants of either shop-keepers or money-lenders and support 1,901 persons. 594 males and 18 females work as pedlars, hawkers, &c., and support 1,488 persons. In the 57th sub-order, 371 males and 16 females work as brokers and agents and support 1,165 persons. 62 males work as auctioneers, actuaries or auditors and support 116 persons. 18 males work as farmers of cattle-pounds, tolls, ferries, markets, &c., and support 42 persons. 76 males and 9 females work as farmers of liquor, opium, &c., and support 282 persons. Contractors unspecified are 134 males and 2 females and support 430 persons. Clerks employed by middlemen are 442 males and 55 females and support 1,266 persons. It may generally be remarked that the numbers of females in these and such other occupations, where they are not usually seen working, is due to misapprehension in the entries ; in a few cases the women may have clerks or agents to work for them.

39. The nineteenth Order is sub-divided into 5 sub-orders, *viz.* :—(58) Railway, (59) Road, (60) Water, (61) Messages, and (62) Storage and weighing. It supports 7,357 persons, of whom the actual workers are 2,676 males and 291 females, total 2,967, and the dependents are 4,390. There is still a further scope of development in this Order ; for, in these days of progress, railways, roads and canals are bound to grow in volume and to support a larger population every year. The railway supports 2,863 persons, of whom the actual workers are 1,084 males and 87 females, and the dependents are 1,692. Road supports 2,129 persons, of whom 770 males and 56 females are actual workers. Transport by water is very insignificant in this State and supports 849 persons, of whom 234 males and 17 females are actual workers. Messages support 565 persons, of whom 240 males and 2 females are actual workers. Storage and weighing supports 951 persons, of whom 348 males and 129 females are actual workers. The percentages of the total number of people supported and of the actual workers in this Order are 0.38 and 0.15. For the railway 89 males and 1 female are returned as clerks on railways ; they support 217 persons ; 52 males and 2 females work either as station masters, assistants, inspectors or overseers, and support 187

Order XIX—
Transport and
Storage.

persons. 477 males and 16 females work as pointsmen, shunters, porters, signallers, &c., and support 1,095 persons; 386 males and 68 females do unspecified railway service, and support 1,190 persons. In the sub-order about road, 153 males and 3 females work as cart-owners or drivers and support 489 persons. 266 males and 30 females keep livery stables, and support thereby 831 persons; 169 males and 5 females work as drivers or stable boys and support 327 persons; 63 males are paliki-bearers and support 160 persons; 19 males and 10 females own and drive pack bullocks and support 77 persons; 99 males and 8 females own and drive pack camels and support 243 persons. In the sub-order relating to messages, 14 males work as superior officers and 192 males as clerks, messengers, &c., in post offices and support, respectively, 46 and 433 persons; 145 males and 49 females are employed as workmen in warehouses and support 382 persons; 130 males and 79 females work as porters and support 406 persons; 37 males and 1 female are weighmen and measurers and support 74 persons; 35 males are engaged as watchmen at store-houses, and support 76 persons.

**Order XX—
Learned and
Artistic Pro-
fessions.**

40. Class F is divided into two Orders, XX—Learned and artistic professions and XXI—Sports. The first of these Orders is sub-divided into 9 sub-orders:—(63) Religion, (64) Education, (65) Literature, (66) Law, (67) Medicine, (68) Engineering and Survey, (69) Natural Science, (70) Pictorial art sculpture, &c., and (71) Music, acting and dancing. This Order supports 53,263 persons, of whom the actual workers are 20,780 males and 4,147 females, total 24,927; and the dependents are 28,336 persons. This large number is thankful to the enlightened and liberal policy pursued by His Highness the present Maharaja for advancing the interests of the people committed to his care. Religion supports 37,916 persons, of whom the actual workers are 14,704 males and 3,536 females, total 18,240; and the dependents are 19,676. Education supports 5,384 persons, of whom the actual workers are 2,373 males and 204 females, total 2,577; and the dependents are 2,807. Literature supports 1,080 persons, of whom the actual workers are 499 males and 59 females, total 558; and the dependents are 522. Law supports 1,487 persons, of whom the actual workers are 485 males and 1 female, total 486; and the dependents are 1,001 persons. Medicine supports 2,243 persons, of whom the actual workers are 767 males and 132 females, total 899; and the dependents are 1,344 persons. Engineering supports 1,339 persons, of whom the actual workers are 454 males only and the dependents are 885 persons. Natural science supports 130 persons, of whom 44 males and 7 females, total 51, are actual workers; and 79 are dependents. Pictorial art supports 985 persons, of whom 425 males and 93 females, total 518, are actual workers; and 467 are dependents. Music and dancing support 2,699 persons, of whom 1,029 males and 115 females, total 1,144, are actual workers and 1,555 are dependents. The percentages of the total population supported and of the actual workers in this Order are 2.72 and 1.27; the ratio of actual workers to dependents is 47 : 53; the percentages of actual workers in the City and rural areas are 11 and 89; and those of the dependents to actual workers for the same areas are respectively 157 and 108.

From this we see that Religion supports the largest number of persons in this order and Natural Science the smallest; Education comes next to Religion; Music

follows it; Medicine comes next; Laws and Engineering support an equal number of persons. Literature supports a slightly smaller number than these, and Pictorial Arts supports a smaller number still.

Under the head of Religion 9,927 males and 2,414 females work as priests or ministers, and support 25,732 persons; 289 males and 62 females work as officers and servants of charity and support 686 persons; 1,214 males and 325 females are engaged as catechists and readers or in church and mission service, and support 3,503 persons. Of these 86 males are engaged in the occupation of exercising evil spirits and maintain 170 persons. The existence of this occupation is a proof, if one were needed, of the prevalence of the superstitious belief in ghosts, notwithstanding the civilizing influences of education. 1,146 males and 247 females act as church or temple service conductors and maintain 2,404 persons; among these are included those who conduct burial and burning-ground services also. Some of the Hindu castes have special Bráhmans for this purpose. They have formed a caste for this purpose, the members of which are known as Káyatiás. 206 males and 108 females have taken to the occupation of performing circumcision and thereby maintain 738 persons. This occupation is in its nature confined to the Musalmáns only. Astrology and horoscope-making is carried on by 700 males and 98 females for the support of 1,485 persons. These men are known to the natives of the province as Joshis or *Bhogal Bhatids*. The latter term is a sort of nickname, from the fact of some of them keeping in their turban a long roll of a paper almanack. They are not so learned as the Joshis and therefore flourish more in villages than in towns. All the Hindus and Jains, without exception, consult the astrologers on occasions of marriages. Horoscopes are always ordered to be cast by all classes of people to be consulted whenever there is any auspicious occasion or any illness or calamity in the family. On every occasion of consultation the Joshis are paid either in corn or in money; on auspicious occasions they are paid more handsomely than on other occasions. 225 males and 21 females act as *Valivanchás*, meaning readers of chronicles. They generally act in that capacity to Barots, Rajputs and other Girasiás; and are by themselves members of the Bhát caste. They keep their records in large books wherein the name of every member of a family is written down very carefully. These books are therefore invariably the records of family pedigrees. This occupation supports 498 persons. 110 males occupy themselves as almanack-makers and sellers and support 214 persons. These almanacks are called *Panchangs*. They usually contain all the ordinary particulars of an almanack and also a list of days propitious for marriages, Upanayanam, and journey, signs of evil or good omens, and also a general description of the turn the year and the seasons are likely to take. Under the head of Education, 32 males and 4 females appear as administrative and inspecting officials; and they support 95 persons; 783 males and 37 females are either principals, professors or teachers and support 1,739 persons; 1,558 males and 163 females are clerks and servants connected with education, and support 3,550 persons; 4 males work as either authors, editors, or journalists and support 17 persons; only 2 males have returned themselves as reporters; 446 males and 57 females are writers and private clerks and support 959 persons; 33 males work as public scribes

and copyists and support 60 persons ; 14 males and 2 females are in service in libraries and literary institutions and support 42 persons. Under the head of Law, 259 males work as Barristers or Pleaders and support 996 persons ; and 135 work as Mukhtyars and support 301 persons. These latter are, under the rules in force in the State, entitled to plead only in Criminal and Revenue Courts. These men of the law taken both together number 394 and thus they stand to the total population in the ratio of 1 : 4,956 or, in other words, there is one pleader to every 5,000 of the population. If we compare this number with the number of courts and cutcherries wherein their services are utilized, we shall find that the ratio comes to 394 : 100, i.e., 4 Vakils to every Court. Considered either way, their number is not excessive. This result is possibly due to the State having discontinued its Law examinations after two or three examinations had been held. An injurious effect of this has been the want of competition, resulting in the indifference of the men in practice to keep themselves up to the mark. Only 23 persons are employed as lawyers' clerks and they support 108 persons. The proportion of clerks to Vakils, therefore, comes to 1 : 18 ; i.e., there is one clerk to 18 Vakils. This paucity of clerks is either an understatement or is due to the majority of the Vakils themselves doing that duty and thus effecting a saving in their petty incomes. 59 males work as petition-writers and support 108 persons ; and 10 males work as stamp-vendors and support 27 persons. Under Medicine, we find that 17 males and 1 female belong to the administrative and inspecting staff and support 36 persons ; 108 males and 6 females are practitioners with diploma, license or certificate and support 315 persons ; 395 males and 11 females are practitioners without a diploma and support 1,217 persons. 91 males and 16 females work as vaccinators and support 118 persons ; 27 females work as midwives and support 41 persons ; 2 males and 52 females keep leeches and support 62 persons ; 151 males and 18 females work either as compounders, matrons, nurses or as hospital and dispensary servants and support 441 persons. We see that there are so many as 406 persons practising medicine without a diploma ; these must be native Vaidyas and Hakims. Their number is an indication of the people's faith in the efficacy of indigenous drugs and modes of treatment. Under the next sub-order, Engineering and Survey, there are 4 males, who belong to the administrative staff and they support 10 persons ; 10 males are Civil Engineers and Architects and support 36 persons ; 13 males work as Revenue Surveyors and support 27 persons ; 10 males work as either draughtsmen or overseers and support 34 persons ; and 417 males work as clerks in the Engineering and Survey Offices of this State and support 1,222 persons. The return under some of the heads is below the actual number of persons employed and is probably the result of some of them having returned themselves as Government servants without specifying the particular branch of administration in which they served. In the sixty-ninth sub-order 2 males work as astronomers ; and 42 males and 7 females are occupied with other branches of science and support only 128 persons. Under the sub-order about Pictorial Art and Sculpture, 45 males and 2 females work as painters and support 116 persons ; 302 males and 57 females work as sculptors and support 696 persons ; 33 males work as photographers and support 51 persons ; 45 males and 34 females work

as tattooers and support 122 persons. Under the head of Music, acting and dancing we find 18 males and 2 females as music composers and teachers who support thereby 46 persons; 43 males and 2 females are either band-masters or players, and support 80 persons; 48 males and 3 females who support 125 persons are piano-tuners,—a return evidently incorrect; perhaps tuners of other instruments are included. 22 males play on string instruments and support 46 persons; 43 males are pipers who support 93 persons; 191 males and 17 females are drummers and support 457 persons; 173 males and 12 females are players on musical instruments other than those specified, and support 472 persons. 386 males and 67 females are actors, singers or dancers and support 1,152 persons; 105 males and 12 females work as farce and fun makers and support 228 persons. The castes of *Tragálás* and *Bhánds* are popularly believed to be following, respectively, the last two occupations. There is a wide discrepancy between the numbers of these in the caste tables and in the occupation tables. This is due to these exhibitions having lost favour with the people at large and to their being supplanted by other occupations.

41. The twenty-first Order is sub-divided in two sub-orders, (72) Sport and (73) Games and Exhibitions, and supports 2,697 persons, of whom 1,172 males and 258 females, total 1,430, are actual workers and 1,267 persons are dependents. In the sub-order Sport, the total population supported is 869, of whom the actual workers are 417 males and 48 females, total 465, and the dependents are 404. In the sub-order (73) Games and Exhibitions, the total number of persons supported is 1,828, of whom the actual workers are 755 males and 210 females, total 965, and the dependents are 863. The percentage of total population supported and of the actual workers in this Order are 0·14 and 0·07; the ratio of actual workers to dependents is 42: 58. In sub-order 72, Race-course service, trainers, &c., there are 293 males and 48 females; and they support 661 persons. 19 males are *Shikaris* and support 29 persons; 9 males are whippers-in and huntsmen, and support 45 persons; 16 males are in charge of fighting animals and support 31 persons; 78 males are *Sathmáris*, i.e. elephant-sporters; 2 males are catchers of elephants by tongs and support 4 persons. In the last occupation the numbers returned seem to be underestimated. In the sub-order relating to Games and Exhibitions, 33 males and 5 females are owners and managers of places of public entertainment and support 48 persons; 62 males and 8 females are engaged in service and support thereby 140 persons; 61 males and 4 females exhibit trained animals and support 127 persons; 80 males and 68 females are circus owners, managers, &c., and support 274 persons; 276 males and 80 females work as conjurors, buffoons and reciters and support 653 persons. These persons belong either to the *Madáris* (i.e. snake charmers) or *Bhánd* castes. 206 males and 34 females work as tumblers, acrobats, wrestlers, &c., and support 472 persons. The acrobats and tumblers are known as *Nats* and perform wonderful feats on rope. The wrestlers are known as *Mulls* and a majority of them is in State service. The wrestling matches are held in an arena in the City on public occasions. 37 males and 11 females keep swings and support 114 persons.

42. Class G is divided into two Orders, XXII—Earthwork and General Labour and XXIII—Indefinite and Disreputable Occupations. The first of these Orders is sub-divided into two sub-orders, viz., (74) Earthwork and (75) General

Order XXI—
Sports

Order XXII
Earthwork
and General
Labour.

Labour ; and supports 259,989 persons, of whom 71,445 males and 74,862 females, total 146,307, are actual workers and 113,682 are dependents. Earthwork supports 11,434 persons, of whom 3,369 males and 3,392 females, total 6,761, are actual workers and 4,673 are dependents. General labour supports 248,555 persons, of whom 68,076 males and 71,470 females, total 139,546, are actual workers and 109,009 are dependents. The percentages of the total population supported and of the actual workers are 13·31 and 7·49 ; the ratio of actual workers to dependents is 56 : 44 ; the percentages of actual workers in the City and rural areas are 4 and 96 ; and those of the dependents to actual workers for the same areas are, respectively, 56 and 79. In the first of these two sub-orders 609 males and 468 females are engaged in well-sinking and support 2,014 persons ; 736 males and 260 females are engaged in digging or excavating tanks and support 2,056 persons ; 1,759 males and 2,355 females work as road, canal and railway labourers and support 6,495 persons ; 265 males and 309 females are working as miners (unspecified) and support 869 persons. These last must be quarry-men, as there are no mines in this State.

**Order XXIII—
Indefinite and
Disreputable
occupations.**

43. The twenty-third Order is sub-divided into two sub-orders, *viz.*, (76) Indefinite and (77) Disreputable, and supports 567 persons ; of whom 183 males and 196 females, total 379, are actual workers and 188 are dependents. In the first sub-order the total population supported is 326 ; of whom 116 males and 66 females, total 180, are actual workers and 144 persons are dependents ; and in the second, the total population supported is 241, of whom the actual workers are 67 males and 130 females, total 197, and the dependents are 44. The percentages of the total population supported and of the actual workers in this Order are very small ; the ratio of actual workers to dependents is 67 : 33 ; the percentages of actual workers in the City and rural areas are 20 and 80 and those of the dependents to actual workers for the same areas are, respectively, 45 and 51.

127 females are prostitutes and support 156 persons ; 58 males and 3 females work as procurers or pimps and support 65 persons. Nine males are returned as receivers of stolen property ; they support 20 persons. It is extremely doubtful that anyone should have returned himself as following this last occupation ; we are, perhaps, indebted for this information to the knowledge otherwise acquired by the enumerators.

**Order XXIV—
Independent.**

44. Class H has only one Order in it, *viz.*, XXIV—Independent, which supports 56,035 persons, of whom 19,404 males and 10,131 females, total 29,535, are actual workers and 26,500 are dependents. The first of the two sub-orders into which this Order is sub-divided, *viz.*, (78) Property and Alms, support 49,402 persons, of whom 16,563 males and 9,501 females, total 26,064, are actual workers and 23,338 are dependents. The second sub-order (79), 'at the State expense' supports 6,633 persons, of whom 2,841 males and 630 females, total 3,471, are actual workers and 3,162 are dependents. The percentages of the total population supported and of the actual workers in this Order are 2·87 and 1·51 ; the ratio of actual workers to dependents is 52·7 : 47·3 ; the percentages of actual workers in the City and rural areas are 15·45 and 84·55 and those of the dependents to actual workers for the same areas are, respectively, 72 and 94. To these percentages of 2·87 and 1·51, property and alms contribute 2·53 and 1·33 and maintenance at the public charge contributes 0·34 and 0·18. The high percentage of the population

supported in this Order is owing to the too lavish gifts of Asámis, Varshásans, &c., in the time of former Mahárájas. But what we now consider a weakness was perhaps an act of diplomacy in the times when those were granted; because the rulers had to establish their sway in a foreign country, among strange people and had, therefore, to make them amenable to the new order of things and to make such large gifts to the more daring and influential among them. 1,037 males and 1,255 females are in receipt of house-rent and shares and support 4,250 persons; 1,302 males and 536 females receive allowances from patrons and relatives and support 3,448 persons; 73 boys and 18 girls receive scholarships and support 327 persons; 14,151 males and 7,692 females are actual beggars and support by mendicancy 41,377 persons; 284 males and 117 females receive civil pensions from the Baroda State and support 938 persons; 21 males and 1 female receive such pensions from the Imperial Government and support 38 persons; 46 males and 45 females receive military pensions from the Baroda State and support 193 persons; 14 males and 4 females receive such pensions from the Imperial Government and support 48 persons; 3 males receive pensions from other States and support 5 persons; 431 males and 175 females receive pensions (unspecified) from this State and support 2,077 persons; 25 males and 3 females receive them from the Imperial Government and support 107 persons. 305 males and 233 females are inmates of asylums and support 1,463 persons; 121 males and 13 females were prisoners under trial; 3 males were prisoners for debt; 1,588 males and 39 females were prisoners convicted. These three classes have naturally no dependents.

45. So much has been said already for each occupation that it would be **Summary.** superfluous to compare the percentages of the different Orders. But in order to have them all under one view, the following statement is given, supplying the important figures for the 24 Orders in the order of precedence :—

| Number of Order. | Name. | Number supported. | Percentage on total population of | | Number of Order. | Name. | Number supported. | Percentage on total population of | |
|------------------|--|-------------------|-----------------------------------|----------|------------------|------------------------------|-------------------|-----------------------------------|----------|
| | | | Persons supported. | Workers. | | | | Persons supported. | Workers. |
| V | Agriculture | 1,014,927 | 52.1 | 23.5 | XIII | Metals and Precious Stones. | 25,029 | 1.3 | 0.6 |
| XXII | Earth-work and Labour. | 259,989 | 13.3 | 7.5 | XV | Wood, cane and leaves | 19,364 | 1 | 0.4 |
| VI | Personal, Household and Sanitary services. | 97,152 | 5 | 2.6 | II | Defence... .. | 17,012 | 0.9 | 0.4 |
| VII | Food, Drink and Stimulants. | 68,402 | 3.5 | 1.5 | IX | Buildings | 15,729 | 0.8 | 0.3 |
| XII | Textile, Fabrics and Dress. | 68,213 | 3.5 | 1.7 | VIII | Light, Firing and Forage. | 9,964 | 0.5 | 0.3 |
| XVII | Commerce | 61,080 | 3.1 | 1.3 | XI | Supplementary requirements. | 8,416 | 0.4 | 0.2 |
| I | Administration | 60,920 | 3.1 | 1.3 | XIX | Transport and Storage. | 7,257 | 0.4 | 0.1 |
| XXIV | Independent | 56,055 | 2.9 | 1.3 | XVI | Drugs, Gums, Dyes, &c. | 4,621 | 0.2 | 0.1 |
| XX | Learned and Artistic professions. | 53,263 | 2.7 | 1.2 | XXI | Sport | 2,697 | 0.1 | ... |
| IV | Provision and care of animals. | 42,204 | 2.2 | 1 | III | Service of Foreign States. | 2,176 | 0.1 | ... |
| XVII | Leather. | 29,173 | 1.5 | 0.6 | X | Vehicles and Vessels ... | 2,118 | 0.1 | ... |
| XIV | Glass, Earthen and Stoneware. | 26,284 | 1.3 | 0.5 | XXIII | Indefinite and Disreputable. | 267 | ... | ... |

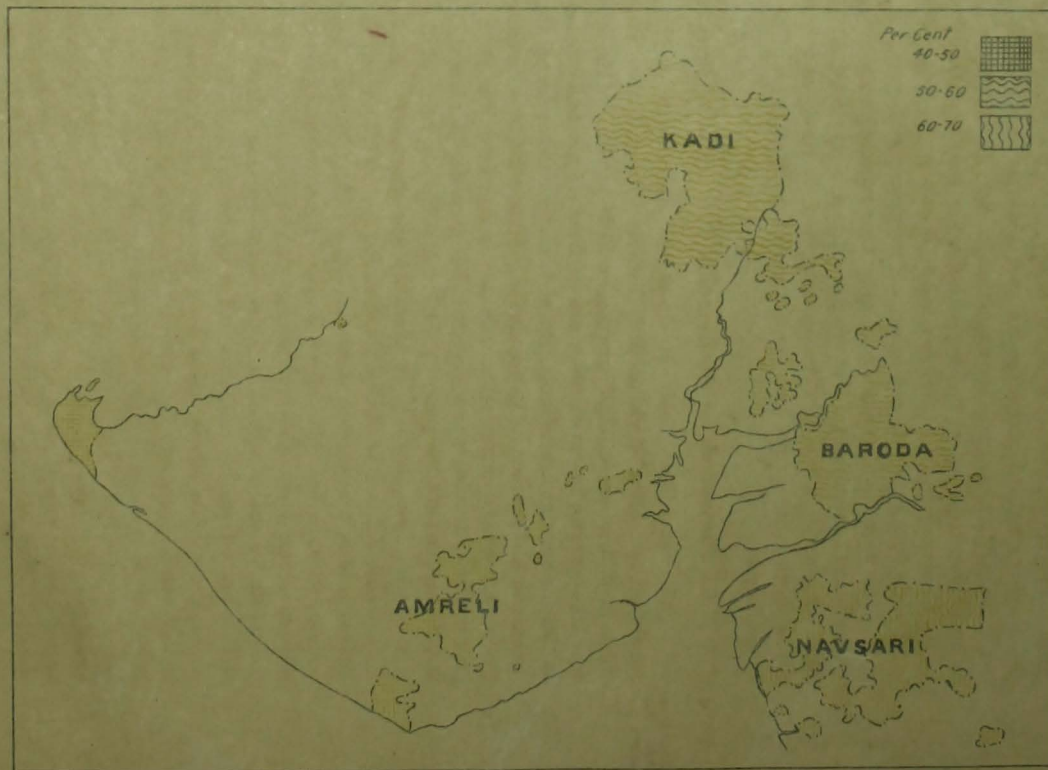
The diagram.

46. As in the previous Chapter I prefix to this a diagram, giving at one view the percentages of the Classes, Orders and sub-orders of occupations to the total population of this State. A short study of the diagram will afford almost all the necessary information on the subject. The eight classes of occupations, given above, are represented by eight colours. The colours in the inmost circle denote the extent and percentages of each class, as shown on the surrounding rim ; the middle circle gives the magnitude of the 24 Orders, maintaining the colour of the class to which they are subordinate ; they also show the percentages on the circumscribing rim ; the class and order colours are further extended to the outer circle denoting the 79 sub-orders and their comparative magnitudes. In the inner circle attention is attracted at once by the comparative magnitude of Class B (Pasture and Agriculture). It covers more than a semi-circle, 54·14 out of 100 equal divisions of the circle. The percentages of the classes and orders detailed in the previous paragraphs have been represented by their relative magnitudes in the diagram.

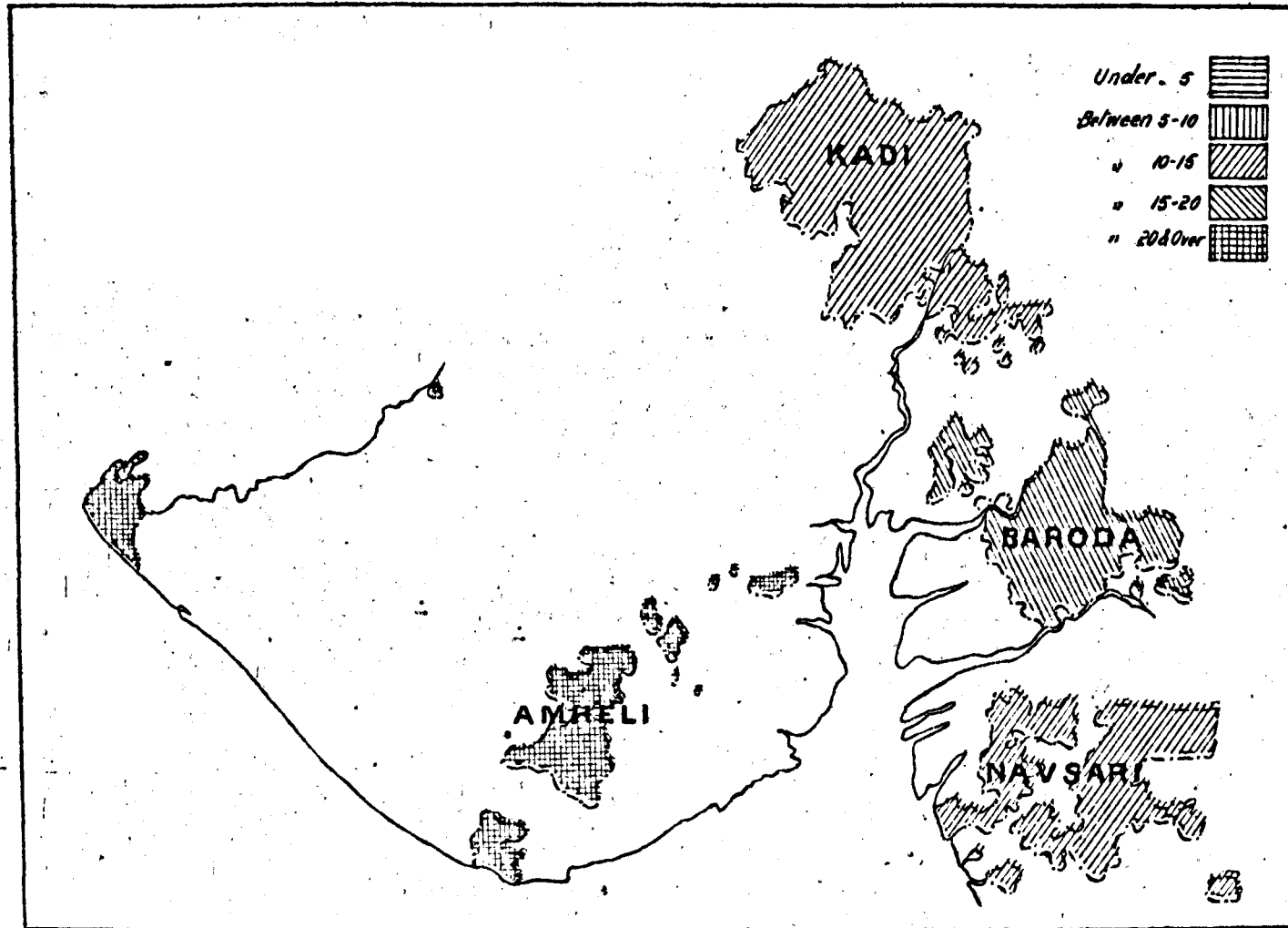
6. DISTRIBUTION OF AGRICULTURAL POPULATION BY DISTRICTS..**Population supported by Agriculture.**

47. Subsidiary Table II shows the distribution of the agricultural population by natural Divisions and Districts. From this we find that in the whole State there are 1,014,927 persons, or 51·98 per cent. of the total population, who are supported by agriculture ; among them 45 per cent. are actual workers and 55 per cent. are dependents. Out of this large number Amreli supports 72,328 persons, or 41·7 per cent. of its population. It supports by agriculture less than the average because many of the talukas having hard soil do not afford the facilities for cultivation which the other Divisions do. Kadi and Baroda support 455,269 and 284,456 persons, or 54·5 and 52·6 per cent. of their respective populations. Thus, they support more than the average for the State, because both possess rich and fertile soil ; and as Baroda has hilly tracts in some of its talukas, it shows a smaller percentage than Kadi. Navsari supports 198,757 persons, or 66·15 per cent. of its population,—a percentage highest of all—because all the forest tribes inhabiting that region do not follow any other occupation but that of agriculture : though the crops are not rich and the forest soil not well adapted for cultivation. The City supports 7,114 persons, or 3·97 per cent. only of its population, as was to be expected. This small number even is due to landholders, who do not actually cultivate, living in the City and to the lands of small villages about it being cultivated by people who live in it for the sake of convenience. The percentage of actual workers for the whole State in the agricultural population is 45·19 ; that for the City approximates to it. The percentages for Amreli and Baroda are 47 and 46·41, a little in excess of the average. The percentage of Kadi stands in defect of the average by 2·97 per cent., probably because a considerable portion of cultivators is Musalmans, Rajputs and Barots therein, who do not utilize their females in field-work. On the contrary, Navsari shows an excess over the average by 4·45 per cent. because all those of the forest tribes of all ages and both sexes work in the fields. The percentages of dependents are naturally in the inverse ratio to those of the actual workers.

Map showing distribution of the Agricultural population by Districts



Map showing Distribution of the Industrial population by Districts.



48. The subjoined Map, No. 15, is given at the recommendation of the Census Commissioner, illustrating, on the graphic scale, the percentages of the population supported by agriculture in each of the Divisions, as mentioned in the previous paragraph: Map No. 15.

7. DISTRIBUTION OF THE INDUSTRIAL POPULATION BY DISTRICTS.

49. Subsidiary Table III gives the distribution of the industrial population by Natural Division and Districts. The industrial population for the purposes of this Table means that population which is engaged in the preparation and supply of material substances; that is, persons supported by class D. As has been previously remarked, many of the modern industries carried on in factories and falling in this class are absolutely non-existent; and some there are that are as good as non-existent. The reasons for such a state of things are the poverty of the people, their ignorance in science and art, and their inactivity and aversion to taking to new modes of earning and occupations. This state of things is responsible for the low percentages of this class. The whole State supports 277,313 persons, or only 14·2 per cent. of its population, by industry. Population supported by industry.

Turning to the figures for the Divisions, we find that Amreli supports by it 35,386 persons, or 20·4 per cent. of its population. In this Division the Vánjhás and the Dheds very largely follow cotton-weaving work as hand industry; and hence there is this large percentage. Kadi supports 115,862 persons, or 13·88 per cent. of its population, a figure slightly in defect of the average, but superior to the figures for Navsari and Baroda, because it contains towns more populous than the latter Divisions, wherein the industries of weaving, brass and copper-metal working and others are more largely carried on. Again it being very near to Ahmedabad, the most thriving centre of industry in Gujarat and second only to Bombay in this Presidency, many of its people resort thither and are employed in the cotton mills. Navsari supports 33,017 persons, or 10·98 per cent. of its population; this is just in keeping with the nature of the population and requires, therefore, no comment. Baroda supports 13,109 persons, or 11·63 per cent. of its population; because some of its outlying Talukas of Tilakwádá, Sankhedá, &c., are inhabited by Anárya people who, as a rule, do not follow any industry. Their number depreciates the general percentage of the Division. The City supports 29,068 persons, or 28 per cent. of its population, by industrial occupations. This percentage is almost double the average for the State; because it is the City only which can command industries on a large scale owing to the patronage and ready sale it affords for the products of industries. Again it possesses a cotton mill, a workshop and two or three factories; and thus has an advantage over the Divisions. The percentage of actual workers for the whole State is 45·51; Kadi and Navsari are about the average with 45·38 and 45·18 per cent., respectively. Baroda comes lower and shows only 44·33 per cent., Amreli and the City exceed the average by 2·31 and 1·79 per cent., respectively, probably because the industrial population is larger there. Amreli's superiority over the Baroda City can be explained by the fact that, as remarked before, the weaving industry is done as a home industry and so affords scope for female work also. Sub. III—2, 3.

Subsidiary Table IV of the Census Commissioner is not prepared because as already stated, there are no Factory Industries in this State. Sub. IV.

Map No. 16.

50. As in the previous section, I give here also a map, No. 16, which illustrates graphically the percentages of the industrial population in each of the Divisions. The cross-line scale represents the highest percentages of Amreli, over 20 ; Kadi and Navsari with between 10 to 15 per cent. industrial population are represented in slanting lines running from right to left ; while Baroda with City having more than 15 per cent. is represented in similar slanting lines from left to right.

8. DISTRIBUTION OF THE COMMERCIAL POPULATION BY DISTRICTS.

Population supported by Commerce. Sub. V-3, 2.

51. Subsidiary Table V gives the distribution of the commercial population by Natural Division and Districts. From this we find that the whole State supports thereby 61,080 persons, or 3·12 per cent. of its population only. The Industrial population is about 27 per cent. of the agricultural, and the commercial population is only 6 per cent. of the agricultural, and 22 per cent. of the Industrial. Amreli supports 7,406 persons, or 4·85 per cent. of its population ; Kadi supports 33,578 persons, or 4 per cent. of its population by commerce ; Navsari supports 4,800 persons, or 1·59 per cent. only ; Baroda supports 2 per cent. of its population, or 11,283 persons, and the City 4,015 persons, or 3·8 per cent. It should be noted that in preparing this Table the population supported by Transport and Storage has been omitted by order of the Census Commissioner. The population supported by money-lending, merchandise and other miscellaneous dealings is shown in this Table. We might approximately gauge the number of borrowers from the extent of the strength of the commercial population in any district ; because, besides the actual money-lenders, shopkeepers, merchants and even brokers do, as a matter of fact, carry on money-lending business. It might therefore be presumed that the greater the number of money-lenders, the greater is the number of borrowers. The number of borrowers may be due either to the total absence of money or partial absence of it ; the first may be called indebtedness and the latter credit and loan. But the latter has small room to exist to any appreciable extent from the fact of the absence of industries, which require organised capital. Hence the number of money-lenders is, at least in this State, a direct inference of its indebtedness. Taking this as a test, we find that Amreli is the most indebted ; and if we examine the actual state of the Province we find it corroborated. Because the Kathis of that Province are notoriously indebted owing to their false pride in being called Girasias and thus in incurring large expenses on marriage and other occasions. Similarly, Káradiás and other such poor cultivators are utterly in the grip of the money-lenders. Amreli is followed immediately by Kadi, where castes like Anjanás, Kadvás and Karvatiás with Kathi-like false pride, reside in large numbers and swell the number of money-lenders by their foolish and reckless expenses. Then comes the City, with its large number of money-lenders and exchangers. Baroda follows next, for the very good reason that the Lewá Patidar and the Momná population are by habit thrifty, and also that the soil of many of the talukas is very fertile and consequently yields abundant crops and, therefore, does not afford occasion for resorting to money-lenders. The Navsari Division stands at the bottom, owing to nearly $\frac{1}{3}$ rd of its population being forest tribes who, on account of their simplicity.

in food and living very rarely have reason to fall into debt. The percentage of actual workers in this class is 38·14 for the whole State. This percentage falls so low as that, because the principal occupation of this class is such as to preclude the possibility of females and children joining their husbands and fathers in the actual work, or of carrying it on independently. Sub. V—4, 5.

9. DISTRIBUTION OF THE PROFESSIONAL POPULATION BY DISTRICTS.

52. Subsidiary Table VI shows the distribution of the professional population by Natural Division and Districts. The professional population, as can be seen from the occupations supporting it, includes also priests, astrologers and such others. From this Table we find that the Professions support 53,263 persons, or 2·72 per cent. only of the whole population of the State. It is even less than that supported by commerce in the ratio of about 15 : 13. Amreli supports 6,828 persons, or 3·93 per cent. of its population by professions; Kadi 21,078 persons, or 2·52 per cent.; Navsari 6,176 persons, or 2·05 per cent.; Baroda 11,835 persons, or 2·19 per cent.; and the City 7,346 persons, or 7·07 per cent. of its population. In this Table the Order about sport is excluded according to the instruction of the Census Commissioner. The State percentage of actual workers is 46·8; and the Divisions show percentages not far removed on either side from it. The City shows much below the average. Population supported by Professions.
Sub. VI—2, 3.

10. DISTRIBUTION OF OTHER CLASSES.

53. The classes which have been omitted in this description of details for Districts in the Census Commissioner's list are Government, Pasture, Transport and Storage, Sport, Unskilled labour, and means of subsistence independent of occupations. Tables for these are prepared on a similar plan for local use. From Subsidiary Table A, we find that the total population supported by Government service is 80,108 or 4·1 per cent. of the total population. It is a third more than that supported by commerce. Out of this number, Amreli supports 8,674 persons or 5 per cent. of its population; Kadi 21,665 persons, or 2·59 per cent.; Navsari 9,049 persons, or 3·01 per cent.; Baroda 14,923 persons, or 2·76 per cent. and the City 25,797 persons, or 24·85 per cent. of its population. The percentage for the Baroda Natural Division comes to 2·94 per cent. Thus we see that Kadi, Navsari and Baroda are approximately about the average. Whatever difference we find, therein is either due to the comparative sizes of the Divisions or to the strength of the Railway service in each, or to both combined. The percentage in Amreli is nearly 2 per cent. higher than that for the Natural Division, because two regiments of infantry are located in that Division. The City shows a far higher percentage on account of the fact of its being the Capital of the State and, therefore, containing the whole military force of the State and all the head offices. The percentage of actual workers in this class is 43; and the Divisions except Amreli show a percentage approximately equal to it and call for no remarks. Amreli shows a little higher percentage due to a majority of the servants therein being immigrants with their families in their native places. Population supported by Government service.
Sub. A.

54. Subsidiary Table B shows the distribution of the population supported by pasture by Natural Division and Districts. From this Table we find that the total population supported thereby is 42,204 persons, or 2·16 per cent. of the whole Population supported by Pasture
Sub. B.

population. It is only about 4 per cent. of that supported by agriculture. Out of this number, Amreli supports 4,183 persons, or 2·41 per cent. of its population; Kadi 20,143 persons, or 2·41 per cent.; Navsari 4,289 persons, or 1·43 per cent.; Baroda 12,872 persons, or 2·38 per cent.; and the City 717 persons, or 0·69 per cent. of the population in it. The Baroda Natural Division supports 2·24 per cent. of its population. Amreli, Kadi and Baroda show percentages approximately approaching the percentage for the Natural Division. Navsari supports less. The City cannot afford it on a large scale and hence it has the least percentage. The percentage of actual workers for the Natural Division is 48·36, but the percentages of all the Districts vary far from it in one direction or the other, probably on account of the varying habits of the people in each. Thus, where the people are inclined to attach even their children to this work, they show a higher percentage and *vice versa*.

Population supported by Transport and Storage.

Sub. C.

55. Subsidiary Table C gives the distribution of the population supported by Transport and Storage by Natural Division and Districts. The total number of persons supported is 7,357, or 0·37 per cent. of the total population. Of this number, Amreli supports 596 persons, or 0·34 per cent. of its population; Kadi 1,808, or 0·21 per cent.; Navsari 1,113 or 0·37 per cent.; Baroda 1,508 persons, or 0·27 per cent., and the City 2,332 persons, or 2·24 per cent. The percentage of the Natural Division, 0·27, varies slightly from those of Amreli, Kadi and Navsari and much more from that of the City, because the latter possesses a number of hired vehicles for passengers as well as goods traffic. The percentages of Amreli and Navsari are somewhat higher for the same reason. The difference between the latter and the City is due to the number of vehicles for hire in each.

Population supported by Sport.

Sub. D.

56. Subsidiary Table D shows the distribution of the sporting population by Natural Division and Districts. This occupation supports 2,697 persons or 0·14 per cent. of the total population. Out of this number, Amreli supports only 125 persons or 0·07 per cent. of its population; Kadi 1,955 or 0·21 per cent.; Navsari 136 or 0·04 per cent.; Baroda 137 or 0·02 per cent., and the City 344 or 0·33 per cent. Amreli and Navsari fall short of the average because the people are too poor to afford this luxury. Baroda also falls short because it is too near the capital, where a large number of such persons can naturally resort for earning a living. The Kadi Division being a home of the Tragálas shows a higher percentage than the other divisions.

Population supported by Unskilled Labour, &c.

Sub. E.

57. Subsidiary Table E shows the distribution of the labouring population by Natural Division and Districts. The total population supported in this Class is 260,556 persons or 13·34 per cent. of the total population of this State. Out of this number, Amreli supports 24,361 persons or 14·04 per cent. of its population; Kadi 98,702 persons or 11·83 per cent.; Navsari 31,805 persons or 10·58 per cent.; Baroda 96,472 persons or 17·8 per cent., and the City 9,216 persons or 8·88 per cent. of its population. This varying percentage in each is the result of the demand of such labour in each district.

Population supported by means of subsistence independent of occupation.

Sub. F.

58. Subsidiary Table F gives the distribution of the population who have independent means of subsistence by Natural Division and Districts. The total population supported in this Class is 56,035 persons, or 2·87 per cent. of the whole population of the State. Out of this number, Amreli supports 6,613 persons or

3·81 per cent. of its population ; Kadi 23,258 persons or 2·78 per cent. ; Navsari 1,841 persons or 0·61 per cent. ; Baroda 14,724 persons or 2·72 per cent., and the City 9,599 persons or 9·25 per cent. of the population. The percentage of Amreli is higher, probably because it contains the celebrated shrines at Dwarka and Beyt, where this State pays very handsome sums as donations, and Navsari shows the least. The City naturally shows a higher percentage, because it contains the Central Jail, the Lunatic Asylum, and an Orphanage also.

11.—COMPARISON WITH THE PREVIOUS CENSUS.

59. Subsidiary Table VII compares the number of persons returned under each Order at the present Census with that returned in 1891. At the outset it is to be considered that the total population having been greatly reduced by 19 per cent. in the decade, it is reasonable to expect a reduction in all the chief occupations like that of agriculture. Percentages of variation since 1891.

60. From the table we find that out of the twenty-four Orders under which the various occupations have been distributed, the following ten have developed, namely,—III Service of Native and Foreign States, VI—Personal household and sanitary services, IX—Buildings, X—Vehicles and Vessels, XI—Supplementary requirements, XVI—Drugs, Gums, Dyes, &c., XVIII—Commerce, XXI—Sports, and XXIV—Independent. Of these, III, X, XVI and XXI show an increase of over 100 per cent. ; the percentages of their variations are so high as 195, 359, 254 and 186. The other Orders do not show such great increases. If we enquire about the reasons, we find that the increase under Order III must be due to larger numbers getting admission into the service of Native and Foreign States, leaving their families behind. To this increase all the divisions except the City contribute in a varying degree. All three sub-orders under Order VI show an increase, but that shown by the sub-orders (15) Non-domestic entertainment, and (16) Sanitation, of 152 and 154 per cent. respectively, is the greatest ; this indicates that more care has been bestowed on sanitation in the last decade. The increase in (15) is absolutely not worth consideration ; the number having risen from 82 to 207. The fourteenth sub-order, Personal and domestic services, does not show an increase greater than 22 per cent. This is due to an increase in the number of grooms, coachmen, dogboys, &c., in-door servants and miscellaneous and unspecified, as compared with the figures at the last Census. The increase of 13 per cent. in Order IX, Buildings, is due to an increase in the number of masons and thatchers principally. The increase in Order X, vehicles and vessels, is practically due to a very great increase in the sub-order (26), ships and boats ; the other two sub-orders, (24) and (25), show a decrease of 65 and 49 per cent., respectively. All the occupations in the twenty-sixth sub-order show an increase over 1891. Order XI—Supplementary requirements—shows an increase of 82 per cent. This increase is due to an increase in its sub-orders (28) Books and print, (31) Toys and curiosities, (32) Music and musical instruments, (33) Bangles, necklaces, beads, sacred threads, &c., (34) Furniture and (36) Tools and machinery. The remaining 5 sub-orders show a decrease. Order XVI,—Relating to Drugs, Gums, Dyes, &c., shows an increase of 254 per cent. due to a very heavy increase in the sub-order (52) Drugs, Dyes and Pigments, &c. Commerce shows an increase of 38·6 per cent. due to an increase in all its sub-orders except (54), relating to money Orders showing an increase: Sub. VII.
Sub. VIII.

and securities. Order XXI, Sport, shows an increase of 186·3 per cent. and is the result of an increase in both of its sub-orders (72) Sport and (73) Game and exhibition. The next Order to show an increase is XXII, Earthwork and labour. This result is also due to an increase in both its sub-orders (74) Earthwork and (75) General labour. The last Order to show an increase is XXIV, Independent. Both the sub-orders (78) Property and alms, and (79) 'At the State expense' show an increase.

Orders showing a decrease.

61. The Orders showing a decrease over 1891, are I, II, IV, V, VII, VIII, XII, XIII, XIV, XV, XVII, XIX, XX and XXIII. The first Order, Administration, is sub-divided into 3 sub-orders. The second sub-order, Service of local and municipal bodies, had no entry at the last Census; and so a comparison could not be made. If the number returned under this head is included in the number returned under sub-order 1, then the percentage of decrease will be diminished. This decrease and that under sub-order (3), Village service, bring about the net decrease of 32 per cent. in the Order. The decrease in the fourth sub-order, Army, is responsible for that of 14 per cent. in Order II, Defence. The Military force appears to have been lessened by this ratio. In Order IV, Provision and care of animals, the sub-orders (8) Stock-breeding and dealing, and (9) Training, with decreases of 22 and 72 per cent. respectively, have contributed to the net decrease of 22·9 in the principal Order. In Order V, Agriculture, there is a decrease of 27 per cent. It is only the sub-order (10), Landlords and tenants, with a decrease of 46·5 per cent. which is responsible for this decrease, since all the three remaining sub-orders show an increase. This decrease in the important agricultural class, and such other decreases, are due to the total heavy reduction of population. The decrease of 31·3 per cent. in Order VII, Food, Drink and Stimulants, is due to a decrease in all its three sub-orders. To similar causes is due the decrease of 71·5 per cent. in Order VIII. Order XII—Textile, Fabrics and Dress, shows a decrease of 45 per cent. Out of the 5 sub-orders into which it is sub-divided, the only sub-order to show an increase is (41) Jute, Hemp, Flax, etc., which, after all, have very small numbers. The decrease in Order XIII, Metals and Precious stones, of 31 per cent. is the result of the unavailing increase of 55 per cent. in sub-orders (44), Tin, Zinc, etc., against a joint decrease in the remaining 3 sub-orders, viz. :—of 13 per cent. in Gold, Silver and Precious stones, of 56 per cent. in Brass, Copper and Bell-metal and of 45 per cent. in Iron and Steel. Order XIV, Glass, Earthen and Stoneware, shows a decrease of 25·5 per cent. on account of both its sub-orders showing a decrease. Order XV—Wood, Cane and leaves—shows a decrease of 52 per cent. for similar causes. Order XVII, relating to leather, shows a decrease of 21 per cent. Then comes Order XIX, Transport and Storage, with a decrease of 44 per cent. Analysing this decrease we find that it is due to a decrease in all its sub-orders, except (62) Storage Weighing, which shows an increase of 36 per cent. Order XX, Learned and artistic professions, shows a decrease of 43·7 per cent. This result is due to six of its sub-orders (63) Religion, (65) Literature, (66) Law, (67) Medicine, (69) Natural Science, and (71) Music, acting, etc., showing a decrease varying from 12 to 88 per cent., against a smaller increase in the remaining three sub-orders (64) Education, (68) Engineering and Survey and (70) Pictorial art and

Sculpture. Order XXIII, Indefinite and Disreputable occupations, shows a decrease of 58·2 per cent. ; this is the result of both its sub-orders (76) Indefinite and (77) Disreputable showing decreases of 62·8 and 49·6 per cent. respectively.

12. OCCUPATION OF FEMALES BY ORDERS.

62. Subsidiary Table IX shows the occupation of females by Orders, or the percentages of female actual workers to males. The presence of females in some of these Orders is unaccountable, as has been already stated. Females are found working in all Orders and their ratio to males varies from ·91 in II—Defence, to 132 in VIII—Light, Firing and Forage. They can be divided into 5 groups according to their percentages, viz., (1) those Orders in which they exceed the males, (2) those in which their percentages are over 50, (3) over 25, (4) over 10, and (5) under 10 per cent. In the first group there are Orders VIII—Light and Forage—XXII—General labour—and XXIII—Indefinite and Disreputable. The percentages for these are 132, 104·7 and 107, respectively. The first two of them are the proper fields for females of the lower Orders to work in independently of the males, as they are carried on by the lower castes and classes whose females and children go out for work. Four Orders, viz., VI—Personal, Sanitary and Household services, XI—Supplementary requirements, XII—Textile, Fabrics and Dress and XXIV—Independent, show their strength over half that of the males, with percentages of 64·7, 62·6, 52·5 and 52, respectively. These occupations afford facilities to females for independent work, though in a smaller degree than those afforded by the first group. There are six Orders which show the percentages of female actual workers therein above 25 per cent. They are :—IV—Provision and care of animals, V—Agriculture, VII—Food, Drink and Stimulants, XIV—Glass, Earthen and Stoneware, XVI—Drugs, Gums, Dyes, &c., and XVII—Leather. They present 26, 42, 47, 43, 31 and 32 as their percentages respectively. This falling-off in the female percentages may be attributed to the greater risk or exertion involved in the pursuit of occupations coming under these heads, as compared with those going before. In the fourth group there are seven Orders, viz. :—IX—Buildings, XIII—Metals and Precious stones, XV—Wood, Cane and leaves, XVIII—Commerce, XIX—Transport and Storage XX—Learned and Artistic professions and XXI—Sports. These show the female percentages to be 20·9, 12, 24·8, 16·9, 10·8, 13·9, and 22, respectively. These various Orders require strength and sinews as in Sport and Metals and Wood, or intellectual work as in Commerce and the Learned professions ; hence the ratios of females are so low. In the last group, which requires the exercise of skill, talent and vigour and for which women have not yet made way as in Government service, the ratios have gone down very low ; almost below 5 per cent. in all the four Orders falling within it. These Orders are :—I—Administration, II—Defence, III—Service of Foreign States and X—Vehicles and vessels. The percentages of females in these Orders are 2·38, 0·91, 5·68 and 3·01, respectively. Summing up, we can say that the presence of females as actual workers in any one Order is generally speaking in the inverse ratio of the measure of skill and strength required in pursuing the different occupations falling under it.

Percentage of female actual workers to males.

Sub. IX.

Subsidiary Table I

General Distribution by Occupation.

| Order and Sub-order. | Percentage on Total Population. | | Percentage in each Order and sub-order of | | Percentage of Actual workers employed | | Percentage of Dependents to Actual workers | |
|--|---------------------------------|-----------------|---|-------------|---------------------------------------|-----------------|--|-----------------|
| | Persons supported. | Actual workers. | Actual workers. | Dependents. | In Cities. | In Rural areas. | In Cities. | In Rural areas. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| I. ADMINISTRATION | 3.12 | 1.3 | 41.61 | 58.39 | 18.1 | 81.9 | 189 | 129 |
| a. Service of the Baroda Government | 3.05 | 1.28 | 41.9 | 58.1 | 17.1 | 82.9 | 188 | 128 |
| 1. Civil Service of the State | 1.92 | 0.79 | 41.3 | 58.7 | 25. | 75. | 199 | 123 |
| 2. Service of the Local and Municipal bodies.. | 0.24 | 0.1 | 40.56 | 59.44 | 29.11 | 70.89 | 114 | 160 |
| 3. Village Service | 0.89 | 0.39 | 43.1 | 56.9 | 0.69 | 99.31 | 128 | 129 |
| b. Service of the Imperial and Provincial Government... .. | 0.07 | 0.02 | 28.46 | 71.54 | 28.28 | 71.72 | 255 | 250 |
| 1. Civil Service of the State... .. | 0.05 | 0.02 | 29.1 | 70.9 | 33.57 | 66.43 | 202 | 265 |
| 2. Service of the Local and Municipal bodies. | ... | ... | 53.61 | 46.39 | ... | ... | ... | ... |
| 3. Village Service | 0.02 | ... | 17.77 | 82.23 | 27.45 | 72.55 | 621 | 403 |
| II. DEFENCE | 0.87 | 0.42 | 48.1 | 51.9 | 75.84 | 24.16 | 99 | 133 |
| 4a. Army of the Baroda Government... .. | 0.85 | 0.41 | 47.89 | 52.11 | 74.9 | 25.1 | 102 | 89 |
| 4b. Army of the Imperial Government... .. | 0.02 | 0.01 | 62.5 | 37.5 | 96.15 | 3.85 | 51 | 270 |
| III. SERVICE OF NATIVE AND FOREIGN STATES | 0.11 | 0.05 | 40.16 | 59.84 | 5.83 | 94.17 | 175 | 147 |
| 6. Civil Officers... .. | 0.09 | 0.04 | 43.1 | 56.9 | 6.21 | 93.79 | 172 | 128 |
| 7. Military | 0.02 | 0.01 | 19.55 | 80.45 | ... | 100. | ... | 409 |
| Total Class A—Government | 4.1 | 1.77 | 42.9 | 57.1 | 31.49 | 68.51 | 138 | 130 |
| IV. PROVISION AND CARE OF ANIMALS | 2.16 | 1.05 | 48.3 | 51.7 | 1.6 | 98.4 | 118 | 107 |
| 8. Stock Breeding and Dealing | 2.15 | 1.04 | 48.35 | 51.65 | 1.43 | 98.57 | 113 | 107 |
| 9. Training and Care of Animals | 0.01 | 0.01 | 33.78 | 66.22 | 72. | 28. | 167 | 271 |
| V. AGRICULTURE | 51.98 | 23.49 | 45.2 | 54.8 | 0.4 | 99.6 | 122 | 121 |
| 10. Land-holders and Tenants | 32.5 | 13.53 | 41.62 | 58.38 | 0.33 | 99.67 | 131 | 140 |
| 11. Agricultural Labourers | 19.1 | 9.79 | 52.32 | 47.68 | 0.26 | 99.74 | 98 | 95 |
| 12. Growers of Special Products | 0.26 | 0.12 | 47.3 | 52.7 | 17. | 83. | 106 | 113 |
| 13. Agricultural Training and supervision and Forests | 0.12 | 0.05 | 44.35 | 55.65 | 6.22 | 93.78 | 292 | 114 |
| Total Class B—Pasture and Agriculture | 54.14 | 24.54 | 45.32 | 54.68 | 0.46 | 99.54 | 121 | 121 |

Subsidiary Table I.—(contd.)

General Distribution by Occupation.

| Order and sub-order. | Percentage on Total Population. | | Percentage in each Order and sub-order of | | Percentage of Actual workers employed | | Percentage of Dependents to Actual workers. | |
|---|---------------------------------|-----------------|---|--------------|---------------------------------------|-----------------|---|-----------------|
| | Persons supported. | Actual workers. | Actual workers. | Dependents. | In Cities. | In Rural areas. | In Cities. | In Rural areas. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| VI. PERSONAL, HOUSEHOLD AND SANITARY SERVICES | 4.98 | 2.59 | 52.13 | 47.87 | 10.87 | 89.13 | 104 | 90 |
| 14. Personal and Domestic Services | 4.07 | 2.12 | 52.19 | 47.81 | 11.69 | 88.31 | 108 | 90 |
| 15. Non-Domestic Entertainment | 0.01 | ... | 60.38 | 39.62 | 23.2 | 76.8 | 114 | 51 |
| 16. Sanitation | 0.9 | 0.47 | 51.75 | 48.25 | 7. | 93. | 78 | 94 |
| Total Class C.—Personal Services | 4.98 | 2.59 | 52.13 | 47.87 | 10.87 | 89.13 | 104 | 90 |
| VII. FOOD, DRINK AND STIMULANTS | 3.5 | 1.55 | 44.15 | 55.85 | 15.67 | 84.33 | 103 | 131 |
| 17. Provision of Animal Food | 0.37 | 0.17 | 45.4 | 54.6 | 18.86 | 81.14 | 140 | 116 |
| 18. Provision of Vegetable Food | 2.73 | 1.22 | 44.79 | 55.21 | 15. | 85. | 89 | 129 |
| 19. Provision of Drink Condiments and Stimulants | 0.4 | 0.16 | 38.74 | 61.26 | 24.82 | 75.18 | 135 | 166 |
| LIGHT, FIRING AND FORAGE | 0.51 | 0.33 | 65.29 | 34.71 | 8.16 | 91.84 | 99 | 49 |
| 20. Lighting | 0.1 | 0.05 | 45.49 | 54.51 | 20.7 | 79.3 | 151 | 130 |
| 21. Fuel and Forage | 0.41 | 0.28 | 70.22 | 29.78 | 6.14 | 93.86 | 71 | 40 |
| BUILDINGS | 0.81 | 0.36 | 44.58 | 55.42 | 20.59 | 79.41 | 84 | 106 |
| 22. Building Materials | 0.18 | 0.07 | 42.88 | 57.12 | 28.5 | 71.5 | 83 | 153 |
| 23. Artificers in Building | 0.63 | 0.29 | 45.06 | 54.94 | 18.55 | 81.45 | 84 | 130 |
| X. VEHICLES AND VESSELS... | 0.11 | 0.04 | 32.29 | 67.71 | 3.8 | 96.2 | 181 | 211 |
| 24. Railway and Tramway Plant... .. | ... | ... | 50. | 50. | 24. | 76. | 266 | 50 |
| 25. Carts, Carriage, etc. | 0.01 | 0.01 | 57. | 43. | 25.58 | 74.42 | 161 | 44 |
| 26. Ships and Boats | 0.1 | 0.03 | 30. | 70. | 0.17 | 99.83 | 200 | 232 |
| XI. SUPPLEMENTARY REQUIREMENTS | 0.43 | 0.2 | 47.81 | 52.19 | 23.13 | 76.87 | 145 | 102 |
| 27. Paper | 0.01 | ... | 55.63 | 44.37 | 25. | 75. | 114 | 63 |
| 28. Books and Prints | 0.03 | 0.02 | 48.65 | 51.35 | 63.49 | 36.51 | 110 | 96 |
| 29. Watches, Clocks and Scientific Instruments. | 0.01 | ... | 39.28 | 60.72 | 63.63 | 36.37 | 193 | 87 |
| 30. Carving and Engraving. | 0.02 | 0.01 | 43.75 | 56.25 | 35.37 | 64.63 | 152 | 111 |
| 31. Toys and Curiosities | 0.01 | 0.01 | 52.15 | 47.85 | 75.86 | 24.14 | 118 | 85 |
| 32. Music and Musical Instruments | 0.01 | ... | 45.9 | 54.1 | 50. | 50. | 107 | 128 |
| 33. Bangles, Necklaces, Beads, Sacred threads, etc. | 0.24 | 0.12 | 50. | 50. | 11.65 | 88.35 | 167 | 91 |
| 34. Furniture | 0.02 | 0.01 | 33.75 | 66.25 | 23.88 | 76.12 | 172 | 204 |

Subsidiary Table I.—(contd).

General Distribution by Occupation.

| Order and Sub-order. | Percentage on Total Population. | | Percentage in each Order and sub-order of | | Percentage of Actual workers employed | | Percentage of Dependents to Actual workers | |
|---|---------------------------------|-----------------|---|-------------|---------------------------------------|-----------------|--|-----------------|
| | Persons supported. | Actual workers. | Actual workers. | Dependents. | In Cities. | In Rural areas. | In Cities. | In Rural areas. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| XI. SUPPLEMENTARY REQUIREMENTS— <i>concl'd.</i> | | | | | | | | |
| 35. Harness ... | ... | ... | 50 | 50 | 21.43 | 78.57 | 200 | 73 |
| 36. Tools and Machinery. | 0.06 | 0.02 | 42.71 | 57.29 | 3.74 | 96.26 | 128 | 134 |
| 37. Arms and Ammunition. | 0.02 | 0.01 | 48.71 | 51.29 | 10 | 90 | 186 | 96 |
| XII. TEXTILE, FABRICS AND DRESS. | 3.49 | 1.71 | 49 | 51 | 8.56 | 91.44 | 99 | 100 |
| 38. Wool and Fur ... | 0.03 | 0.02 | 45.25 | 54.75 | 5.15 | 94.85 | 140 | 118 |
| 39. Silk ... | 0.02 | 0.01 | 53.83 | 46.17 | 32.31 | 67.69 | 133 | 63 |
| 40. Cotton ... | 2.22 | 1.08 | 48.9 | 51.1 | 6 | 94 | 81 | 106 |
| 41. Jute, Hemp, Flax, Coir, etc. | 0.11 | 0.06 | 52.17 | 47.83 | 26.69 | 73.31 | 86 | 93 |
| 42. Dress ... | 1.11 | 0.54 | 48.82 | 51.18 | 11.16 | 88.84 | 119 | 103 |
| XIII. METALS AND PRECIOUS STONES. | 1.28 | 0.49 | 33.31 | 61.69 | 15.18 | 84.82 | 169 | 159 |
| 43. Gold, Silver and Precious Stones. | 0.66 | 0.25 | 37.44 | 62.56 | 21.64 | 78.36 | 171 | 166 |
| 44. Brass, Copper and Bell-metal. | 0.08 | 0.03 | 40.44 | 59.56 | 21.89 | 78.11 | 156 | 146 |
| 45. Tin, Zinc, Quicksilver and Lead ... | 0.05 | 0.02 | 33.11 | 61.89 | 17.44 | 82.56 | 172 | 160 |
| 46. Iron and Steel ... | 0.49 | 0.19 | 39.15 | 60.85 | 5.54 | 94.46 | 161 | 155 |
| XIV. GLASS, EARTHEN AND STONEWARE. | 1.35 | 0.65 | 48.35 | 51.65 | 3.26 | 96.74 | 101 | 107 |
| 47. Glass and Chinaware. | 0.01 | ... | 43.69 | 56.31 | 32.69 | 67.31 | 241 | 74 |
| 48. Earthen and Stoneware. | 1.34 | 0.65 | 48.46 | 51.54 | 3.14 | 96.86 | 94 | 107 |
| XV. WOOD, CANE AND LEAVES, &c. | 0.99 | 0.44 | 46.73 | 53.27 | 12.54 | 87.46 | 123 | 124 |
| 49. Wood and Bamboos. | 0.75 | 0.3 | 40.42 | 59.58 | 12.67 | 87.33 | 144 | 147 |
| 50. Canework, Matting and Leaves, &c. | 0.24 | 0.14 | 57.49 | 42.51 | 12.24 | 87.76 | 107 | 71 |
| XVI. DRUGS, GUMS, DYES, &c. | 0.24 | 0.1 | 40.44 | 59.56 | 5 | 95 | 150 | 147 |
| 51. Gums, Wax, Resins and similar Forest Produce. | 0.02 | 0.01 | 49.13 | 50.87 | 58.82 | 41.18 | ..... | 103 |
| 52. Drugs, Dyes, Pigments, &c. | 0.22 | 0.09 | 39.74 | 60.26 | 5.41 | 94.59 | 150 | 152 |
| XVII. LEATHER, &c. ... | 1.49 | 0.63 | 42.16 | 57.84 | 3.3 | 96.7 | 118 | 138 |
| 53. Leather, Horn and Bones. | 1.49 | 0.63 | 42.16 | 57.84 | 3.3 | 96.7 | 118 | 138 |
| Total Class D.—Preparation and Supply of Material Substances. | 14.2 | 6.32 | 45.78 | 54.22 | 10.83 | 89.17 | 111 | 119 |
| XVIII. COMMERCE ... | 3.13 | 1.19 | 38.14 | 61.86 | 6.63 | 93.37 | 165 | 162 |
| 54. Money and Securities. | 0.85 | 0.31 | 36.32 | 63.68 | 9.68 | 90.32 | 188 | 174 |
| 55. General Merchandise. | 1.17 | 0.43 | 37 | 63 | 1 | 99 | 208 | 168 |
| 56. Dealing Unspecified. | 0.93 | 0.38 | 41.47 | 58.53 | 5 | 95 | 148 | 141 |
| 57. Middlemen, Brokers and Agents. | 0.13 | 0.07 | 35.27 | 64.73 | 37.43 | 62.57 | 143 | 208 |

Subsidiary Table I.—(concl.)
General Distribution by Occupation.

| Order and Sub-order. | Percentage on Total Population. | | Percentage in each Order and sub-order of | | Percentage of Actual workers employed | | Percentage of Dependents to Actual workers | |
|--|---------------------------------|-----------------|---|--------------|---------------------------------------|-----------------|--|-----------------|
| | Persons supported. | Actual workers. | Actual workers. | Dependents. | In Cities. | In Rural areas. | In Cities. | In Rural areas. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| XIX. TRANSPORT AND STORAGE. | 0·38 | 0·15 | 40·33 | 59·67 | 34· | 66· | 131 | 157 |
| 58. Railway (excluding police on Railway). | 0·15 | 0·06 | 40·9 | 59·1 | 16· | 84· | 140 | 145 |
| 59. Road | 0·11 | 0·04 | 39· | 61· | 54·24 | 45·76 | 150 | 167 |
| 60. Water | 0·04 | 0·01 | 29·55 | 70·45 | 19·52 | 80·48 | 163 | 256 |
| 61. Messages | 0·03 | 0·01 | 42·83 | 57·17 | 28·43 | 71·57 | 137 | 133 |
| 62. Storage and Weighing. | 0·05 | 0·03 | 50·15 | 49·85 | 53·88 | 46·12 | 83 | 118 |
| Total Class E—Commerce, Transport, Storage. | 3·51 | 1·34 | 38·37 | 61·63 | 9·6 | 90·4 | 152 | 162 |
| XX. LEARNED AND ARTISTIC PROFESSIONS. | 2·72 | 1·26 | 46·8 | 53·2 | 11·44 | 88·56 | 157 | 108 |
| 63. Religion | 1·94 | 0·93 | 48·11 | 51·89 | 5· | 95· | 150 | 106 |
| 64. Education | 0·27 | 0·13 | 47·66 | 52·14 | 18·16 | 81·84 | 133 | 103 |
| 65. Literature | 0·06 | 0·02 | 47·13 | 52·87 | 47·74 | 52·26 | 155 | 46 |
| 66. Law | 0·07 | 0·02 | 32·68 | 67·32 | 32·1 | 67·9 | 255 | 183 |
| 67. Medicine | 0·11 | 0·04 | 40· | 60· | 31·48 | 68·52 | 177 | 136 |
| 68. Engineering and Survey | 0·07 | 0·02 | 33·9 | 66·1 | 85· | 15· | 194 | 188 |
| 69. Natural Science | 0·01 | ... | 39·23 | 60·77 | 2·29 | 97·71 | ... | 158 |
| 70. Pictorial Art and Sculpture. | 0·05 | 0·03 | 52·59 | 47·41 | 9·65 | 90·35 | 168 | 81 |
| 71. Music, Acting, Dancing, &c. | 0·14 | 0·07 | 42·39 | 57·61 | 30· | 70· | 108 | 149 |
| XXI. SPORT | 0·14 | 0·07 | 53· | 47· | 12·45 | 87·55 | 93 | 88 |
| 72. Sport | 0·04 | 0·02 | 53·51 | 46·49 | 25·8 | 74·2 | 72 | 92 |
| 73. Games and Exhibitions. | 0·1 | 0·05 | 52·79 | 47·21 | 60·1 | 39·9 | 136 | 87 |
| Total Class F—Professions. | 2·86 | 1·33 | 47·1 | 52·9 | 11·5 | 88·5 | 154 | 107 |
| XXII. EARTHWORK AND GENERAL LABOUR. | 13·31 | 7·49 | 56·27 | 43·73 | 4· | 96· | 56 | 79 |
| 74. Earthwork, &c. | 0·58 | 0·34 | 59·13 | 40·87 | 1·14 | 98·86 | 66 | 69 |
| 75. General Labour | 12·73 | 7·15 | 56· | 44· | 4·13 | 95·87 | 55 | 79 |
| XXIII. INDEFINITE AND DISREPUTABLE OCCUPATIONS. | 0·03 | 0·03 | 66·84 | 33·16 | 20·31 | 79·69 | 45 | 51 |
| 76. Indefinite | 0·02 | 0·02 | 55·83 | 44·17 | 8·24 | 91·76 | 93 | 78 |
| 77. Disreputable | 0·01 | 0·01 | 85·28 | 14·72 | 31· | 69· | 33 | 18 |
| Total Class G—Unskilled labour not Agricultural. | 13·34 | 7·52 | 56·3 | 43·7 | 4· | 96· | 56 | 79 |
| XXIV. INDEPENDENT | 2·87 | 1·51 | 52·7 | 47·3 | 15·45 | 84·55 | 72 | 94 |
| 78. Property and Alms | 2·53 | 1·33 | 52·75 | 47·25 | 13·39 | 86·61 | 69 | 93 |
| 79. At the State Expense | 0·34 | 0·18 | 52·31 | 47·69 | 59·8 | 40·2 | 78 | 110 |
| Total Class H—Means of subsistence independent of Occupation. | 2·87 | 1·51 | 52·7 | 47·3 | 15·45 | 84·55 | 72 | 94 |
| Total Baroda State ... | 100 | 46·92 | 47·11 | 52·89 | 5·36 | 94·64 | 110 | 112 |

Subsidiary Table II.

Distribution of the Agricultural Population by Natural Division and Districts.

| Natural Divisions and Districts. | Population supported by Agriculture. | Percentage of Agricultural Population to District Population. | Percentage on Agricultural Population of | |
|----------------------------------|--------------------------------------|---|--|-------------|
| | | | Actual Workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 1,020,810 | 52.38 | 45.85 | 54.15 |
| Amreli Division | 72,328 | 41.7 | 47 | 53 |
| Kadi „ | 455,269 | 54.54 | 42.22 | 57.78 |
| Navsari „ | 198,757 | 66.15 | 49.64 | 50.36 |
| Baroda „ | 284,456 | 52.65 | 46.41 | 53.59 |
| Baroda City | 7,114 | 3.97 | 45.11 | 54.89 |
| Total | 1,014,927 | 51.98 | 45.19 | 54.81 |

Subsidiary Table III.

Distribution of the Industrial Population by Natural Division and Districts.

| Natural Divisions and Districts. | Population supported by Industry. | Percentage of Industrial Population to District Population. | Percentage of Industrial Population of | |
|----------------------------------|-----------------------------------|---|--|-------------|
| | | | Actual Workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 248,245 | 13.42 | 45.32 | 54.68 |
| Amreli Division | 35,386 | 20.4 | 47.82 | 52.18 |
| Kadi „ | 115,862 | 13.88 | 45.35 | 54.65 |
| Navsari „ | 33,017 | 10.98 | 45.18 | 54.82 |
| Baroda „ | 63,109 | 11.68 | 44.33 | 55.67 |
| Baroda City | 29,068 | 28 | 47.30 | 52.7 |
| Total | 277,313 | 14.20 | 45.51 | 54.49 |

Subsidiary Table V.

Distribution of the Commercial Population by Natural Division and Districts.

| Natural Divisions and Districts. | Population supported by Commerce. | Percentage of Commercial Population to District Population. | Percentage on Commercial Population of | |
|----------------------------------|-----------------------------------|---|--|-------------|
| | | | Actual workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 57,065 | 3.09 | 38.17 | 61.83 |
| Amreli Division | 7,406 | 4.85 | 32.65 | 67.35 |
| Kadi " | 33,578 | 4.02 | 40.54 | 59.46 |
| Navsari " | 4,800 | 1.59 | 28.83 | 71.17 |
| Baroda " | 11,283 | 2.09 | 38.75 | 61.25 |
| Baroda City | 4,015 | 3.86 | 37.67 | 62.33 |
| Total | 61,080 | 3.12 | 38.14 | 61.86 |

Subsidiary Table VI.

Distribution of the Professional Population by Natural Division and Districts.

| Natural Divisions and Districts. | Population supported by Profession. | Percentage of Professional Population to District Population. | Percentage on Professional Population of | |
|----------------------------------|-------------------------------------|---|--|-------------|
| | | | Actual workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 45,917 | 2.48 | 48.08 | 51.92 |
| Amreli Division | 6,828 | 3.93 | 49.02 | 50.98 |
| Kadi " | 21,078 | 2.52 | 49.21 | 50.79 |
| Navsari " | 6,176 | 2.05 | 47.25 | 52.75 |
| Baroda " | 11,835 | 2.19 | 45.94 | 54.06 |
| Baroda City | 7,346 | 7.07 | 33.83 | 66.17 |
| Total | 53,263 | 2.72 | 46.8 | 53.2 |

Subsidiary Table VII.

Occupations by Orders, 1901 and 1891.

| Order. | Population supported in 1901. | Population supported in 1891. | Percentage of Variation (+) or (-). |
|---|-------------------------------|-------------------------------|-------------------------------------|
| 1 | 2 | 3 | 4 |
| I. Administration | 60,920 | 89,812 | — 32·16 |
| II. Defence | 17,012 | 19,815 | — 14·14 |
| III. Service of Native and Foreign States ... | 2,176 | 736 | + 195·65 |
| IV. Provision and Care of Animals | 42,204 | 54,742 | — 22·9 |
| V. Agriculture | 1,014,927 | 1,391,450 | — 27·05 |
| VI. Personal Household and Sanitary Services. | 97,152 | 71,987 | + 34·95 |
| VII. Food, Drink and Stimulants | 68,402 | 99,558 | — 31·29 |
| VIII. Light, Fire and Forage | 9,964 | 35,001 | — 71·53 |
| IX. Buildings | 15,729 | 13,903 | + 13·13 |
| X. Vehicles and Vessels | 2,118 | 461 | + 359·43 |
| XI. Supplementary Requirements | 8,416 | 6,872 | + 22·46 |
| XII. Textile, Fabrics and Dress | 68,213 | 124,111 | — 45·03 |
| XIII. Metals and Precious Stones | 25,029 | 36,442 | — 31·31 |
| XIV. Glass, Earthen and Stoneware | 26,284 | 35,311 | — 25·56 |
| XV. Wood, Cane and Leaves, &c. | 19,364 | 40,730 | — 52·45 |
| XVI. Drugs, Gums, Dyes, &c. | 4,621 | 1,306 | + 253·82 |
| XVII. Leather | 20,173 | 37,176 | — 21·52 |
| XVIII. Commerce | 61,060 | 44,058 | + 38·63 |
| XIX. Transport and Storage | 7,357 | 13,228 | — 44·38 |
| XX. Learned and Artistic Professions... .. | 53,263 | 94,594 | — 43·69 |
| XXI. Sport | 2,097 | 942 | + 186·3 |
| XXII. Earthwork and General Labour | 259,989 | 156,880 | + 65·72 |
| XXIII. Indefinite and Disreputable Occupation ... | 567 | 161,463 | — 99·64 |
| XXIV. Independent | 56,035 | 41,698 | + 34·38 |

Subsidiary Table VIII.

Occupations by Sub-orders, 1901 and 1891.

| Sub-order. | Population supported in 1901. | Population supported in 1891. | Increase (+) or Decrease (-) | Percentage of Variation (+) or (-) |
|---|-------------------------------|-------------------------------|------------------------------|------------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| I. Administration ... | 60,920 | 89,812 | -28,892 | -32.16 |
| 1. Service of the Imperial and Provincial Government and Baroda State Service ... | 38,385 | 45,162 | -6,777 | -15. |
| 2. Service of the Local and Municipal bodies. | 4,705 | ..... | +4,705 | ..... |
| 3. Village Service ... | 17,850 | 44,650 | -26,820 | -60. |
| II. Defence ... | 17,012 | 19,815 | -2,803 | -14.14 |
| 4. Army ... | 17,012 | 19,815 | -2,803 | -14.14 |
| 5. Navy and Marine ... | ... | ..... | ..... | ..... |
| III. Service of Native and Foreign States... | 2,178 | 736 | +1,440 | +195.65 |
| 6. Civil Officers ... | 1,905 | 666 | +1,239 | +186.36 |
| 7. Military Officers ... | 271 | 70 | +201 | +287.14 |
| IV. Provision and care of Animals ... | 42,204 | 54,742 | -12,538 | -22.9 |
| 8. Stock Breeding and Dealing ... | 42,056 | 51,205 | -12,149 | -22.41 |
| 9. Training and Care of Animals ... | 148 | 537 | 389 | -72.44 |
| V. Agriculture ... | 1,014,927 | 1,391,450 | -376,523 | -27 |
| 10. Land holders and Tenants ... | 634,688 | 1,196,580 | -561,892 | -46.49 |
| 11. Agricultural Labourers | 372,964 | 190,896 | +182,068 | +95.38 |
| 12. Growers of Special Products ... | 5,027 | 3,963 | +1,064 | +26.85 |
| 13. Agricultural Training, &c., Supervision and Forests ... | 2,248 | 11 | +2,237 | +20,336.36 |
| VI. Personal, House hold & Sanitary Services ... | 97,152 | 71,987 | +25,165 | +34.95 |
| 14. Personal and Domestic Services ... | 79,365 | 64,998 | +14,367 | +22.1 |
| 15. Non-Domestic Entertainment ... | 207 | 82 | +125 | +152.44 |
| 16. Sanitation ... | 17,580 | 6,907 | +10,673 | +154.52 |
| VII. Food, Drink and Stimulants ... | 68,402 | 99,558 | -31,156 | -31.29 |
| 17. Animal Food ... | 7,285 | 9,385 | -2,100 | -22.38 |
| 18. Vegetable Food ... | 53,351 | 75,732 | -22,381 | -29.55 |
| 19. Drinks, Condiments and Stimulants ... | 7,766 | 14,441 | -6,675 | -46.22 |
| VIII. Light, Firing & Forage | 9,964 | 35,001 | -25,037 | -71.53 |
| 20. Lighting ... | 1,985 | 17,659 | -15,674 | -88.76 |
| 21. Fuel and Forage ... | 7,979 | 17,342 | -9,363 | -53.99 |
| IX. Buildings ... | 15,729 | 13,903 | +1,826 | +13.13 |
| 22. Building Materials ... | 3,346 | 3,217 | +99 | +3. |
| 23. Artificers in Building... | 12,383 | 10,656 | +1,727 | +16.21 |

Subsidiary Table VIII.—*contd.*

Occupations by Sub-orders, 1901 and 1891.

| Sub-order. | Population supported in 1901. | Population supported in 1891. | Increase (+) or Decrease (-) | Percentage of Variation (+) or (-) |
|---|-------------------------------|-------------------------------|------------------------------|------------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| X. Vehicles and Vessels ... | 2,113 | 461 | +1,657 | +359.43 |
| 24. Railway and Tramway Plant | 26 | 74 | -48 | -64.86 |
| 25. Carts, Carriages, &c. ... | 156 | 308 | -152 | -49.35 |
| 26. Ships and Boats ... | 1,936 | 79 | +1,857 | +2,350.63 |
| XI. Supplementary Re-quirements ... | 8,416 | 6,872 | +1,544 | +22.46 |
| 27. Paper | 151 | 249 | -98 | -39.36 |
| 28. Books and Prints ... | 670 | 321 | +349 | +108.72 |
| 29. Watches, Clocks, and Scientific Instruments | 112 | 140 | -28 | -20. |
| 30. Carving and Engraving. | 336 | 664 | -328 | -49.4 |
| 31. Toys and Curiosities ... | 278 | 152 | +126 | +82.9 |
| 32. Music and Musical Instruments ... | 122 | 74 | +48 | +64.86 |
| 33. Bangles, Necklaces, Beads, Sacred Threads, &c. | 4,769 | 4,038 | +731 | +18.1 |
| 34. Furniture | 397 | 76 | +321 | +422.37 |
| 35. Harness | 28 | 244 | -216 | -88.52 |
| 36. Tools and Machinery ... | 1,126 | 473 | +653 | +138. |
| 37. Arms and Ammunition. | 447 | 441 | -14 | -3.17 |
| XII. Textile, Fabrics and Dress... .. | 68,213 | 124,111 | -55,898 | -45. |
| 38. Wool and Fur | 643 | 788 | -145 | -18.53 |
| 39. Silk | 483 | 2,840 | -2,357 | -82.99 |
| 40. Cotton | 43,332 | 90,751 | -47,419 | -52.25 |
| 41. Jute, Hemp, Flax, Coir, &c. | 2,068 | 1,555 | +513 | +32.99 |
| 42. Dress | 21,687 | 28,177 | -6,490 | -23. |
| XIII. Metals and Precious Stones | 25,029 | 36,442 | -11,413 | -31.31 |
| 43. Gold, Silver and Precious Stones ... | 12,893 | 14,798 | -1,905 | -12.87 |
| 44. Brass, Copper and Bell-metal | 1,577 | 3,562 | -1,985 | -55.73 |
| 45. Tin, Zinc, Quicksilver and Lead | 963 | 619 | +344 | +55.57 |
| 46. Iron and Steel ... | 9,596 | 17,463 | -7,867 | -45. |
| XIV. Glass, Earthen and Stone Ware ... | 26,284 | 35,311 | -9,027 | -25.56 |
| 47. Glass and China Ware. | 119 | 192 | -73 | -38. |
| 48. Earthen and Stone Ware. | 26,165 | 35,119 | -8,954 | -25.5 |
| XV. Wood, Cane and Leaves, &c. | 19,364 | 40,730 | -21,366 | -52.45 |
| 49. Wood and Bamboos ... | 14,663 | 29,057 | -14,394 | -49.54 |
| 50. Canework, Matting and Leaves, &c.... | 4,701 | 11,673 | -6,972 | -59.73 |
| XVI. Drugs, Gums, Dyes, &c. | 4,621 | 1,306 | +3,315 | +253.82 |
| 51. Gum, Wax, Resin and similar Forest Produce | 346 | 420 | -74 | -17.62 |

Subsidiary Table VIII.—(concl'd.)

Occupation by Sub-orders, 1901 and 1891.

| Sub-order. | Population supported in 1901. | Population supported in 1891. | Increase (+) or Decrease (-) | Percentage of Variation (+) or (-) |
|--|-------------------------------|-------------------------------|------------------------------|------------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| XVI. Drugs, &c.—concl'd. | | | | |
| 52. Drugs, Dyes, Pigments, &c. | 4,275 | 886 | +3,389 | +382.51 |
| XVII. Leather | 29,173 | 37,176 | -8,003 | -21.52 |
| 53. Leather, Horn and Bones, &c. | 29,173 | 37,176 | -8,003 | -21.52 |
| XVIII. Commerce | 61,080 | 44,058 | +17,022 | +38.63 |
| 54. Money and Securities. | 16,582 | 21,806 | -5,224 | -23.96 |
| 55. General Merchandise. | 22,779 | 3,472 | +14,307 | +168.87 |
| 56. Dealing unspecified ... | 18,212 | 10,555 | +7,657 | +72.54 |
| 57. Middlemen, Brokers and Agents... .. | 3,507 | 3,223 | +282 | +8.74 |
| XIX. Transport and Storage. | 7,357 | 13,228 | -5,871 | -44.38 |
| 58. Railway (Excluding Police on Railway)... | 2,863 | 2,971 | -108 | -3.63 |
| 59. Road | 2,129 | 6,234 | -4,205 | -66.39 |
| 60. Water | 849 | 2,114 | -1,265 | -59.84 |
| 61. Messages | 565 | 1,111 | -546 | -49.14 |
| 62. Storage and Weighing. | 951 | 698 | +253 | +36.25 |
| XX. Learned and Artistic Professions | 53,263 | 94,594 | -41,331 | -43.69 |
| 63. Religion | 37,916 | 73,166 | -35,250 | -48.18 |
| 64. Education | 5,384 | 4,537 | +847 | +18.67 |
| 65. Literature | 1,080 | 1,718 | -638 | -37.13 |
| 66. Law | 1,487 | 1,806 | -319 | -17.66 |
| 67. Medicine | 2,243 | 2,550 | -307 | -12. |
| 68. Engineering and Survey | 1,339 | 1,175 | +164 | +13.96 |
| 69. Natural Science | 130 | 1,099 | -969 | -88.17 |
| 70. Pictorial Art, Sculpture, &c. | 985 | 215 | +770 | +358.14 |
| 71. Music, Acting and Dancing | 2,699 | 8,328 | -5,629 | -67.59 |
| XXI. Sport | 2,697 | 942 | +1,755 | +186.3 |
| 72. Sport | 869 | 330 | +539 | +163.36 |
| 73. Games and Exhibitions. | 1,828 | 612 | +1,216 | +198.69 |
| XXII. Earthwork and General Labour | 259,989 | 160,107 | +99,882 | +62.38 |
| 74. Earthwork, &c. | 11,434 | 3,227 | 8,207 | +254.32 |
| 75. General Labour | 248,555 | 156,880 | +91,675 | +58.44 |
| XXIII. Indefinite and Disreputable Occupations... | 567 | 1,356 | -789 | -58.19 |
| 76. Indefinite | 326 | 878 | -552 | -62.87 |
| 77. Disreputable | 241 | 478 | -237 | -49.58 |
| XXIV. Independent | 56,035 | 41,638 | +14,337 | +34.38 |
| 78. Property and Alms ... | 49,402 | 37,931 | +11,471 | +30.24 |
| 79. At the Public Charge... | 6,633 | 3,707 | +2,866 | +76. |

Subsidiary Table IX.

Occupation of Females by Orders.

| Order. | Number of Actual Workers. | | Percentage of Females to Males. |
|--|---------------------------|----------|---------------------------------|
| | Males. | Females. | |
| 1 | 2 | 3 | 4 |
| I. Administration | 24,764 | 588 | 2·38 |
| II. Defence | 8,108 | 74 | 0·91 |
| III. Service of Native and Foreign States ... | 827 | 47 | 5·68 |
| IV. Provision and Care of Animals | 16,163 | 4,225 | 26·13 |
| V. Agriculture | 322,953 | 135,726 | 42· |
| VI. Personal, Household and Sanitary Services ... | 30,742 | 19,903 | 64·74 |
| VII. Food, Drink and Stimulants | 20,520 | 9,693 | 47·23 |
| VIII. Light, Firing and Forage | 2,801 | 3,705 | 132·27 |
| IX. Buildings | 5,803 | 1,212 | 20·88 |
| X. Vehicles and Vessels | 664 | 20 | 3· |
| XI. Supplementary Requirements | 2,474 | 1,550 | 62·65 |
| XII. Textile, Fabrics and Dress | 21,902 | 11,508 | 52·54 |
| XIII. Metals and Precious Stones | 8,552 | 1,035 | 12·1 |
| XIV. Glass, Earthen and Stoneware | 8,872 | 3,837 | 43·24 |
| XV. Wood, Canes and Leaves, &c. | 6,915 | 1,715 | 24·8 |
| XVI. Drugs, Gums, Dyes, &c. | 1,426 | 443 | 31· |
| XVII. Leather | 9,312 | 2,987 | 32· |
| XVIII. Commerce | 19,926 | 3,369 | 16·9 |
| XIX. Transport and Storage | 2,676 | 291 | 10·87 |
| XX. Learned and Artistic Professions | 20,730 | 4,147 | 19·95 |
| XXI. Sport | 1,172 | 258 | 22· |
| XXII. Earthwork and General Labour | 71,445 | 74,862 | 104·78 |
| XXIII. Indefinite and Disreputable Occupations ... | 183 | 196 | 107·1 |
| XXIV. Independent | 19,404 | 10,131 | 52·21 |

Subsidiary Table A

*Distribution of Population supported by Government Service
by Natural Division and Districts.*

| Natural Divisions and Districts. | Population supported by the Class Government. | Percentage of the Population supported by the Class to the Total Population of the District. | Percentage on Population in Class Government of | |
|----------------------------------|---|--|---|-------------|
| | | | Actual workers | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 54,311 | 2.94 | 43.4 | 56.6 |
| Amreli Division | 8,674 | 5. | 46. | 54. |
| Kadi ,, | 21,655 | 2.59 | 42.1 | 57.9 |
| Navsari ,, | 9,049 | 3. | 44. | 56. |
| Baroda ,, | 14,923 | 2.76 | 43.38 | 56.62 |
| Baroda City | 25,797 | 21.65 | 42. | 58. |
| Total | 80,108 | 4.1 | 43. | 57. |

Subsidiary Table B.

*Distribution of Population supported by Pasture by Natural
Division and Districts.*

| Natural Divisions and Districts. | Population supported by the Class Pasture. | Percentage of the Population supported by the Class to the Total Population of the District. | Percentage on Population in Class Pasture of | |
|----------------------------------|--|--|--|-------------|
| | | | Actual workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 41,487 | 2.24 | 48.36 | 51.64 |
| Amreli Division... .. | 4,183 | 2.41 | 55.18 | 44.82 |
| Kadi ,, | 20,143 | 2.41 | 44. | 56. |
| Navsari ,, | 4,289 | 1.43 | 56.42 | 43.58 |
| Baroda ,, | 12,872 | 2.38 | 50.37 | 49.63 |
| Baroda City | 717 | 0.69 | 45.75 | 54.25 |
| Total | 42,204 | 2.16 | 48.31 | 51.69 |

Subsidiary Table C.

Distribution of Population supported by Transport and Storage by Natural Division and Districts.

| Natural Divisions and Districts. | Population supported by the Class Transport and Storage. | Percentage of Population supported by the Class to the Total Population of the District. | Percentage on Population in Class Transport and Storage of | |
|----------------------------------|--|--|--|-------------|
| | | | Actual workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 5,025 | 0·27 | 39· | 61· |
| Amreli Division | 596 | 0·34 | 32·55 | 67·45 |
| Kadi „ | 1,808 | 0·21 | 39·1 | 60·9 |
| Navsari „ | 1,113 | 0·37 | 34·77 | 65·23 |
| Baroda „ | 1,508 | 0·27 | 44·36 | 55·64 |
| Baroda City | 2,332 | 2·24 | 43·31 | 56·69 |
| Total ... | 7,357 | 0·27 | 40·32 | 59·68 |

Subsidiary Table D.

Distribution of Population supported by Sport by Natural Division and Districts.

| Natural Divisions and Districts. | Population supported by the Class Sport. | Percentage of Population supported by the Class to the Total Population of the District. | Percentage on Population in Class Sport of | |
|----------------------------------|--|--|--|-------------|
| | | | Actual workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 2,353 | 0·13 | 53·21 | 46·79 |
| Amreli Division | 125 | 0·07 | 80·8 | 19·2 |
| Kadi „ | 1,955 | 0·21 | 50·23 | 49·77 |
| Navsari „ | 136 | 0·04 | 80·88 | 19·12 |
| Baroda „ | 137 | 0·02 | 43·07 | 56·93 |
| Baroda City | 344 | 0·33 | 51·74 | 48·26 |
| Total ... | 2,697 | 0·14 | 53· | 47· |

Subsidiary Table E.

Distribution of Population supported by Unskilled Labour not Agricultural by Natural Division and Districts.

| Natural Divisions and Districts. | Population supported by the Class Unskilled Labour not Agricultural. | Percentage of the Population supported by the Class to the Total Population of the District. | Percentage on Population in Class Unskilled Labour not Agricultural of | |
|----------------------------------|--|--|--|-------------|
| | | | Actual workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 251,340 | 13·54 | 56· | 44· |
| Amreli Division | 24,361 | 14· | 63·89 | 36·11 |
| Kadi „ | 98,702 | 11·83 | 53·54 | 46·46 |
| Navsari „ | 31,805 | 10·58 | 62·28 | 37·72 |
| Baroda „ | 96,472 | 17·86 | 54·36 | 45·64 |
| Baroda City | 9,216 | 8·88 | 64·15 | 35·85 |
| Total ... | 260,556 | 13·34 | 56·29 | 43·71 |

Subsidiary Table F.

Distribution of Population by Natural Division and Districts supported by Means of Subsistence independent of Occupation.

| Natural Divisions and Districts. | Population supported by the Class Means of Subsistence independent of Occupation. | Percentage of the Population supported by the Class to the Total Population of the District. | Percentage on Population in the Class Means of Subsistence independent of Occupation. | |
|----------------------------------|---|--|---|-------------|
| | | | Actual workers. | Dependents. |
| 1 | 2 | 3 | 4 | 5 |
| Natural Division Baroda | 46,436 | 2·51 | 51·62 | 48·38 |
| Amreli Division | 6,613 | 3·81 | 57·87 | 42·13 |
| Kadi „ | 23,258 | 2·78 | 48·29 | 51·71 |
| Navsari „ | 1,841 | 0·61 | 60· | 40· |
| Baroda „ | 14,724 | 2·72 | 51·66 | 48·34 |
| Baroda City | 9,599 | 0·25 | 57·98 | 42·02 |
| Total ... | 56,035 | 2·87 | 52·71 | 47·29 |