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TRAVANCORE

PART II—TABLES

By

RAO SAHIB N. KUNJAN PILLAI, M. A., B. Sc.(Edin.), Ph. D. (Leipzig),

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CONTENTS

		PAGE
	Distribution of taluks and pakuthis by natural division ...	i
Imperial Table	I Area, houses and population ...	1
"	II Variation in population since 1881 ...	3
"	III Towns and villages classified by population ...	7
"	IV Towns classified by population with variations since 1881 ...	9
"	V Towns arranged territorially with population by religion ...	13
"	VI Birthplace ...	17
"	VII Age, sex and civil condition by religion	
	Part I—State ...	25
	Part II—Administrative and natural divisions ...	30
"	VIII Civil condition by age for selected castes, tribes or races ...	41
"	IX Infirmities	
	Part I—Distribution by age	
	Part II—Distribution by division } ..	47
"	X Occupation or means of livelihood	
	Part I—State summary ...	51
	Part II—Distribution by administrative division ...	58
	Part III—Distribution by natural division ...	86
	Part IV—Distribution by religion ...	107
"	XI Occupation of selected castes, tribes or races ...	109
"	XII Educated unemployment	
	Part I—By class ...	117
	Part II—By degree ...	119
"	XIII Literacy by religion and age	
	Part I—General table—State ...	121
	Part II—Administrative and natural divisions ...	124
"	XIV Literacy by selected castes, tribes or races ...	129
"	XV Language and Bi-lingualism	
	Part I—Language ...	133
	Part II—Bi-lingualism ...	137
"	XVI Religion ...	149
"	XVII Caste, Tribe, Race or Nationality ...	153
"	XVIII Variation of population of selected tribes ...	165
"	XIX European and allied races and Anglo-Indians by race and age ...	169
"	XX Summary figures for districts ...	173
State Table	I Area and population of taluks and towns ...	175
"	II Population of divisions, taluks and municipal towns by religion and literacy ...	179
"	III Organised industries ...	183
"	IV Sales, mortgages and hypothecations of land during 1095-1099 M. E. and 1100-1104 M. E. ...	191
"	V Particulars of partition deeds executed during the years 1101-1105 M. E. ...	201
"	VI Statistics of wages ...	211
"	VII Statistics of agricultural livestock, ploughs and carts ...	231

Distribution of taluks and pakuthis by natural division

Taluk	Area in square miles	Lowland Division		Midland Division		Highland Division	
		Pakuthi	Area in square miles	Pakuthi	Area in square miles	Pakuthi	Area in square miles
1	2	3	4	5	6	7	8
STATE	7,625		1,371		2,707		3,547
1 Thovala	144.98				40.49		104.47
				Thovala	19.33	Bhuthapandi	1.14
				Chempakaramanputhur	5.90	Darsanamcope	6.60
				Thiruppathisaram	2.39	Aramanallur	2.67
				Thalakkudi	3.56	Ajaktipandiparam	4.79
				Isanthimangalam	2.10	Ananthapuram	4.93
				Obiramattam	4.30	Hills surveyed and	
				Erachakulam	2.91	unsurveyed	84.33
2 Agasthiswaram	106.92		74.26		32.66		
		Kanniakumari	11.08	Kulasekharapuram	5.43		
		Agasthiswaram	8.14	Marungur	8.72		
		Thamurakulam	6.20	Therur	8.33		
		Suchindram	2.08	Eraviputhur	3.02		
		Parakka	1.70	Vadasserri	7.16		
		Thengamputhur	10.99				
		Dharmapuram	4.50				
		Vudiveeswaram	4.12				
		Nagercoil	4.30				
		Neendakara A }					
		Neendakara B }	18.90				
		Hills surveyed	1.75				
3 Kalkulam	229.39		59.00		49.89		120.50
		Kappiyara	4.12	Attur	8.55	Thripparappu	11.10
		Valvachagoshtam	5.58	Thuckala	5.09	Ponmana	14.33
		Alur	8.21	Kalkulam	6.55	Hills surveyed and	
		Iranjel	1.72	Kothanallur	12.30	unsurveyed	95.07
		Thalakkulam	8.24	Mekode	7.01		
		Kudiapattanam	7.43	Aruvikkara	4.13		
		Manavalakkurichi	4.72	Thiruvattar	6.06		
		Colachei	11.39				
		Thiruvithancode	4.59				
4 Vilavancode	165.16		59.27		34.92		70.97
		Kollancode	4.90	Pakode	5.40	Kaliyal	67.18
		Ejudesappattu	4.53	Vilvancode	5.03	Hills unsurveyed	3.79
		Painkulam	3.53	Pajukal	4.18		
		Arudesappattu	3.35	Edakkode	8.75		
		Methukummel	7.46	Arumana	11.61		
		Kunnathur	3.72				
		Nallur	3.60				
		Kijumidalam	3.65				
		Midalam	6.17				
		Kilukulam	4.03				
		Killiyur	8.09				
		Nattalam	6.24				
5 Neyyattinkara	233.35		94.69		80.51		58.15
		Kulathur	10.38	Kolla	5.35	Ottasekharangalam	50.15
		Ohenkal	7.83	Kunnathukal	31.79	Hills unsurveyed	8.00
		Parassala	7.72	Perumkadavila	15.22		
		Neyyattinkara	9.71	Vilappil	12.13		
		Albiyanur	7.60	Marukil	6.31		
		Thirupuram	6.12	Maranallur	9.71		
		Karinkulam	4.90				
		Kottukal	11.31				
		Thiruvallam	11.36				
		Nemam	11.39				
		Pallichal	6.37				
6 Trivandrum	97.26	All pakuthis	97.26				
7 Nedumangad	366.02				194.56		171.46
				Ujmalakkal	18.33	Mannurkara	6.75
				Nedumangad	12.77	Ariyanad	16.61
				Anad	17.76	Hills surveyed	148.10
				Vamanapuram	29.71		
				Nellanad	7.12		
				Mannikkal	12.88		
				Vempayam	11.81		
				Karakulam	12.11		
				Perumkulam	8.20		
				Kulathummel	8.62		
				Veeranakavu	7.02		
				Vellanad	10.92		
				Palode	23.57		
				Pullampara	13.74		

Distribution of taluks and pakuthis by natural division—(continued)

Taluk	Area in square miles	Lowland Division		Midland Division		Highland Division	
		Pakuthi	Area in square miles	Pakuthi	Area in square miles	Pakuthi	Area in square miles
1	2	3	4	5	6	7	8
8 Chirayinkil	146.50		69.83		76.67		
		Ajur	4.81	Ilampā	2.04		
		Kijuvālam	4.67	Mudakkal	4.51		
		Idakkode	3.38	Koduvāḷannur	3.11		
		Avanavāncheṭi	2.81	Pulimāth	7.28		
		Attingal	1.98	Paḷayakunnummel	9.63		
		Kunthallur	1.47	Kijimanur	7.35		
		Sārkaṛa	2.45	Veḷḷallur	4.39		
		Chirayinkil	1.74	Nagarur	4.64		
		Kadakkavur	4.04	Ālamkode	4.14		
		Keeḷattingal	2.97	Karavāram	5.16		
		Manampur	5.94	Madavur	7.24		
		Ottur	3.66	Paḷḷikkal	6.25		
		Chemmaruthi	6.77	Navaiikulam	10.93		
		Ayirur	6.87				
		Idava	3.52				
		Varkkala	5.93				
		Vettur	2.62				
		Cheruniyur	4.20				
9 Quilon	147.41	All pakuthis	147.41				
10 Karunagapally	88.99	All pakuthis	88.99				
11 Karthikapally	74.24	All pakuthis	74.24				
12 Mavelikara	111.43			All pakuthis	111.43		
13 Kunnathur	150.46			All pakuthis	150.46		
14 Kottarakkara	202.03			All pakuthis	202.03		
15 Pathanapuram	425.67				96.05		329.62
				Pattāḷi	15.34	Punalur	22.50
				Māilam	10.71	Anchal	203.54
				Thalavur	8.78	Pathanapuram (Hill portion)	103.58
				Vilakkudi	8.29		
				Edamulakkal	14.93		
				Pathanapuram	38.00		
16 Shenkotta	128.14				25.87		103.27
				Achanputhur	5.43	Shenkotta	9.25
				Ilathur	5.36	Karkudi	2.18
				Klangād	2.14	Paḷiyara	4.20
				Āyikudi	5.88	Puthur	1.93
				Samburvadakara	7.06	Melkara	3.25
						Hills surveyed	82.46
17 Pathanamthitta	898.16				189.05		709.11
				Ilanthur	6.83	Hills unsurveyed	709.11
				Omāllur	13.36		
				Pathanamthitta	5.54		
				Ranni	87.66		
				Kumpāḷa	39.95		
				Cherukole	14.68		
				Vaḷḷikode	21.08		
18 Thiruvella	220.15			All pakuthies	220.15		
19 Ampalapula	147.46	All pakuthis	147.46				
20 Changanachery	263.78		43.47		220.31		
		Ramankari	4.39	Vaḷappally East	5.92		
		Muttār	4.58	Madappally	17.25		
		Vellānad	7.52	Puthappally	18.88		
		Chennankari	4.46	Neduvakunnam	17.99		
		Neelamperur	4.23	Vaḷur	21.61		
		Vaḷappally West	5.66	Veḷḷāvur	9.17		
		Kuruchi	6.02	Maṇimāla	13.50		
		Changanachery	6.61	Cheruvally	4.34		
				Chirakkadavu	10.56		
				Kanjirappally North	51.41		
				Dicto South	49.68		

Distribution of taluks and pakuthis by natural division—(concluded)

Taluks	Area in square miles	Lowland Division		Midland Division		Highland Division	
		Pakuthi	Area in square miles	Pakuthi	Area in square miles	Pakuthi	Area in square miles
1	2		4	5	6	7	8
1 Kottayam	214.04		89.41		124.63		
		Thiruvappu	18.46	Panachikad	8.73		
		Kottayam	4.87	Vijayapuram	25.77		
		Nattakam	9.42	Pampady	26.59		
		Aymanam	13.45	Akalakkunnam	37.66		
		Kummanam	2.53	Perumpaikad	3.39		
		Kumarakam	25.36	Ettumänur	18.54		
		Kudamalur	0.81	Onamthuruthu	4.95		
		Kaipula	14.51				
22 Vaikom	144.09		94.75		49.34		
		Vaikom	9.82	Mujakkulam	13.94		
		Naduvila	5.12	Manjur	11.19		
		Vadakkemuri	3.08	Kaduthuruthu	34.21		
		Kulasekharamangalam	4.40				
		Padinjarekara	3.09				
		Maravanthuruthu	2.41				
		Chempu	8.04				
		Manakkunnam	11.45				
		Vecchur	12.97				
		Thalayalam	17.44				
		Vadayar	16.93				
23 Sherthala	117.14	All pakuthis	117.14				
24 Parur	113.43	All pakuthis	113.43				
25 Kunnathunad	381.66			All pakuthis	282.66	Hills unsurveyed	79.00
26 Muvattupula	437.46			All pakuthis	259.29	Hills unsurveyed	178.17
27 Thodupula	486.94				63.58		423.36
				Thodupula	17.44	Karikode	75.13
				Manakkad	18.46	Karimannur	41.19
				Kumaramangalam	27.68	Kanni Eiam tract, Karikode	72.28
						Kanni Eiam tract, Karimannur	100.42
						Hills unsurveyed	125.34
28 Minachil	283.41				202.62		80.79
				Puliyannur	16.54	Punjar	80.79
				Ramapuram	36.43		
				Lalam	10.01		
				Bharapanganam	12.16		
				Minachil	20.53		
				Kondur	42.80		
				Ujavur	17.17		
				Hakkadu	17.70		
				Kidangur	11.48		
				Kanakkari	17.81		
29 Pirmede	450.90					All pakuthis	450.90
30 Devikulam	667.03					All pakuthis	667.03

TABLE I

AREA, HOUSES AND POPULATION

1. The State is now divided into three Natural Divisions as in 1921, but their boundaries have been revised and their names changed from Sea-coast, Inland and Mountainous Divisions, into Lowland, Midland and Highland Divisions.

2. The areas of the Central and High Range Divisions given in the table are slightly different from those given in the table of 1921. The difference is due to the rectification of the boundaries, which has no effect on the population.

3. The number of villages given in the table, viz., 3,936 is that of inhabited villages. This is exclusive of the 35 villages in the eight additional towns separately censused this time, making a total of 3,971 villages as against 3,897 in the last Census. The reason for the difference will be explained in the Report.

4. Three small tracts under British administration, which are not included in this table, lie within Travancore. They are Anjengo, Tangasseri and Thumbolipattom. Their areas and population are:—

	<i>Area</i>	<i>Persons</i>	<i>Males</i>	<i>Females</i>
Anjengo District (including Tangasseri)	One square mile	6,766	3,191	3,575
Thumbolipattom	12 acres 92 cents	105	58	47

5. The population of the area added to the Quilon Municipality, from the Quilon Taluk subsequent to the enumeration, viz., 2,209 persons (1,094 males and 1,115 females), is included in the population of the town.

6. Provincial Tables I and II, at the end of the volume, show for each taluk a few of the main statistics, such as area, number of houses, total population, distribution by religion, and the number of literate persons.

TABLE I—Area, Houses and Population

Division	Area in square miles	Towns	Villages	OCCUPIED HOUSES		
				Total	In towns	In villages
1	2	3	4	5	6	7
STATE	7,625	46	3,936	929,930	93,196	836,734
Administrative Divisions						
Southern	1,490	19	1,553	255,594	39,413	216,181
Central	2,595	15	1,267	344,219	33,893	310,326
Northern	2,422	12	990	309,095	19,890	289,205
High Range	1,118	..	126	21,022	..	21,022
Natural Divisions						
Lowland	1,371	24	1,605	427,823	66,671	361,152
Midland	2,707	19	1,962	443,245	21,068	422,177
Highland	3,547	3	869	58,862	5,457	53,405

Division	POPULATION								
	Persons			Males			Females		
	Total	Urban	Rural	Total	Urban	Rural	Total	Urban	Rural
8	9	10	11	12	13	14	15	16	
STATE	5,095,973	551,788	4,544,185	2,565,073	282,180	2,282,893	2,530,900	269,608	2,261,292
Administrative Divisions									
Southern	1,433,956	234,132	1,199,824	717,486	117,668	599,818	716,470	116,464	600,006
Central	1,861,472	195,686	1,665,786	933,169	100,650	832,519	928,303	95,036	833,267
Northern	1,695,321	121,970	1,573,351	854,845	63,862	790,983	840,476	58,108	782,368
High Range	105,224	..	105,224	59,573	..	59,573	45,651	..	45,651
Natural Divisions									
Lowland	3,389,549	403,316	1,986,233	1,192,493	206,088	986,405	1,197,056	197,228	999,828
Midland	2,415,194	122,806	2,292,388	1,216,994	63,360	1,153,634	1,198,500	59,446	1,139,054
Highland	290,930	25,666	265,264	155,586	12,732	142,854	135,344	12,934	122,410

TABLE II

VARIATION IN POPULATION SINCE 1881

The population returned at the previous five censuses has been adjusted in conformity with the alterations made in the areas of the Divisions since the last census, and the figures given in the table represent the adjusted population.

TABLE II—Variation in

Division	Persons					
	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7
STATE	5,095,973	4,006,062	3,428,975	2,952,157	2,557,736	2,401,158
Administrative Divisions						
Southern	1,433,956	1,156,373	987,952	840,657	726,270	704,630
Central	1,861,472	1,487,178	1,270,907	1,103,196	977,748	891,451
Northern	1,695,321	1,805,590	1,130,027	986,715	839,010	798,849
High Range	105,224	56,921	40,089	21,589	14,708	6,228
Natural Divisions						
Lowland	2,389,549	1,923,497	1,672,392	1,477,143	1,291,712	1,227,685
Midland	2,415,494	1,894,618	1,614,372	1,365,780	1,178,182	1,095,886
Highland	290,930	187,947	142,211	109,234	87,842	77,587

Division	Males					
	1931	1921	1911	1901	1891	1881
14	15	16	17	18	19	
STATE	2,565,073	2,032,553	1,731,363	1,490,165	1,290,415	1,197,134
Administrative Divisions						
Southern	717,486	583,763	496,538	421,120	365,624	348,746
Central	933,169	751,884	639,349	555,308	489,961	443,364
Northern	854,845	665,123	572,590	500,909	425,528	401,679
High Range	59,573	31,783	22,886	12,738	9,302	3,345
Natural Divisions						
Lowland	1,192,493	968,272	839,429	741,245	647,193	608,647
Midland	1,216,994	964,058	816,600	690,963	597,444	549,742
Highland	155,586	100,223	75,334	57,957	45,778	33,745

Population since 1881

Division	Variation : Increase (+), Decrease (-)					Net variation in the period 1881 to 1931. Increase (+) Decrease (-)
	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	
	8	9	10	11	12	13
STATE	+ 1,089,911	+ 577,087	+ 476,818	+ 394,421	+ 156,578	+ 2,694,815
Administrative Divisions						
Southern	+ 277,583	+ 168,421	+ 147,295	+ 114,387	+ 91,640	+ 729,326
Central	+ 374,294	+ 216,271	+ 167,711	+ 125,448	+ 86,297	+ 970,021
Northern	+ 389,731	+ 175,563	+ 143,312	+ 147,706	+ 40,161	+ 896,472
High Range	+ 48,303	+ 16,832	+ 18,500	+ 6,881	+ 8,480	+ 98,996
Natural Divisions						
Lowland	+ 466,062	+ 251,105	+ 195,249	+ 185,431	+ 64,027	+ 1,161,864
Midland	+ 520,876	+ 280,246	+ 248,592	+ 187,598	+ 82,296	+ 1,319,608
Highland	+ 102,983	+ 45,736	+ 32,977	+ 21,392	+ 10,255	+ 213,343

Division	Females					
	1931	1921	1911	1901	1891	1881
	20	21	22	23	24	25
STATE	2,530,900	1,973,509	1,697,612	1,461,992	1,267,321	1,204,024
Administrative Divisions						
Southern	716,470	572,610	491,414	419,587	360,646	355,884
Central	928,303	735,294	631,558	547,708	487,787	448,087
Northern	840,476	640,467	557,437	485,808	413,482	397,170
High Range	45,651	25,138	17,208	8,851	5,406	2,883
Natural Divisions						
Lowland	1,197,056	955,225	832,963	735,898	644,519	619,638
Midland	1,198,500	930,560	797,772	674,817	580,738	546,144
Highland	135,344	87,724	66,877	51,277	42,064	38,842

TABLE III

TOWNS AND VILLAGES CLASSIFIED BY POPULATION

1. The number 3,982 in column 2 includes 3,936 villages as per Table I and 46 towns of the State.

2. The travellers enumerated in encampments, boats, trains, etc., have been excluded from the total population before grouping the towns and villages into classes, and are shown separately for each Administrative and Natural Division in the last column of the table.

TABLE III—Towns and Villages Classified by Population

Division	Total number of inhabited Towns and Villages	Population	Under 500		500 to 1,000		1,000 to 2,000		2,000 to 5,000	
			Number	Population	Number	Population	Number	Population	Number	Population
			1	2	3	4	5	6	7	8	9	10	11
STATE	3,982	5,095,973	1,448	309,369	867	637,111	978	1,391,515	585	1,728,478
Administrative Divisions										
Southern	1,572	1,433,956	903	158,410	241	176,760	246	351,251	162	476,345
Central	1,282	1,861,472	262	83,634	358	264,354	416	599,164	220	635,253
Northern	1,002	1,695,321	204	59,371	248	181,920	293	410,898	200	609,761
High Range	126	105,224	77	7,954	20	14,077	23	30,202	3	7,119
Natural Divisions										
Lowland	1,629	2,389,549	600	130,678	308	227,939	389	558,210	272	810,906
Midland	1,981	2,415,494	623	146,906	492	361,561	531	753,346	295	864,580
Highland	372	290,930	223	31,785	67	47,611	58	79,959	18	52,992

Division	5,000 to 10,000		10,000 to 20,000		20,000 to 50,000		50,000 to 100,000		Encampments, Boat and Railway Population unclassified.
	Number	Population	Number	Population	Number	Population	Number	Population	
	12	13	14	15	16	17	18	19		20
STATE	84	547,034	15	176,341	6	194,947	1	95,674	15,504
Administrative Divisions									
Southern	16	109,400	2	20,777	1	42,880	1	95,674	2,459
Central	16	106,177	8	92,861	2	76,260	..	..	3,769
Northern	50	317,004	5	62,703	2	48,493	..	..	5,171
High Range	2	14,453	..	..	1	27,314	..	..	4,105
Natural Divisions									
Lowland	46	299,947	8	91,562	5	167,633	1	95,674	7,000
Midland	34	212,706	6	72,643	..	..	..	..	3,752
Highland	4	34,381	1	12,136	1	27,314	..	..	4,752

TABLE IV

TOWNS CLASSIFIED BY POPULATION WITH VARIATIONS SINCE 1881

1. This table shows the population of towns at each of the last six censuses and the distribution by sex at the last three.

2. Towns have been arranged according to their population in 1931 and grouped in six classes. There being no town of the first class in Travancore, Class I is not shown in the table.

Class	Limits of Population	No. of Towns	Classification	
			Municipalities	Other Towns
I.	100,000 and over	..	..	..
II.	50,000 to 100,000	1	1	..
III.	20,000 to 50,000	5	5	..
IV.	10,000 to 20,000	11	9	2
V.	5,000 to 10,000	15	3	12
VI.	Under 5,000	14	1	13
	Total	46	19	27

3. The population of Quilon Municipality includes that of the area recently transferred to the town from the Quilon Taluk.

4. Travellers are included in the population of the town in which they were enumerated.

5. The following table shows the places which have been treated as towns in this census but which were not treated as such in previous censuses.

Name of place not considered as town in				
1921	1911	1901	1891	1881
..	..	..	Kayankulam.	Kayankulam.
..	..	..	Changanachery.	Changanachery.
..	..	..	Parur.	Parur.
..	..	Thiruvella.	Thiruvella.	Thiruvella.
..	..	Alwaye.	Alwaye.	Alwaye.
..	Bhuthapandy.	Bhuthapandy.	Bhuthapandy.	Bhuthapandy.
..	Cape Comorin.	Cape Comorin.	Cape Comorin.	Cape Comorin.
..	Sachindram.	Sachindram.	Sachindram.	Sachindram.
..	Padmanabhapuram.	Padmanabhapuram.	Padmanabhapuram.	Padmanabhapuram.
..	Colachel.	Colachel.	Colachel.	Colachel.
..	Iraniel.	Iraniel.	Iraniel.	Iraniel.
..	Thiruvithamcode.	Thiruvithamcode.	Thiruvithamcode.	Thiruvithamcode.
..	Thiruvattar.	Thiruvattar.	Thiruvattar.	Thiruvattar.
..	Kulithura.	Kulithura.	Kulithura.	Kulithura.
..	Neyyattinkara.	Neyyattinkara.	Neyyattinkara.	Neyyattinkara.
..	Parassala.	Parassala.	Parassala.	Parassala.
..	Balaramapuram.	Balaramapuram.	Balaramapuram.	Balaramapuram.
..	Nedumangad.	Nedumangad.	Nedumangad.	Nedumangad.
..	Attingal.	Attingal.	Attingal.	Attingal.
..	Varkala.	Varkala.	Varkala.	Varkala.
..	Karunagapally.	Karunagapally.	Karunagapally.	Karunagapally.
..	Hariпад.	Hariпад.	Hariпад.	Hariпад.
..	Mavelikara.	Mavelikara.	Mavelikara.	Mavelikara.
..	Kottarakkara.	Kottarakkara.	Kottarakkara.	Kottarakkara.
..	Punalur.	Punalur.	Punalur.	Punalur.
..	Achanputhur.	Achanputhur.	Achanputhur.	Achanputhur.
..	Ambalapuzha.	Ambalapuzha.	Ambalapuzha.	Ambalapuzha.
..	Ettumanur.	Ettumanur.	Ettumanur.	Ettumanur.
..	Vaikom.	Vaikom.	Vaikom.	Vaikom.
..	Sherthala.	Sherthala.	Sherthala.	Sherthala.
..	Muvattupuzha.	Muvattupuzha.	Muvattupuzha.	Muvattupuzha.
..	Minachil.	Minachil.	Minachil.	Minachil.
..	Aramboly.	Aramboly.	Aramboly.	Aramboly.
..	Puvar.	Puvar.	Puvar.	Puvar.
Aramboly.	Aramboly.	Aramboly.	Aramboly.	Aramboly.
Puvar.	Puvar.	Puvar.	Puvar.	Puvar.
Samburvadakara.	Samburvadakara.	Samburvadakara.	Samburvadakara.	Samburvadakara.
Pathanamthitta.	Pathanamthitta.	Pathanamthitta.	Pathanamthitta.	Pathanamthitta.
Chengannur.	Chengannur.	Chengannur.	Chengannur.	Chengannur.
Mundakayam.	Mundakayam.	Mundakayam.	Mundakayam.	Mundakayam.
Perumpavur.	Perumpavur.	Perumpavur.	Perumpavur.	Perumpavur.
Thodupuzha.	Thodupuzha.	Thodupuzha.	Thodupuzha.	Thodupuzha.

TABLE IV — Towns Classified by Population

Serial No.	Town	Division	Municipality (M) or Town (T)	Population						Variation
				1931	1921	1911	1901	1891	1881	1921—1931
1	STATE			551,788	404,654	212,090	183,835	93,034	116,224	+ 147,134
	Class II (50,000 to 100,000)		1	96,016	72,784	63,561	57,882	27,887	41,173	+ 23,232
1	Trivandrum	Southern	M	96,016	72,784	63,561	57,882	27,887	41,173	+ 23,232
	Class III (20,000 to 50,000)		5	169,959	129,403	106,770	98,207	56,420	67,169	+ 40,556
2	Alleppey	Central	M	43,838	32,074	25,665	24,918	22,768	25,754	+ 11,764
3	Nagercoil	Southern	M	42,945	34,406	29,883	25,782	11,187	16,534	+ 8,539
4	Quilon	Central	M	33,739	25,135	18,339	15,691	15,375	13,588	+ 8,604
5	Kottayam	Northern	M	25,236	18,833	15,141	17,552	7,090	11,293	+ 6,403
6	Changanachery	Do.	M	24,201	18,955	17,242	14,264	..	..	+ 5,246
	Class IV (10,000 to 20,000)		11	133,031	105,798	37,890	27,746	8,727	7,862	+ 27,233
7	Parur	Northern	M	15,176	11,949	13,782	12,962	..	..	+ 3,227
8	Thiruvella	Central	M	14,489	12,010	7,969	..	..	..	+ 2,479
9	Mavelikara	Do.	M	14,194	12,209	..	..	..	..	+ 1,985
10	Vaikom	Northern	M	13,808	11,259	..	..	..	..	+ 2,549
11	Shencotta	Central	M	12,225	11,241	10,300	9,089	8,727	7,882	+ 984
12	Kayankulam	Do.	M	10,841	9,172	5,830	5,745	..	..	+ 1,669
13	Chengannur	Do.	T	10,738	..	..	..	..	..	..
14	Attingal	Southern	M	10,612	11,048	..	..	..	..	- 436
15	Haripad	Central	M	10,387	8,609	..	..	..	..	+ 1,688
16	Pandananthapuram	Southern	M	10,318	9,156	..	..	..	..	+ 1,167
17	Ambalapuzha	Central	T	10,248	9,055	..	..	..	..	+ 1,193
	Class V (5,000 to 10,000)		15	102,186	66,774	3,869	..	..	..	+ 35,41
18	Colachel	Southern	M	9,592	7,967	..	..	..	..	+ 1,425
19	Neyyattinkam	Do.	M	9,264	8,033	..	..	..	..	+ 1,231
20	Punalur	Central	T	8,442	6,442	..	..	..	..	+ 2,000
21	Alwaye	Northern	M	7,621	6,772	3,869	..	..	..	+ 849
22	Irauli	Southern	T	7,513	5,541	..	..	..	..	+ 1,972
23	Ettumanoor	Northern	T	7,477	5,600	..	..	..	..	+ 1,868
24	Arumboly	Southern	T	6,585	..	..	..	..	..	..
25	Samburvadakara	Central	T	6,238	..	..	..	..	..	..
26	Shorthala	Northern	T	5,940	4,781	..	..	..	..	+ 1,159
27	Porumpavur	Do.	T	5,863	..	..	..	..	..	..
28	Karunagupally	Central	T	5,790	4,740	..	..	..	..	+ 1,050
29	Kottarakkara	Do.	T	5,747	5,017	..	..	..	..	+ 730
30	Muvattupuzha	Northern	T	5,626	4,517	..	..	..	..	+ 1,109
31	Balaranapuram	Southern	T	5,362	3,982	..	..	..	..	+ 2,280
32	Thiruvithlacode	Do.	T	5,326	4,273	..	..	..	..	+ 1,053
	Class VI (Under 5,000)		14	50,596	29,895	..	..	..	..	+ 20,701
33	Bhuthapandy	Southern	T	4,999	4,585	..	..	..	..	+ 414
34	Mundakayam	Northern	T	4,939	..	..	..	..	..	..
35	Achanputhur	Central	T	4,605	4,104	..	..	..	..	+ 201
36	Varkala	Southern	T	4,293	3,612	..	..	..	..	+ 681
37	Kulithura	Do.	M	4,165	3,160	..	..	..	..	+ 1,005
38	Pothanamthitta	Central	T	4,165	..	..	..	..	..	..
39	Suelindram	Southern	T	3,762	3,620	..	..	..	..	+ 142
40	Cape Comorin	Do.	T	3,598	3,304	..	..	..	..	+ 294
41	Puzar	Do.	T	3,591	..	..	..	..	..	..
42	Thodupuzha	Northern	T	3,455	..	..	..	..	..	..
43	Misacall	Do.	T	2,628	2,204	..	..	..	..	+ 424
44	Parassala	Southern	T	2,438	1,543	..	..	..	..	+ 896
45	Nedumangad	Do.	T	2,231	1,833	..	..	..	..	+ 398
46	Thiruvattar	Do.	T	1,727	1,631	..	..	..	..	+ 96

with Variations since 1881

Increase (+), Decrease (-)				Variation in period 1881-1931 Increase (+) Decrease (-)	Males			Females			Serial No.
1911-1921	1901-1911	1891-1901	1881-1891		1931	1921	1911	1931	1921	1911	
12	13	14	15	16	17	18	19	20	21	22	
+192,564	+28,255	+90,801	-23,190	+435,564	282,180	207,876	107,668	269,608	198,778	104,422	
+ 9,223	+ 5,679	+29,995	-13,286	+ 54,843	49,392	37,344	32,292	46,624	35,440	31,269	1
+ 9,223	+ 5,679	+29,995	-13,286	+ 54,843	49,392	37,344	32,292	46,624	35,440	31,269	1
+ 22,633	+ 8,583	+41,787	-10,749	+102,790	87,826	66,613	54,261	82,133	62,790	52,509	
+ 6,409	+ 747	+ 2,150	- 2,986	+ 18,084	23,677	16,885	13,370	20,161	15,189	12,295	2
+ 4,523	+ 4,101	+14,595	- 5,347	+ 26,411	20,873	16,994	14,553	22,072	17,412	15,330	3
+ 6,206	+ 9,148	+ 316	+ 1,787	+ 20,151	17,381	13,065	9,649	16,358	12,070	9,190	4
+ 3,692	- 2,411	+10,462	- 4,203	+ 13,943	13,280	9,855	7,869	11,956	8,978	7,278	5
+ 1,713	+ 2,978	..	..	..	12,615	9,814	8,826	11,586	9,141	8,416	6
+67,908	+10,144	+19,019	+ 845	+125,149	66,950	54,096	19,012	66,081	51,702	18,878	
- 1,833	+ 820	..	..	..	7,686	6,320	7,067	7,490	5,629	6,715	7
+ 4,041	..	..	..	..	7,458	6,292	4,268	7,031	5,718	3,701	8
..	..	..	..	..	7,032	6,263	..	7,162	5,946	..	9
..	..	..	..	..	7,077	5,840	..	6,731	5,419	..	10
+ 932	+1,270	+ 312	+ 845	+ 4,343	5,973	5,595	4,905	6,252	5,646	5,404	11
+ 3,312	+ 85	..	..	..	5,555	4,676	2,772	5,286	4,496	3,058	12
..	..	..	..	..	5,577	..	..	5,161	..	..	13
..	..	..	..	..	5,318	5,654	..	5,299	5,304	..	14
..	..	..	..	..	5,234	4,442	..	5,158	4,257	..	15
..	..	..	..	..	5,087	4,595	..	5,226	4,561	..	16
..	..	..	..	..	4,958	4,419	..	5,290	4,636	..	17
+ 62,905	..	..	..	..	52,289	34,825	2,103	48,897	31,949	1,766	
..	..	..	..	..	4,762	4,057	..	4,630	3,910	..	18
..	..	..	..	..	4,670	4,176	..	4,594	3,857	..	19
..	..	..	..	..	4,341	3,351	..	4,101	3,091	..	20
+ 2,908	..	..	..	..	4,269	3,714	2,103	3,352	3,058	1,766	21
..	..	..	..	..	3,648	2,760	..	3,865	2,781	..	22
..	..	..	..	..	3,771	2,902	..	3,706	2,707	..	23
..	..	..	..	..	3,448	..	..	3,142	..	..	24
..	..	..	..	..	3,117	..	..	3,121	..	..	25
..	..	..	..	..	3,078	2,586	..	2,862	2,195	..	26
..	..	..	..	..	2,981	..	..	2,882	..	..	27
..	..	..	..	..	2,975	2,414	..	2,815	2,326	..	28
..	..	..	..	..	2,964	2,627	..	2,783	2,300	..	29
..	..	..	..	..	2,991	2,431	..	2,635	2,086	..	30
..	..	..	..	..	2,710	1,630	..	2,652	1,452	..	31
..	..	..	..	..	2,569	2,177	..	2,757	2,096	..	32
..	..	..	..	..	25,723	14,988	..	24,873	14,897	..	
..	..	..	..	..	2,418	2,222	..	2,581	2,363	..	33
..	..	..	..	..	2,747	..	..	2,192	..	..	34
..	..	..	..	..	2,242	2,126	..	2,368	2,278	..	35
..	..	..	..	..	2,094	1,852	..	2,199	1,760	..	36
..	..	..	..	..	2,172	1,592	..	1,993	1,568	..	37
..	..	..	..	..	2,166	..	..	1,999	..	..	38
..	..	..	..	..	1,801	1,782	..	1,961	1,838	..	39
..	..	..	..	..	1,807	1,657	..	1,791	1,647	..	40
..	..	..	..	..	1,729	..	..	1,862	..	..	41
..	..	..	..	..	1,910	..	..	1,545	..	..	42
..	..	..	..	..	1,457	1,266	..	1,171	938	..	43
..	..	..	..	..	1,204	761	..	1,254	781	..	44
..	..	..	..	..	1,141	941	..	1,090	892	..	45
..	..	..	..	..	835	799	..	892	832	..	46

TABLE V

TOWNS ARRANGED TERRITORIALLY WITH POPULATION BY RELIGION

The term "Others" in the table includes Arya, Sikh, Jain, Buddhist, Jew, Zoroastrian, and Tribal Religions, and they are distributed in the several towns as follows: -

State and Division	Municipality or Town (M) (T)	Others													
		Arya		Sikh		Jain		Buddhist		Zoroastrian		Jew		Tribal Religions	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
STATE		17	14	2	3	21	20	3	..	10	2	158	132	3	3
Southern Division	Trivandrum (M)	17	14	2	3	..	..	..	..	..	..	..	..	1	..
Central Division	Quilon (M)	..	..	..	..	..	..	1	..	..	..	..	..	..	..
	Alleppey (M)	..	..	..	..	21	19	2	..	10	2	..	..	..	..
	Punalur (T)	..	..	..	..	..	..	..	..	..	..	..	..	2	2
Northern Division	Alwaye (M)	..	..	..	..	..	1	..	..	..	..	6	2	..	..
	Parur (M)	..	..	..	..	..	..	..	..	..	..	152	130	..	..

The travellers are included in the population of the town in which they were enumerated.

TABLE V—Towns Arranged Territorially

State and Division	Municipality or Town	Population			Hindu		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
STATE	Total 46 Towns	551,788	282,180	269,608	354,550	180,265	174,285
Southern Division	Total 19 Towns	234,132	117,668	116,464	170,237	85,753	84,484
1	Trivandrum Municipality	96,016	49,392	46,624	75,323	38,601	36,722
2	Nagercoil Do.	42,945	20,873	22,072	32,211	15,873	16,338
3	Attingal Do.	10,612	5,313	5,299	9,387	4,663	4,724
4	Padmanabhapuram Do.	10,313	5,087	5,226	7,719	3,866	3,853
5	Colachel Do.	9,392	4,762	4,630	3,164	1,593	1,571
6	Neyyattinkara Do.	9,264	4,670	4,594	3,335	2,663	2,672
7	Iraniel Town	7,513	3,648	3,865	5,396	2,662	2,734
8	Aramboly Do.	6,585	3,443	3,142	5,187	2,723	2,464
9	Balaranapuram Do.	5,362	2,710	2,652	3,468	1,727	1,741
10	Thiruvithamcode Do.	5,326	2,569	2,757	2,488	1,262	1,226
11	Bluthapandy Do.	4,999	2,418	2,581	2,848	1,373	1,475
12	Varkala Do.	4,293	2,094	2,199	4,043	1,976	2,067
13	Kulithura Municipality	4,165	2,172	1,993	2,976	1,552	1,424
14	Suchindram Town	3,762	1,801	1,961	3,566	1,701	1,865
15	Cape Comorin Do.	3,598	1,807	1,791	1,126	561	565
16	Puzar Do.	3,591	1,729	1,862	704	358	346
17	Parassala Do.	2,438	1,204	1,234	1,832	877	955
18	Nedumangad Do.	2,231	1,141	1,090	1,802	921	881
19	Thiruvattar Do.	1,727	835	892	1,662	801	861
Central Division	Total 15 Towns	195,688	100,650	95,036	117,874	60,079	57,795
20	Alleppey Municipality	43,838	23,677	20,161	18,986	10,254	8,732
21	Quilon Do.	33,739	17,381	16,358	18,017	9,291	8,726
22	Thiruvella Do.	14,489	7,458	7,031	8,582	4,431	4,151
23	Mavelikara Do.	14,194	7,032	7,162	9,266	4,550	4,716
24	Shencotta Do.	12,225	5,973	6,252	10,893	5,310	5,583
25	Kayankulam Do.	10,841	5,555	5,286	6,311	3,215	3,096
26	Chengannur Town	10,738	5,577	5,161	6,557	3,439	3,118
27	Haripad Municipality	10,387	5,234	5,153	7,676	3,846	3,830
28	Ambalupuzha Town	10,248	4,958	5,290	8,677	4,182	4,495
29	Punalur Do.	8,442	4,341	4,101	4,920	2,518	2,402
30	Samburvadakara Do.	6,236	3,117	3,121	5,864	2,980	2,934
31	Karunagapally Do.	5,790	2,975	2,815	4,269	2,176	2,093
32	Kottarakkara Do.	5,747	2,964	2,783	3,391	1,732	1,659
33	Achanputhur Do.	4,605	2,242	2,363	3,238	1,563	1,675
34	Pathanamthitta Do.	4,165	2,166	1,999	1,227	642	585
Northern Division	Total 12 Towns	121,970	63,862	58,108	66,439	34,433	32,006
35	Kottavam Municipality	25,236	13,280	11,956	11,626	6,128	5,498
36	Changanachery Do.	24,201	12,615	11,586	11,582	6,018	5,564
37	Parur Do.	15,176	7,686	7,490	11,096	5,382	5,514
38	Vaikom Do.	13,808	7,077	6,731	11,669	5,940	5,729
39	Alwaye Do.	7,621	4,269	3,352	2,797	1,569	1,228
40	Ettumanur Town	7,477	3,771	3,706	3,258	1,658	1,600
41	Sherthala Do.	5,940	3,078	2,862	3,947	2,048	1,899
42	Perumpavur Do.	5,863	2,981	2,882	3,702	1,836	1,866
43	Muvattupuzha Do.	5,626	2,991	2,635	2,615	1,372	1,243
44	Mundakayam Do.	4,939	2,747	2,192	1,348	747	601
45	Thodupuzha Do.	3,455	1,910	1,545	1,980	1,061	919
46	Minacidl Do.	2,628	1,467	1,171	819	474	315

with Population by Religion

Christian			Muslim			Others			Serial No.
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
9	10	11	12	13	14	15	16	17	
129,854	66,802	62,552	67,497	34,899	32,598	387	214	173	
40,865	20,516	20,349	22,993	11,379	11,614	37	20	17	
13,746	7,072	6,674	6,910	3,699	3,211	37	20	17	1
6,879	3,223	3,656	3,855	1,777	2,078	..	..	..	2
211	97	114	1,014	538	461	..	..	..	3
1,258	618	640	1,336	603	733	..	..	..	4
4,550	2,338	2,212	1,678	831	847	..	..	..	5
3,319	1,697	1,622	610	310	300	..	..	..	6
2,020	934	1,086	97	52	45	..	..	..	7
1,288	662	626	110	58	52	..	..	..	8
619	308	311	1,275	675	600	..	..	..	9
357	179	178	2,481	1,128	1,353	..	..	..	10
951	491	460	1,200	554	646	..	..	..	11
6	2	4	244	116	128	..	..	..	12
1,004	519	485	185	101	84	..	..	..	13
196	100	96	..	..	..	..	..	..	14
2,376	1,195	1,181	96	51	45	..	..	..	15
1,398	721	677	1,489	650	839	..	..	..	16
529	283	246	77	44	83	..	..	..	17
95	45	50	334	175	159	..	..	..	18
63	32	31	2	2	..	..	..	..	19
45,035	23,408	21,627	32,718	17,127	15,591	59	36	23	
11,574	6,286	5,288	13,224	7,104	6,120	54	33	21	20
9,422	4,811	4,611	6,299	3,278	3,021	1	1	..	21
5,796	2,908	2,798	201	119	82	..	..	..	22
4,910	2,474	2,436	18	8	10	..	..	..	23
66	40	26	1,266	623	643	..	..	..	24
2,177	1,139	1,038	2,353	1,201	1,152	..	..	..	25
4,173	2,131	2,042	8	7	1	..	..	..	26
1,970	1,019	951	741	369	372	..	..	..	27
640	314	326	931	462	469	..	..	..	28
2,032	1,049	983	1,486	772	714	4	2	2	29
269	133	126	115	54	61	..	..	..	30
149	81	68	1,372	718	654	..	..	..	31
1,062	547	515	1,294	685	609	..	..	..	32
176	92	84	1,191	587	604	..	..	..	33
719	384	335	2,219	1,140	1,079	..	..	..	34
43,454	22,878	20,576	11,786	6,393	5,393	291	158	133	
12,388	6,450	5,938	1,222	702	520	..	..	..	35
10,234	5,384	4,850	2,385	1,213	1,172	..	..	..	36
3,060	1,558	1,502	738	394	314	282	152	130	37
1,857	978	879	282	159	123	..	..	..	38
3,217	1,855	1,362	1,598	839	759	9	6	3	39
3,543	1,763	1,780	676	350	326	..	..	..	40
1,620	826	794	373	204	169	..	..	..	41
1,161	609	552	1,000	536	464	..	..	..	42
1,230	677	553	1,781	942	839	..	..	..	43
2,943	1,596	1,347	648	404	244	..	..	..	44
431	238	193	1,044	611	433	..	..	..	45
1,770	944	826	39	39	..	..	..	..	46

TABLE VI

BIRTHPLACE

1. The general arrangement of this table is the same as that of the corresponding table of the last census.
2. The subjoined statement shows the distribution of the 96,016 persons (49,392 males and 46,624 females) enumerated in Trivandrum town according to their birthplace.

Taluk, Province, State or Country Where Born	Males	Females	Taluk, Province, State or Country Where Born	Males	Females	Taluk, Province, State or Country Where Born	Males	Females
Born in Travancore	46,239	44,028	Born in Provinces and States in India beyond Travancore			Born in Europe ...	25	35
<i>Taluks</i>			<i>Provinces</i> ...	2,606	2,229	Belgium ...	8	11
Thovala ...	120	144	Bengal ...	6	6	England and Wales ...	11	7
Agastiswaram ...	772	680	Bombay ...	31	21	Finland ...	1	...
Kalkulam ...	1,036	795	Barma ...	4	4	France ...	...	1
Vilavancode ...	823	730	Central Provinces and Berar ...	2	...	Germany ...	1	3
Neyyattinkara ...	3,028	3,238	Coorg ...	2	...	Ireland ...	1	...
Trivandrum ...	33,779	34,295	Madras ...	2,492	2,188	Italy ...	1	...
Nedumangad ...	442	400	Punjab ...	55	6	Norway ...	...	1
Chirayinkil ...	1,029	1,038	United Provinces ...	14	4	Scotland ...	1	...
Quilon ...	673	495	<i>States</i> ...	459	261	Sweden ...	1	...
Karunagapally ...	291	182	Cochin ...	395	228	Switzerland ...	...	12
Karthikappally ...	255	124	Hyderabad ...	4	6	Born in Africa ...	4	4
Mavelikara ...	498	235	Mysore ...	45	15	Born in America ...	7	7
Kannathur ...	63	24	Podukottai ...	7	1	Born in Australasia	1	3
Kottarakkara ...	167	104	Western India Agency...	8	11			
Pathanapuram ...	57	14	Born in French Settlements in India ...	1	...			
Shenkotta ...	175	126	Pondicherry ...	1	...			
Pathanamthitta ...	66	24	Born in Portuguese Settlements in India ...	...	5			
Thiruvella ...	729	354	Goa ...	...	5			
Ampalappula ...	485	312	Born in India, Unspecified ...	18	11			
Changanachery ...	174	97	Born in Asiatic Countries beyond India ...	32	41			
Kottayam ...	413	268	Arabia ...	1	...			
Vaikom ...	253	112	Ceylon ...	17	25			
Sherthala ...	242	70	Persia ...	1	2			
Parur ...	323	132	St. Settlements and Malaya ...	13	14			
Kunnathnad ...	135	31						
Muvattupula ...	101	19						
Thodupula ...	22	6						
Minachil ...	73	19						
Firmede ...	8	3						
Devikulam ...	7	7						

TABLE VI—BIRTHPLACE

District, State, Province or Country Where Born	POPULATION OF THE STATE			ADMINISTRATIVE DIVISION WHERE					
	Persons	Males	Females	Southern		Central		Northern	
				Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
TRAVANCORE	5,095,973	2,565,073	2,530,900	717,486	716,470	933,169	928,303	854,845	840,476
A.—Born in India	5,094,722	2,564,308	2,530,414	717,312	716,267	932,888	928,181	854,769	840,459
I.—Born in Travancore	4,960,870	2,496,939	2,463,931	710,032	708,673	922,141	916,726	844,284	824,358
<i>(i) Administrative Divisions.</i>									
Southern	1,425,916	718,552	712,364	701,687	703,525	7,661	6,284	1,280	811
Central	1,845,359	927,467	917,892	5,987	4,026	906,933	901,131	11,457	11,621
Northern	1,678,701	847,988	825,718	2,321	1,087	7,487	9,251	831,389	811,775
High Range	15,894	7,937	7,957	37	35	60	60	158	151
<i>(ii) Natural Divisions.</i>									
Lowland	2,378,742	1,191,460	1,187,282	..	..	..	..	..	..
Midland	2,406,455	1,215,630	1,190,825	..	..	..	..	..	..
Highland	175,673	89,849	85,824	..	..	..	..	..	..
II.—Born in Provinces and States in India beyond Travancore	133,852	67,369	66,483	7,280	7,594	10,747	11,455	10,485	16,101
(a) Provinces and States adjacent to Travancore	131,306	65,692	65,614	6,985	7,457	10,128	11,249	10,179	15,912
(b) Madras Presidency.	104,277	54,920	49,357	6,439	7,131	7,742	9,530	3,820	2,159
<i>Contiguous Districts</i>									
Anjengo	277	169	108	46	38	72	58	42	9
Columbore	1,705	892	818	92	76	38	48	101	92
Madura	13,211	7,442	5,769	224	192	280	201	76	117
Ramanad	7,324	3,859	3,465	20	18	85	75	2	100
Tinnevely	60,446	30,106	30,340	4,567	5,687	5,576	8,100	394	364
<i>Non-contiguous Districts</i>									
Anantapur	1	..	1	..	1	..	..	..	..
Arcoot, North	1,184	693	491	..	19	..	8	..	1
Arcoot, South	1,263	516	747	21	250	14	13	153	82
Bellary	3	3	..	2	..	1	..	..	..
Chingleput	2,708	1,349	1,359	129	128	9	24	..	..
Chittoor	304	219	175	8	5	3	2	14	6
Cuddapah	8	1	7	..	7	..	..	..	..
Gaujam	62	28	24	2	..	..	1	26	23
Godavari	11	8	3	8	3	..	..	..	..
Guntur	11	9	2	6	2	1	..	1	..
Kanara, South	1,936	1,343	593	496	58	316	166	351	225
Kistna	7	4	3	4	..	..	3	..	..
Kurnool	30	21	9	9	6	5	1	7	1
Madras	3,103	1,104	1,001	..	..	75	71	185	27
Malabar, North	987	517	470	53	25	279	383	167	54
Malabar, South	7,177	4,663	3,514	507	407	860	258	2,093	1,008
Nellore	15	14	1	11	1	3	..	..	..

TABLE VI—BIRTHPLACE

ENUMERATED		NATURAL DIVISION WHERE ENUMERATED					
High Range		Lowland		Midland		Highland	
Males	Females	Males	Females	Males	Females	Males	Females
11	12	13	14	15	16	17	18
59,573	45,651	1,192,493	1,197,056	1,216,994	1,198,500	155,586	135,344
59,339	45,507	1,192,097	1,196,788	1,216,890	1,198,452	155,321	135,174
20,482	14,174	1,177,483	1,177,524	1,207,180	1,187,186	112,276	99,227
2,924	1,744	..	..	..	..	..	..
3,090	1,114	..	..	..	..	..	..
4,786	3,605	..	..	..	..	..	..
7,682	7,711	..	..	..	..	..	..
..	..	1,154,534	1,146,887	29,406	36,013	7,520	4,382
..	..	21,776	29,865	1,176,154	1,149,626	17,700	11,334
..	..	1,173	772	1,020	1,547	87,056	88,505
38,857	31,333	14,614	19,264	9,710	11,266	43,045	35,953
38,400	30,996	13,712	18,926	9,573	11,194	42,407	35,494
36,919	30,537	7,498	6,905	6,712	7,550	40,710	34,902
30,853	25,320	4,261	4,739	4,532	6,389	33,875	29,367
9	3	94	78	66	28	9	2
661	597	155	155	51	32	686	626
6,862	5,259	350	286	186	103	6,906	5,380
3,752	3,272	56	16	20	138	3,783	3,311
19,569	16,189	3,606	4,204	4,209	6,088	22,291	20,048
6,066	5,217	3,237	2,166	2,180	1,161	7,035	5,535
..	..	..	1	..	..	..	..
693	463	..	28	..	..	692	463
328	402	33	257	24	26	459	464
..	..	3	..	..	..	..	..
1,211	1,207	132	150	5	1	1,212	1,208
194	162	12	5	13	8	194	162
1	..	..	7	..	..	1	..
..	..	2	..	..	1	26	23
..	..	6	3	..	..	2	..
1	..	8	2	..	..	1	..
180	144	725	158	420	241	198	194
..	..	4	3	..	..	..	..
..	1	14	6	7	1	..	2
844	903	78	57	13	23	1,013	921
18	8	246	365	167	93	104	12
1,203	841	1,662	857	1,321	698	1,680	969
..	..	12	..	1	1	1	..

TABLE VI—BIRTHPLACE—(continued)

District, State, Province or Country Where Born	POPULATION OF THE STATE			ADMINISTRATIVE DIVISION WHERE					
	Persons	Males	Females	Southern		Central		Northern	
				Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
The Nilgiris	34	20	14	8	4	3	..	..	1
Salem	1,068	648	420	14	17	11	14	169	33
Tanjore	586	308	278	149	139	57	66	16	5
Trichinopoly	1,718	971	747	56	45	53	38	23	11
Vizagapatam	16	13	3	7	3	1	..	..	..
(I) Feudal- tory States.	27,029	10,772	16,257	546	326	2,386	1,719	6,359	13,753
<i>Contiguous</i>									
Cochin	26,964	10,738	16,226	526	320	2,386	1,719	6,350	13,739
<i>Non-Contiguous</i>									
Pudukottai	65	34	31	20	6	..	..	9	14
(b) Other Provinces and States in India	1,427	908	519	257	110	491	165	78	46
(i) British Territory	954	721	233	185	60	457	143	49	21
Ajmer-Merwara	1	1	..	1	..	..	..	..	..
Andamans and Nicobars	2	2	..	..	..	..	..	2	..
Bengal	222	195	27	11	10	171	6	7	11
Bihar and Orissa	1	..	1	..	..	..	1	..	..
Bombay	517	356	161	61	26	260	124	35	8
Burma	30	14	16	8	10	4	5	1	..
Central Pro- vinces and Berar	14	12	2	4	..	4	..	..	..
Coorg	8	4	4	2	..	..	3	2	1
North-West Frontier Pro- vince	7	2	5	..	..	..	2	..	..
Punjab	93	82	11	63	10	16	1	..	..
United Provin- ces of Agra and Oudh	59	53	6	35	4	2	1	2	1
(ii) Feudal- tory States and Agencies	473	187	286	72	50	34	22	29	25
Baroda State	9	7	2	..	..	7	2	..	..
Gwalior State	1	1	..	1	..	..	..	..	..
Hyderabad State	25	16	9	5	6	3	1	5	2
Mysore State	380	134	246	55	27	21	19	9	11
Rajputana Agency	39	21	18	3	6	3	..	15	12
Western India Agency	19	8	11	8	11	..	..	..	..
(c) French and Portuguese Settlements	226	165	61	7	6	60	4	44	20
Maho	39	26	13	..	..	4	1	22	12
Pondicherry	89	55	34	3	..	1	3	..	..
Goa	98	84	14	4	6	55	..	22	1
(d) India, Un- specified	893	604	289	31	21	68	37	184	123

TABLE -VI- BIRTHPLACE (continued)

ENUMERATED		NATURAL DIVISION WHERE ENUMERATED					
High Range		Lowland		Midland		Highland	
Males	Females	Males	Females	Males	Females	Males	Females
11	12	13	14	15	16	17	18
9	9	9	5	2	..	9	9
454	356	22	22	145	30	481	368
86	68	179	167	33	30	96	81
839	653	83	70	29	18	859	659
5	..	7	3	..	..	6	..
1,481	459	6,214	12,021	2,861	3,644	1,697	592
1,476	448	6,191	12,002	2,860	3,643	1,687	581
5	11	23	19	1	1	10	11
82	198	738	275	79	32	93	212
30	9	621	193	59	18	41	22
..	..	1	..	..	..	..	..
..	..	2	..	..	..	..	..
6	..	183	16	..	..	12	11
..	..	..	1	..	..	..	..
..	8	309	149	43	8	4	4
1	1	10	9	3	6	1	1
4	2	3	..	..	..	4	2
..	..	3	3	1	1	..	..
2	3	..	2	..	..	2	3
3	..	66	9	12	1	4	1
..	..	..	4	..	2	14	..
14	..	39	4	..	..	..	..
52	189	115	82	20	14	52	90
..	..	6	1	1	1	..	..
..	..	1	..	..	..	..	..
3	..	13	9	..	..	3	..
49	189	80	52	5	4	49	190
..	..	7	9	14	9	..	..
..	..	8	11	..	..	..	..
54	31	84	12	23	18	58	31
..	..	9	2	13	11	4	..
51	31	3	1	1	1	51	31
3	..	73	8	9	6	3	..
321	108	82	51	35	22	487	216

TABLE VI—BIRTHPLACE—(concluded)

District, State Province or Country Where Born	POPULATION OF THE STATE			ADMINISTRATIVE DIVISIONS WHERE					
	Persons	Males	Females	Southern		Central		Northern	
				Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
B.—Born in Asiatic coun- tries beyond India	676	411	265	106	117	167	62	46	7
Afghanistan	24	23	1	..	..	21	..	2	..
Arabia	2	2	..	2	..	..	..	..	..
Ceylon	453	248	205	75	87	82	39	1	6
China	2	2	..	..	..	2	..	..	..
Nepal	1	1	..	..	..	1	..	..	..
Palestine	1	..	1	..	..	..	1	..	..
Persia	47	45	2	2	2	..	..	43	..
Straits Settle- ments and Malaya	146	90	56	27	28	61	22	..	1
C.—Born in Europe	498	312	186	45	62	101	55	30	9
United Kingdom	377	263	114	26	19	91	28	12	8
England and Wales	290	200	90	21	17	70	22	10	8
Scotland	77	55	22	4	2	18	6	2	..
Northern Ireland	10	8	2	1	..	3	..	..	..
Belgium	36	16	20	14	20	2	..	..	..
Czechoslovakia	1	..	1	..	1	..	..	..	..
Denmark	1	1	..	..	..	..	..	1	..
Finland	2	1	1	1	1	..	..	..	..
France	4	1	3	..	1	1	1	..	..
Germany	13	3	10	1	3	..	7	1	..
Iceland	1	1	..	1	..	..	..	..	..
Italy	7	3	4	1	..	2	3	..	1
Norway	2	1	1	..	1	1	..	..	..
Portugal	3	3	..	..	..	3	..	..	..
Spain	17	17	..	..	..	..	..	16	..
Sweden	1	1	..	1	..	..	..	..	..
Switzerland	30	1	29	..	16	1	13	..	..
Europe, un- specified	3	..	3	..	..	..	3	..	..
D.—Born in Africa	29	16	13	9	9	4	1	..	..
Africa, unspec- ified	29	16	13	9	9	4	1	..	..
E.—Born in America	32	19	13	11	9	8	2	..	1
Canada	2	..	2	..	..	..	..	..	1
Panama	1	1	..	1	..	..	..	..	..
America, un- specified	29	18	11	10	9	8	2	..	..
F.—Born in Australasia	16	7	9	3	6	1	2	..	..
New Zealand	6	4	2	1	..	1	2	..	..
Australasia, un- specified	10	3	7	2	6	..	..	..	..

TABLE VI—BIRTHPLACE— (concluded)

ENUMERATED		NATURAL DIVISION WHERE ENUMERATED					
High Range		Lowland		Midland		Highland	
Males	Females	Males	Females	Males	Females	Males	Females
11	12	13	14	15	16	17	18
92	79	220	132	74	30	117	103
..	1	21	..	2	..	..	1
..	..	1	..	1	..	..	..
90	73	105	93	30	23	113	89
..	..	2	..	..	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	..	1	..	..
..	..	5	2	40	..	..	..
2	5	86	37	..	6	4	13
136	60	144	109	26	15	142	62
134	59	108	42	16	11	139	41
99	43	86	34	12	11	100	45
31	14	18	8	2	..	35	14
4	2	2	..	2	..	4	2
..	..	12	20	4	..	..	..
..	..	..	1	..	..	..	..
..	..	..	..	1	..	..	..
..	..	1	1	..	..	..	..
..	1	1	2	..	..	..	1
1	..	3	10	..	..	1	..
..	..	..	..	..	..	1	..
..	..	3	3	..	1	..	..
..	..	..	1	1	..	..	..
..	..	3	..	..	..	..	..
1	..	12	..	4	..	1	..
..	..	1	..	..	..	..	..
..	..	1	20	..	..	..	..
..	..	..	..	..	3	..	..
3	3	13	10	..	..	3	3
3	3	13	10	..	..	3	3
..	1	16	10	3	2	..	1
..	1	..	1	..	..	..	1
..	..	1	..	..	..	..	..
..	..	15	9	3	2	..	..
3	1	3	7	1	1	3	1
2	..	2	1	..	1	2	..
1	1	1	6	1	..	1	1

TABLE VII

AGE, SEX AND CIVIL CONDITION BY RELIGION

1. The age recorded at this census was the nearest age and not the number of years completed as at the last census. The numbers recorded were first grouped into ternary and septenary groups and then redistributed in the ordinary quinary groups as suggested by the Actuary to the Government of India. This redistribution was first effected for the taluks and the smoothed figures were then consolidated for the Divisions and the State.

2. Divorced persons have been entered as "Widowed." Persons recognised by custom as married have been shown as such even though they have not gone through any formal ceremony.

3. The table is divided into two parts. Part I contains the statistics for the total population of the State and for each religion. Part II deals with the Administrative and Natural Divisions and contains the statistics for the total population and for the Hindu (including the Arya and the Brahmo), Christian, Muslim, Tribal Religions, and 'Others,' under which are included the Jew, the Buddhist, the Jain, the Zoroastrian, the Sikh, and miscellaneous religion.

4. In Part I totals are given for each year up to five years of age, thereafter the ages are grouped into quinary groups up to 70, and the remaining ages are shown under the group '70 and over'. In Part II figures are given for each year up to five years of age, the subsequent ages are grouped into quinary groups up to 20, and thereafter into decennial groups up to 60 and the remaining ages are all included in the group '60 and over'.

TABLE VII—Age, Sex and Civil Condition—Part I—State (continued)

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Hindu (Brahma)	19	7	12	10	3	7	8	4	4	1	..	1
0-1	..	..	..	..	..	..	..	..	..	..	..	..
1-2	2	1	1	2	1	1	..	..	..	..	..	..
2-3	1	..	1	1	..	1	..	..	..	..	..	..
3-4	..	..	..	..	..	..	..	..	..	..	..	..
4-5	1	..	1	1	..	1	..	..	..	..	..	..
total 0-5	4	1	3	4	1	3	..	..	..	..	..	..
5-10	3	1	2	3	1	3	..	..	..	..	..	..
10-14	2	..	2	2	..	2	..	..	..	..	..	..
15-20	1	1	..	1	1	..	..	..	..	..	..	..
20-25	..	..	..	..	..	..	..	..	..	..	..	..
25-30	1	..	1	..	..	..	1	..	1	..	..	..
30-35	3	1	2	..	..	..	3	1	2	..	..	..
35-40	3	2	1	..	..	..	3	2	1	..	..	..
40-45	1	1	..	..	..	..	1	1	..	..	..	..
45-50	1	..	1	..	..	..	..	..	..	1	..	..
50-55	..	..	..	..	..	..	..	..	..	..	..	..
55-60	..	..	..	..	..	..	..	..	..	..	..	..
60-65	..	..	..	..	..	..	..	..	..	..	..	..
65-70	..	..	..	..	..	..	..	..	..	..	..	..
70 and over	..	..	..	..	..	..	..	..	..	..	..	..
Christian	1,604,475	814,833	789,642	847,376	461,774	385,602	661,618	329,596	332,022	98,481	23,463	72,018
0-1	68,752	34,600	34,152	68,752	34,600	34,152	..	..	..	..	..	..
1-2	59,561	29,841	29,720	59,561	29,841	29,720	..	..	..	..	..	..
2-3	54,999	27,936	27,063	54,999	27,936	27,063	..	..	..	..	..	..
3-4	50,358	25,283	25,075	50,358	25,283	25,075	..	..	..	..	..	..
4-5	48,511	24,549	23,962	48,511	24,549	23,962	..	..	..	..	..	..
total 0-5	282,178	142,209	139,969	282,178	142,209	139,969	..	..	..	..	..	..
5-10	220,826	111,984	108,842	219,675	111,799	108,876	1,119	177	942	32	4	24
10-15	202,417	102,621	99,796	192,204	101,128	91,073	10,111	1,471	8,640	105	23	83
15-20	156,122	77,329	78,793	155,757	76,547	79,210	69,318	20,592	48,786	1,047	250	797
20-25	144,873	70,722	74,151	145,520	74,179	71,350	97,328	36,022	61,306	2,016	521	1,495
25-30	118,793	60,019	58,774	109,256	57,994	51,262	104,458	50,955	53,498	4,084	1,070	3,014
30-35	108,317	55,797	52,520	99,229	53,882	45,346	97,765	50,641	47,124	3,323	1,273	4,050
35-40	86,336	45,718	40,618	79,044	43,333	35,711	76,645	42,720	38,921	7,697	1,601	5,096
40-45	75,659	40,192	35,467	69,497	37,542	31,955	65,111	37,292	37,819	9,051	1,850	7,203
45-50	58,057	30,868	27,189	54,910	29,561	25,349	46,270	27,743	18,527	11,471	2,500	8,970
50-55	50,014	26,261	23,753	47,732	25,424	22,308	37,476	23,110	14,366	11,806	2,727	9,079
55-60	33,190	18,266	14,924	32,483	17,252	15,230	22,862	15,131	7,781	11,846	2,889	8,957
60-65	28,302	14,624	13,678	27,353	14,197	13,156	16,902	11,639	5,268	11,047	2,788	8,259
65-70	15,647	7,975	7,672	15,221	7,839	7,382	7,909	5,783	2,126	7,517	2,068	5,449
70 and over	21,144	10,248	10,896	20,306	10,187	10,119	8,349	6,276	1,973	12,489	8,685	8,804
Muslim	353,274	180,555	172,719	184,152	110,452	73,700	135,637	66,189	69,438	23,485	3,904	19,581
0-1	14,147	7,207	6,940	14,147	7,207	6,940	..	..	..	..	..	..
1-2	13,110	6,633	6,477	13,110	6,633	6,477	..	..	..	..	..	..
2-3	12,787	6,487	6,300	12,787	6,487	6,300	..	..	..	..	..	..
3-4	11,805	5,987	5,818	11,805	5,987	5,818	..	..	..	..	..	..
4-5	11,030	5,618	5,412	11,030	5,618	5,412	..	..	..	..	..	..
total 0-5	62,879	31,932	30,947	62,879	31,932	30,947	..	..	..	..	..	..
5-10	48,924	25,056	23,868	48,693	25,006	23,687	227	50	177	4	..	4
10-15	44,897	23,078	21,819	43,000	22,924	20,072	1,897	148	1,685	64	2	62
15-20	34,606	17,194	17,413	34,326	17,092	17,234	12,699	2,181	10,568	581	71	510
20-25	32,465	15,789	16,676	32,569	16,571	15,998	18,939	8,054	13,885	957	164	703
25-30	26,937	13,366	13,571	26,294	13,046	13,248	22,234	10,035	12,199	1,409	285	1,124
30-35	24,674	12,535	12,139	24,461	12,316	11,145	21,558	10,927	10,626	1,860	282	1,308
35-40	19,674	10,350	9,324	19,351	9,772	8,579	17,070	9,777	7,288	2,258	301	1,052
40-45	16,601	8,822	7,779	16,315	8,522	7,383	13,806	8,373	5,523	2,400	297	1,193
45-50	12,206	6,564	5,642	12,035	6,294	5,412	9,278	6,115	3,168	2,708	355	2,484
50-55	10,075	5,520	4,555	9,892	5,164	4,282	7,240	5,056	2,184	2,748	400	2,348
55-60	7,024	3,803	3,221	6,843	3,525	3,318	4,384	3,335	1,049	2,597	443	2,154
60-65	5,551	2,938	2,613	5,376	2,815	2,541	3,176	2,500	676	2,346	423	1,923
65-70	2,999	1,652	1,347	2,927	1,581	1,246	1,541	1,318	223	1,431	318	1,113
70 and over	3,762	1,956	1,806	3,684	1,913	1,771	1,567	1,380	187	2,157	553	1,604

TABLE VII—Age, Sex and Civil Condition—Part I—State—(concluded)

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Jain	41	21	20	21	13	8	18	8	10	2	..	2
0-1	1	..	1	1	..	1	..	..	..	..	..	..
1-2	3	1	2	3	1	2	..	..	..	..	..	..
2-3	2	..	2	2	..	2	..	..	..	..	..	..
3-4	1	1	..	1	1	..	..	..	..	..	..	..
4-5	1	1	..	1	1	..	..	..	..	..	..	..
Total 0-5	8	3	5	8	3	5	..	..	..	..	..	..
5-10	3	1	2	3	1	2	..	..	..	..	..	..
10-15	3	1	2	2	1	1	1	..	1	..	..	..
15-20	7	4	3	3	3	..	4	1	3	..	..	..
20-25	5	3	2	3	3	..	2	..	2	..	..	..
25-30	4	4	..	2	2	..	2	2	..	..	..	..
30-35	4	2	2	..	..	..	4	2	2	..	..	..
35-40	2	1	1	..	..	..	2	1	1	..	..	..
40-45	2	1	1	..	..	..	1	1	..	1	..	1
45-50	..	..	..	..	..	..	..	..	..	..	..	..
50-55	..	..	..	..	..	..	..	..	..	..	..	..
55-60	2	..	3	..	..	..	1	..	1	1	..	1
60-65	1	1	..	..	..	..	1	1	..	..	..	..
65-70	..	..	..	..	..	..	..	..	..	..	..	..
70 and over	..	..	..	..	..	..	..	..	..	..	..	..
Zoroastrian	13	11	2	7	7	..	5	3	2	1	1	..
0-1	..	..	..	..	..	..	..	..	..	..	..	..
1-2	..	..	..	..	..	..	..	..	..	..	..	..
2-3	..	..	..	..	..	..	..	..	..	..	..	..
3-4	1	1	..	1	1	..	..	..	..	..	..	..
4-5	1	1	..	1	1	..	..	..	..	..	..	..
Total 0-5	2	2	..	2	2	..	..	..	..	..	..	..
5-10	1	1	..	1	1	..	..	..	..	..	..	..
10-15	..	..	..	..	..	..	..	..	..	..	..	..
15-20	2	2	..	2	2	..	..	..	..	..	..	..
20-25	1	1	..	1	1	..	..	..	..	..	..	..
25-30	1	1	..	1	1	..	..	..	..	..	..	..
30-35	2	1	1	..	..	..	2	1	1	..	..	..
35-40	3	2	1	..	..	..	2	1	1	1	1	..
40-45	..	..	..	..	..	..	..	..	..	..	..	..
45-50	..	..	..	..	..	..	..	..	..	..	..	..
50-55	..	..	..	..	..	..	..	..	..	..	..	..
55-60	..	..	..	..	..	..	..	..	..	..	..	..
60-65	..	..	..	..	..	..	..	..	..	..	..	..
65-70	..	..	..	..	..	..	..	..	..	..	..	..
70 and over	1	1	..	..	..	..	1	1	..	..	..	..
Sikh	12	6	6	6	2	4	6	4	2	..	..	..
0-1	..	..	..	..	..	..	..	..	..	..	..	..
1-2	..	..	..	..	..	..	..	..	..	..	..	..
2-3	..	..	..	..	..	..	..	..	..	..	..	..
3-4	..	..	..	..	..	..	..	..	..	..	..	..
4-5	1	..	1	1	..	1	..	..	..	..	..	..
Total 0-5	1	..	1	1	..	1	..	..	..	..	..	..
5-10	4	2	2	4	2	2	..	..	..	..	..	..
10-15	1	..	1	1	..	1	..	..	..	..	..	..
15-20	..	..	..	..	..	..	..	..	..	..	..	..
20-25	..	..	..	..	..	..	..	..	..	..	..	..
25-30	2	1	1	..	..	..	2	1	1	..	..	..
30-35	1	1	..	..	..	..	1	1	..	..	..	..
35-40	1	1	..	..	..	..	1	1	..	..	..	..
40-45	..	..	..	..	..	..	..	..	..	..	..	..
45-50	2	1	1	..	..	..	2	1	1	..	..	..
50-55	..	..	..	..	..	..	..	..	..	..	..	..
Miscellaneous	1	1	..	1	1	..	..	..	..	..	..	..
10-15	1	1	..	1	1	..	..	..	..	..	..	..

TABLE VII—Age, Sex and Civil Condition—Part II—
Administrative Divisions

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Southern Division												
ALL RELIGIONS	1,433,958	717,486	716,470	790,687	442,302	348,385	529,806	258,009	271,797	113,463	17,175	96,288
0-1	60,448	30,409	30,039	60,448	30,409	30,039	..	..	..	..	..	..
1-2	47,343	23,729	23,614	47,343	23,729	23,614	..	..	..	..	..	..
2-3	46,552	23,406	23,146	46,552	23,406	23,146	..	..	..	..	..	..
3-4	46,523	23,002	22,521	46,523	23,002	22,521	..	..	..	..	..	..
4-5	42,680	21,624	21,056	42,680	21,624	21,056	..	..	..	..	..	..
Total 0-5	242,546	122,170	120,376	242,546	122,170	120,376	..	..	..	..	..	..
5-10	190,999	97,020	93,979	190,374	96,954	93,420	604	65	539	21	1	2
10-15	174,728	88,465	86,263	169,458	88,256	81,202	5,155	203	4,952	115	6	10
15-20	139,807	67,393	64,414	133,708	61,234	57,474	44,414	6,013	38,401	1,685	146	1,53
20-30	243,309	117,100	126,209	78,108	60,947	17,161	155,709	54,819	100,890	9,492	1,334	8,15
30-40	183,636	93,324	90,312	11,680	9,411	2,269	153,240	81,399	71,841	18,716	2,514	16,20
40-50	125,324	64,828	60,496	2,899	2,104	795	95,962	59,350	36,612	26,463	3,374	23,08
50-60	77,966	39,855	38,111	1,207	786	421	49,142	35,021	14,121	27,617	4,048	23,56
60 and over	55,641	27,331	28,310	707	440	267	25,580	21,139	4,441	29,354	5,752	23,60
Hindu	973,339	486,075	487,264	530,721	298,520	232,201	361,135	175,941	185,194	81,483	11,614	69,86
0-1	41,494	20,788	20,706	41,494	20,788	20,706	..	..	..	..	..	..
1-2	32,157	16,133	16,133	32,157	16,024	16,133	..	..	..	..	..	..
2-3	31,505	15,821	15,684	31,505	15,821	15,684	..	..	..	..	..	..
3-4	30,623	15,488	15,135	30,623	15,488	15,135	..	..	..	..	..	..
4-5	28,735	14,565	14,170	28,735	14,565	14,170	..	..	..	..	..	..
Total 0-5	164,514	82,686	81,828	164,514	82,686	81,828	..	..	..	..	..	..
5-10	127,335	64,065	62,670	126,874	64,629	62,245	446	36	410	15	..	..
10-15	116,215	58,855	57,360	112,300	58,730	53,570	3,835	120	3,715	80	5	..
15-20	94,058	45,549	48,509	62,413	41,433	20,980	30,439	4,015	26,424	1,206	101	1,10
20-30	164,238	79,413	84,825	52,991	41,930	11,061	104,437	36,562	67,875	6,810	921	5,80
30-40	124,960	63,264	61,696	8,324	6,753	1,571	103,886	54,815	48,571	13,250	1,696	11,50
40-50	80,412	44,397	42,015	2,007	1,502	505	65,824	40,666	25,158	18,581	2,229	16,30
50-60	55,433	27,945	27,488	813	558	255	34,630	24,657	9,973	19,990	2,730	17,20
60 and over	40,174	19,301	20,873	485	299	186	18,138	15,070	3,068	21,551	3,932	17,60
Christian	357,410	180,357	177,053	204,035	112,027	92,008	129,169	63,722	65,447	24,208	4,608	19,56
0-1	14,990	7,641	7,349	14,990	7,641	7,349	..	..	..	..	..	..
1-2	11,663	5,930	5,733	11,663	5,930	5,733	..	..	..	..	..	..
2-3	11,431	5,728	5,703	11,431	5,728	5,703	..	..	..	..	..	..
3-4	11,410	5,733	5,677	11,410	5,733	5,677	..	..	..	..	..	..
4-5	10,674	5,405	5,269	10,674	5,405	5,269	..	..	..	..	..	..
Total 0-5	60,168	30,437	29,731	60,168	30,437	29,731	..	..	..	..	..	..
5-10	49,270	25,015	24,255	49,165	24,996	24,169	99	18	81	6	1	..
10-15	45,458	22,996	22,462	44,720	22,939	21,781	722	56	666	16	1	..
15-20	33,843	17,212	18,631	25,362	15,618	9,744	10,194	1,559	8,635	287	35	2
20-30	61,724	29,769	31,955	20,498	15,017	5,481	39,323	14,432	24,891	1,903	320	1,50
30-40	45,602	23,620	21,982	2,805	2,182	623	38,691	20,765	17,926	4,106	673	3,40
40-50	30,303	16,056	14,247	788	528	260	23,425	14,547	8,878	6,090	981	5,10
50-60	17,351	9,153	8,198	344	196	148	11,127	7,857	3,270	5,880	1,100	4,70
60 and over	11,691	6,099	5,592	185	114	71	5,588	4,488	1,100	5,918	1,497	4,40
Muslim	101,271	50,026	51,246	54,983	31,192	23,791	38,671	17,930	20,741	7,617	903	6,71
0-1	3,906	1,956	1,950	3,906	1,956	1,950	..	..	..	..	..	..
1-3	3,480	1,754	1,726	3,480	1,754	1,726	..	..	..	..	..	..
2-3	3,570	1,831	1,739	3,570	1,831	1,739	..	..	..	..	..	..
3-4	3,453	1,759	1,694	3,453	1,759	1,694	..	..	..	..	..	..
4-5	3,216	1,621	1,595	3,216	1,621	1,595	..	..	..	..	..	..
Total 0-5	17,625	8,921	8,704	17,625	8,921	8,704	..	..	..	..	..	..
5-10	14,153	7,204	6,948	14,094	7,193	6,901	58	11	47	..	..	..
10-15	12,832	6,497	6,335	12,220	6,470	5,760	593	27	566	19	..	..
15-20	9,731	4,554	5,177	5,816	4,113	1,703	3,724	431	3,293	191	10	1
20-30	16,988	7,743	9,245	4,511	3,911	600	11,714	3,747	7,967	763	85	6
30-40	12,773	6,271	6,502	530	455	75	10,911	5,683	5,228	1,332	133	1,10
40-50	8,381	4,246	4,135	101	71	30	6,532	4,023	2,509	1,748	152	1,50
50-60	5,081	2,694	2,387	49	31	18	3,314	2,452	862	1,718	211	1,50
60 and over	3,708	1,895	1,818	37	27	10	1,825	1,556	269	1,846	212	1,50

TABLE VII—Age, Sex and Civil Condition—Part II—
Administrative Divisions—(continued)

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Southern Division—(concluded)												
Tribal Religion	1900	1009	891	925	548	377	820	412	408	155	49	106
0-1	58	24	34	58	24	34	..	..	..	..	..	..
1-2	42	20	22	42	20	22	..	..	..	..	..	..
2-3	46	26	20	46	26	20	..	..	..	..	..	..
3-4	37	22	15	37	22	15	..	..	..	..	..	..
4-5	54	32	22	54	33	22	..	..	..	..	..	..
Total 0-5	237	124	113	237	124	113	..	..	..	..	..	..
5-10	235	132	103	234	132	102	1	..	1	..	..	..
10-15	215	113	102	210	113	97	5	..	5	..	..	..
15-20	169	74	95	113	67	46	55	7	48	1	..	1
20-30	354	173	181	106	87	19	232	78	154	16	8	8
30-40	298	167	131	21	21	..	250	135	115	27	11	16
40-50	225	127	98	3	3	..	178	112	66	44	12	32
50-60	100	63	37	1	1	..	70	55	15	29	7	22
60 and over	67	36	31	..	..	..	29	25	4	38	11	27
Others	36	20	16	23	15	8	11	4	7	2	1	1
0-1	..	..	..	..	..	..	..	..	..	..	..	..
1-2	1	1	..	1	1	..	..	..	..	..	..	..
2-3	..	..	..	..	..	..	..	..	..	..	..	..
3-4	..	..	..	..	..	..	..	..	..	..	..	..
4-5	1	1	..	1	1	..	..	..	..	..	..	..
Total 0-5	2	2	..	2	2	..	..	..	..	..	..	..
5-10	7	4	3	7	4	3	..	..	..	..	..	..
10-15	8	4	4	8	4	4	..	..	..	..	..	..
15-20	6	4	2	4	3	1	2	1	1	..	..	..
20-30	5	2	3	2	2	..	3	..	3	..	..	..
30-40	3	2	1	..	..	..	2	1	1	1	1	..
40-50	3	2	1	..	..	..	8	2	1	..	..	..
50-60	1	..	1	..	..	..	1	..	1	..	..	..
60 and over	1	..	1	..	..	..	..	..	..	1	..	1
Central Division												
ALL RELIGIONS	1,861,472	933,169	928,303	989,567	546,669	442,898	734,749	360,682	374,067	187,156	25,818	111,338
0-1	75,230	37,797	37,433	75,230	37,797	37,433	..	..	..	..	..	..
1-2	68,208	34,129	34,079	68,208	34,129	34,079	..	..	..	..	..	..
2-3	62,698	31,428	31,270	62,698	31,428	31,270	..	..	..	..	..	..
3-4	57,533	28,960	28,573	57,533	28,960	28,573	..	..	..	..	..	..
4-5	54,918	27,731	27,187	54,918	27,731	27,187	..	..	..	..	..	..
Total 0-5	218,587	160,045	158,542	218,587	160,045	158,542	..	..	..	..	..	..
5-10	246,190	124,560	121,630	245,133	124,407	120,726	1,029	146	843	24	7	21
10-15	225,863	114,423	111,440	216,848	113,851	102,992	8,814	548	8,266	206	24	182
15-20	176,610	85,526	91,084	107,152	70,807	86,845	67,258	14,361	52,892	2,205	358	1,447
20-30	306,967	148,547	158,420	80,048	61,758	18,290	215,830	84,493	131,337	11,089	2,296	8,793
30-40	236,123	120,790	115,333	13,544	10,270	3,274	202,243	106,909	95,334	20,336	3,611	16,725
40-50	164,878	85,345	79,533	4,770	3,231	1,548	130,679	77,400	53,279	28,420	4,714	24,706
50-60	105,953	54,242	51,711	2,170	1,448	687	70,442	46,970	23,472	33,341	5,749	27,552
60 and over	80,301	39,691	40,610	1,311	817	494	38,459	29,855	8,604	40,531	9,019	31,512
Hindu	1,240,216	616,644	623,572	653,982	361,419	292,563	485,119	237,334	247,785	101,115	17,891	83,224
0-1	49,192	24,616	24,576	49,192	24,616	24,576	..	..	..	..	..	..
1-2	44,739	22,293	22,446	44,739	22,298	22,446	..	..	..	..	..	..
2-3	41,280	20,659	20,621	41,280	20,659	20,621	..	..	..	..	..	..
3-4	37,492	18,807	18,685	37,492	18,807	18,685	..	..	..	..	..	..
4-5	35,456	17,800	17,656	35,456	17,800	17,656	..	..	..	..	..	..
Total 0-5	208,159	104,175	103,984	208,159	104,175	103,984	..	..	..	..	..	..
5-10	158,924	80,084	78,840	158,332	80,016	78,316	572	68	509	29	5	15
10-15	146,138	73,715	72,423	140,613	73,436	67,177	5,374	262	5,112	151	17	134
15-20	115,874	55,374	60,500	72,129	47,156	24,973	42,067	7,960	34,107	1,678	258	1,420
20-30	206,256	98,667	107,589	57,119	43,744	13,375	140,624	53,204	87,420	8,513	1,719	6,794
30-40	161,792	82,289	79,503	10,791	8,204	2,587	135,712	71,439	64,273	15,289	2,646	12,643
40-50	113,803	58,278	55,523	4,004	2,752	1,252	88,006	52,248	35,765	21,791	3,283	18,508
50-60	73,882	37,332	36,550	1,827	1,248	539	47,453	32,057	15,396	24,602	3,947	20,615
60 and over	55,388	26,730	28,658	1,008	648	360	25,309	20,106	5,203	29,071	5,976	23,095

**TABLE VII—Age, Sex and Civil Condition—Part II—
Administrative Divisions— (continued)**

Age and Religion	Population			Unmarried			Married			Widowed		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Central Division—(concluded)												
Christian	472,255	240,091	232,164	253,203	138,322	114,881	192,809	95,427	97,382	26,243	6,342	19,911
0-1	20,270	10,195	10,075	20,270	10,195	10,075	..	..	..	..	..	..
1-2	17,971	9,046	8,925	17,971	9,046	8,925	..	..	..	..	..	..
2-3	16,111	8,085	8,026	16,111	8,085	8,026	..	..	..	..	..	..
3-4	15,116	7,688	7,478	15,116	7,688	7,478	..	..	..	..	..	..
4-5	14,820	7,536	7,284	14,820	7,536	7,284	..	..	..	..	..	..
Total 0-5	84,288	42,500	41,788	84,288	42,500	41,788	..	..	..	..	..	..
5-10	66,579	33,878	32,701	66,225	33,816	32,409	348	60	288	6	2	..
10-15	60,723	30,996	29,727	58,028	30,758	27,270	2,664	232	2,432	31	6	..
15-20	45,911	22,788	23,123	25,722	17,188	8,534	19,893	5,528	14,365	296	72	..
20-30	75,689	37,495	38,144	15,897	12,095	3,802	58,137	25,003	33,134	1,605	397	1,200
30-40	55,503	28,682	26,821	1,889	1,308	586	50,216	26,661	23,555	3,398	718	2,680
40-50	38,805	20,418	18,387	603	354	249	32,806	18,907	13,899	5,396	1,157	4,200
50-60	24,975	13,062	11,913	285	156	129	18,194	11,446	6,748	6,496	1,460	5,000
60 and over	19,832	10,272	9,560	266	152	114	10,551	7,590	2,961	9,015	2,530	6,480
Muslim	148,284	76,066	72,218	82,043	46,737	35,306	56,498	27,759	28,739	9,743	1,570	8,117
0-1	5,748	2,976	2,772	5,748	2,976	2,772	..	..	..	..	..	..
1-2	5,478	2,782	2,696	5,478	2,782	2,696	..	..	..	..	..	..
2-3	5,283	2,676	2,607	5,283	2,676	2,607	..	..	..	..	..	..
3-4	4,908	2,509	2,399	4,908	2,509	2,399	..	..	..	..	..	..
4-5	4,621	2,383	2,238	4,621	2,383	2,238	..	..	..	..	..	..
Total 0-5	26,038	13,326	12,712	26,038	13,326	12,712	..	..	..	..	..	..
5-10	20,598	10,551	10,047	20,490	10,529	9,961	106	22	84	2	..	..
10-15	18,921	9,672	9,249	18,130	9,618	8,512	768	53	715	23	1	..
15-20	14,752	7,328	7,424	9,263	6,436	2,827	5,259	865	4,394	230	27	2
20-30	24,928	12,308	12,620	6,996	5,888	1,108	16,967	6,242	10,725	966	178	7
30-40	18,727	9,768	8,959	859	759	100	16,231	8,766	7,465	1,637	243	1,300
40-50	12,209	6,613	5,596	172	125	47	9,816	6,217	3,599	2,221	271	1,900
50-60	7,059	3,828	3,231	58	39	19	4,768	3,448	1,320	2,233	341	1,800
60 and over	5,052	2,672	2,380	37	17	20	2,583	2,146	437	2,432	509	1,900
Tribal Religion	649	324	325	303	165	138	293	144	149	53	15	..
0-1	19	10	9	19	10	9	..	..	..	..	..	..
1-2	17	7	10	17	7	10	..	..	..	..	..	..
2-3	22	8	14	22	8	14	..	..	..	..	..	..
3-4	14	4	10	14	4	10	..	..	..	..	..	..
4-5	19	10	9	19	10	9	..	..	..	..	..	..
Total 0-5	91	39	52	91	39	52	..	..	..	..	..	..
5-10	89	44	39	80	43	37	3	1	2	..	..	..
10-15	78	39	39	70	38	32	7	1	6	1	..	..
15-20	63	29	34	32	21	11	30	7	23	1	1	..
20-30	129	64	65	26	21	5	97	41	56	6	2	..
30-40	87	42	45	4	3	1	71	35	36	12	4	..
40-50	58	33	25	..	..	..	46	30	16	12	3	..
50-60	33	19	14	..	..	..	25	18	7	8	1	..
60 and over	27	15	12	..	..	..	14	11	3	13	4	..
Others	68	44	24	36	26	10	30	18	12	2	..	..
0-1	1	..	1	1	..	1	..	..	..	..	..	..
1-2	3	1	2	3	1	2	..	..	..	..	..	..
2-3	2	..	2	2	..	2	..	..	..	..	..	..
3-4	8	2	1	3	2	1	..	..	..	..	..	..
4-5	2	2	..	2	2	..	..	..	..	..	..	..
Total 0-5	11	5	6	11	5	6	..	..	..	..	..	..
5-10	6	3	3	6	3	3	..	..	..	..	..	..
10-15	3	1	2	2	1	1	..	..	..	..	..	..
15-20	10	7	3	6	6	..	1	..	1	..	..	..
20-30	15	13	2	10	10	..	4	1	3	..	..	..
30-40	14	9	5	1	1	..	13	8	5	..	..	..
40-50	3	3	..	..	..	..	3	3	..	..	..	..
50-60	4	1	3	..	..	..	2	1	1	..	..	..
60 and over	2	2	..	..	..	..	2	2	..	..	..	..

TABLE VII—Age, Sex and Civil Condition—Part II
Administrative Divisions—(continued)

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Northern Division												
ALL RELIGIONS	1,695,321	854,846	840,476	866,335	477,255	389,080	709,402	348,933	360,469	119,584	28,657	90,927
0-1	73,321	36,741	36,580	73,321	36,741	36,580	..	..	..	..	..	..
1-2	65,691	32,690	33,001	65,691	32,690	33,001	..	..	..	..	..	..
2-3	67,416	30,562	29,854	67,416	30,562	29,854	..	..	..	..	..	..
3-4	53,006	26,508	26,498	53,006	26,508	26,498	..	..	..	..	..	..
4-5	50,114	25,263	24,881	50,114	25,263	24,881	..	..	..	..	..	..
Total 0-5	302,578	151,764	150,814	302,578	151,764	150,814	..	..	..	..	..	..
5-10	224,581	114,203	110,378	223,361	114,032	109,329	1,188	166	1,022	83	5	27
10-15	204,957	104,503	100,454	193,642	102,571	90,071	12,072	1,898	10,174	243	34	209
15-20	158,829	78,282	80,047	81,190	55,694	25,496	74,948	22,009	52,939	2,191	579	1,612
20-30	274,614	134,653	139,961	51,401	41,354	10,047	213,980	90,526	123,454	9,233	2,773	6,460
30-40	209,957	107,851	102,106	8,433	6,717	1,716	185,514	97,317	88,197	16,010	3,817	12,193
40-50	147,924	77,036	70,888	3,564	2,765	799	119,803	69,019	50,783	21,558	5,252	10,306
50-60	97,749	50,279	47,470	1,946	1,466	480	66,459	42,191	24,268	29,344	6,622	22,722
60 and over	74,632	36,274	38,358	1,220	892	328	35,439	25,807	9,632	37,973	9,575	28,398
Hindu	841,648	421,048	420,600	432,015	241,495	190,520	340,408	164,578	175,830	69,225	14,975	54,250
0-1	36,043	18,033	18,010	36,043	18,033	18,010	..	..	..	..	..	..
1-2	32,338	16,090	16,248	32,338	16,090	16,248	..	..	..	..	..	..
2-3	29,772	14,841	14,931	29,772	14,841	14,931	..	..	..	..	..	..
3-4	26,348	13,199	13,149	26,348	13,199	13,149	..	..	..	..	..	..
4-5	24,483	12,425	12,158	24,483	12,325	12,158	..	..	..	..	..	..
Total 0-5	148,984	74,488	74,496	148,984	74,488	74,496	..	..	..	..	..	..
5-10	107,895	55,055	52,840	107,421	55,003	52,418	462	51	411	12	1	11
10-15	98,091	50,322	47,769	92,962	49,622	43,340	4,962	681	4,281	167	19	148
15-20	76,987	37,548	39,439	42,348	29,087	13,261	33,050	8,050	25,000	1,589	411	1,178
20-30	137,391	66,300	71,091	29,935	24,504	5,431	101,343	40,036	61,307	6,113	1,760	4,352
30-40	107,515	54,460	53,055	5,744	4,904	840	91,993	47,435	44,558	9,778	2,121	7,657
40-50	76,405	39,272	37,133	2,508	2,132	376	59,483	34,437	25,046	14,414	2,793	11,711
50-60	50,641	25,657	24,984	1,342	1,130	212	32,456	21,200	11,256	16,843	3,327	13,516
60 and over	37,739	17,946	19,793	771	625	146	16,659	12,688	3,971	20,309	4,633	15,676
Christian	752,417	380,978	371,439	378,518	204,214	174,304	329,533	164,481	165,052	44,366	12,283	32,083
0-1	32,850	16,463	16,387	32,850	16,463	16,387	..	..	..	..	..	..
1-2	29,268	14,536	14,732	29,268	14,536	14,732	..	..	..	..	..	..
2-3	26,779	13,773	13,006	26,779	13,773	13,006	..	..	..	..	..	..
3-4	23,267	11,616	11,651	23,267	11,616	11,651	..	..	..	..	..	..
4-5	22,516	11,350	11,166	22,516	11,350	11,166	..	..	..	..	..	..
Total 0-5	134,680	67,738	66,942	134,680	67,738	66,942	..	..	..	..	..	..
5-10	102,721	51,963	50,758	102,038	51,861	50,177	665	98	567	18	4	14
10-15	93,980	47,452	46,528	87,256	46,268	40,990	6,670	1,172	5,498	54	14	40
15-20	71,609	35,714	35,895	32,844	22,391	10,453	38,318	13,188	25,130	447	138	312
20-30	120,493	59,620	60,673	17,409	13,322	4,087	100,583	45,665	54,918	2,501	833	1,668
30-40	89,927	46,770	43,157	2,306	1,478	828	82,306	43,805	38,501	5,315	1,487	3,828
40-50	63,431	33,312	30,119	980	584	396	53,587	30,401	23,186	8,864	2,327	6,537
50-60	42,215	21,855	20,360	576	317	259	30,500	18,529	11,971	11,139	3,009	8,130
60 and over	33,361	16,354	17,007	429	257	172	16,904	11,623	5,281	16,028	4,474	11,554
Muslim	100,909	52,632	48,277	55,622	31,439	24,183	39,310	19,798	19,512	5,977	1,395	4,582
0-1	4,410	2,234	2,176	4,410	2,234	2,176	..	..	..	..	..	..
1-2	4,075	2,059	2,016	4,075	2,059	2,016	..	..	..	..	..	..
2-3	3,857	1,944	1,913	3,857	1,944	1,913	..	..	..	..	..	..
3-4	3,384	1,689	1,695	3,384	1,689	1,695	..	..	..	..	..	..
4-5	3,133	1,582	1,551	3,133	1,582	1,551	..	..	..	..	..	..
Total 0-5	18,859	9,508	9,351	18,859	9,508	9,351	..	..	..	..	..	..
5-10	13,923	7,162	6,761	13,860	7,145	6,715	61	17	44	2	..	2
10-15	12,844	6,710	6,134	12,384	6,664	5,720	438	45	393	22	1	21
15-20	9,693	4,998	4,695	5,972	4,197	1,775	3,566	768	2,798	155	33	122
20-30	16,679	8,506	8,173	4,041	3,513	528	12,020	4,813	7,207	618	180	438
30-40	12,468	6,596	5,872	383	335	48	11,171	6,054	5,117	914	297	707
40-50	8,049	4,431	3,618	75	48	27	6,699	4,162	2,537	1,275	221	1,054
50-60	4,877	2,756	2,121	28	19	9	3,489	2,451	1,038	1,269	288	1,074
60 and over	3,517	1,965	1,552	20	10	10	1,866	1,428	378	1,631	407	1,164

TABLE VII—Age, Sex and Civil Condition—Part II
Administrative Divisions—(continued)

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Northern Division—(concluded.)												
Tribal Religion	53	26	27	21	10	11	29	14	15	3	2	1
0-1	2	2	..	2	2	..	..	..	..	..	..	..
1-2	..	..	..	..	..	..	..	..	..	..	..	..
2-3	..	..	..	..	..	..	..	..	..	..	..	..
3-4	..	..	..	..	..	..	..	..	..	..	..	..
4-5	3	1	2	3	1	2	..	..	..	..	..	..
Total 0-5	5	3	2	5	3	2	..	..	..	..	..	..
5-10	6	3	3	6	3	3	..	..	..	..	..	..
10-15	8	2	6	7	2	5	1	..	1	..	..	..
15-20	6	4	2	3	2	1	3	2	1	..	..	..
20-30	6	2	4	..	..	..	5	2	3	1	..	1
30-40	8	5	3	..	..	..	6	3	3	2	2	..
40-50	4	1	3	..	..	..	4	1	3	..	..	..
50-60	5	3	2	..	..	..	5	3	2	..	..	..
60 and over	5	3	2	..	..	..	5	3	2	..	..	..
Others	294	161	133	159	97	62	122	62	60	13	2	11
0-1	16	9	7	16	9	7	..	..	..	..	..	..
1-2	10	5	5	10	5	5	..	..	..	..	..	..
2-3	8	4	4	8	4	4	..	..	..	..	..	..
3-4	7	4	3	7	4	3	..	..	..	..	..	..
4-5	9	5	4	9	5	4	..	..	..	..	..	..
Total 0-5	50	27	23	50	27	23	..	..	..	..	..	..
5-10	36	20	16	36	20	16	..	..	..	..	..	..
10-15	34	17	17	33	17	16	1	..	1	..	..	..
15-20	34	18	16	23	17	6	11	1	10	..	..	..
20-30	45	25	20	16	15	1	29	10	19	..	..	..
30-40	39	20	19	..	..	..	38	20	18	1	..	1
40-50	35	20	15	1	1	..	29	18	11	5	1	4
50-60	11	8	3	..	..	..	9	8	1	2	..	2
60 and over	10	6	4	..	..	..	5	5	..	5	1	4
High Range Division												
ALL RELIGIONS	106,224	59,573	45,651	54,150	32,409	21,741	46,726	25,762	20,964	4,348	1,402	2,946
0-1	2,941	1,513	1,428	2,941	1,513	1,428	..	..	..	..	..	..
1-2	2,893	1,450	1,443	2,893	1,450	1,443	..	..	..	..	..	..
2-3	3,046	1,540	1,506	3,046	1,540	1,506	..	..	..	..	..	..
3-4	2,509	1,271	1,238	2,509	1,271	1,238	..	..	..	..	..	..
4-5	2,142	1,098	1,044	2,142	1,098	1,044	..	..	..	..	..	..
Total 0-5	13,531	6,872	6,659	13,531	6,872	6,659	..	..	..	..	..	..
5-10	11,325	5,562	5,763	11,263	5,543	5,720	51	11	40	11	8	3
10-15	12,391	6,337	6,054	11,975	6,252	5,723	395	73	322	21	12	9
15-20	13,166	7,298	5,868	8,589	6,169	2,420	4,446	1,089	3,357	131	40	91
20-30	25,834	14,899	10,935	7,658	6,595	1,063	17,477	8,054	9,423	699	250	449
30-40	16,750	10,500	6,250	930	821	109	14,762	9,338	5,424	1,058	341	717
40-50	8,131	5,442	2,689	163	126	37	6,806	4,984	1,822	1,162	332	830
50-60	3,020	2,009	1,011	35	26	9	2,197	1,734	463	788	249	539
60 and over	1,076	654	422	6	5	1	592	479	112	478	170	308
Hindu	79,685	44,158	35,527	40,891	24,040	16,851	35,288	18,990	16,298	3,506	1,128	2,378
0-1	2,207	1,167	1,040	2,207	1,167	1,040	..	..	..	..	..	..
1-2	2,148	1,079	1,069	2,148	1,079	1,069	..	..	..	..	..	..
2-3	2,280	1,150	1,130	2,280	1,150	1,130	..	..	..	..	..	..
3-4	1,879	942	937	1,879	942	937	..	..	..	..	..	..
4-5	1,571	804	767	1,571	804	767	..	..	..	..	..	..
Total 0-5	10,085	5,142	4,943	10,085	5,142	4,943	..	..	..	..	..	..
5-10	8,785	4,278	4,507	8,734	4,261	4,473	42	10	32	9	7	2
10-15	9,801	4,942	4,859	9,481	4,892	4,589	303	39	264	17	11	6
15-20	9,943	5,350	4,593	6,469	4,561	1,908	3,366	759	2,607	108	30	78
20-30	19,150	10,608	8,542	5,356	4,546	810	13,206	5,859	7,347	588	203	385
30-40	12,692	7,772	4,920	615	527	88	11,207	6,973	4,234	870	272	598
40-50	6,161	4,060	2,101	119	87	32	5,098	3,708	1,390	944	265	679
50-60	2,252	1,497	755	26	19	7	1,610	1,275	335	616	203	413
60 and over	816	509	307	6	5	1	456	367	89	354	137	217

TABLE VII—Age, Sex and Civil Condition—Part II
Natural Divisions

Age and Religion	Population			Unmarried			Married			Widowed		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
Lowland Division												
ALL RELIGIONS	2,389,549	1,192,493	1,197,056	1,292,820	720,229	572,591	907,826	440,683	467,143	188,903	31,581	157,321
0-1	95,193	48,197	47,296	95,493	48,197	47,296	..	..	..	..	..	..
1-2	83,215	41,619	41,596	83,215	41,519	41,596	..	..	..	..	..	..
2-3	79,983	40,016	39,967	79,983	40,016	39,967	..	..	..	..	..	..
3-4	74,761	37,689	37,072	74,761	37,689	37,072	..	..	..	..	..	..
4-5	70,854	35,820	35,034	70,854	35,820	35,034	..	..	..	..	..	..
Total 0-5	404,306	203,341	200,965	404,306	203,341	200,965	..	..	..	..	..	..
5-10	315,097	159,995	155,102	314,072	169,848	154,224	992	143	849	33	4	26
10-15	288,067	146,023	142,044	278,381	145,311	133,070	9,472	692	8,780	214	20	194
15-20	229,534	111,119	118,415	147,974	96,909	51,065	78,706	13,890	64,816	2,854	320	2,534
20-30	309,182	191,819	207,363	118,273	92,180	26,093	265,553	97,050	168,503	15,356	2,589	12,767
30-40	307,288	154,437	152,851	19,358	15,220	4,138	258,373	134,766	123,607	29,557	4,451	25,106
40-50	214,091	110,051	104,040	6,000	4,324	1,676	165,214	99,718	65,496	42,877	6,009	36,868
50-60	135,496	68,909	66,587	2,825	1,987	838	86,014	59,484	26,530	46,657	7,438	39,219
60 and over	96,488	46,799	49,689	1,631	1,109	522	43,502	34,940	8,562	51,355	10,750	40,605
Hindu	1,627,537	806,613	820,924	870,260	485,878	384,382	618,671	299,082	319,589	138,606	21,653	116,95
0-1	65,183	32,714	32,469	65,183	32,714	32,469	..	..	..	..	..	..
1-2	56,499	28,083	28,416	56,499	28,083	28,416	..	..	..	..	..	..
2-3	54,465	27,169	27,296	54,465	27,169	27,296	..	..	..	..	..	..
3-4	50,563	25,443	25,120	50,563	25,443	25,120	..	..	..	..	..	..
4-5	47,686	24,023	23,663	47,686	24,023	23,663	..	..	..	..	..	..
Total 0-5	274,396	137,432	136,964	274,396	137,432	136,964	..	..	..	..	..	..
5-10	210,344	106,596	103,748	209,654	106,530	103,124	667	65	602	23	1	26
10-15	191,547	96,906	94,641	184,688	96,445	88,243	6,703	447	6,256	156	14	141
15-20	154,687	74,383	80,304	98,756	65,022	33,734	53,715	9,113	44,602	2,216	248	1,968
20-30	272,948	130,382	142,566	80,892	63,496	17,396	180,309	64,928	115,381	11,747	1,958	9,789
30-40	211,985	105,988	105,997	14,134	11,244	2,890	175,940	91,523	84,417	21,911	3,221	18,690
40-50	148,333	75,364	72,969	4,447	3,328	1,119	112,668	67,939	44,729	31,218	4,097	27,121
50-60	95,544	47,696	47,848	2,111	1,556	555	59,160	41,109	18,051	34,273	5,031	29,242
60 and over	67,753	31,866	35,887	1,182	825	357	29,509	23,958	5,551	37,062	7,083	29,979
Christian	563,343	285,328	278,015	312,935	171,841	141,094	213,831	105,646	108,185	36,577	7,841	28,73
0-1	22,888	11,637	11,251	22,888	11,637	11,251	..	..	..	..	..	..
1-2	19,758	9,988	9,770	19,758	9,988	9,770	..	..	..	..	..	..
2-3	18,566	9,298	9,268	18,566	9,298	9,268	..	..	..	..	..	..
3-4	17,711	8,950	8,761	17,711	8,950	8,761	..	..	..	..	..	..
4-5	16,978	8,666	8,312	16,978	8,666	8,312	..	..	..	..	..	..
Total 0-5	95,901	48,539	47,362	95,901	48,539	47,362	..	..	..	..	..	..
5-10	77,120	39,252	37,868	76,904	39,202	37,702	208	47	161	8	3	5
10-15	71,093	36,114	34,979	69,243	35,953	33,290	1,823	156	1,667	27	5	22
15-20	55,165	27,130	28,035	36,746	23,288	13,458	18,088	3,793	14,295	331	49	282
20-30	92,572	45,303	47,269	27,763	20,473	7,290	62,549	24,385	38,155	2,269	445	1,824
30-40	70,198	35,901	34,297	4,063	2,953	1,110	60,878	32,031	28,847	5,257	917	4,340
40-50	49,124	25,873	23,251	1,311	823	488	39,362	23,507	15,855	8,451	1,543	6,908
50-60	30,257	15,927	14,330	618	365	253	20,363	13,627	6,736	9,276	1,935	7,341
60 and over	21,913	11,289	10,624	386	245	141	10,569	8,100	2,469	10,958	2,944	7,914
Muslim	198,260	100,323	97,937	109,405	62,373	47,032	75,152	35,866	39,286	13,703	2,084	11,11
0-1	7,406	3,838	3,568	7,406	3,838	3,568	..	..	..	..	..	..
1-2	6,944	3,541	3,403	6,944	3,541	3,403	..	..	..	..	..	..
2-3	6,943	3,546	3,397	6,943	3,546	3,397	..	..	..	..	..	..
3-4	6,477	3,290	3,187	6,477	3,290	3,187	..	..	..	..	..	..
4-5	6,177	3,123	3,054	6,177	3,123	3,054	..	..	..	..	..	..
Total 0-5	33,947	17,338	16,609	33,947	17,338	16,609	..	..	..	..	..	..
5-10	27,583	14,120	13,463	27,464	14,089	13,375	117	31	86	2	..	..
10-15	25,381	12,981	12,400	24,407	12,891	11,516	943	89	854	31	1	..
15-20	19,629	9,575	10,054	12,438	8,572	3,866	6,884	980	5,904	307	23	..
20-30	33,595	16,094	17,501	9,589	8,184	1,405	22,666	7,724	14,942	1,340	186	1,154
30-40	25,047	12,515	12,532	1,160	1,022	138	21,501	11,181	10,320	2,386	312	2,074
40-50	16,593	8,788	7,805	241	172	69	13,148	8,248	4,900	3,204	368	2,836
50-60	9,679	5,278	4,401	96	66	30	6,479	4,740	1,739	3,104	472	2,632
60 and over	6,806	3,634	3,172	63	39	24	3,414	2,873	541	3,329	722	2,607

TABLE VII—Age, Sex and Civil Condition—Part II
Natural Divisions—(continued)

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Lowland Division— (concluded.)												
Tribal Religion	21	11	10	9	5	4	11	6	5	1	..	1
0-1	..	..	..	..	..	..	..	..	..	..	..	..
1-2	..	..	..	..	..	..	..	..	..	..	..	..
2-3	..	..	..	..	..	..	..	..	..	..	..	..
3-4	..	..	..	..	..	..	..	..	..	..	..	..
4-5	1	..	1	1	..	1	..	..	..	..	..	..
Total 0-5	1	..	1	1	..	1	..	..	..	..	..	..
5-10	2	1	1	2	1	1	..	..	..	..	..	..
10-15	4	2	2	3	2	1	1	..	1	..	..	..
15-20	4	3	1	2	3	..	2	1	1	..	..	..
20-30	2	..	2	1	..	1	1	..	1	..	..	..
30-40	3	2	1	..	..	..	2	2	..	1	..	1
40-50	1	1	..	..	..	..	1	1	..	..	..	..
50-60	1	..	1	..	..	..	1	..	1	..	..	..
60 and over	3	2	1	..	..	..	3	3	1	..	..	..
Others	388	218	170	211	132	79	161	63	78	16	3	43
0-1	16	8	8	16	8	8	..	..	..	..	..	..
1-2	14	7	7	14	7	7	..	..	..	..	..	..
2-3	9	3	6	9	3	6	..	..	..	..	..	..
3-4	10	6	4	10	6	4	..	..	..	..	..	..
4-5	12	8	4	12	8	4	..	..	..	..	..	..
Total 0-5	61	32	29	61	32	29	..	..	..	..	..	..
5-10	48	26	22	48	26	22	..	..	..	..	..	..
10-15	42	20	22	40	20	20	2	..	2	..	..	..
15-20	49	28	21	32	25	7	17	3	14	..	..	..
20-30	65	40	25	28	27	1	37	13	24	..	..	..
30-40	55	31	24	1	1	..	52	29	23	3	1	1
40-50	40	25	15	1	1	..	45	23	12	4	1	3
50-60	15	8	7	..	..	..	11	8	8	4	..	4
60 and over	13	8	5	..	..	..	7	7	..	8	1	5

Midland Division

L RELIGIONS	2,415,494	1,216,994	1,198,500	1,255,241	689,711	665,530	991,721	489,937	601,784	168,532	37,346	131,186
0-1	105,687	52,874	52,813	105,687	52,874	52,813	..	..	..	..	..	..
1-2	91,475	45,680	45,795	91,475	45,680	45,795	..	..	..	..	..	..
2-3	82,673	41,317	41,286	82,603	41,317	41,286	..	..	..	..	..	..
3-4	77,920	38,043	37,877	75,920	38,043	37,877	..	..	..	..	..	..
4-5	71,740	36,206	35,534	71,740	36,206	35,534	..	..	..	..	..	..
Total 0-5	427,425	214,120	213,305	427,425	214,120	213,305	..	..	..	..	..	..
5-10	321,726	163,371	158,355	320,000	163,146	156,854	1,688	217	1,471	38	8	30
10-15	294,993	150,295	144,698	279,220	148,393	130,827	15,453	1,861	13,592	320	41	278
15-20	225,931	110,455	116,496	123,745	83,137	40,608	100,214	26,606	78,608	2,972	692	2,280
20-30	393,228	191,958	201,270	83,491	65,198	18,293	296,515	123,273	173,242	13,222	3,487	9,745
30-40	297,907	154,200	143,707	12,861	9,885	2,976	261,607	139,264	122,343	22,439	5,051	18,389
40-50	208,669	108,802	99,867	4,663	3,250	1,413	169,300	98,741	70,559	34,706	6,811	27,895
50-60	136,792	70,491	66,301	2,303	1,591	712	93,962	60,497	33,465	40,527	8,403	32,124
60 and over	107,823	53,322	54,501	1,533	991	542	52,982	30,478	13,504	53,308	12,853	40,455
Hindu	1,318,432	660,850	657,582	687,585	381,238	306,347	526,047	258,410	267,637	104,800	21,202	83,598
0-1	57,193	28,571	28,622	57,193	28,571	28,622	..	..	..	..	..	..
1-2	49,032	24,502	24,530	49,032	24,502	24,530	..	..	..	..	..	..
2-3	44,656	22,442	22,214	44,656	22,442	22,214	..	..	..	..	..	..
3-4	40,870	21,508	20,362	40,870	20,508	20,362	..	..	..	..	..	..
4-5	38,150	19,249	18,901	38,150	19,249	18,901	..	..	..	..	..	..
Total 0-5	229,901	115,272	114,629	229,901	115,272	114,629	..	..	..	..	..	..
5-10	169,401	86,081	83,320	168,656	86,000	82,656	723	76	647	22	5	17
10-15	154,992	78,789	76,203	147,906	78,205	69,701	6,862	558	6,304	224	26	198
15-20	121,264	58,151	63,013	71,457	47,609	23,848	47,713	10,059	37,654	2,694	483	1,611
20-30	215,794	104,191	111,603	53,825	42,058	11,767	153,092	59,896	92,196	8,877	2,237	6,640
30-40	167,986	86,422	81,564	9,548	7,529	2,019	143,351	75,907	67,444	15,067	2,986	12,108
40-50	118,973	61,552	57,381	3,565	2,583	982	93,712	55,190	38,522	21,606	3,819	17,677
50-60	78,625	40,227	38,398	1,709	1,278	431	51,820	34,300	17,520	25,086	4,649	20,447
60 and over	61,496	30,125	31,371	1,018	704	314	28,774	22,424	6,350	31,704	6,997	21,707

TABLE VII—Age, Sex and Civil Condition—Part II
Natural Divisions—(continued)

Age and Religion	Population			Unmarried			Married			Widowed		
	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
Highland Division												
ALL RELIGIONS.	290,930	155,586	135,344	152,678	88,695	63,983	121,136	62,766	58,370	17,116	4,126	12,9
0-1	10,760	5,389	5,371	10,760	5,389	5,371	..	..	..	..	..	..
1-2	9,445	4,699	4,746	9,445	4,699	4,746	..	..	..	..	..	..
2-3	10,126	5,603	4,523	10,126	5,603	4,523	..	..	..	..	..	..
3-4	7,890	4,009	3,881	7,890	4,009	3,881	..	..	..	..	..	..
4-5	7,290	3,690	3,600	7,290	3,690	3,600	..	..	..	..	..	..
Total 0-5	45,511	23,390	22,121	45,511	23,390	22,121	..	..	..	..	..	..
5-10	36,272	17,979	18,293	36,059	17,942	18,117	192	28	164	21	9	..
10-15	34,879	17,410	17,469	33,317	17,226	16,091	1,511	169	1,342	51	15	..
15-20	31,447	16,915	14,502	18,920	13,858	5,062	12,141	2,976	9,165	386	111	3
20-30	68,314	31,422	26,892	15,451	13,276	2,175	40,928	17,569	23,359	1,935	577	1,3
30-40	41,271	23,828	17,443	2,368	2,114	254	35,779	2,933	14,446	3,124	781	2,3
40-50	23,497	13,798	9,699	742	652	90	18,735	12,294	6,441	4,020	852	3,1
50-60	12,400	6,985	5,415	230	183	47	8,264	5,935	2,329	3,906	867	3,0
60 and over	7,339	3,829	3,510	80	54	26	3,586	2,862	724	3,673	913	2,7
Hindu	188,919	100,462	88,457	99,764	58,358	41,406	77,232	39,351	37,881	11,923	2,753	9,17
0-1	6,560	3,319	3,241	6,560	3,319	3,241	..	..	..	..	..	..
1-2	5,851	2,901	2,950	5,851	2,901	2,950	..	..	..	..	..	..
2-3	5,716	2,860	2,856	5,716	2,860	2,856	..	..	..	..	..	..
3-4	4,909	2,485	2,424	4,909	2,485	2,424	..	..	..	..	..	..
4-5	4,409	2,222	2,187	4,409	2,222	2,187	..	..	..	..	..	..
Total 0-5	27,445	13,787	13,658	27,445	13,787	13,658	..	..	..	..	..	..
5-10	23,194	11,405	11,789	23,051	11,379	11,672	132	19	113	11	7	..
10-15	23,706	12,139	11,567	22,762	12,030	10,732	909	97	812	33	12	..
15-20	20,911	11,287	9,624	13,146	9,606	3,540	7,494	1,612	5,882	271	69	3
20-30	38,293	20,415	17,878	10,684	9,170	1,514	20,209	10,837	15,372	1,400	408	9
30-40	26,988	15,375	11,613	1,792	1,616	177	23,007	13,232	9,775	2,189	528	1,0
40-50	15,475	9,051	6,424	626	562	64	12,033	7,925	4,108	2,816	564	2,2
50-60	8,039	4,508	3,531	188	161	27	5,169	3,780	1,389	2,642	567	2,11
60 and over	4,868	2,495	2,373	70	48	22	2,279	1,849	480	2,519	598	1,0
Christian	80,247	43,421	36,826	41,527	23,663	17,864	34,932	18,672	16,260	3,788	1,086	2,70
0-1	3,354	1,670	1,684	3,354	1,670	1,684	..	..	..	..	..	..
1-2	2,829	1,440	1,389	2,829	1,440	1,389	..	..	..	..	..	..
2-3	3,655	2,380	1,275	3,655	2,380	1,275	..	..	..	..	..	..
3-4	2,321	1,194	1,127	2,321	1,194	1,127	..	..	..	..	..	..
4-5	2,269	1,155	1,114	2,269	1,155	1,114	..	..	..	..	..	..
Total 0-5	14,428	7,839	6,589	14,428	7,839	6,589	..	..	..	..	..	..
5-10	10,273	5,127	5,146	10,320	5,118	5,102	43	7	36	10	2	..
10-15	8,546	3,896	4,650	8,082	3,830	4,252	453	63	390	11	3	..
15-20	8,369	4,482	3,887	4,511	3,274	1,237	3,780	1,177	2,603	74	31	4
20-30	16,055	8,837	7,218	3,680	3,114	566	12,002	5,598	6,404	373	125	24
30-40	11,137	6,596	4,541	460	389	71	10,006	6,013	3,993	671	194	47
40-50	6,297	3,771	2,526	100	75	25	5,299	3,459	1,840	898	237	67
50-60	3,318	1,478	1,440	37	18	19	2,377	1,615	762	904	245	65
60 and over	1,824	995	829	9	6	3	972	740	232	843	249	61
Muslim	19,643	10,598	9,045	10,410	6,114	4,296	8,022	4,263	3,759	1,211	221	89
0-1	782	370	412	782	370	412	..	..	..	..	..	..
1-2	718	337	381	718	337	381	..	..	..	..	..	..
2-3	696	337	359	696	337	359	..	..	..	..	..	..
3-4	623	313	310	623	313	310	..	..	..	..	..	..
4-5	554	281	273	554	281	273	..	..	..	..	..	..
Total 0-5	3,373	1,638	1,735	3,373	1,638	1,735	..	..	..	..	..	..
5-10	2,560	1,310	1,250	2,544	1,308	1,236	16	2	14	..	..	..
10-15	2,392	1,272	1,140	2,248	1,243	1,005	140	9	131	4	..	..
15-20	1,967	1,087	880	1,143	906	237	790	172	618	34	9	2
20-30	3,550	1,965	1,585	985	910	75	2,425	1,020	1,405	140	35	10
30-40	3,815	1,671	1,144	98	93	5	2,490	1,536	954	227	42	14
40-50	1,498	853	645	13	12	1	1,229	804	425	256	37	21
50-60	920	527	393	5	4	1	630	475	155	245	44	23
60 and over	568	295	273	1	..	1	303	245	57	265	50	21

TABLE VIII

CIVIL CONDITION BY AGE FOR SELECTED CASTES, TRIBES OR RACES

This table shows the civil condition of selected castes, tribes, or races by age, sex and religion. The numerically less important castes, tribes and races and the minor and unspecified castes shown in Table XVII are not included in this table.

The age-periods are left in groups of 3 and 7 and have not been adjusted to quinary groups as has been done in Tables VII and XIII.

TABLE VIII - Civil Condition

Serial No.	Caste, Tribe, or Race		Sex	Population dealt with	Unmarried						
					Total	0-6	7-13	14-16	17-23	24-43	44 and over
1	2	3	4	5	6	7	8	9	10		
1	Aiyangar	Christian	Male	3,313	2,023	630	596	214	433	145	5
			Female	3,101	1,623	600	567	216	190	42	8
2	Ampalavāsi	Hindu	Male	4,205	2,461	842	631	251	369	304	64
			Female	3,950	1,563	734	559	146	79	40	5
3	Atayan	Hindu	Male	11,873	6,903	2,537	2,175	821	998	348	24
			Female	11,507	5,828	2,549	2,106	556	321	71	25
		Christian	Male	1,882	1,088	446	367	140	110	23	2
			Female	1,738	890	391	360	100	31	6	2
4	Bharathar	Christian	Male	4,362	2,565	927	788	248	410	175	8
			Female	4,307	2,110	874	739	249	196	41	11
5	Brahman, Malaya (Nampūtiri & Pōtti)	Hindu	Male	7,498	3,518	1,219	908	401	566	312	112
			Female	6,433	2,336	1,188	890	178	78	39	13
		Hindu	Male	27,233	13,813	5,135	4,334	1,621	1,968	635	120
			Female	26,908	9,603	5,271	3,928	203	99	76	21
6	Catholic Atasar	Christian	Male	11,511	7,033	2,663	2,110	711	1,116	394	39
			Female	11,049	5,659	2,392	1,907	721	471	136	32
7	Chackaravar	Christian	Male	1,079	676	228	213	73	114	47	1
			Female	1,029	526	209	196	59	56	6	..
8	Chetti	Hindu	Male	8,665	4,854	1,585	1,394	546	875	429	25
			Female	8,757	3,694	1,741	1,324	385	183	52	9
9	Ijavan	Hindu	Male	432,906	260,514	96,425	78,162	28,489	39,231	16,550	1,657
			Female	436,957	214,115	96,774	75,205	23,602	13,530	4,068	936
10	Kammājan (Vidwa- karma)	Hindu	Male	104,582	60,930	23,024	18,139	6,847	9,116	3,470	334
			Female	103,879	49,194	23,094	17,455	4,994	2,699	800	152
11	Kāpikkāran (including Malavēlan)	Hindu	Male	2,429	1,388	502	345	144	173	188	36
			Female	2,136	969	437	343	82	80	27	..
		Tribal	Male	1,071	558	187	184	43	71	70	3
			Female	970	396	145	139	50	37	25	..
12	Kaṅṅān	Hindu	Male	7,905	4,620	1,613	1,345	499	764	335	64
			Female	7,747	3,696	1,555	1,258	445	273	129	36
13	Kāvathi	Christian	Male	680	401	144	114	33	81	24	5
			Female	723	375	157	127	49	32	9	1
14	Kāṅṅamuthall	Christian	Male	807	492	180	147	45	89	31	..
			Female	775	400	172	140	52	33	2	1
15	Krishnanvaka	Hindu	Male	6,110	3,439	1,177	1,021	355	577	190	119
			Female	5,922	2,268	1,219	876	93	55	14	11
16	Kshatriya, Malaya	Hindu	Male	1,566	832	258	202	96	146	116	14
			Female	1,370	552	255	216	41	28	8	4
17	Kudum	Hindu	Male	4,997	2,743	1,050	819	299	402	156	17
			Female	4,613	1,618	986	540	48	20	16	8
18	Kuravan (including Malankuravan, Malayadiar)	Hindu	Male	41,910	23,297	8,505	7,661	2,730	2,885	1,429	87
			Female	45,161	21,169	9,026	7,228	2,533	1,596	678	108
		Christian	Male	4,001	2,110	766	734	260	253	87	10
			Female	4,157	2,165	843	758	268	221	67	8
19	Malapantāram	Hindu & Tribal	Male	110	66	30	21	3	10	2	..
			Female	77	40	21	12	3	4	..	..
20	Malapulayan	Hindu	Male	125	70	21	29	13	3	4	..
			Female	129	63	30	24	8	1	..	..
21	Mala-Ūṅṅi	Hindu & Tribal	Male	454	234	97	83	25	17	12	..
			Female	462	193	99	75	10	5	3	1
22	Malayāṅṅan	Hindu & Tribal	Male	1,483	756	289	231	119	81	36	..
			Female	1,444	580	292	200	56	24	8	..
23	Mannān	Hindu & Tribal	Male	665	353	154	130	40	18	11	..
			Female	611	285	166	91	13	10	3	3
24	Maravan	Hindu	Male	7,398	4,118	1,328	1,195	530	790	266	9
			Female	7,001	3,103	1,304	1,178	402	169	46	4
25	Mukkuvan	Christian	Male	15,478	9,489	3,613	2,913	1,102	1,341	485	35
			Female	15,061	7,983	3,517	2,795	899	617	132	23

By Age for Selected Castes, Tribes, or Races

Married							Widowed							Serial No.
Total	0-6	7-13	14-16	17-23	24-43	44 and over	Total	0-6	7-13	14-16	17-23	24-43	44 and over	
11	12	13	14	15	16	17	18	19	20	21	22	23	24	
1,168	66	749	353	122	..	..	..	3	36	84	1
1,084	..	1	25	311	628	119	394	..	..	1	6	140	248	
1,541	..	1	3	83	845	609	203	..	..	..	3	35	113	2
1,691	..	16	107	388	897	283	696	..	..	3	15	165	311	
4,555	..	2	8	341	2,731	1,473	415	..	..	1	11	119	284	3
4,656	..	10	167	1,161	2,630	688	1,223	..	..	3	37	336	845	
736	..	1	4	62	429	240	58	..	..	..	1	25	32	
736	..	3	35	184	390	124	112	..	..	1	4	26	81	
1,619	1	58	989	571	178	..	..	..	1	43	134	4
1,662	..	1	24	341	1,047	249	535	..	..	..	5	179	351	
3,706	..	3	15	312	1,848	1,528	274	..	..	..	4	72	198	5
2,722	..	42	166	639	1,355	520	1,375	..	2	3	29	378	961	
12,523	..	12	47	878	6,806	4,780	897	..	..	4	10	182	701	
12,607	..	375	1,230	2,896	6,082	2,024	4,698	..	3	23	118	1,244	3,310	
4,161	..	2	4	215	2,425	1,515	317	..	..	1	2	56	258	6
4,224	..	39	99	910	2,543	633	1,166	..	..	2	33	343	788	
378	22	222	134	25	..	..	..	..	5	20	7
405	..	2	12	114	224	53	98	..	..	..	4	21	73	
3,518	..	1	14	245	2,038	1,220	293	..	..	..	8	80	205	8
3,696	..	23	195	957	1,936	580	1,367	..	1	7	39	376	944	
161,160	..	56	360	11,080	95,557	54,107	11,232	..	1	13	452	3,293	7,471	9
167,198	..	363	5,583	41,008	93,489	26,761	55,644	..	17	176	2,052	16,140	37,259	
41,078	..	25	148	3,367	23,541	13,997	2,554	..	..	4	152	669	1,729	10
42,372	..	218	1,818	10,806	22,672	6,858	12,313	..	8	48	430	3,583	8,244	
918	2	66	584	264	125	..	..	..	4	58	63	11
939	..	2	81	262	383	211	228	..	..	1	3	78	146	
462	18	265	179	51	..	..	..	..	22	30	
454	..	5	10	100	272	67	120	..	..	1	2	24	93	
3,053	..	2	10	220	1,724	1,097	232	..	..	..	12	60	160	12
3,058	..	19	124	714	1,628	573	993	..	1	6	45	286	655	
261	10	171	80	19	..	..	..	..	6	12	13
255	5	59	143	48	93	..	..	2	2	26	63	
289	20	167	102	26	..	..	..	..	12	14	14
307	4	85	162	56	68	..	..	..	2	13	53	
2,489	..	2	7	200	1,470	810	182	..	..	..	6	41	135	15
2,690	..	20	221	689	1,383	377	964	..	..	..	30	294	610	
659	..	4	2	38	323	292	75	..	..	..	1	21	53	16
591	..	7	26	148	303	107	227	..	..	1	5	46	175	
2,098	..	1	7	216	1,283	589	158	..	..	..	6	49	103	17
2,133	..	59	222	631	1,045	176	862	..	2	3	44	324	489	
17,266	..	5	32	893	10,841	5,495	1,347	..	..	2	37	431	877	18
18,209	..	45	652	4,072	10,732	2,708	5,783	..	..	24	208	1,743	3,810	
1,651	..	3	18	217	1,023	390	240	..	..	..	..	77	163	
1,624	..	2	24	261	1,014	323	368	..	..	1	11	124	232	
41	3	28	10	3	..	..	..	..	2	1	19
35	1	11	17	6	2	..	..	..	..	1	1	
52	39	13	3	..	..	..	..	1	2	20
56	2	12	40	2	10	..	..	..	..	2	6	
200	4	15	110	7	20	..	..	..	2	8	10	21
239	..	6	20	63	120	30	30	..	..	..	1	5	24	
673	3	77	465	128	54	..	..	..	6	15	33	22
680	..	12	72	208	316	72	184	..	..	..	8	52	124	
286	3	37	151	95	26	..	..	..	2	8	16	23
298	..	3	27	61	143	49	43	..	..	..	2	2	39	
3,031	9	249	1,880	893	249	..	..	..	13	78	150	24
2,974	..	7	80	762	1,738	387	924	..	..	1	25	353	545	
5,607	..	3	3	251	3,448	1,902	362	..	..	..	4	87	291	25
5,598	..	22	154	1,293	3,296	833	1,480	..	..	1	36	463	960	

TABLE VIII—Civil Condition

Serial No.	Caste, Tribe, or Race	Sex	Population dealt with	Unmarried						
				Total	0-6	7-13	14-16	17-23	24-43	44 and over
	1	2	3	4	5	6	7	8	9	10
26	Muslim	Male	180,555	110,452	40,321	33,216	12,638	17,352	6,643	28
		Female	172,719	83,700	39,030	31,192	8,955	3,709	662	15
27	Muthuvan, <i>Hindu & Tribal</i>	Male	649	335	166	106	35	21	7	.
		Female	652	343	176	137	18	8	4	.
28	Nāḍār (Chēḷunān) <i>Hindu</i>	Male	119,660	74,724	24,986	22,198	8,143	13,520	5,694	18
		Female	114,322	58,355	24,589	21,213	6,706	4,873	637	33
		Male	85,807	54,246	18,762	16,544	5,756	9,395	3,636	15
		Female	82,766	44,155	18,325	16,125	5,169	3,865	-562	10
29	Nāyar <i>Hindu</i>	Male	431,154	263,304	94,451	71,697	27,896	42,285	23,853	3,125
		Female	437,257	204,125	93,266	70,047	20,907	14,079	4,876	95
30	Paḷiyan <i>Hindu & Tribal</i>	Male	252	162	55	50	18	28	11	..
		Female	208	111	51	42	11	5	2	..
31	Paḷḷaṅ <i>Hindu</i>	Male	15,918	8,627	2,451	2,525	1,354	1,619	662	16
		Female	13,962	6,741	2,359	2,697	1,092	500	87	6
32	Paḷavan <i>Hindu</i>	Male	6,724	3,816	1,493	1,237	449	460	158	19
		Female	6,878	3,179	1,460	1,126	322	205	54	12
33	Parayan (Sāmbavar) <i>Hindu</i>	Male	36,230	19,183	6,563	6,002	2,413	2,964	1,092	149
		Female	34,454	16,518	6,560	5,689	1,898	1,051	257	63
		Male	35,928	19,904	7,025	6,250	2,375	3,173	985	96
		Female	35,752	16,671	7,113	5,997	1,965	1,304	238	54
34	Pulayan (Chēḷamar) <i>Hindu</i>	Male	103,546	54,526	21,228	17,835	6,452	6,496	2,288	227
		Female	103,791	46,154	21,547	16,667	4,695	2,128	668	449
		Male	80,269	43,088	15,765	14,246	5,274	5,691	1,926	186
		Female	77,544	35,445	15,795	13,375	3,848	1,799	503	125
35	Ṣāḷiyan (Paṭṭāṭyan) <i>Hindu</i>	Male	6,044	3,325	1,239	941	406	538	182	19
		Female	6,342	2,672	1,216	1,022	272	125	34	3
36	Syrian Christian	Male	481,905	264,665	108,891	89,705	31,870	27,441	5,846	912
		Female	466,609	223,836	107,775	85,914	19,328	7,497	2,596	726
37	Thaṅṅān (Ṫāḷi) <i>Hindu</i>	Male	20,838	12,360	4,721	3,699	1,368	1,842	670	80
		Female	20,376	10,040	4,527	3,572	1,020	652	328	41
38	Thaṅṅapulayan <i>Hindu</i>	Male	386	204	100	56	18	25	3	2
		Female	409	189	92	65	20	11	1	..
39	Ṫāḷṅān (Kocchuvēlan) <i>Christian</i>	Male	99	51	21	15	6	4	5	..
		Female	121	59	23	22	6	6	2	..
40	Vāḷaṅ <i>Hindu</i>	Male	10,855	5,918	2,353	1,830	685	836	192	22
		Female	10,317	4,722	2,333	1,693	463	193	31	9
41	Vāḷaiyan (Vaṅṅa-vaṅṅayan) <i>Hindu</i>	Male	11,376	6,621	2,334	2,092	730	1,081	356	28
		Female	11,151	4,945	2,411	1,888	450	132	49	15
42	Vāṅṅān (Maṅṅān, Paṅṅaiyan) <i>Hindu</i>	Male	6,770	3,666	1,437	1,115	381	515	194	24
		Female	6,663	2,971	1,415	1,071	269	163	38	15
43	Vāḷakkūthalaṅṅayar <i>Hindu</i>	Male	15,259	8,939	3,413	2,681	1,034	1,244	499	68
		Female	15,344	7,161	3,437	2,539	662	372	122	29
44	Vāḷān <i>Hindu</i>	Male	8,070	4,337	1,708	1,425	506	524	151	23
		Female	8,183	3,659	1,798	1,272	362	162	54	11
45	Vāḷān (Kudavaṅ) <i>Hindu</i>	Male	6,183	4,263	1,603	1,347	456	735	111	11
		Female	6,169	3,393	1,595	1,131	316	328	23	..
46	Vāḷṅān <i>Hindu</i>	Male	35,081	19,332	6,686	5,405	2,047	3,275	1,713	207
		Female	34,546	18,869	6,429	5,231	1,342	647	179	51
47	Vāḷuthāḷaṅṅayar <i>Hindu</i>	Male	7,331	4,177	1,809	1,228	357	553	182	48
		Female	7,547	3,226	1,580	1,219	284	118	20	5
48	Vāḷān (including Malavān) <i>Hindu</i>	Male	4,770	2,723	1,100	878	275	314	143	13
		Female	4,726	2,257	1,010	789	231	167	57	3
		Male	1,025	612	218	183	73	83	51	4
		Female	975	516	202	200	65	33	13	..
49	Vāḷānivar (Paṅṅāṅam only) <i>Hindu</i>	Male	8,940	5,105	1,943	1,536	570	737	264	35
		Female	8,894	4,054	2,006	1,490	331	155	52	20
50	Yāḷavan (Idayan) <i>Hindu</i>	Male	4,072	2,230	790	649	251	368	165	7
		Female	4,385	1,614	734	641	172	54	8	3

by Age for Selected Castes, Tribes, or Races—(concluded)

Married							Widowed							Serial No.
Total	0-6	7-13	14-16	17-23	24-43	44 and over	Total	0-6	7-13	14-16	17-23	24-43	44 and over	
11	12	13	14	15	16	17	18	19	20	21	22	23	24	
66,199	..	89	159	4,029	39,664	22,258	3,904	..	..	2	131	1,173	2,598	26
69,438	..	339	3,033	18,105	38,981	8,980	19,581	..	5	110	911	6,158	12,397	
303	..	1	2	40	178	82	11	..	..	..	..	5	6	27
284	..	2	24	59	171	28	25	..	..	..	1	23	1	
41,678	..	14	59	2,250	25,419	13,936	3,258	..	..	..	49	880	2,329	
42,075	..	54	616	9,922	25,254	6,229	13,892	..	6	10	307	4,479	9,097	28
29,457	..	29	133	1,513	18,209	9,573	2,104	..	..	..	86	558	1,510	
29,820	..	82	386	7,259	17,640	4,453	8,791	..	1	12	185	2,735	5,858	
155,509	..	62	328	8,067	87,964	59,088	12,341	..	..	8	287	3,336	8,710	29
167,722	..	625	6,726	39,960	91,283	29,128	65,410	..	6	159	2,140	17,733	45,373	
79	4	53	22	11	..	..	..	..	4	7	30
73	..	1	1	20	33	18	24	..	..	..	1	7	16	
6,819	..	7	23	477	4,915	1,398	472	..	..	1	6	243	222	31
6,260	..	20	122	1,685	8,958	475	961	..	..	9	46	446	460	
2,676	..	4	18	237	1,535	882	232	..	..	1	14	68	149	32
2,808	..	6	136	673	1,521	472	891	..	..	7	31	243	610	
15,551	..	20	86	1,146	9,692	4,607	1,496	..	1	2	82	467	944	
15,390	..	50	482	4,425	8,145	2,288	3,546	..	2	9	129	1,040	2,366	33
14,731	..	5	42	1,075	9,342	4,267	1,293	..	..	8	34	422	834	
14,987	..	45	361	3,878	8,564	2,139	4,094	..	..	5	99	1,203	2,787	
44,961	..	26	150	3,465	26,768	14,552	4,059	..	1	11	239	1,244	2,524	
46,703	..	230	2,197	10,519	26,110	7,647	10,934	..	2	75	433	3,012	7,412	34
34,143	..	31	163	3,088	20,422	10,439	3,038	..	1	2	84	1,010	1,941	
34,457	..	106	1,368	8,372	18,957	5,654	7,642	..	4	19	281	1,944	5,894	
2,477	1	150	1,465	861	242	..	..	..	4	53	185	35
2,707	..	13	79	645	1,524	446	963	..	..	3	28	309	623	
203,555	..	224	2,330	30,348	111,032	59,621	13,685	..	7	18	256	2,661	10,748	36
204,412	..	1,464	12,224	61,420	100,948	38,356	38,361	..	19	70	649	8,219	29,404	
7,961	..	5	23	588	4,856	2,489	497	..	..	7	26	178	246	37
7,977	..	26	313	2,145	4,457	1,036	2,359	..	..	7	112	791	1,449	
182	2	14	100	66	..	..	..	..	..	..	..	38
191	..	1	8	55	90	37	29	..	..	..	1	13	15	
42	6	24	12	6	..	..	..	..	2	4	39
48	10	30	8	14	..	..	..	..	6	8	
4,521	..	1	6	390	2,525	1,599	416	..	..	..	15	119	282	40
4,495	..	9	170	1,119	2,441	756	1,100	..	..	3	47	210	810	
4,425	..	1	5	259	2,534	1,626	330	..	..	..	10	88	232	41
4,603	..	16	217	1,267	2,456	647	1,603	..	..	..	47	449	1,107	
2,800	..	4	14	284	1,581	917	304	..	..	1	15	108	182	42
2,949	..	13	121	769	1,587	469	743	..	1	7	31	176	538	
5,884	..	7	29	582	3,323	1,973	456	..	..	2	33	135	286	43
6,141	..	40	338	1,568	3,202	993	2,042	..	..	17	103	618	1,804	
3,411	15	357	1,964	1,075	322	..	..	2	23	106	191	44
3,546	..	23	204	927	1,862	590	978	..	2	7	47	250	672	
1,840	234	1,024	582	85	..	..	..	18	45	22	45
2,093	..	11	68	577	1,199	238	703	..	..	2	33	285	385	
14,591	..	3	28	771	8,164	5,625	1,158	..	..	4	24	808	822	46
14,667	..	53	659	3,537	8,000	2,418	6,010	..	..	7	113	1,619	4,271	
2,877	4	182	1,784	957	277	..	..	..	1	81	195	47
3,327	104	895	1,683	645	994	..	..	2	21	215	756	
1,890	..	3	2	116	1,199	570	157	..	..	..	3	54	100	
2,083	..	6	89	463	1,219	306	386	..	..	2	23	119	242	48
382	26	235	121	31	..	..	..	2	13	16	
381	..	1	14	86	226	52	76	..	..	..	3	34	39	
3,553	..	5	17	313	1,999	1,219	282	..	..	..	10	69	203	49
3,731	..	25	196	991	1,925	594	1,109	..	..	9	44	298	765	
1,670	..	2	1	110	974	583	172	..	..	..	2	52	118	
1,801	..	6	93	472	958	272	972	..	..	1	30	304	637	50

TABLE IX

INFIRMITIES

1. This table is divided into two parts. Part I shows the distribution of the persons afflicted by age, and Part II the distribution by division.

2. In addition to the infirmities about which information was collected throughout India, persons afflicted with elephantiasis were also recorded in this State.

3. Persons suffering from more than one infirmity have been shown separately under each head, but were counted only once for the purpose of columns 2 to 4 of the table. The population afflicted does not therefore correspond with the aggregate of the figures for the several infirmities.

Particulars of persons suffering from more than one infirmity

No.	Combinations of infirmities	Persons afflicted	Males	Females
1	Insanity and deaf-mutism	6	4	2
2	Insanity and blindness	1	...	1
3	Insanity and leprosy	1	1	...
4	Insanity and elephantiasis	6	4	2
5	Deaf-mutism and blindness	11	7	4
6	Deaf-mutism and leprosy	1	1	...
7	Deaf-mutism and elephantiasis	2	2	...
8	Blindness and elephantiasis	8	7	1
9	Leprosy and elephantiasis	26	17	9
10	Deaf-mutism, blindness and elephantiasis	1	1	...
	Total	63	44	19

TABLE IX—Infirmities—Part I—Distribution by Age

Age	Population Afflicted			Insane			Deaf-Mutes		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
STATE	10,910	6,744	4,166	2,088	1,151	917	2,883	1,760	1,123
0 — 1	13	8	5	..	..	..	3	2	1
1 — 2	27	14	13	..	..	..	9	4	5
2 — 3	58	30	28	..	..	..	30	16	14
3 — 4	85	49	36	2	1	1	56	33	23
4 — 5	103	61	42	4	2	2	67	42	25
Total 0 — 5	281	162	119	6	3	3	165	97	68
5 — 10	627	390	237	35	21	14	385	246	139
10 — 15	764	470	294	56	31	25	424	265	159
15 — 20	873	529	344	119	68	51	350	218	132
20 — 25	905	557	348	166	105	61	301	189	112
25 — 30	998	629	369	260	166	94	258	153	105
30 — 35	1,044	666	378	281	172	109	238	144	94
35 — 40	1,004	651	353	251	144	107	198	121	77
40 — 45	932	598	334	228	119	109	175	108	67
45 — 50	842	507	335	200	90	110	117	66	51
50 — 55	772	467	305	173	80	93	92	48	44
55 — 60	598	367	231	111	59	52	62	35	27
60 — 65	511	313	198	86	45	41	50	30	20
65 — 70	296	181	115	41	20	21	26	15	11
70 and over	463	257	206	55	28	27	42	25	17

Part II—Distribution

STATE	10,910	6,744	4,166	2,088	1,151	917	2,883	1,760	1,123
Administrative Divisions									
Southern	3,456	2,204	1,252	746	452	294	815	510	305
Central	3,710	2,275	1,435	633	327	306	1,016	613	405
Northern	3,640	2,200	1,440	681	366	315	994	601	393
High Range	104	65	39	8	6	2	56	36	20
Natural Divisions									
Lowland	5,513	3,433	2,030	1,007	578	429	1,366	833	533
Midland	4,939	2,991	1,948	987	534	453	1,361	834	527
Highland	458	270	188	74	39	35	156	93	63

Persons afflicted with elephantiasis are

TABLE IX—Infirmities—Part I—Distribution by Age—(concluded)

Age	Blind			Lepers			Afflicted with Elephantiasis		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	11	12	13	14	15	16	17	18	19
STATE	3,191	1,810	1,381	2,789	2,037	752	14,709	8,424	6,285
0 — 1	8	5	3	2	1	1	4	3	1
1 — 2	15	8	7	3	2	1	1	..	1
2 — 3	24	14	10	1	1	..	4	2	3
3 — 4	25	14	11	2	1	1	5	4	1
4 — 5	26	14	12	6	3	3	10	6	4
Total 0 — 5	98	55	43	14	8	6	24	15	9
5 — 10	162	95	67	45	29	18	85	50	35
10 — 15	198	122	76	86	52	34	183	99	84
15 — 20	241	143	98	167	103	64	586	305	281
20 — 25	247	138	109	195	129	66	833	440	393
25 — 30	237	135	102	246	177	69	1,215	673	542
30 — 35	239	139	100	287	212	75	1,477	848	629
35 — 40	217	124	93	339	263	76	1,780	1,037	743
40 — 45	207	121	86	323	251	72	1,773	1,025	748
45 — 50	213	116	97	312	235	77	1,679	996	683
50 — 55	210	113	97	298	226	72	1,556	931	635
55 — 60	223	123	100	203	150	53	1,264	725	539
60 — 65	226	130	96	149	108	41	1,045	594	451
65 — 70	166	96	70	63	50	13	556	314	242
70 and over	307	160	147	60	44	16	653	372	281

by Division

STATE	3,191	1,810	1,381	2,789	2,037	752	14,709	8,424	6,285
Administrative Divisions									
Southern	923	527	396	982	720	262	396	231	165
Central	967	532	435	1,093	804	289	4,685	2,743	1,942
Northern	1,266	733	533	709	508	201	9,613	5,438	4,175
High Range	35	18	17	5	5	..	15	12	8
Natural Divisions									
Lowland	1,469	849	620	1,685	1,233	452	14,030	7,961	6,069
Midland	1,562	872	690	1,034	754	280	618	418	200
Highland	160	89	71	70	50	20	61	45	16

not included in columns 2 to 4

TABLE X

OCCUPATION OR MEANS OF LIVELIHOOD

1. Occupations are divided into 4 classes, 12 sub-classes, 55 orders and 195 groups.

2. Table XVII of 1921 which corresponds to this table showed the total number of workers and dependants, the total workers as well as partially agriculturists, and the total number of dependants. The classification has been altered in the present table into total following occupation, earners following an occupation as principal occupation, working dependants, and earners following an occupation as subsidiary to some other occupation. There is no separate column showing the non-working dependants. The total of these has been obtained by deducting from the total population the total earners and working dependants, and these figures are entered at the head of the table.

3. The table is divided into four parts. Part I contains a general summary giving the total strength of each class, sub-class, order, and group for the State as a whole. Part II gives for each administrative division and Part III for each natural division the total strength of each class, sub-class, order, and group. Part IV shows the distribution of different classes and sub-classes by religion. This part takes the place of Table XX of 1921 census. The corresponding table prescribed for the present census has been ordered to be abandoned by the Government of India, but it has been compiled in a modified form for this State and included as Part IV of this table.

4. The numbers and names of the groups of occupations which have not been returned and are, therefore, omitted from the table, are given below.

Group No.	Name.
4	Rent collectors, clerks, etc.
9	Cinchona cultivation.
12	Ganja cultivation.
20	Collectors of lac.
26	Lac cultivation.
29	Exploitation of gold.
30	" iron.
31	" lead, silver and zinc.
32	" manganese.
38	" tin and wolfram.
35	" coal.
36	" petroleum.
38	" mica.
39	" precious and semi-precious stones.
41	" other non-metallic minerals.
42	Cotton ginning, cleaning and pressing.
44	Jute pressing, spinning and weaving.
46	Wool carding, spinning and weaving.
48	Hair (horse-hair), etc., industries.
57	Smelting, forging and rolling of iron and other metals.
58	Makers of arms, guns, etc.
65	Other workers in ceramics.
69	Manufacture and refining of mineral oils.
72	Grain parchers, etc.
79	Manufacturers of opium.
80	Manufacturers of ganja.
87	Other industries connected with the toilet.
89	Upholsterers, tent-makers, etc.
101	Persons concerned with aerodromes and aeroplanes.
111	Porters and messengers.
149	Dealers in rags, stable refuse, etc.
151	Itinerant traders, pedlars and hawkers (of other than food, etc.)
155	Navy.
156	Air Force.
158	Village watchmen.
194	Procurers and prostitutes.
195	Other unclassified non-productive industries.

TABLE X—Occupation or Means of Livelihood—Part I—State Summary

Group No.	Occupation							Persons	Males	Females	
								Total Earners	1,477,388	1,118,785	360,803
								Total Working Dependents	929,908	161,739	768,167
						Total Non-working Dependents	2,688,679	1,286,549	1,402,130		
						Total Population	5,095,973	2,565,073	2,530,900		
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation				
			Males	Females	Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9			
	STATE	2,901,085	1,117,454	360,772	161,739	768,167	307,639	185,314			
	Class A—Production of Raw Materials	1,209,768	623,326	198,674	100,550	22,028	241,183	24,007			
	Sub-Class I—Exploitation of Animals and Vegetation	1,206,967	621,047	198,330	100,402	21,998	241,183	24,007			
	Order 1—Pasture and Agriculture	1,167,451	589,400	195,790	96,716	21,622	239,993	23,930			
	Order 1 (a)—Cultivation	895,782	464,081	132,711	85,059	20,582	177,680	15,669			
1	Non-cultivating proprietors taking rent in money or kind	23,518	7,861	10,133	285	96	4,256	887			
2	Estate agents and managers of owners	1,989	1,318	21	11	6	31	2			
3	Estate agents and managers of Government	104	91	..	..	..	13	..
5	Cultivating owners	521,809	255,401	57,885	57,178	8,152	132,027	11,166			
6	Tenant cultivators	74,462	38,146	2,224	12,457	322	20,525	588			
7	Agricultural labourers	274,462	161,255	62,434	15,126	11,803	20,820	3,024			
8	Cultivators of jhum, taungya and shifting areas	38	9	14	2	3	8	2			
	Order 1 (b)—Cultivation of special crops, fruit, etc., (planters, managers, clerks and labourers)	259,818	118,665	62,525	8,538	849	60,918	8,121			
10	Coconut	166,916	68,966	33,087	6,181	553	50,566	7,563			
11	Office	258	58	52	31	8	85	24			
13	Pan-vine	7,318	3,037	83	961	44	3,170	23			
14	Rubber	7,376	5,987	938	95	79	266	11			
15	Tea	64,206	36,404	27,507	84	65	112	34			
16	Market gardeners, flower and fruit growers	13,542	4,213	858	1,186	100	6,719	466			
	Order 1 (c)—Forestry	4,644	3,639	243	139	26	568	29			
17	Forest officers, rangers, guards, etc.,	628	604	..	..	..	24	..
18	Wood-cutters and charcoal burners	3,679	2,842	231	104	26	448	28			
19	Collectors of forest produce	337	193	12	35	..	96	1			
	Order 1 (d)—Stock raising	6,706	2,542	303	2,882	162	710	107			
21	Cattle and buffalo breeders and keepers	5,124	1,691	222	2,484	144	498	85			
22	Breeders of transport animals	282	151	..	54	..	27	..			
23	Herdsmen, shepherds and breeders of other animals	1,350	700	81	344	18	185	22			
	Order 1 (e)—Raising of small animals and insects	703	473	8	98	3	117	4			
24	Birds, bees, etc.	689	459	8	98	3	117	4			
25	Silkworms	14	14	..	..	..	..	..
	Order 2—Fishing and Hunting	39,516	31,647	2,540	3,686	376	1,190	77			
27	Fishing and pearling	39,280	31,545	2,540	3,659	376	1,033	77			
28	Hunting	286	102	..	27	..	157	..			
	Sub-Class II—Exploitation of Minerals	2,801	2,279	344	148	30	..	..	
	Order 3—Metallic minerals	410	295	62	44	9	..	..	
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram.	410	295	62	44	9	..	..	
	Order 4—Non metallic minerals	2,391	1,984	282	104	21	..	..	
37	Building materials (including stone, materials for cement-manufacture and clays)	1,952	1,603	250	78	21	..	..	
40	Salt, saltpetre and other saline substances	439	381	32	26	..	..	..

TABLE X—Occupation or Means of Livelihood—Part I—State Summary—(continued)

Group No.	Occupation	Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Class B—Preparation and Supply of Material Substances	603,900	325,488	128,374	32,168	58,705	44,378	14,787
	Sub-Class III—Industry	385,686	179,224	95,644	21,977	54,231	22,126	12,484
	Order 5—Textiles	145,845	40,168	42,508	9,482	38,432	8,460	6,795
43	Cotton spinning, sizing and weaving	16,224	11,117	1,046	1,651	822	1,413	176
45	Rope, twine, string and other fibres	126,427	28,825	38,598	7,808	37,668	7,009	6,619
47	Silk spinning and weaving	85	55	2	10	2	16	..
49	Dyeing, bleaching, printing, preparation and sponging of textiles	161	128	..	10	..	23	..
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries	2,948	43	2,862	3	40	..	..
	Order 6—Hides, skins and hard materials from the animal kingdom	409	310	..	67	3	29	..
51	Working in leather	323	226	..	67	3	27	..
52	Furriers and persons occupied with feathers and bristles: brush makers	2	2	..	..	..	..	..
53	Bone, ivory, horn, shell, etc., workers (except buttons)	84	82	..	..	..	2	..
	Order 7—Wood	63,230	34,292	10,967	3,469	6,525	4,531	3,446
54	Sawyers	11,009	9,690	..	432	..	887	..
55	Carpenters, turners and joiners, etc.	21,488	18,893	104	1,582	28	874	7
56	Basket makers and other industries of woody materials, including leaves, and thatchers and builders working with bamboo, reeds or similar materials	30,733	5,709	10,863	1,455	6,497	2,770	3,439
	Order 8—Metals	14,092	11,871	129	1,332	161	571	28
59	Blacksmiths, other workers in iron, makers of implements	10,332	8,392	86	1,198	150	497	9
60	Workers in brass, copper and bell metal	2,969	2,775	28	103	9	36	18
61	Workers in other metals (except precious metals)	729	642	15	31	2	88	1
62	Workers in mints, die-sinkers, etc.	62	62	..	..	..	..	..
	Order 9—Ceramics	9,570	5,945	2,416	593	348	91	177
63	Potters and makers of earthen-ware	6,386	3,052	2,196	571	348	42	177
64	Brick and tile makers	3,184	2,893	220	22	..	49	..
	Order 10—Chemical products properly so-called and analogous	12,370	8,470	2,276	621	243	724	36
66	Manufacture of matches, fire-works and other explosives	337	227	17	42	..	50	1
67	Manufacture of aerated and mineral waters and ice	287	235	..	52	..	..	..
68	Manufacture and refining of vegetable oils	11,409	7,758	2,245	472	230	699	35
70	Others—Manufacture of soap, etc.	337	250	14	55	18	5	..
	Order 11—Food industries	61,427	25,274	23,876	2,303	4,714	3,960	1,300
71	Rice pounders and huskers and flour grinders	19,263	849	15,672	35	1,469	75	1,163
73	Butchers	344	315	1	6	..	22	..
74	Makers of sugar, molasses and gur	5,200	701	1,405	15	2,989	27	63
75	Sweetmeat and condiment makers	8,171	1,217	6,675	54	80	84	59
76	Toddy drawers	26,684	21,396	..	1,850	..	3,438	..
77	Brewers and distillers	359	187	65	29	11	59	8
78	Manufacturers of tobacco	769	305	25	202	45	189	3
81	Others	637	304	33	112	120	64	4
	Order 12—Industries of dress and the toilet	44,557	25,244	11,352	2,009	3,551	1,844	557
82	Boot, shoe, sandal and clog makers	271	224	11	15	..	21	..
83	Tailors, milliners, dress-makers and driers	6,731	4,275	850	390	647	348	151
84	Embroiderers, hat-makers, and makers of other articles of wear	166	83	42	5	32	4	..
85	Washing and cleaning	23,416	9,831	9,123	989	2,577	636	260
86	Barbers, hair-dressers and wig-makers	13,973	10,831	1,326	610	295	793	116
	Order 13—Furniture industries	58	48	..	..	..	10	..
88	Cabinet-makers, carriage painters, etc.	58	48	..	..	..	10	..

TABLE X—Occupation or Means of Livelihood—Part I—State Summary—(continued)

Group No.	Occupation	Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupati	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Order 14 - Building industries	18,389	15,389	654	879	102	1,251	11
90	Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	18,389	15,389	654	879	102	1,251	11
	Order 15—Construction of means of transport	1,273	1,024	3	111	2	131	
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	248	230	..	9	..	9	
92	Carriage, cart, palki, etc., makers and wheel-wrights	300	214	3	33	1	47	
93	Ship and boat builders	725	580	..	69	1	75	
	Order 16—Production and transmission of physical force	182	174	1	1	..	6	
94	Heat, light, electricity, motive power, etc., Gas works and electric light and power	182	174	1	1	..	6	
	Order 17—Miscellaneous and undefined industries	14,284	11,015	1,462	1,110	150	518	2
95	Printers, engravers, book-binders, etc.	1,754	1,580	26	59	..	73	1
96	Makers of musical instruments	131	79	22	22	..	6	
97	Makers of clocks and surgical or scientific instruments, etc.	14	9	..	2	..	3	
98	Makers of jewellery and ornaments	10,096	8,523	48	1,009	134	379	
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.)	410	332	5	11	12	50	
100	Scavenging	1,870	492	1,361	7	4	7	
	Sub-Class IV.—Transport	41,566	34,552	540	2,287	249	3,888	5
	Order 19—Transport by water	14,853	12,389	149	996	7	1,306	
102	Ship-owners, boat-owners and their employees, officers, mariners, etc. Ships brokers, boatmen and tow men	14,138	11,781	147	955	7	1,242	
103	Persons (other than labourers) employed on harbours, docks, rivers and canals, including pilots	307	270	..	17	..	20	
104	Labourers employed on harbours, docks, rivers and canals	408	338	2	24	..	44	
	Order 20—Transport by road	22,874	18,575	321	1,226	231	2,487	3
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	863	819	2	16	..	26	
106	Labourers employed on roads, and bridges	7,801	6,199	280	420	209	666	1
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	4,547	4,227	17	107	22	170	
108	Owners, managers and employees (excluding personal servants) connected with other vehicles	9,538	7,222	92	667	..	1,624	
109	Palki, etc., bearers and owners	27	10	..	16	..	1	
110	Pack elephant, camel, mule, ass and bullock owners and drivers	98	98	..	..	..	..
	Order 21—Transport by rail	2,032	1,886	56	44	11	25	1
112	Railway employees of all kinds other than coolies	181	181	..	..	..	..
113	Labourers employed on railway construction and maintenance, and coolies and porters employed on railway premises	1,851	1,705	56	44	11	25	1
	Order 22—Post Office, Telegraph and Telephone Services	1,807	1,702	14	21	..	70	
114	Post Office, Telegraph and Telephone Services (including Travancore Anchal Service)	1,807	1,702	14	21	..	70	

TABLE X—Occupation or Means of Livelihood—Part I—State Summary—(continued)

Group No.	Occupation	Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	Sub-Class V—Trade	176,648	111,712	32,190	7,904	4,223	18,364	2,233
	Order 23—Banks, establishments of credit, exchange and insurance	4,089	2,160	667	78	14	995	175
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	4,089	2,160	667	78	14	995	175
	Order 24—Brokerage, commission and export	452	378	5	5	..	64	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	452	378	5	5	..	64	..
	Order 25—Trade in textiles	3,903	3,154	46	160	6	537	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	3,903	3,154	46	160	6	537	..
	Order 26—Trade in skins, leather and furs	250	218	..	10	..	22	..
119	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	250	218	..	10	..	22	..
	Order 27—Trade in wood	10,983	7,756	2,377	197	97	462	94
119	Trade in wood (not firewood)	8,666	6,813	1,692	40	1	117	3
120	Trade in barks	18	14	2	1	..	1	..
121	Trade in bamboos and canes	487	289	31	62	13	85	7
122	Trade in thatches and other forest produce	1,812	640	652	94	83	239	84
	Order 28—Trade in metals	645	542	7	30	..	47	19
123	Trade in metals, machinery, knives, tools, etc.	645	542	7	30	..	47	19
	Order 29—Trade in pottery, bricks and tiles	1,027	709	89	72	16	136	5
124	Trade in pottery, bricks and tiles	1,027	709	89	72	16	136	5
	Order 30—Trade in chemical products	1,331	876	241	51	39	109	15
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	1,331	876	241	51	39	109	15
	Order 31—Hotels, cafes, restaurants, etc.	16,963	8,556	7,438	348	270	325	26
126	Vendors of wine, liquors aerated waters and ice	10,905	5,812	4,735	77	62	208	16
127	Owners and managers of hotels, cook shops, sarais, etc. (and employees)	4,900	2,351	2,194	198	51	100	6
128	Hawkers of drink and foodstuffs	1,158	393	609	73	157	22	4
	Order 32—Other trade in food stuffs	99,280	60,608	17,754	4,658	3,279	11,346	1,635
129	Grain and pulse dealers	4,737	2,346	1,422	152	163	517	117
130	Dealers in sweetmeats, sugar and spices	20,180	13,234	2,955	1,103	456	2,165	247
131	Dealers in dairy products, eggs and poultry	2,995	1,466	858	95	96	339	141
132	Dealers in animals for food	202	164	3	5	..	30	..
133	Dealers in fodder for animals	5,752	917	3,316	154	613	214	533
134	Dealers in other food stuffs	59,945	38,482	7,986	3,101	1,944	7,496	525
135	Dealers in tobacco	5,359	3,905	1,213	31	3	180	27
136	Dealers in opium	77	57	..	17	..	3	..
137	Dealers in ganja	33	30	1	..	..	2	..
	Order 33—Trade in clothing and toilet articles	333	234	17	21	2	56	3
138	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready made shoes, perfumes, etc.)	333	234	17	21	2	56	3
	Order 34—Trade in furniture	1,318	941	141	61	18	137	20
139	Trade in furniture, carpets, curtains and bedding	985	634	139	53	18	121	20
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	333	307	2	8	..	16	..

TABLE X—Occupation or Means of Livelihood—Part I—State Summary—(continued)

Group No.	Occupation	Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Order 35—Trade in building materials	2,667	1,679	988	..	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	2,667	1,679	988	..	..	..	..
	Order 36—Trade in means of transport	1,947	1,300	14	91	1	540	1
142	Dealers and hirers, in mechanical transport motors, cycles, etc.	67	61	1	1	..	4	..
143	Dealers and hirers in other carriages, carts, boats, etc.	568	418	10	22	1	116	1
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	1,312	821	3	68	..	420	..
	Order 37—Trade in fuel	2,073	853	829	48	89	173	81
145	Dealers in firewood, charcoal, coal, cowdung, etc.	2,073	853	829	48	89	173	81
	Order 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences	1,618	1,372	36	96	..	109	5
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	269	246	1	8	..	14	..
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	346	258	31	23	..	31	3
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	1,003	868	4	65	..	64	2
	Order 39—Trade of other sorts	27,769	20,376	1,541	1,978	394	3,306	174
150	General store-keepers and shop-keepers otherwise unspecified	11,460	8,556	698	739	119	1,280	68
152	Other traders (including farmers of pounds, tolls and markets)	16,309	11,820	843	1,239	275	2,026	106
	Class C—Public Administration and Liberal Arts	85,913	68,212	6,556	1,804	709	8,256	376
	Sub-Class VI—Public Force	3,931	3,860	..	..	..	71	..
	Order 40—Army	1,758	1,728	..	..	..	32	..
153	Army (Imperial)	53	46	..	..	..	7	..
154	Army (Indian States)	1,705	1,680	..	..	..	25	..
	Order 43—Police	2,173	2,134	..	..	..	39	..
157	Police	2,173	2,134	..	..	..	39	..
	Sub-Class VII—Public Administration	17,712	16,272	412	..	..	1,004	24
	Order 44—Public Administration	17,712	16,272	412	..	..	1,004	24
159	Service of the State	64	64	..	..	..	..	..
160	Service of Indian and Foreign States *(a) Ruling Princes and Chiefs of Indian States	14,266	13,159	411	..	..	672	24
161	Municipal and other local (not village) service	1	..	1	..	..	..	..
162	Village officials and servants other than watchmen	936	884	..	..	..	52	..
	Sub-Class VIII—Professions and Liberal Arts	64,270	48,080	6,144	1,804	709	7,181	352
	Order 45—Religion	20,770	14,750	2,254	875	665	2,073	153
163	Priests, ministers, etc.	6,467	4,913	..	398	..	1,156	..
164	Monks, nuns, religious mendicants	599	45	178	71	254	15	36
165	Other religious workers	2,719	1,666	221	87	333	366	46
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	10,985	8,126	1,855	319	78	536	71
	Order 46—Law	6,773	5,568	10	212	..	983	..
167	Lawyers of all kinds, including quazis, law agents and mukhtars	1,738	1,625	1	..	..	112	..
168	Lawyers' clerks, petition-writers, etc.	5,035	3,943	9	212	..	871	..

* His Highness The Maha Raja and Their Highnesses The Junior Maha Rani, The Elaya Raja and The First Princess were not in Travancore on the census day.

TABLE X—Occupation or Means of Livelihood—Part I—State Summary—(concluded)

Group No.	Occupation	Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Order 47—Medicine	9,636	6,945	643	367	25	1,624	32
169	Registered medical practitioners including oculists	247	225	22	..	..	..	..
170	Other persons practising the healing arts without being registered	8,221	6,199	94	342	9	1,563	12
171	Dentists	120	81	1	15	2	21	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	1,015	421	526	10	14	24	20
173	Veterinary surgeons	33	19	..	..	..	14	..
	Order 48—Instruction	21,209	16,332	3,117	..	..	1,605	155
174	Professors and teachers of all kinds	20,528	15,746	3,065	..	..	1,563	154
175	Clerks and servants connected with education	681	586	52	..	..	42	1
	Order 49—Letters, arts and sciences (other than 44)	5,882	4,485	120	350	19	896	12
176	Public scribes, stenographers, etc.	41	40	..	..	..	1	..
177	Architects, surveyors, engineers and their employees (not being State servants)	532	456	2	38	..	86	..
178	Authors, editors, journalists and photographers	283	237	1	5	..	19	1
179	Artists, sculptors and image-makers	142	123	..	5	1	13	..
180	Scientists (astronomers, botanists, etc.)	7	7	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches and mediums	2,149	1,607	32	124	6	374	6
182	Musicians (composers and performers other than military), actors, dancers, etc.	2,342	1,669	65	168	6	430	5
183	Managers and employes of places of public entertainments, race courses, societies and clubs	25	25	..	..	..	..	..
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	361	301	20	10	7	23	..
	Class D—Miscellaneous	1,001,504	100,428	27,168	27,217	686,725	13,822	146,144
	Sub-Class IX—Persons Living on their Income	3,499	2,369	411	78	23	583	35
	Order 50—Persons living principally on their income	3,499	2,369	411	78	23	583	35
185	Proprietors (other than of agricultural land), fund and scholarships holders and pensioners	3,499	2,369	411	78	23	583	35
	Sub-Class X—Domestic Service	864,534	8,480	10,448	15,634	681,716	3,521	144,735
	Order 51—Domestic service	864,534	8,480	10,448	15,634	681,716	3,521	144,735
186	Private motor-drivers and cleaners	2,119	1,906	..	123	..	..	..
187	Other domestic service	862,415	6,484	10,448	15,511	681,716	3,521	144,735
	Sub-Class XI—Insufficiently Described Occupations	128,977	87,549	15,232	10,697	4,604	9,579	1,316
	Order 52—General terms which do not indicate a definite occupation	128,977	87,549	15,232	10,697	4,604	9,579	1,316
188	Manufacturers, business men and contractors otherwise unspecified	1,830	1,533	15	50	..	232	..
189	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices and warehouses and shops	4,458	4,028	46	134	5	214	31
190	Mechanics otherwise unspecified	4	4	..	..	..	..	..
191	Labourers and workmen otherwise unspecified	122,685	81,984	15,171	10,513	4,599	9,133	1,285
	Sub-Class XII—Unproductive	4,494	2,030	1,077	808	362	139	58
	Order 53—Inmates of jails, asylums and alms houses	1,264	669	169	420	6	..	..
192	*Inmates of jails, asylums and alms houses	1,264	669	169	420	6	..	..
	<i>Inmates of jails</i>	<i>805</i>	<i>324</i>	<i>55</i>	<i>420</i>	<i>6</i>	<i>..</i>	<i>..</i>
	<i>Inmates of asylums and alms houses</i>	<i>459</i>	<i>345</i>	<i>114</i>	<i>..</i>	<i>..</i>	<i>..</i>	<i>..</i>
	Order 54—Beggars, vagrants, prostitutes	3,230	1,361	908	388	376	139	58
193	Beggars and vagrants	3,230	1,361	908	388	376	139	58

* NOTE—The figures entered against principal occupation in Group 192 (Inmates of jails, asylums and alms houses) for the State and the divisions are excluded from the total earners and included in non-working dependants given at the head of the table, and those entered against working dependants represent prisoners undergoing rigorous imprisonment.

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Persons			Males		Females	
		Total Earners	Total Working Dependents	Total Non-working Dependents	Total Population			
		413,378	254,000	766,678	1,433,956	312,836	39,000	100,544
		Southern Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	DIVISION TOTAL	821,240	313,308	100,693	39,000	215,000	90,314	62,925
	Class A—Production of Raw Materials	295,919	145,224	44,031	22,750	4,462	70,853	8,599
	Sub-Class I—Exploitation of Animals and Vegetation	294,599	144,161	43,869	22,668	4,449	70,853	8,599
	Order 1—Pasture and Agriculture	279,125	130,656	43,576	21,388	4,297	70,625	8,588
	Order 1 (a)—Cultivation	237,105	115,737	34,937	19,082	3,914	67,383	6,052
1	Non-cultivating proprietors taking rent in money or kind	7,077	2,182	3,187	83	54	1,331	240
2	Estate agents and managers of owners	126	112	4	1	..	9	..
3	Estate agents and managers of Government	68	65	..	..	..	8	..
6	Cultivating owners	157,099	70,590	20,621	16,217	1,694	43,238	4,739
6	Tenant cultivators	17,637	9,841	566	472	29	6,545	184
7	Agricultural labourers	55,069	32,942	10,545	2,309	2,136	6,250	387
8	Cultivators of jhum, taungya and shifting areas	29	5	14	..	1	7	2
	Order 1 (b)—Cultivation of special crops, fruit, etc., (planters, managers, clerks and labourers)	39,190	13,393	8,456	1,664	351	12,831	2,495
10	Coconut	28,395	8,510	7,423	676	255	9,184	2,347
11	Coffee	9	7	1	..	..	1	..
13	Pun-vino	4,493	2,012	23	572	11	1,869	6
14	Rubber	307	208	53	8	5	28	5
15	Tea	2,390	1,567	790	10	11	12	..
16	Market gardeners, flower and fruit growers	3,596	1,089	166	398	69	1,737	137
	Order 1 (c)—Forestry	1,270	901	148	23	24	149	25
17	Forest officers, rangers, guards, etc.	141	137	..	..	..	4	..
18	Wood-cutters and charcoal burners	1,123	762	144	23	24	145	25
19	Collectors of forest produce	6	2	4	..	..	..	..
	Order 1 (d)—Stock raising	1,523	593	35	617	8	259	11
21	Cattle and buffalo breeders and keepers	1,109	335	24	554	7	184	5
22	Breeders of transport animals	105	92	..	10	..	3	..
23	Horsemen, shepherds and breeders of other animals	309	166	11	53	1	72	6
	Order 1 (e)—Raising of small animals and insects	37	32	..	2	..	3	..
24	Birds, bees, etc.	24	19	..	2	..	3	..
25	Silkworms	13	13	..	..	..	..	..
	Order 2—Fishing and Hunting	15,474	13,505	293	1,280	152	228	16
27	Fishing and pearling	15,347	13,503	293	1,277	152	106	16
28	Hunting	127	2	..	3	..	122	..
	Sub-Class II—Exploitation of Minerals	1,320	1,063	162	82	13	..	..
	Order 3—Metallic minerals	410	295	62	44	9	..	..
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram	410	295	62	44	9	..	..
	Order 4—Non-metallic minerals	910	768	100	38	4	..	..
37	Building materials (including stone, materials for cement-manufacture and clays)	471	387	69	13	4	..	..
40	Salt, saltpetre and other saline substances	439	381	32	26	..	..	..

Distribution by Administrative Division

map No.	Occupation				Persons	Males	Females	
		Total Earners	Total Working Dependants	Total Non-working Dependants	Total Population			
						585,667	414,838	150,831
					350,096	62,236	287,860	
					945,709	458,097	487,612	
					1,861,472	933,169	928,303	
Central Division								
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	DIVISION TOTAL	1,117,101	414,987	150,847	62,236	287,860	122,080	79,091
	Class A—Production of Raw Materials	484,823	238,271	87,218	41,305	9,808	97,284	10,937
	Sub-Class I—Exploitation of Animals and Vegetation	484,174	237,737	87,133	41,282	9,801	97,284	10,937
	Order 1—Pasture and Agriculture	467,336	225,029	85,002	39,923	9,732	96,726	10,924
	Order 1 (a)—Cultivation	368,782	182,353	64,856	34,945	9,378	68,657	6,596
1	Non-cultivating proprietors taking rent in money or kind	11,489	3,873	5,191	132	29	1,842	422
2	Estate agents and managers of owners	214	188	..	8	6	14	..
3	Estate agents and managers of Government	25	21	..	..	..	4	..
5	Cultivating owners	209,486	105,888	27,600	18,207	4,567	48,708	4,516
6	Tenant cultivators	28,105	9,627	607	10,220	351	7,121	179
7	Agricultural labourers	114,462	62,755	31,458	6,350	4,422	7,968	1,479
8	Cultivators of jhum, taungya and shifting areas	1	1	..	..	..	..	..
	Order 1 (b)—Cultivation of special crops, fruit, etc., (planters, managers, clerks and labourers)	98,583	40,072	18,958	3,433	272	30,666	4,282
10	Coconut	86,840	33,390	18,359	2,762	223	27,939	4,108
11	Office	10	7	..	..	..	2	1
13	Pan-vine	1,360	535	16	119	29	650	5
14	Rubber	3,383	2,802	364	78	4	131	4
15	Tea	2,092	1,248	785	15	1	42	1
16	Market gardeners, flower and fruit growers.	4,898	2,090	434	459	15	1,797	103
	Order 1 (c)—Forestry	1,365	1,105	45	26	1	166	2
17	Forest officers, rangers, guards, etc.	220	204	..	..	..	16	..
18	Wood-cutters and charcoal burners	1,009	812	38	24	1	133	5
19	Collectors of forest produce	156	89	7	2	..	37	1
	Order 1 (d)—Stock raising	3,200	1,238	138	1,454	34	245	41
21	Cattle and buffalo breeders and keepers	2,559	865	131	1,265	81	176	41
22	Breeders of transport animals	76	33	..	26	..	17	..
23	Hecusmen, shepherds and breeders of other animals	565	340	7	163	3	52	..
	Order 1 (e)—Raising of small animals and insects	408	261	15	65	..	72	3
24	Birds, bees, etc.	406	261	5	65	..	72	3
25	Silkworms	..	..	..	..	..	..	..
	Order 2—Fishing and Hunting	16,838	12,708	2,131	1,359	69	558	13
27	Fishing and pearling	16,827	12,704	2,131	1,359	69	551	12
28	Hunting	11	4	..	..	..	7	..
	Sub-Class II—Exploitation of Minerals	649	534	85	23	7	..	..
	Order 3—Metallic minerals	..	..	..	..	..	..	..
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram	..	..	..	..	..	..	..
	Order 4—Non-metallic minerals	649	534	85	23	7	..	..
37	Building materials (including stone, materials for cement-manufacture and clays).	649	534	85	23	7	..	..
40	Salt, saltpetre and other saline substances	..	..	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Persons			Males		Females	
		Total Earners	Total Working Dependents	Total Non-working Dependents	Total Population			
		425,878	321,377	948,088	1,695,321	344,190	59,782	81,699
						460,873	497,192	840,478
Northern Division								
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	DIVISION TOTAL	883,767	344,233	81,690	59,782	261,595	94,589	41,878
	Class A—Production of Raw Materials	363,710	202,087	41,101	35,990	7,334	72,737	4,461
	Sub-Class I—Exploitation of Animals and Vegetation	362,892	201,417	41,004	35,949	7,324	72,737	4,461
	Order 1—Pasture and Agriculture	355,689	195,984	40,888	34,902	7,169	72,333	4,413
	Order 1 (a)—Cultivation	289,376	162,138	32,333	30,626	6,882	54,382	3,018
1	Non-cultivating proprietors taking rent in money or kind	4,895	1,778	1,748	67	13	1,065	224
2	Estate agents and managers of owners	200	180	8	3	..	7	2
3	Estate agents and managers of Government	11	5	..	..	..	6	..
5	Cultivating owners	152,423	76,970	9,491	22,534	1,591	39,926	1,911
6	Tenant cultivators	27,981	18,108	1,011	1,715	121	6,801	232
7	Agricultural labourers	103,858	65,094	20,075	6,305	5,155	6,576	655
8	Cultivators of jhum, taungya and shifting areas	8	3	..	2	2	1	..
	Order 1 (b)—Cultivation of special crops, fruit, etc., (planters, managers, clerks and labourers)	62,293	31,495	8,375	3,395	213	17,475	1,346
10	Coconut	51,578	26,997	7,300	2,732	75	13,421	1,048
11	Coffee	223	34	46	31	8	82	2
13	Pan-vine	1,465	490	44	270	4	645	17
14	Rubber	2,778	2,197	401	9	65	106	..
15	Tea	1,212	745	328	27	45	36	31
16	Market gardeners, flower and fruit growers.	5,042	1,032	257	326	16	3,185	220
	Order 1 (c)—Forestry	1,876	1,503	50	88	1	232	1
17	Forest officers, rangers, guards, etc.	200	196	..	..	..	4	..
18	Wood-cutters and charcoal burners	1,481	1,205	49	55	1	169	7
19	Collectors of forest produce	195	102	1	33	..	59	..
	Order 1 (d)—Stock raising	1,885	669	127	762	70	202	65
21	Cattle and buffalo breeders and keepers	1,373	459	65	620	56	134	31
22	Breeders of transport animals	41	16	..	18	..	7	..
23	Herdsmen, shepherds and breeders of other animals	471	194	62	124	14	61	10
	Order 1 (e)—Raising of small animals and insects	259	179	3	31	3	42	..
24	Birds, bees, etc.	258	178	3	31	3	42	1
25	Silkworms	1	1	..	..	..	..	..
	Order 2—Fishing and Hunting	7,203	5,433	116	1,047	155	404	46
27	Fishing and pearling	7,056	5,338	116	1,023	155	376	46
28	Hunting	147	95	..	24	..	28	..
	Sub-Class II—Exploitation of Minerals	818	670	97	41	10	..	..
	Order 3—Metallic minerals	..	..	..	..	..	..	..
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram	..	..	..	..	..	..	..
	Order 4—Non-metallic minerals	818	670	97	41	10	..	..
37	Building materials (including stone, materials for cement-manufacture and clays).	818	670	97	41	10	..	..
40	Salt, saltpetre and other saline substances	..	..	..	..	..	..	..

Distribution by Administrative Division—(continued)

Group No.	Occupation	Total Earners			Total Working Dependents			Total Non-working Dependents			Total Population			
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
		72,465	44,923	27,542	4,433	721	3,712	28,328	13,929	14,397	105,224	59,573	45,651	
High Range Division														
	Occupation	Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation							
			Males	Females	Males	Females	Males	Females						
	DIVISION TOTAL	24	25	26	27	28	29	30						
	Class A—Production of Raw Materials	78,977	44,926	27,542	721	3,712	656	1,420						
	Sub-Class I—Exploitation of Animals and Vegetation	65,316	37,744	26,324	505	424	309	10						
	Order 1—Pasture and Agriculture	65,302	37,732	26,324	503	424	309	10						
	Order 1 (a)—Cultivation	65,301	37,731	26,324	503	424	309	10						
	Order 1 (a)—Cultivation	5,519	3,953	585	408	411	258	6						
1	Non-cultivating proprietors taking rent in money or kind	57	28	7	3	..	18	1						
2	Estate agents and managers of owners	849	838	9	1	..	1	..						
3	Estate agents and managers of Government	..	..	..	..	..	..	..
5	Cultivating owners	2,801	1,953	173	220	300	155	..						
6	Tenant cultivators	739	570	40	50	21	58	..						
7	Agricultural labourers	1,073	464	356	132	90	26	5						
8	Cultivators of jhum, taungya and shifting arcas	..	..	..	..	..	..	..
	Order 1 (b)—Cultivation of special crops, fruit, etc. (planters, managers, clerks and labourers)	59,550	33,705	25,736	46	13	46	4						
10	Coconut	108	69	5	11	..	23	..						
11	Coffee	16	10	6	..	..	..	..		
13	Pan-rine	..	..	..	..	..	..	..
14	Rubber	908	780	120	..	5	1	2						
15	Tea	58,512	32,844	25,804	32	8	22	2						
16	Market gardeners, flower and fruit growers	6	2	1	3	..	..	..			
	Order 1 (c)—Forestry	133	130	..	2	..	1	..						
17	Forest officers, rangers, guards, etc.	67	67	..	..	..	..	..	
18	Wood-cutters and charcoal burners	66	63	..	2	..	1	..						
19	Collectors of forest produce	..	..	..	..	..	..	..
	Order 1 (d)—Stock raising	98	42	3	49	..	4	..						
21	Cattle and buffalo breeders and keepers	83	32	2	45	..	4	..						
22	Breeders of transport animals	10	10	..	..	..	..	..	
23	Herdsmen, shepherds and breeders of other animals	5	..	1	4	..	..	..			
	Order 1 (e)—Raising of small animals and insects	1	1	..	..	..	..	..	
24	Birds, bees, etc.	1	1	..	..	..	..	..	
25	Silkworms	..	..	..	..	..	..	..
	Order 2—Fishing and Hunting	1	1	..	..	..	..	..	
27	Fishing and pearling	..	..	..	..	..	..	..
28	Hunting	1	1	..	..	..	..	..	
	Sub-Class II—Exploitation of Minerals	14	12	..	2	..	..	..			
	Order 3—Metallic minerals	..	..	..	..	..	..	..
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram	..	..	..	..	..	..	..
	Order 4—Non-metallic minerals	14	12	..	2	..	..	..			
37	Building materials (including stone, materials for cement-manufacture and clays)	14	12	..	2	..	..	..			
40	Salt, saltpetre and other saline substances	..	..	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part II—

Group {No.	Occupation	Southern Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupati	
			Males	Females	Males	Females	Males	Females
1	2	3	4		6	7	8	9
	Class B—Preparation and Supply of Material Substances	187,491	108,130	45,470	7,992	9,968	12,375	3,511
	Sub-Class III—Industry	113,963	64,498	26,988	5,500	7,766	6,891	2,322
	Order 5—Textiles	28,983	12,351	11,254	1,271	1,652	1,578	899
43	Cotton spinning, sizing and weaving	10,215	6,986	702	944	581	899	1
45	Rope, twine, string and other fibres	16,253	5,269	8,210	323	1,038	659	7
47	Silk spinning and weaving	4	..	2	1	1	..	..
49	Dyeing, bleaching, printing, preparation and sponging of textiles	85	65	..	..	..	20	..
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries	2,406	31	2,340	3	32	..	..
	Order 6—Hides, skins and hard materials from the animal kingdom	323	251	..	53	..	19	..
51	Working in leather	246	175	..	53	..	18	..
52	Furriers and persons occupied with feathers, and bristles; brush makers	2	2	..	..	..	..	..
53	Bone, ivory, horn, shell etc., workers (except buttons)	75	74	..	..	..	1	..
	Order 7—Wood	16,293	10,306	2,869	779	885	1,096	341
54	Sawyers	3,207	2,849	..	118	..	240	..
55	Carpenters, turners and joiners, etc.	6,774	5,930	36	397	11	397	..
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials	6,312	1,527	2,833	264	874	459	3
	Order 8—Metals	3,771	3,327	16	255	6	148	..
59	Blacksmiths, other workers in iron, makers of implements	2,498	2,118	11	237	6	125	..
60	Workers in brass, copper and bell metal	816	784	2	6	..	6	..
61	Workers in other metals (except precious metals)	395	363	3	12	..	17	..
62	Workers in mint, die-sinkers, etc.	62	62	..	..	..	..	..
	Order 9—Ceramics	3,919	2,452	1,053	184	120	26	..
63	Potters and makers of earthen-ware	2,577	1,215	951	183	120	24	..
64	Brick and tile makers	1,342	1,237	102	1	..	2	..
	Order 10—Chemical products properly so-called and analogous	4,108	2,761	726	270	90	254	..
66	Manufacture of matches, fire-works and other explosives	69	35	1	4	..	29	..
67	Manufacture of aerated and mineral waters and ice	110	83	..	27	..	..	..
68	Manufacture and refining of vegetable oils	3,877	2,613	715	239	78	225	..
70	Others—Manufacture of soap, etc.	52	30	10	..	12	..	..
	Order 11—Food industries	30,589	15,469	6,354	1,606	3,924	2,571	66
71	Rice pounders and huskers and flour grinders	7,580	263	5,831	5	879	22	58
73	Butchers	77	75	..	..	..	2	..
74	Makers of sugar, molasses and gur	3,367	8	302	..	2,987	11	..
75	Sweetmeat and condiment makers	423	212	145	13	12	21	..
76	Toddy drawers	18,619	14,652	..	1,522	..	2,445	..
77	Brewers and distillers	143	61	54	..	2	26	..
78	Manufacturers of tobacco	287	126	12	59	44	43	..
81	Others	93	72	10	7	..	1	..
	Order 12—Industries of dress and the toilet	14,030	8,062	3,499	580	1,043	579	26
82	Boot, shoe, sandal and clog makers	100	89	6	3	..	2	..
83	Tailors, milliners, dressmakers and darners	2,733	1,396	424	128	534	116	1
84	Embroiderers, hat-makers and makers of other articles of wear	90	31	22	4	32	1	..
85	Washing and cleaning	6,160	2,892	2,433	237	387	130	..
86	Barbers, hair-dressers and wig-makers	4,947	3,654	614	208	90	330	3
	Order 13—Furniture industries	13	13	..	..	..	..	..
88	Cabinet-makers, carriage painters, etc.	13	13	..	..	..	..	..

Distribution by Administrative Division—(continued)

Group No.	Occupation	Central Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Class B—Preparation and Supply of Material Substances	220,902	119,270	50,452	10,678	18,398	16,725	5,379
	Sub-Class III—Industry	141,328	61,688	43,093	6,923	17,489	7,329	4,804
	Order 5—Textiles	63,500	20,078	20,489	3,634	14,078	3,248	1,973
43	Cotton spinning, sizing and weaving	4,936	3,480	302	542	167	413	32
45	Rope, twine, string and other fibres	58,088	16,527	19,804	3,082	13,905	2,829	1,911
47	Silk spinning and weaving	10	7	..	..	..	3	..
49	Dyeing, bleaching, printing preparation and sponging of textiles	69	56	..	10	..	3	..
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries	397	8	333	..	6	..	..
	Order 6—Hides, skins and hard materials from the animal kingdom	28	20	..	5	1	2	..
51	Working in leather	24	17	..	5	1	1	..
52	Furriers and persons occupied with feathers and bristles; brush makers	..	..	..	..	..	..	..
53	Bone, ivory, horn, shell, etc., workers (except buttons)	4	3	..	..	..	1	..
	Order 7—Wood	23,959	11,839	5,215	985	2,002	1,773	2,145
54	Sawyers	3,794	3,286	..	134	..	374	..
55	Carpenters, turners and joiners, etc.	7,477	6,678	15	491	9	281	2
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials	12,688	1,875	5,200	360	1,993	1,118	2,143
	Order 8—Metals	4,965	4,171	52	459	87	192	1
59	Blacksmiths, other workers in iron, makers of implements	3,818	3,150	44	384	80	157	2
60	Workers in brass, copper and bell metal	956	856	3	46	6	25	..
61	Workers in other metals (except precious metals)	191	165	5	9	1	10	1
62	Workers in mints, die-sinkers, etc.	..	..	..	..	..	..	..
	Order 9—Ceramics	2,797	1,813	596	158	99	46	87
63	Potters and makers of earthen-ware	1,813	948	523	140	99	16	87
64	Brick and tile makers	984	865	73	16	..	30	..
	Order 10—Chemical products properly so-called and analogous	4,292	3,032	711	197	93	348	11
66	Manufacture of matches, fire-works and other explosives	118	83	13	13	..	9	..
67	Manufacture of aerated and mineral waters and ice	93	79	..	14	..	..	..
68	Manufacture and refining of vegetable oils	3,828	2,675	694	117	93	238	11
70	Others—Manufacture of soap, etc.	253	195	4	53	..	1	..
	Order 11—Food industries	16,877	3,735	11,882	145	224	320	371
71	Rice pounders and huskers and flour grinders	5,781	286	4,903	7	204	23	358
73	Butchers	143	134	..	4	..	5	..
74	Makers of sugar, molasses and gur	842	308	526	2	1	3	2
75	Sweetmeat and condiment makers	7,306	792	6,436	17	14	32	11
76	Toddy drawers	2,220	2,033	..	38	..	149	..
77	Brewers and distillers	27	26	..	1	..	..	..
78	Manufacturers of tobacco	255	86	10	76	1	82	..
81	Others	103	70	7	..	..	26	..
	Order 12—Industries of dress and the toilet	15,703	9,327	3,736	760	871	810	199
82	Boot, shoe, sandal and clog makers	106	88	..	2	..	16	..
83	Tailors, milliners, dressmakers and darners	2,313	1,672	274	117	69	157	33
84	Embroiderers, hat-makers and makers of other articles of wear	50	29	20	..	..	1	..
85	Washing and cleaning	8,072	3,465	2,971	443	726	351	114
86	Barbers, hair-dressers and wig-makers	5,162	4,073	471	193	85	285	59
	Order 13—Furniture industries	23	20	..	..	..	3	..
88	Cabinet-makers, carriage painters, etc.	23	20	..	..	..	3	..

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Northern Division						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupati	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Class B—Preparation and Supply of Material Substances	190,408	93,727	31,905	13,440	30,320	15,190	5,81
	C. Sub-Class III—Industry	127,585	50,621	25,248	9,530	28,969	7,863	5,35
	Order 5—Textiles	53,375	7,733	10,765	4,577	22,702	3,633	3,96
43	Cotton spinning, sizing and weaving	1,068	646	42	165	74	100	
46	Rope, twine, string and other fibres	52,064	7,028	10,584	4,403	22,625	3,520	3,9
47	Silk spinning and weaving	71	48	..	9	1	13	
49	Dyeing, bleaching, printing, preparation and sponging of textiles	7	7	..	..	..	..
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries.	145	4	139	..	2	..	
	Order 6—Hides, skins and hard materials from the animal kingdom	52	33	..	9	2	8	
51	Working in leather	52	33	..	9	2	8	
52	Furriers and persons occupied with feathers and bristles; brush makers	..	..	..	..	..	..
53	Bone, ivory, horn, shell, etc., workers (except buttons)	..	..	..	..	..	..
	Order 7—Wood	21,957	11,164	2,880	1,700	3,638	1,634	94
54	Sawyers	3,654	3,201	..	180	..	273	
55	Carpenters, turners and joiners, etc.	6,603	5,669	50	691	8	184	
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials	11,700	2,294	2,830	829	3,630	1,177	94
	Order 8—Metals	5,212	4,235	61	616	68	227	
59	Blacksmiths, other workers in iron, makers of implements	3,902	3,016	31	575	64	211	
60	Workers in brass, copper and bell metal	1,170	1,108	23	31	3	5	
61	Workers in other metals (except precious metals)	140	111	7	10	1	11	
62	Workers in mints, die-sinkers, etc.	..	..	..	..	..	..
	Order 9—Ceramics	3,772	1,610	755	253	129	19	
63	Potters and makers of earthen-ware	1,061	861	715	248	129	2	
64	Brick and tile makers	811	749	40	5	..	17	
	Order 10—Chemical products properly so-called and analogous	3,905	2,625	826	154	60	222	1
66	Manufacture of matches, fire-works and other explosives	150	109	3	25	..	12	
67	Manufacture of aerated and mineral waters and ice	79	68	..	11	..	..
68	Manufacture and refining of vegetable oils	3,644	2,423	823	116	59	206	
70	Others—Manufacture of soap, etc.	32	25	..	2	1	4	
	Order 11—Food industries	13,979	6,015	5,515	551	566	1,065	26
71	Rice pounders and huskers and flour grinders	5,761	283	4,814	23	386	30	2
73	Butchers	105	88	1	2	..	14	
74	Makers of sugar, molasses and gur	991	385	577	13	1	13	
75	Sweetmeat and condiment makers	442	213	94	24	50	33	
76	Toddy drawers	5,845	4,711	..	290	..	544	
77	Brewers and distillers	188	100	10	28	9	33	
78	Manufacturers of tobacco	211	78	3	66	..	64	
81	Others	436	157	16	105	120	37	
	Order 12—Industries of dress and the toilet	14,373	7,528	4,017	663	1,630	446	1
82	Foot, shoe, sandal and clog makers	54	89	3	9	..	3	
83	Tailors, milliners, dressmakers and darners	1,586	1,113	149	145	53	113	
84	Embroiderers, hat-makers and makers of other articles of wear	26	23	..	1	..	2	
85	Washing and cleaning	8,907	3,307	3,626	37	1,457	151	
86	Barbers, hair-dressers and wig-makers	3,800	3,046	239	201	120	179	
	Order 13—Furniture industries.	21	14	..	..	..	7	
88	Cabinet makers, carriage painters, etc.	21	14	..	..	..	7	

Distribution by Administrative Division—(continued)

Group No.	Occupation	High Range Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupations	
			Males	Females	Males	Females	Males	Females
		24	25	26	27	28	29	30
	Class B—Preparation and Supply of Material Substances	5,099	4,361	547	58	19	88	26
	Sub-Class III—Industry	2,810	2,417	315	22	7	43	6
	Order 5—Textiles	7	6	..	..	..	1	..
43	Cotton spinning, sizing and weaving	5	5	..	..	..	..	..
45	Rope, twine, string and other fibres	2	1	..	..	..	1	..
47	Silk spinning and weaving	..	..	..	..	..	..	..
49	Dyeing, bleaching, printing, preparation and sponging of textiles	..	..	..	..	..	..	..
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries	..	..	..	..	..	..	..
	Order 6—Hides, skins and hard materials from the animal kingdom	6	6	..	..	..	..	..
51	Working in leather	1	1	..	..	..	..	..
52	Furriers and persons occupied with feathers and bristles; brush makers	..	..	..	..	..	..	..
53	Bone, ivory, horn, shell, etc. workers (except buttons)	5	5	..	..	..	..	..
	Order 7—Wood	1,021	983	3	5	..	28	2
54	Sawyers	354	354	..	..	..	..	..
55	Carpenters, turners and joiners, etc.	634	616	3	3	..	12	..
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials	33	18	..	2	..	16	2
	Order 8—Metals	144	138	..	2	..	4	..
59	Blacksmiths, other workers in iron, makers of implements	114	108	..	2	..	4	..
60	Workers in brass, copper and bell metal	27	27	..	..	..	..	..
61	Workers in other metals (except precious metals)	3	3	..	..	..	..	..
62	Workers in mints, die-sinkers, etc.	..	..	..	..	..	..	..
	Order 9—Ceramics	82	70	12	..	..	..	..
63	Potters and makers of earthen-ware	35	28	7	..	..	..	..
64	Brick and tile makers	47	42	5	..	..	..	..
	Order 10—Chemical products properly so-called and analogous	65	52	13	..	..	..	..
66	Manufacture of matches, fire-works and other explosives	..	..	..	..	..	..	..
67	Manufacture of aerated and mineral waters and ice	5	5	..	..	..	..	..
68	Manufacture and refining of vegetable oil	60	47	13	..	..	..	..
70	Others—Manufacture of soap, etc.	..	..	..	..	..	..	..
	Order 11—Food industries	182	55	125	1	..	1	..
71	Rice pounders and huskers and flour grinders	141	17	124	..	..	..	..
73	Butchers	19	18	..	..	..	1	..
74	Makers of sugar, molasses and gur	..	..	..	..	..	..	..
75	Sweetmeat and condiment makers	..	..	..	..	..	..	..
76	Toddy drawers	..	..	..	..	..	..	..
77	Brewers and distillers	1	..	1	..	..	..	..
78	Manufacturers of tobacco	16	15	..	1	..	..	..
81	Others	5	5	..	..	..	..	..
	Order 12—Industries of dress and the toilet	451	327	100	6	7	7	4
82	Boot, shoe, sandal and clog makers	11	8	2	1	..	..	..
83	Tailors, milliners, dress-makers and darners	99	94	3	..	..	2	..
84	Embroiderers, hat-makers, and makers of other articles of wear	..	..	..	..	..	..	..
85	Washing and cleaning	277	167	93	2	7	4	4
86	Barbers, hair-dressers and wig makers	64	58	2	3	..	1	..
	Order 13—Furniture industries	1	1	..	..	..	..	..
88	Cabinet makers, carriage painters, etc.	1	1	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part II

Group No.	Occupation	Southern Division						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupations	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Order 14—Building industries	5,882	4,785	375	226	31	425	41
90	Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	5,882	4,785	375	226	31	425	41
	Order 15—Construction of means of transport.	94	86	3	1	..	4	..
01	Persons engaged in making, assembling or repairing motor vehicles or cycles	69	65	..	1	..	3	..
92	Carriage, cart, palki, etc., makers and wheelwrights	3	..	3	..	..	..	..
93	Ship and boat builders	22	21	..	..	..	1	..
	Order 16—Production and transmission of physical force	123	117	..	..	..	6	..
94	Heat, light, electricity, motive power, etc., Gas works and electric light and power.	123	117	..	..	..	6	..
	Order 17—Miscellaneous and undefined industries	5,856	4,518	839	275	15	185	21
	Printers, engravers, bookbinders, etc.	760	697	21	6	..	20	1
96	Makers of musical instruments	25	20	3	..	..	..	..
97	Makers of clocks and surgical or scientific instruments, etc.	2	2	..	..	..	..	..
98	Makers of jewellery and ornaments	3,601	3,215	8	257	2	119	..
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.)	397	325	3	11	12	46	..
100	Scavenging	1,070	259	804	1	1	..	..
	Sub-Class IV—Transport	14,200	11,788	353	640	190	1,211	14
	Order 19—Transport by water	961	802	103	16	..	40	..
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., Ships brokers, boatmen and tow men	831	672	103	16	..	40	..
103	Persons (other than labourers,) employed on harbours, docks, rivers and canals, including pilots	28	28	..	..	..	..	..
104	Labourers employed on harbours, docks, rivers and canals	102	102	..	..	..	..	..
	Order 20—Transport by road	11,253	9,105	188	619	179	1,154	8
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	339	328	1	2	..	8	..
106	Labourers employed on roads and bridges	5,035	3,841	173	936	179	499	..
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	1,571	1,501	2	23	..	44	1
108	Owners, managers and employees (excluding personal servants) connected with other vehicles	4,267	3,395	12	258	..	602	..
109	Palki, etc., bearers and owners	9	8	..	..	..	1	..
110	Pack elephant, camel, mule, ass and bullock owners and drivers	82	32	..	..	..	..	..
	Order 21—Transport by rail	1,385	1,308	54	2	11	2	10
112	Railway employees of all kinds other than coolies	102	102	..	..	..	..	..
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises	1,383	1,204	54	2	11	2	10
	Order 22—Post Office, Telegraph and Telephone Services	601	575	8	3	..	15	..
114	Post Office, Telegraph and Telephone Services (including Travancore Aunchal Service)	601	575	8	3	..	15	..

Distribution by Administrative Division—(continued)

Group No.	Occupation	Central Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Order 14—Building Industries	4,390	3,670	83	176	29	423	9
90	Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Bricklayers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	4,390	3,670	83	176	29	423	9
	Order 15—Construction of means of transport	721	573	..	71	..	77	..
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	98	92	..	4	..	2	..
92	Carriage, cart, paliki, etc., makers and wheelwrights	56	39	..	10	..	7	..
93	Ship and boat builders	567	442	..	57	..	68	..
	Order 16—Production and transmission of physical force	15	14	..	1	..	..	..
94	Heat, light, electricity, motive power, etc., Gas works and electric light and power.	15	14	..	1	..	..	..
	Order 17—Miscellaneous and undefined industries	4,258	3,396	329	336	5	187	5
95	Printers, engravers, bookbinders, etc.	577	512	2	34	..	39	..
96	Makers of musical instruments	47	28	17	1	..	1	..
97	Makers of clocks and surgical or scientific instruments	9	6	..	..	..	3	..
98	Makers of jewellery and ornaments	3,149	2,686	12	297	5	147	2
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.)	6	1	1	..	..	4	..
100	Scavenging	470	163	297	4	..	8	3
	Sub-Class IV—Transport	15,329	12,781	80	943	19	1,501	5
	Order 19—Transport by water	8,407	7,106	24	634	3	635	3
102	Ship-owners, boat-owners, and their employees, officers, mariners, etc., Ships brokers, boatmen and tow men	8,296	7,003	24	634	3	620	3
103	Persons, (other than labourers) employed on harbours, docks, rivers and canals, including pilots	55	52	..	1	..	2	..
104	Labourers employed on harbours, docks, rivers and canals	56	51	..	1	..	4	..
	Order 20—Transport by road	5,873	4,674	53	303	16	825	2
105	Persons, (other than labourers) employed on the construction and maintenance of roads and bridges	101	97	..	..	..	4	..
106	Labourers employed on roads and bridges	1,082	921	51	30	..	80	..
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	1,308	1,207	2	26	16	55	2
108	Owners, managers and employees (excluding personal servants) connected with other vehicles	3,343	2,410	..	247	..	645	..
109	Paliki, etc., bearers and owners	2	2	..	..	..	..	..
110	Pack elephant, camel, mule, ass and bullock owners, and drivers	37	37	..	..	..	..	..
	Order 21—Transport by rail	420	402	1	..	..	17	..
112	Railway employees of all kinds other than coolies	54	54	..	..	..	..	..
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises	366	348	1	..	..	17	..
	Order 22—Post Office, Telegraph and Telephone Services	629	599	2	4	..	24	..
114	Post Office, Telegraph and Telephone Services, (including Travancore Anchal Service)	629	599	2	4	..	24	..

TABLE X—Occupation or Means of Livelihood—Part II

Group No.	Occupation	Northern Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Order 14—Building Industries	7,488	6,317	189	474	42	401	65
90	Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	7,488	6,317	189	474	42	401	65
	Order 15—Construction of means of transport	400	312	..	34	2	50	2
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	73	65	..	4	..	4	..
92	Carriage, cart, palki, etc., makers and wheel wrights	194	133	..	18	1	40	2
93	Ship and boat builders	133	114	..	12	1	6	..
	Order 16—Production and transmission of physical force	9	9	..	..	..	..	..
94	Heat, light, electricity, motive power, etc., Gas works and electric light and power.	9	9	..	..	..	..	..
	Order 17—Miscellaneous and undefined industries	4,042	3,026	240	499	130	146	1
95	Printers, engravers, bookbinders, etc.	416	370	3	19	..	24	..
96	Makers of musical instruments	59	31	2	21	..	5	..
97	Makers of clocks and surgical or scientific instruments	3	1	..	2	..	..	..
98	Makers of jewellery and ornaments	3,286	2,562	28	455	127	113	1
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.)	3	2	1	..	..	..	..
100	Scavenging	275	60	206	2	3	4	..
	Sub-Class IV—Transport	11,195	9,198	100	689	34	1,163	11
	Order 19—Transport by water	5,484	4,480	22	344	4	631	3
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., Ships brokers, boatmen and tow men	5,011	4,106	20	305	4	573	3
103	Persons (other than labourers), employed on harbours, docks, rivers, and canals, including pilots	224	190	..	16	..	18	..
104	Labourers employed on harbours, docks, rivers and canals	249	184	2	23	..	40	..
	Order 20—Transport by road	5,003	4,106	75	289	30	495	8
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	304	278	..	14	..	12	..
106	Labourers employed on roads and bridges	1,633	1,313	54	54	24	84	4
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	1,430	1,290	11	55	6	67	1
108	Owners, managers and employees (excluding personal servants) connected with other vehicles	1,691	1,196	10	150	..	332	3
109	Palki, etc., bearers and owners	16	..	..	16	..	..	..
110	Pack elephant, camel, mule, ass and bullock owners and drivers	29	29	..	..	..	..	..
	Order 21—Transport by rail	227	178	1	42	..	6	..
112	Railway employees of all kinds other than coolies	25	25	..	..	..	..	..
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises	202	153	1	42	..	6	..
	Order 22—Post Office, Telegraph and Telephone Services	481	434	2	14	..	31	..
114	Post Office, Telegraph and Telephone Services (including Travancore Anchal Service)	481	434	2	14	..	31	..

Distribution by Administrative Division—(continued)

Group No.	Occupation	High Range Division						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		24	25	26	27	28	29	30
	Order 14—Building industries	629	617	7	3	..	2	..
94	Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	629	617	7	3	..	2	..
	Order 15—Construction of means of transport	58	53	..	5	..	..	..
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	8	8	..	..	..	..	..
92	Carrriage, cart, palki, etc., makers and wheel wrights	47	42	..	5	..	..	..
93	Ship and boat builders	3	3	..	..	..	..	..
	Order 16—Production and transmission of physical force	35	34	1	..	..	..	..
94	Heat, light, electricity, motive power, etc., Gas works and electric light and power.	35	34	1	..	..	..	..
	Order 17—Miscellaneous and undefined industries	129	75	54	..	..	..	..
95	Printers, engravers, bookbinders, etc.	1	1	..	..	..	..	..
96	Makers of musical instruments	..	..	..	..	..	..	..
97	Makers of clocks and surgical or scientific instruments, etc.	..	..	..	..	..	..	..
98	Makers of jewellery and ornaments	60	60	..	..	..	..	..
99	Other miscellaneous and undefined industries (toymaking, taxidermy, etc.)	4	4	..	..	..	..	..
100	Scavenging	64	10	54	..	..	..	..
	Sub-Class IV—Transport	842	785	7	15	6	13	16
	Order 19—Transport by water	1	1	..	..	..	..	..
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., Ships brokers, boatmen and tow men	..	..	..	..	..	..	..
103	Persons (other than labourers) employed on harbours, docks, rivers and canals, including pilots	..	..	..	..	..	..	..
104	Labourers employed on harbours, docks, rivers and canals	1	1	..	..	..	..	..
	Order 20—Transport by road	745	690	5	15	6	13	16
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	119	116	1	..	..	2	..
106	Labourers employed on roads and bridges	161	124	2	..	6	3	14
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	238	229	2	3	..	4	..
108	Owners, managers and employees (excluding personal servants) connected with other vehicles	237	221	..	12	..	4	..
109	Palkis, etc., bearers and owners	..	..	..	..	..	..	..
110	Pack elephant, camel, mule, ass, and bullock owners and drivers	..	..	..	..	..	..	..
	Order 21—Transport by rail	..	..	..	..	..	..	..
112	Railway employees of all kinds other than drivers	..	..	..	..	..	..	..
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises	..	..	..	..	..	..	..
	Order 22—Post Office, Telegraph and Telephone Services	96	94	2	..	..	..	..
114	Post Office, Telegraph and Telephone Services (including Travancore Aunchal Service)	96	94	2	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Total following occupation	Southern Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Sub-Class V—Trade	59,328	31,844	18,129	1,852	2,012	4,273	1,218
	Order 23—Banks, establishments of credit, exchange and insurance	1,280	514	334	24	8	333	67
116	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	1,280	514	334	24	8	333	67
	Order 24—Brokerage, commission and export	255	196	3	2	..	54	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	255	196	3	2	..	54	..
	Order 25—Trade in textiles	1,399	1,192	23	50	2	132	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	1,399	1,192	23	50	2	132	..
	Order 26—Trade in skins, leather and furs	105	96	..	3	..	6	..
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	105	96	..	3	..	6	..
	Order 27—Trade in wood	2,286	1,058	1,053	37	50	61	27
119	Trade in wood (not firewood)	1,675	897	732	9	..	34	3
120	Trade in barks	6	4	2	..	..	..	..
121	Trade in bamboos and canes	121	75	19	10	8	6	3
122	Trade in thatches and other forest produce	484	32	300	18	42	21	21
	Order 28—Trade in metals	261	208	7	6	..	21	19
123	Trade in metals, machinery, knives, tools, etc.	261	208	7	6	..	21	19
	Order 29—Trade in pottery, bricks and tiles	98	69	17	3	1	8	..
124	Trade in pottery, bricks and tiles	98	69	17	3	1	8	..
	Order 30—Trade in chemical products	486	276	145	10	10	37	8
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	486	276	145	10	10	37	8
	Order 31—Hotels, cafes, restaurants, etc.	6,326	2,637	3,449	65	69	82	4
126	Vendors of wine, liquors, aerated waters and ice	3,376	1,352	1,937	15	33	39	..
127	Owners and managers of hotels, cook shops, sarais, etc., (and employees)	2,023	926	1,024	21	25	23	4
128	Hawkers of drink and food stuffs	927	359	488	49	11	20	..
	Order 32—Other trade in food stuffs	35,495	17,873	11,215	1,090	1,705	2,677	935
129	Grain and pulse dealers	1,850	414	1,035	18	129	144	110
130	Dealers in sweetmeats, sugar and spices	6,392	3,900	1,451	269	175	479	118
131	Dealers in dairy products, eggs and poultry	1,261	652	382	29	29	152	17
132	Dealers in animals for food	72	57	3	2	..	10	..
133	Dealers in fodder for animals	3,560	439	2,258	42	320	98	403
134	Dealers in other food stuffs	20,207	10,711	5,658	715	1,051	1,785	287
135	Dealers in tobacco	2,106	1,666	427	5	1	7	..
136	Dealers in opium	24	13	..	10	..	1	..
137	Dealers in ganja	23	21	1	..	..	1	..
	Order 33—Trade in clothing and toilet articles	50	21	8	12	2	7	..
138	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)	50	21	8	12	2	7	..

Distribution by Administrative Division—(continued)

Group No.	Occupation	Total following occupation	Central Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
	Sub-Class V—Trade	64,245	44,801	7,279	2,810	890	7,895	570
	Order 23—Banks, establishments of credit, exchange and insurance	1,505	947	147	21	5	339	46
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees.	1,505	947	147	21	5	339	46
	Order 24—Brokerage, commission and export	131	120	2	2	..	7	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	131	120	2	2	..	7	..
	Order 25—Trade in textiles	1,431	1,156	18	51	..	206	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	1,431	1,156	18	51	..	206	..
	Order 26—Trade in skins, leather and furs	56	42	..	2	..	12	..
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	56	42	..	2	..	12	..
	Order 27—Trade in wood	3,119	3,399	524	59	12	103	22
119	Trade in wood (not firewood)	3,519	3,123	325	16	..	55	..
120	Trade in barks	12	10	..	1	..	1	..
121	Trade in bamboos and canes	176	98	3	34	1	39	1
122	Trade in thatches and other forest produce	412	168	196	8	11	8	21
	Order 28—Trade in metals	155	138	..	7	..	10	..
123	Trade in metals, machinery, knives, tools, etc.	155	138	..	7	..	10	..
	Order 29—Trade in pottery, bricks and tiles	345	225	58	14	2	46	..
124	Trade in pottery, bricks and tiles	345	225	58	14	2	46	..
	Order 30—Trade in chemical products	348	265	13	15	6	46	3
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	348	265	13	15	6	46	3
	Order 31—Hotels, cafes, restaurants, etc.	3,884	2,327	1,333	83	37	90	14
126	Vendors of wine, liquors, aerated waters and ice	2,353	1,507	721	23	21	70	12
127	Owners and managers of hotels, cook shops, sarais, etc., (and employees)	1,509	799	612	61	16	19	3
128	Hawkers of drink and food stuffs	22	21	..	..	..	1	..
	Order 32—Other trade in food stuffs	37,749	25,442	4,240	1,779	745	5,115	428
129	Grain and pulse dealers	1,859	1,234	308	74	21	200	22
130	Dealers in sweetmeats, sugar and spices	7,710	5,196	946	365	129	974	100
131	Dealers in dairy products, eggs and poultry	893	425	269	21	..	109	59
132	Dealers in animals for food	40	29	..	..	..	11	..
133	Dealers in fodder for animals	936	100	534	41	162	23	76
134	Dealers in other food stuffs	24,398	17,080	1,785	1,252	421	3,702	158
135	Dealers in tobacco	1,892	1,359	398	26	2	94	13
136	Dealers in opium	13	12	..	..	..	1	..
137	Dealers in ganja	8	7	..	..	..	1	..
	Order 33—Trade in clothing and toilet articles	63	56	2	..	..	5	..
138	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)	63	56	2	..	..	5	..

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Northern Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Sub-Class V—Trade	51,628	33,908	6,557	3,221	1,317	6,164	461
	Order 23—Banks, establishments of credit, exchange and insurance	1,293	691	183	33	1	323	62
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	1,293	691	183	33	1	323	62
	Order 24—Brokerage commission and export	58	54	..	1	..	3	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	58	54	..	1	..	3	..
	Order 25—Trade in textiles	1,049	785	3	59	4	198	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	1,049	785	3	59	4	198	..
	Order 26—Trade in skins, leather and furs	89	80	..	5	..	4	..
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	89	80	..	5	..	4	..
	Order 27—Trade in wood	4,357	3,115	766	100	35	296	45
119	Trade in wood (not firewood)	3,251	2,609	601	14	1	26	..
120	Trade in barks	..	..	..	..	..	..	..
121	Trade in bamboos and canes	190	116	9	18	4	40	3
122	Trade in thatches and other forest produce	916	390	156	68	30	230	42
	Order 28—Trade in metals	224	191	..	17	..	16	..
123	Trade in metals, machinery, knives, tools, etc.	224	191	..	17	..	16	..
	Order 29—Trade in pottery, bricks and tiles	579	410	14	55	13	82	5
124	Trade in pottery, bricks and tiles	579	410	14	55	13	82	5
	Order 30—Trade in chemical products	494	332	83	26	23	26	4
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	494	332	83	26	23	26	4
	Order 31—Hotels, cafes, restaurants, etc.	6,425	3,381	2,540	179	164	153	8
126	Vendors of wine, liquors, aerated waters and ice	4,935	2,796	1,998	40	8	94	4
127	Owners and managers of hotels, cook shops, sarais, etc. (and employees)	1,281	572	526	115	10	58	..
128	Hawkers of drink and food stuffs	209	13	21	24	146	1	4
	Order 32—Other trade in food stuffs	25,446	16,807	2,241	1,776	823	3,529	370
129	Grain and pulse dealers	1,009	681	79	60	13	171	5
130	Dealers in sweetmeats, sugar and spices	5,868	3,978	530	467	146	699	48
131	Dealers in dairy products, eggs and poultry	824	379	203	43	57	77	65
132	Dealers in animals for food	98	76	..	8	..	9	..
133	Dealers in fodder for animals	1,253	378	520	71	131	93	59
134	Dealers in other food stuffs	15,049	10,434	534	1,125	476	2,401	79
135	Dealers in tobacco	1,315	848	375	..	..	78	14
136	Dealers in opium	39	31	..	7	..	1	..
137	Dealers in ganja	2	2	..	..	..	..	..
	Order 33—Trade in clothing and toilet articles	220	157	7	9	..	44	3
138	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumery, etc.)	220	157	7	9	..	44	3

Distribution by Administrative Division—(continued)

Group No.	Occupation	High Range Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		24	25	26	27	28	29	30
	Sub-Class V—Trade	1,447	1,159	225	21	6	32	4
	Order 23—Banks, establishments of credit, exchange and insurance	11	8	3	..	..	..	..
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	11	8	3	..	..	..	..
	Order 24—Brokerage commission and export	8	8	..	..	..	..	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	8	8	..	..	..	..	..
	Order 25—Trade in textiles	24	21	2	..	..	1	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	24	21	2	..	..	1	..
	Order 26—Trade in skins, leather and furs	..	..	..	..	..	..	..
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	..	..	..	..	..	..	..
	Order 27—Trade in wood	221	184	34	1	..	2	..
119	Trade in wood (not firewood)	221	184	34	1	..	2	..
120	Trade in barks	..	..	..	..	..	..	..
121	Trade in bamboos and canes	..	..	..	..	..	..	..
122	Trade in thatches and other forest produce	..	..	..	..	..	..	..
	Order 28—Trade in metals	5	5	..	..	..	..	..
123	Trade in metals, machinery, knives, tools, etc.	5	5	..	..	..	..	..
	Order 29—Trade in pottery, bricks and tiles	5	5	..	..	..	..	..
124	Trade in pottery, bricks and tiles	5	5	..	..	..	..	..
	Order 30—Trade in chemical products	3	3	..	..	..	..	..
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	3	3	..	..	..	..	..
	Order 31—Hotels, cafes, restaurants, etc.	328	211	116	1	..	..	..
126	Vendors of wine, liquors, aerated waters and ice	241	157	84	..	..	..	..
127	Owners and managers of hotels, cook shops, sarais, etc. (and employees)	87	54	32	1	..	..	..
128	Hawkers of drink and food stuffs	..	..	..	..	..	..	..
	Order 32—Other trade in food stuffs	590	486	58	13	6	25	2
129	Grain and pulse dealers	19	17	..	..	..	2	..
130	Dealers in sweetmeats, sugar and spices	210	160	28	2	6	13	1
131	Dealers in dairy products, eggs and poultry	17	10	4	2	..	1	..
132	Dealers in animals for food	2	2	..	..	..	..	..
133	Dealers in fodder for animals	4	..	4	..	..	8	1
134	Dealers in other food stuffs	291	264	9	9	..	1	..
135	Dealers in tobacco	46	32	13	..	..	..	..
136	Dealers in opium	1	1	..	..	..	..	..
137	Dealers in ganja	..	..	..	..	..	..	..
	Order 33—Trade in clothing and toilet articles	..	..	..	..	..	..	..
138	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)	..	..	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part I

Group No.	Occupation	Southern Division						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupations	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	
	Order 34—Trade in furniture	451	311	79	12	11	26	
139	Trade in furniture, carpets, curtains and bedding	326	197	79	7	11	20	
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	125	114	..	5	..	6	
	Order 35—Trade in building materials	1,154	747	407	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	1,154	747	407	..	..	..
	Order 36—Trade in means of transport	1,088	761	10	64	..	252	
142	Dealers and hirers in mechanical transport motors, cycles, etc.	31	31	..	..	..	..
143	Dealers and hirers in other carriages, carts, boats, etc.	430	300	8	19	..	102	
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	627	430	2	45	..	150	
	Order 37—Trade in fuel	1,308	429	639	29	71	75	
145	Dealers in firewood, charcoal, coal, cow-dung, etc.	1,308	429	639	29	71	75	
	Order 38—Trade in articles of luxury and those pertaining to letters, and the arts and sciences	550	471	22	30	..	23	
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	80	76	..	..	..	4	
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	182	143	20	8	..	9	
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	288	252	2	22	..	10	
	Order 39—Trade of other sorts	6,736	4,985	718	395	83	479	7
150	General store-keepers and shop-keepers otherwise unspecified	5,297	3,903	510	358	70	412	
152	Other traders (including farmers of pounds, tolls and markets)	1,439	1,082	208	37	13	67	
	Class C—Public Administration and Liberal Arts	30,961	24,857	2,428	353	320	2,856	14
	Sub-Class VI—Public Force	2,764	2,724	..	..	..	40	
	Order 40—Army	1,705	1,677	..	..	..	28	
153	Army (Imperial)	31	28	..	..	..	3	
154	Army (Indian States)	1,674	1,649	..	..	..	25	
	Order 43—Police	1,059	1,047	..	..	..	12	
157	Police	1,059	1,047	..	..	..	12	
	Sub-Class VII—Public Administration	8,090	7,457	283	..	..	333	1
	Order 44—Public Administration	8,090	7,457	283	..	..	333	1
159	Service of the State	64	64	..	..	..	..
160	Service of Indian and Foreign States (a) Ruling Princes and Chiefs of Indian States	6,710	6,180	282	..	..	231	
161	Municipal and other local (not village) service	1	..	1	..	..	..
162	Village officials and servants other than watchmen	453	431	..	..	..	22	
		862	782	..	..	..	80	

Distribution by Administrative Division—(continued)

Group No.	Occupation	Total following occupation	Central Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Order 34—Trade in furniture	516	383	29	33	7	60	4
139	Trade in furniture, carpets, curtains and bedding	386	261	29	30	7	56	4
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	130	122	..	3	..	5	..
	Order 35—Trade in building materials	862	539	323	..	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	862	539	323	..	..	..	..
	Order 36—Trade in means of transport	658	395	4	14	1	244	..
142	Dealers and hirers in mechanical transport motors, cycles, etc.	33	27	1	1	..	4	..
143	Dealers and hirers in other carriages, carts, boats, etc.	102	91	2	1	1	7	..
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	523	277	1	12	..	238	..
	Order 37—Trade in fuel	401	227	128	8	3	31	4
145	Dealers in firewood, charcoal, coal, cowdung, etc.	401	227	128	8	3	31	4
	Order 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences	752	640	5	33	..	73	1
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	140	128	1	3	..	8	..
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	127	86	4	14	..	22	1
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	485	426	..	16	..	43	..
	Order 39—Trade of other sorts	11,270	8,500	453	689	72	1,508	48
150	General store-keepers and shop-keepers otherwise unspecified	2,124	1,691	54	89	7	286	3
152	Other traders (including farmers of pounds, tolls and markets)	9,146	6,809	399	606	65	1,222	45
	Class C—Public Administration and Liberal Arts	28,545	22,685	2,037	562	123	3,029	109
	Sub-Class VI—Public Force	575	564	..	..	..	11	..
	Order 40—Army	34	34	..	..	..	..	..
153	Army (Imperial)	3	3	..	..	..	..	..
154	Army (Indian States)	31	31	..	..	..	..	..
	Order 43—Police	541	530	..	..	..	11	..
157	Police	541	530	..	..	..	11	..
	Sub-Class VII—Public Administration	4,956	4,493	91	..	..	368	4
	Order 44—Public Administration	4,956	4,493	91	..	..	368	4
159	Service of the State	..	..	..	..	..	..	..
160	Service of Indian and Foreign States (a) Ruling Princes and Chiefs of Indian States	4,115	3,747	91	..	..	273	4
161	Municipal and other local (not village) service	..	..	..	..	..	..	..
162	Village officials and servants other than watchmen	223	201	..	..	..	22	..
		618	545	..	..	..	73	..

TABLE X—Occupation or Means of Livelihood—Part II.

Group No.	Occupation	Total following occupation	Northern Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupations	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Order 34—Trade in furniture	346	242	33	16	..	51	4
129	Trade in furniture, carpets, curtains and bedding	268	171	31	16	..	46	4
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	78	71	2	..	..	5	..
	Order 35—Trade in building materials	636	381	255	..	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	636	381	255	..	..	..	..
	Order 36—Trade in means of transport	196	139	..	13	..	44	..
142	Dealers and hirees in mechanical transport motors, cycles, etc.	3	3	..	..	..	..	..
143	Dealers and hirees in other carriages, carts, boats, etc.	36	27	..	2	..	7	..
144	Dealers and hirees of elephants, camels, horses, cattle, asses, mules, etc.	157	109	..	11	..	37	..
	Order 37—Trade in fuel	323	159	62	11	15	65	11
145	Dealers in firewood, charcoal, coal, cowdung, etc.	323	159	62	11	15	65	11
	Order 38—Trade in articles of luxury and those pertaining to letters, and the arts and sciences	304	250	9	33	..	12	..
146	Dealers in precious stones, jewellery (real and imitation) clocks, optical instruments, etc.	46	40	..	5	..	1	..
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	37	29	7	1	..	..	..
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	221	181	9	27	..	11	..
	Order 39—Trade of other sorts	9,589	6,734	361	888	239	1,318	49
150	General storekeepers and shop-keepers otherwise unspecified	3,885	2,822	125	295	42	581	20
159	Other traders (including farmers of pounds, tolls and markets)	5,704	3,912	236	593	197	737	29
	Class C—Public Administration and Liberal Arts	25,599	19,935	2,017	888	266	2,363	120
	Sub-Class VI—Public Force	512	492	..	..	..	20	..
	Order 40—Army	19	15	..	..	..	4	..
153	Army (Imperial)	19	15	..	..	..	4	..
154	Army (Indian States)	..	..	..	..	..	..	..
	Order 41—Police	493	477	..	..	..	16	..
167	Police	493	477	..	..	..	16	..
	Sub-Class VII—Public Administration	4,347	4,015	26	..	..	303	3
	Order 44—Public Administration	4,347	4,015	26	..	..	303	3
159	Service of the State	..	..	..	..	..	..	..
160	Service of Indian and Foreign States (a) Ruling Princes and Chiefs of Indian States	3,168	2,971	26	..	..	168	3
161	Municipal and other local (not village) service	..	..	..	..	..	..	..
162	Village officials and servants other than watchmen	260	232	..	..	..	8	..
		919	793	..	..	..	127	..

Distribution by Administrative Division—(continued)

Group No.	Occupation	Total following occupation	High Range Division					
			As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		24	25	26	27	28	29	30
	Order 34—Trade in furniture	5	5	..	..	..	..	..
139	Trade in furniture, carpets, curtains and bedding	5	5	..	..	..	..	..
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	..	..	..	..	..	..	..
	Order 35—Trade in building materials	15	12	3	..	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	15	12	3	..	..	..	..
	Order 36—Trade in means of transport	5	5	..	..	..	..	..
142	Dealers and hirers in mechanical transport motors, cycles, etc.	..	..	..	..	..	..	..
143	Dealers and hirers in other carriages, carts, boats, etc.	..	..	..	..	..	..	..
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	5	5	..	..	..	..	..
	Order 37—Trade in fuel	41	38	..	..	..	2	1
145	Dealers in firewood, charcoal, coal, cowdung, etc.	41	38	..	..	..	2	1
	Order 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences	12	11	..	..	..	1	..
146	Dealers in precious stones, jewellery (real and imitation) clocks, optical instruments, etc.	3	2	..	..	..	1	..
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	..	..	..	..	..	..	..
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	9	9	..	..	..	..	..
	Order 39—Trade of other sorts	174	157	9	6	..	1	1
150	General store-keepers and shop-keepers otherwise unspecified	154	140	9	3	..	1	1
152	Other traders (including farmers of pounds, tolls and markets)	20	17	..	3	..	..	..
	Class C—Public Administration and Liberal Arts	818	735	74	1	..	3	..
	Sub-Class VI—Public Force	80	80	..	..	..	..	..
	Order 40—Army	..	..	..	..	..	..	..
153	Army (Imperial)	..	..	..	..	..	..	..
154	Army (Indian States)	..	..	..	..	..	..	..
	Order 43—Police	80	80	..	..	..	..	..
157	Police	80	80	..	..	..	..	..
	Sub-Class VII—Public Administration	319	307	12	..	..	..	..
	Order 44—Public Administration	319	307	12	..	..	..	..
159	Service of the State	..	..	..	..	..	..	..
160	Service of Indian and Foreign States (a) Ruling Princes and Chiefs of Indian States	273	261	12	..	..	..	..
161	Municipal and other local (not village) service	..	..	..	..	..	..	..
162	Village officials and servants other than watchmen	46	46	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Total following occupation	Southern Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Sub-Class VIII—Professions and Liberal Arts	20,107	14,676	2,145	353	320	2,483	130
	Order 45—Religion	6,180	4,338	824	71	314	558	55
163	Priests, ministers, etc.	1,776	1,434	..	30	..	313	..
164	Monks, nuns, religious mendicants	87	11	68	3	1	1	3
165	Other religious workers	1,270	680	139	18	304	93	36
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	3,027	2,213	617	20	9	152	16
	Order 46—Law	2,555	1,932	4	104	..	515	..
167	Lawyers of all kinds, including quazis, law agents and mukhtlars	563	526	..	..	..	37	..
168	Lawyers' clerks, petition-writers, etc.	1,992	1,406	4	104	..	478	..
	Order 47—Medicine	3,255	2,151	287	97	4	702	14
169	Registered medical practitioners, including oculists	104	92	13	..	..	..	..
170	Other persons practising the healing arts without being registered	2,702	1,885	36	97	2	680	2
171	Dentists	48	32	..	..	..	16	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	399	140	239	..	2	6	12
173	Veterinary surgeons	2	2	..	..	..	..	..
	Order 48—Instruction	6,094	4,663	981	..	..	392	58
174	Professors and teachers of all kinds	5,812	4,406	968	..	..	380	58
175	Clerks and servants connected with education	282	257	13	..	..	12	..
	Order 49—Letters, arts and sciences (other than 44)	2,043	1,592	49	81	2	316	3
176	Public scribes, stenographers, etc.	23	23	..	..	..	..	..
177	Architects, surveyors, engineers and their employees (not being State servants)	379	219	..	35	..	25	..
178	Authors, editors, journalists and photographers	93	88	..	1	..	4	..
179	Artists, sculptors and image-makers	88	81	..	3	..	4	..
180	Scientists (astronomers, botanists, etc.)	6	6	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches, and mediums	622	477	10	21	1	110	3
182	Musicians (composers and performers other than military), actors, dancers, etc.	737	527	25	21	1	163	..
183	Managers and employees of places of public entertainments, race courses, societies, clubs, etc.	16	16	..	..	..	..	..
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	179	155	14	..	..	10	..
	Class D—Miscellaneous	306,869	35,097	8,764	7,905	200,250	4,230	150,623
	Sub-Class IX Persons Living on their Income	2,051	1,488	208	28	5	308	14
	Order 50—Persons living principally on their income	2,051	1,488	208	28	5	308	14
185	Proprietors (other than of agricultural land), fund and scholarships holders and pensioners	2,051	1,488	208	28	5	308	14
	Sub-Class X—Domestic Service	261,406	3,083	3,178	4,488	199,304	1,025	50,328
	Order 51—Domestic service	261,406	3,083	3,178	4,488	199,304	1,025	50,328
186	Private motor-drivers and cleaners	1,198	1,125	..	..	..	..	..
187	Other domestic service	260,208	1,958	3,178	4,415	199,304	1,025	50,328

Distribution by Administrative Division—(continued)

Group No.	Occupation	Total following occupation	Central Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Sub-Class VIII—Professions and Liberal Arts	23,014	17,628	1,946	562	123	2,650	105
	Order 45—Religion	6,336	4,850	529	260	112	745	40
163	Priests, ministers, etc.	2,063	1,506	..	125	..	432	..
164	Monks, nuns, religious mendicants	172	25	56	11	57	11	11
165	Other religious workers	920	634	61	31	25	164	6
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	3,181	2,485	412	93	30	138	23
	Order 46—Law	2,520	2,140	1	47	..	332	..
167	Lawyers of all kinds, including quazis, law agents and mukhtars	589	535	..	..	..	54	..
168	Lawyers' clerks, petition-writers, etc.	1,931	1,605	1	47	..	278	..
	Order 47—Medicine	3,496	2,589	189	132	5	572	9
169	Registered medical practitioners, including oculists	65	59	6	..	..	..	..
170	Other persons practising the healing arts without being registered	3,103	2,384	35	132	3	543	6
171	Dentists	19	15	..	..	..	4	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	286	121	148	..	2	12	3
173	Veterinary surgeons	23	10	..	..	..	13	..
	Order 48—Instruction	8,606	6,684	1,167	..	..	684	51
174	Professors and teachers of all kinds	8,412	6,512	1,170	..	..	670	51
175	Clarks and servants connected with education	194	172	8	..	..	14	..
	Order 49—Letters, arts and sciences (other than 44)	2,056	1,565	40	123	6	317	5
176	Public scribes, stenographers, etc.	9	9	..	..	..	..	..
177	Architects, surveyors, engineers and their employees (not being State servants)	177	161	2	3	..	11	..
178	Authors, editors, journalists and photographers	113	97	1	2	..	12	1
179	Artists, sculptors and image-makers	43	37	..	..	1	5	..
180	Scientists (astronomers, botanists, etc.)	..	..	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches, and mediums	726	544	6	40	1	133	2
182	Musicians, (composers, and performers other than military), actors, dancers, etc.	903	647	25	75	2	152	2
183	Managers and employees of places of public entertainments, race courses, societies, clubs, etc.	5	5	..	..	..	..	..
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	80	65	6	3	2	4	..
	Class D—Miscellaneous	382,831	34,761	11,140	9,691	259,531	5,042	62,666
	Sub-Class IX—Persons Living on their Income	767	442	107	12	4	185	17
	Order 50—Persons living principally on their income	767	442	107	12	4	185	17
185	Proprietors (other than agricultural land), fund and scholarship holders and pensioners	767	442	107	12	4	185	17
	Sub-Class X—Domestic Service	333,490	2,653	3,595	6,084	257,639	1,454	62,065
	Order 51—Domestic service	333,490	2,653	3,595	6,084	257,639	1,454	62,065
186	Private motor-drivers and cleaners	374	476	..	38	..	..	..
187	Other domestic service	332,976	2,177	3,595	6,046	257,639	1,454	62,065

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Total following occupation	Northern Division					
			As Principal Occupation		As Working Dependants		As Subsidiary Occupations	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Sub-Class VIII—Professions and Liberal Arts	20,730	15,428	1,991	888	266	2,040	117
	Order 45—Religion	8,227	5,728	895	544	239	763	58
163	Priests, ministers, etc.	2,607	1,953	..	243	..	411	..
164	Monks, nuns, religious mendicants	340	9	54	57	196	3	21
165	Other religious workers	526	350	21	38	4	108	5
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	4,754	3,416	820	206	39	241	32
	Order 46—Law	1,688	1,486	5	61	..	136	..
167	Lawyers of all kinds, including quacks, law agents and mukhtars	582	560	1	..	..	21	..
168	Lawyers' clerks, petition-writers, etc.	1,106	926	4	61	..	115	..
	Order 47—Medicine	2,699	2,068	120	137	16	349	1
169	Registered medical practitioners, including oculists	61	57	4	..	..	..	..
170	Other persons practising the healing arts without being registered	2,335	1,852	22	112	4	341	..
171	Dentists	53	34	1	15	2	1	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	242	118	93	10	10	6	..
173	Veterinary surgeons	8	7	..	..	..	1	..
	Order 48—Instruction	6,421	4,906	940	..	..	529	40
174	Professors and teachers of all kinds	6,217	4,750	909	..	..	513	4
175	Clerks and servants connected with education	204	156	31	..	..	16	..
	Order 49—Letters, arts and sciences (other than 44)	1,695	1,240	31	146	11	263	4
176	Public scribes, stenographers, etc.	9	8	..	..	..	1	..
177	Architects, surveyors, engineers and their employees (not being State servants)	..	..	..	..	..	..	..
178	Authors, editors, journalists and photographers	75	70	..	2	..	3	..
179	Artists, sculptors and image-makers	11	5	..	2	..	4	..
180	Scientists (astronomers, botanists, etc.)	1	1	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches, and mediums	801	586	16	63	4	131	1
182	Musicians, (composers and performers other than military), actors, dancers, etc.	701	494	15	72	2	115	1
183	Managers and employees of places of public entertainments, race courses, societies, clubs, etc.	4	4	..	..	..	..	..
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	93	72	..	7	5	9	..
	Class D—Miscellaneous	304,060	28,484	6,667	9,464	223,675	4,299	31,471
	Sub-Class IX—Persons Living on their Income	670	429	95	38	14	90	4
	Order 50—Persons living principally on their income	670	429	95	38	14	90	4
185	Proprietors (other than agricultural land), fund and scholarships holders and pensioners	670	429	95	38	14	90	4
	Sub-Class X—Domestic Service	263,864	2,039	3,460	4,938	221,514	951	30,962
	Order 51—Domestic service	263,864	2,039	3,460	4,938	221,514	951	30,962
186	Private motor-drivers and cleaners	343	330	..	12	..	..	..
187	Other domestic service	263,522	1,709	3,460	4,926	221,514	951	30,962

Distribution by Administrative Division—(continued)

Group No.	Occupation	Total following occupation	High Range Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		24	25	26	27	28	29	30
	Sub-Class VIII—Professions and Liberal Arts	419	348	62	1	..	8	..
	Order 45—Religion	47	64	6	..	..	7	..
163	Priests, ministers, etc.	21	20	..	..	..	1	..
164	Monks, nuns, religious mendicants	..	..	..	..	..	..	..
165	Other religious workers	3	2	..	..	..	..	..
166	Servants in religious edifices, burial and bathing grounds, pilgrim conductors, circumcisers, etc.	23	13	6	..	..	5	..
	Order 46—Law	10	10	..	..	..	..	..
167	Lawyers of all kinds, including qazis, law agents and mukhtars	4	4	..	..	..	..	..
168	Lawyers' clerks, petition-writers, etc.	6	6	..	..	..	..	..
	Order 47—Medicine	188	137	47	1	..	1	..
169	Registered medical practitioners, including oculists	17	17	..	..	..	..	..
170	Other persons practising the healing arts without being registered	81	78	1	1	..	1	..
171	Dentists	..	..	..	..	..	..	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	88	42	46	..	..	..	..
173	Veterinary surgeons	..	..	..	..	..	..	..
	Order 48—Instruction	88	79	9	..	..	..	..
174	Professors and teachers of all kinds	87	78	9	..	..	..	..
175	Clerks and servants connected with education	1	1	..	..	..	..	..
	Order 49—Letters, arts and sciences (other than 44)	88	88	..	..	..	..	..
176	Public scribes, stenographers, etc.	..	..	..	..	..	..	..
177	Architects, surveyors, engineers and their employees (not being State servants)	76	76	..	..	..	..	..
178	Authors, editors, journalists and photographers	2	2	..	..	..	..	..
179	Artists, sculptors and image-makers	..	..	..	..	..	..	..
180	Scientists (astronomers, botanists, etc.)	..	..	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches, and mediums	..	..	..	..	..	..	..
182	Musicians, (composers and performers other than military), actors, dancers, etc.	1	1	..	..	..	..	..
183	Managers and employees of places of public entertainments, race courses, societies, clubs, etc.	..	..	..	..	..	..	..
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	9	9	..	..	..	..	..
	Class D—Miscellaneous	7,744	2,086	597	157	3,269	251	1,384
	Sub-Class IX—Persons Living on their Income	11	10	1	..	..	..	..
	Order 50—Persons living principally on their income	11	10	1	..	..	..	..
185	Proprietors (other than of agricultural land), feud and scholarships holders and pensioners	11	10	1	..	..	..	..
	Sub-Class X—Domestic Service	5,774	705	215	124	3,259	91	1,380
	Order 51—Domestic service	5,774	705	215	124	3,259	91	1,380
186	Private motor-drivers and cleaners	65	65	..	..	..	..	..
187	Other domestic service	5,709	640	215	124	3,259	91	1,380

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Total following occupation	Southern Division					
			As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Sub-Class XI—Insufficiently Described Occupations	41,262	29,542	4,919	2,843	860	2,838	260
	Order 52—General terms which do not indicate a definite occupation	41,262	29,542	4,919	2,843	860	2,838	260
188	Manufacturers, businessmen and contractors otherwise unspecified	1815	732	10	9	..	64	..
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops	1,038	1,489	16	50	..	52	81
100	Mechanics otherwise unspecified	..	..	..	..	..	..	..
191	Labourers and workmen otherwise unspecified	38,809	27,321	4,893	2,784	860	2,722	229
	Sub-Class XII—Unproductive	2,150	984	459	546	81	59	21
	Order 53—Inmates of jails, asylums and almshouses	1,049	472	151	420	6	..	..
102	Inmates of jails, asylums and almshouses	1,049	472	151	420	6	..	..
	<i>Inmates of jails</i>	623	146	51	420	6	..	..
	<i>Inmates of asylums and almshouses</i>	426	326	100	..	..	..	..
	Order 54—Beggars, vagrants, prostitutes	1,101	512	308	126	75	59	21
193	Beggars and vagrants	1,101	512	308	126	75	59	21

Distribution by Administrative Division—(concluded)

Group No.	Occupation	Total following occupation	Central Division					
			As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Sub-Class XI—Insufficiently Described Occupations	47,477	31,142	7,143	3,485	1,784	3,355	568
	Order 52—General terms which do not indicate a definite occupation	47,477	31,142	7,143	3,485	1,784	3,355	568
188	Manufacturers, businessmen and contractors otherwise unspecified	562	469	8	13	..	77	..
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops	2,189	1,972	27	62	1	127	..
190	Mechanics otherwise unspecified	2	2	..	..	..	..	..
191	Labourers and workmen otherwise unspecified	44,724	28,699	7,119	3,410	1,783	3,151	568
	Sub-Class XII—Unproductive	1,097	524	295	110	104	48	16
	Order 53—Inmates of jails, asylums and alms houses	167	151	16	..	..	..	..
192	Inmates of jails, asylums and alms houses	167	151	16	..	..	..	..
	<i>Inmates of jails</i>	134	132	9	..	..	..	..
	<i>Inmates of asylums and alms houses</i>	33	19	14	..	..	..	..
	Order 54—Beggars, vagrants, prostitutes	930	373	279	110	104	48	16
193	Beggars and vagrants	930	373	279	110	104	48	16

TABLE X—Occupation or Means of Livelihood—Part II—

Group No.	Occupation	Total following occupation	Northern Division					
			As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Sub-Class XI—Insufficiently Described Occupations	38,294	25,507	2,790	4,337	1,950	3,226	484
	Order 52—General terms which do not indicate a definite occupation	38,294	25,507	2,780	4,337	1,950	3,226	484
188	Manufacturers, businessmen and contractors otherwise unspecified	368	259	2	22	..	85	..
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices, and warehouses and shops	530	466	8	22	4	35	..
190	Mechanics otherwise unspecified	2	2	..	..	..	..	..
191	Labourers and workmen otherwise unspecified	37,394	24,780	2,785	4,293	1,946	3,106	484
	Sub-Class XII—Unproductive	1,232	509	322	151	197	32	21
	Order 53—Inmates of jails, asylums and almshouses	45	43	2	..	..	..	..
192	Inmates of jails, asylums and almshouses	45	43	2	..	..	..	..
	<i>Inmates of jails</i>	45	43	2	..	..	..	..
	<i>Inmates of asylums and almshouses</i>	..	..	..	..	..	..	..
	Order 54—Beggars, vagrants, prostitutes	1,187	466	320	151	197	32	21
193	Beggars and vagrants	1,187	466	320	151	197	32	21

Distribution by Administrative Division--(concluded)

Group No.	Occupation	Total following occupation	High Range Division					
			As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		24	25	26	27	28	29	30
	Sub-Class XI—Insufficiently Described Occupations	1,944	1,358	380	32	10	160	4
	Order 52—General terms which do not indicate a definite occupation	1,944	1,358	380	32	10	160	4
188	Manufacturers, businessmen and contractors otherwise unspecified	85	73	..	6	..	6	..
189	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices and warehouses and shops	101	101	..	..	..	..	..
190	Mechanics otherwise unspecified	..	..	..	..	..	..	..
191	Labourers and workmen otherwise unspecified	1,758	1,184	380	20	10	154	4
	Sub-Class XII—Unproductive	15	13	1	1	..	..	..
	Order 53—Inmates of jails, asylums and almshouses	3	3	..	..	..	..	..
192	Inmates of jails, asylums and almshouses	3	3	..	..	..	..	..
	<i>Inmates of jails</i>	3	3	..	..	..	..	..
	<i>Inmates of asylums and almshouses</i>	..	..	..	..	..	..	..
	Order 54—Beggars, vagrants, prostitutes	12	10	1	1	..	..	..
193	Beggars and vagrants	12	10	1	1	..	..	..

**TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division**

Group No.	Occupation	Persons						Males		Females	
		Total Earners		Total Working Dependants		Total Non-working Dependants		Total Population		Total Population	
		706,803		421,047		1,281,699		530,758		176,045	
		Lowland									
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation				
			Males	Females	Males	Females	Males	Females			
1	DIVISION TOTAL	1,342,347	531,326	176,210	64,334	356,713	128,074	85,690			
	Class A—Production of Raw Materials	429,243	222,452	67,621	27,665	5,784	93,492	12,229			
	Sub-Class I - Exploitation of Animals and Vegetation	427,884	221,364	67,453	27,576	5,770	93,492	12,229			
	Order 1—Pasture and Agriculture	389,213	190,271	64,928	24,000	5,447	92,408	12,159			
	Order 1 (a)—Cultivation	285,202	142,149	40,983	19,178	5,047	51,755	6,110			
1	Non-cultivating proprietors taking rent in money or kind	7,568	2,400	2,722	83	37	1,934	392			
2	Estate agents and managers of owners	254	217	10	5	6	14	2			
3	Estate agents and managers of Government	84	78	..	..	..	6	..		
5	Cultivating owners	143,356	69,626	18,619	13,222	887	36,798	4,204			
6	Tenant cultivators	19,566	11,321	646	1,092	40	6,299	168			
7	Agricultural labourers	94,347	58,501	18,952	4,776	4,076	6,700	1,342			
8	Cultivators of jhum, taungya and shifting areas	27	6	14	..	1	4	2			
	Order 1 (b)—Cultivation of special crops, fruit, etc., (planters, managers, clerks and labourers)	119,584	45,556	23,893	3,974	307	40,084	5,970			
10	Coconut	110,859	42,092	23,434	2,857	258	36,427	5,791			
11	Coffee	27	17	2	1	1	6	..			
13	Pan-vine	4,517	1,984	51	747	28	1,693	14			
14	Rubber	114	83	2	1	2	22	4			
15	Tea	142	122	5	2	..	13	..			
16	Market gardeners, flower and fruit growers	3,905	1,258	199	366	18	1,903	161			
	Order 1 (c)—Forestry	1,659	1,295	96	59	15	190	5			
17	Forest officers, rangurs, guards, etc.	160	158	..	..	..	2	..		
18	Wood-cutters and charcoal burners	1,363	1,058	84	51	15	151	4			
19	Collectors of forest produce	136	79	12	7	..	37	1			
	Order 1 (d)—Stock raising	2,426	998	170	753	78	356	73			
21	Cattle and buffalo breeders and keepers	1,481	686	118	669	72	275	61			
22	Breeders of transport animals	128	96	..	22	..	10	..			
23	Herdsmen, shepherds and breeders of other animals	417	216	52	62	4	71	12			
	Order 1 (e)—Raising of small animals and insects	362	273	6	37	2	43	1			
24	Birds, bees, etc.,	348	259	6	37	2	43	1			
25	Silkworms	14	14	..	..	..	..	..
	Order 2 - Fishing and Hunting	38,671	31,093	2,525	3,576	323	1,084	70			
27	Fishing and pearling	38,455	31,017	2,525	3,570	323	950	70			
28	Hunting	216	76	..	6	..	134	..			
	Sub-Class II - Exploitation of Minerals	1,359	1,088	168	89	14	..	..	
	Order 3—Metallic minerals	410	295	62	44	9	..	..	
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram	410	295	62	44	9	..	..	
	Order 4—Non-metallic minerals	949	793	106	45	5	..	..	
37	Building materials (including stone, materials for cement-manufacture and clays)	510	413	74	19	5	..	..	
40	Salt, saltpetre and other saline substances	439	381	32	26	..	..	..

**TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)**

Group No.	Occupation	Persons												
		Total Earners		Total Working Dependents		Total Non-working Dependents								
		Total Population												
		642,865	473,209	1,298,620	2,418,494	497,484	91,858	627,874	1,218,994	145,201	381,353	671,948	1,168,500	
		Midland												
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation							
			Males	Females	Males	Females	Males	Females						
		10	11	12	13	14	15	16						
	DIVISION TOTAL	1,374,578	497,562	145,205	91,856	381,353	166,832	91,770						
	Class A—Production of Raw Materials	664,442	334,174	97,205	69,434	15,168	137,348	11,113						
	Sub-Class I—Exploitation of Animals and Vegetation	663,298	333,238	97,061	69,386	15,152	137,348	11,113						
	Order 1—Pasture and Agriculture	662,488	332,700	97,049	69,288	15,099	137,245	11,107						
	Order 1 (a)—Cultivation	580,168	292,872	84,388	62,893	14,642	118,413	8,960						
1	Non-cultivating proprietors taking rent in money or kind	14,090	4,560	6,777	186	55	2,039	473						
2	Estate agents and managers of owners	246	223	2	5	..	16	..						
3	Estate agents and managers of Government	18	11	..	..	..	7	..						
5	Cultivating owners	350,004	169,996	36,505	41,881	6,646	68,401	6,535						
6	Tenant cultivators	48,776	22,688	1,599	10,888	442	12,994	365						
7	Agricultural labourers	167,023	95,391	39,705	9,931	7,457	12,962	1,587						
8	Cultivators of jhum, taungya and shifting areas	11	3	..	2	2	4	..						
	Order 1 (b)—Cultivation of special crops, fruit, etc., (planters, managers, clerks and labourers)	75,760	36,531	12,394	4,319	388	20,987	2,088						
10	Coconut	54,709	26,169	9,561	3,227	295	13,697	1,760						
11	Coffee	211	30	44	28	7	78	24						
13	Pan-vine	2,707	1,012	31	212	13	1,431	8						
14	Bubber	5,152	4,177	649	78	9	235	4						
15	Tea	3,963	2,346	1,504	34	12	66	1						
16	Market gardeners, flower and fruit growers.	9,018	2,797	605	740	27	4,560	269						
	Order 1 (c)—Forestry	2,442	1,839	147	63	11	358	24						
17	Forest officers, rangers, guards, etc.	300	281	..	..	..	19	..						
18	Wood-cutters and charcoal burners	1,953	1,454	147	35	11	282	24						
19	Collectors of forest produce	189	104	..	28	..	57	..						
	Order 1 (d)—Stock raising	3,778	1,259	118	1,852	82	333	34						
21	Cattle and buffalo breeders and keepers.	2,900	827	90	1,675	72	212	24						
22	Breeders of transport animals	93	44	..	32	..	17	..						
23	Herdsmen, shepherds and breeders of other animals	785	388	29	245	10	104	10						
	Order 1 (e)—Raising of small animals and insects.	339	199	2	61	1	78	3						
24	Birds, bees, etc.	339	199	2	61	1	78	3						
25	Silk worms	..	..	..	..	..	..	..
	Order 2—Fishing and Hunting	811	538	12	98	53	104	6						
27	Fishing and pearling	757	515	12	89	53	82	6						
28	Hunting	54	23	..	9	..	22	..						
	Sub-Class II—Exploitation of Minerals	1,144	936	144	48	16	..	..				
	Order 3—Metallic minerals	..	..	..	..	..	..	..
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram	..	..	..	..	..	..	..
	Order 4—Non-metallic minerals	1,144	936	144	48	16	..	..				
37	Building materials (including stone, materials for cement-manufacture and clays)	1,144	936	144	48	16	..	..				
40	Salt, saltpetre and other saline substances	..	..	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Highland						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	DIVISION TOTAL	184,160	88,566	39,357	5,549	30,101	12,733	7,854
	Class A—Production of Raw Materials	116,083	66,700	33,848	3,451	1,076	10,343	665
	Sub-Class I—Exploitation of Animals and Vegetation	115,785	66,445	33,816	3,440	1,076	10,343	665
	Order 1—Pasture and Agriculture	115,750	66,429	33,813	3,428	1,076	10,340	664
	Order I (a)—Cultivation	50,412	28,080	7,860	2,988	893	9,612	699
1	Non-cultivating proprietors taking rent in money or kind	1,860	901	634	16	4	283	22
2	Estate agents and managers of owners	889	878	9	1	..	1	..
3	Estate agents and managers of Government	2	2	..	..	..	..	..
5	Cultivating owners	28,449	15,779	2,761	2,075	579	6,828	427
6	Tenant cultivators	6,120	4,137	179	477	40	1,232	56
7	Agricultural labourers	13,092	7,863	8,777	419	270	1,168	95
8	Cultivators of jhum, taungya and shifting areas	..	..	..	..	..	..	..
	Order I (b)—Cultivation of special crops, fruit, etc., (planters, managers, clerks and labourers)	64,292	36,578	26,438	245	179	787	65
10	Coconut	1,348	705	92	97	..	442	12
11	Coffee	20	11	6	2	..	1	..
13	Pan-vine	94	41	1	2	3	46	1
14	Rubber	2,110	1,727	287	16	68	9	3
15	Tea	60,101	33,936	25,998	48	53	33	33
16	Market gardeners, flower and fruit growers	619	158	54	80	55	256	16
	Order I (c)—Forestry	543	508	—	18	—	20	—
17	Forest officers, rangers, guards, etc.	168	165	..	..	..	3	..
18	Wood-cutters and charcoal burners	363	330	..	18	..	15	..
19	Collectors of forest produce	12	10	..	..	..	2	..
	Order I (d)—Stock raising	502	285	15	177	4	21	—
21	Cattle and buffalo breeders and keepers	343	178	14	140	..	11	..
22	Breeders of transport animals	11	11	..	..	..	..	..
23	Herdsmen, shepherds and breeders of other animals	148	96	1	37	4	10	..
	Order I (e)—Raising of small animals and insects	2	1	—	..	..	1	..
24	Birds, bees, etc.	2	1	..	..	..	1	..
25	Silkworms	..	..	..	..	..	..	..
	Order 2—Fishing and Hunting	34	16	3	13	..	2	1
27	Fishing and pearling	18	13	3	..	..	1	..
28	Hunting	16	3	..	12	..	1	..
	Sub-Class II—Exploitation of Minerals	298	255	32	11	..	..	..
	Order 3—Metallic minerals	..	..	..	..	..	..	..
34	Metallic minerals other than gold, iron, lead, silver, zinc, manganese, tin and wolfram	..	..	..	..	..	..	..
	Order 4—Non-metallic minerals	298	255	32	11	..	..	..
37	Building materials (including stone, materials for cement-manufacture and clays)	293	253	33	11	..	..	..
40	Salt, saltpetre and other saline substances	..	..	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Lowland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Class B—Preparation and Supply of Material Substances	407,777	208,287	92,199	21,015	51,472	24,163	10,641
	Sub-Class III—Industry	274,309	114,920	72,425	14,910	48,426	14,020	9,608
	Order 5—Textiles	140,598	37,729	41,308	9,102	37,959	7,797	8,701
43	Cotton spinning, sizing and weaving	13,318	9,229	874	1,357	718	983	157
45	Rope, twine, string and other fibres	124,543	28,317	37,972	7,727	37,220	6,783	6,544
47	Silk spinning and weaving	47	28	2	8	1	8	..
49	Dyeing, bleaching, printing, preparation and sponging, of textiles	161	128	..	10	..	23	..
50	Lace, crepe, embroideries fringes, etc., and insufficiently described textile industries	2,527	27	2,460	..	40	..	..
	Order 6—Hides, skins and hard materials from the animal kingdom	368	277	..	64	..	27	..
51	Working in leather	289	200	..	64	..	25	..
52	Furriers and persons occupied with feathers and bristles; brush makers	2	2	..	..	..	..	..
53	Bone, ivory, horn, shell, etc., workers (except buttons)	77	75	..	..	..	2	..
	Order 7—Wood	30,242	15,930	5,793	1,281	3,928	1,461	1,849
54	Sawyers	5,058	4,577	..	199	..	282	..
55	Carpenters, turners and joiners, etc.	10,574	9,389	71	686	18	405	5
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials	14,610	1,964	5,723	396	3,910	774	1,844
	Order 8—Metals	5,914	5,172	54	435	50	183	20
59	Blacksmiths, other workers in iron, makers of implements	3,876	3,255	37	398	45	145	1
60	Workers in brass, copper and bell-metal	1,397	1,340	2	25	3	9	18
61	Workers in other metals (except precious metals)	579	515	15	17	2	29	1
62	Workers in mints, die-sinkers, etc.	62	62	..	..	..	..	..
	Order 9—Ceramics	6,163	4,422	1,194	274	152	58	63
63	Potters and makers of earthen-ware	3,356	1,852	1,018	253	152	18	63
64	Brick and tile makers	2,807	2,570	176	21	..	40	..
	Order 10—Chemical products properly so-called and analogous	8,987	6,383	1,531	431	201	418	23
66	Manufacture of matches, fire-works and other explosives	179	112	17	19	..	30	1
67	Manufacture of aerated and mineral waters and ice	161	122	..	39	..	..	..
68	Manufacture and refining of vegetable oils	8,322	5,902	1,501	318	194	285	22
70	Others—Manufacture of soap, etc.	325	247	13	55	7	3	..
	Order 11—Food industries	39,915	16,771	15,038	1,523	3,543	2,419	621
71	Rice pounders and huskers and flour grinders	10,183	602	8,125	17	859	42	538
73	Butchers	213	202	1	3	..	7	..
74	Makers of sugar, molasses and gur	2,794	30	212	4	2,193	18	42
75	Sweetmeat and condiment makers	7,855	1,058	6,601	36	68	52	40
76	Toddy drawers	17,712	14,357	..	1,237	..	2,118	..
77	Brewers and distillers	114	62	52	..	..	..	..
78	Manufacturers of tobacco	530	221	20	146	3	140	..
81	Others	514	239	27	80	120	47	1
	Order 12—Industries of dress and the toilet	23,471	13,070	6,084	882	2,408	754	293
82	Boot, shoe, sandal and clog makers	197	177	5	8	..	9	..
83	Tailors, milliners, dress makers and darners	4,377	2,601	596	253	590	193	144
84	Embroiderers, hat-makers, and makers of other articles of wear	130	62	31	4	29	4	..
85	Washing and cleaning	11,593	4,715	4,602	334	1,598	248	96
86	Barbers, hair-dressers and wig-makers	7,174	5,515	830	285	191	300	53

TABLE X—Occupation or Means of Livelihood—Part III—Distribution by Natural Division—(continued)

Group No.	Occupation	Midland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupations	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Class B—Preparation and Supply of Material Substances .	177,728	104,568	32,800	10,552	6,889	18,983	3,111
	Sub-Class III—Industry .	100,579	57,119	20,881	6,722	5,573	7,562	2,711
	Order 5—Textiles .	5,073	2,305	1,191	368	470	646	
48	Cotton spinning, sizing and weaving .	2,752	1,766	169	283	102	414	
45	Rope, twine, string and other fibres .	1,862	496	620	80	367	224	
47	Silk spinning and weaving .	38	27	..	2	1	8	
49	Dyeing, bleaching, printing, preparation and sponging of textiles .	..	..	..	..	..	..
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries .	421	16	402	3	..	..
	Order 6—Hides, skins and hard materials from the animal kingdom .	30	22	..	3	3	2	
51	Working in leather .	28	20	..	3	3	2	
52	Furriers and persons occupied with feathers and bristles; brush makers .	..	..	..	..	..	..
53	Bone, ivory, horn, shell, etc., workers (except buttons) .	2	2	..	..	..	..
	Order 7—Wood .	29,820	16,061	4,748	2,103	2,519	2,837	1,000
54	Sawyers .	5,266	4,452	..	227	..	587	
55	Carpenters, turners and joiners, etc. .	9,481	8,197	24	860	8	390	
56	Basket makers and other industries of woody materials, including leaves and thatchers, and builders working with bamboo, reeds or similar materials .	15,073	3,412	4,724	1,016	2,511	1,860	1,000
	Order 8—Metals .	7,494	6,108	73	863	108	333	
59	Blacksmiths, other workers in iron, makers of implements .	5,654	4,619	48	772	102	305	
60	Workers in brass, copper and bell-metal .	1,506	1,372	25	78	6	25	
61	Workers in other metals (except precious metals) .	134	118	..	13	..	3	
62	Workers in mint, die-sinkers, etc. .	..	..	..	..	..	..
	Order 9—Ceramics .	3,107	1,392	1,102	306	181	28	
63	Potters and makers of earthen-ware .	2,777	1,111	1,063	305	181	19	
64	Brick and tile makers .	330	281	39	1	..	9	
	Order 10—Chemical products properly so-called and analogous .	3,277	2,014	729	186	42	283	
66	Manufacture of matches, fire-works and other explosives .	158	115	..	23	..	20	
67	Manufacture of aerated and mineral waters and ice .	106	93	..	13	..	..
68	Manufacture and refining of vegetable oils .	3,001	1,803	728	150	36	271	
70	Others—Manufacture of soap, etc. .	12	3	1	..	6	2	
	Order 11—Food industries .	19,645	7,963	7,711	742	1,112	1,484	
71	Rice pounders and huskers and flour grinders .	7,889	227	6,432	18	588	31	
73	Butchers .	88	72	..	3	..	13	
74	Makers of sugar, molasses, and gur .	3,376	671	1,183	11	481	14	
75	Sweetmeat and condiment makers .	259	127	73	14	12	20	
76	Toddy drawers .	8,526	6,631	..	605	..	1,290	
77	Brewers and distillers .	242	123	12	29	11	59	
78	Manufacturers of tobacco .	147	52	5	30	20	40	
81	Others .	118	60	6	32	..	17	
	Order 12—Industries of dress and the toilet .	18,504	10,473	4,717	1,042	1,070	982	3,111
82	Boot, shoe, sandal and clog makers .	50	29	4	7	..	10	
83	Tailors, milliners, dress-makers and darners .	2,115	1,478	234	131	57	179	
84	Embroiderers, hat-makers and makers of other articles of wear .	36	21	11	1	3	..	
85	Washing and cleaning .	10,138	4,117	4,001	615	917	357	
86	Barbers, hair-dressers and wig-makers .	6,165	4,828	467	288	93	436	

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Highland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
	17	18	19	20	21	22	23	
	Class B—Preparation and Supply of Material Substances	18,395	12,633	3,375	601	344	1,232	210
	Sub-Class III—Industry	10,798	7,185	2,338	345	232	544	154
	Order 5—Textiles	176	134	9	12	3	17	1
43	Cotton spinning, sizing and weaving	154	122	3	11	2	15	1
45	Rope, twine, string and other fibres	22	12	6	1	1	1	..
47	Silk spinning and weaving	..	..	..	..	..	..	..
49	Dyeing, bleaching, printing, preparation and sponging of textiles	..	..	..	..	..	..	..
50	Lace, crepe, embroideries, fringes, etc. and insufficiently described textile industries	..	..	..	..	..	..	..
	Order 6—Hides, skins and hard materials from the animal kingdom	11	11	..	..	..	..	..
51	Working in leather	6	6	..	..	..	..	..
52	Furriers and persons occupied with feathers and bristles; brush makers	..	..	..	..	..	..	..
53	Bone, ivory, horn, shell, etc., workers (except butchers)	5	5	..	..	..	..	..
	Order 7—Wood	3,168	2,301	426	85	78	233	45
54	Sawyers	685	661	..	6	..	18	..
55	Carpenters, turners, and joiners, etc.	1,433	1,307	9	36	2	79	..
56	Basket makers and other industries of woody materials, including leaves and thatchers, and builders working with bamboo, reeds or similar materials	1,050	333	417	43	76	136	45
	Order 8—Metals	684	590	2	34	3	55	..
59	Blacksmiths, other workers in iron, makers of implements	602	518	1	33	3	47	..
60	Workers in brass, copper and bell-metal	66	63	1	..	..	3	..
61	Workers in other metals (except precious metals)	16	9	..	1	..	6	..
62	Workers in mints, die-sinkers, etc.	..	..	..	..	..	..	..
	Order 9—Ceramics	300	131	120	13	15	5	16
63	Potters and makers of earthen-ware	253	89	115	13	15	5	16
64	Brick and tile makers	47	42	5	..	..	..	..
	Order 10—Chemical products properly so-called and analogous	106	73	16	4	..	13	..
66	Manufacture of matches, fire-works and other explosives	..	..	..	..	..	..	..
67	Manufacture of aerated and mineral waters and ice	20	20	..	..	..	..	..
68	Manufacture and refining of vegetable oils	86	53	16	4	..	13	..
70	Others—Manufacture of soap, etc.	..	..	..	..	..	..	..
	Order 11—Food industries	1,867	540	1,127	38	59	57	46
71	Rice pounders and huskers and flour grinders	1,191	20	1,115	..	23	2	32
73	Butchers	43	41	..	..	..	2	..
74	Makers of sugar, molasses, and gur	30	..	10	..	16	..	5
75	Sweetmeat and condiment makers	57	32	1	4	..	14	6
76	Toddy drawers	416	408	..	8	..	30	..
77	Brewers and distillers	3	2	1	..	..	9	3
78	Manufacturers of tobacco	92	32	..	26	22	..	..
81	Others	5	5	..	..	..	..	..
	Order 12—Industries of dress and the toilet	2,582	1,701	571	85	73	108	44
82	Boot, shoe, sandal and clog makers	24	18	2	2	..	2	..
83	Tailors, milliners, dress makers and darners	239	196	20	6	..	16	1
84	Embroiderers, hat-makers and makers of other articles of wear	..	..	..	..	..	..	..
85	Washing and cleaning	1,645	299	520	40	62	31	23
86	Barbers, hair-dressers and wig-makers	634	488	29	37	11	59	10

TABLE X--Occupation or Means of Livelihood--Part III--Distribution
by Natural Division- (continued)

Group No.	Occupation	Lowland						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupatic	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Order 13--Furniture industries.	44	35	..	..	..	9	..
88	Cabinet-makers, carriage painters, etc.	44	35	..	..	..	9	..
	Order 14--Building industries .	8,960	7,633	350	330	45	579	23
90	Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	8,960	7,633	350	330	45	579	23
	Order 15--Construction of means of transport .	942	778	..	77	1	86	.
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	165	157	..	5	..	3	.
92	Carriage, cart, paliki, etc., makers and wheelwrights	65	52	..	4	..	9	.
93	Ship and boat builders	712	569	..	68	1	74	.
	Order 16--Production and transmission of physical force .	144	137	..	1	..	6	.
94	Heat, light, electricity, motive power, etc., Gas works and electric light and power .	144	137	..	1	..	6	.
	Order 17--Miscellaneous and undefined industries .	8,563	6,583	1,093	510	139	223	1
95	Printers, engravers, bookbinders, etc.	1,402	1,294	13	39	..	48	.
96	Makers of musical instruments	94	49	20	21	..	4	.
97	Makers of clocks and surgical or scientific instruments, etc.	4	4	..	..	..	..	.
98	Makers of jewellery and ornaments	5,309	4,578	31	439	124	136	.
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.,)	350	291	5	9	12	33	.
100	Scavenging	1,404	367	1,024	2	3	2	.
	Sub-Class IV--Transport	26,599	22,718	331	1,461	194	1,882	1
	Order 19--Transport by water .	12,852	10,795	145	882	7	1,018	
102	Ship-owners, boat-owners and their employees, officers, mariners, etc. Ships brokers, boatmen and tow men	12,186	10,233	143	841	7	957	
103	Persons (other than labourers) employed on harbours, docks, rivers and canals, including pilots	263	229	..	17	..	17	
104	Labourers employed on harbours, docks, rivers and canals	403	333	2	24	..	44	
	Order 20 - Transport by road .	11,081	9,393	134	532	187	829	
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	502	485	1	8	..	8	
106	Labourers employed on roads and bridges	3,457	2,661	114	222	165	293	
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	2,770	2,691	14	69	22	70	
108	Owners, managers and employees (excluding personal servants) connected with other vehicles	4,327	3,631	6	233	..	458	
109	Paliki, etc., bearers and owners	7	7	..	..	..	..
110	Pack elephant, camel, mule, ass and bullock, owners and drivers	18	18	..	..	..	..
	Order 21--Transport by rail .	1,673	1,590	41	36	..	..
112	Railway employees of all kinds other than coolies	140	140	..	..	..	..
113	Labourers employed on railway construction and maintenance, and coolies and porters employed on railway premises	1,533	1,450	41	36	..	4	

TABLE X— Occupation or Means of Livelihood—Part III—Distribution by Natural Division—(continued)

Group No.	Occupation	Midland						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Order 13—Furniture industries	13	12	..	..	..	1	..
85	Cabinet-makers, carriage painters, etc.	13	12	..	..	..	1	..
	Order 14—Building industries	8,414	6,803	294	519	57	650	91
90	Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	8,414	6,803	294	519	57	650	91
	Order 15—Construction of means of transport	257	180	3	27	1	44	2
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	70	60	..	4	..	6	..
92	Carriage, cart, palki, etc. makers and wheel wrights	177	112	3	22	1	37	2
93	Ship and boat builders	10	8	..	1	..	1	..
	Order 16—Production and transmission of physical force	2	..	..	..	..	..	..
94	Heat, light, electricity, motive power, etc. Gas works and electric light and power	2	2	..	..	..	..	..
	Order 17—Miscellaneous and undefined industries	4,943	3,783	313	563	10	262	12
95	Printers, engravers, bookbinders, etc.	343	280	13	20	..	22	4
96	Makers of musical instruments	33	26	2	1	..	2	1
97	Makers of clocks and surgical or scientific instruments, etc.	10	5	..	2	..	3	..
98	Makers of jewellery and ornaments	4,124	3,351	15	533	10	213	3
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.)	54	35	..	2	..	17	..
100	Scavenging	379	86	283	5	..	5	..
	Sub-Class IV—Transport	12,800	9,935	196	767	49	1,832	21
	Order 19—Transport by water	1,973	1,571	4	113	..	281	1
102	Ship-owners, boat-owners and their employees, officers mariners, etc., Ship-brokers, boatmen and tow men	1,925	1,526	4	113	..	281	1
103	Persons (other than labourers) employed on harbours, docks rivers, and canals, including pilots	44	41	..	..	..	3	..
104	Labourers employed on harbours, docks, rivers and canals	4	4	..	..	..	..	..
	Order 20—Transport by road	9,914	7,559	177	636	38	1,492	12
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	204	184	..	8	..	12	..
106	Labourers employed on roads and bridges	3,738	2,994	159	190	38	314	9
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams)	1,441	1,320	1	33	..	57	..
108	Owners, managers and employees (excluding personal servants) connected with other vehicles	4,453	3,000	17	349	..	1,014	3
109	Palki, etc. bearers and owners	20	3	..	16	..	1	..
110	Pack elephant, camel, mule, ass and bullock, owners and drivers	58	58	..	..	..	..	..
	Order 21—Transport by rail	259	199	14	8	11	19	8
112	Railway employees of all kinds other than coolies	41	41	..	..	..	..	..
113	Labourers employed on railway construction and maintenance, and coolies and porters employed on railway premises	218	158	14	8	11	19	8

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Highland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Order 13—Furniture industries	1	1	..	..	..	..	..
88	Cabinet-makers, carriage painters, etc.	1	1	..	..	..	..	..
	Order 14—Building industries	1,015	953	10	30	..	22	..
90	Lime burners, cement workers, Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	1,015	953	10	30	..	22	..
	Order 15—Construction of means of transport	74	66	..	7	..	1	..
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	13	13	..	..	..	..	..
92	Carriage, cart, paliki, etc., makers and wheel wrights	58	50	..	7	..	1	..
93	Ship and boat builders	3	3	..	..	..	..	..
	Order 16—Production and transmission of physical force	36	35	1	..	..	..	..
94	Heat, light, electricity motive, power, etc., Gas works and electric light and power	36	35	1	..	..	..	..
	Order 17—Miscellaneous and undefined industries	778	649	56	37	1	33	2
95	Printers, engravers, bookbinders, etc.	9	6	..	..	..	3	..
96	Makers of musical instruments	4	4	..	..	..	..	..
97	Makers of clocks and surgical or scientific instruments, etc.	..	..	..	..	..	..	..
98	Makers of jewellery and ornaments	668	594	2	37	..	30	..
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.)	6	6	..	..	..	..	..
100	Scavenging	96	39	54	..	1	..	2
	Sub-Class IV—Transport	2,167	1,899	13	59	6	174	16
	Order 18—Transport by water	28	23	..	1	..	4	..
102	Ship-owners, boat-owners and their employees, officers, mariners, etc. Ships brokers, boatmen and tow men	37	22	..	1	..	4	..
103	Persons (other than labourers) employed on harbours, docks, rivers and canals, including pilots	..	..	..	..	..	..	..
104	Labourers employed on harbours, docks, rivers and canals	1	1	..	..	..	..	..
	Order 20—Transport by road	1,879	1,623	10	58	6	166	16
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges	157	150	1	..	..	6	..
106	Labourers employed on roads, and bridges	606	544	7	8	6	25	16
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including, trams)	336	316	2	5	..	13	..
108	Owners, managers, and employees (excluding personal servants) connected with other vehicles	758	591	..	45	..	132	..
109	Paliki, etc. bearers and owners	..	..	..	..	..	..	..
110	Pack elephant, camel, mule, ass and bullock owners and drivers	22	22	..	..	..	..	..
	Order 21—Transport by rail	100	97	1	..	..	2	..
112	Railway employees of all kinds other than coolies	..	..	..	..	..	2	..
113	Labourers employed on railway construction and maintenance, and coolies and porters employed on railway premises	100	97	1	..	..	2	..

**TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)**

Group No.	Occupation	Lowland						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Order 22—Post Office, Telegraph and Telephone Services	993	940	11	11	..	31	..
114	Post Office, Telegraph and Telephone Services (including Travancore Anchal Service)	993	940	11	11	..	31	..
	Sub-Class V—Trade	1,06,869	70,649	19,443	4,644	2,852	8,261	1,020
	Order 23—Banks, establishments of credit, exchange and insurance	2,352	1,296	385	55	4	531	81
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	2,352	1,296	385	55	4	531	81
	Order 24—Brokerage, commission and export	314	270	5	4	..	35	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	314	270	5	4	..	35	..
	Order 25—Trade in textiles	2,425	2,043	23	80	1	279	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	2,425	2,043	23	80	1	279	..
	Order 26—Trade in skins, leather and furs	140	131	..	3	..	6	..
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	140	131	..	3	..	6	..
	Order 27—Trade in wood	6,531	5,051	1,178	79	45	132	49
119	Trade in wood (not firewood)	5,815	4,606	1,123	28	..	60	3
120	Trade in barks	11	11	..	..	..	..	..
121	Trade in bamboos and canes	180	122	10	16	9	22	1
122	Trade in thatches and other forest produce	525	312	43	40	35	50	45
	Order 28—Trade in metals	483	404	7	23	..	30	19
123	Trade in metals, machinery, knives, tools, etc.	483	404	7	23	..	30	19
	Order 29—Trade in pottery, bricks and tiles	587	409	69	41	6	59	3
124	Trade in pottery, bricks and tiles	587	409	69	41	6	59	3
	Order 30—Trade in chemical products	818	593	107	32	16	61	9
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	818	593	107	32	16	61	9
	Order 31—Hotels, cafes, restaurants, etc.	10,844	5,472	4,711	247	232	175	7
126	Vendors of wine, liquors, aerated waters and ice	6,601	3,503	2,911	46	49	89	3
127	Owners and managers of hotels, cook shops, sarais, etc. (and employees)	3,163	1,607	1,328	131	80	65	2
128	Hawkers of drink and food stuffs	1,080	362	472	70	153	21	2
	Order 32—Other trade in food stuffs	59,382	37,472	11,164	2,722	2,234	5,097	693
129	Grain and pulse dealers	2,679	1,415	802	81	65	243	73
130	Dealers in sweetmeats, sugar and spices	11,077	7,443	1,870	583	270	787	124
131	Dealers in dairy products, eggs and poultry	1,874	951	539	54	57	183	90
132	Dealers in animals for food	86	76	3	..	..	7	..
133	Dealers in fodder for animals	2,388	673	1,164	77	254	104	112
134	Dealers in other foodstuffs	37,713	24,284	5,957	1,901	1,584	3,719	277
135	Dealers in tobacco	3,533	2,602	828	24	..	62	17
136	Dealers in opium	15	12	..	2	..	1	..
137	Dealers in ganja	17	16	1	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Midland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupati	
			Males	Females	Males	Females	Males	Female
		10	11	12	13	14	15	16
	Order 22—Post Office, Telegraph and Telephone Services	654	606	1	10	..	37	..
114	Post Office, Telegraph and Telephone Services (including Travancore Anchal Service)	654	606	1	10	..	37	..
	Sub-Class V—Trade	64,349	37,514	11,723	3,063	1,267	9,589	1,193
	Order 23—Banks, establishments of credit, exchange and insurance	1,605	811	244	21	10	427	92
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	1,605	811	244	21	10	427	92
	Order 24—Brokerage, commission and export	121	97	..	1	..	23	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	121	97	..	1	..	23	..
	Order 25—Trade in textiles	1,348	1,003	20	77	4	242	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	1,348	1,003	20	77	4	242	..
	Order 26—Trade in skins, leather and furs	108	85	..	7	..	16	..
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	108	85	..	7	..	16	..
	Order 27—Trade in wood	4,112	2,435	1,148	113	50	321	45
119	Trade in wood (not firewood)	2,538	1,942	524	14	1	52	..
120	Trade in barks	5	3	..	1	..	1	..
121	Trade in bamboos and canes	304	167	21	44	4	62	6
122	Trade in thatches and other forest produce	1,270	323	603	54	45	206	39
	Order 28—Trade in metals	142	118	..	7	..	17	..
123	Trade in metals, machinery, knives, tools, etc.	142	118	..	7	..	17	..
	Order 29—Trade in pottery, bricks and tiles	435	295	20	31	10	77	2
124	Trade in pottery, bricks and tiles	435	295	20	31	10	77	2
	Order 30—Trade in chemical products	491	274	128	19	19	46	5
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	491	274	128	19	19	46	5
	Order 31—Hotels, cafes, restaurants, etc.	5,648	2,757	2,807	90	35	140	19
126	Vendors of wine, liquors, aerated waters and ice	3,990	2,101	1,729	31	10	106	13
127	Owners and managers of hotels, cook shops, snails, etc. (and employees)	1,582	627	841	56	21	33	4
128	Hawkers of drink and food stuffs	76	29	37	3	4	1	2
	Order 32—Other trade in food stuffs	36,876	21,321	5,948	1,797	963	5,939	908
129	Grain and pulse dealers	1,840	852	546	63	70	252	57
130	Dealers in sweetmeats, sugar and spices	8,348	5,325	963	464	156	1,302	138
131	Dealers in dairy products, eggs and poultry	1,039	496	275	39	38	143	48
132	Dealers in animals for food	113	85	..	5	..	23	..
133	Dealers in fodder for animals	3,103	224	1,942	73	343	108	419
134	Dealers in other foodstuffs	20,618	13,039	1,862	1,131	353	3,997	236
135	Dealers in tobacco	1,740	1,250	360	7	3	110	10
136	Dealers in opium	60	43	..	15	..	2	..
137	Dealers in ganja	9	7	..	..	..	2	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Highland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Order 22—Post Office, Telegraph and Telephone Services	160	158	2	..	..	2	..
114	Post Office, Telegraph and Telephone Services (including Travancore Anchal Service)	160	156	2	..	..	2	..
	Sub-Class V—Trade	5,430	3,549	1,024	197	106	514	40
	Order 23—Banks, establishments of credit, exchange and insurance	132	53	38	2	..	37	2
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	132	53	38	2	..	37	2
	Order 24—Brokerage, commission and export	17	11	..	..	..	6	..
116	Brokers, commission agents, commercial travellers, warehouse owners and employees	17	11	..	..	..	6	..
	Order 25—Trade in textiles	132	108	4	3	1	16	..
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	132	108	4	3	1	16	..
	Order 26—Trade in skins leather and furs	2	2	..	..	..	..	..
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these	2	2	..	..	..	..	..
	Order 27—Trade in wood	340	270	53	5	3	9	..
119	Trade in wood (not firewood)	318	265	45	3	..	5	..
120	Trade in barks	2	..	2	..	..	..	..
121	Trade in bamboos and canes	3	..	..	2	..	1	..
122	Trade in thatches and other forest produce	17	5	6	..	3	3	..
	Order 28—Trade in metals	20	20	..	..	..	..	..
123	Trade in metals, machinery, knives, tools, etc.	20	20	..	..	..	..	..
	Order 29—Trade in pottery, bricks and tiles	5	5	..	..	..	..	..
124	Trade in pottery, bricks and tiles	5	5	..	..	..	..	..
	Order 30—Trade in chemical products	22	9	6	..	4	2	1
125	Trade in chemical products, drugs, dyes, paints, petroleum, explosives, etc.	22	9	6	..	4	2	1
	Order 31—Hotels, cafes, restaurants, etc.	471	327	120	11	3	10	..
126	Vendors of wine, liquors, aerated waters and ice	314	208	95	..	3	4	..
127	Owners and managers of hotels, cook shops, sarais, etc. (and employees)	155	117	25	11	..	2	..
128	Hawkers of drink and food stuffs	2	2	..	..	..	..	..
	Order 32—Other trade in food-stuffs	3,022	1,815	642	139	82	310	34
129	Grain and pulse dealers	218	79	74	4	24	23	7
130	Dealers in sweetmeats, sugar and spices	755	466	122	56	30	76	5
131	Dealers in dairy products, eggs and poultry	82	19	44	2	1	13	3
132	Dealers in animals for food	3	3	..	..	..	..	..
133	Dealers in fodder for animals	255	20	210	4	12	2	7
134	Dealers in other foodstuffs	1,614	1,166	167	69	11	129	12
135	Dealers in tobacco	86	53	25	..	..	4	..
136	Dealers in opium	2	2	..	..	..	..	..
137	Dealers in ganja	7	7	..	..	..	..	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Total following occupation	Lowland					
			As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Order 33—Trade in clothing and toilet articles	133	101	6	12	1	13	..
138	Trade in readymade clothing and other articles of dress and the toilet (hats, umbrellas, socks, readymade shoes, perfumes, etc.)	133	101	6	12	1	13	..
	Order 34—Trade in furniture	845	637	70	41	13	68	16
139	Trade in furniture, carpets, curtains and bedding	606	417	68	36	13	56	16
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	239	220	2	5	..	12	..
	Order 35—Trade in building materials	1,715	1,113	602	..	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	1,715	1,113	602	..	..	..	..
	Order 36—Trade in means of transport.	928	683	7	39	1	168	..
142	Dealers and hirers in mechanical transport motors, cycles, etc.	53	51	1	..	..	1	..
143	Dealers and hirers in other carriages, carts, boats, etc.	215	182	5	6	1	22	..
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	660	450	1	34	..	175	..
	Order 37—Trade in fuel	986	530	292	27	25	70	42
145	Dealers in firewood, charcoal, coal, cowdung, etc.	986	530	292	27	25	70	42
	Order 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences	1,177	1,008	25	83	..	62	1
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	223	206	1	8	..	8	..
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	246	197	20	18	..	10	1
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	708	603	4	57	..	44	..
	Order 39—Trade of other sorts	17,209	13,438	795	1,156	275	1,345	100
150	General store-keepers and shop-keepers otherwise unspecified	7,449	6,006	433	413	51	497	49
152	Other traders (including farmers of pounds, tolls and markets)	9,760	7,432	362	743	224	948	51
	Class C—Public Administration and Liberal Arts	49,415	40,104	3,861	1,004	304	3,992	150
	Sub-Class VI—Public Force.	2,964	2,919	..	..	..	45	..
	Order 40—Army	1,607	1,583	..	..	..	24	..
153	Army (Imperial)	24	22	..	..	..	24	..
154	Army (Indian States)	1,583	1,561	..	..	..	2	..
	Order 41—Police	1,357	1,336	..	..	..	21	..
157	Police	1,357	1,336	..	..	..	21	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Midland						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Order 33—Trade in clothing and toilet articles	200	133	11	9	1	43	3
138	Trade in readymade clothing and other articles of dress and the toilet (hats, umbrellas, socks, readymade shoes, perfumes, etc.)	200	133	11	9	1	43	3
	Order 34—Trade in furniture	459	291	71	20	5	68	4
139	Trade in furniture, carpets, curtains and bedding	365	209	71	17	3	61	4
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	94	87	..	3	..	4	..
	Order 35—Trade in building materials	924	543	381	..	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	924	543	381	..	..	..	..
	Order 36—Trade in means of transport	989	582	6	52	..	328	1
142	Dealers and hirers in mechanical transport motors, cycles, etc.	13	9	..	1	..	8	..
143	Dealers and hirers in other carriages, carts, boats, etc.	313	211	4	17	..	80	1
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	643	362	2	34	..	215	..
	Order 37—Trade in fuel	886	235	449	20	54	90	38
145	Dealers in firewood, charcoal, coal, cowdung, etc.	886	235	449	20	54	90	38
	Order 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences	401	335	11	12	..	39	4
146	Dealers in precious stones, jewellery (real and imitation), clocks optical instruments, etc.	32	30	..	..	..	2	..
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	86	50	11	5	..	18	2
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	288	255	..	7	..	19	2
	Order 39—Trade of other sorts	9,826	6,199	679	787	116	1,773	72
150	General store-keepers and shop-keepers otherwise unspecified	3,349	2,022	208	304	65	732	17
152	Other traders (including farmers of pounds, tolls and markets)	6,277	4,177	471	483	51	1,040	55
	Class C—Public Administration and Liberal Arts	33,474	25,536	2,534	772	404	4,005	223
	Sub-Class VI—Public Force	813	789	..	..	..	24	..
	Order 40—Army	141	133	..	..	..	8	..
153	Army (Imperial)	26	21	..	..	..	5	..
154	Army (Indian States)	115	112	..	..	..	3	..
	Order 43—Police	672	656	..	..	..	16	..
157	Police	672	656	..	..	..	16	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Highland						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Order 33—Trade in clothing and toilet articles	..	..	..	..	..	..	..
138	Trade in readymade clothing and other articles of dress and the toilet (hats, umbrellas, socks, readymade shoes, perfumes, etc.)	..	..	..	..	..	..	..
	Order 34—Trade in furniture	14	13	..	..	..	1	..
139	Trade in furniture, carpets, curtains and bedding	14	13	..	..	..	1	..
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	..	..	..	..	..	..	..
	Order 35—Trade in building materials	28	23	5	..	..	..	..
141	Trade in building materials (other than bricks, tiles and woody materials)	28	23	5	..	..	..	..
	Order 36—Trade in means of transport	50	35	1	..	..	14	..
142	Dealers and hirers in mechanical transport motors, cycles, etc.	1	1	..	..	..	..	..
143	Dealers and hirers in other carriages, carts, boats, etc.	40	25	1	..	..	14	..
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	9	9	..	..	..	..	..
	Order 37—Trade in fuel	201	88	88	1	10	13	1
145	Dealers in firewood, charcoal, coal, cowdung, etc.	201	88	88	1	10	13	1
	Order 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences	40	31	..	1	..	8	..
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	14	10	..	..	..	4	..
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	14	11	..	..	..	3	..
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	12	10	..	1	..	1	..
	Order 39—Trade of other sorts	934	739	67	35	3	88	2
150	General store-keepers and shop-keepers otherwise unspecified	662	528	57	22	3	50	2
152	Other traders (including farmers of pounds, tolls and markets)	272	211	10	13	..	38	..
	Class C—Public Administration and Liberal Arts	3,024	2,572	161	28	1	259	3
	Sub-Class VI—Public Force	154	152	..	..	..	2	..
	Order 40—Army	10	10	..	..	..	..	..
153	Army (Imperial)	3	3	..	..	..	..	..
154	Army (Indian States)	7	7	..	..	..	..	..
	Order 43—Police	144	142	..	..	..	2	..
157	Police	144	142	..	..	..	2	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Lowland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
	Sub-Class VII—Public Administration	11,082	10,273	329	..	..	469	11
	Order 44—Public Administration	11,082	10,273	329	..	..	469	11
159	Service of the State	64	64	..	..	..	..	..
160	Service of Indian and Foreign States (a) Ruling Princes and Chiefs of Indian States	9,351	8,641	328	..	..	371	11
161	Municipal and other local (not village) service	1	..	1	..	..	..	..
162	Village officials and servants other than watchmen	694	666	..	..	..	28	..
	972	902	..	..	..	..	70	..
	Sub-Class VIII—Professions and Liberal Arts	35,369	26,912	3,532	1,004	304	3,478	139
	Order 45—Religion	10,852	8,027	1,258	474	283	751	59
163	Priests, ministers, etc.	2,969	2,351	..	197	..	421	..
164	Monks, nuns, religious mendicants	389	25	94	56	201	4	10
165	Other religious workers	976	734	61	43	32	104	3
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	6,518	4,917	1,103	179	50	322	97
	Order 46—Law	4,517	3,663	4	158	..	692	..
167	Lawyers of all kinds, including qazis, law agents and mukhtars	1,137	1,062	..	..	..	75	..
168	Lawyers' clerks, petition-writers, etc.	3,380	2,601	4	158	..	617	..
	Order 47—Medicine	5,517	4,089	455	201	13	758	21
169	Registered medical practitioners including oculists	143	128	13	..	..	..	..
170	Other persons practising the healing arts without being registered	4,655	3,666	54	194	6	730	8
171	Dentists	41	30	..	..	2	9	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	661	235	386	7	5	12	16
173	Veterinary surgeons	17	10	..	..	..	7	..
	Order 48—Instruction	11,064	8,485	1,743	..	..	782	54
174	Professors and teachers of all kinds	10,616	8,079	1,726	..	..	757	54
175	Clerks and servants connected with education	448	406	17	..	..	25	..
	Order 49—Letters, arts and sciences (other than 44)	3,419	2,668	72	171	8	495	8
176	Public scribes, stenographers, etc.	36	36	..	..	..	..	..
177	Architects, surveyors, engineers and their employees (not being State servants)	183	154	..	16	..	15	..
178	Authors, editors, journalists and photographers	194	177	1	4	..	12	..
179	Artists, sculptors and image-makers	126	110	..	5	..	11	..
180	Scientists (astronomers, botanists, etc.)	7	7	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches and mediums	968	752	8	40	2	163	3
182	Musicians (composers and performers other than military), actors, dancers, etc.	1,606	1,171	46	98	4	245	2
183	Managers and employees of places of public entertainments, race courses, societies and clubs	20	20	..	..	..	..	..
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	277	241	17	8	2	9	..
	Class D—Miscellaneous	455,912	60,483	12,529	14,650	299,153	6,427	62,670
	Sub-Class IX—Persons Living on their Income	2,570	1,824	283	52	17	366	28
	Order 50—Persons living principally on their income	2,570	1,824	283	52	17	366	28
185	Proprietors (other than of agricultural land), fund and scholarships holders and pensioners	2,570	1,824	283	52	17	366	28

TABLE X—Occupation or Means of Livelihood Part III—Distribution
by Natural Division—(continued)

Group No.	Occupation	Midland						
		Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Sub-Class VII—Public Administration	5,687	5,118	65	..	..	492	12
	Order 44—Public Administration	5,687	5,118	65	..	..	492	12
159	Service of the State	..	..	..	..	..	..	..
160	Services of Indian and Foreign States (a) Ruling Princes and Chiefs of Indian States	4,187	3,831	65	..	..	279	12
161	Municipal and other local (not village) service	215	192	..	..	..	23	..
102	Village officials and servants other than watchmen	1,285	1,095	..	..	..	190	..
	Sub-Class VIII—Professions and Liberal Arts	26,974	19,629	2,469	772	404	3,489	211
	Order 45—Religion	9,305	6,251	969	384	381	1,227	93
163	Priests, ministers, etc.	3,210	2,344	..	194	..	672	..
164	Monks, nuns, religious mendicants	203	20	78	16	53	11	25
165	Other religious workers	1,676	884	157	40	301	250	44
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	4,216	3,003	734	134	27	294	24
	Order 46—Law	2,130	1,796	6	53	..	275	..
167	Lawyers of all kinds, including qazis, law agents and mukhtlars	545	510	1	..	..	34	..
168	Lawyers' clerks, petition-writers, etc.	1,585	1,286	5	53	..	241	..
	Order 47—Medicine	3,725	2,576	134	157	12	835	111
169	Registered medical practitioners including oculists	87	80	7	..	..	..	..
170	Other persons practising the healing arts without being registered	3,292	2,301	38	139	3	804	7
171	Dentists	79	51	1	15	..	12	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	251	135	88	3	9	12	4
173	Veterinary surgeons	16	9	..	..	..	7	..
	Order 48—Instruction	9,611	7,420	1,316	..	..	775	100
174	Professors and teachers of all kinds	9,385	7,247	1,281	..	..	758	99
175	Clerks and servants connected with education	226	173	35	..	..	17	1
	Order 49—Letters, arts and sciences (other than 44)	2,203	1,586	44	178	11	377	7
176	Public scribes, stenographers, etc.	5	4	..	..	..	1	..
177	Architects, surveyors, engineers and their employees (not being State servants)	248	204	2	22	..	20	..
178	Authors, editors, journalists and photographers	54	43	..	1	..	7	..
179	Artists, sculptors, and image-makers	16	13	..	..	1	2	..
180	Scientists (astronomers, botanists, etc.)	..	..	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches and mediums	1,108	799	23	83	4	196	3
182	Musicians (composers and performers other than military) actors, dancers etc.	698	469	18	70	1	137	3
183	Managers and employees of places of public entertainments, race courses, societies and clubs	5	5	..	..	..	..	..
184	Conjurors, acrobats, rectors, exhibitors of curiosities and wild animals, etc.	69	47	1	2	5	14	..
	Class D—Miscellaneous	498,934	33,284	12,666	11,098	358,892	6,496	76,498
	Sub-Class IX—Persons Living on their Income	824	493	106	25	6	187	7
	Order 50—Persons living principally on their income	824	493	106	25	6	187	7
185	Proprietors (other than of agricultural land), fund and scholarships holders and pensioners	824	493	106	25	6	187	7

**TABLE X—Occupation or Means of Livelihood Part III—Distribution
by Natural Division—(continued)**

Group No.	Occupation	Highland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		17	18	19	20	21	22	23
	Sub-Class VII—Public Administration	943	881	18	..	..	43	1
	Order 44—Public Administration	943	881	18	..	..	43	1
159	Service of the State	..	..	..	..	..	..	..
160	Service of Indian and Foreign States	728	687	18	..	..	22	1
	(a) Ruling Princes and Chiefs of Indian States	..	..	..	..	..	..	..
161	Municipal and other local (not village) service	27	26	..	..	..	1	..
162	Village officials and servants other than watchmen	188	168	..	..	..	20	..
	Sub-Class VIII—Professions and Liberal Arts	1,927	1,539	143	28	1	214	2
	Order 45—Religion	613	472	27	17	1	95	1
163	Priests, ministers, etc.	288	218	..	7	..	63	..
164	Monks, nuns, religious mendicants	7	..	6	..	..	..	1
165	Other religious workers	67	48	3	4	..	12	..
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	251	206	18	6	1	30	..
	Order 46—Law	126	109	..	1	..	16	..
167	Lawyers of all kinds, including qazis, law agents and mukhtars	56	53	..	..	..	3	..
168	Lawyers' clerks, petition-writers, etc.	70	56	..	1	..	18	..
	Order 47—Medicine	394	300	54	9	..	31	..
169	Registered medical practitioners including oculists	17	17	..	..	..	..	..
170	Other persons practising the healing arts without being registered	274	232	2	9	..	31	..
171	Dentists	..	..	..	..	..	..	..
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	103	51	52	..	..	..	..
173	Veterinary surgeons	..	..	..	..	..	..	..
	Order 48—Instruction	534	427	58	..	..	48	1
174	Professors and teachers of all kinds	527	420	58	..	..	48	1
175	Clerks and servants connected with education	7	7	..	..	..	..	..
	Order 49—Letters, arts and sciences (other than 44)	260	231	4	1	..	24	..
176	Public scribes, stenographers, etc.	..	..	..	..	..	..	..
177	Architects, surveyors, engineers and their employees (not being State servants)	99	98	..	..	..	1	..
178	Authors, editors, journalists and photographers	35	35	..	..	..	..	..
179	Artists, sculptors and image-makers	..	..	..	..	..	..	..
180	Scientists (astronomers, botanists, etc.)	..	..	..	..	..	..	..
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches and mediums	73	56	1	1	..	15	..
182	Musicians (composers and performers other than military) actors, dancers, etc.	38	29	1	..	..	..	..
183	Managers and employees of places of public entertainments, race courses, societies and clubs	..	..	..	..	..	..	..
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	15	13	2	..	..	..	..
	Class D—Miscellaneous	46,658	6,661	1,973	1,469	28,680	839	6,976
	Sub-Class IX—Persons Living on their Income	105	52	22	1	..	30	..
	Order 50—Persons living principally on their income	105	52	22	1	..	30	..
85	Proprietors (other than of agricultural land), fund and scholarships holders and pensioners	105	52	22	1	..	30	..

TABLE X—Occupation or Means of Livelihood—Part III—Distribution
by Natural Division—(concluded)

Occupation	Lowland						
	Total following occupation	As Principal Occupation		As Working Dependants		As Subsidiary Occupation	
		Males	Females	Males	Females	Males	Females
2	3	4	5	6	7	8	9
Sub-Class X—Domestic Service.	379,361	4,474	5,912	8,159	297,008	1,632	62,176
Order 51—Domestic service	379,361	4,474	5,912	8,159	297,008	1,632	62,176
Private motor-drivers and cleaners	1,416	1,334	..	82	..	..	..
Other domestic service	377,945	3,140	5,912	8,077	297,008	1,632	62,176
Sub-Class XI—Insufficiently Described Occupations	71,235	52,951	5,720	5,818	1,940	4,369	437
Order 52—General terms which do not indicate a definite occupation	71,235	52,951	5,720	5,818	1,940	4,369	437
Manufacturers, businessmen and contractors otherwise unspecified	1,167	1,037	14	15	..	101	..
Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops	3,586	3,294	20	83	4	154	31
Mechanics otherwise unspecified	3	3	..	..	..	..	..
Labourers and workmen otherwise unspecified	66,479	48,617	5,686	5,720	1,936	4,114	406
Sub-Class XII—Unproductive.	2,746	1,234	614	621	188	60	29
Order 53—Inmates of jails, asylums and almshouses	1,159	568	165	420	6	..	..
Inmates of jails, asylums and almshouses	1,159	568	165	420	6	..	..
Inmates of jails	700	223	51	420	6	..	..
Inmates of asylums and almshouses	459	345	114	..	..	..	..
Order 54—Beggars, vagrants, prostitutes	1,587	666	449	201	182	60	21
Beggars and vagrants	1,587	666	449	201	182	60	21

**TABLE X—Occupation or Means of Livelihood Part III—Distribution
by Natural Division—(concluded)**

Group No.	Occupation	Midland						
		Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
		10	11	12	13	14	15	16
	Sub-Class X—Domestic Service	447,361	2,946	4,161	6,727	356,224	1,674	75,629
	Order 51—Domestic service	447,361	2,946	4,161	6,727	356,224	1,674	75,629
186	Private motor-drivers and cleaners	543	502	..	41	..	..	..
187	Other domestic service	446,818	2,444	4,161	6,686	356,224	1,674	75,629
	Sub-Class XI—Insufficiently Described Occupations	29,110	29,110	7,958	4,170	2,477	4,560	835
	Order 52—General terms which do not indicate a definite occupation	29,110	29,110	7,958	4,170	2,477	4,560	835
188	Manufacturers, businessmen and contractors otherwise unspecified	482	354	1	26	..	101	..
189	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices and warehouses and shops	697	571	26	51	1	48	..
190	Mechanics otherwise unspecified	1	1	..	..	..	..	..
191	Labourers and workmen otherwise unspecified	47,930	28,184	7,931	4,003	2,476	4,411	835
	Sub-Class XII—Unproductive	1,639	735	441	176	185	75	27
	Order 53—Inmates of jails, asylums and alms houses	102	98	4	..	..	..	..
192	Inmates of jails, asylums and alms houses	102	98	4	..	..	..	..
	<i>Inmates of jails</i>	102	98	4	..	..	..	..
	<i>Inmates of asylums and alms houses</i>	..	..	..	..	..	..	..
	Order 54—Beggars, vagrants, prostitutes	1,537	637	437	176	185	75	27
193	Beggars and vagrants	1,537	637	437	176	185	75	27

**TABLE X—Occupation or Means of Livelihood—Part IV—
Distribution by Religion**

Sub-class Number	Occupation and Religion	All Religions		Hindu		Christian		Muslim		Others	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
		Total Earners		Total Working Dependents		Total Non-working Dependents		Total Population			
		1,116,785	360,603	702,716	269,133	333,706	71,373	78,713	20,027	650	70
		161,739	768,167	97,791	464,412	53,934	256,906	9,475	58,195	539	654
		1,288,549	1,402,130	767,418	843,418	427,193	461,363	91,367	96,497	671	652
		2,565,073	2,530,900	1,567,925	1,566,963	814,833	789,842	180,555	172,719	1,760	1,676
		Total following occupation		As Principal Occupation		As Working Dependents		As Subsidiary Occupation			
				Males	Females	Males	Females	Males	Females		
I	STATE	2,901,085	1,117,454	360,772	161,739	768,167	307,639	185,314			
	Hindu	1,853,330	703,116	269,238	97,791	454,412	186,630	142,148			
	Christian	849,035	333,856	71,423	53,934	256,906	99,370	33,546			
	Muslim	196,525	79,832	20,046	9,475	56,195	21,393	9,584			
	Others	2,195	650	70	539	654	216	30			
	Class A—Production of Raw Materials	1,209,768	623,326	198,674	100,550	22,028	241,183	24,037			
	Hindu	757,947	371,388	155,592	56,439	11,237	144,211	19,000			
	Christian	389,447	221,602	35,660	38,723	9,916	79,889	3,658			
	Muslim	61,193	29,772	7,373	5,169	732	16,868	1,279			
	Others	1,181	564	49	230	143	185	10			
I	Exploitation of animals and vegetation	1,206,967	621,047	198,330	100,402	21,998	241,183	24,007			
	Hindu	756,126	369,965	155,304	56,346	11,210	144,241	19,060			
	Christian	388,513	220,792	35,604	38,657	9,913	79,889	3,658			
	Muslim	61,147	29,726	7,373	5,169	732	16,804	1,279			
	Others	1,181	564	49	230	143	185	10			
II	Exploitation of minerals	2,801	2,279	344	148	30	..	..	
	Hindu	1,821	1,423	244	83	27	..	..	
	Christian	934	810	56	65	3	..	..	
	Muslim	46	46	..	..	..	..	..
	Others	..	..	..	..	..	..	..
	Class B—Preparation and Supply of Material Substances	603,900	325,488	128,374	32,168	58,705	44,378	14,787			
	Hindu	412,536	214,876	92,290	22,534	43,946	26,819	12,071			
	Christian	133,099	71,971	25,050	7,176	12,794	14,125	1,983			
	Muslim	58,178	38,598	11,020	2,454	1,953	3,421	732			
	Others	87	43	14	4	12	13	1			
III	Industry	385,686	179,224	95,644	21,977	54,231	22,126	12,484			
	Hindu	303,790	142,509	74,813	17,584	41,581	16,726	10,577			
	Christian	61,787	28,406	12,495	3,768	10,902	4,846	1,379			
	Muslim	20,074	8,292	8,333	624	1,741	548	546			
	Others	35	17	3	1	7	6	1			
IV	Transport	41,566	34,552	540	2,287	249	3,886	50			
	Hindu	22,588	19,067	390	1,199	54	1,850	24			
	Christian	14,850	11,863	144	908	174	1,739	22			
	Muslim	4,120	3,616	6	174	21	299	..			
	Others	8	6	..	2	..	..	..
V	Trade	176,648	111,712	32,190	7,904	4,225	18,364	2,253			
	Hindu	86,158	53,300	17,087	3,751	2,311	8,213	1,466			
	Christian	56,462	31,702	12,411	2,500	1,718	7,540	591			
	Muslim	33,984	26,690	2,681	1,652	191	2,574	198			
	Others	44	20	11	1	5	7	..			
	Class C—Public Administration and Liberal Arts	85,913	68,212	6,556	1,804	709	8,256	376			
	Hindu	60,909	48,482	3,305	1,419	350	6,228	225			
	Christian	22,098	16,321	3,216	321	359	1,730	151			
	Muslim	3,803	3,406	35	64	..	298	..			
	Others	3	3	..	..	..	..	..
VI	Public Force	3,981	3,860	..	..	..	71	..			
	Hindu	3,602	3,531	..	..	..	71	..			
	Christian	237	237	..	..	..	..	..
	Muslim	92	92	..	..	..	..	..
	Others	..	..	..	..	..	..	..

**TABLE X—Occupation or Means of Livelihood—Part IV—
Distribution by Religion—(concluded)**

Sub-class Number	Occupation and Religion	Total following occupation	As Principal Occupation		As Working Dependents		As Subsidiary Occupation	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
VII	Public Administration	17,712	16,272	412	..	..	1,004	24
	Hindu	14,243	13,035	320	..	..	864	24
	Christian	3,114	2,897	92	..	..	125	..
	Muslim	355	340	..	..	..	15	..
	Others	..	..	..	..	..	..	..
VIII	Professions and liberal arts	64,270	48,080	6,144	1,804	709	7,181	351
	Hindu	42,164	31,916	2,985	1,419	350	5,298	20
	Christian	18,747	13,187	3,124	321	359	1,605	15
	Muslim	3,356	2,974	35	64	..	283	..
	Others	3	3	..	..	..	..	..
	Class D—Miscellaneous	1,001,504	100,428	27,168	27,217	686,725	13,822	146,14
	Hindu	622,838	68,370	18,046	17,409	398,879	9,342	110,79
	Christian	304,391	23,962	7,497	7,715	233,837	3,626	27,76
	Muslim	73,351	8,056	1,618	1,788	53,510	806	7,51
	Others	924	40	7	305	499	48	2
IX	Persons living on their income	3,499	2,369	411	78	23	583	8
	Hindu	2,962	2,035	289	67	11	534	..
	Christian	423	252	100	11	12	42	..
	Muslim	114	82	22	..	..	7	..
	Others	..	..	..	..	..	..	..
X	Domestic service	864,534	8,480	10,448	15,634	681,716	3,521	144,78
	Hindu	529,705	5,284	6,334	10,110	395,771	2,508	109,61
	Christian	270,341	2,475	3,195	4,353	232,084	745	27,49
	Muslim	63,949	719	914	1,160	53,365	268	7,51
	Others	539	2	5	11	496	..	..
XI	Insufficiently described occupations	128,977	87,549	15,232	10,697	4,604	9,579	1,31
	Hindu	87,661	59,825	10,898	6,805	2,894	6,199	1,01
	Christian	32,234	20,658	3,825	3,093	1,603	2,814	2
	Muslim	8,697	7,028	507	505	104	518	..
	Others	885	38	2	294	3	48	..
XII	Unproductive	4,494	2,030	1,077	808	382	139	6
	Hindu	2,510	1,226	525	427	208	101	..
	Christian	1,393	577	377	258	138	25	..
	Muslim	591	227	175	123	41	13	..
	Others	..	..	..	..	..	..	..

TABLE XI

OCCUPATION OF SELECTED CASTES, TRIBES, OR RACES

This table shows the traditional as well as other occupations of certain selected Hindu castes and tribes, and also the principal occupations of Anglo-Indians and Europeans.

TABLE XI—Occupation of Selected

Serial Number	Caste, Tribe, or Race	Traditional occupation	Population dealt with					Number of earners whose traditional caste occupation was returned as their			
			Earners		Working dependants		Non-working dependants	Principal means of livelihood		Subsidiary means of livelihood	
			Males	Females	Males	Females		Both sexes	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11
	Hindu										
1	Ampalavāsi	Accessory service in temples	1,704	421	218	1,275	4,542	670	136	96	17
2	Afayan	Fisherman	4,643	1,860	943	8,816	12,618	3,390	661	120	2
3	Brahman	Priest	15,534	1,541	978	12,637	37,382	2,754	..	408	..
4	Chetti	Trader	4,305	1,047	634	3,238	8,198	1,472	243	86	..
5	Īavan	Toddy drawer	179,235	59,167	29,904	136,385	465,172	8,979	..	1,529	..
6	Kammājan (Viśvākarma)	Artisan	46,782	5,447	5,556	38,028	112,628	42,061	1,020	1,195	34
7	Kaṇṇiyan	Astrologer	3,033	421	299	2,741	9,158	1,251	26	248	6
8	Krishnanvaka	Agriculturist	2,648	546	594	2,593	5,651	1,802	251	199	24
9	Kudumi	Rice-pounder	2,281	420	247	1,558	5,104	224	71	32	1
10	Kuravan (including Malankuravan Malayaliar)	Labourer	20,424	13,441	2,458	9,454	41,294	16,390	11,228	1,255	163
11	Maravan	Labourer	4,458	2,269	472	2,072	5,128	2,641	1,943	97	12
12	Nāḍar (Chānnān)	Toddy drawer	51,509	8,165	7,676	41,440	125,192	10,396	..	1,741	..
13	Nāyar	Agriculturist	168,019	71,359	81,854	125,005	472,174	106,577	57,339	14,481	1,845
14	Pajjan	Labourer	12,118	9,597	192	828	7,145	11,034	9,450	191	5
15	Paṭavan	Lime-shell burner	2,873	1,384	319	1,831	7,195	557	214	21	..
16	Paṇyan (Nāmbavar)	Labourer	21,060	13,702	1,296	6,187	28,439	16,680	12,049	671	86
17	Pulayan (Chōṭamar)	Labourer	49,888	26,845	4,726	24,258	101,620	42,099	21,157	965	187
18	Śāliyan (Paṭṭiyan)	Weaver	2,905	718	404	1,784	6,578	1,776	325	27	35
19	Thantān (Uṭṭāli)	Tree climber	9,562	2,736	1,005	6,093	21,818	6,252	..	172	..
20	Vālan	Fisherman	4,541	1,032	1,014	4,275	10,310	3,755	265	108	21
21	Vaṇṇiyan (Vaṇṇa-vaḍiyai)	Oil-presser	5,115	1,120	571	3,961	11,760	2,122	273	158	3
22	Vaṇṇān (Maṇṇān, Paṭhiyan)	Washerman	3,268	1,568	359	1,753	6,485	2,131	1,162	153	38
23	Vaṅkūthalanāyar	Barber	6,150	1,573	704	5,016	17,158	4,481	774	440	63
24	Vālan	Sorcerer	3,255	1,237	505	2,584	8,672	677	252	82	5
25	Vaḷḷān	Agriculturist	16,521	3,986	1,569	12,840	34,711	7,648	2,419	842	31
26	Vaḷḷūthānāyar	Washerman	3,008	1,635	532	2,271	7,437	2,331	1,514	203	60
27	Vāṭan (including Malavāṭan)	Hunter	1,707	928	232	997	5,632	44	49	12	..
28	Vīṭānīyar (Paṇṭāram, Vairāvi, Yāṅiṣvaran)	Mendicant	4,343	911	390	2,569	11,142	1,476	191	132	25
29	Yāḍavan (Idayan)	Shepherd	2,028	780	379	1,705	3,665	506	190	101	3
	Christian										
1	Anglo-Indian	..	229	44	11	99	407	..	..	..	..
2	European	..	320	105	3	41	119	..	..	..	..

Castes, Tribes, or Races

Number of working dependants following the traditional occupation of their caste		Number of earners returning their traditional occupation as their principal means of livelihood, who had some subsidiary occupation		Recorded principal occupation of earners other than the traditional occupation of the caste								Serial Number.
				I—Exploitation of animals and vegetation								
				Income from rent of land		Cultivators of all kinds		Agents and managers of landed estates, planters, forest officers, clerks, &c.		Field labourers, wood cutters, etc.		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
12	13	14	15	16	17	18	19	20	21	22	23	
86	35	176	40	121	61	386	152	15	..	11	11	1
666	30	612	11	111	31	363	94	9	..	56	25	2
214	..	440	..	1,564	412	1,949	433	111	16	21	24	3
65	22	195	35	133	57	1,008	277	19	5	596	172	4
799	..	1,919	..	4,225	2,158	52,786	15,354	824	22	30,242	7,868	5
4,679	267	10,619	203	133	52	1,833	1,026	7	4	762	402	6
33	16	508	7	27	16	299	89	8	..	149	54	7
311	2	415	164	36	32	45	6	1	..	132	39	8
43	63	18	30	44	3	258	21	1	..	718	122	9
875	1,059	4,183	6,033	80	14	2,534	422	31	..	317	270	10
199	25	81	173	234	25	1,054	94	9	..	..	..	11
1,083	..	4,790	54	869	159	18,020	1,257	137	25	6,014	2,428	12
21,132	2,047	20,478	29,908	..	..	..	..	868	40	5,270	507	13
66	60	150	778	65	22	708	62	..	..	116	..	14
23	93	90	101	12	4	208	44	1	1	197	19	15
732	1,170	5,120	5,607	262	16	1,496	158	155	76	195	..	16
2,808	4,635	5,430	9,940	97	28	1,811	230	14	5	633	..	17
206	152	228	43	6	4	260	70	..	..	45	3	18
172	..	1,326	..	37	35	650	201	102	1	1,158	549	19
108	21	624	29	1	1	142	39	..	..	75	18	20
210	123	511	114	20	15	526	91	7	1	212	39	21
227	510	453	552	22	13	154	24	11	1	302	324	22
339	163	1,585	400	46	89	952	343	18	4	149	39	23
78	189	203	108	25	12	376	42	2	..	172	40	24
630	21	1,635	997	..	..	..	..	60	1	991	425	25
252	541	749	785	12	13	460	78	3	..	25	..	26
7	6	15	5	1	..	207	52	98	7	1,123	529	27
135	200	369	166	56	32	1,034	166	17	1	225	57	28
87	12	101	70	82	51	642	113	2	..	216	76	29
..	..	..	..	4	4	12	8	15	..	4	..	1
..	..	..	..	2	..	..	..	160	2	..	..	2

TABLE XI—Occupation of Selected

Serial Number	Caste, Tribe, or Race	Traditional occupation	Recorded principal occupation of earners							
			I—Exploitation of animals and vegetation				II—Exploitation of minerals			
			Raisers of live-stock, milkmen and herdsmen		Fishing and hunting		Owners, managers, clerks, etc.		Labourers	
			Males	Females	Males	Females	Males	Females	Males	Females
			24	25	26	27	28	29	30	31
	Hindu									
1	Ampalavāsi	Accessory service in temples	..	2	..	..	..	..	..	..
2	Aṭayan	Fisherman	..	..	..	..	..	..	..	..
3	Brahman	Priest	19	12	..	..	10	..	12	..
4	Ohetti	Trader	8	2	..	..	1	..	12	1
5	Iḷavan	Toddy drawer	564	112	549	3	25	..	832	143
6	Kammājan (Viśwākarma)	Artisan	12	5	..	..	3	3	38	12
7	Kaṇṭyan	Astrologer	7	1	..	..	2	..	1	1
8	Krishnanvaka	Agriculturist	3	2	..	..	1	..	13	..
9	Kudumi	Rice-pounder	3	..	..	..	..	..	6	..
10	Kuravan (including Malankuravan Malayaliar)	Labourer	345	4	14	1	5	..	5	13
11	Maravan	Labourer	23	5	..	..	..	..	1	1
12	Nāḍār (Chāṇṇān)	Toddy drawer	86	13	1	1	9	..	58	2
13	Nāyar	Agriculturist	603	450	24	..	55	1	394	55
14	Pallan	Labourer	25	2	1	..	..	..	1	..
15	Paṭavan	Lime-shell burner	..	..	13	2	..	..	22	..
16	Parayan (Nāmbavar)	Labourer	125	8	6	1	..	..	14	28
17	Pulayan (Chōṭamar)	Labourer	248	34	44	22	7	..	155	..
18	Śāliyan (Paṭṭāyan)	Weaver	..	..	..	..	..	..	..	..
19	Thantān (Uṭṭi)	Tree climber	18	1	3	..	..	1	22	2
20	Vālan	Fisherman	..	..	..	..	..	..	2	..
21	Vāḷyan (Vaṇṇa-vaḷyan)	Oil-pressor	5	1	1	..	5	..	5	7
22	Vaṇṇān (Maṇṇān, Paṭṭiyan)	Washerman	2	..	..	..	..	..	17	..
23	Veḷakkithalanāyar	Barber	1	2	2	..	..	..	1	2
24	Vōlan	Sorterer	3	..	2	..	..	..	18	..
25	Veḷḷalan	Agriculturist	26	20	..	..	36	..	13	..
26	Veḷuthēḷḷānāyar	Washerman	1	1	..	..	..	..	..	..
27	Vōtan (including Malavātan)	Hunter	31	3	8	3	..	..	3	..
28	Vīṭasaivar (Paṭṭāṭam, Vīṭāvi, Yōḡiswaran)	Mendicant	21	..	..	..	4	..	5	1
29	Yāḷavan (Idayan)	Shepherd	31	77	..	..	2	..	..	1
	Christian									
1	Anglo-Indian	..	..	..	..	..	..	..	..	..
2	European	..	..	..	..	2	..	..	..	..

Castes, Tribes, or Races—(continued)

other than the traditional occupation of the caste

III—Industry				IV—Transport				V—Trade		Serial Number
Owners, managers, clerks, etc.		Artisans and other workmen		Owners, managers, ships' officers, etc.		Labourers, boatmen, carters, etc.		Males	Females	
Males	Females	Males	Females	Males	Females	Males	Females			
32	33	34	35	36	37	38	39	40	41	
3	1	11	15	5	..	5	..	52	9	1
61	71	96	368	11	..	8	..	236	71	2
67	5	74	121	100	..	99	..	1,868	160	3
39	13	142	86	12	6	35	5	34	30	4
7,297	3,224	21,906	20,817	257	273	7,528	35	15,483	2,757	5
40	278	179	643	26	..	119	21	222	101	6
48	17	164	79	2	..	4	..	30	18	7
12	3	9	..	9	..	76	1	113	32	8
17	4	97	45	1	..	14	..	227	30	9
30	51	227	691	6	..	28	5	55	257	10
12	16	35	3	14	..	51	..	99	47	11
526	217	693	70	75	..	794	80	2,598	1,267	12
753	290	2,820	2,849	476	4	2,063	26	10,180	1,117	13
16	..	37	26	..	..	6	..	8	21	14
180	230	458	589	12	..	19	..	64	69	15
203	100	597	668	6	..	47	13	34	43	16
146	155	740	1,973	19	5	167	5	124	734	17
6	48	92	183	3	..	27	..	873	27	18
24	102	311	1,103	6	..	58	1	111	53	19
5	70	200	521	1	12	50	2	139	76	20
13	14	132	158	42	3	221	6	1,076	290	21
2	1	48	12	3	..	16	..	16	4	22
26	4	38	59	8	..	44	..	48	25	23
115	115	356	630	8	..	10	..	63	67	24
183	22	336	60	108	..	273	1	2,592	324	25
5	1	70	3	3	..	..	..	42	11	26
..	6	24	139	..	..	1	..	17	2	27
20	7	85	81	12	..	86	5	405	167	28
6	7	21	4	12	..	61	1	104	92	29
13	..	32	3	21	1	29	1	9	..	1
22	..	..	..	5	..	..	..	19	..	2

TABLE XI—Occupation of Selected

Serial Number	Caste, Tribe, or Race	Traditional occupation	Recorded principal occupation of earners							
			VI—Public force				VII—Public administration			
			Commissioned and gazetted officers		Others		Gazetted officers		Others	
			Males	Females	Males	Females	Males	Females	Males	Females
	<i>Hindu</i>		42	43	44	45	46	47	48	49
1	Ampalavasi	Accessory service in temples	1	..	13	..	22	..	118	..
2	Atayan	Fisherman	..	..	..	..	..	..	9	..
3	Brahman	Priest	24	..	42	..	280	..	2,219	1
4	Chetti	Trader	1	..	12	..	10	..	91	3
5	Ijavan	Toddy drawer	6	..	85	..	44	1	717	5
6	Kammalan (Viswakarma)	Artisan	1	..	19	..	8	..	122	..
7	Kapayan	Astrologer	..	..	2	..	..	..	23	..
8	Krishnanvaka	Agriculturist	..	..	..	..	2	..	55	..
9	Kudumi	Rice-pounder	..	..	..	..	..	..	2	..
10	Kuravan (including Malankuravan Malayaliar)	Labourer	..	..	..	..	..	..	..	..
11	Maravan	Labourer	..	..	..	..	..	..	50	..
12	Nadar (Channan)	Toddy drawer	1	..	7	..	2	..	132	..
13	Nayar	Agriculturist	57	..	2,656	..	296	10	8,139	90
14	Pallan	Labourer	..	..	..	..	..	..	..	..
15	Patavan	Lime-shell burner	..	..	1	..	..	..	1	..
16	Parayan (Sambavar)	Labourer	..	..	..	..	..	..	17	..
17	Pulayan (Chottamar)	Labourer	..	..	1	..	..	..	31	..
18	Sallyan (Pattayan)	Weaver	..	..	4	..	1	..	54	..
19	ThantAn (Uthil)	Tree climber	..	..	5	..	..	..	6	..
20	Vellan	Fisherman	..	..	..	..	..	..	8	..
21	Vepayan (Vapigavaiyan)	Oil-presser	..	..	4	..	4	..	43	..
22	Vappan (Mappan, Pathiyau)	Washerman	..	..	..	..	..	..	3	..
23	Velakkithalanayar	Barber	..	..	11	..	1	..	55	4
24	Vellan	Sorcerer	..	..	2	..	..	..	27	..
25	Vellalan	Agriculturist	6	..	72	..	56	..	1,121	14
26	Veluthandanayar	Washerman	..	..	3	..	..	..	23	..
27	Vetan (including Malavetan)	Hunter	..	..	..	..	..	..	..	..
28	Vitavalvar (Pantaram, Vairavi, Yogiwaran)	Mendicant	..	..	14	..	1	..	83	..
29	Yedavan (Idayan)	Shepherd	..	..	3	..	2	..	79	..
	<i>Christian</i>									
1	Anglo-Indian	..	1	..	..	..	9	1	23	..
2	European	..	5	..	..	..	5	..	..	..

Castes, Tribes, or Races—(concluded)

other than the traditional occupation of the caste

VIII—Professions and liberal arts		IX—Persons living on their income		X—Domestic services		XI—Insufficiently described occupations		XII—Unproductive		Serial Number						
Religion	Lawyers, doctors and teachers	Others	Males	Females	Males	Females	Contractors, clerks, etc., otherwise unspecified	Labourers and workmen otherwise unspecified	Beggars, prostitutes, criminals and inmates of jails and asylums							
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	
..	..	144	7	21	2	24	11	18	6	44	..	18	8	2	..	1
1	..	58	..	4	1	17	..	3	12	10	1	199	23	1	2	2
..	..	1,845	8	160	3	729	160	331	133	908	8	331	33	17	12	3
3	..	47	7	45	1	96	26	24	54	73	1	391	67	6	1	4
297	17	2,786	227	868	38	473	376	1,209	1,572	1,604	32	19,437	4,064	210	69	5
25	..	204	17	108	8	19	110	40	527	69	4	705	1,108	34	16	6
6	3	802	28	88	7	9	1	3	22	10	1	91	53	7	3	7
6	1	26	..	18	2	40	8	7	105	9	1	231	62	2	1	8
3	..	15	..	32	..	2	..	14	73	19	..	385	54	5	7	9
3	..	12	..	20	8	3	6	21	50	8	9	266	393	24	19	10
3	..	12	..	3	..	36	21	11	42	32	..	74	71	64	1	11
39	1	313	16	150	3	235	70	87	468	410	..	9,769	2,024	88	64	12
632	32	10,430	1,411	1,291	76	2,070	1,134	1,332	3,162	3,476	70	7,314	2,611	243	35	13
1	..	2	..	52	..	4	..	15	2	7	2	15	10	5	..	14
5	..	19	..	26	..	9	5	4	27	29	..	1,040	179	2	1	15
7	..	19	1	92	4	11	9	81	41	8	2	976	482	29	8	16
7	..	30	1	38	3	38	22	102	229	11	..	3,237	2,222	65	20	17
1	..	30	4	10	..	6	3	5	31	61	..	133	21	10	1	18
4	..	36	1	11	..	4	26	25	112	12	1	681	534	25	14	19
2	..	25	..	4	..	15	..	2	6	5	1	105	8	5	13	20
5	..	33	..	19	1	67	23	16	68	25	1	504	138	7	1	21
..	..	11	1	2	..	3	1	1	13	1	..	503	13	20	..	22
3	..	78	22	32	40	10	8	10	42	19	3	108	92	9	3	23
4	1	143	1	58	..	10	..	5	13	8	..	1,162	64	9	..	24
155	3	515	14	177	11	368	183	92	202	699	5	958	272	27	10	25
..	..	14	6	..	..	3	..	6	8	2	..	..	..	..	..	26
..	..	1	..	5	..	4	..	8	42	6	..	108	92	8	3	27
..	..	63	3	56	6	36	9	12	22	60	..	277	84	205	79	28
6	..	24	..	7	..	24	6	5	46	28	2	137	108	8	5	29
2	..	3	5	1	12	7	7	4	1	27	1	13	..	..	..	1
79	62	12	33	..	..	3	7	1	1	5	..	..	..	..	..	2

TABLE XII--(I) & (II)

EDUCATED UNEMPLOYMENT

1. In Part II the term 'Commerce' includes type-writing, shorthand and book-keeping. There is only one B. Com. in the age group (25-29) who has been unemployed for more than one year.

2. In addition to the information collected about unemployment among the educated in English, as in other parts of India, the number of the unemployed among persons who have passed public examinations in the vernacular has also been recorded in this State, and particulars of unemployment among both these classes are given below.

EDUCATED UNEMPLOYMENT BY CLASS AND SEX

Class	Persons	Passed Examinations in English		Educated in English but not passed any Examination		Passed Examinations in Vernacular	
		Males	Females	Males	Females	Males	Females
Brahmans	304	194	...	46	...	62	2
Depressed Hindus	18	...	...	5	...	11	2
Other Hindus :—							
(i) Nāyars	2,670	575	34	268	10	1,317	466
(ii) Īlavas	585	186	10	75	8	190	121
(iii) Others	688	175	5	102	1	324	81
Muslims	65	13	...	12	...	30	1
Anglo-Indians	13	2	2	8	1	...	...
Indian Christians	1,864	624	49	298	18	511	364
All Other Classes	1	1	...	...	...	...	...
Total	6,158	1,720	100	814	33	2,454	1,037

TABLE XII (i)—Educated Unemployment by Class

Class	Total Unemployed	Aged 20—24		Aged 25—29		Aged 30—34		Aged 35—39	
		Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more
1	2	3	4	5	6	7	8	9	10
Total ...	1,583	230	714	95	393	8	113	1	29
Brahmans ...	170	21	82	7	37	3	17	...	3
Depressed Hindus...	...	...	...	...	...	...	...	...	...
Other Hindus ...	797	113	344	49	213	4	56	1	17
Muslims ...	12	5	4	...	2	...	...	...	1
Anglo-Indians ...	4	...	3	1	...	...	...	...	...
Indian Christians ...	599	90	281	38	141	1	40	...	8
All Other Classes ...	1	1	...	...	...	...	...	...	...

Total number of English knowing unemployed under 20 years ... 232

Ditto Ditto over 40 years ... 5

Total number of English educated unemployed whose fathers were soldiers ...

Ditto Ditto Ditto cultivators ... 994

Ditto Ditto Ditto artisans ... 18

Ditto Ditto Ditto menials or servants ... 10

Total number of English educated unemployed who have passed the Matriculation Examination or obtained School Leaving Certificates and who, though not totally unemployed, failed to obtain employment with which they are satisfied ... 217

TABLE XII (ii)—Educated Unemployment by Degree

Degree	Total Unemployed	Aged 20—24		Aged 25—29		Aged 30—34		Aged 35—38	
		Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more
1	2	3	4	5	6	7	8	9	10
Total ...	1,583	230	714	95	393	8	113	1	29
British degrees ...	1	1	...	...	...	...	...	...	...
Continental degrees ...	...	...	...	...	...	...	...	...	...
American degrees ...	...	...	...	...	...	...	...	...	...
Other Foreign degrees.	...	...	...	...	...	...	...	...	...
Indian degrees									
Medical ...	12	1	2	2	4	2	1	...	...
Legal ...	10	...	1	2	5	...	2	...	...
Agricultural ...	1	...	1	...	...	...	...	...	...
Commerce ...	73	1	30	11	20	1	6	...	4
M. A. ...	4	1	...	...	1	...	2	...	...
M. Sc. ...	1	1	...	...	...	...	...	...	...
B. A. ...	230	49	51	21	71	1	26	1	10
B. Sc. ...	1	...	...	...	1	...	...	...	...
B. Eng. or L. C. E.	...	...	...	...	...	...	...	...	...
B. T. or L. T. ...	1	...	...	...	...	...	1	...	...
S. L. C. or Matric...	1,249	176	629	59	291	4	75	...	15

TABLE XIII

LITERACY BY RELIGION AND AGE

1. This table like Table VII is divided into two parts. Part I contains the statistics of the whole State and for every religion returned. Part II gives the figures separately for the divisions (administrative and natural) and for the four main religions (Hindu, Christian, Muslim and Tribal), the figures for the other religions being shown together under "Others".

2. Persons literate in English are included in the figures for the total literate.

3. This table is the same as the corresponding table of the 1921 census, except that the lowest age-group has been divided into 0—5 and 5—10 and all persons of the former group have been shown as illiterate.

4. The following statement shows literacy among Christians by Race and among Indian Christians by Sect.

Literacy among Christians by Race and Sect

Race and Sect	Total Strength of Race or Sect		Literate		Illiterate		Literate in English	
	Males	Females	Males	Females	Males	Females	Males	Females
Europeans	371	216	358	189	18	27	347	178
Anglo-Indians	433	357	341	236	92	121	299	179
<i>Indian Christians</i>	<i>814,029</i>	<i>789,080</i>	<i>308,577</i>	<i>182,058</i>	<i>505,452</i>	<i>606,413</i>	<i>27,048</i>	<i>9,251</i>
Protestants	151,192	144,062	38,596	17,899	112,596	126,163	4,578	1,866
Roman Catholics	180,932	178,398	41,869	19,592	139,063	158,806	3,721	1,866
Syrians	481,905	466,609	228,112	125,165	253,793	341,444	18,747	5,541
Total Christians	814,833	789,642	309,276	163,081	505,557	626,561	27,692	9,601

* Protestants include all Christians other than Roman Catholics and Syrians.

TABLE XIII—Literacy by Religion and Age—

Age and Religion	Population					
	Total			Literates		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
ALL RELIGIONS	5,095,973	2,565,073	2,530,900	1,217,924	866,313	351,611
0-5	877,242	440,851	436,391	..	..	..
5-10	673,095	341,345	331,750	93,951	56,526	37,425
10-15	617,939	313,728	304,211	159,412	98,484	60,928
15-20	487,912	238,499	249,413	194,671	126,411	68,260
20 and over	2,439,785	1,230,650	1,209,135	769,890	584,892	184,998
*Hindu	3,134,888	1,567,925	1,566,963	703,440	519,200	184,240
0-5	531,742	266,491	265,251	..	..	..
5-10	402,939	204,082	198,857	52,392	32,514	19,878
10-15	370,245	187,834	182,411	89,092	56,698	32,304
15-20	296,862	143,821	153,041	110,245	74,041	36,214
20 and over	1,583,100	765,697	767,403	451,801	355,957	95,844
Christian	1,604,475	814,833	789,642	472,357	309,276	163,081
0-5	282,178	142,209	139,969	..	..	..
5-10	220,826	111,984	108,842	39,072	22,035	17,037
10-15	202,417	102,621	99,796	65,950	38,121	27,829
15-20	166,122	77,329	78,793	78,145	46,883	31,262
20 and over	742,932	380,690	362,242	289,190	202,237	86,953
Muslim	353,274	180,555	172,719	41,907	37,661	4,246
0-5	62,879	31,032	30,947	..	..	..
5-10	48,924	25,056	23,868	2,466	1,902	804
10-15	44,897	23,078	21,819	4,429	3,643	786
15-20	84,006	17,194	17,412	6,245	5,469	776
20 and over	161,968	83,295	78,673	28,767	26,587	2,180
Tribal Religion	2,907	1,511	1,396	54	51	3
0-5	378	185	193	..	..	..
5-10	355	195	160	7	6	1
10-15	834	172	162	10	10	..
15-20	269	124	145	8	8	..
20 and over	1,571	835	736	29	27	2
Jew	298	163	135	96	72	24
0-5	50	27	23	..	..	..
5-10	36	20	16	8	5	3
10-15	34	17	17	13	8	5
15-20	36	19	17	18	12	6
20 and over	142	80	62	57	47	10
Buddhist	64	47	17	41	29	12
0-5	4	2	2	..	..	..
5-10	7	4	3	4	3	1
10-15	7	4	3	6	3	3
15-20	8	6	2	6	4	2
20 and over	38	31	7	25	19	6
Jain	41	21	20	11	11	..
0-5	8	3	5	..	..	..
5-10	3	1	2	..	..	..
10-15	3	1	2	..	..	..
15-20	7	4	3	2	2	..
20 and over	20	12	8	9	9	..
Zoroastrian	13	11	2	10	9	1
0-5	2	2	..	..	..	..
5-10	1	1	..	1	1	..
10-15	..	..	..	..	..	..
15-20	2	2	..	2	2	..
20 and over	8	6	2	7	6	1
Sikh	12	6	6	7	3	4
0-5	1	..	1	..	..	..
5-10	4	2	2	..	..	..
10-15	1	..	1	1	..	1
15-20	..	..	..	..	..	1
20 and over	6	4	2	5	3	2
Unspecified	1	1	..	1	1	..
0-5	..	..	..	..	..	..
5-10	..	..	..	..	..	..
10-15	1	..	..	..	..	..
15-20	..	1	..	1	1	..
20 and over	..	..	..	..	..	..

*Hindu includes Arya and Brahma.

TABLE XIII—Literacy by Religion and Age—Part II—
Administrative Divisions

Age and Religion	Population								Literate in English		
	Total			Literate			Illiterate		Persons	Males	Females
	Persons	Males	Females	Persons	Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12
Southern Division											
ALL RELIGIONS.	1,433,966	717,486	716,470	278,757	206,746	72,011	510,740	644,459	27,677	22,485	5,192
0-5	242,546	122,170	120,376	..	..	..	122,170	120,376	..	..	..
5-10	190,999	97,020	93,979	20,855	13,230	7,625	83,790	86,354	943	664	279
10-15	174,728	88,465	86,263	35,156	22,778	12,378	65,687	73,885	2,452	1,728	724
15-20	139,897	67,393	72,414	43,677	29,714	13,963	37,679	58,451	5,367	4,072	1,295
20 and over	685,876	342,438	343,438	179,069	141,024	38,045	201,414	305,393	18,915	16,021	2,894
Hindu	973,339	486,075	487,264	205,031	154,440	50,591	331,635	436,673	18,771	16,252	2,519
0-5	164,514	82,686	81,828	..	..	..	82,686	81,828	..	..	..
5-10	127,335	64,665	62,670	14,895	9,631	5,264	55,034	57,406	630	475	155
10-15	116,215	58,855	57,360	24,994	16,485	8,509	42,370	48,851	1,614	1,226	388
15-20	94,058	45,549	48,509	31,263	21,641	9,622	23,908	38,887	3,597	2,915	682
20 and over	471,217	234,320	236,897	133,879	106,683	27,196	127,637	209,701	12,930	11,636	1,294
Christian	357,410	180,357	177,053	61,072	40,875	20,197	139,482	156,856	8,133	5,481	2,652
0-5	60,168	30,437	29,731	..	..	..	30,437	29,731	..	..	..
5-10	49,270	25,015	24,255	5,113	2,920	2,193	22,095	22,062	292	169	123
10-15	45,458	22,996	22,462	8,689	5,071	3,618	17,925	18,844	779	448	331
15-20	35,843	17,212	18,631	10,528	6,430	4,098	10,782	14,533	1,602	997	605
20 and over	166,671	84,697	81,974	36,742	26,454	10,288	58,243	71,686	5,460	3,867	1,593
Muslim	101,271	50,025	51,246	12,601	11,394	1,207	38,631	50,039	761	744	17
0-5	17,625	8,921	8,704	..	..	..	8,921	8,704	..	..	..
5-10	14,152	7,204	6,948	840	675	165	6,529	6,783	20	20	..
10-15	12,832	6,497	6,335	1,462	1,215	247	5,282	6,088	55	52	3
15-20	9,731	4,554	5,177	1,879	1,638	241	2,916	4,936	165	158	7
20 and over	46,931	22,849	24,082	8,420	7,866	554	14,983	23,628	521	514	7
Tribal Religion	1,900	1,009	891	24	22	2	987	889	..	..	..
0-5	237	124	113	..	..	..	124	113	..	..	..
5-10	235	132	103	3	2	1	130	102	..	..	..
10-15	215	113	102	3	3	..	110	102	..	..	..
15-20	169	74	95	2	2	..	72	95	..	..	..
20 and over	1,044	566	478	16	15	1	551	477	..	..	..
Others	36	20	16	29	15	14	5	2	12	8	4
0-5	2	2	..	..	..	..	2	..	..	..	..
5-10	7	4	3	4	2	2	2	1	1	..	1
10-15	8	4	4	8	4	4	..	..	4	2	2
15-20	6	4	2	5	3	2	1	..	3	2	1
20 and over	18	6	7	12	6	6	..	1	4	4	..
Central Division											
ALL RELIGIONS.	1,861,472	933,169	928,303	474,636	392,637	141,999	600,532	786,304	29,016	23,118	5,898
0-5	318,387	160,045	158,542	..	..	..	160,045	158,542	..	..	..
5-10	246,190	124,560	121,630	38,249	22,707	15,542	101,853	106,088	1,024	662	362
10-15	225,863	114,423	111,440	64,018	38,917	25,101	75,506	86,339	2,977	2,005	972
15-20	176,610	85,526	91,084	76,370	48,548	27,822	36,978	63,262	6,272	4,612	1,660
20 and over	894,222	448,615	445,607	295,999	222,465	73,534	226,150	372,073	18,743	15,839	2,904
Hindu	1,240,216	616,644	623,572	286,955	207,978	78,977	408,666	544,595	13,522	11,663	1,859
0-5	208,159	104,175	103,984	..	..	..	104,175	103,984	..	..	..
5-10	158,924	80,084	78,840	22,463	13,601	8,862	66,483	69,978	406	302	104
10-15	146,138	73,715	72,423	37,875	23,579	14,296	50,136	58,127	1,217	934	283
15-20	115,874	55,374	60,500	45,840	29,995	15,845	25,379	44,655	2,803	2,226	577
20 and over	611,121	303,296	307,825	180,777	140,803	39,974	162,498	267,851	9,096	8,201	895
Christian	472,255	240,091	232,164	169,748	108,756	60,992	131,335	171,172	14,874	10,845	4,029
0-5	84,288	42,500	41,788	..	..	..	42,500	41,788	..	..	..
5-10	66,579	33,878	32,701	14,719	8,261	6,458	125,617	26,248	605	347	258
10-15	60,723	30,996	29,727	24,352	13,797	10,453	17,199	19,372	1,719	1,031	688
15-20	45,911	22,788	23,123	27,859	16,223	11,636	6,585	11,487	3,334	2,256	1,078
20 and over	314,734	159,929	164,825	102,918	70,475	32,443	39,454	72,382	9,216	7,211	2,005

TABLE XIII—Literacy by Religion and Age—Part II—
Administrative Divisions—(continued)

Age and Religion	Population								Literate in English		
	Total			Literate			Illiterate		Persons	Males	Females
	Persons	Males	Females	Persons	Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12
Central Division—(contd.)											
Muslim	148,284	76,066	72,218	17,883	15,856	2,027	60,210	70,191	608	598	10
0—5	26,038	13,326	12,712	..	..	..	13,326	12,712	..	..	..
5—10	20,598	10,551	10,047	1,062	840	222	9,711	9,825	13	13	..
10—15	18,921	9,672	9,249	1,886	1,536	350	8,136	8,899	41	40	1
15—20	14,752	7,328	7,424	2,663	2,322	341	5,086	7,083	133	128	5
20 and over	67,975	35,189	32,786	12,272	11,158	1,114	24,931	31,672	421	417	4
Tribal Religion	649	324	325	18	17	1	307	324	..	..	..
0—5	91	39	52	..	..	..	39	59	..	..	..
5—10	83	44	39	3	3	..	41	39	..	..	..
10—15	78	39	39	5	5	..	34	39	..	..	..
15—20	63	29	34	3	3	..	26	34	..	..	..
20 and over	334	173	161	7	6	1	167	160	..	..	..
Others	68	44	24	32	30	2	14	22	12	12	..
0—5	11	5	6	..	..	..	5	6	..	..	..
5—10	6	3	3	2	2	..	1	3	..	..	..
10—15	3	1	2	..	..	..	1	3	..	..	..
15—20	10	7	3	5	6	..	2	3	2	2	..
20 and over	38	28	10	25	23	2	5	8	10	10	..
Northern Division											
ALL RELIGIONS.	1,695,321	854,845	840,478	452,162	316,298	135,866	538,549	704,810	21,510	17,864	3,646
0—5	302,578	151,764	150,814	..	..	..	151,764	150,814	..	..	..
5—10	224,581	114,203	110,378	34,482	20,335	14,147	93,868	96,231	654	493	229
10—15	204,957	104,503	100,454	59,563	36,280	23,283	68,223	77,171	2,060	1,478	582
15—20	158,329	78,282	80,047	72,853	46,711	26,142	31,371	53,806	4,918	3,919	999
20 and over	804,876	406,093	398,783	285,264	212,970	72,294	193,123	326,489	13,878	12,012	1,866
Hindu	841,648	421,048	420,600	205,998	151,793	54,205	269,255	366,395	8,801	7,719	1,082
0—5	148,984	74,488	74,496	..	..	..	74,488	74,496	..	..	..
5—10	107,895	55,055	52,840	14,889	9,174	3,715	46,881	47,125	286	193	103
10—15	98,091	50,322	47,769	25,849	16,407	9,442	33,915	38,327	827	609	214
15—20	76,987	37,548	39,439	32,373	21,727	10,646	15,821	28,793	1,915	1,616	299
20 and over	409,691	203,635	206,056	132,887	104,485	28,402	59,150	177,654	5,773	5,311	462
Christian	752,417	380,978	371,439	235,254	154,602	80,652	226,376	290,787	12,483	9,927	2,556
0—5	134,680	67,738	66,942	..	..	..	67,738	66,942	..	..	..
5—10	102,721	51,963	50,758	19,040	10,725	6,315	41,238	42,443	303	238	125
10—15	93,980	47,452	46,528	32,862	19,010	13,652	28,442	32,876	1,217	854	363
15—20	71,609	35,714	35,895	38,862	23,558	15,304	12,156	20,591	2,952	2,255	697
20 and over	349,427	178,111	171,316	144,690	101,309	43,381	76,802	127,935	7,951	6,580	1,371
Muslim	100,909	52,632	48,277	10,811	9,826	985	42,806	47,292	212	204	8
0—5	18,859	9,508	9,351	..	..	..	9,508	9,351	..	..	..
5—10	13,923	7,162	6,761	545	431	114	6,731	6,847	5	4	1
10—15	12,844	6,710	6,134	1,039	855	184	5,855	5,950	15	14	1
15—20	9,693	4,998	4,695	1,599	1,413	186	3,585	4,509	47	44	3
20 and over	45,590	24,254	21,336	7,628	7,127	501	17,127	20,835	145	142	3
Tribal Religion	53	26	27	3	3	..	23	27	..	..	..
0—5	5	3	2	..	..	..	3	2	..	..	..
5—10	6	3	3	..	..	..	3	3	..	..	..
10—15	8	2	6	..	..	..	2	6	..	..	..
15—20	6	4	2	1	1	..	3	2	..	..	..
20 and over	28	14	14	2	2	..	12	14	..	..	..
Others	294	161	133	96	72	24	89	109	14	14	..
0—5	50	27	23	..	..	..	27	23	..	..	..
5—10	36	20	16	8	5	3	15	13	..	..	..
10—15	34	17	17	13	8	5	9	12	1	1	..
15—20	34	18	16	18	12	6	6	10	4	4	..
20 and over	140	79	61	57	47	10	32	51	9	9	..

**TABLE XIII—Literacy by Religion and Age—Part II—
Administrative Divisions—(concluded)**

Age and Religion	Population								Literate in English		
	Total			Literate			Illiterate		Persons	Males	Fem
	Persons	Males	Females	Persons	Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12
High Range Division											
ALL RELIGIONS	105,224	59,573	45,851	12,369	10,634	1,735	48,939	43,916	2,448	2,033	41
0-5	13,531	6,872	6,659	..	..	..	6,872	6,659	..	..	..
5-10	11,325	5,562	5,763	365	254	111	5,308	5,652	32	21	..
10-15	12,391	6,337	6,054	675	509	166	5,828	5,888	63	43	..
15-20	13,166	7,298	5,868	1,771	1,438	333	5,860	5,535	304	227	..
20 and over	54,811	33,504	21,307	9,558	8,433	1,125	25,071	20,182	2,049	1,742	30
Hindu	79,685	44,158	35,527	5,456	4,989	467	39,169	35,060	610	565	4
0-5	10,086	5,142	4,943	..	..	..	5,142	4,943	..	..	..
5-10	8,785	4,278	4,507	145	108	37	4,170	4,470	9	7	..
10-15	9,801	4,942	4,859	284	227	57	4,715	4,802	17	14	..
15-20	9,943	5,350	4,593	769	668	101	4,682	4,492	72	59	..
20 and over	41,071	24,446	16,625	4,258	3,986	272	20,460	16,353	512	485	..
Christian	22,393	13,407	8,986	6,283	5,043	1,240	8,364	7,746	1,806	1,439	36
0-5	3,042	1,534	1,508	..	..	..	1,534	1,508	..	..	..
5-10	2,256	1,128	1,128	200	129	71	999	1,057	22	14	..
10-15	2,256	1,177	1,079	347	243	104	934	975	45	28	..
15-20	2,759	1,615	1,144	896	672	224	943	920	229	165	..
20 and over	12,080	7,953	4,127	4,840	3,999	841	3,954	3,286	1,510	1,232	27
Muslim	2,810	1,832	978	612	585	27	1,247	951	27	25	..
0-5	357	177	180	..	..	..	177	180	..	..	..
5-10	251	139	112	19	16	3	123	109	1	..	..
10-15	300	199	101	42	37	5	162	96	1	1	..
15-20	430	314	116	104	96	8	218	108	3	3	..
20 and over	1,472	1,003	469	447	436	11	567	458	22	21	..
Tribal Religion	305	152	153	9	9	..	143	153	..	..	..
0-5	48	19	26	..	..	..	19	26	..	..	..
5-10	31	16	15	1	1	..	15	15	..	..	..
10-15	33	18	15	2	2	..	16	15	..	..	..
15-20	31	17	14	2	2	..	15	14	..	..	..
20 and over	165	82	83	4	4	..	78	83	..	..	..
Others	31	24	7	9	8	1	16	6	5	4	..
0-5	2	..	2	..	..	..	..	2	..	..	..
5-10	2	1	1	..	..	..	1	1	..	..	..
10-15	1	1	..	..	..	..	1	..	..	..	..
15-20	3	2	1	..	..	..	2	1	..	..	..
20 and over	23	20	3	9	8	1	12	2	5	4	..

NATURAL DIVISIONS

Lowland Division

ALL RELIGIONS	2,389,549	1,192,493	1,197,056	572,388	409,020	163,368	783,473	1,033,688	50,489	40,796	9,69
0-5	404,306	203,341	200,965	..	..	..	203,341	200,965	..	..	..
5-10	315,097	159,995	158,102	43,004	26,209	16,795	133,786	138,307	1,688	1,124	564
10-15	288,067	146,023	142,044	72,734	45,238	27,496	100,785	114,548	4,648	3,204	1,444
15-20	229,534	111,119	118,415	90,466	59,156	31,310	51,963	87,105	10,447	7,910	2,537
20 and over	1,152,545	572,015	580,530	366,184	278,417	87,767	293,598	492,763	33,706	28,558	5,148
Hindu	1,627,537	806,613	820,924	389,177	285,268	103,909	521,345	717,015	30,200	26,015	4,18
0-5	274,396	137,439	136,964	..	..	..	137,432	136,964	..	..	..
5-10	210,344	106,596	103,748	28,964	18,021	10,943	88,575	92,805	1,034	732	302
10-15	191,547	96,906	94,641	48,791	31,011	17,780	65,895	76,861	2,755	2,050	705
15-20	154,087	74,383	80,304	60,814	40,667	20,147	33,716	60,157	6,192	5,000	1,192
20 and over	796,563	391,296	405,267	250,608	195,569	55,039	195,727	350,228	20,219	18,233	1,986
Christian	563,343	285,328	278,015	157,687	101,230	56,457	184,098	221,558	18,998	13,521	5,47
0-5	95,901	48,539	47,362	..	..	..	48,539	47,362	..	..	..
5-10	77,120	39,252	37,868	12,520	7,020	5,500	32,232	32,368	624	363	261
10-15	71,093	36,114	34,979	31,291	12,114	9,177	24,000	25,802	1,805	1,073	732
15-20	55,165	27,130	28,035	25,911	15,266	10,645	11,864	17,390	3,970	2,639	1,331
20 and over	264,064	134,293	129,771	97,965	66,830	31,135	67,463	93,636	12,599	9,446	3,153

TABLE XIII - Literacy by Religion and Age—Part II—
Natural Divisions—(continued)

Age and Religion	Population									Literate in English		
	Total			Literate			Illiterate			Persons	Males	Females
	Persons	Males	Females	Persons	Males	Females	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12	
Lowland Division—(contd.)												
Muslim	198,260	100,323	97,937	25,369	22,407	2,962	77,916	94,975	1,255	1,228	27	
0—5	32,947	17,338	16,609	..	..	..	17,338	16,609	..	..	..
5—10	27,583	14,120	13,463	1,506	1,159	347	12,961	13,116	29	29	..	
10—15	25,381	12,981	12,400	2,632	2,102	530	10,879	11,870	83	78	5	
15—20	19,629	9,575	10,054	3,714	3,204	510	6,371	9,544	277	264	13	
20 and over	91,720	46,309	45,411	17,517	16,942	1,575	30,367	43,836	866	857	9	
Tribal Religion	21	11	10	1	1	..	10	10	..	..	..
0—5	1	..	1	..	..	..	..	1	..	..	..
5—10	2	1	1	..	..	..	1	1	..	..	..
10—15	4	2	2	..	..	..	2	2	..	..	..
15—20	4	3	1	..	..	..	3	1	..	..	..
20 and over	10	5	5	1	1	..	4	5	..	..	..
Others	388	218	170	154	114	40	104	130	36	32	4	
0—5	61	32	29	..	..	..	32	29	..	..	..
5—10	48	26	22	14	9	5	17	17	1	..	1	
10—15	42	20	22	20	11	9	9	13	5	3	2	
15—20	49	28	31	27	19	8	9	13	8	7	1	
20 and over	188	112	76	93	75	18	37	58	22	22	..	
Midland Division												
ALL RELIGIONS.	2,415,494	1,216,994	1,198,500	599,755	421,223	178,533	795,771	1,019,968	2,5927	21,018	4,909	
0—5	427,425	214,120	213,305	..	..	..	214,120	213,305	..	..	..
5—10	321,726	163,371	158,355	48,450	28,692	19,758	134,679	138,597	800	588	212	
10—15	294,993	150,295	144,698	82,234	50,252	31,982	100,043	112,716	2,718	1,940	778	
15—20	226,931	110,435	116,496	97,281	62,266	35,015	48,169	81,481	6,847	4,458	2,389	
20 and over	1,144,419	578,773	565,646	371,790	280,013	91,777	298,760	473,869	16,472	14,072	2,400	
Hindu	1,318,432	660,850	657,582	290,105	214,164	75,941	446,686	581,641	9,706	8,486	1,220	
0—5	229,901	115,272	114,629	..	..	..	115,272	114,629	..	..	..
5—10	169,401	86,081	83,320	22,073	13,585	8,488	72,496	74,832	253	195	58	
10—15	154,992	78,789	76,203	37,827	24,024	13,803	54,705	62,400	812	637	175	
15—20	121,264	58,151	63,113	45,858	30,674	15,194	27,477	47,929	1,948	1,593	355	
20 and over	642,874	322,567	320,317	184,347	145,881	38,466	176,676	281,851	6,695	6,061	634	
Christian	960,885	486,084	474,801	295,488	194,029	101,459	292,055	373,342	15,967	12,286	3,681	
0—5	171,849	85,831	86,018	..	..	..	85,831	86,018	..	..	..
5—10	133,433	67,605	65,828	25,532	14,400	11,132	53,205	54,606	630	347	283	
10—15	122,778	62,611	60,167	42,815	24,858	17,957	37,753	42,210	1,483	1,240	243	
15—20	92,588	45,717	46,871	49,233	29,635	19,698	16,082	27,273	3,844	2,812	1,032	
20 and over	440,237	224,320	215,917	177,908	125,136	52,772	99,184	163,145	9,608	7,847	1,761	
Muslim	135,371	69,634	65,737	14,116	12,987	1,129	56,647	64,608	252	244	8	
0—5	25,569	12,956	12,603	..	..	..	12,956	12,603	..	..	..
5—10	18,781	9,626	9,155	839	702	137	8,924	9,018	7	6	1	
10—15	17,124	8,845	8,279	1,583	1,361	222	7,484	8,057	23	23	..	
15—20	13,010	6,532	6,478	2,183	1,950	233	4,522	6,245	54	52	2	
20 and over	60,897	31,675	29,222	9,511	8,974	537	22,701	28,645	168	163	5	
Tribal Religion	796	419	377	43	40	3	379	374	..	..	..
0—5	114	59	55	..	..	..	59	55	..	..	..
5—10	110	58	52	6	5	1	53	51	..	..	..
10—15	96	48	48	8	8	..	40	48	..	..	..
15—20	68	34	34	6	6	..	24	34	..	..	..
20 and over	408	220	188	23	21	2	199	186	..	..	..
Others	10	7	3	3	3	..	4	3	2	2	..	
0—5	2	2	..	..	..	..	2	..	..	..	..
5—10	1	1	..	..	..	..	1	..	..	..	..
10—15	3	3	1	1	1	..	1	1	..	..	..
15—20	1	1	..	1	1	..	..	..	1	1	..
20 and over	3	1	2	1	1	..	..	2	1	1	..

TABLE XIII—Literacy by Religion and Age—Part II—
Natural Divisions—(concluded)

Age and Religion	Population								Literate in English		
	Total			Literate			Illiterate		Persons	Males	Females
	Persons	Males	Females	Persons	Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12
Highland Division											
ALL RELIGIONS.	290,930	155,588	135,344	45,781	36,070	9,711	119,516	125,633	4,235	3,686	549
0-5	45,511	23,390	22,121	..	..	..	23,390	22,121	..	..	..
5-10	36,272	17,979	18,293	2,497	1,625	872	16,351	17,421	75	60	15
10-15	34,879	17,410	17,469	4,444	2,994	1,450	14,416	16,019	186	150	36
15-20	31,447	16,945	14,502	6,924	4,989	1,935	11,956	12,567	567	462	105
20 and over	142,821	79,862	62,959	31,916	26,462	5,454	53,400	57,506	2,097	3,014	294
Hindu	188,919	100,462	88,457	24,158	19,768	4,390	80,694	84,067	1,798	1,698	100
0-5	27,445	13,787	13,658	..	..	..	13,787	13,658	..	..	..
5-10	23,194	11,405	11,789	1,355	908	447	10,497	11,342	11	40	4
10-15	23,796	12,139	11,567	2,284	1,662	721	10,476	10,846	108	96	12
15-20	20,911	11,287	9,624	3,573	2,690	883	8,397	8,741	219	223	26
20 and over	93,663	51,844	41,819	16,846	14,507	2,339	37,337	39,480	1,397	1,309	78
Christian	80,247	43,421	36,826	19,182	14,017	5,165	29,404	31,661	2,331	1,885	446
0-5	14,428	7,839	6,589	..	..	..	7,839	6,589	..	..	..
5-10	10,273	5,127	5,146	1,020	615	405	4,312	4,741	28	18	10
10-15	8,546	3,896	4,650	1,844	1,159	685	2,747	3,955	12	18	20
15-20	8,369	4,482	3,887	3,001	1,982	1,019	2,560	2,868	301	232	79
20 and over	38,631	22,077	16,554	13,317	10,271	3,046	11,806	12,508	1,930	1,397	333
Muslim	19,643	10,598	9,045	2,422	2,267	155	8,331	8,890	101	99	2
0-5	3,373	1,638	1,735	..	..	..	1,638	1,735	..	..	..
5-10	2,560	1,310	1,250	121	101	20	1,209	1,239	3	2	1
10-15	2,392	1,252	1,140	214	180	34	1,072	1,106	6	6	..
15-20	1,967	1,087	880	348	315	33	772	847	17	17	..
20 and over	9,351	5,311	4,040	1,739	1,671	68	3,640	3,972	55	51	1
Tribal Religion	2,090	1,081	1,009	10	10	..	1,071	1,009	..	..	..
0-5	263	126	137	..	..	..	126	137	..	..	..
5-10	243	136	107	1	1	..	135	107	..	..	..
10-15	234	122	112	2	2	..	120	112	..	..	..
15-20	197	87	110	2	2	..	85	110	..	..	..
20 and over	1,153	610	543	5	5	..	605	543	..	..	..
Others	31	24	7	9	8	1	16	6	5	4	1
0-5	2	..	2	..	..	..	..	2	..	..	..
5-10	2	1	1	..	..	..	1	1	..	..	..
10-15	1	1	..	..	..	..	1	..	..	..	..
15-20	3	2	1	..	..	..	1	..	..	..	..
20 and over	23	20	3	9	8	1	12	1	5	4	1

TABLE XIV

LITERACY BY SELECTED CASTES, TRIBES, OR RACES

1. This table shows for selected castes, tribes or races, by sex and religion, the total population, the population 7 years and over, and the number of (i) literates, (ii) illiterates, and (iii) literates in English in the latter.

2. The numerically less important castes, tribes and races, and the minor and unspecified castes shown in Table XVII are not included in this table.

3. Christians form 31.5 per cent. of the population of this State; statistics showing the literacy, and the literacy in English, of the different sects of Christians are, therefore, of importance to the State and are given separately in this table.

4. The numbers of literates given in columns 8, 9 and 10 include those shown as literate in English in columns 14, 15 and 16.

TABLE XIV- Literacy by Selected

Number	Caste, Tribe, or Race	Total Population			POPULATION		
		Persons	Males	Females	Total		
					Persons	Males	Females
1	2	3	4	5	6	7	
1	Aiyavavar <i>Christian</i>	6,414	3,313	3,101	5,184	2,683	2,501
2	Ampalavadi <i>Hindu</i>	8,155	4,205	3,950	6,579	3,363	3,216
3	Anglo-Indian	790	433	357	686	376	310
4	Afayan <i>Hindu</i>	23,380	11,873	11,507	18,291	9,336	8,958
	<i>Christian</i>	3,620	1,882	1,738	2,783	1,436	1,347
5	Bhatathur <i>Christian</i>	8,669	4,362	4,307	6,868	3,435	3,433
6	Brahman, Malayala <i>Hindu</i>	13,931	7,498	6,433	11,574	6,279	5,295
	(Nanputiri and Pziti) <i>Hindu</i>	54,141	27,233	26,908	43,735	22,088	21,637
7	Brahman, Others <i>Christian</i>	22,560	11,511	11,049	17,505	8,848	8,657
8	Catholic Athar <i>Christian</i>	2,108	1,079	1,029	1,671	851	820
9	Chetti <i>Hindu</i>	17,422	8,665	8,757	14,096	7,080	7,016
10	European	587	371	216	556	358	198
11	Iayan <i>Hindu</i>	869,863	432,906	436,957	676,664	336,481	340,183
12	Kannadan (Viswakarma) <i>Hindu</i>	208,411	104,562	103,879	162,323	81,538	80,785
13	Kappikaran (including <i>Hindu</i>	4,565	2,429	2,136	3,626	1,927	1,699
	Malavellan) <i>Tribal Religion</i>	2,041	1,071	970	1,709	881	825
14	Kappyan <i>Hindu</i>	15,652	7,905	7,747	12,484	6,292	6,192
15	Kavathi <i>Christian</i>	1,403	680	723	1,102	536	566
16	Kernamuthali <i>Christian</i>	1,582	807	775	1,230	627	603
17	Krishnanvaka <i>Hindu</i>	12,032	6,110	5,922	9,636	4,933	4,703
18	Kshatriya, Malayala <i>Hindu</i>	2,936	1,566	1,370	2,423	1,308	1,115
19	Kudumi <i>Hindu</i>	9,610	4,997	4,613	7,574	3,947	3,627
20	Kurayan (including <i>Hindu</i>	87,071	41,910	45,161	69,540	33,405	36,135
	Malankarayan, Malayalari) <i>Christian</i>	8,158	4,001	4,157	6,549	3,235	3,314
21	Malayantaram <i>Hindu and Tribal Religion</i>	187	110	77	136	80	56
22	Malapudayan <i>Hindu</i>	254	125	129	203	104	99
23	Malacraji <i>Hindu and Tribal Religion</i>	916	454	462	720	357	363
24	Malayarayan <i>Hindu and Tribal Religion</i>	2,927	1,483	1,444	2,346	1,194	1,152
25	Mannan <i>Hindu and Tribal Religion</i>	1,276	665	611	956	511	445
26	Marakkan <i>Hindu</i>	353	174	179	295	145	150
27	Marayan <i>Hindu</i>	14,399	7,398	7,001	11,767	6,070	5,697
28	Makkayan <i>Christian</i>	30,530	15,478	15,061	23,409	11,865	11,544
29	Muslim	353,274	180,555	172,719	273,923	140,234	133,689
30	Muthayan <i>Hindu and Tribal Religion</i>	1,301	649	652	959	483	476
31	Nkhar (Chikman) <i>Hindu</i>	233,982	119,660	114,322	184,407	94,674	89,733
	<i>Christian</i>	168,573	85,807	82,766	131,486	67,045	64,441
32	Nayar <i>Hindu</i>	868,411	431,154	437,257	680,694	336,703	343,991
33	Nayan <i>Hindu and Tribal Religion</i>	460	252	208	354	197	157
34	Payan <i>Hindu</i>	29,880	15,918	13,962	25,070	13,467	11,603
35	Parayan <i>Hindu</i>	13,602	6,724	6,878	10,649	5,231	5,418
36	Parayan (Sambavar) <i>Hindu</i>	79,684	36,230	34,454	57,561	29,667	27,894
	<i>Christian</i>	71,680	35,928	35,752	57,542	28,903	28,639
37	Palayan (Cheramar) <i>Hindu</i>	207,337	103,546	103,791	164,562	82,318	82,244
	<i>Christian</i>	157,813	80,269	77,544	126,253	64,504	61,749
38	Saliyan (Pattkryan) <i>Hindu</i>	12,386	6,044	6,342	9,931	4,805	5,126
39	Syrian Christian	948,514	481,905	466,609	731,848	373,014	358,834
40	Thantan (Aray) <i>Hindu</i>	41,214	20,838	20,376	31,966	16,117	15,849
41	Thantapudayan <i>Hindu</i>	795	386	409	603	286	317
42	Ujjatan (Kochuvellan) <i>Christian</i>	220	99	121	176	78	98
43	Valan <i>Hindu</i>	21,172	10,855	10,317	16,486	8,502	7,984
44	Vannyan (Vannavannayan) <i>Hindu</i>	22,527	11,376	11,151	17,782	9,042	8,740
45	Vannyan (Mannan, <i>Hindu</i>	13,433	6,770	6,663	10,581	5,333	5,248
	Pathayan)						
46	Vejakkothalamayar <i>Hindu</i>	30,603	15,259	15,344	23,753	11,846	11,907
47	Velan <i>Hindu</i>	16,253	8,070	8,183	12,747	6,362	6,385
48	Vayan (Kusayan) <i>Hindu</i>	12,377	6,188	6,189	9,179	4,585	4,594
49	Vejjalan <i>Hindu</i>	69,627	35,081	34,546	56,512	28,395	28,117
50	Vejthalamayar <i>Hindu</i>	14,878	7,331	7,547	11,489	5,522	5,967
51	Vetan (including <i>Hindu</i>	9,496	4,770	4,726	7,386	3,670	3,716
	Malavellan) <i>Christian</i>						
52	Vrasavai (Pantaram only) <i>Hindu</i>	2,000	1,025	975	1,580	807	773
53	Yalayan (Ilayan) <i>Hindu</i>	17,834	8,940	8,894	13,885	6,997	6,888
		8,457	4,072	4,385	6,933	3,282	3,651
Literacy of							
1	Anglican Communion	85,261	44,314	40,947	66,735	34,720	32,015
2	Jacobite Syrians	337,872	171,593	166,279	259,328	131,410	127,918
3	Mar Thoma (Reformed) Syrians	142,486	72,347	70,139	108,668	55,992	52,676
4	Rome Syrians	419,173	228,426	220,747	349,589	178,615	170,974
5	Other Syrians	741	338	403	571	265	306
6	Roman Catholics	360,217	181,423	178,794	281,994	144,247	140,617
7	Salvatonists	58,991	29,647	29,344	47,988	24,121	23,864
8	South India United Church	138,958	70,839	68,119	108,246	54,632	53,614
9	Others	30,776	15,906	14,870	24,550	12,765	11,785

Castes, Tribes, or Races

SEVEN YEARS AND OVER									Number
Literate			Illiterate			Literate in English			
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
8	9	10	11	12	13	14	15	16	
606	403	203	4,378	2,380	2,298	17	14	3	1
4,156	2,638	1,518	2,423	725	1,698	446	416	31	2
577	341	236	109	35	74	477	299	178	3
5,086	4,030	1,056	13,208	5,306	7,902	81	71	10	4
1,063	625	438	1,720	611	909	47	32	15	5
1,123	795	328	5,745	2,640	3,105	83	69	14	6
7,093	4,853	2,240	4,481	1,426	3,055	571	566	15	7
26,431	17,946	8,485	17,304	4,152	13,152	8,226	7,768	460	8
2,669	1,592	1,077	14,836	7,256	7,580	213	151	61	9
318	279	39	1,353	372	781	34	23	11	10
4,157	3,376	781	9,939	3,704	6,335	261	249	12	11
547	358	189	9	..	9	520	347	173	12
185,047	148,795	41,252	491,617	192,686	298,931	5,201	4,137	1,064	13
44,555	36,843	7,712	117,768	44,696	73,073	641	376	65	14
50	43	7	3,576	1,884	1,692	..	..	..	15
38	36	2	1,671	848	823	..	..	..	16
5,678	4,336	1,342	6,806	1,956	4,850	73	63	8	17
226	191	35	876	345	531	5	4	1	18
337	255	82	893	372	521	24	18	6	19
2,332	1,996	336	7,304	2,937	4,367	143	141	2	20
1,770	1,028	742	653	280	373	476	421	55	21
763	709	54	6,811	3,238	3,573	20	19	1	22
1,065	894	171	68,475	32,511	35,964	12	9	3	23
636	487	149	5,913	2,748	3,165	14	11	3	24
..	..	..	136	80	56	..	..	..	25
..	..	..	203	104	99	..	..	..	26
22	20	2	698	337	361	..	..	..	27
41	40	1	2,305	1,154	1,151	..	..	..	28
..	..	..	956	511	445	..	..	..	29
27	25	2	268	130	138	2	2	..	30
1,037	987	50	10,730	5,083	5,647	84	82	2	31
3,382	2,428	954	20,027	9,437	10,590	171	142	29	32
41,801	37,591	4,210	232,122	102,643	129,479	1,607	1,570	37	33
..	..	..	959	483	476	..	..	..	34
19,335	16,957	2,378	165,072	77,717	87,355	618	592	26	35
40,105	21,721	18,384	91,381	45,324	46,057	3,076	2,269	817	36
308,223	208,128	100,095	372,471	128,575	243,896	18,606	15,311	3,295	37
..	..	..	354	197	157	..	..	..	38
597	584	13	24,470	12,882	11,588	30	30	..	39
1,726	1,477	249	8,923	3,754	5,169	31	30	1	40
2,880	2,577	253	54,721	27,090	27,631	61	60	1	41
9,030	6,883	2,147	48,512	22,020	26,492	568	460	98	42
6,778	5,702	1,076	157,784	76,616	81,168	69	54	15	43
16,540	12,497	4,043	109,713	52,007	57,706	440	357	83	44
2,850	2,351	499	7,081	2,454	4,627	229	216	13	45
352,524	227,706	124,818	379,324	145,308	234,016	24,274	18,735	5,539	46
3,227	2,785	442	28,739	13,332	15,407	20	14	6	47
..	..	..	603	286	317	..	..	..	48
9	4	5	167	74	93	..	..	..	49
2,622	2,319	303	13,864	6,183	7,681	29	20	9	50
3,805	3,199	606	13,977	5,843	8,134	178	149	29	51
2,047	1,586	461	8,534	3,747	4,787	61	37	6	52
6,524	5,042	1,482	17,229	6,804	10,425	185	140	45	53
3,147	2,505	642	9,600	3,857	5,743	9	5	4	54
1,628	1,364	264	7,551	3,221	4,330	26	33	3	55
21,606	16,683	4,923	34,906	11,712	23,194	2,919	2,702	217	56
3,324	2,392	932	8,165	3,130	5,035	55	42	13	57
65	53	12	7,321	3,617	3,704	..	..	..	58
40	33	7	1,540	774	766	4	4	..	59
3,340	2,811	529	10,545	4,186	6,359	83	79	4	60
1,310	1,144	166	5,623	2,138	3,485	96	95	1	61

Christians by Sect									
21,926	14,622	7,304	44,869	20,098	24,771	3,422	2,363	1,059	1
122,897	81,946	40,951	136,431	49,464	86,967	8,241	6,476	1,765	2
64,585	39,875	24,710	44,088	16,117	27,971	6,358	4,857	1,501	3
155,661	100,527	55,134	193,928	78,088	115,840	7,897	6,131	1,766	4
359	219	131	221	46	175	22	17	5	5
62,372	41,407	20,965	222,622	102,940	119,682	7,335	4,044	2,451	6
8,133	5,859	2,274	39,855	18,265	21,590	779	584	195	7
25,911	16,891	8,210	83,235	37,831	45,404	2,714	1,991	723	8
10,420	7,474	2,946	14,130	5,291	8,839	498	366	132	9

TABLE XV

PART I—LANGUAGE PART II—BI-LINGUALISM

1. Part I shows the number of persons who speak (A) Vernaculars of India, (B) Vernaculars of Asiatic countries other than India and (C) European languages. The Vernaculars of India have been divided into (a) Vernaculars of the State and (b) Other Vernaculars of India. The different languages in the above groups have been classified in accordance with the scheme laid down by Sir George Grierson, and the number of persons who speak these languages are shown by administrative and natural divisions.

2. Part II gives by taluks and divisions the number of persons who speak subsidiary languages besides their mother-tongue.

TABLE XV—Part I—Language

Language	State			Administrative Division					
				Southern			Central		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
STATE	5,095,973	2,565,073	2,530,900	1,433,956	717,486	716,470	1,861,472	923,169	928,303
A.—Vernaculars of India	5,091,008	2,562,273	2,528,733	1,433,037	717,025	716,012	1,859,636	932,116	927,520
(a) Vernaculars of the State	5,049,315	2,540,447	2,508,868	1,423,941	712,259	711,682	1,847,227	925,645	921,582
Dravidian Family	5,049,315	2,540,447	2,508,868	1,423,941	712,259	711,682	1,847,227	925,645	921,582
Dravida Group	5,049,315	2,540,447	2,508,868	1,423,941	712,259	711,682	1,847,227	925,645	921,582
1 Malayalam	4,260,860	2,189,812	2,121,048	844,648	421,280	423,368	1,748,553	875,629	872,924
2 Tamil	788,455	400,635	387,820	579,293	290,979	288,314	98,674	50,016	48,658
(b) Other Vernaculars of India	41,691	21,826	19,865	9,096	4,766	4,330	12,409	6,471	5,938
Dravidian Family	15,008	8,143	6,865	4,494	2,350	2,144	3,530	1,851	1,679
Dravida Group	5,153	3,010	2,143	1,789	1,034	755	923	523	490
3 Kanarese	1,957	1,147	810	521	296	225	319	176	143
4 Tulu	3,196	1,863	1,333	1,268	738	530	604	347	257
Andhra Language	9,855	6,133	4,722	2,705	1,316	1,389	2,607	1,328	1,279
5 Telugu	9,853	5,138	4,722	2,705	1,316	1,389	2,607	1,328	1,279
Indo-European Family	26,683	13,683	13,000	4,602	2,416	2,186	8,879	4,620	4,259
Indo-Aryan Branch	20,983	13,683	13,000	4,602	2,416	2,186	8,879	4,620	4,259
6 Sanskrit	23	19	4	7	6	1	7	7	..
7 Sindhi	247	116	131	28	19	9	217	95	122
8 Marathi	7,054	3,520	3,534	864	255	109	342	176	167
9 Konkani	12,175	6,122	6,053	275	116	159	5,657	2,801	2,856
10 Bengali	167	163	4	4	3	1	163	160	3
11 Western Hindi	4,552	2,426	2,126	2,446	1,264	1,182	1,546	843	703
12 Gujarati	2,275	1,175	1,100	1,337	651	686	922	514	408
13 Punjabi	78	64	12	68	59	9	..	..	..
14 Nepali	1	1	..	..	..	..	1	1	..
15 Language not returned	113	77	36	73	43	30	24	24	..
B.—Vernaculars of Asiatic Countries other than India	3,596	1,993	1,603	551	293	258	1,224	695	529
Indo-European Family	94	71	23	17	6	11	7	3	4
Indo-Aryan Branch	..	..	..	..	..	..	..	..	..
16 Singhalese	54	31	23	17	6	11	7	3	4
Iranian Branch	..	..	..	..	..	..	..	..	..
17 Persian	40	40	..	..	..	..	..	..	..
Tibeto-Chinese Family	3	3	..	..	..	..	3	3	..
18 Chinese	3	3	..	..	..	..	3	3	..
Semitic Family	3,499	1,919	1,580	534	287	247	1,214	689	525
19 Arabic	3,458	1,891	1,567	534	287	247	1,214	689	525
20 Hebrew	39	28	13	..	..	..	..	..	..
21 Syriac	2	2	..	..	..	..	..	..	..
C.—European Languages	1,371	807	564	368	168	200	612	358	254
Indo-European Family	1,371	807	564	368	168	200	612	358	254
Romance Group	119	85	34	18	11	5	40	26	14
22 Italian	7	7	..	2	2	..	4	4	..
23 French	2	2	..	..	..	..	2	2	..
24 Spanish	23	22	..	..	..	..	..	..	..
25 Portuguese	88	54	34	14	9	5	34	20	14
Celtic Group	3	2	1	..	..	..	2	2	..
26 Gaelic (Scottish)	3	2	1	..	..	..	2	2	..
Truonic Group	1,249	720	529	352	157	195	570	330	240
27 English	1,199	704	495	328	147	181	545	325	220
28 Flemish	14	12	2	12	10	2	2	2	..
29 Norwegian	2	1	1	..	..	..	2	1	1
30 German	24	3	31	12	..	12	21	2	19

TABLE XV—Part I—Language—(continued)

Administrative Division						Natural Division			Language
Northern			High Range			Lowland			
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
11	12	13	14	15	16	17	18	19	
1,695,321	854,845	840,476	105,224	59,573	45,651	2,389,549	1,192,493	1,197,056	STATE
1,693,444	853,803	839,641	104,889	59,329	45,560	2,386,652	1,190,900	1,195,752	A.—Vernaculars of India
1,678,463	846,132	832,331	99,684	56,411	43,273	2,356,306	1,175,245	1,181,061	(a) Vernaculars of the State
1,678,463	846,132	832,331	99,684	56,411	43,273	2,356,306	1,175,245	1,181,061	Dravidian Family
1,678,463	846,132	832,331	99,684	56,411	43,273	2,356,306	1,175,245	1,181,061	<i>Dravida Group</i>
1,644,481	828,164	816,317	23,178	14,739	8,439	1,920,827	956,023	964,804	1 Malayalam
33,982	17,968	16,014	76,506	41,672	34,834	435,479	219,222	216,257	2 Tamil
14,981	7,671	7,310	5,205	2,918	2,287	30,346	16,655	14,691	(b) Other Vernaculars of India
2,153	1,211	942	4,831	2,731	2,100	6,004	3,207	2,797	Dravidian Family
1,501	913	678	850	540	510	2,507	1,479	1,028	<i>Dravida Group</i>
578	324	254	539	351	188	811	479	332	3 Kanarese
1,013	589	424	311	189	122	1,696	1,000	696	4 Tulu
562	298	204	3,981	2,191	1,790	3,497	1,728	1,769	<i>Andhra Language</i>
562	298	264	3,981	2,191	1,790	2,497	1,728	1,769	6 Telugu
12,828	6,460	6,368	374	187	187	24,342	12,448	11,894	Indo-European Family
12,828	6,460	6,368	374	187	187	24,342	12,448	11,894	<i>Indo-Aryan Branch</i>
3	3	..	6	3	3	17	16	1	6 Sanskrit
2	2	..	..	..	..	246	115	131	7 Sindhi
6,329	3,076	3,253	19	14	5	6,786	3,363	3,423	8 Marathi
6,151	3,192	2,959	92	13	79	11,247	5,681	5,566	9 Konkani
..	..	..	..	..	..	167	163	4	10 Bengali
326	176	150	234	143	91	3,512	1,852	1,660	11 Western Hindi
16	10	6	..	..	..	2,267	1,170	1,097	12 Gujarati
1	1	..	7	4	3	69	60	9	13 Punjabi
..	..	..	..	..	..	..	..	..	14 Nepali
..	..	..	16	10	6	31	28	3	15 Language not returned
1,786	978	808	35	27	8	1,955	1,082	878	B.—Vernaculars of Asiatic Countries other than India
45	42	3	25	20	5	26	9	17	Indo-European Family
5	2	3	25	20	5	26	9	17	<i>Indo-Aryan Branch</i>
40	40	..	..	..	..	..	..	..	16 Singhalese
..	..	..	..	..	..	3	3	..	<i>Iranian Branch</i>
..	..	..	..	..	..	3	3	..	17 Persian
1,741	936	805	10	7	3	1,926	1,070	856	Tibeto-Chinese Family
1,700	908	792	10	7	3	1,885	1,042	843	19 Arabic
39	26	13	..	..	..	39	28	13	20 Hebrew
2	2	..	..	..	..	2	2	..	21 Syriac
91	64	27	300	217	83	942	511	431	C.—European Languages
91	64	27	300	217	83	942	511	431	Indo-European Family
40	30	10	23	18	5	69	69	20	<i>Romance Group</i>
1	1	..	..	..	..	5	5	..	22 Italian
..	..	..	..	..	..	2	2	..	23 French
21	21	..	1	1	..	14	14	..	24 Spanish
18	8	10	22	17	5	48	26	20	25 Portuguese
..	..	..	1	..	1	2	2	..	<i>Celtic Group</i>
..	..	..	1	..	1	2	2	..	26 Gaelic (Scottish)
51	34	17	276	199	77	871	460	411	<i>Teutonic Group</i>
50	33	17	276	199	77	824	446	374	27 English
..	..	..	..	..	..	13	11	2	28 Flemish
..	..	..	..	..	..	..	..	..	29 Norwegian
1	1	..	..	..	..	34	3	21	30 German

TABLE XV—Part I—Language—(concluded)

Language	Natural Division					
	Midland			Highland		
	Persons	Males	Females	Persons	Males	Females
	20	21	22	23	24	25
STATE	2,415,494	1,216,994	1,198,500	290,930	155,586	135,844
A.—Vernaculars of India	2,414,721	1,216,551	1,198,170	289,633	154,822	134,811
(a) Vernaculars of the State	2,410,187	1,214,151	1,196,036	282,822	151,051	131,771
<i>Dravidian Family</i>	2,410,187	1,214,151	1,196,036	282,822	151,051	131,771
<i>Dravida Group</i>	2,410,187	1,214,151	1,196,036	282,822	151,051	131,771
1 Malayalam	2,187,263	1,101,242	1,086,021	152,770	82,547	70,223
2 Tamil	222,924	112,909	110,015	130,052	68,504	61,548
(b) Other Vernaculars of India	4,534	2,400	2,134	6,811	3,771	3,040
<i>Dravidian Family</i>	2,916	1,536	1,380	6,088	3,400	2,688
<i>Dravida Group</i>	1,218	602	550	1,428	869	550
3 Kanarese	527	274	253	619	394	225
4 Tulu	691	388	303	809	475	334
<i>Andhra Language</i>	1,008	874	824	4,000	2,531	2,129
5 Telugu	1,698	874	824	4,660	2,531	2,129
<i>Indo-European Family</i>	1,618	864	754	723	371	352
<i>Indo-Aryan Branch</i>	1,018	804	754	723	371	352
6 Sanskrit	..	..	..	6	3	3
7 Sindhi	1	1	..	..	..	..
8 Marathi	234	133	101	34	24	10
9 Konkani	812	415	397	116	26	90
10 Bengali	..	..	..	..	..	..
11 Western Hindi	496	270	226	544	304	240
12 Gujarati	8	6	3	..	..	..
13 Punjabi	..	..	..	7	4	3
14 Nepali	1	1	..	..	..	..
15 Language not returned	66	39	27	16	10	6
B.—Vernaculars of Asiatic Countries other than India	680	378	282	981	533	448
<i>Indo-European Family</i>	43	42	1	25	20	5
<i>Indo-Aryan Branch</i>	..	..	..	..	..	..
16 Singhalese	3	2	1	25	20	5
<i>Iranian Branch</i>	..	..	..	..	..	..
17 Persian	40	40	..	..	..	..
<i>Tibeto-Chinese Family</i>	..	..	..	..	..	..
18 Chinese	..	..	..	..	..	..
<i>Semitic Family</i>	617	336	281	956	513	443
19 Arabic	617	336	281	956	513	443
20 Hebrew	..	..	..	..	..	..
21 Byrlac	..	..	..	..	..	..
C.—European Languages	113	65	48	316	231	85
<i>Indo-European Family</i>	113	65	48	316	231	85
<i>Romance Group</i>	27	13	9	23	18	5
22 Italian	3	2	..	..	..	..
23 French	..	..	..	..	..	..
24 Spanish	7	7	..	..	..	..
25 Portuguese	18	9	9	1	1	..
<i>Celtic Group</i>	..	..	..	22	17	5
26 Gaelic (Scotch)	..	..	..	1	..	1
<i>Teutonic Group</i>	86	47	39	292	213	79
27 English	83	45	38	292	213	79
28 Flemish	1	1	..	..	..	..
29 Norwegian	2	1	..	..	..	..
30 German	..	..	1	..	..	..

TABLE XV—PART II

BI-LINGUALISM

Number of persons speaking subsidiary languages besides their mother-tongue.

TABLE XV—Part II—

Taluk	Mother-tongue	Number of Persons Speaking Mother-tongue			Number of Person					
		Persons	Males	Females	Malayalam		Tamil		Telugu	
					Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
STATE	Total of Persons speaking the following Mother-tongues	5,091,562	2,562,549	2,529,013	76,982	58,578	24,547	16,110	551	369
	Malayalam	4,280,860	2,138,812	2,121,048	..	..	20,205	12,566	30	10
	Tamil	788,485	400,635	387,820	84,873	48,014	..	..	516	356
	Telugu	9,855	5,133	4,722	987	851	2,969	2,606	..	..
	Tulu	3,198	1,863	1,333	977	623	160	158	..	..
	Kanarese	1,957	1,147	810	467	310	400	224	4	..
	Konkani	12,178	6,122	6,053	4,371	4,008	80	64	..	..
	Marathi	7,064	3,520	3,534	2,752	2,718	119	60	1	..
	Western Hindi	4,552	2,428	2,126	1,094	903	552	387	..	4
	Arabic	3,458	1,891	1,567	1,481	1,150	62	47	..	..
	Total	1,432,054	716,531	715,523	31,046	17,877	14,093	9,211	121	13
Southern Division.	Malayalam	844,048	421,280	423,368	..	..	12,783	7,944	1	..
	Tamil	579,293	290,979	288,314	29,043	16,916	..	..	119	9
	Telugu	2,705	1,310	1,389	345	210	621	631	..	..
	Tulu	1,208	738	530	368	209	114	143	..	..
	Kanarese	621	298	225	129	78	95	71	..	..
	Konkani	275	116	150	57	54	16	49	..	..
	Marathi	364	255	109	59	22	56	43	1	..
	Western Hindi	2,440	1,204	1,182	374	327	354	293	..	4
	Arabic	534	287	247	71	61	54	37	..	..
	Total	40,127	19,947	20,180	1,016	387	185	150	24	..
Thovala	Malayalam	401	256	145	..	..	80	54	..	..
	Tamil	89,480	19,550	19,930	1,015	387	..	..	24	..
	Telugu	64	33	31	..	..	30	28	..	..
	Tulu	8	5	3	1	..	3	3	..	..
	Kanarese	62	33	29	..	..	30	28	..	..
	Marathi	20	20	..	..	..	..	..	..	..
	Western Hindi	91	40	42	..	..	41	37	..	..
	Arabic	1	1	..	..	..	1	..	..	..
	Total	157,790	77,640	80,150	3,343	409	1,550	1,405	92	..
Agasthiswaram	Malayalam	4,544	2,384	2,160	..	..	1,159	970	..	..
	Tamil	151,711	74,546	77,165	3,168	398	..	..	92	..
	Telugu	826	385	491	150	..	148	218	..	..
	Tulu	93	69	34	24	..	17	19	..	..
	Kanarese	27	15	12	..	..	12	6	..	..
	Konkani	4	2	2	..	1	..	..	..	..
	Marathi	47	32	15	..	..	..	6	..	..
	Western Hindi	498	242	254	2	9	191	171	..	..
	Arabic	42	25	17	1	1	23	15	..	..
	Total	206,484	104,241	102,243	3,934	735	3,623	1,763	1	3
Kalkulam	Malayalam	28,359	14,504	13,855	..	..	3,504	1,633	1	..
	Tamil	177,698	89,508	88,195	3,861	706	..	..	..	3
	Telugu	160	72	88	3	2	60	74	..	..
	Tulu	176	106	70	65	24	26	28	..	..
	Kanarese	23	13	10	5	2	5	8	..	..
	Marathi	5	4	1	..	..	3	1	..	..
	Western Hindi	53	35	20	..	1	21	15	..	..
	Arabic	8	4	4	..	..	4	4	..	..
	Total	176,219	89,584	86,635	6,302	2,279	1,823	464	..	..
Vilavancode	Malayalam	37,050	18,695	18,355	..	..	1,809	455	..	..
	Tamil	139,025	70,809	68,216	6,259	2,238	..	..	..	..
	Telugu	9	4	5	1	3	..	..	..	..
	Tulu	68	33	35	28	27	..	3	..	..
	Kanarese	36	21	15	13	10	..	..	..	..
	Marathi	9	7	2	1	..	..	..	..	..
	Western Hindi	5	4	1	..	1	3	..	..	..
	Arabic	17	11	6	..	..	11	6	..	..
	Total	274,531	138,626	135,905	4,112	3,147	2,465	1,338	..	2
Neyyattinkara	Malayalam	246,984	124,798	122,186	..	..	2,447	1,323	..	..
	Tamil	27,400	13,733	13,667	4,067	3,119	..	..	..	2
	Telugu	3	2	1	1	1	..	..	..	..
	Tulu	93	62	33	34	17	12	11	..	..
	Kanarese	25	15	10	10	7	2	..	..	..
	Konkani	2	1	1	..	1	1	..	..	..
	Marathi	2	2	..	..	..	..	..	..	..
	Western Hindi	4	2	..	..	..	..	..	..	..
	Arabic	16	11	5	..	1	1	3	..	..

TABLE XV—Part I

Taluk	Mother-tongue	Number of Persons Speaking Mother-tongue			Number of Persons					
		Persons	Males	Females	Malayalam		Tamil		Telugu	
					Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Trivandrum	Total	226,668	114,173	112,495	8,148	7,157	3,582	3,814	3	
	Malayalam	191,151	95,505	95,646	..	..	2,942	3,260	..	
	Tamil	30,460	15,951	14,509	7,295	6,461	..	..	..	2
	Telugu	1,533	810	723	151	167	371	304	..	..
	Tulu	737	426	311	183	121	53	75	..	..
	Kanaroso	284	168	116	75	30	43	27	..	..
	Konkani	244	97	147	49	44	15	49	..	..
	Marathi	249	180	69	52	20	50	21	..	1
Nedumangad	Total	157,305	79,449	77,856	2,092	2,089	451	107	..	
	Malayalam	149,876	75,702	74,174	..	..	441	101	..	..
	Tamil	7,109	3,579	3,530	1,978	2,002	..	..	..	..
	Telugu	78	42	36	24	28	8	6	..	..
	Tulu	23	9	14	8	3	1	..	..	..
	Kanaroso	12	5	7	4	5	..	..	..	..
	Konkani	22	13	9	6	8	..	..	..	..
	Marathi	3	2	1	2	1	..	..	..	..
Chirayinkil	Total	192,930	92,871	100,059	2,099	1,674	414	170	1	
	Malayalam	186,283	89,436	96,847	..	..	401	148	..	..
	Tamil	6,410	3,308	3,102	2,012	1,605	..	..	..	1
	Telugu	32	18	14	15	9	3	1	..	..
	Tulu	68	38	30	25	17	2	4	..	..
	Kanaroso	52	26	26	22	24	3	2	..	..
	Konkani	3	8	..	2	..	..	..	..	..
	Marathi	29	8	21	4	1	3	15	..	..
Central Division	Total	1,859,518	932,004	927,512	23,505	21,219	4,838	3,596	69	26
	Malayalam	1,748,553	875,020	872,024	..	..	4,084	3,005	23	7
	Tamil	88,074	50,016	48,058	10,793	17,930	..	..	46	19
	Telugu	3,007	1,328	1,279	441	478	555	606	..	..
	Tulu	604	347	257	192	162	36	8	..	..
	Kanaroso	310	176	143	120	88	7	5	..	..
	Konkani	3,057	2,801	2,856	1,705	1,067	42	2	..	..
	Marathi	342	175	167	109	69	5	12	..	..
Quilon	Total	246,983	122,268	124,715	1,238	1,259	1,134	525	1	
	Malayalam	238,759	118,136	120,623	..	..	1,052	470	1	..
	Tamil	6,186	3,086	3,100	1,013	958	..	..	..	..
	Telugu	439	216	223	110	106	34	46	..	..
	Tulu	114	63	51	10	41	4	5	..	..
	Kanaroso	44	25	19	5	5	1	1	..	..
	Konkani	966	504	462	14	10	1	..	..	..
	Marathi	69	36	33	..	..	3	3	..	..
Karanagapally	Total	192,281	94,738	97,543	1,450	707	111	317	..	
	Malayalam	189,290	93,040	96,250	..	..	111	317	..	..
	Tamil	1,523	925	598	719	443	..	..	..	..
	Tulu	35	21	14	14	10	..	..	..	..
	Kanaroso	3	8	..	1	..	..	..	..	..
	Konkani	838	413	425	407	109	..	..	..	..
	Marathi	2	2	..	..	..	..	..	..	..
	Western Hindi	56	30	26	9	19	..	..	..	..
Karthikapally	Total	142,375	70,585	72,290	917	1,097	62	19	1	2
	Malayalam	140,223	69,298	70,925	..	..	56	19	1	2
	Tamil	1,506	706	800	422	621	..	..	..	..
	Telugu	197	108	89	108	89	..	..	..	..
	Tulu	33	25	13	8	13	..	..	..	..
	Kanaroso	13	8	5	8	5	5	..	..	..
	Konkani	642	299	343	265	296	..	..	..	..
	Western Hindi	26	10	16	10	..	..	..	..	..
Arabic	330	131	99	96	74	1	..	..	..

TABLE XV—Pa

Taluk	Mother-tongue	Number of Persons Speaking Mother-tongue			Number				
					Malayalam		Tamil		Telu
		Persons	Males	Females	Males	Females	Males	Females	Males
1	2	3	4	5	6	7	8	9	10
Mavelikara	Total	173,984	86,616	87,368	2,861	2,717	146	141	1
	Malayalam	167,003	83,482	84,421	..	..	144	141	1
	Tamil	5,887	3,32	2,855	2,814	2,628	..	..	..
	Telugu	10	6	4	2	4	1	..	..
	Tulu	22	13	9	10	9	1	..	..
	Konkani	39	18	21	15	19	..	..	..
	Marathi	5	3	2	3	2	..	..	..
	Arabic	118	62	56	17	55	..	..	..
Kunnathur	Total	117,109	58,677	58,432	1,714	1,609	55	6	..
	Malayalam	113,375	56,712	56,663	..	..	51	1	..
	Tamil	3,573	1,870	1,703	1,634	1,551	..	..	..
	Telugu	24	12	12	8	5	2	5	..
	Tulu	21	17	4	14	4	..	..	7
	Kanarese	17	13	4	13	4	..	..	..
	Konkani	84	43	41	38	40	..	..	..
	Western Hindi	14	9	5	7	6	2	..	..
	Arabic	1	1	..	..	..	..	..	..
Kottarakkara	Total	137,616	69,158	68,458	1,144	563	260	65	..
	Malayalam	134,489	67,617	66,872	..	..	256	64	..
	Tamil	2,944	1,441	1,503	1,079	526	..	..	..
	Telugu	20	12	8	7	4	..	..	..
	Tulu	92	51	41	40	21	4	..	..
	Kanarese	29	15	14	7	4	..	..	..
	Konkani	21	13	10	7	3	..	..	..
	Marathi	2	2	..	..	..	..	..	..
	Western Hindi	8	3	5	2	2	..	1	..
	Arabic	10	5	5	2	3	..	..	..
Mathanapuram	Total	101,057	51,454	49,603	3,815	3,817	289	88	..
	Malayalam	88,093	44,631	43,462	..	..	201	73	..
	Tamil	12,481	6,533	5,948	3,688	3,726	..	..	..
	Telugu	218	166	72	37	39	79	10	..
	Tulu	15	5	10	4	8	..	..	..
	Kanarese	6	4	2	4	2	..	..	..
	Konkani	7	5	2	4	2	1	..	..
	Western Hindi	317	110	107	78	40	8	6	..
Perintholath	Total	47,857	23,832	24,025	1,709	259	515	598	45
	Malayalam	978	724	254	..	..	84	22	..
	Tamil	45,672	22,536	23,136	1,701	253	..	..	45
	Telugu	1,048	486	562	2	6	376	515	..
	Tulu	17	10	7	4	..	2	2	..
	Kanarese	11	5	6	..	..	1	4	..
	Konkani	5	3	2	2	..	..	2	..
	Marathi	12	8	4	..	..	1	2	..
	Western Hindi	111	57	54	..	..	48	51	..
	Arabic	3	3	..	..	..	3	..	..
Perintholath	Total	142,622	72,856	69,766	1,962	2,401	131	78	..
	Malayalam	135,631	69,207	65,414	..	..	93	57	..
	Tamil	6,634	3,458	3,176	1,847	2,309	..	..	..
	Telugu	87	43	44	12	11	27	21	..
	Tulu	127	67	60	40	23	10	..	..
	Kanarese	23	5	18	5	10	..	..	..
	Konkani	22	12	10	7	9	..	..	..
	Western Hindi	100	57	43	50	39	1	..	..
	Arabic	8	7	1	1	..	..	..	..
Perintholath	Total	337,535	170,844	166,691	2,359	2,487	197	72	1
	Malayalam	331,659	167,814	163,845	..	..	182	60	..
	Tamil	5,043	2,591	2,452	2,076	2,148	..	..	1
	Telugu	131	73	58	47	38	..	..	..
	Tulu	67	34	33	26	28	1	..	..
	Kanarese	43	26	17	22	14	..	..	..
	Konkani	383	190	195	78	175	3	..	..
	Marathi	32	19	13	16	9	1	2	..
	Western Hindi	1	1	..	1	..	..	..	..
	Arabic	174	96	78	93	75	2	2	..

TABLE XV—Part II

Taluk	Mother-tongue	Number of Persons Speaking Mother-tongue			Number of Persons					
					Malayalam		Tamil		Telugu	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Ampalapuram	Total	219,597	110,976	108,621	4,336	4,303	1,938	1,787	20	3
	Malayalam	208,163	104,968	103,195	..	..	1,854	1,781	20	3
	Tamil	7,225	3,838	3,387	2,770	2,767	..	..	..	..
	Telugu	418	206	207	108	174	27	..	..	..
	Tulu	56	41	15	22	6	14	1	..	..
	Kanarese	130	72	58	55	44	..	..	..	..
	Konkani	2,647	1,302	1,345	868	1,004	38	..	..	..
	Marathi	220	105	115	90	58	..	5	..	..
Western Hindi	628	372	251	353	202	5	..	..	..
Arabic	120	72	48	70	48	..	..	..	..
Northern Division	Total	1,895,122	854,895	840,427	20,658	18,423	1,442	824	8	4
	Malayalam	1,644,481	828,164	810,317	..	..	1,319	781	4	2
	Tamil	33,882	17,068	16,014	13,869	12,257	..	..	2	2
	Telugu	562	298	264	125	124	21	15	..	..
	Tulu	1,013	580	424	312	198	4	3	..	..
	Kanarese	578	324	254	208	144	16	16	2	..
	Konkani	6,151	3,192	2,950	2,005	2,255	20	..	..	..
	Marathi	6,329	3,076	3,253	2,584	2,827	54	1	..	..
Western Hindi	328	170	150	126	117	7	..	..	..
Arabic	1,700	908	782	820	701	1	8	..	..
Changanachery	Total	221,461	113,928	107,533	2,338	1,981	478	303	2	3
	Malayalam	215,677	110,910	104,767	..	..	461	292	2	2
	Tamil	5,182	2,680	2,502	2,107	1,813	..	..	..	1
	Telugu	53	30	23	14	5	13	10	..	..
	Tulu	53	34	19	9	4	..	..	..	..
	Kanarese	106	61	45	21	11	..	1	..	..
	Konkani	113	55	58	53	51	..	..	..	..
	Marathi	137	74	63	68	59	..	..	..	..
Western Hindi	34	18	16	11	9	4	..	..	..
Arabic	106	66	40	55	29	..	..	..	..
Kottayam	Total	231,880	117,741	114,139	2,315	2,141	129	40	..	..
	Malayalam	226,697	114,953	111,744	..	..	128	40	..	..
	Tamil	4,219	2,282	1,987	1,905	1,775	..	..	..	..
	Telugu	145	68	77	43	64	..	..	..	..
	Tulu	33	16	7	12	7	..	..	..	..
	Kanarese	19	12	7	7	3	..	..	..	..
	Konkani	481	250	231	219	207	..	..	..	..
	Marathi	213	112	101	99	57	..	..	..	..
Western Hindi	30	16	14	6	10	..	..	..	..
Arabic	53	32	21	24	18	1	..	..	..
Kultham	Total	153,721	77,077	76,644	2,400	2,183	228	109	3	..
	Malayalam	147,401	73,864	73,537	..	..	198	107	1	..
	Tamil	4,660	2,354	2,306	1,729	1,598	..	..	2	..
	Telugu	16	6	10	6	9	..	..	..	..
	Tulu	140	83	57	67	47	8	..	..	..
	Kanarese	194	61	43	43	26	9	2	..	..
	Konkani	993	495	500	357	323	18	..	..	..
	Marathi	93	47	46	38	41	..	..	..	..
Western Hindi	36	21	15	20	13	..	..	..	..
Arabic	276	146	130	140	127	..	..	..	..
Kuthala	Total	204,467	102,170	102,297	2,794	2,271	72	21	..	..
	Malayalam	198,090	98,609	99,400	..	..	64	19	..	..
	Tamil	1,386	821	565	638	494	..	..	..	..
	Telugu	18	14	4	6	2	..	..	..	..
	Tulu	194	119	75	105	61	5	2	..	..
	Kanarese	100	69	31	63	29	..	..	..	..
	Konkani	4,233	2,227	2,006	1,867	1,579	..	..	..	..
	Marathi	260	129	131	92	23	..	..	..	..
Western Hindi	40	28	12	23	12	1	..	..	..
Arabic	137	64	73	60	68	..	..	..	..
Kurur	Total	184,259	91,707	92,552	4,460	4,523	135	77	1	..
	Malayalam	173,860	86,492	87,368	..	..	85	77	1	..
	Tamil	4,462	2,347	2,115	1,978	1,929	..	..	..	..
	Telugu	37	13	14	12	14	..	..	..	..
	Tulu	78	40	33	33	34	..	..	..	..
	Kanarese	11	7	4	6	4	..	..	..	..
	Konkani	97	46	51	23	35	..	..	..	..
	Marathi	5,573	2,687	2,846	2,338	2,431	..	..	..	..
Western Hindi	130	58	62	53	62	..	..	..	..
Arabic	31	17	14	17	14	..	..	..	..

TABLE XV—Part II—

Taluk	Mother-tongue	Number of Persons Speaking Mother-tongue			Number of Persons					
					Malayalam		Tamil		Telugu	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Kunnathunad	Total	226,021	111,917	114,104	1,254	1,272	52	57	..	..
	Malayalam	222,694	110,255	112,439	..	..	47	47	..	..
	Tamil	2,712	1,355	1,357	1,046	1,077	..	..	..	..
	Telugu	60	32	28	19	10	1	3	..	..
	Tulu	59	34	25	27	16	1	..	..	..
	Kannarese	95	43	52	34	52	..	..	..	..
	Konkani	198	100	98	72	53	2	..	..	..
	Marathi	30	13	17	..	12	..	..	..	..
	Western Hindi	48	25	23	6	4	1	..	..	..
Arabic	125	60	65	50	48	..	7	..	..
Muvattupuzha	Total	181,127	90,853	90,244	1,906	1,443	145	113	..	..
	Malayalam	176,844	88,548	88,296	..	..	135	97	..	..
	Tamil	4,020	2,198	1,822	1,847	1,407	..	..	..	..
	Telugu	67	44	23	7	4	..	..	..	..
	Tulu	17	..	17	..	..	..	1	..	..
	Kannarese	114	54	60	26	16	7	13	..	..
	Konkani	19	12	7	12	7	..	..	..	..
	Marathi	16	9	7	4	2	2	1	..	..
	Western Hindi	15	7	8	6	7	1	..	..	..
Arabic	15	11	4	4	..	..	1	..	..
Thodupuzha	Total	90,726	46,842	43,884	1,328	1,138	57	37	2	..
	Malayalam	87,221	44,947	42,274	..	..	57	37	..	..
	Tamil	3,146	1,083	1,463	1,308	1,133	..	..	..	..
	Telugu	60	28	32	1	..	..	..	..	..
	Tulu	246	151	95	4	..	..	..	..	..
	Kannarese	13	8	5	2	2	..	..	2	..
	Konkani	15	7	8	2	1	..	..	..	..
	Marathi	7	5	2	5	2	..	..	..	..
	Western Hindi	2	3	..	1	..	..	..	..	..
Arabic	16	11	5	5	..	..	..	..	..
Minachil	Total	201,460	102,430	99,030	1,863	1,471	146	67	..	1
	Malayalam	195,988	99,496	96,492	..	..	144	65	..	..
	Tamil	4,195	2,248	1,947	1,311	1,031	..	..	..	1
	Telugu	116	63	53	17	16	2	..	..	..
	Tulu	203	112	91	55	26	..	2	..	..
	Kannarese	16	9	7	6	1	..	..	..	..
	Western Hindi	1	1	..	..	..	..	..	..	..
	Arabic	941	501	440	474	397	..	..	..	..
	High Range Division	Total	104,870	59,319	45,551	1,773	1,059	4,174	2,379	353	326
Malayalam	23,178	14,739	8,439	..	..	2,010	836	9	1	
Tamil	70,506	41,672	34,834	1,598	911	..	..	349	325	
Telugu	3,081	2,191	1,790	56	41	1,772	1,355	..	..
Tulu	311	189	122	105	54	6	2	..	..
Kannarese	539	351	188	10	..	282	132	2	..	
Konkani	92	13	79	4	33	2	13	..	..
Marathi	19	14	5	..	..	4	4	..	..
Western Hindi	234	143	91	..	20	88	37	..	..
Arabic	10	7	3	..	..	1	..	..	..
Piramedo	Total	45,852	26,560	19,292	1,226	732	1,714	915	119	83
	Malayalam	19,284	11,860	7,424	..	..	1,132	487	..	..
	Tamil	24,776	13,713	11,063	1,073	602	..	..	117	83
	Telugu	1,208	657	551	41	28	479	390	..	..
	Tulu	289	179	110	103	50	1	..	..	..
	Kannarese	131	96	35	9	..	79	26	2	..
	Konkani	86	8	78	..	32	..	12	..	..
	Marathi	9	9	..	..	..	..	..	..	..
	Western Hindi	67	36	31	..	..	23	..	..	..
Arabic	2	2	..	..	..	..	..	..	..
Devikulam	Total	59,018	32,759	26,259	547	327	2,460	1,464	234	243
	Malayalam	8,894	2,879	1,015	..	..	887	349	2	1
	Tamil	51,730	27,959	23,771	525	309	..	..	232	242
	Telugu	2,773	1,534	1,239	15	13	1,293	965	..	..
	Tulu	22	10	12	2	4	5	2	..	..
	Kannarese	408	255	153	1	..	203	106	..	..
	Konkani	6	5	1	4	1	2	1	..	..
	Marathi	10	5	5	..	..	4	4	..	..
	Western Hindi	167	107	60	..	..	65	37	..	..
Arabic	8	5	3	..	..	1	..	..	..

TABLE XVI

RELIGION

1. As per Resolution No. F. 45/43/31—Public, dated Simla, the 30th April 1931, of the Government of India, Home Department, the table showing the territorial distribution of the Christian population by sect and race has been abandoned, and the classification of Christians by sect alone is shown below.
2. The term "Others" includes minor, and unspecified Protestants and sects not specified.

Christians by Sect

Number	Sect	Persons	Males	Females
1	Anglican Communion ...	85,261	44,314	40,947
2	Jacobite Syrians ...	337,872	171,593	166,279
3	Mar Thoma (Reformed) Syrians ...	142,486	72,347	70,139
4	Romo-Syrians*	449,173	228,426	220,747
5	Other Syrians ...	741	338	403
6	Roman Catholics*	860,217	181,423	178,704
7	Salvationists ...	58,991	29,647	29,344
8	South India United Church (Congregationalists)	138,958	70,839	68,119
9	Others ...	30,776	15,906	14,870
	Total ...	1,604,475	814,833	789,642

* Total Romanists

Persons	Males	Females
809,390	409,849	399,541

TABLE XVI—Religion

Division	POPULATION			HINDU					
				Brahmanic			Arya		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
STATE	5,095,973	2,565,073	2,530,900	3,134,837	1,567,900	1,566,937	32	18	14
Administrative Division									
Southern	1,433,956	717,486	716,470	973,308	486,058	487,250	31	17	14
Central	1,861,472	933,169	928,303	1,240,216	616,644	623,572	..	..	..
Northern	1,695,331	854,845	840,476	841,628	421,040	420,588	1	1	..
High Range	105,224	59,573	45,651	79,685	44,158	35,527	..	..	..
Natural Division									
Lowland	2,389,549	1,192,493	1,197,056	1,627,486	806,588	820,898	32	18	14
Midland	2,415,494	1,216,994	1,198,500	1,318,432	660,850	657,582	..	..	..
Highland	290,930	155,586	135,344	188,919	100,462	88,457	..	..	..

Division	MUSLIM			TRIBAL RELIGION			JEW		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	20	21	22	23	24	25	26	27	28
STATE	353,274	180,555	172,719	2,907	1,511	1,396	298	163	135
Administrative Division									
Southern	101,271	50,025	51,246	1,900	1,009	891	..	..	..
Central	148,284	76,066	72,218	649	324	325	..	..	..
Northern	100,909	52,632	48,277	53	26	27	298	161	132
High Range	2,810	1,832	978	305	152	153	5	2	3
Natural Division									
Lowland	198,260	100,323	97,937	21	11	10	285	155	130
Midland	135,371	69,634	65,737	796	419	377	8	6	2
Highland	19,643	10,598	9,045	2,090	1,081	1,009	5	2	3

TABLE XVI—Religion

Division	HINDU						CHRISTIAN		
	Brahmo			Total Hindu			Persons	Males	Females
	Persons	Males	Females	Persons	Males	Females			
	11	12	13	14	15	16	17	18	19
STATE	19	7	12	3,134,888	1,567,925	1,566,963	1,604,475	814,833	769,642
Administrative Division									
Southern	..	..	..	973,839	486,075	487,264	357,410	180,357	177,053
Central	..	..	..	1,340,216	616,644	623,572	472,258	240,091	232,164
Northern	19	7	12	841,648	421,048	420,600	752,417	380,978	371,439
High Range	..	..	..	79,685	44,158	35,527	22,393	13,407	8,986
Natural Division									
Lowland	19	7	12	1,627,587	806,613	820,924	563,343	283,328	278,013
Midland	..	..	..	1,318,432	600,850	657,582	960,885	486,084	474,801
Highland	..	..	..	188,919	100,462	88,457	80,247	45,421	36,826

Division	BUDDHIST			JAIN			ZOROASTRIAN			SIKH			UNSPECIFIED		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
STATE	64	47	17	41	21	20	13	11	2	12	6	6	1	1	..
Administrative Division															
Southern	28	15	13	..	..	..	1	1	..	6	3	3	1	1	..
Central	16	13	3	40	21	19	12	10	2	..	..	..	..	..	..
Northern	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..
High Range	20	19	1	..	..	..	..	..	..	6	3	3	..	..	..
Natural Division															
Lowland	44	28	16	40	21	19	13	11	2	6	3	3	..	..	..
Midland	..	..	..	1	..	1	..	..	..	..	..	..	1	1	..
Highland	20	19	1	..	..	..	..	..	..	6	3	3	..	..	..

TABLE XVII

CASTE, TRIBE, RACE OR NATIONALITY

The table deals with the whole population and shows the distribution of the main castes, tribes and races by religion in the State and in the administrative divisions. In the case of the Hindus and the Christians, those castes whose numbers are less than 150 have been clubbed together and shown under "Minor Castes", with the exception of the Arya Samajist, the Brahma and the Sâmanthan. In the case of the primitive tribes the strength of all the tribes has been shown, however small the number be. Hindus, Christians and Muslims who did not specify the caste or tribe to which they belonged, and one solitary individual who did not return his religion, have been shown under the head "Unspecified".

2. When a caste or tribe is known by several names, it has been shown under the one most commonly current, the other names being added in brackets.

TABLE XVII—Caste, Tri

Serial No.	CASTE, TRIBE, RACE OR NATIONALITY	State			Southern Division			Central
		Persons	Males	Females	Persons	Males	Females	Persons
	1	2	3	4	5	6	7	8
	STATE	5,095,973	2,565,073	2,530,900	1,433,956	717,486	716,470	1,861,471
1	Ādi-Drāvīda Hindu	966	498	468	..	..	..	71
2	Āyanavar Christian	6,414	3,313	3,101	6,260	3,231	3,029	..
3	Ālavan Hindu	734	382	352	734	382	352	..
4	Āmpalavāsi Ditto	8,155	4,205	3,950	1,753	936	817	2,278
6	Āmpattan	742	371	371	397	186	211	264
	Hindu	305	155	150	35	9	26	22
	Christian	437	216	221	362	177	185	36
6	Ānglo-Indian	790	433	357	286	108	178	377
7	Āryan	27,000	13,755	13,245	2,523	1,353	1,170	20,108
	Hindu	23,380	11,873	11,507	906	493	414	19,963
	Christian	3,620	1,882	1,738	1,617	861	756	145
8	Ārya Samājjit Hindu	32	18	14	31	17	14	..
9	Bavuri Hindu	164	95	69	..	..	..	..
10	Bharathar	8,944	4,497	4,447	7,839	3,936	3,903	1,092
	Hindu	275	135	140	260	128	132	15
	Christian	8,669	4,362	4,307	7,579	3,808	3,771	1,077
11	Brahman Hindu	68,072	34,731	33,341	24,045	12,330	11,715	21,589
	I Pancha Drāvīda	42,040	21,178	20,862	20,447	10,100	10,347	11,972
	Andhra	310	462	357	567	333	237	212
	Drāvīda	30,985	20,114	19,871	19,308	9,491	9,817	11,444
	Karnāṭika	507	240	258	189	92	87	108
	Maharāshtra	729	353	376	383	184	199	210
	I A.	16,869	9,241	7,628	3,377	2,119	1,258	6,008
	Āryapattar	95	53	42	24	10	14	16
	Nampūtiri	8,481	4,538	3,943	762	413	339	2,518
	Potti	5,450	2,900	2,490	983	609	374	2,835
	Tulu	2,843	1,690	1,153	1,618	1,087	531	639
	II Pancha Gauda							
	Gauda Sarawath (Konkani)	9,163	4,312	4,851	221	111	110	3,609
12	Brahmo Hindu	19	7	12	..	..	..	..
13	Buddhist	64	47	17	28	15	13	16
14	Catholic Ārasar Christian	22,560	11,511	11,049	22,516	11,491	11,025	35
15	Chackaravar	5,844	2,919	2,725	5,540	2,865	2,675	95
	Hindu	3,536	1,840	1,696	3,432	1,786	1,646	95
	Christian	2,308	1,079	1,029	2,108	1,079	1,029	..
16	Chakkillyan	6,328	3,193	3,135	908	431	475	701
	Hindu	6,188	3,114	3,074	905	430	475	701
	Christian	140	79	61	3	1	..	..
17	Chavalakkāran	2,561	1,339	1,222	1,393	743	650	169
	Hindu	1,730	901	829	564	306	258	169
	Christian	831	438	393	829	437	392	..
18	Chāyakkāran Hindu	2,168	1,109	1,059	746	390	356	1,162
19	Chetti Hindu	17,422	8,665	8,757	7,482	3,612	3,870	4,877
20	European	587	371	216	138	55	83	201
21	Īlavāṭṭiyan Hindu (Sōmakula Vellalar)	6,411	3,205	3,206	647	401	446	5,469
22	Īlavan	872,174	434,091	438,083	154,973	76,385	78,588	391,227
	Hindu	869,863	432,906	436,957	153,759	75,772	77,987	390,829
	Christian	2,311	1,185	1,126	1,214	613	601	398

Race or Nationality

Division		Northern Division			High Range Division			Serial No.
Males	Females	Persons	Males	Females	Persons	Males	Females	
9	10	11	12	13	14	15	16	
933,169	928,303	1,695,321	854,845	840,476	105,224	59,573	45,651	
38	35	..	..	..	893	460	433	1
..	..	154	82	72	..	..	..	2
..	..	..	..	..	..	..	..	3
1,182	1,096	4,087	2,071	2,016	37	16	21	4
140	124	75	44	31	6	1	5	5
134	105	36	22	14	2	..	5	
16	19	39	23	17	1	1	..	
224	153	41	23	18	88	78	8	6
10,118	9,990	4,369	2,284	2,085	..	..	..	7
10,046	9,917	2,511	1,385	1,176	..	..	..
72	73	1,858	949	909	..	..	..
..	..	1	1	..	..	..	..	8
..	..	..	..	..	164	95	69	9
553	539	11	6	5	2	2	..	10
7	8	..	..	..	..	..	..
546	531	11	6	5	2	2	..	
10,936	10,653	22,120	11,273	10,847	318	192	126	11
6,192	5,780	9,318	4,705	4,613	303	181	122	
108	104	33	17	16	7	3	3	
5,929	5,515	8,951	4,595	4,438	282	169	113	
52	54	205	102	103	7	3	4	
103	107	129	61	63	7	5	2	
3,139	2,869	7,477	3,979	3,498	7	4	3	
8	8	55	35	20	..	..	..
1,411	1,107	5,210	2,713	2,497	1	1	..	
1,437	1,398	1,631	914	717	1	..	1	
283	356	581	317	294	5	3	2	
1,605	2,004	5,325	2,589	2,736	8	7	7	
..	..	19	7	12	..	..	..	12
13	3	..	..	..	20	19	1	13
19	16	..	..	..	9	1	8	14
48	47	..	..	..	9	6	3	15
48	47	..	..	..	9	6	3	
..	
355	346	172	80	92	4,549	2,327	2,222	16
355	346	172	80	92	4,410	2,219	2,161	
..	..	..	..	..	139	74	61	
79	90	999	517	482	..	..	..	17
79	90	997	516	481	..	..	..
..	..	2	1	1	..	..	..
591	571	187	86	101	78	42	31	18
2,305	2,572	3,499	1,820	1,679	1,564	928	636	19
134	67	22	17	5	226	165	61	20
2,751	2,718	66	37	29	29	16	13	21
193,594	197,633	322,126	161,573	160,553	3,848	2,539	1,309	22
193,395	197,434	321,473	161,225	160,248	3,842	2,511	1,284	
199	199	653	318	306	46	25	21	

TABLE XVII—Caste, Tribe,

Serial No.	CASTE, TRIBE, RACE OR NATIONALITY	State			Southern Division			Central
		Persons	Males	Females	Persons	Males	Females	Persons
	1	2	3	4	5	6	7	8
23	Ījavāthi Hindu	6,955	3,238	3,717	2,013	989	1,024	3,368
24	Īlayathu (Nampiyāthi) Ditto	2,383	1,219	1,164	26	14	12	545
25	Jain	41	21	20	..	..	..	40
26	Jew	298	163	135	..	..	..	..
27	Kaikolan Hindu	455	231	224	..	..	..	453
28	Kākkālan Ditto	1,666	782	884	95	58	37	1,029
29	Kammālan (Viswankarma) Hindu	209,068	104,889	104,179	60,731	29,979	30,752	75,293
		208,441	104,562	103,879	60,483	29,858	30,625	75,083
	Āiāṭi	99,001	49,655	49,346	36,583	18,254	18,329	36,061
	Ohāyakurup	249	119	130	45	29	16	147
	Ohempūthattī	378	187	191	354	176	178	22
	Kullāṭi	15,109	7,592	7,517	578	297	281	3,933
	Kannān	4,925	2,479	2,446	1,105	556	549	1,991
	Kollan	33,724	17,089	16,655	2,536	1,296	1,240	12,697
	Pandy Kammālan	13,351	6,479	6,872	9,539	4,540	4,999	2,836
	Silpā-āri	1,572	881	711	414	246	168	803
	Tharokan	4,303	2,140	2,163	986	493	493	3,054
	Thattān	32,555	16,376	16,179	7,859	3,724	4,135	11,810
	Vālan	873	329	344	..	..	..	639
	Vilkurup	2,378	1,201	1,177	484	247	237	987
	Unspecified	135	75	60	..	..	..	103
	Christian	627	327	300	248	121	127	210
30	Kāpikkāran (including Malavēlan) Hindu	6,659	3,525	3,134	6,302	3,347	2,955	357
	Christian	4,565	2,429	2,136	4,513	2,401	2,112	52
	Tribal Religion	53	25	28	53	25	28	..
		2,041	1,071	970	1,736	921	815	305
31	Kap'yān Hindu	15,652	7,905	7,747	2,483	1,212	1,271	6,592
32	Kathikkāran Ditto	161	82	79	..	..	..	161
33	Kāvathi Hindu	3,696	1,810	1,886	3,695	1,809	1,886	1
	Christian	2,293	1,130	1,163	2,292	1,129	1,163	1
		1,403	680	723	1,403	680	723	..
34	Kēralamuthali Hindu	3,005	1,518	1,487	3,005	1,518	1,487	..
	Christian	1,429	711	712	1,423	711	712	..
		1,582	807	775	1,582	807	775	..
35	Krishnanvak Hindu	12,032	6,110	5,922	11,940	6,070	5,870	82
36	Kahatriya Hindu	3,673	1,999	1,674	545	291	254	1,866
	Malayala	2,938	1,568	1,370	497	260	237	1,353
	Others	737	433	304	48	31	17	613
37	Kudumi Hindu	9,610	4,997	4,613	216	119	97	2,311
38	Kuravan (including Malankuravan, Malayaliar) Hindu	95,295	45,949	49,346	22,386	10,853	11,533	72,055
	Christian	87,071	41,910	45,161	21,721	10,521	11,200	64,500
	Tribal Religion	8,158	4,001	4,157	665	332	333	7,489
		66	38	28	..	..	..	66
39	Malankudi (Visbaran) Hindu	166	81	85	..	..	..	..
40	Malapantāram Hindu	187	110	77	..	..	..	187
	Tribal Religion	100	61	39	..	..	..	100
		87	49	38	..	..	..	87
41	Malapulayan Hindu	254	125	129	..	..	..	..
42	Mala-Ūrālī Hindu	916	454	462	..	..	..	..
	Tribal Religion	846	420	426	..	..	..	..
		70	34	36	..	..	..	..
43	Malayarayan Hindu	3,182	1,606	1,576	..	..	..	..
	Christian	2,807	1,427	1,380	..	..	..	..
	Tribal Religion	255	123	132	..	..	..	..
		120	56	64	..	..	..	..

ce or Nationality—(continued)

Division		Northern Division			High Range Division			Serial No.
Males	Females	Persons	Males	Females	Persons	Males	Females	
9	10	11	12	13	14	15	16	
1,530	1,838	1,565	714	851	9	5	4	23
270	275	1,812	935	877	..	..	..	24
21	19	1	..	1	..	..	..	25
..	..	293	161	132	5	2	3	26
229	224	2	2	..	..	..	..	27
489	540	537	232	305	5	3	2	28
37,909	37,384	71,902	36,260	35,642	1,142	741	401	29
37,793	37,290	71,738	36,175	35,563	1,137	736	401	
18,002	18,050	25,777	12,939	12,845	670	407	203	
68	79	57	22	35	..	..	..
11	11	..	..	..	..	..	..
2,034	1,899	10,570	5,255	5,324	10	6	13	
893	998	1,794	813	881	35	17	18	
6,444	6,253	18,206	9,213	9,083	195	116	79	
1,325	1,511	863	557	309	113	57	34	
427	376	353	186	107	2	2	..	
1,513	1,541	262	133	129	1	1	..	
6,100	5,710	12,784	6,482	6,302	102	70	32	
311	328	34	18	10	..	..	..
505	482	907	449	458	..	..	..
60	43	32	15	17	..	..	..
116	94	164	85	79	5	5	..	
178	179	..	..	..	..	..	..	30
28	24	..	..	..	..	..	..
..	
150	155	..	..	..	..	..	..
3,349	3,243	6,546	3,326	3,220	31	18	13	31
82	79	..	..	..	..	..	..	32
1	..	..	..	..	..	..	..	33
1	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	34
..	
..	
40	42	..	..	..	10	..	10	35
1,089	877	1,151	613	538	11	6	5	36
726	627	1,086	580	506	..	..	..
363	250	65	33	32	11	6	6	
1,296	1,046	6,760	3,439	3,321	293	143	150	37
34,646	37,409	748	385	363	106	65	41	38
30,943	33,557	744	381	363	106	65	41	
3,665	3,824	4	4	..	..	..	..
38	28	..	..	..	..	..	..
..	..	168	81	85	..	..	..	39
110	77	..	..	..	..	..	..	40
61	39	..	..	..	..	..	..
49	38	..	..	..	..	..	..
..	..	..	..	..	254	125	129	41
..	..	493	247	246	423	207	216	42
..	..	493	247	246	353	173	140	
..	..	..	..	..	70	34	36	
..	..	2,990	1,512	1,478	192	94	98	43
..	..	2,682	1,363	1,319	125	64	61	
..	..	255	123	132	..	..	..
..	..	53	26	27	67	30	37	

TABLE XVII—Caste, Tri

Serial No.	CASTE, TRIBE, RACE OR NATIONALITY	State			Southern Division			Cen	
		Persons	Males	Females	Persons	Males	Females		Per
	1	2	3	4	5	6	7	8	
44	Mannān	1,276	665	611	..	..	..
	Hindu	1,215	629	586	..	..	..
	Tribal Religion	61	36	25	..	..	..
45	Marakkān	1,654	842	812	3	1	2	1.4	
	Hindu	353	174	179	..	..	..
	Christian	1,301	668	633	3	1	2	1.	
46	Maravan	14,399	7,398	7,001	2,782	1,403	1,379	5.7	
47	Mōdara	Ditto	363	181	182	..	..	..
48	Muthaliyār	972	575	397	817	488	329	4	
	Hindu	726	459	267	576	375	261		
	Christian	246	116	130	241	113	128		
49	Mukkavan	31,135	15,785	15,350	30,528	15,474	15,054	24	
	Hindu	596	307	289	15	6	9	2	
	Christian	30,539	15,478	15,061	30,513	15,468	15,045		
50	Muslim	353,274	180,555	172,719	101,271	50,025	51,246	148.28	
	A. Shia								
	Bora Musliman	1,319	669	650	189	85	104	91	
	B. Sunni	351,955	179,886	172,069	101,082	49,940	51,142	147.36	
	(1) Kutch Memon	348	29	319	43	5	38	30	
	(2) Dakhani Musliman	7,188	3,782	3,406	3,502	1,769	1,733	2.88	
	(i) <i>Moghul</i>	31	21	10	14	7	7		
	(ii) <i>Pathān</i>	5,033	2,632	2,401	2,217	1,000	1,127	2.14	
	(iii) <i>Saiyad</i>	558	437	421	584	310	274	22	
	(iv) <i>Sheik</i>	1,206	692	574	887	362	325	50	
	(3) Malabar Musliman	249,665	127,256	122,409	62,469	30,947	31,522	105.03	
	(i) <i>Jōnakan</i>	114,005	58,714	55,291	3,072	1,810	1,262	38.60	
	(ii) <i>Mēthan</i>	134,746	68,067	66,679	59,230	29,051	30,179	63.80	
	(iii) <i>Thangal</i>	914	475	439	167	86	81	64	
	(4) Tamil Musliman	91,109	46,686	44,423	34,539	16,968	17,371	37.471	
	(i) <i>Labbai</i>	10,421	5,410	5,005	4,445	2,279	2,106	4.401	
	(ii) <i>Rāruṭhar</i>	40,210	20,947	19,263	4,180	2,024	2,156	21.82	
	(iii) <i>Thalukkan</i>	40,478	20,323	20,155	25,914	12,665	13,249	11.248	
	(5) Unspecified	3,645	2,133	1,512	529	251	278	1.654	
51	Muthathu (Malayala Siva Brahman)	Hindu	648	349	297	25	15	10	260
52	Muthuvan	Hindu	1,301	649	652
	Tribal Religion	1,248	623	615	..	..	..	..
		63	26	37	..	..	..	..
53	Nādār (Chāmmān)	402,555	205,467	197,088	390,130	198,552	191,578	6,075	
	Hindu	233,982	119,660	114,322	224,368	114,430	109,838	4,819	
	Christian	168,573	85,807	82,766	165,762	84,122	81,640	1,256	
54	Nāyādi	Hindu	144	64	80	127
55	Nāyudu	Ditto	2,573	1,312	1,261	1,155	581	574	992
56	Nāyar	Ditto	368,411	431,154	437,257	263,601	130,868	132,733	401,011
	Including { <i>Chakkala</i>	12,794	6,337	6,457	11,012	5,428	5,584	1,626	
	{ <i>Marda</i>	16,257	8,948	8,209	5,651	2,743	2,908	6,508	
57	Nulayan	Hindu	3,129	1,584	1,545	3,129	1,584	1,545	..
58	Paliyan	Hindu	483	268	217	37
	Christian	379	208	171	..	..	..	..
	Tribal Religion	23	14	9	..	..	..	..
		81	44	37	..	..	..	37
59	Pallan	32,105	17,119	14,986	2,007	975	1,032	7,559	
	Hindu	29,880	15,918	13,963	1,954	952	1,002	7,301	
	Christian	2,225	1,201	1,023	53	23	30	258	
60	Pāpan	Hindu	3,812	1,910	1,902	1,172	570	602	1,979

Race, or Nationality—(continued)

Division		Northern Division			High Range Division			Serial No.
Males	Females	Persons	Males	Females	Persons	Males	Females	
9	10	11	12	13	14	15	16	
..	..	253	140	113	1,023	525	498	44
..	..	253	140	113	962	489	473	
..	..	..	..	..	61	36	23	
738	716	197	103	94	..	..	..	45
167	174	12	7	5	..	..	..
571	542	185	96	89	..	..	..
2,851	2,907	54	27	27	5,805	3,117	2,688	46
..	..	..	..	..	363	181	182	47
20	22	9	7	2	104	60	44	48
17	20	9	7	2	104	60	44	
3	2	..	..	..	..	..	..
121	121	364	189	175	1	1	..	49
112	105	364	189	175	..	..	..
9	16	..	..	..	1	1	..	
76,066	72,218	100,909	52,632	48,277	2,810	1,832	978	50
460	457	200	114	86	13	10	3	
75,606	71,761	100,709	52,518	48,191	2,797	1,822	973	
24	281	..	..	..	..	..	..
1,571	1,314	631	335	296	170	107	63	
2	3	11	11	..	1	1	..	
1,186	962	542	275	247	129	81	45	
100	128	38	22	10	10	5	3	
263	223	40	27	13	33	20	13	
53,578	51,474	81,479	42,276	39,203	665	455	210	
19,383	19,224	71,908	37,242	34,066	418	279	139	
33,850	31,945	9,465	4,981	4,484	247	176	71	
336	305	100	53	53	..	..	..
19,577	17,944	17,667	9,305	8,362	1,482	846	516	
2,280	2,121	1,522	819	703	53	38	15	
11,309	10,513	12,890	6,798	6,092	1,318	816	502	
5,038	5,310	3,255	1,688	1,567	61	32	20	
906	748	932	602	330	530	374	156	
142	118	361	192	169	..	..	..	51
..	..	339	150	189	962	499	463	52
..	..	339	150	189	899	473	426	
..	..	..	..	..	63	26	37	
3,252	2,823	527	362	165	5,823	3,301	2,522	53
2,571	2,278	407	256	151	4,358	2,403	1,955	
681	545	120	106	14	1,465	898	567	
53	74	11	7	4	6	4	2	54
486	508	22	12	10	404	233	171	55
199,207	201,804	201,942	99,651	102,291	1,857	1,428	429	56
822	804	75	39	36	81	48	33	
3,232	3,276	3,923	1,969	1,954	7	4	3	
..	..	..	..	..	..	..	..	57
18	19	..	..	..	446	248	198	58
..	..	..	..	..	379	208	171	
..	..	..	..	..	23	14	9	
18	19	..	..	..	44	26	18	
3,853	3,706	22	7	15	22,517	12,284	10,233	59
3,709	3,592	22	7	15	20,643	11,250	9,353	
144	114	..	..	..	1,914	1,024	880	
989	990	628	332	296	33	19	14	60

TABLE XVII—Caste, Tribe

Serial No.	CASTE, TRIBE, RACE OR NATIONALITY	State			Southern Division			Central
		Persons	Males	Females	Persons	Males	Females	Persons
	1	2	3	4	5	6	7	8
61	Papikkan Hindu	397	208	191	159	79	80	65
62	Paravan	14,477	7,174	7,303	4,972	2,395	2,577	1,580
	Hindu	13,602	6,724	6,878	4,108	1,951	2,157	1,579
	Christian	875	450	425	864	444	420	1
63	Parayan (Sambavar)	142,364	72,158	70,206	57,384	28,411	28,973	30,932
	Hindu	70,644	36,230	34,454	17,498	8,682	8,816	22,050
	Christian	71,680	35,928	35,752	39,886	19,729	20,157	8,882
64	Parsi	13	11	2	1	1	..	12
65	Pulayan (Chōfamar)	365,150	183,815	181,335	73,392	36,782	36,610	123,699
	Hindu	207,337	103,546	103,791	31,210	15,612	15,598	87,337
	Christian	157,813	80,269	77,544	42,182	21,170	21,012	36,362
66	Pulluvan Hindu	527	270	257	133	61	72	169
67	Reddi Ditto	936	450	486	604	287	317	230
68	Sāliyan (Pattāyan) Ditto	12,386	6,044	6,342	6,279	2,946	3,333	753
69	Sāmanthan Ditto	97	48	49	10	6	4	56
70	Saurāshtra (Pattunūl) Ditto	1,397	743	654	1,191	567	624	185
71	Sikh	12	6	6	6	3	3	..
72	Syrian Christian	948,514	481,905	466,609	3,766	2,114	1,652	340,581
73	Thantān (Ūṭāḷi) Hindu	41,214	20,838	20,376	11,552	5,611	5,941	25,035
74	Thantapulayan Ditto	795	386	409	..	..	..	..
75	Thontamān Ditto	684	354	330	646	336	310	38
76	Ullātan (Kocchuvēlan)	5,121	2,242	2,879	309	152	157	3,068
	Hindu	4,824	2,110	2,714	309	152	157	2,988
	Christian	220	..	121	..	..	..	3
	Tribal Religion	77	33	44	..	..	..	77
77	Vālan Hindu	21,172	10,855	10,317	4	3	1	281
78	Vāpiyan (Vapigavalāyan)	23,188	11,701	11,487	14,397	7,205	7,192	5,519
	Hindu	22,527	11,376	11,151	13,744	6,882	6,862	5,516
	Christian	661	325	336	653	323	330	3
79	Vappān (Maṅṅān, Pattilyan)	16,022	8,032	7,990	6,310	3,133	3,177	8,206
	Hindu	13,433	6,770	6,663	3,825	1,925	1,900	8,174
	Christian	2,589	1,262	1,327	2,485	1,208	1,277	32
80	Varavar Hindu	166	73	93	..	..	..	84
81	Velakkithalanāyar Ditto	30,603	15,259	15,344	10,852	5,425	5,427	11,002
82	Vēlan Ditto	16,253	8,070	8,183	987	520	467	3,045
83	Vēlān (Kusavan) Ditto	12,377	6,188	6,189	5,533	2,751	2,782	2,794
84	Vellālan	70,705	35,548	35,157	41,290	20,397	20,893	16,822
	Hindu	69,627	35,081	34,546	40,387	20,017	20,370	16,768
	Nājanād	27,534	13,833	13,901	24,227	11,985	12,242	2,464
	Others	42,093	21,448	20,645	16,160	8,032	8,128	14,304
	Christian	1,078	467	611	903	380	523	54
85	Veluthādanāyar Hindu	14,878	7,331	7,547	3,166	1,497	1,669	6,908

ce or Nationality—(continued)

Division		Northern Division			High Range Division			Serial No.
Males	Females	Persons	Males	Females	Persons	Males	Females	
9	10	11	12	13	14	15	16	
34	31	19	14	5	154	79	75	61
820	760	7,779	3,868	3,911	146	91	55	62
819	760	7,769	3,863	3,906	146	91	55	
1	..	10	5	5	..	..	..
15,734	15,198	30,065	3,353	14,712	23,983	12,660	11,323	65
11,218	10,832	12,552	6,514	6,038	18,384	9,816	8,768	
4,516	4,366	17,513	8,839	8,674	5,399	2,844	2,555	
10	2	..	..	..	..	..	..	6
62,461	61,238	163,274	81,784	81,490	4,785	2,788	1,997	6
43,830	43,507	85,694	42,319	43,375	3,096	1,743	1,311	
18,631	17,731	77,680	39,465	38,115	1,689	1,045	686	
84	85	219	121	98	6	4	3	6
100	130	..	..	..	102	63	39	6
371	382	5,342	2,719	2,623	19	8	4	6
30	28	31	12	19	..	..	..	6
162	23	..	..	..	21	14	7	7
..	..	..	..	..	6	3	3	7
173,591	166,990	599,106	303,003	296,103	5,061	3,197	1,864	7
12,774	12,261	4,529	2,417	2,112	98	36	62	7
..	..	795	386	409	..	..	..	7
18	20	..	..	..	..	..	..	7
1,242	1,826	1,439	666	773	305	162	123	7
1,207	1,781	1,222	569	653	305	162	123	
2	1	217	97	120	..	..	..
33	44	..	..	..	..	..	..
149	132	20,884	10,700	10,184	3	3	..	
2,330	2,689	3,137	1,585	1,552	135	81	54	
2,829	2,687	3,137	1,585	1,552	130	80	50	
1	2	..	..	..	5	1	4	
4,105	4,101	1,342	698	654	164	106	58	
4,089	4,085	1,328	681	647	106	76	31	
16	16	14	7	7	58	31	27	
32	52	82	41	41	..	..	..
5,413	5,589	8,515	4,294	4,221	234	127	107	
1,547	1,498	12,18	5,983	6,205	33	20	13	
1,394	1,400	4,020	2,015	2,005	30	28	2	
8,499	8,323	8,170	4,226	3,944	4,423	2,426	1,997	
8,471	8,297	8,129	4,203	3,926	4,313	2,390	1,953	
1,215	1,249	843	433	410	..	..	..
7,256	7,048	7,286	3,770	3,516	4,343	2,300	1,953	
28	26	41	23	18	80	34	44	
3,421	3,487	4,688	2,345	2,333	116	68	46	8

TABLE XVII—Caste, T

Serial No.	CASTE, TRIBE, RACE OR NATIONALITY	State			Southern Division			Cent
		Persons	Males	Females	Persons	Males	Females	Per
	1	2	3	4	5	6	7	8
86	Yētan (including Malavētan)	11,737	5,919	5,818	4,748	2,376	2,372	6.3
	Hindu	9,496	4,770	4,726	3,024	1,480	1,544	5.1
	Christian	2,000	1,025	975	1,560	808	752	3
	Tribal Religion	241	124	117	164	88	76	
87	Yēttakkāyan Hindu	498	248	250	498	248	250	
88	Yēttuvan (Choruvētan)	1,322	621	701	37	8	29	24
	Hindu	1,251	580	671	37	8	29	2
	Christian	71	41	30	..	..	..
89	Yīrasāivar (Pantāram, Vaiṭṭi, Yōglawāfan) Hindu	19,555	9,935	9,620	8,254	4,216	4,038	7.41
90	Yādavan (Idayan) Hindu	8,457	4,072	4,385	5,106	2,428	2,678	2.95
91	Minor castes	8,156	4,726	3,430	3,141	1,930	1,211	2.32
	Hindu	3,831	2,099	1,732	1,386	792	594	.88
	Christian	4,325	2,627	1,698	1,755	1,138	617	1.44
92	Unspecified	155,263	78,401	76,862	20,735	9,936	10,799	73.12
	Hindu	4,065	2,081	1,984	811	445	366	1.19
	Christian	151,197	76,319	74,878	19,923	9,490	10,433	71.92
	Others	1	1	..	1	1	..	..

TABLE XVIII

VARIATION OF POPULATION OF SELECTED TRIBES

This is a new table intended to show the variation of population of primitive tribes in successive decades. The table is incomplete, because all the required figures are not available for the previous censuses. At no previous census was the Christian population of primitive tribes recorded, nor were the followers of tribal religions separately censused in 1881 or 1891. The variations shown have been calculated from the available figures only and do not, therefore, represent the actual increase or decrease in the case of most tribes.

Population of Selected Tribes

Net variation 1881 to 1931 Increase + Decrease -	MALES						FEMALES						
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	
13	14	15	16	17	18	19	20	21	22	23	24	25	
..	3,525	1,967	2,166	2,124	..	..	3,134	1,795	1,868	2,015	..	..	1
..	2,429	..	..	..	..	..	2,136	..	..	..	..	..
..	1,071	1,967	2,166	2,124	..	..	970	1,795	1,868	2,015	..	..
..	25	..	..	..	..	..	28	..	..	..	..	..
+40,467	45,949	36,946	30,697	31,682	29,660	26,603	49,346	38,399	32,127	33,394	30,717	28,225	2
..	41,910	36,946	30,183	26,025	29,660	26,603	45,161	38,399	31,644	27,559	30,717	28,225	
..	98	..	514	5,657	..	..	28	..	483	3,835	..	..
..	4,001	..	..	..	..	..	4,157	..	..	..	..	..
..	81	72	98	97	..	..	85	109	103	95	..	..	3
..	81	..	..	..	..	..	85	..	..	..	..	..
..	..	72	98	97	..	..	..	109	103	95	..	..
..	110	34	59	31	..	..	77	23	45	30	..	..	4
..	61	..	..	..	..	..	39	..	..	..	..	..
..	49	34	59	31	..	..	38	23	45	30	..	..
..	125	..	17	14	..	..	129	..	26	12	..	..	5
..	125	..	..	..	..	..	129	..	..	..	..	..
..	..	..	17	14	..	..	..	..	28	12	..	..
..	454	129	169	106	..	..	462	101	197	114	..	..	6
..	420	..	..	..	..	..	426	..	..	..	..	..
..	34	129	169	106	..	..	86	101	197	114	..	..
-1,520	1,606	1,486	1,294	8	2,498	2,400	1,57	1,372	1,318	5	2,311	2,302	7
..	1,427	..	..	..	2,498	2,400	1,380	..	..	..	2,311	2,302	
..	56	1,486	1,294	8	..	..	64	1,372	1,318	5	..	..
..	123	..	..	..	..	..	132	..	..	..	..	..
..	665	587	647	615	..	..	611	511	592	557	..	..	8
..	629	..	..	..	..	..	586	..	..	..	..	..
..	36	587	647	615	..	..	25	511	592	557	..	..
..	649	122	195	409	545	..	652	135	184	399	532	..	9
..	623	..	..	..	545	..	615	..	..	..	532	..	
..	26	122	195	409	..	..	37	135	184	399	..	..
..	64	109	40	14	..	..	80	73	32	11	..	..	10
..	64	..	18	3	..	..	80	..	13	4	..	..
..	..	109	22	11	..	..	..	73	19	7	..	..
..	266	155	..	..	..	..	217	134	..	..	..	..	11
..	208	..	..	..	..	..	171	..	..	..	..	..
..	44	155	..	..	..	..	37	134	..	..	..	..
..	14	..	..	..	..	..	9	..	..	..	..	..
..	386	..	..	9	..	..	409	..	..	6	..	..	12
+2,281	2,242	1,604	2,197	1,286	1,473	1,413	2,879	1,803	1,918	1,268	1,400	1,427	13
..	2,110	1,359	2,129	1,207	1,473	1,413	2,714	1,553	1,845	1,184	1,400	1,427	
..	33	245	68	79	..	..	44	250	73	82	..	..
..	99	..	..	..	..	..	121	..	..	..	..	..
+5,582	5,919	4,114	2,584	5,945	3,498	3,015	5,818	4,125	2,467	5,775	3,311	3,140	14
..	4,770	3,101	..	2,403	3,498	3,015	4,726	3,202	..	2,304	3,311	3,140	
..	124	1,013	2,584	3,542	..	..	117	923	2,467	3,471	..	..
..	1,025	..	..	..	..	..	975	..	..	..	..	..
..	621	635	746	586	..	..	701	686	740	499	48	..	15
..	580	561	744	584	..	..	671	587	738	497	48	..	
..	..	74	2	2	..	..	..	99	2	2	..	..
..	41	30	

TABLE XIX

**EUROPEAN AND ALLIED RACES AND ANGLO-INDIANS
BY RACE AND AGE**

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TABLE XIX—European and Allied Races and

State and Division	Total			A.—EUROPEAN AND ALLIED RACES											
				(a) British Subjects											
	Persons			All ages			0—13		14—16		17—23		24—33		
				Persons	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	
STATE	1,377	804	573	456	299	157	25	33	1	1	42	10	111	38	
Administrative Division															
Southern	424	163	261	89	47	42	5	11	1	..	4	..	18	16	
Central	578	358	220	455	106	50	8	12	..	..	19	5	41	8
Northern	63	40	23	18	13	5	..	..	..	..	1	1	8	1
High Range	312	243	69	194	134	60	12	10	..	1	18	4	44	14	
Natural Division															
Lowland	974	506	469	215	138	77	13	22	1	..	19	4	55	21	
Midland	81	49	32	38	21	17	..	1	..	..	3	2	10	2
Highland	322	250	72	203	140	63	12	10	..	1	20	4	46	15	

State and Division	EUROPEAN AND ALLIED RACES								B.—ANGLO-INDIANS								
	(b) Others																
	24—33		34—43		44—53		54 and over		All ages			0—3		4—6		7—13	
	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females
31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	
STATE	32	30	11	15	9	8	2	3	790	433	357	26	26	31	21	79	61
Administrative Division																	
Southern	4	18	1	15	1	7	..	1	286	108	178	3	8	5	7	26	33
Central	16	11	7	..	3	1	3	2	377	224	153	15	17	21	10	43	27
Northern	2	..	..	..	2	..	..	..	41	23	18	1	..	1	2	5	1
High Range	10	1	3	..	8	..	..	..	86	78	8	7	1	4	2	5	..
Natural Division																	
Lowland	21	29	8	15	4	7	2	3	664	329	335	19	24	25	17	72	59
Midland	1	..	..	..	2	1	..	..	39	25	14	..	1	2	2	2	2
Highland	10	1	3	..	3	..	..	..	87	79	8	7	1	4	2	5	..

Anglo-Indians by Race and Age

State and Division		A.—EUROPEAN AND ALLIED RACES														
		(a) British Subjects						(b) Others								
		34—43		44—53		54 and over		All ages			0—13		14—16		17—23	
		Males	Females	Males	Females	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females
STATE		16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Administrative Division		64	44	35	17	21	14	131	72	59	8	..	3	..	10	3
Southern		8	7	5	3	6	6	49	8	41	..	..	1	..	1	..
Central		20	14	11	6	6	5	46	29	17	..	..	..	..	1	3
Northern		3	3	..	..	1	..	4	4	..	..	..	..	..	..	..
High Range		33	20	19	8	8	3	38	31	1	5	..	2	6	8	..
Natural Division																
Lowland		25	18	15	5	10	7	95	38	57	..	..	1	..	2	3
Midland		5	5	..	3	3	4	4	3	1	..	..	..	..	..	..
Highland		34	21	20	9	8	3	32	31	1	5	..	2	..	8	..

State and Division		B.—ANGLO-INDIANS															
		14—16		17—19		20—29		30—39		40—49		50—59		60—69		70 and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
STATE		48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63
Administrative Division		24	21	41	46	44	34	70	55	56	45	37	24	19	11	6	13
Southern		10	12	9	28	3	17	17	21	18	27	18	14	2	7	3	9
Central		9	9	16	19	21	6	32	30	28	18	20	10	15	4	4	3
Northern		..	..	5	3	6	7	3	4	1	..	..	..	1	..	..	1
High Range		5	..	11	1	14	4	18	..	9	..	4	..	1	..	..	..
Natural Division																	
Lowland		18	20	26	45	27	29	45	51	42	43	32	21	17	11	6	12
Midland		1	1	4	..	3	1	6	4	5	2	1	..	1	..	..	1
Highland		5	..	11	1	14	4	19	..	9	..	4	..	1	..	..	..

TABLE XX

SUMMARY FIGURES FOR DISTRICTS

1. This table contains for easy reference a few of the salient figures for the different administrative and natural divisions of the State.

2. The figures given in columns 7, 8, 9 and 11 for natural divisions have been worked out after making the necessary adjustments in the population of 1921 and 1911 for the alterations made in the boundaries of the natural divisions at this census.

TABLE XX—Summary Figures for Districts

Serial number	District	Area in square miles	Population, 1931			Population, 1921	Percentage of variation		Number of persons per square mile in	
			Persons	Males	Females		1921-1931	1911-1921	1931	1921
1	STATE	7,826	5,095,973	2,565,073	2,530,900	4,006,062	+27.2	+18.8	668	525
	Administrative Division									
1	Southern	1,490	1,433,956	717,486	716,470	1,156,373	+24.0	+17.0	963	776
2	Central	2,595	1,861,472	933,169	928,303	1,487,178	+25.2	+17.0	717	573
3	Northern	2,422	1,695,321	854,845	840,478	1,305,590	+29.9	+15.5	700	539
4	High Range	1,118	105,224	59,573	45,651	56,921	+84.9	+42.0	94	51
	Natural Division									
1	Lowland	1,371	2,389,549	1,192,493	1,197,056	1,923,497	+24.2	+15.0	1,743	1,403
2	Midland	2,707	2,415,494	1,216,994	1,198,500	1,894,618	+27.5	+17.4	892	700
3	Highland	3,547	290,930	155,586	135,344	187,947	+54.8	+32.2	82	53

Serial number	District	Distribution by Religion, 1931									
		Hindu		Christian		Muslim		Tribal Religion		Others	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	STATE	19	18	14	15	16	17	18	19	20	21
	Administrative Division	1,567,925	1,566,963	814,833	789,642	180,555	172,719	1,511	1,396	249	180
1	Southern	486,075	487,264	180,357	177,053	50,025	51,246	1,009	891	20	16
2	Central	616,644	623,572	240,091	232,164	76,066	72,218	324	325	44	24
3	Northern	421,048	430,600	380,978	371,439	52,632	48,277	26	27	161	133
4	High Range	44,158	35,527	13,407	8,986	1,832	978	152	153	24	7
	Natural Division										
1	Lowland	806,613	820,924	385,328	278,015	100,323	97,937	11	10	218	170
2	Midland	660,850	657,582	486,084	474,801	69,634	65,737	419	377	7	3
3	Highland	100,462	88,457	43,421	36,826	10,598	9,045	1,081	1,009	24	7

STATE TABLE I

AREA AND POPULATION OF TALUKS AND TOWNS

1. The figures given for taluks in columns 2, and 5 to 12, include those for the municipal and other towns situated in them.

2. The decrease in the population of Attingal municipal town at this census is due to the transfer of a portion of the area of the town to the taluk in which it is situated since the last census.

STATE TABLE I—Area and Population of Taluks

Taluk	Area in square miles	Number of		Number of occupied houses	Population			Percentage of variation		Number of persons per square mile in 1931.	
		Towns	Villages		1931			1921 (both sexes)	1921 to 1931		1911 to 1921
					Persons	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12
STATE	7,625	46	3,936	929,930	5,095,973	2,565,073	2,530,900	4,008,062	+27.2	+16.8	668
<i>Southern Division</i>	<i>1,400</i>	<i>10</i>	<i>1,553</i>	<i>255,594</i>	<i>1,433,956</i>	<i>717,486</i>	<i>716,470</i>	<i>1,156,373</i>	<i>+24.0</i>	<i>+17.0</i>	<i>963</i>
1 Thovala	144.96	2	153	8,935	40,129	19,947	20,182	36,496	+10.0	+0.3	277
2 Agasthiswaram	106.92	3	459	33,535	159,011	78,214	80,797	138,257	+15.0	+15.2	1,487
3 Kalkulam	229.39	5	841	38,266	206,491	104,246	102,245	172,263	+19.9	+17.0	900
4 Vilavancode	165.16	1	154	29,624	176,220	89,585	86,635	147,109	+19.8	+16.3	1,067
5 Neyyattinkara	233.85	4	192	44,036	274,538	138,629	135,909	217,529	+26.2	+21.7	1,177
6 Trivandrum	97.26	1	75	36,854	227,245	114,493	112,752	175,466	+29.5	+13.1	2,336
7 Nedumangud	366.02	1	84	29,709	157,312	79,454	77,858	112,111	+40.3	+27.2	430
8 Chirayinkil	146.50	2	95	84,635	193,010	92,918	100,092	157,142	+22.8	+15.7	1,317
<i>Central Division</i>	<i>2,505</i>	<i>15</i>	<i>1,207</i>	<i>344,219</i>	<i>1,861,472</i>	<i>933,169</i>	<i>928,303</i>	<i>1,487,178</i>	<i>+25.2</i>	<i>+17.0</i>	<i>717</i>
9 Qullon	147.41	1	152	42,222	247,632	122,610	125,022	196,511	+26.1	+19.9	1,680
10 Karunagapally	88.99	2	120	87,015	192,345	94,773	97,572	158,058	+21.7	+15.0	2,161
11 Karthikapally	74.24	1	86	26,597	142,875	70,585	72,290	117,920	+21.2	+5.6	1,925
12 Mavelikara	111.43	1	115	39,040	174,000	86,622	87,378	144,789	+20.2	+10.6	1,562
13 Kunnathur	150.46	..	114	22,563	117,110	58,678	58,432	93,463	+25.3	+20.6	778
14 Kottarakkara	202.03	1	150	25,804	137,621	69,160	68,461	108,753	+26.5	+20.4	681
15 Pathanapuram	425.67	1	82	20,038	101,068	51,464	49,604	73,570	+37.3	+29.6	237
16 Shenkotta	129.14	3	49	10,508	47,868	23,841	24,027	44,650	+7.2	+16.6	371
17 Pathanamthitta	898.16	1	85	26,265	142,632	72,363	69,769	104,002	+37.1	+36.5	159
18 Thiruvella	220.15	2	236	59,624	397,553	170,851	166,702	273,872	+23.3	+15.1	1,533
19 Ampalapuzha	147.46	2	78	40,543	220,768	111,722	109,046	171,590	+28.7	+14.1	1,497
<i>Northern Division</i>	<i>2,422</i>	<i>12</i>	<i>990</i>	<i>309,095</i>	<i>1,695,321</i>	<i>854,845</i>	<i>840,476</i>	<i>1,305,590</i>	<i>+29.9</i>	<i>+15.5</i>	<i>700</i>
20 Changanachery	263.78	2	68	39,367	221,478	113,943	107,535	156,640	+41.4	+34.2	810
21 Kottayam	214.04	2	98	40,700	231,903	117,757	114,146	173,934	+33.3	+17.3	1,083
22 Vaikom	144.00	1	85	28,436	153,725	77,080	76,645	119,678	+28.4	+3.1	1,067
23 Snerthala	117.14	1	47	41,304	204,474	102,177	102,297	161,481	+26.6	+7.7	1,746
24 Parur	113.43	1	139	32,613	184,331	91,754	92,577	154,458	+19.3	+6.8	1,625
25 Kunnathunad	361.66	2	179	40,619	226,093	111,975	114,118	184,432	+22.6	+12.8	625
26 Muvattupuzha	437.46	1	152	33,476	181,128	90,884	90,244	137,489	+31.7	+18.2	414
27 Thodupuzha	486.94	1	96	17,006	90,728	46,844	43,884	57,285	+58.4	+49.1	186
28 Minachil	383.41	1	126	35,574	201,461	102,431	99,030	160,193	+25.8	+17.5	711
<i>High Range Division</i>	<i>1,118</i>	<i>..</i>	<i>126</i>	<i>21,022</i>	<i>105,224</i>	<i>59,573</i>	<i>45,651</i>	<i>56,921</i>	<i>+84.9</i>	<i>+42.0</i>	<i>94</i>
29 Pirmedo	450.90	..	18	9,839	46,033	26,672	19,351	24,026	+91.6	+44.5	103
30 Devikulam	667.03	..	108	11,183	59,201	32,901	26,300	32,895	+79.9	+40.2	89

STATE TABLE I—Area and Population of Towns

Town	Area in square miles	Number of		Number of occupied houses	Population				Percentage of variation		Number of persons per square mile in 1931
		Town	Villages		1931			1921 (both sexes)	1921 to 1931	1911 to 1921	
					Persons	Males	Females				
Municipal Towns	86.05	19	..	67,654	408,462	209,508	198,956	324,862	+25.7	+53.2	4,747
1 Trivandrum	11.29	..	..	14,272	96,016	49,392	46,624	72,784	+31.9	+14.5	8,505
2 Alleppey	4.54	..	..	7,426	43,838	23,677	20,161	32,074	+36.7	+34.9	9,006
3 Nagercoil	4.48	..	..	8,433	42,945	20,873	22,072	34,406	+24.8	+15.1	9,586
4 Quilou	4.53	..	..	5,234	33,739	17,381	16,358	25,125	-34.2	+33.4	7,448
5 Kottayam	4.42	..	..	3,902	25,236	13,280	11,956	18,833	+34.0	+34.4	5,710
6 Changanachery	5.23	..	..	3,867	24,201	12,615	11,586	18,955	+27.7	+9.9	4,837
7 Parnr	3.57	..	..	2,564	15,176	7,686	7,490	11,949	+27.0	-13.3	4,231
8 Thiruvella	3.63	..	..	2,209	14,489	7,458	7,031	12,010	+20.6	+50.7	3,991
9 Mavelikara	4.00	..	..	2,325	14,194	7,032	7,162	12,269	+16.3	..	3,549
10 Vaikom	3.70	..	..	2,519	13,808	7,077	6,731	11,259	+22.6	..	3,752
11 Shenkotta	0.70	..	..	2,788	12,225	5,973	6,252	11,241	+8.8	+9.0	17,464
12 Kayankulam	3.09	..	..	1,743	10,811	5,555	5,286	9,173	+18.2	+57.3	3,814
13 Attingal	13.00	..	..	1,781	10,612	5,313	5,299	11,018	-3.9	..	816
14 Haripad	3.00	..	..	1,867	10,387	5,234	5,153	8,699	+19.4	..	3,462
15 Padmanabhapuram	2.50	..	..	2,076	10,313	5,087	5,226	9,156	+13.6	..	4,125
16 Colachel	1.74	..	..	1,492	9,392	4,762	4,630	7,967	+17.9	..	5,398
17 Neyyattinkara	10.00	..	..	1,365	9,264	4,670	4,594	8,033	+15.3	..	926
18 Alwaye	2.04	..	..	1,100	7,621	4,269	3,352	6,772	+12.5	+75.0	8,736
19 Kujithura	0.68	..	..	692	4,165	2,172	1,993	3,160	+31.8	..	6,125
Other Towns	75.43	27	..	25,542	143,326	72,674	70,652	79,792	+79.6	..	1,900
1 Chengannur	8.75	..	..	1,680	10,738	5,577	5,161	..	..	..	1,227
2 Ampalappula	4.75	..	..	1,855	10,248	4,958	5,290	9,055	+13.2	..	2,157
3 Panalur	14.00	..	..	1,589	8,442	4,341	4,101	6,442	+31.0	..	603
4 Iraniel	0.82	..	..	1,431	7,513	3,648	3,865	5,541	+35.6	..	9,162
5 Ettumannr	2.17	..	..	1,141	7,417	3,771	3,706	5,609	+33.3	..	3,440
6 Aramboly	0.48	..	..	1,176	6,585	3,443	3,142	..	..	..	12,719
7 Samburadakara	1.25	..	..	1,338	6,208	3,117	3,121	..	..	..	4,990
8 Shershala	4.00	..	..	985	5,940	3,078	2,863	4,781	+24.2	..	1,485
9 Perumbavur	4.61	..	..	1,030	5,863	2,981	2,882	..	..	..	1,272
10 Karunazapally	3.75	..	..	1,022	5,790	2,975	2,815	4,740	+22.2	..	1,546
11 Kottarakkara	3.00	..	..	979	5,747	2,964	2,783	5,017	+14.6	..	1,916
12 Muvattupuzha	2.00	..	..	887	5,626	2,991	2,635	4,617	+24.6	..	2,813
13 Balaramapuram	0.90	..	..	861	5,362	2,710	2,652	3,082	+74.0	..	5,958
14 Thiruvithamoodo	0.21	..	..	864	5,326	2,569	2,757	4,273	+24.6	..	25,362
15 Bhuthasandy	0.56	..	..	1,080	4,999	2,418	2,581	4,585	+9.0	..	8,927
16 Mundakayam	3.90	..	..	946	4,939	2,747	2,192	..	..	..	1,260
17 Achanputhur	0.17	..	..	1,073	4,605	2,249	2,363	4,404	+4.6	..	27,088
18 Varkala	7.50	..	..	721	4,293	2,094	2,199	3,612	+18.9	..	572
19 Pathanamthitta	2.50	..	..	785	4,165	2,166	1,999	..	..	..	1,666
20 Suchindram	0.15	..	..	878	3,762	1,801	1,961	3,620	+3.9	..	8,360
21 Cape Comorin	0.74	..	..	684	3,598	1,807	1,791	3,304	+8.9	..	4,462
22 Puvur	0.41	..	..	519	3,591	1,729	1,862	..	..	..	8,750
23 Thodupuzha	1.50	..	..	566	3,455	1,910	1,545	..	..	..	2,363
24 Minachil	0.63	..	..	383	2,628	1,457	1,171	2,204	+19.2	..	4,171
25 Parassala	0.93	..	..	386	2,438	1,204	1,234	1,542	+58.1	..	2,622
26 Nedumangad	5.00	..	..	383	2,231	1,141	1,090	1,833	+21.7	..	416
27 Thiruvattar	0.15	..	..	320	1,727	835	892	1,631	+5.9	..	2,838

STATE TABLE II

POPULATION OF DIVISIONS, TALUKS AND MUNICIPAL TOWNS BY RELIGION AND LITERACY

1. The figures given for taluks include those for the municipal towns situated in them.
2. Persons literate in English are included in the figures for the total literate.
3. Only such literate persons as are aged 5 years and over are shown as literate.

STATE TABLE II—Population of Divisions, Taluks and Towns

Division, Taluk or Town	Hindu											
	Brahmans				Other Hindus				Depressed Classes			
	Number of Persons		Number Literate		Number of Persons		Number Literate		Number of Persons		Number Literate	
	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
STATE	34,731	33,341	22,882	10,755	638,126	641,310	290,936	113,382	695,068	892,312	205,382	60,100
Southern Division	12,330	11,715	8,668	3,978	210,829	213,853	93,445	34,773	262,916	261,696	52,327	11,841
Thovala	469	507	328	142	7,430	7,633	3,436	800	6,535	6,488	1,240	15
Agasthiswaram	2,166	2,395	1,560	725	19,244	20,310	8,661	1,384	33,064	33,257	7,542	1,15
Kalkulam	972	1,033	651	299	21,222	20,984	9,010	3,097	38,465	36,896	4,522	65
Vilavancode	314	366	212	108	15,503	15,550	7,487	2,586	38,308	36,330	3,724	50
Neyyattinkara	488	456	323	156	40,956	40,679	17,218	7,619	44,772	44,111	11,410	3,000
Trivandrum	6,543	5,595	4,599	1,976	46,834	47,042	22,992	10,640	32,804	32,382	8,721	2,260
Bedomangad	383	355	297	169	30,450	30,332	13,086	4,030	22,982	22,447	3,499	890
Chirayinkil	995	1,008	698	403	29,190	31,323	11,560	4,617	45,986	49,835	11,669	3,210
Central Division	10,936	10,653	7,115	3,435	263,671	264,988	119,797	44,022	342,037	347,931	81,066	31,520
Quilon	1,240	1,190	799	312	37,199	38,048	16,460	5,753	46,214	48,387	12,025	4,431
Karunagapally	899	875	540	229	25,791	27,056	11,266	1,883	42,890	45,239	10,778	6,724
Karthikapally	1,037	1,016	721	342	19,648	20,423	9,865	5,071	36,362	37,674	9,536	2,735
Mavelikara	572	593	332	243	29,631	29,834	13,593	6,305	34,719	35,654	6,180	3,532
Kunnathur	357	350	224	141	19,961	19,587	8,259	2,353	21,628	22,175	3,190	602
Kottarakkara	617	562	441	225	25,000	24,700	10,074	3,220	23,493	23,711	4,922	1,190
Pathanapuram	286	247	180	95	15,955	15,532	6,214	1,822	17,570	16,971	3,011	812
Shenkotta	1,540	1,710	1,094	665	7,526	7,633	2,731	203	11,984	12,020	1,736	108
Pathannanthitta	210	201	151	73	17,564	16,900	7,365	592	21,281	20,624	4,931	3,388
Thiruvella	1,717	1,599	1,062	532	44,788	44,406	23,073	11,001	43,663	42,773	11,246	4,147
Ampalapuram	2,452	2,280	1,562	578	20,608	20,869	10,897	5,822	42,233	42,703	13,511	3,831
Northern Division	11,273	10,847	6,952	3,271	157,372	158,474	75,474	34,218	252,403	251,279	69,367	16,716
Changanachery	573	509	367	191	22,186	21,121	10,963	5,314	23,567	22,694	6,932	2,162
Kottayam	1,670	1,637	995	502	23,718	23,476	12,217	5,673	27,338	26,227	10,073	2,736
Vaikom	1,193	1,507	1,001	654	14,583	14,681	8,105	4,196	33,110	33,036	10,272	2,198
Sherthala	2,448	2,241	1,189	390	18,571	19,912	10,758	4,950	56,087	56,513	19,949	4,312
Parur	1,539	1,413	967	413	19,501	20,928	8,120	4,320	33,147	33,595	7,159	2,023
Kunnathunad	1,583	1,589	921	360	19,867	21,105	7,748	3,197	28,509	29,595	3,159	743
Muvattupuzha	925	816	630	327	14,290	11,213	5,350	1,959	20,447	20,714	3,907	676
Thodupuzha	316	260	193	81	6,322	5,778	2,978	819	11,629	11,024	2,076	314
Minachil	1,026	875	680	353	18,329	17,260	9,235	3,790	18,569	17,881	5,840	1,558
High Range Division	192	126	147	71	6,254	3,995	2,220	369	37,712	31,406	2,622	27
Piramede	95	64	71	39	2,030	952	982	189	14,645	11,507	1,670	15
Devikulam	97	62	76	32	4,224	3,043	1,238	180	23,067	19,899	952	12
Municipal Towns	16,145	14,925	11,045	5,021	73,905	70,076	38,303	17,011	44,912	44,684	15,213	5,756
Trivandrum	6,323	5,367	4,420	1,891	23,374	23,135	12,849	6,676	8,921	8,234	3,454	1,305
Alleppey	1,419	1,307	925	302	3,777	2,865	1,997	510	5,058	4,560	1,824	608
Nagercoil	1,344	1,319	944	463	10,265	10,483	4,513	690	4,324	4,543	1,932	438
Quilon	1,067	992	680	258	4,570	3,714	2,391	822	3,654	4,020	1,448	808
Kottayam	537	474	356	93	2,683	2,328	1,798	1,048	2,908	2,696	1,348	633
Changanachery	296	292	201	108	3,348	3,103	1,825	996	2,374	2,169	728	258
Parur	761	727	533	281	2,904	2,975	1,481	709	1,917	1,912	645	396
Thiruvella	411	363	252	96	2,885	2,773	1,457	750	1,135	1,015	248	100
Mavelikara	249	284	165	120	2,507	2,544	1,205	779	1,794	1,888	459	125
Vaikom	874	842	602	399	3,157	1,979	1,802	1,151	1,909	2,908	718	104
Shenkotta	639	673	465	292	2,544	2,597	869	72	3,127	2,314	526	57
Kayankulam	485	503	270	88	1,176	1,056	611	248	1,554	1,537	352	143
Attingal	423	428	309	213	2,495	2,518	1,312	712	1,745	1,778	537	163
Haripad	394	376	278	123	2,127	2,095	1,097	637	1,325	1,359	398	78
Padmanabhapuram	461	510	307	142	2,064	2,015	878	181	1,341	1,328	207	49
Colachel	3	3	3	..	574	643	286	97	1,016	926	179	32
Neyyattinkara	220	215	154	53	1,830	1,873	1,028	536	613	584	255	159
Alwaye	113	84	77	31	788	603	380	207	688	539	350	53
Kupithura	126	176	95	69	897	775	524	200	529	474	165	44

Municipal Towns by Religion and Literacy

Christian				Muslim				Tribal Religion				Division, Taluk or Town
Number of Persons		Number Literate		Number of Persons		Number Literate		Number of Persons		Number Literate		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
14	15	16	17	18	19	20	21	22	23	24	25	
814,833	789,642	309,276	163,081	180,555	172,719	37,661	4,246	1,511	1,396	51	3	STATE
180,357	177,053	40,875	20,197	50,025	51,246	11,394	1,207	1,009	891	22	2	Southern Division
4,523	4,545	1,426	512	980	1,059	331	27	..	..	..	..	Thovala
21,251	21,987	6,884	3,789	2,489	2,848	887	95	..	..	..	..	Acathiswaram
38,883	38,366	8,077	4,311	4,293	4,607	1,105	209	411	359	1	..	Kalkulam
33,123	32,068	5,838	1,901	2,159	2,171	456	56	178	150	..	..	Vilavancode
46,424	44,646	9,818	4,380	5,838	5,863	1,174	127	136	141	..	..	Neyyattinkara
16,974	16,648	5,468	3,836	11,334	11,082	2,875	276	1	..	1	..	Trivandrum
17,196	16,578	2,873	1,093	8,163	7,908	1,546	117	279	238	20	2	Nedumangad
1,973	2,215	491	375	14,769	15,708	2,980	300	4	3	..	..	Chirayinkil
240,091	232,164	108,756	60,992	76,066	72,218	15,856	2,027	324	328	17	1	Central Division
22,291	22,255	7,839	3,930	15,651	15,138	2,953	221	3	3	..	..	Qullon
10,067	9,956	4,167	2,339	15,126	14,446	2,005	158	..	..	..	..	Karnanapally
7,701	7,447	3,718	2,173	5,837	5,700	1,361	128	..	..	..	..	Karthikapally
17,290	16,955	8,207	4,447	4,410	4,342	926	105	..	..	..	..	Mavelikara
13,103	12,971	4,796	1,921	9,625	9,345	323	12	4	4	..	..	Kunnathur
13,768	13,520	4,916	1,427	6,224	5,906	1,193	79	58	62	11	..	Kottarakkera
11,114	10,595	3,679	1,253	6,419	6,133	1,377	163	120	126	6	1	Pathanapuram
969	860	319	77	1,782	1,779	539	15	40	25	..	..	Shenkotta
30,899	29,353	14,811	6,941	2,810	2,586	779	98	99	106	..	..	Pathanamthitta
77,678	75,149	39,503	26,775	3,005	2,775	900	131	..	..	..	..	Thiruvella
35,211	33,103	16,801	9,709	11,177	10,068	3,499	917	..	..	..	..	Ampalapuzha
380,978	371,439	154,602	80,652	52,632	48,277	9,826	985	26	27	3	..	Northern Division
62,396	58,568	27,367	16,081	5,221	4,643	1,838	280	..	..	..	..	Changanachery
62,918	60,973	28,455	16,642	2,106	1,826	886	99	7	7	..	..	Kottayam
26,520	25,898	11,087	5,575	1,669	1,523	567	74	..	..	..	..	Vaikom
20,372	19,306	8,329	4,146	4,698	4,325	1,356	126	..	..	..	..	Shertalla
27,822	27,418	9,560	4,863	9,591	9,093	1,534	199	..	..	..	..	Parur
47,047	47,843	15,335	6,288	14,963	13,983	1,529	119	..	..	..	..	Kunnathural
46,938	46,775	17,614	6,706	8,265	7,707	1,003	49	19	19	3	..	Muvattupuzha
24,349	23,194	8,232	3,413	4,228	3,628	559	19	..	..	..	..	Theodupuzha
62,616	61,464	28,673	16,936	1,891	1,649	554	20	..	1	..	..	Minachil
13,407	8,986	5,043	1,240	1,832	978	585	27	152	153	9	..	High Range Division
8,269	5,812	3,043	768	1,462	857	406	21	152	153	9	..	Pinnale
5,138	3,171	2,000	472	370	121	179	6	..	..	..	..	Devikulam
50,466	47,082	23,952	15,984	23,883	22,032	7,821	1,490	1	..	1	..	Municipal Towns
7,072	6,674	3,250	2,260	3,699	3,211	1,093	92	1	..	1	..	Trivandrum
6,286	5,288	3,051	1,776	7,104	6,120	2,518	858	..	..	..	..	Alleppey
3,223	3,656	1,384	1,363	1,777	2,078	686	82	..	..	..	..	Narayani
4,811	4,611	2,042	1,318	3,278	3,021	1,098	103	..	..	..	..	Qullon
6,450	5,938	3,623	2,512	702	520	399	58	..	..	..	..	Kottayam
5,384	4,850	3,065	1,988	1,213	1,172	464	114	..	..	..	..	Changanachery
1,558	1,503	732	537	394	344	70	1	..	..	..	..	Parur
2,908	2,798	1,463	1,042	119	62	18	2	..	..	..	..	Thiruvella
2,474	2,436	1,224	848	8	10	5	1	..	..	..	..	Mavelikara
978	879	499	283	159	123	52	7	..	..	..	..	Vaikom
40	26	13	9	623	643	273	6	..	..	..	..	Shenkotta
1,139	1,036	535	328	1,201	1,152	185	27	..	..	..	..	Kavankulam
97	114	57	48	563	461	243	40	..	..	..	..	Attungal
1,019	951	596	360	369	372	156	11	..	..	..	..	Haripad
618	640	107	53	603	733	182	24	..	..	..	..	Padmanabhapuram
2,338	2,212	367	210	831	847	127	9	..	..	..	..	Colachel
1,697	1,622	696	442	310	300	104	23	..	..	..	..	Neyyattinkara
1,855	1,362	1,051	465	839	759	211	30	..	..	..	..	Aiwaye
519	485	196	143	101	84	27	2	..	..	..	..	Kupithura

STATE TABLE II—Population of Divisions, Taluks and Municipal Towns by Religion and Literacy—(concluded)

Division, Taluk or Town	Others				Number Literate						Literate in English	
	Number of Persons		Number Literate		Aged 5—15		Aged 15—20		Aged 20 and over			
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	26	27	28	29	30	31	32	33	34	35	36	37
STATE	249	180	125	41	155,010	98,353	126,411	68,260	584,892	184,998	65,500	15,151
Southern Division	20	16	15	14	36,008	20,003	29,714	13,963	141,024	38,045	22,485	5,192
Thovalai	..	..	..	..	1,014	490	853	300	4,894	644	683	39
Azuthiawaram	..	..	..	..	3,713	1,891	3,343	1,331	18,478	3,925	3,574	709
Kalkulam	..	..	..	..	4,020	2,419	3,188	1,548	16,158	4,608	2,168	392
Vilavancode	..	..	..	..	3,806	1,477	2,713	1,054	11,698	2,620	1,074	172
Neyyattinkara	15	13	12	11	6,921	4,409	5,931	3,234	27,098	7,655	1,938	392
Trivandrum	3	3	2	3	7,759	4,717	6,569	3,480	30,330	10,800	10,764	3,065
Nedumangad	1	..	..	..	3,794	1,817	3,046	1,235	14,521	3,249	620	80
Chirayinkil	1	..	1	..	5,481	2,783	4,071	1,781	17,847	4,344	1,664	343
Central Division	44	24	30	2	61,624	40,64	48,548	27,822	222,465	73,534	23,118	5,898
Quilon	3	1	2	1	7,423	4,216	5,958	2,995	26,699	7,434	3,657	1,017
Karunagapally	..	..	..	..	5,272	3,309	4,243	2,232	19,241	5,792	1,401	282
Karthikapally	..	..	..	..	4,453	2,822	3,639	2,038	17,109	5,589	1,427	248
Mavelikara	..	..	..	..	5,515	3,830	4,270	2,747	19,453	8,075	1,768	665
Kunnathur	..	..	..	..	2,795	1,505	2,436	1,071	11,560	2,453	530	87
Kottarakkara	..	..	..	..	4,032	2,094	3,222	1,224	14,303	2,823	730	108
Pathanapuram	..	..	..	..	2,348	1,195	2,056	880	10,072	2,071	690	129
Shenkotta	..	..	..	..	1,012	274	819	178	4,588	616	819	29
Pathanamthitta	..	..	..	..	4,707	3,087	4,176	2,430	19,154	5,575	1,121	198
Thiruvella	..	..	..	..	16,452	13,034	11,212	8,105	48,120	21,447	6,376	1,987
Ampalapuzha	41	23	28	1	7,615	5,277	6,517	3,922	32,166	11,659	4,599	1,148
Northern Division	161	133	72	24	56,615	37,430	46,711	26,142	212,970	72,294	17,864	3,646
Changanachery	..	..	..	..	9,561	6,754	7,309	4,510	30,597	12,764	3,185	594
Kottayam	..	..	..	..	10,077	7,154	7,981	4,919	34,568	13,579	4,555	1,201
Vaikom	..	..	..	..	5,417	3,179	4,321	2,429	21,244	7,089	1,599	294
Shorthala	1	..	1	..	6,121	3,580	5,782	2,665	29,679	7,679	1,850	257
Parur	154	130	68	24	4,664	3,080	3,947	2,271	18,797	6,493	2,357	487
Kunnathund	6	3	3	..	4,908	2,859	4,301	1,973	19,486	5,875	1,384	326
Muvattupuzha	..	..	..	..	5,036	2,861	4,247	1,933	19,224	4,917	976	214
Thodupuzha	..	..	..	..	2,118	1,288	2,166	1,014	9,754	2,344	363	35
Minachil	..	..	..	..	8,713	6,675	6,657	4,428	29,621	11,554	1,595	238
High Range Division	24	7	8	1	763	277	1,438	333	8,433	1,125	2,033	415
Pirmele	19	6	4	1	465	171	837	196	4,883	666	919	162
Dovikulam	5	1	4	..	298	106	601	137	3,550	459	1,114	253
Municipal Towns	194	157	94	28	16,824	11,728	14,132	7,905	65,473	25,657	25,155	6,661
Trivandrum	2	3	2	3	4,064	2,811	3,740	2,131	17,265	7,285	9,600	2,769
Alleppey	33	21	21	1	1,477	996	1,421	706	7,438	2,553	2,113	499
Nagercoil	..	..	..	..	1,379	819	1,201	554	6,439	1,653	2,203	577
Quilon	1	..	..	..	1,267	851	1,050	595	5,351	1,863	1,944	575
Kottayam	..	..	..	..	1,483	1,246	1,218	753	4,733	2,345	2,086	655
Changanachery	..	..	..	..	1,281	887	1,034	607	3,969	1,970	1,195	193
Parur	152	130	68	24	835	639	526	323	2,168	988	761	218
Thiruvella	..	..	..	..	636	546	546	387	2,256	1,057	703	296
Mavelikara	..	..	..	..	531	428	456	332	2,071	1,114	765	262
Vaikom	..	..	..	..	727	499	497	303	2,449	1,142	681	131
Shenkotta	..	..	..	..	865	123	294	68	1,487	245	495	13
Kayankulam	..	..	..	..	341	188	310	151	1,302	495	257	52
Attimgal	..	..	..	..	673	420	330	205	1,455	551	472	110
Haripad	..	..	..	..	487	306	330	222	1,708	680	267	51
Padmanabhapuram	..	..	..	..	182	92	192	63	1,307	293	254	22
Colachel	..	..	..	..	133	116	122	84	707	148	100	8
Neyyattinkara	..	..	..	..	504	408	304	198	1,429	607	401	110
Alwaye	6	3	3	..	380	241	414	147	1,258	399	629	49
Kulithura	..	..	..	..	179	112	147	76	681	269	229	71

STATE TABLE III

ORGANISED INDUSTRY

This table corresponds to Table XXII of the 1921 Census but differs from it in the following respects:—(1) The present table contains additional columns showing the staff employed to look after the health and welfare of the operatives, such as doctors, compounders and teachers. (2) In 1921 particulars were recorded of industrial establishments in which at least 10 persons were employed on the date of the census, whereas at this census the minimum number of persons required to constitute a case of organised industry was taken as three—one paying wage and two others working for wages simultaneously—, when the wage payer was also working himself. If he did not work the minimum under the definition given was one wage payer and three workmen.

STATE TABLE III—Organised

Serial No.	Industry	Locality		Total Population Engaged		
		Taluk	Town	Persons	Males	Females
	ALL INDUSTRIES			103,490	67,553	35,937
	Pasture and agriculture	..	..	34	34	..
1	Poultry Farms	Vilavancode	Trivandrum	7	7	..
2	Stock Raising Farms	Trivandrum	..	27	27	..
	Cultivation of special crops	..	..	72,376	44,384	27,992
8	Cardamom Plantations	{ Pirmede	..	2,907	1,943	964
4	Coffee Plantations	{ Devikulam	..	47	41	6
5	Pepper Plantations	{ Thovala	..	132	113	19
		{ Changanachery	..			
		{ Minachil	..			
6	Rubber Plantations	{ Kalkulam	..	6,838	5,958	880
		{ Nedumangad	..			
		{ Pathanapuram	..			
		{ Shenkotta	..			
		{ Pathanamthitta	..			
		{ Changanachery	..			
		{ Kunnathunad	..			
		{ Muvattupuzha	..			
		{ Thodupuzha	..			
		{ Minachil	..			
		{ Pirmede	..			
7	Tea Plantations	{ Vilavancode	..	62,452	36,329	26,123
		{ Nedumangad	..			
		{ Pathanapuram	..			
		{ Shenkotta	..			
		{ Pathanamthitta	..			
		{ Changanachery	..			
		{ Thodupuzha	..			
		{ Minachil	..			
		{ Pirmede	..			
		{ Devikulam	..			
	Fishing and hunting	..	..	124	124	..
8	Fish Curing Works	{ Kalkulam	..	124	124	..
		{ Trivandrum	..			
		{ Quilon	..			
		{ Ampalapuzha	..			
	Mines	..	..	671	671	..
9	Monazite, Ilmenite and Zircon	Kalkulam	..	372	372	..
10	Refineries of Salt	Agasthiswaram	..	299	299	..
	Textiles	..	..	8,520	7,165	1,355
11	Cotton Spinning Mills	..	Quilon	40	40	..
		..	Nagercoil			
		..	Balaramapuram			
12	Cotton Weaving Factories	{ Agasthiswaram	Alleppey	1,070	979	92
		{ Kalkulam	..			
		{ Neyyattinkara	..			
		{ Trivandrum	..			
		{ Pathanapuram	..			
		{ Sherthala	..			
		{ Parar	..			
13	Coir Factories	{ Ohirayinkil	Quilon	7,132	6,040	1,092
		{ Karunagapally	Alleppey			
		{ Sherthala	..			
		{ Parar	..			
14	Palmyrah Fibre Factories	..	..	113	106	7
15	Lace and Embroidery Works	{ Kalkulam	Colachel	165	..	165
		{ ..	Trivandrum			
		{ ..	Attungal			
		{ ..	Quilon			
	Hides, skins and hard materials from animal kingdom	..	..	112	112	..
16	Tanneries	..	Trivandrum	13	13	..
17	Leather Works	..	Trivandrum	37	37	..
18	Ivory Works	..	Trivandrum	62	62	..
	Wood	..	..	318	294	24
19	Saw Mills	..	Quilon	154	154	..
		..	Varkala			
20	Cane, Basket and Mat Factories	{ Nedumangad	..	122	107	15
		{ Karunagapally	..			
		{ Sherthala	..			
		{ Muvattupuzha	..			
21	Paper Mills	..	Punalur	43	33	9

Industry—State Summary

Directional, Supervising and Clerical Staff							Welfare Doctors, Compounders, School masters, etc.		Operatives				Serial No.
Managers		Supervising and Technical		Clerical			Indians	Others	Adults		Immature		
Indians	Others	Indians	Others	Indians	Others				Males	Females	Males	Females	
					Males	Females							
7	8	9	10	11	12	13	14	15	16	17	18	19	
843	187	1,365	56	1,286	2	..	172	..	44,424	23,778	19,277	12,100	
2	..	7	..	2	..	..	..	..	21	..	2	..	
..	..	2	..	..	..	..	..	..	5	..	..	..	1
2	..	5	..	2	..	..	..	..	16	..	2	..	2
244	169	521	31	585	1	..	90	..	25,820	16,567	16,955	11,393	
25	9	22	..	23	1	..	9	..	1,372	720	482	244	3
5	..	..	..	..	..	..	..	..	23	3	13	3	4
13	..	2	..	3	..	..	..	..	74	12	23	5	5
170	45	111	14	132	..	..	19	..	4,940	765	527	115	6
31	115	386	17	427	..	..	62	..	19,411	15,067	15,910	11,026	7
..	..	12	..	4	..	..	..	..	108	..	..	..
..	..	12	..	4	..	..	..	..	108	..	..	..	8
8	2	30	..	15	..	..	..	..	478	..	138	..	
..	2	18	..	5	..	..	..	..	231	..	116	..	9
8	..	12	..	10	..	..	..	..	247	..	22	..	10
146	9	138	15	254	1	..	73	..	6,099	1,201	457	127	
1	..	11	..	1	..	..	..	..	18	..	9	..	11
74	1	47	1	4	..	..	9	..	696	77	150	11	12
60	7	78	3	248	1	..	64	..	5,297	1,004	283	78	13
1	..	1	..	1	..	..	..	..	88	..	15	7	14
1	1	1	11	..	..	..	..	..	..	120	..	31	15
14	..	19	..	4	..	..	1	..	65	..	9	..	
..	..	2	..	2	..	..	..	..	9	..	..	..	16
11	..	4	..	1	..	..	..	..	21	..	..	..	17
3	..	13	..	1	..	..	1	..	35	..	9	..	18
8	..	33	..	10	..	..	1	..	216	24	26	..	
7	..	19	..	9	..	..	1	..	106	..	12	..	19
..	..	13	..	..	..	..	..	..	86	15	8	..	20
1	..	1	..	1	..	..	..	..	24	9	8	..	21

STATE TABLE III—Organised

Serial No.	Industry	Locality		Total Population Engaged		
		Taluk	Town	Persons	Males	Females
	1	2	3	4	5	6
	Metals	..	..	727	640	87
22	Engineering Workshops	{ ..	Quilon	718	631	87
23	Brass Factories	{ Agasthiswaram Kottayam Vaikom	..	9	9	..
	Ceramics	..	..	2,926	2,767	159
24	Brick Works	{ Agasthiswaram Kalkulam	Trivandrum Kottayam	677	645	32
25	Tile Works	{ Kalkulam Quilon Thiruvella Parur Kunnathunad	Nagercoil Quilon .. Always	2,249	2,122	127
	Chemical products properly so-called and analogous	..	..	1,198	1,163	15
26	Match Factories	{ Pathanapuram Sunnathunad	Alleppey	382	368	14
27	Soda Water Factories	{ Changanachery ..	Trivandrum Quilon	93	93	..
28	Oil Mills	{ Quilon Sherthala	Quilon Alleppey	612	612	..
29	Ink Factories	..	Trivandrum	39	39	..
30	Soap Factories	{ Changanachery ..	Trivandrum Kottayam	72	71	1
	Food industries	..	..	8,128	1,830	6,298
31	Rice Mills	{ Changanachery Kottayam Vaikom Sherthala	Trivandrum Quilon Alleppey	226	218	8
32	Bakeries	{	Trivandrum Kottayam	118	118	..
33	Slaughter Houses	{	Nagercoil Trivandrum	45	45	..
34	Jaggery Factories	{ Agasthiswaram Kalkulam	..	46	41	5
35	Cashewnut Factories	Quilon	Quilon	6,950	665	6,285
36	Distilleries	..	Nagercoil	34	34	..
37	Ridi Factories	{ Kalkulam Changanachery	Quilon	79	79	..
38	Water Works	..	Trivandrum	630	630	..
	Industries of dress and the toilet	..	..	309	302	7
39	Boot and Shoe Factories	{	Nagercoil Trivandrum Quilon	174	174	..
40	Tailoring Works	{	Alleppey Trivandrum Quilon	43	43	..
41	Laundries	{	Trivandrum Kottayam Quilon	92	85	..
	Furniture industries	..	..	48	48	..
42	Furniture Factories	..	Quilon	48	48	..
	Building industries	..	..	64	64	..
43	Lime Works	{ Agasthiswaram Kalkulam	Quilon Kottayam	64	64	..
	Construction of means of transport	..	..	463	463	..
44	Cycle Repairing Workshops	{	Nagercoil Trivandrum Kottayam	47	47	..

Industry—State Summary—(continued)

Directional, Supervising and Clerical Staff							Welfare Doctors, Compounders, School masters, etc.		Operatives				Serial No.
Managers		Supervising and Technical		Clerical			Indians	Others	Adults		Immature		
Indians	Others	Indians	Others	Indians	Others				Males	Females	Males	Females	
					Males	Females							
7	8	9	10	11	12	13	14	15	16	17	18	19	
1	2	12	6	42	..	..	..	..	500	69	77	18	
..	2	12	6	42	..	..	..	..	493	69	77	18	22
1	8	..	..	..	23
32	2	96	..	61	..	..	2	..	1,876	25	698	134	
12	..	18	..	..	..	..	..	..	428	7	187	25	24
20	2	78	..	61	..	..	2	..	1,448	18	511	109	25
54	..	64	..	23	..	..	3	..	817	..	322	15	
3	..	30	..	5	..	..	..	..	176	..	154	14	26
27	..	5	..	2	..	..	1	..	52	..	6	..	27
11	..	25	..	15	..	..	..	..	528	..	33	..	28
2	..	2	..	..	..	..	..	..	21	..	14	..	29
11	..	2	..	1	..	..	2	..	40	..	15	1	30
53	..	43	..	47	..	..	1	..	1,264	5,886	422	412	
7	..	9	..	10	..	..	1	..	188	8	3	..	31
28	..	1	..	..	..	..	..	..	77	..	13	..	32
..	45	..	..	..	33
3	1	..	..	..	..	35	5	2	..	34
10	..	12	..	5	..	..	..	..	345	5,873	293	412	35
1	..	1	..	2	..	..	..	..	30	..	..	..	36
4	..	2	..	..	..	..	..	..	71	..	2	..	37
..	..	18	..	29	..	..	..	..	473	..	110	..	38
23	..	19	..	8	..	..	..	..	222	6	30	1	
4	..	15	..	3	..	..	..	..	128	..	24	..	39
9	..	2	..	..	..	..	..	..	32	..	..	..	40
10	..	2	..	5	..	..	..	..	62	6	6	1	41
..	1	1	..	2	..	..	..	..	37	..	7	..	42
..	1	1	..	2	..	..	..	..	37	..	7	..	42
4	54	..	6	..	43
4	54	..	6	..	43
40	..	25	..	8	..	..	..	..	369	..	21	..	
11	..	1	..	2	..	..	..	..	24	..	5	..	44

STATE TABLE III—Organise

Serial No.	Industry	Locality		Total Population Engaged		
		Taluk	Town	Persons	Males	Females
	1	2	3	4	5	6
	Construction of means of transport—(continued)					
45	Motor Car Repairing Workshops	{ ..	Nagercoil Trivandrum Changanachery Kottayam Muvattupuzha	416	416	..
	Production and transmission of physical force	..	..	174	174	..
46	Hydro-Electric Works	Devikulam	..	35	35	..
47	Other Electric Works	{ ..	Trivandrum Quilon	86	86	..
48	Gas Works	..	Trivandrum	30	30	..
49	Telephone Works	..	Trivandrum	23	23	..
	Miscellaneous industries	..	..	1,523	1,523	..
50	Printing Presses	{ Kalkulam Kunnathunad	Nagercoil Neyyattinkara Trivandrum Quilon Thiruvella Alleppey Changanachery Kottayam Nagercoil Trivandrum Quilon	1,409	1,409	..
51	Photographic Works	{	Nagercoil Trivandrum Quilon Alleppey Kottayam	56	56	..
52	Jewellery Factories	Agasthiswaram	Alleppey	36	36	..
53	Mint	..	Trivandrum	22	22	..
	Transport by mechanically driven vehicles	..	..	5,775	5,775	..
54	Railway	{ .. Chirayinkil Kottarakkara Pathanapuram Shenkotta Parur Kalkulam Trivandrum Chirayinkil Kottarakkara Shenkotta	Trivandrum Quilon ..	1,709	1,709	..
55	Motor Buses and Lorries	{	Nagercoil Neyyattinkara Trivandrum Quilon Thiruvella Alleppey Changanachery Kottayam Parur Alwaye	3,788	3,788	..
56	Motor and Steam Boats	{ Ampalapuzha	Quilon Alleppey Changanachery Kottayam	237	237	..
57	Bopeway	{ Firmede Devikulam	..	41	41	..

Industry—State Summary—(concluded)

Directional, Supervising and Clerical Staff							Welfare Doctors, Compounders, School masters, etc.		Operatives				Serial No.
Managers		Supervising and Technical		Clerical			Indians	Others	Adults		Immature		
Indians	Others	Indians	Others	Indians	Others				Males	Females	Males	Females	
					Males	Females							
7	8	9	10	11	12	13	14	15	16	17	18	19	
29	..	24	..	6	..	..	..	..	341	..	16	..	45
6	1	19	2	17	..	..	..	..	127	..	2	..	
1	1	4	2	2	..	..	..	..	25	..	..	..	46
..	..	9	..	13	..	..	..	..	64	..	..	..	47
4	..	3	..	..	..	..	..	..	31	..	2	..	48
1	..	3	..	2	..	..	..	..	17	..	..	..	49
162	..	169	..	33	..	..	..	..	1,099	..	60	..	
140	..	167	..	31	..	..	..	..	1,013	..	58	..	50
16	..	..	..	..	..	..	..	..	40	..	..	..	51
6	..	..	..	..	..	..	..	..	28	..	2	..	52
..	..	2	..	2	..	..	..	..	18	..	..	..	53
48	1	157	2	171	..	..	1	..	5,252	..	145	..	
1	..	27	2	142	..	..	..	..	1,425	..	112	..	54
30	..	99	..	24	..	..	1	..	3,621	..	13	..	55
15	1	25	..	4	..	..	..	..	192	..	..	..	56
..	..	6	..	1	..	..	..	..	14	..	20	..	57

STATE TABLE IV

SALES, MORTGAGES AND HYPOTHECATIONS OF LAND DURING 1095—1099 M. E. AND 1100—1104 M. E.

1. This table shows for the State and by the taluk the volume of sales, mortgages and hypothecations of land executed or claimed by Nāyars, Iḷavas, Nānjanād Veḷḷāḷas and Christians during the quinquenniums 1095-1099 M. E. and 1100-1104 M. E.

2. The table has been compiled from the figures supplied by the Registration Department.

STATE TABLE IV—Sales, mortgages and hypothecations executed or

Taluk	Whether executed or claimed	1095—1099 M. E.			
		Sale	Mortgage with possession	Mortgage without possession	Total
		Rs.	Rs.	Rs.	Rs.
1	2	3	4	5	6
STATE	Executed	2,86,07,751	1,92,77,409	3,18,58,345	7,97,41,505
	Claimed	1,25,55,329	1,15,94,753	2,05,98,797	4,47,48,879
1 Thovala	Executed	13,030	11,776	16,746	41,552
	Claimed	37,816	18,492	30,857	87,165
2 Agasthiwaram	Executed	3,44,774	1,82,304	2,20,668	7,47,746
	Claimed	3,16,710	1,69,570	2,52,991	7,39,271
3 Kalkulam	Executed	7,48,583	18,07,262	6,53,250	32,09,095
	Claimed	4,36,592	6,41,132	4,07,081	14,84,805
4 Vilavancode	Executed	2,05,500	7,24,401	7,49,617	16,79,518
	Claimed	3,44,737	5,08,307	6,79,316	15,32,360
5 Neyyattinkara	Executed	7,30,557	18,10,591	14,50,261	39,91,409
	Claimed	4,58,644	9,13,315	10,19,440	23,91,399
6 Trivandrum	Executed	25,18,664	20,08,231	21,62,869	66,89,764
	Claimed	10,07,151	9,32,617	13,21,238	32,61,006
7 Nedumangad	Executed	2,76,042	4,69,921	4,28,628	11,74,591
	Claimed	2,60,052	4,37,720	4,17,733	11,15,505
8 Chirayinkil	Executed	15,78,982	7,77,818	26,92,046	50,48,846
	Claimed	6,48,979	4,04,727	6,29,760	16,83,466
9 Quilon	Executed	11,41,762	10,58,796	8,52,798	30,53,356
	Claimed	11,37,313	7,03,532	7,37,821	25,78,666
10 Karunagapally	Executed	2,74,470	2,38,301	3,79,980	8,92,751
	Claimed	4,09,973	2,00,250	2,93,234	9,03,457
11 Karthikapally	Executed	9,47,614	7,49,430	10,82,771	27,79,815
	Claimed	7,90,666	6,57,371	6,01,854	20,49,891
12 Mavelikara	Executed	5,28,549	5,46,932	7,11,733	17,87,114
	Claimed	2,81,301	3,36,648	4,60,003	10,86,952
13 Kunnathur	Executed	2,94,708	3,63,312	3,96,442	10,54,462
	Claimed	2,78,190	3,25,908	3,44,139	9,48,137
14 Kottarakkara	Executed	3,52,954	3,23,307	3,46,505	10,22,766
	Claimed	1,89,202	2,04,559	2,50,838	6,24,599
15 Pathanapuram	Executed	85,729	65,921	1,06,532	2,58,182
	Claimed	81,873	68,201	1,04,154	2,54,228
16 Shenkotta	Executed	..	..	..	..
	Claimed	..	..	..	..
17 Pathanamthitta	Executed	8,98,541	3,45,356	18,94,680	31,38,577
	Claimed	4,94,867	2,04,109	13,08,809	20,07,785
18 Thiruvella	Executed	12,93,950	11,38,292	19,85,237	44,17,479
	Claimed	16,58,457	6,91,972	14,36,126	37,86,555
19 Ampalappuzha	Executed	6,49,147	5,23,151	7,25,909	18,98,207
	Claimed	2,45,222	6,38,892	9,30,105	18,14,219
20 Othanganchery	Executed	6,98,946	2,30,950	8,69,751	17,99,647
	Claimed	3,79,163	76,562	2,10,855	6,66,579
21 Kottayam	Executed	22,63,149	3,28,643	16,01,998	41,93,790
	Claimed	9,00,623	1,44,643	9,49,291	19,94,557
22 Vaikom	Executed	3,21,293	2,02,766	2,16,703	7,40,762
	Claimed	2,08,591	1,48,372	1,57,774	5,14,737
23 Shertthala	Executed	9,82,903	20,04,461	24,67,411	54,54,775
	Claimed	7,55,768	16,44,210	19,38,801	43,48,779
24 Parur	Executed	9,21,535	19,25,284	67,68,125	96,14,944
	Claimed	4,82,806	8,75,779	47,42,511	61,01,096
25 Kannathunad	Executed	92,57,253	6,72,161	4,17,161	1,03,46,595
	Claimed	2,45,111	1,99,860	2,23,248	6,08,219
26 Muvattupuzha	Executed	2,86,046	5,70,525	8,97,460	17,54,031
	Claimed	1,43,110	3,89,417	6,60,555	11,93,082
27 Thodupuzha	Executed	1,71,311	65,981	6,46,282	8,83,574
	Claimed	1,62,216	53,924	1,48,383	3,64,523
28 Minachtil	Executed	8,04,595	1,29,971	11,10,667	20,45,233
	Claimed	1,83,620	64,764	3,50,106	5,97,490
29 Pirmole	Executed	12,083	1,025	2,875	16,583
	Claimed	1,488	..	2,774	4,262
30 Devikulam	Executed	5,081	40	1,220	6,341
	Claimed	6,089	..	..	6,089

claimed by *Nāyars* during 1095—1099 M. E. and 1100—1104 M. E.

Taluk	Whether executed or claimed	1100—1104 M. E.			
		Sale Ra.	Mortgage with possession Ra.	Mortgage without possession Ra.	Total Ra.
		7	8	9	10
STATE	Executed	4,18,84,088	2,10,40,524	3,66,99,152	9,94,23,764
	Claimed	1,73,74,503	1,27,78,746	2,02,52,424	5,04,05,673
1 Thovala	Executed	2,978	1,271	323	4,572
	Claimed	28,771	4,028	1,775	34,574
2 Agasthiswaram	Executed	2,63,602	1,13,768	1,47,454	5,24,824
	Claimed	81,413	70,218	97,599	2,49,230
3 Kalkulam	Executed	14,88,801	19,90,212	18,94,346	53,73,359
	Claimed	7,43,000	7,20,903	9,67,961	24,31,864
4 Vilavancode	Executed	6,09,574	14,24,853	20,19,234	40,53,661
	Claimed	2,35,894	8,34,180	8,96,578	19,66,652
5 Neyyattinkara	Executed	16,88,896	17,28,576	30,31,981	64,49,453
	Claimed	5,76,733	7,08,497	5,88,674	18,73,904
6 Trivandrum	Executed	15,30,059	14,78,743	15,58,400	45,67,202
	Claimed	8,60,969	9,16,652	9,10,291	26,87,912
7 Nedumangad	Executed	9,83,850	9,42,093	9,59,501	28,85,444
	Claimed	7,70,884	9,35,809	8,62,167	25,68,860
8 Chirayinkil	Executed	27,25,326	11,16,137	31,55,364	69,96,827
	Claimed	11,89,913	7,79,340	10,03,823	29,73,076
9 Quilon	Executed	16,03,945	11,09,558	11,14,480	38,27,983
	Claimed	7,18,590	4,55,492	4,89,824	16,63,906
10 Karunagapally	Executed	13,34,533	7,50,804	12,10,911	32,96,248
	Claimed	10,38,163	5,44,822	9,01,071	24,84,056
11 Karthikapally	Executed	13,54,060	8,29,516	8,60,246	30,43,822
	Claimed	10,22,082	6,60,475	5,91,968	22,74,525
12 Mavelikara	Executed	16,76,319	6,75,228	13,14,217	36,65,764
	Claimed	7,30,993	4,86,837	4,74,900	16,92,730
13 Kunnathur	Executed	8,56,891	7,65,033	8,71,585	24,93,509
	Claimed	7,02,717	6,90,044	6,67,754	20,60,515
14 Kottarakkara	Executed	7,09,426	3,80,245	4,58,123	15,47,794
	Claimed	6,03,249	2,25,980	3,74,213	12,03,442
15 Pathanapuram	Executed	4,08,005	1,65,003	2,49,032	8,22,040
	Claimed	3,45,876	1,40,608	1,74,322	6,60,806
16 Shenkotta	Executed	..	..	4,000	4,000
	Claimed	1,949	489	..	2,438
17 Pathanamthitta	Executed	12,09,204	4,34,743	10,90,605	27,40,552
	Claimed	8,23,557	3,70,407	9,07,776	21,01,740
18 Thiruvella	Executed	31,29,626	12,48,278	40,93,602	83,71,506
	Claimed	17,92,423	7,25,581	18,87,689	44,05,693
19 Ampalapuzha	Executed	9,06,129	5,75,830	8,88,434	23,70,393
	Claimed	4,76,158	6,83,846	10,28,949	21,88,953
20 Changanachery	Executed	27,68,339	7,66,233	33,28,849	68,63,421
	Claimed	11,03,826	4,85,758	18,84,990	34,74,574
21 Kottayam	Executed	22,09,649	2,88,669	24,05,221	49,03,539
	Claimed	10,65,685	1,46,276	11,89,759	24,01,720
22 Vaikom	Executed	5,28,100	2,23,749	3,36,797	10,88,646
	Claimed	3,77,799	1,61,269	2,33,067	7,72,135
23 Sherthala	Executed	13,61,710	14,89,257	13,45,948	41,96,915
	Claimed	7,18,879	10,70,842	14,98,429	32,88,150
24 Parur	Executed	6,51,723	9,80,273	13,08,124	29,40,120
	Claimed	4,27,937	5,18,938	13,50,620	22,97,495
25 Kunnathunad	Executed	96,99,462	11,45,151	7,28,466	1,15,73,079
	Claimed	3,60,175	2,35,163	3,30,556	9,31,894
26 Muvattupuzha	Executed	8,90,769	1,44,810	8,02,876	18,38,455
	Claimed	1,76,649	86,047	3,29,110	5,91,806
27 Thodupuzha	Executed	12,136	17,366	10,744	40,246
	Claimed	27,925	20,196	41,380	99,501
28 Minnichil	Executed	10,62,347	2,64,887	15,09,855	28,37,089
	Claimed	3,77,507	90,021	5,70,583	10,38,111
29 Pirumede	Executed	4,428	238	1,568	6,234
	Claimed	1,986	..	..	1,986
30 Devikulam	Executed	14,201	..	650	14,851
	Claimed	2,999	..	67	3,066

STATE TABLE IV—Sales, mortgages and hypothecations executed or

Taluk	Whether executed or claimed	1095—1099 M. E.			
		Sale	Mortgage with possession	Mortgage without possession	Total
		Rs.	Rs.	Rs.	Rs.
1	2	3	4	5	6
STATE	Executed	1,06,88,858	94,51,863	1,38,78,056	3,40,18,577
	Claimed	1,29,27,704	1,02,24,486	1,39,66,639	3,71,18,829
1	Thoyala	Executed 26,776	21,568	66,319	1,14,663
		Claimed 63,738	39,100	1,10,972	2,13,810
2	Agasthiswarum	Executed 2,76,463	1,30,962	3,92,676	6,00,091
		Claimed 2,68,126	1,18,464	2,06,355	5,92,945
3	Kaikulam	Executed 62,592	1,29,909	93,046	2,85,547
		Claimed 72,358	1,47,717	57,252	2,77,327
4	Vilavancode	Executed 1,45,522	3,05,254	3,45,026	7,95,802
		Claimed 1,58,046	3,28,100	3,53,670	8,39,816
5	Neyyattinkara	Executed 8,65,341	9,41,707	10,81,677	23,88,725
		Claimed 5,64,848	10,54,213	12,47,980	28,67,041
6	Trivandrum	Executed 12,20,120	12,23,646	12,33,501	36,77,267
		Claimed 18,36,721	10,33,043	12,59,381	41,29,145
7	Nedumangad	Executed 1,45,784	2,98,351	2,35,540	6,79,675
		Claimed 1,31,978	2,36,386	2,25,090	5,92,854
8	Chirayinkil	Executed 4,58,120	4,20,658	8,87,296	17,66,074
		Claimed 6,95,208	9,04,335	13,49,487	29,49,030
9	Quilon	Executed 10,53,895	9,14,697	6,17,954	25,86,546
		Claimed 24,39,833	9,36,670	7,69,505	41,46,008
10	Karunagapally	Executed 1,07,355	2,08,439	2,31,294	6,37,088
		Claimed 4,52,553	1,98,451	2,76,298	9,27,302
11	Karthikapally	Executed 5,74,665	4,78,475	7,68,223	18,21,363
		Claimed 6,19,446	4,48,797	7,08,430	17,76,673
12	Mavelikam	Executed 2,50,897	2,83,654	4,44,935	9,78,986
		Claimed 2,15,994	2,27,646	3,38,852	7,82,492
13	Kunnathur	Executed 2,33,828	2,79,324	2,68,636	7,81,786
		Claimed 2,29,463	2,60,898	3,13,231	8,03,592
14	Kottarakkara	Executed 2,25,460	2,11,015	2,07,673	6,44,548
		Claimed 2,25,765	2,17,220	2,41,060	6,84,045
15	Pathanapuram	Executed 80,411	53,177	82,571	2,16,159
		Claimed 75,933	55,966	76,418	2,08,315
16	Shenkotta	Executed . . . . . ..	..	..	..
		Claimed . . . . . ..	..	..	..
17	Pathanamthitta	Executed 3,61,055	54,851	3,67,772	6,83,678
		Claimed 3,51,767	68,170	4,87,842	9,07,779
18	Thiruvella	Executed 7,83,661	3,96,190	14,23,978	26,03,829
		Claimed 5,00,587	2,71,751	7,27,608	14,99,946
19	Ampalupuzha	Executed 2,33,104	1,43,719	3,27,393	7,04,216
		Claimed 3,13,074	2,52,872	4,66,045	10,31,991
20	Changanachery	Executed 2,76,174	59,786	3,27,905	6,63,865
		Claimed 1,09,587	29,151	23,215	1,61,953
21	Kottayam	Executed 9,56,222	1,91,085	10,51,525	21,98,832
		Claimed 7,13,606	1,14,413	7,49,023	15,77,042
22	Vaikom	Executed 1,52,225	94,874	1,50,952	3,98,051
		Claimed 1,33,482	1,04,787	1,26,236	3,64,505
23	Bherthala	Executed 7,35,005	10,62,940	13,27,215	31,25,160
		Claimed 8,79,153	11,72,432	13,90,660	34,42,245
24	Parar	Executed 11,46,575	9,85,818	11,93,105	33,25,498
		Claimed 13,38,012	15,65,015	14,85,451	43,88,478
25	Kunnathunad	Executed 65,401	31,943	51,497	1,49,841
		Claimed 41,600	21,873	44,344	1,07,817
26	Muvattupuzha	Executed 1,88,611	3,91,488	4,33,407	10,13,506
		Claimed 91,454	3,10,698	3,86,290	7,88,442
27	Thodupuzha	Executed 1,86,586	55,805	1,72,239	4,14,630
		Claimed 1,40,828	51,062	1,40,886	3,32,776
28	Minachil	Executed 3,84,662	82,528	2,95,076	7,62,266
		Claimed 2,64,921	55,256	4,05,010	7,25,187
29	Pirumede	Executed 1,260	..	625	1,885
		Claimed 223	..	50	273
30	Tuvikulam	Executed . . . . . ..	..	..	..
		Claimed . . . . . ..	..	..	..

claimed by *Ilaras* during 1095—1099 M. E. and 1100—1104 M. E.

Taluk	Whether executed or claimed	1100—1104 M. E.			
		Sale Rs.	Mortgage with possession Rs.	Mortgage without possession Rs.	Total Rs.
		7	8	9	10
STATE	Executed	1,47,72,988	89,04,646	1,61,73,116	3,98,50,748
	Claimed	1,47,72,407	97,08,928	1,46,47,368	3,91,28,703
1 Thovalai	Executed	2,891	10,651	3,766	17,308
	Claimed	37,704	7,732	7,055	52,491
2 Agasthiwaram	Executed	1,55,052	67,580	68,427	2,91,059
	Claimed	2,39,236	85,305	1,60,422	4,84,963
3 Kalkulam	Executed	57,594	84,866	82,736	2,25,196
	Claimed	54,477	76,968	55,757	1,87,202
4 Vilavancode	Executed	1,12,851	2,41,568	2,90,860	6,45,279
	Claimed	1,13,135	2,55,868	2,18,081	5,87,084
5 Neyyattinkara	Executed	5,00,963	6,35,927	6,45,162	17,82,052
	Claimed	6,22,421	7,99,211	11,84,290	26,05,962
6 Trivandrum	Executed	6,43,344	8,93,811	11,33,811	26,70,966
	Claimed	5,19,574	6,66,461	10,44,967	22,31,002
7 Nedumangad	Executed	5,10,737	4,89,813	4,30,078	14,30,628
	Claimed	6,69,013	5,47,544	5,28,447	17,45,004
8 Chirayinkil	Executed	13,85,035	8,22,367	12,61,909	34,69,311
	Claimed	14,60,399	8,80,118	18,54,254	41,94,768
9 Quilon	Executed	12,21,034	5,23,087	9,11,815	26,55,936
	Claimed	25,14,525	11,76,343	8,38,935	45,29,803
10 Karunagapally	Executed	8,29,762	4,91,875	7,98,775	21,20,412
	Claimed	8,53,861	5,58,393	6,82,810	20,95,064
11 Karthikapally	Executed	7,17,594	3,50,332	5,89,641	16,57,567
	Claimed	9,17,731	3,87,363	4,94,102	17,99,196
12 Mavelikara	Executed	8,85,607	5,61,335	6,37,189	20,84,131
	Claimed	8,43,228	5,76,458	4,42,566	18,62,252
13 Kunnathur	Executed	3,50,106	2,77,169	4,60,539	10,87,714
	Claimed	4,09,770	2,44,560	3,63,063	10,17,393
14 Kottarakkara	Executed	1,88,883	1,06,301	2,45,179	5,40,363
	Claimed	2,17,372	1,24,331	2,71,121	6,16,826
15 Pathanapuram	Executed	3,45,876	1,40,606	1,74,332	6,60,814
	Claimed	1,46,794	92,603	1,30,312	3,75,709
16 Shenkotta	Executed	..	..	..	..
	Claimed	..	..	..	..
17 Pathanamthitta	Executed	4,68,682	2,07,995	7,62,119	14,38,796
	Claimed	6,99,285	3,50,102	6,76,952	17,26,139
18 Thiruvella	Executed	7,54,176	3,59,038	9,87,765	21,00,979
	Claimed	5,77,678	1,97,805	7,92,159	15,67,642
19 Ampalappuzha	Executed	3,16,538	97,654	2,37,850	7,51,042
	Claimed	3,79,656	2,76,776	5,46,061	12,02,493
20 Changanachery	Executed	7,74,910	4,16,269	12,21,175	24,12,354
	Claimed	6,05,747	2,57,287	8,31,914	16,95,448
21 Kottayam	Executed	15,68,624	2,24,758	14,95,947	32,89,329
	Claimed	9,12,470	2,24,115	11,16,006	22,52,591
22 Vaikom	Executed	2,48,171	1,12,497	2,29,018	5,89,686
	Claimed	2,30,397	1,33,684	2,03,610	5,67,691
23 Sertthala	Executed	8,93,797	9,71,280	12,01,365	29,76,442
	Claimed	7,09,489	9,28,443	9,76,150	26,14,092
24 Parur	Executed	4,04,081	5,34,575	4,65,997	14,04,653
	Claimed	4,26,309	6,58,655	6,49,235	17,34,199
25 Kunnathunad	Executed	7,15,200	71,713	93,593	8,80,506
	Claimed	47,077	58,517	47,965	1,53,559
26 Muvattupuzha	Executed	1,80,591	54,543	4,98,793	7,33,927
	Claimed	1,26,018	40,302	1,95,241	2,72,191
27 Thodupuzha	Executed	14,655	15,610	13,715	43,980
	Claimed	33,120	42,721	39,105	1,14,946
28 Minachil	Executed	6,15,447	1,42,556	4,22,488	11,80,491
	Claimed	4,04,727	86,166	3,22,798	8,13,691
29 Pirmede	Executed	1,786	..	198	1,984
	Claimed	651	..	..	651
30 Devikulam	Executed	..	..	..	..
	Claimed	..	..	..	..

STATE TABLE IV—Sales, mortgages and hypothecations executed or

Taluk	Whether executed or claimed	1095—1099 M. E.			
		Sale	Mortgage with possession	Mortgage without possession	Total
		Rs.	Rs.	Rs.	Rs.
1	2	3	4	5	6
STATE	Executed	26,75,538	25,83,893	39,90,242	92,49,673
	Claimed	27,74,101	22,13,807	31,21,929	81,09,837
1 Thovalai	Executed	4,36,955	4,03,926	6,09,195	14,50,076
	Claimed	2,75,860	1,50,932	1,75,803	6,02,595
2 Agasthiwaram	Executed	4,92,020	4,19,886	6,01,906	15,13,812
	Claimed	4,76,589	3,61,490	6,60,348	14,98,427
3 Kalkulam	Executed	1,35,755	1,35,661	2,02,637	4,74,053
	Claimed	1,50,380	1,85,569	2,54,785	5,90,734
4 Villavancode	Executed	31,171	2,03,039	1,12,588	3,46,798
	Claimed	48,162	1,30,463	1,75,265	3,53,890
5 Neyyattinkara	Executed	48,850	1,15,829	1,14,547	2,79,226
	Claimed	49,783	1,23,041	1,11,299	2,84,123
6 Trivandrum	Executed	8,08,440	6,80,429	11,90,103	26,78,972
	Claimed	9,14,058	6,33,874	6,11,833	21,59,765
7 Nedumangad	Executed	72,094	1,13,577	97,627	2,83,298
	Claimed	61,434	96,290	97,334	2,55,058
8 Chirayinkil	Executed	16,534	11,547	37,894	65,975
	Claimed	11,210	6,740	31,217	49,167
9 Quilon	Executed	15,635	22,840	33,948	72,423
	Claimed	19,483	19,216	54,555	93,254
10 Karunagapally	Executed	47,856	37,178	63,396	1,48,430
	Claimed	50,376	23,651	1,97,340	2,71,367
11 Karthikapally	Executed	1,57,407	1,74,821	3,49,268	6,81,496
	Claimed	1,41,935	1,36,952	2,73,427	5,52,314
12 Mavelikara	Executed	53,965	40,608	30,868	1,25,441
	Claimed	68,157	48,969	43,770	1,60,896
13 Kunnathur	Executed	3,983	1,950	3,290	9,173
	Claimed	3,029	1,365	1,675	6,069
14 Kottarakkara	Executed	6,115	855	3,936	10,906
	Claimed	5,146	1,915	3,241	10,302
15 Pathanapuram	Executed	..	..	..	..
	Claimed	..	..	..	..
16 Shenkotta	Executed	570	..	2,478	3,048
	Claimed	..	..	701	701
17 Pathanamthitta	Executed	34,754	29,617	58,633	1,23,004
	Claimed	41,165	45,644	77,571	1,64,380
18 Thiruvella	Executed	53,402	45,521	90,812	1,89,735
	Claimed	39,712	73,527	92,018	2,05,257
19 Ampalappuzha	Executed	21,578	402	23,400	45,380
	Claimed	22,630	2,502	..	25,132
20 Changanachery	Executed	3,642	1,042	2,837	7,521
	Claimed	5,296	1,904	5,505	12,705
21 Kottayam	Executed	..	..	..	..
	Claimed	..	..	4,050	4,050
22 Vaikom	Executed	8,679	20,092	19,978	48,749
	Claimed	41,865	8,813	24,911	75,089
23 SHERTHALA	Executed	24,078	30,685	29,039	83,802
	Claimed	27,366	36,092	32,538	95,996
24 Parur	Executed	1,71,399	75,049	2,51,349	4,97,797
	Claimed	3,06,783	1,14,452	1,51,287	5,72,522
25 Kunnathunad	Executed	..	..	100	100
	Claimed	500	199	..	699
26 Muvattupuzha	Executed	15,633	19,339	39,208	74,170
	Claimed	12,873	10,207	35,389	58,469
27 Thodupuzha	Executed	971	..	..	971
	Claimed	809	..	788	1,597
28 Minachil	Executed	14,112	..	21,205	35,317
	Claimed	..	..	5,279	5,279
29 Pirmode	Executed	..	..	..	..
	Claimed	..	..	..	..
30 Devikulam	Executed	..	..	..	..
	Claimed	..	..	..	..

claimed by *Nānjanād Vellāḷās* during 1095—1099 M. E. and 1100—1104 M. E.

Taluk	Whether executed or claimed	1100—1104 M. E.			Total
		Sale Rs.	Mortgage with possession Rs.	Mortgage without possession Rs.	
		7	8	9	10
STATE	Executed	41,48,168	22,93,546	31,87,361	96,29,075
	Claimed	21,02,320	14,46,205	18,51,515	53,99,940
1 Thovalai	Executed	25,01,449	9,71,164	12,14,701	46,87,314
	Claimed	41,154	18,443	12,709	72,307
2 Agasthiswaram	Executed	4,94,961	2,64,912	4,93,584	12,53,457
	Claimed	9,25,564	3,47,169	6,37,997	19,10,730
3 Kalkulam	Executed	1,88,462	2,45,899	3,11,060	7,45,421
	Claimed	1,25,818	1,97,043	1,96,347	5,19,210
4 Vilavancode	Executed	38,018	91,831	95,179	2,25,028
	Claimed	37,873	71,747	1,11,538	2,21,158
5 Neyyattinkara	Executed	62,538	30,547	65,965	1,39,050
	Claimed	42,543	92,919	43,490	1,78,952
6 Trivandrum	Executed	87,284	86,948	1,04,821	2,79,053
	Claimed	84,834	87,766	78,471	2,51,071
7 Nedumangad	Executed	1,92,974	1,62,507	1,75,265	5,30,746
	Claimed	2,00,711	1,65,924	1,64,570	5,31,209
8 Chirayinkil	Executed	23,486	21,200	41,837	86,523
	Claimed	36,828	32,216	62,240	1,31,324
9 Quilon	Executed	12,966	13,404	9,248	35,578
	Claimed	23,610	10,672	12,525	46,807
10 Karunagapally	Executed	41,348	24,848	30,104	96,300
	Claimed	41,914	23,160	43,825	1,07,899
11 Karthikapally	Executed	1,25,185	87,966	2,06,177	4,19,327
	Claimed	1,57,034	1,01,440	2,09,746	4,68,220
12 Mavelikara	Executed	49,616	59,728	94,527	2,03,871
	Claimed	54,475	38,803	21,998	1,15,276
13 Kunnathur	Executed	3,383	1,810	6,198	11,391
	Claimed	6,145	1,570	2,690	10,405
14 Kottarakkara	Executed	9,610	2,310	9,094	20,924
	Claimed	10,131	2,816	9,616	22,563
15 Pathanapuram	Executed	..	..	..	..
	Claimed	..	..	..	..
16 Shenkotta	Executed	166	..	..	166
	Claimed	980	..	..	980
17 Pathanamthitta	Executed	29,622	62,770	52,636	1,44,927
	Claimed	48,450	67,061	32,001	1,48,512
18 Thiruvella	Executed	28,596	16,475	39,667	84,738
	Claimed	16,663	11,939	24,749	57,351
19 Ampalapurā	Executed	34,665	3,763	25,432	63,860
	Claimed	6,663	1,851	5,935	14,449
20 Changanachery	Executed	1,972	4,600	..	6,572
	Claimed	..	6,727	1,245	7,972
21 Kottayam	Executed	30,958	26,115	48,077	1,05,149
	Claimed	17,642	10,465	31,350	59,457
22 Vaikom	Executed	14,396	22,614	29,863	66,873
	Claimed	47,073	11,339	20,309	78,721
23 Sherthala	Executed	10,295	15,246	8,094	33,635
	Claimed	19,133	19,990	16,367	55,490
24 Parur	Executed	1,22,839	65,574	72,596	2,60,911
	Claimed	1,09,061	1,15,642	90,004	3,14,707
25 Kunnathunad	Executed	128	..	299	427
	Claimed	399	199	299	897
26 Muvattupuzā	Executed	45,728	9,303	24,043	93,944
	Claimed	22,227	3,086	9,919	35,232
27 Thodupuzā	Executed	4,119	96	4,073	8,288
	Claimed	1,749	..	716	2,465
28 Minachil	Executed	3,404	1,743	19,263	24,410
	Claimed	23,546	7,260	16,290	47,096
29 Pirmeda	Executed	..	..	..	..
	Claimed	..	..	..	..
30 Devikulam	Executed	..	..	..	..
	Claimed	..	..	..	..

STATE TABLE IV—Sales, mortgages and hypothecations executed or

Taluk	Whether executed or claimed	1095—1099 M. E.			
		Sale	Mortgage with possession	Mortgage without possession	Total
		Rs.	Rs.	Rs.	Rs.
1	2	3	4	5	6
STATE	Executed	1,66,97,178	1,11,18,664	2,42,04,640	5,20,20,482
	Claimed	2,35,56,840	1,60,05,460	3,10,48,539	7,06,10,839
1 Thovala	Executed	85,076	46,402	1,03,240	2,34,718
	Claimed	37,300	26,348	44,341	1,07,989
2 Agasthiswaram	Executed	5,30,354	4,54,525	4,72,648	14,57,527
	Claimed	3,93,198	2,70,818	4,17,739	10,81,755
3 Kalkulam	Executed	7,88,340	8,93,349	10,12,345	26,94,034
	Claimed	8,75,933	11,58,377	12,31,268	32,65,578
4 Vilavancode	Executed	3,98,181	5,52,524	5,49,072	14,99,777
	Claimed	4,38,744	4,67,313	3,13,538	12,19,595
5 Neyyattinkara	Executed	2,80,332	7,81,736	6,86,125	17,48,193
	Claimed	4,92,004	9,93,461	9,20,189	24,05,654
6 Trivandrum	Executed	2,73,529	4,16,701	5,79,483	12,69,713
	Claimed	3,20,159	5,36,288	7,69,690	16,26,137
7 Nedumangad	Executed	89,294	1,66,027	1,19,141	3,74,462
	Claimed	97,330	1,38,266	1,04,902	3,40,498
8 Chirayinkil	Executed	90,965	94,442	1,44,447	3,29,854
	Claimed	1,08,712	1,32,307	2,05,073	4,46,092
9 Quilon	Executed	5,38,279	5,50,989	2,99,675	13,88,941
	Claimed	7,73,746	8,90,848	3,99,451	20,64,045
10 Kurungapally	Executed	1,75,339	1,96,450	2,94,553	6,66,342
	Claimed	4,23,863	3,59,261	4,03,116	11,86,240
11 Karthikapally	Executed	5,08,302	3,53,083	7,68,094	16,29,479
	Claimed	6,44,561	3,60,078	8,14,960	18,19,599
12 Mavelikara	Executed	1,88,384	2,36,566	3,70,936	7,94,826
	Claimed	3,68,252	4,53,325	5,56,212	13,77,789
13 Kunnathur	Executed	2,09,393	2,34,415	2,74,773	7,18,581
	Claimed	3,37,772	3,59,267	4,33,050	11,30,089
14 Kottarakkara	Executed	1,75,809	1,56,638	2,59,183	5,91,630
	Claimed	2,29,402	2,68,192	3,17,824	8,15,418
15 Pathanapuram	Executed	64,425	55,605	79,258	1,99,288
	Claimed	66,184	54,884	84,324	2,05,392
16 Shenkotta	Executed	1,62,513	1,21,178	2,09,334	4,93,025
	Claimed	1,36,230	1,03,617	1,36,742	3,76,589
17 Pathanamthitta	Executed	4,64,649	1,20,547	32,61,763	38,46,959
	Claimed	8,51,191	2,38,030	39,81,828	50,71,049
18 Thiruvella	Executed	15,12,283	8,68,041	21,61,927	45,42,251
	Claimed	18,00,827	23,36,345	41,79,441	83,16,613
19 Ampalappuzha	Executed	3,69,299	2,05,190	3,77,017	14,51,506
	Claimed	2,99,327	1,51,102	9,35,717	13,86,146
20 Changannachery	Executed	5,05,692	58,233	5,87,739	11,51,664
	Claimed	4,25,899	2,31,298	13,21,209	19,78,401
21 Kottayam	Executed	16,54,471	3,24,681	21,85,669	41,64,821
	Claimed	20,06,601	3,73,926	30,93,791	54,74,318
22 Vaikom	Executed	2,62,328	2,06,700	4,01,095	8,70,123
	Claimed	4,62,300	3,70,767	3,97,966	12,31,033
23 Sherthala	Executed	4,40,377	7,96,267	13,74,469	26,11,113
	Claimed	7,95,302	16,61,922	15,18,962	33,76,186
24 Parur	Executed	11,31,353	11,38,795	8,74,986	31,45,134
	Claimed	13,98,815	15,09,064	13,12,487	41,60,366
25 Kunnathunad	Executed	33,77,198	10,71,716	30,61,642	75,10,556
	Claimed	64,10,994	11,27,004	25,20,848	1,00,58,846
26 Muvattupuzha	Executed	10,29,919	6,41,061	14,19,471	30,90,451
	Claimed	18,69,942	16,14,627	31,53,833	66,38,102
27 Thodupuzha	Executed	2,46,786	55,361	1,89,504	4,91,651
	Claimed	4,10,112	1,04,379	3,73,996	8,88,487
28 Minachil	Executed	11,34,000	3,22,502	15,84,517	30,41,019
	Claimed	11,30,449	3,10,401	11,03,172	25,44,022
29 Pirmole	Executed	5,812	..	2,536	8,348
	Claimed	7,692	1,500	2,870	12,062
30 Devikulam	Executed	4,496	..	..	4,496
	Claimed	3,999	2,450	..	6,449

claimed by *Christians* during 1095—1099 M. E. and 1100—1104 M. E.

Taluk	Whether executed or claimed	1100-1104 M. E.			
		Sale Rs.	Mortgage with possession Rs.	Mortgage without possession Rs.	Total Rs.
		7	8	9	10
STATE	Executed	2,18,34,975	1,24,34,101	3,46,70,529	6,89,39,605
	Claimed	3,85,99,360	2,66,28,907	4,58,18,528	11,10,46,795
1 Thovala	Executed	28,606	38,954	72,306	79,866
	Claimed	9,80,591	7,06,349	6,48,039	23,34,979
2 Agasthiswaram	Executed	5,67,663	6,43,300	8,72,086	20,82,979
	Claimed	4,37,784	5,59,318	8,89,123	18,76,125
3 Kalkulam	Executed	9,66,028	14,00,324	16,77,260	40,43,512
	Claimed	16,54,801	17,50,731	18,33,432	52,38,964
4 Vilavancode	Executed	4,66,161	5,04,991	5,12,939	14,84,091
	Claimed	6,42,514	7,55,373	5,45,291	19,43,178
5 Neyyattinkara	Executed	4,75,677	10,64,927	10,32,358	25,72,962
	Claimed	11,65,787	16,81,086	15,46,285	43,93,078
6 Trivandrum	Executed	1,92,801	1,78,429	2,90,672	6,61,902
	Claimed	4,31,139	5,47,225	4,20,880	13,99,244
7 Nedumangad	Executed	2,87,328	1,52,144	2,05,453	6,44,925
	Claimed	3,68,784	2,65,686	4,12,288	10,46,738
8 Chirayinkil	Executed	2,13,004	1,53,182	2,04,608	5,70,794
	Claimed	3,13,258	2,71,970	3,06,424	8,91,652
9 Quilon	Executed	6,68,764	5,10,473	4,46,199	16,25,436
	Claimed	12,34,468	7,92,149	10,15,829	30,42,441
10 Karunagapally	Executed	3,11,496	2,24,885	3,74,960	9,11,341
	Claimed	5,18,878	2,34,688	4,27,595	11,81,161
11 Karthikapally	Executed	9,24,625	3,46,982	4,14,670	16,86,277
	Claimed	11,89,019	3,40,127	9,20,655	21,49,801
12 Mavelikara	Executed	3,64,958	4,02,566	6,45,266	14,12,790
	Claimed	14,55,865	5,39,814	31,72,090	52,67,769
13 Kunnathur	Executed	4,59,837	3,03,682	8,07,927	15,71,446
	Claimed	5,69,691	4,98,910	11,58,834	22,37,435
14 Kottarakkara	Executed	1,02,161	93,277	1,49,873	3,45,311
	Claimed	1,38,705	1,14,176	2,19,041	4,71,972
15 Pathanamparam	Executed	1,79,757	91,544	1,47,182	4,18,483
	Claimed	1,97,298	90,285	1,61,398	4,48,981
16 Shenkotta	Executed	29,127	4,722	24,946	58,795
	Claimed	23,650	8,411	14,161	46,222
17 Pathanamthitta	Executed	9,77,787	3,03,046	17,54,462	30,35,295
	Claimed	12,20,635	6,43,924	27,42,859	46,47,418
18 Thiruvella	Executed	16,72,961	10,74,860	24,93,053	52,40,874
	Claimed	30,93,866	11,90,552	50,55,548	92,39,963
19 Ampalapula	Executed	9,05,977	2,06,310	12,61,188	23,73,475
	Claimed	5,30,675	1,92,140	10,97,696	18,20,511
20 Changanchery	Executed	17,83,836	5,81,972	47,75,605	71,41,413
	Claimed	21,65,416	8,65,696	49,57,268	79,88,380
21 Kottayam	Executed	15,31,930	2,68,885	27,53,412	45,54,227
	Claimed	25,96,918	4,99,688	29,05,508	60,02,099
22 Vaikom	Executed	5,14,676	2,63,428	8,17,298	15,95,397
	Claimed	7,48,748	5,79,162	8,92,095	22,19,945
23 Sberthala	Executed	5,43,185	6,32,385	8,54,685	20,30,255
	Claimed	8,73,797	9,58,778	10,18,819	28,51,394
24 Parur	Executed	13,21,394	8,30,247	10,46,369	31,98,010
	Claimed	11,66,606	10,93,098	12,14,008	34,73,710
25 Kunnathunad	Executed	26,39,559	10,97,349	68,71,602	1,06,08,510
	Claimed	1,13,74,726	1,05,69,556	1,04,00,160	3,23,44,442
26 Muvattupuzha	Executed	14,73,943	1,14,210	16,24,123	32,12,276
	Claimed	14,60,980	1,52,433	18,84,492	34,97,906
27 Thodupuzha	Executed	2,59,869	1,57,640	1,78,408	5,95,917
	Claimed	77,394	65,191	93,096	2,37,681
28 Minachil	Executed	19,43,073	8,04,537	24,06,209	51,53,819
	Claimed	19,75,382	6,22,516	16,59,699	42,57,597
29 Firmede	Executed	16,096	..	2,508	18,604
	Claimed	1,990	..	..	1,990
30 Devikulam	Executed	12,696	..	975	13,671
	Claimed	..	..	4,000	4,000

STATE TABLE V

PARTICULARS OF PARTITION DEEDS EXECUTED DURING THE YEARS 1101-1105 M. E.

This table which contains particulars of the partition deeds executed by Nāyars, avas and Nānjanād Vellālas has been compiled from the figures furnished by the Registration Department.

STATE TABLE VI

STATISTICS OF WAGES

1. This table shows by taluk the average working hours and wages per day of an adult and immature labourer (agricultural and industrial) of each sex. The average number of working days in the year is also shown in the case of the industrial labourers.

2. Compensation in the form of rent-free residence or presents during festive occasions has not been taken into account in computing the average wages.

3. Urban wages have not been compiled separately.

STATE TABLE VI—Statistics of wages

Taluk		Agricultural wages—Paddy cultivation											
		Ploughing						Trimming band					
		Men			Boys			Men					
		Average number of working hours per day	Average wages per day per head			Average number of working hours per day	Average wages per day per head			Average number of working hours per day	Average wages per day per head		
Rs.	ch.		c.	Rs.	ch.		c.	Rs.	ch.		c.		
1	Thovala	6	..	10	..	..	..	..	6½	..	12	..
2	Agasthiswaram	5	..	9	..	..	..	..	6	..	9	..
3	Kalkulam	7	..	9	..	..	..	..	7½	..	8	..
4	Vilavancode	6	..	9	..	..	..	..	7½	..	10	..
5	Neyyattinkara	5	..	8	8	..	..	..	8	..	9	..
6	Trivandrum	6	..	11	8	..	..	..	9	..	12	..
7	Nedumangad	6	..	10	..	4½	..	5	8	7	..	11	..
8	Chirayinkeelam	6	..	11	..	..	..	..	7	..	13	..
9	Quilon	7	..	10	8	..	..	..	8	..	11	..
10	Karunagapally	7	..	10	..	..	..	..	8	..	10	..
11	Karthikapally	6	..	9	8	..	..	..	7½	..	10	..
12	Mavelikara	6	..	10	..	..	..	..	8	..	8	..
13	Kunnathur	6	..	8	..	6	..	5	..	9	..	9	8
14	Kottarakkara	8	..	12	..	..	..	..	8	..	10	..
15	Pathanapuram	6½	..	9	..	6	..	4	..	8	..	11	..
16	Shenkotta	6	..	13	..	5	..	5	..	7	..	12	8
17	Pathanamthitta	7	..	10	..	..	..	..	8	..	10	..
18	Thiruvella	5½	..	9	8	..	..	..	7½	..	10	..
19	Ampalappuzha	4	..	15	..	..	..	..	8	..	12	..
20	Changanachery	5	..	11	..	..	..	..	7	..	8	..
21	Kottayam	5½	..	9	..	..	..	..	8	..	10	..
22	Vaikom	5½	..	8	..	..	..	..	8	..	8	8
23	Sherthala	7	..	13	8	..	..	..	8	..	12	..
24	Parur	6	..	8	..	..	..	..	6	..	9	8
25	Kunnathunad	5	..	7	8	4	..	5	..	7	..	8	..
26	Muvattupuzha	6	..	8	..	6	..	3	8	8	..	9	..
27	Thodupuzha	6	..	11	..	..	..	..	8	..	13	..
28	Minchil	6	..	9	8	5	..	5	..	8	..	11	8
29	Piramedu	8	..	15	..	..	..	..	8	..	17	..
30	Devikulam	7	..	10	..	..	..	..	7½	..	10	..

Note—One rupee=32 chukrams and one chukram=16 cash. One chukram is equivalent to about 7 pias.

STATE TABLE VI—Statistics of wages—(continued)

Agricultural wages—Paddy cultivation													
Taluk	Bailing water				Sowing								
	Men				Men				Women				
	Average number of working hours per day	Average wages per day per head			Average number of working hours per day	Average wages per day per head			Average number of working hours per day	Average wages per day per head			
		Rs.	ch.	c.		Rs.	ch.	c.		Rs.	ch.	c.	
1	Thovala	7	..	8	..	4	..	8	..	6	..	4	..
2	Agasthiswaram	5	..	8	..	3½	..	8	..	..	..	..	..
3	Kalkulam	8	..	9	..	6	..	8	8	..	..	..	..
4	Vilavancode	6	..	10	..	3	..	7	..	..	..	..	..
5	Neyyattinkara	8	..	8	..	5	..	7	8	6	..	6	..
6	Trivandrum	7	..	10	..	5	..	9	..	..	..	..	..
7	Nedumangad	8	..	12	..	6	..	10	8	..	..	..	..
8	Chirayinkil	5	..	12	..	4	..	12	..	..	..	..	..
9	Quilon	4	..	7	8	6	..	11	..	8	..	9	..
10	Karanagapally	8	..	10	..	5	..	8	..	8	..	7	..
11	Karthikapally	6	..	8	8	6	..	7	8	..	..	..	..
12	Mavelikara	9	..	9	..	6	..	8	..	7	..	6	..
13	Kunnathur	8	..	7	..	0	..	7	..	8	..	3	8
14	Kottarakkura	6½	..	8	..	5	..	10	..	..	..	..	..
15	Pathanapuram	4	..	8	8	6	..	10	..	..	..	..	..
16	Shenkotta	3½	..	7	8	6	..	13	..	6	..	7	..
17	Pathanamthitta	8	..	12	..	7	..	9	8	..	..	..	..
18	Thiruvella	6	..	8	8	5	..	7	8	6½	..	6	..
19	Ampalappuzha	8	..	14	..	5	..	10	..	8	..	6	..
20	Changanachery	6½	..	9	..	5	..	9	..	7½	..	7	..
21	Kottayam	6½	..	9	..	6	..	10	..	..	..	..	..
22	Vaikom	6	..	8	8	7	..	7	..	8	..	6	..
23	Sherthala	8	..	10	..	7	..	12	..	6½	..	8	8
24	Parur	4½	..	7	..	5½	..	9	..	5½	..	6	..
25	Kunnathunad	5	..	8	..	4	..	6	..	..	..	..	..
26	Muvattupuzha	5	..	6	8	5	..	7	8	8	..	5	..
27	Thodupuzha	..	..	..	..	5½	..	11	..	..	..	..	..
28	Minnochil	6	..	11	..	6½	..	10	8	..	..	..	..
29	Piramede	..	..	..	..	8	..	14	..	..	..	..	..
30	Devikulam	8	..	6	8	7½	..	10	..	..	..	..	..

STATE TABLE VI—Statistics of wages—(continued)

Taluk	Agricultural wages—Coconut cultivation								Agricultural wages—Other crops			
	Digging round the tree				Plucking nuts				Spade work			
	Men				Men				Men			
	Average number of working hours per day	Average wages per day per head			Average number of working hours per day	Average wages per day per head			Average number of working hours per day	Average wages per day per head		
Rs.		ch.	c.	Rs.		ch.	c.	Rs.		ch.	c.	
1 Thovala	5	..	10	..	5	..	16	..	7	..	8	..
2 Agasthiawaram	6	..	12	..	5	..	16	..	..	..	..	..
3 Kalkulam	7	..	9	8	6	..	13	..	7	..	10	..
4 Vilavancode	7	..	10	..	7	..	11	..	8	..	10	..
5 Neyyattlukara	8	..	11	..	7	..	18	..	8	..	13	..
6 Trivandrum	8	..	15	..	7	..	22	8	7	..	16	..
7 Nedumangad	7	..	12	..	6	..	13	8	8	..	12	..
8 Chirayinkil	7	..	17	..	7	..	21	8	8	..	14	..
9 Quilon	8	..	11	..	7	..	14	..	8	..	13	..
10 Karanagapally	8	..	11	..	8	..	21	..	8	..	13	..
11 Karthikapally	8	..	11	8	8	..	17	8	8	..	12	8
12 Mavelikara	8	..	9	..	8	..	12	8	8	..	9	8
13 Kunnathur	8	..	18	..	8	..	13	8	8	..	14	..
14 Kottarakkara	8	..	11	8	8	..	13	8	9	..	10	4
15 Pathanapuram	8	..	10	4	7	..	13	8	7½	..	10	8
16 Shenkotta	6	..	13	..	6	..	20	..	6	..	14	..
17 Pathanamthitta	8	..	10	..	7	..	13	..	8	..	9	8
18 Thiruvella	7	..	12	..	6	..	20	..	8	..	10	8
19 Ampalapuram	7	..	16	..	8	..	18	..	..	..	..	..
20 Changanachery	8	..	11	..	6	..	18	..	8	..	10	..
21 Kottayam	8	..	12	..	8	..	25	..	8	..	12	..
22 Vaikom	7	..	11	..	8	..	16	..	9	..	11	8
23 SHERTHALA	8	..	14	..	8	..	19	8	..	..	..	..
24 Patur	8	..	15	..	7	..	17	..	7	..	10	..
25 Kunnathunad	8	..	10	8	4	..	14	8	7	..	11	..
26 Muvattupuzha	8	..	10	8	3½	..	12	..	9	..	10	..
27 Thodupuzha	9	..	17	..	8	..	22	..	8	..	14	..
28 Minchil	9	..	14	..	8	..	17	..	9	..	11	8
29 Pirmede	7½	..	14	..	6	..	21	..	8	..	14	..
30 Devikulam	..	..	..	..	..	..	..	..	8	..	12	..

STATE TABLE VI—Statistics of wages—(continued)

Taluk	Industrial wages									
	Goldsmithery									
	Men					Boys				
	Average number of working days in a year	Average number of working hours per day	Average wages per day per head			Average number of working days in a year	Average number of working hours per day	Average wages per day per head		
Rs.			ch.	c.	Rs.			ch.	c.	
1 Thovala	265	8	..	21	8	..	..	..	..	..
2 Agasthiswaram	216	8	..	16	4	135	7	..	9	..
3 Kalkulam	286	8	..	16	..	..	..	..	..	..
4 Vilavancode	240	8	..	17	8	230	8	..	8	..
5 Neyyattinkara	247	7	..	17	8	225	5	..	5	..
6 Trivandrum	231	7½	..	14	4	255	6½	..	5	..
7 Nedumangad	196	7	..	18	..	..	..	..	..	..
8 Chirayinkil	222	9	..	17	8	200	6	..	7	..
9 Quilon	295	8½	..	16	12	..	..	..	..	..
10 Karunagapally	288	10	..	24	..	240	10	..	13	..
11 Karthikapally	242	8	..	19	..	160	5½	..	9	..
12 Mavelikara	224	8	..	18	..	192	7	..	6	..
13 Kunnathur	196	8½	..	15	..	..	..	..	..	..
14 Kottarakkara	145	8	..	13	..	..	..	..	..	..
15 Pathanapuram	228	8	..	16	..	..	..	..	..	..
16 Shenkotta	222	6	..	20	..	..	..	..	..	..
17 Pathanamthitta	246	8½	..	16	..	..	..	..	..	..
18 Thiruvella	252	7½	..	16	..	..	..	..	..	..
19 Ampalapurja	253	8	1	1	8	..	..	..	..	..
20 Changanachery	283	8	..	24	..	240	8	..	8	..
21 Kottayam	232	8	..	21	8	226	10	..	10	8
22 Vaikom	251	8	..	16	12	300	8	..	8	..
23 Shertala	264	7	..	17	8	276	7	..	11	8
24 Parur	298	7	..	19	..	250	3	..	7	..
25 Kannathunad	256	7	..	13	..	240	6	..	10	..
26 Muvattupuzha	286	7½	..	18	..	254	7	..	6	8
27 Thodupuzha	268	9	..	26	..	..	..	..	..	..
28 Minnichil	248	8	..	17	..	150	8	..	5	..
29 Pirmede	268	8	1	11	..	..	..	..	..	..
30 Devikulam	200	8	..	21	..	..	..	..	..	..

STATE TABLE VI—Statistics of wages—(continued)

Taluk	Industrial wages									
	Blacksmithery									
	Men					Boys				
	Average number of working days in a year	Average number of working hours per day	Average wages per day per head			Average number of working days in a year	Average number of working hours per day	Average wages per day per head		
Rs.			ch.	c.	Rs.			ch.	c.	
1 Thovala	230	6½	..	22	..	..	..	..	..	..
2 Agasthiswaram	209	8	..	17	..	165	6	..	5	8
3 Kalkulam	320	7½	..	18	4	240	8	..	13	..
4 Vilavancode	251	8	..	13	8	210	7	..	5	..
5 Neyyattinkara	216	8	..	13	..	198	6½	..	4	..
6 Trivandrum	268	7	..	17	8	240	8	..	6	..
7 Nedumangad	249	7	..	16	..	..	..	..	..	..
8 Chirayinkil	255	7	..	16	..	209	5	..	7	8
9 Qullou	231	7	..	13	..	115	5	..	3	..
10 Karunagapally	286	8	..	12	..	..	..	..	..	..
11 Karthikapally	224	8½	..	13	..	242	6½	..	6	..
12 Mavellikara	242	8½	..	15	..	167	4	..	4	..
13 Kunnathur	248	9	..	11	..	250	9	..	4	..
14 Kottarakkara	224	7	..	15	..	145	6	..	4	..
15 Pathanapuram	284	7½	..	13	..	250	6	..	5	..
16 Shenkotta	194	6	..	16	..	..	..	..	..	..
17 Pathanamthitta	264	8½	..	15	..	160	7	..	8	..
18 Thiruvalla	264	8	..	11	8	..	..	..	..	..
19 Ampalupuzha	257	8	..	16	..	..	..	..	..	..
20 Changanachery	293	8	..	19	..	225	7	..	7	8
21 Kottayam	262	8	..	14	8	212	7	..	7	..
22 Vaikom	300	8	..	13	8	..	..	..	..	..
23 Sherthala	256	8	..	20	..	262	7	..	9	8
24 Parur	272	8	..	15	12	250	4	..	7	..
25 Kunnathunad	269	8	..	13	..	240	5	..	3	..
26 Muvattupuzha	269	9	..	13	..	304	8	..	7	12
27 Thodupuzha	280	8	..	16	8	..	..	..	..	..
28 Minachil	296	8	..	12	..	270	4	..	3	..
29 Pirmode	268	7	1	8	8	..	..	..	..	..
30 Devikulam	252	7	1	8	..	..	..	..	..	..

STATE TABLE VI—Statistics of wages—(continued)

Taluk		Industrial wages														
		Copper and brass smithery					Carpentry									
		Men					Men				Boys					
		Average number of working days in a year	Average number of working hours per day	Average wages per day per head			Average number of working days in a year	Average number of working hours per day	Average wages per day per head			Average number of working days in a year	Average number of working hours per day	Average wages per day per head		
Rs.	ch.			c.	Rs.	ch.			c.	Rs.	ch.			c.		
1	Thovala	..	..	..	..	..	230	8	..	22	..	120	6	..	8	..
2	Agasthiswaram	..	..	..	..	..	186	7	..	17	8	181	7	..	6	..
3	Kalkulam	298	8	..	18	..	224	7½	..	15	8	240	8	..	13	..
4	Vilavancode	240	7	..	16	..	226	7	..	14	8	210	6	..	7	8
5	Neyyattinkara	200	7	..	15	..	234	8½	..	15	8	120	6	..	6	..
6	Trivandrum	..	..	..	..	..	261	8½	..	15	8	180	4	..	3	..
7	Nedumangad	134	8	..	16	..	196	8	..	15	8	..	..	..	..	..
8	Chirayinkil	207	8	..	10	8	213	8	..	16	..	..	..	..	..	..
9	Quilon	145	6	..	24	..	208	8½	..	13	..	158	5	..	5	..
10	Karunagapally	300	9	..	14	..	254	9	..	17	8	..	..	..	..	..
11	Karthikapally	298	10	..	13	..	204	8½	..	15	..	134	6	..	7	..
12	Mavelikara	176	8	..	9	..	234	8½	..	14	..	150	6	..	4	..
13	Kunnathur	..	..	..	..	..	230	9	..	14	..	..	..	..	..	..
14	Kottarakkara	240	10	..	11	..	186	8	..	14	..	..	..	..	..	..
15	Pathanapuram	268	7	..	13	..	216	8	..	13	..	..	..	..	..	..
16	Shenkotta	..	..	..	..	..	216	7	..	19	8	..	..	..	..	..
17	Pathanamthitta	203	7	..	14	..	265	9	..	16	4	200	8	..	7	8
18	Thiruvella	278	7	..	14	..	235	8	..	15	12	..	..	..	..	..
19	Ampstapuzha	300	7	..	16	..	254	8	..	19	8	..	..	..	..	..
20	Changanachery	306	8	..	17	..	273	8	..	16	..	190	8	..	9	12
21	Kottayam	232	8	..	21	8	226	10	..	20	8	213	7	..	7	8
22	Valkom	251	8	..	16	12	300	8	..	18	..	..	..	..	..	..
23	Sherthala	250	8	..	21	..	237	8	..	16	..	..	..	..	..	..
24	Parur	308	7	..	20	..	274	8½	..	16	..	190	9	..	6	12
25	Kannathunad	162	8	..	16	12	216	8½	..	16	8	218	8	..	7	4
26	Muvattupuzha	300	8	..	14	..	263	8	..	15	8	200	10	..	10	..
27	Thodupuzha	300	9½	..	19	..	260	8½	..	15	..	..	..	..	..	..
28	Minachi	250	6	..	11	8	286	8	..	16	..	180	8	..	7	..
29	Pirmede	..	..	..	..	..	214	7½	1	6	..	..	..	..	..	..
30	Devikulam	..	..	..	..	..	226	8	1	6	..	..	..	..	..	..

STATE TABLE VI—Statistics of wages—(continued)

Taluk	Industrial wages								
	Sawing								
	Men					Boys			
	Average number of working days in a year	Average number of working hours per day	Average wages per day per head			Average number of working days in a year	Average number of working hours per day	Average wages per day per head	
Rs.			ch.	c.	Rs.			ch.	c.
1 Thovala	..	..	..	..	..	..	..	..	..
2 Agasthiawram	276	8	..	20	..	..	..	..	..
3 Kalkulam	240	8	..	18	..	..	..	..	..
4 Vilavancode	213	7	..	12	8	200	9	..	8
5 Neyyattinkara	208	8	..	14	8	200	4	..	6
6 Trivandrum	195	8	..	18	..	200	9	..	9
7 Nedumangad	215	7	..	20	..	..	..	..	..
8 Chirayinkil	227	8	..	16	..	300	8	..	10
9 Qullon	166	8	..	14	..	..	..	..	..
10 Karunagapally	217	8	..	14	..	..	..	..	..
11 Karthikapally	245	9	..	15	..	..	..	..	..
12 Mavelikara	186	9	..	13	..	109	9	..	7
13 Kunnathur	226	9	..	13	..	..	..	..	..
14 Kottarakkara	180	9	..	13	..	..	..	..	..
15 Pathanapuram	201	8	..	14	4	..	..	..	..
16 Shenkotta	..	..	..	..	..	..	..	..	..
17 Pathanamthitta	247	8	..	24	..	..	..	..	..
18 Thiruvella	223	6½	..	17	..	..	..	..	..
19 Ampalapuram	253	8	..	21	..	..	..	..	..
20 Changanachery	..	..	..	..	..	..	..	..	..
21 Kottayam	212	8	..	19	12	..	..	..	..
22 Vaikom	217	7	..	15	..	..	..	..	..
23 Sherthala	298	8	..	14	4	..	..	..	..
24 Parur	234	7½	..	19	..	..	..	..	..
25 Kunnathunad	204	7½	..	15	8	..	..	..	..
26 Muvattupuzha	249	8	..	18	..	..	..	..	..
27 Thodupuzha	237	9	..	18	8	..	..	..	..
28 Minachil	230	9	..	14	..	..	..	..	..
29 Pirmede	241	8	1	6	..	..	..	..	..
30 Devikulam	220	8	..	26	12	..	..	..	..

STATE TABLE VI—Statistics of wages—(continued)

Taluk	Industrial wages									
	Pottery-making									
	Men					Women				
	Average number of working days in a year	Average number of working hours per day	Average wages per day per head			Average number of working days in a year	Average number of working hours per day	Average wages per day per head		
Rs.			ch.	c.	Rs.			ch.	c.	
1 Thovala	218	8½	..	12	..	214	9½	..	11	..
2 Agasthiswaram	189	6	..	9	8	180	6	..	4	..
Kalkulam	196	5	..	8	..	140	4	..	5	8
4 Vilavancode	249	8	..	8	..	231	8	..	6	8
5 Neyyattinkara	265	8	..	7	8	247	6½	..	3	8
6 Trivandrum	295	5	..	8	..	208	3½	..	4	8
7 Nedumangad	179	6	..	9	8	153	5	..	4	..
8 Chirayinkil	204	6	..	10	..	178	5	..	7	..
9 Quilon	250	8	..	6	8	212	7	..	4	8
10 Karunagapally	200	10	..	8	..	..	..	..	..	..
11 Karthikapally	310	10	..	10	..	280	9	..	7	..
12 Mavelikara	175	8	..	7	..	190	7	..	4	..
13 Kunnathur	..	..	..	..	..	..	..	..	..	..
14 Kottarakkara	204	9	..	8	..	..	..	..	..	..
15 Fathanapuram	258	8	..	9	..	248	7	..	6	4
16 Shenkotta	164	6	..	11	..	165	6	..	8	..
17 Pathanamthitta	300	6	..	10	..	300	6	..	9	..
18 Thiruvella	246	9	..	11	8	..	..	..	..	..
19 Ampalappu	..	..	..	..	..	..	..	..	..	..
20 Changanachery	..	..	..	..	..	..	..	..	..	..
21 Kottayam	185	5	..	6	8	139	5	..	4	..
22 Vaikom	..	..	..	..	..	..	..	..	..	..
23 Sherthala	..	..	..	..	..	..	..	..	..	..
24 Parur	280	6	..	9	8	233	6	..	4	8
25 Kunnathondal	270	8	..	11	..	232	8	..	6	12
26 Muvattupuzha	229	7	..	9	8	225	6	..	7	..
27 Thodupuzha	..	..	..	..	..	..	..	..	..	..
28 Minachil	291	8	..	6	8	240	8	..	4	..
29 Firmole	..	..	..	..	..	..	..	..	..	..
30 Devikulam	240	7	..	22	..	..	..	..	..	..

STATE TABLE VII

STATISTICS OF AGRICULTURAL LIVESTOCK, PLOUGHS AND CARTS

The figures given for taluks do not include those for municipal towns.

STATE TABLE VII—Statistics of

Taluk or Municipal Town	Bulls	Bullocks	Bull calves	Milking cows		Dry cows	Cow calves	Male buffaloes
				Number	Average daily yield of milk in najis*			
1	2	3	4	5	6	7	8	9
STATE	2,717	287,329	120,103	92,492	2.6	265,287	195,866	57,259
Taluka	2,563	281,766	115,451	84,255	2.5	255,276	185,609	56,273
1 Thovalai	52	5,090	1,583	1,215	1.7	2,777	2,099	4,065
2 Agasthiswaram	24	8,330	2,289	1,380	1.5	5,469	4,049	4,643
3 Kalkulam	26	12,458	2,475	2,147	1.9	5,678	3,426	8,185
4 Vilavancode	5	9,256	1,216	1,030	2.1	3,590	2,466	2,135
5 Noyyattinkara	72	6,071	1,477	1,277	2.2	4,943	2,776	4,904
6 Trivandrum	63	4,336	1,595	1,242	2.4	4,148	2,929	1,807
7 Nedumangad	176	5,605	2,297	1,556	2.2	6,039	3,638	6,714
8 Chirayinkil	95	8,056	2,121	2,114	2.2	8,044	4,430	2,420
9 Quilon	75	9,434	2,840	2,826	2.6	9,365	5,747	945
10 Karunagapally	183	5,284	2,109	2,313	2.9	9,897	4,641	1,118
11 Karthikapally	66	2,702	2,510	1,742	3.4	8,931	5,012	1,399
12 Mavelikara	116	10,633	6,325	2,975	2.0	10,956	7,919	267
13 Kunnathur	123	11,873	2,938	1,606	1.9	9,709	4,536	472
14 Kottarakkara	38	15,240	4,163	2,123	1.8	10,052	6,140	2,185
15 Pathanapuram	44	9,326	3,628	2,066	2.0	6,463	5,018	1,621
16 Shenkotta	171	5,628	855	689	2.3	1,733	1,623	386
17 Pathanamthit ta	125	7,761	5,804	4,772	2.9	12,247	8,579	90
18 Thiruvella	274	11,910	9,376	9,291	2.9	16,008	17,052	1,585
19 Ampalappula	95	1,496	2,037	2,443	3.3	8,451	5,253	1,804
20 Changanachery	96	6,861	7,731	6,572	2.8	14,966	13,163	1,064
21 Kottayam	117	10,731	6,412	4,978	2.8	14,909	11,545	474
22 Vaikom	9	10,053	3,753	2,126	2.5	8,868	6,125	348
23 Shorthala	62	296	1,649	3,013	3.9	8,632	3,804	26
24 Parur	9	11,624	2,946	2,463	3.1	6,639	4,645	1,260
25 Kumathunad	18	39,928	7,531	5,658	1.7	13,777	10,392	2,758
26 Muvattupuzha	2	28,861	9,569	3,648	2.0	13,126	11,894	1,984
27 Thodupuzha	17	7,925	4,952	2,195	2.0	6,506	6,795	453
28 Minnichil	85	12,139	10,044	5,422	2.4	17,411	15,063	156
29 Pirmole	225	1,391	2,112	1,498	1.6	2,873	2,544	633
30 Devikulam	156	1,928	1,764	1,840	2.4	3,069	2,216	372
Municipal Towns	154	5,563	4,652	8,237	3.6	10,011	10,257	986
1 Nagercoil	37	1,048	429	1,087	3.3	469	1,136	189
2 Colachel	..	160	88	96	1.5	150	224	49
3 Padmanabhapuram	6	440	190	231	2.8	294	317	170
4 Kullthum	1	64	49	80	1.2	51	78	25
5 Noyyattinkara	1	237	54	99	2.9	123	108	149
6 Trivandrum	18	767	722	1,587	2.9	863	1,459	150
7 Attingal	8	317	253	389	2.1	415	591	103
8 Quilon	19	183	340	679	4.4	785	726	2
9 Kayankulam	5	102	137	232	4.7	476	422	8
10 Haripad	5	167	232	254	4.1	568	319	23
11 Mavelikara	4	204	239	235	2.8	509	406	30
12 Shenkotta	1	937	78	210	1.7	179	291	26
13 Thiruvella	13	149	63	515	7.1	920	592	..
14 Ailleppey	26	9	478	738	5.7	974	921	7
15 Changanachery	5	269	260	426	3.0	936	594	34
16 Kottayam	5	133	387	406	3.5	860	643	10
17 Vaikom	2	123	255	449	3.4	738	612	2
18 Parur	1	92	373	461	2.9	278	504	..
19 Alwaye	..	162	125	113	3.0	423	314	9

* One naji of milk weighs about 12 ounces.

Agricultural Livestock, Ploughs and Carts

Male buffalo calves	Milking cow-buffaloes		Dry cow-buffaloes	Cow buffalo calves	Sheep and goats	Ploughs	Carts	Taluk or Municipal Town
	Number	Average daily yield of milk in majis*						
8,028	5,172	4.4	15,539	7,151	250,160	205,388	15,863	STATE
7,542	3,798	4.1	14,856	6,355	237,370	202,853	14,745	Taluks
267	413	4.7	801	452	11,043	6,825	566	Thovara
1,205	379	3.1	1,505	359	13,664	9,378	1,272	Amalapuram
654	120	3.3	525	97	10,294	11,522	1,217	Kalkulam
871	47	4.5	257	79	10,867	7,502	570	Vilavancode
779	651	3.9	2,258	637	14,708	5,343	1,001	Neyyattinkara
165	266	5.8	407	246	8,856	2,901	916	Trivandrum
250	57	4.1	378	121	12,931	6,187	872	Nedumankud
171	204	5.0	426	187	5,004	5,770	493	Churayinkul
176	113	4.5	324	142	4,346	5,868	583	Quilon
118	78	5.4	412	149	1,380	5,683	186	Karunagapally
71	27	6.9	154	81	723	2,681	73	Karthikapally
130	31	3.5	342	103	4,009	6,772	482	Mavelikara
90	29	2.9	410	120	5,355	6,946	365	Kunnathor
214	67	3.8	194	162	8,675	9,445	581	Kottarakkara
272	48	3.0	195	131	5,939	5,639	443	Puthanapuram
428	591	3.4	784	654	7,136	3,034	501	Shenkotta
49	48	3.0	206	95	7,688	4,182	483	Puthanathitta
85	43	3.4	381	404	11,823	7,677	474	Thiruvella
73	45	6.7	178	75	2,182	1,647	27	Amalapuram
115	28	4.8	155	76	12,186	4,156	849	Changanachery
53	30	9.1	148	57	11,342	8,385	623	Kottayam
67	25	5.6	234	84	7,351	8,359	107	Varkom
16	15	7.8	67	81	3,417	99	6	Shertthala
114	38	5.7	318	82	8,954	6,368	98	Parur
405	139	4.7	1,094	1,010	17,977	22,719	449	Kunnathumal
394	25	5.0	1,876	448	12,303	22,890	306	Muvattupuzha
126	17	8.3	419	143	4,364	5,715	98	Thodupuzha
7	7	4.5	55	26	15,909	9,181	286	Minchil
53	29	2.0	80	35	480	14	709	Piramide
122	168	1.5	283	169	1,569	1,015	204	Devikulam
486	1,374	5.4	683	796	12,790	2,535	1,118	Municipal Towns
197	449	4.9	178	364	714	501	240	Nagercoil
..	..	..	3	1	485	61	51	Oolachal
99	64	5.6	63	32	524	287	40	Pudmanabappuram
6	21	2.1	18	7	99	31	15	Kulithura
26	73	6.2	84	47	234	115	66	Neyyattinkara
22	512	4.8	99	161	1,361	293	200	Trivandrum
14	27	4.2	24	10	405	293	32	Attingal
6	20	7.5	9	10	1,501	14	65	Quilon
1	1	8.0	7	4	166	87	16	Kayankulam
10	..	..	2	1	59	108	13	Haripad
1	..	..	7	1	89	69	40	Mavelikara
5	97	2.4	91	89	334	279	185	Shenkotta
..	..	..	..	..	293	90	29	Thiruvella
20	105	12.6	48	49	3,816	2	29	Alleppey
2	3	5.3	30	4	757	72	61	Changanachery
..	1	4.0	5	9	764	66	6	Kottayam
2	..	..	6	3	143	61	8	Varkom
1	6	9.8	1	2	653	..	5	Parur
4	4	9.0	8	2	403	106	20	Alwaye

CHAPTER VIII

OCCUPATION

§ 1. BASIS OF THE FIGURES

244. Reference to Statistics—It is a relief to turn from the statistics of misfortune with which the last chapter was occupied to the gainful employments of the people. The return of occupations in the State census has such a variety and complication of data that some systematic classification of them is necessary as a preliminary to their tabulation. Four columns of the questionnaire were concerned with this return. Column 9 merely enquired whether a person was an earner, working dependent or non-working dependent. Column 10 was reserved for the earner, about whom the kind of his occupation was to be entered in detail. Column 11 had a two-fold purpose: in the case of an earner, the slip was to show his subsidiary occupation and in respect of a working dependent, it returned the form of his assistance to the earner in the family occupation. Column 12 was specially reserved for the industrial worker, but as later it was decided to dispense with the all-India Industrial Tables, the responses to this item were not separately compiled. Imperial Table X sets out the standard scheme of classification prescribed for all-India according to which the figures are tabulated. It gives the figures of earners and working dependents for each occupational group in each division and the City, showing on the top the distribution of non-working dependents in each administrative unit. Imperial Table XI gives the occupations of selected tribes and castes, for which purpose the same principle of selection and classification as that for Imperial Tables VIII (Age, Sex and Civil Condition) and XIII (Literacy) was adopted. Table XI has two parts—Part A showing the variety of occupations followed by each of the castes with particular reference to their traditional occupation and Part B indicating the strength of each caste amongst earners in selected grades of occupation. As the all-India general census dispensed with the necessity of compiling figures as to industrial workers from the responses to item 12 of the questionnaire, this State compiled special industrial statistics on more or less the same basis as in 1921 regarding factories employing power of some kind. The returns were got filled through the managers of factories by the Director of Commerce and Industries in co-operation with the Census department, and the results are compiled in two parts of State Table XIII. A special return of the educated unemployed was also taken along with the general census, and Imperial Table XII in two parts sets out the main results. As it was thought the results obtained were not indicative at all of the true volume of unemployment, additional statistics have been compiled, which, it is hoped, will be of assistance to the expert enquiry now ordered by the Government of His Highness to be made into this problem. These are contained in the two parts of State Table XIV—Part A giving the number of non-working dependents in certain selected castes in three age-groups and Part B correlating the literacy statistics of males with the broad occupational divisions into earner, working dependent and non-working dependent, and also showing their distribution in the different divisions in the adult age-groups. To digest this enormous mass of statistical material, the following subsidiary tables are attached to the end of this chapter :—

SUBSIDIARY TABLE	I—A and B—	General distribution of Occupation for Earners (principal occupation) and Working Dependents, and Earners showing subsidiary occupation only.
„	„	II—A — Distribution of Earners (principal occupation) and Working Dependents by Sub-classes and Natural divisions.

SUBSIDIARY TABLE II—B	—	Distribution of Earners (Subsidiary occupation) by Sub-classes and Natural divisions.
" " III	—	Occupations of Females by Sub-classes and Selected Orders and Groups.
" " IV	—	Selected Occupations.
" " V	—	Occupation of Selected Castes.

In addition, Subsidiary Table VI gives the results of the special sort for occupations of persons literate in English. Other tables are given—too numerous to mention—which help to throw light on the census figures.

245. Basis of the Figures : Changes in the Occupation Return—To understand these figures, it is necessary at the outset to have a clear idea of their basis. The occupation census of 1931 has certain distinctive features. In the first place, it introduced innovations in the schedule, as a result of which it is not now possible to institute useful comparisons with previous censuses. In the second place, a few changes were made in the classifications as laid down at the last census. The first kind of innovations was mainly in two directions. Formerly, the population supported by each occupation was required to be shown. On the present occasion, only workers (earners and working dependents) are now so distributed, and the distribution of dependents by each group of occupation is dispensed with. Secondly, the old two-fold division of the population into worker and dependent is now replaced by a new three-fold division—of earner, working dependent and non-working dependent. The old time “worker” does not now exactly correspond to the “earner,” as the member of the family, who regularly (but not for all the time) assisted the earner in his business, would have been shown under the old classification as a “worker,” and as a “working dependent” in 1931. The test of pay was accepted in the present census as the dividing principle between the two classes, where only part-time work was concerned. But where the work was full-time, the test of wage did not apply. The following extracts, from the Imperial Census Code (Chapter VII) which was adopted as a basis for our work, are of interest :—

“Only those women and children will be shown as earners who help to augment the family income by permanent and regular work for which a return is obtained in cash or kind. A woman who looks after her house and cooks the food is not an earner but a dependent. But a woman who habitually collects and sells firewood or cow-dung is thereby adding to the family income, and should be shown as an earner. A woman who regularly assists her husband in his work (*e.g.*, the wife of a potter who fetches the clay from which he makes his pots) is an all-time assistant, but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle, is a dependent, but one who is a regular cowherd and earns pay as such in cash or in kind should be recorded as such in column 10. It may be assumed, as a rough and ready rule that boys and girls over the age of 10 who actually do field labour or tend cattle are adding to the income of their family and should, therefore, be entered in column 10 or 11 according to whether they earn pay or not. Boys at school or college should be entered as dependents. Dependents who assist in the work of the family and contribute to its support without actually earning wages should be shown as dependents in column 9 and under subsidiary occupation in column 11.”

246. Changes in Occupational Classification—Lastly, the changes in the occupational classification were mostly in the nature of amplification of the old groups and of compression of a few others. A few examples may be cited. Thus group 3 of 1921 is now sub-divided into groups 2, 3 and 4 :—(i) Estate agents and managers of owners (group 2), (ii) Estate agents and managers of Government (group 3)—including officers of Agriculture, Land Records, Court of Wards and Settlement departments, and (iii) Rent collectors and clerks, etc. (group 4). Similarly, group 7 of 1921 (growers of special products and market gardening, etc.) is now expanded into groups 9-16 specifying cinchona, cocoanut, coffee, *ganja*, rubber, tea from others. On the other hand, old groups 26 and 27 have been combined into the new group 43 (cotton spinning, sizing and weaving); old groups 31-35 into new groups 46 and 47; old groups 52-54 into new 65; old 60-64 into new

70; old 66-70 into new 81; old 85-89 into new 90 and so on. A few re-groupings have also happened.

"Thus persons employed in public entertainment appeared in group 101—Order 18 at last census but are classified now in group 183 in Order 49; saddle cloth makers have been transferred from leather work to embroidery and saddle cloth sellers in means of transport (1) to trade in textiles; witches and wizards have been moved up from Sub-class XII, *Unproductive* to Sub-class VIII, *Profession and Liberal Arts* (group 181), where they are at least as suitably kennelled as astrologers and mediums; 'Grasshopper sellers,' classified last time under 'trade of other sorts,' will now appear under 'trade in foodstuffs.'"

As a result of these changes, groups of occupations have increased from 191 in 1921 to 195 in 1931. There are four main classes in the occupational scheme, and these four are further divided into 12 sub-classes, 55 orders and 195 groups. The classes and sub-classes are as follows:—

CLASS A: PRODUCTION OF RAW MATERIALS

- Sub-class I. Exploitation of Animals and Vegetation.
 " II. Exploitation of Minerals.

CLASS B: PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES

- Sub-class III. Industry.
 " IV. Transport.
 " V. Trade.

CLASS C: PUBLIC ADMINISTRATION AND LIBERAL ARTS

- Sub-class VI. Public Force.
 " VII. Public Administration.
 " VIII. Professions and Liberal Arts.

CLASS D: MISCELLANEOUS

- Sub-class IX. Persons living on their income.
 " X. Domestic service.
 " XI. Insufficiently described occupations.
 " XII. Unproductive.

§ 2. GENERAL RESULTS

247. **General Results**—Subsidiary Table I-A gives the general occupational distribution. The

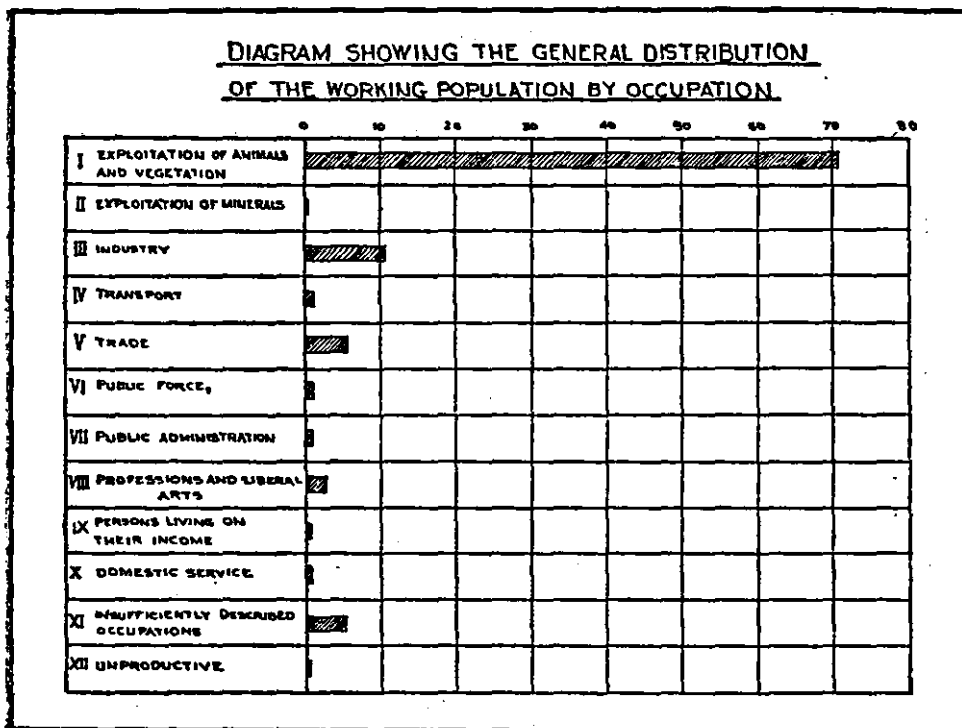
general population consists of 958,961 earners (39.3 per cent), 251,514 working dependents (10.3 per cent), and the remainder (50.4) 1,232,532 non-working dependents. In 1921, the number of dependents of all kinds was 1,260,501 and the number of workers was 866,021. In 1931, the earners consisted of 711,565 males and 247,396 females—giving a proportion of 348 female per 1,000 male earners as against 396 (which in 1921 was the proportion of female workers). In the

SUB-CLASS OF OCCUPATION	Strength of earners and working dependents	Proportion of earners and working dependents in each occupation per 1,000 in 1931	Proportion of persons supported in each occupation per 1,000 of population in 1921
I. Exploitation of Animals and Vegetation ..	855,913	707	664
II. Minerals	1,980	2	0.3
III. Industry	129,860	107	119
IV. Transport	15,863	13	13
V. Trade	67,065	55	66
VI. Public Force	14,021	12	11
VII. Public Administration ..	12,414	10	20
VIII. Professions	29,439	24	33
IX. Independent Means	5,905	5	5.4
X. Domestic Service	7,916	7	4.3
XI. Insufficiently described ..	65,122	54	59
XII. Unproductive	5,177	4	5

marginal table, as well as the inset diagram given below it, the total strength of

workers (earners as well as working dependents) in each of the 12 sub-classes of occupation in 1931 is shown, and comparative proportions per mille for the two censuses are given so far as comparison is possible. The 1931 proportions are worked out on the total of earners and working dependents taken together but the 1921 figures are the proportions in each grade of occupation of the total number of persons supported (workers and dependents taken together). In the present census, the distribution of dependents by occupation, as pointed out already, was not undertaken. That is why a strictly correct comparison is out of the question.

On the whole, however, it may be said that the proportions do not disclose any marked change in the occupational distribution. Sub-class I indeed shows a higher proportion, but it does not thereby betoken any increased interest in agriculture—the proportion becomes larger, merely



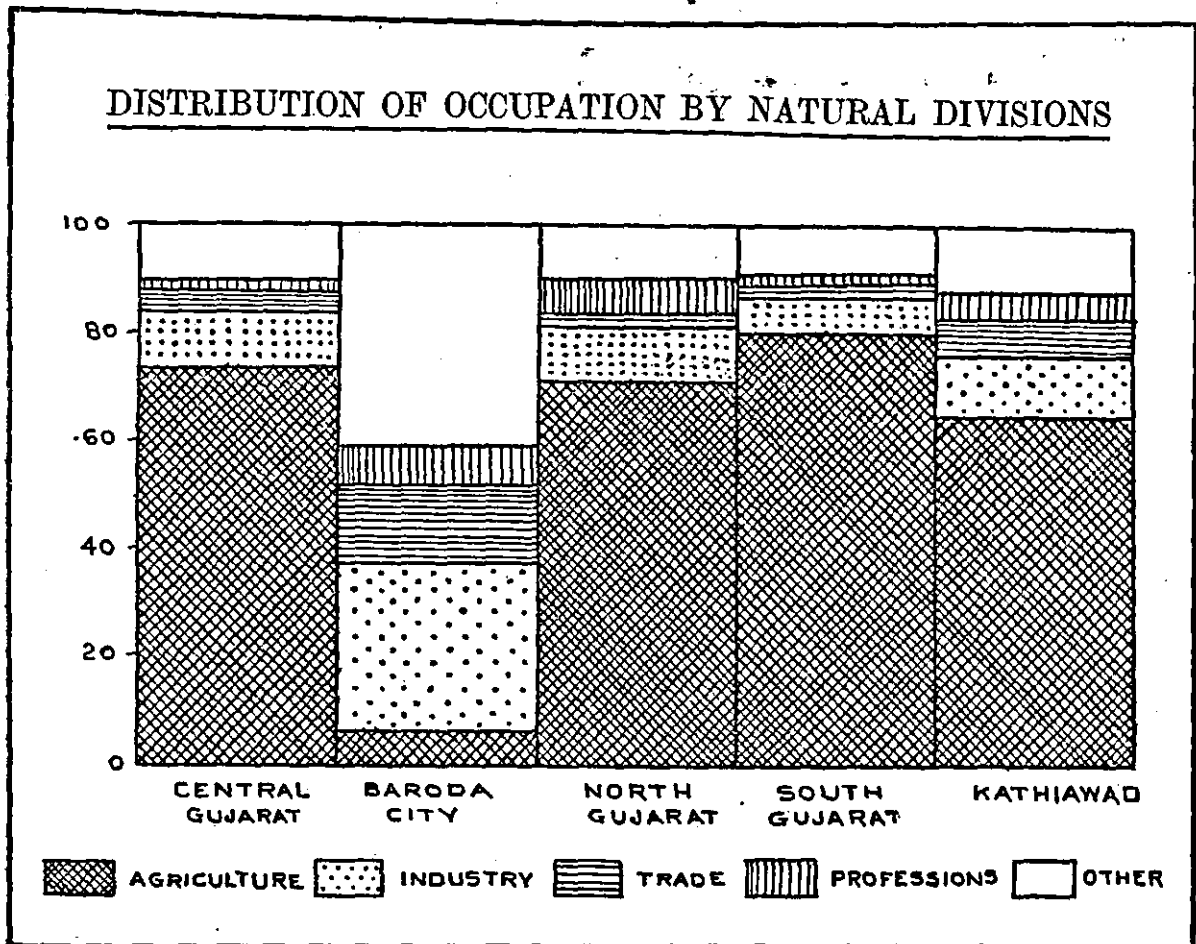
because the calculation for 1931 reckons in the working dependents, who form a much larger factor in agriculture than in any other occupation. The proportions of persons supported under trade, public administration, and the professions were larger in 1921 than similar proportions of workers in 1931, for the well-known reason that the number of dependents in these grades form a much larger proportion of persons supported than in other occupations.

248. Distribution per Division—The occupational distribution for the City and administrative divisions of all workers (earners and working dependents combined) is summarised in the following Table prepared from Subsidiary Table II-A:—

SUB-CLASS	PROPORTION OF WORKERS IN EACH OCCUPATION PER 100 TOTAL WORKERS					
	State	City	Central Gujerat	North Gujerat	South Gujerat	Kathia- wad
I. Exploitation of Animals and Vegetation.	71	6	74	71	80	65
II. Exploitation of Minerals	0.2	..	..	..	..	1
III. Industry	11	31	10	11	7	11
IV. Transport	1	7	1	1	1	2
V. Trade	6	15	4	6	3	7
VI. Public Force	1	11	1	1	1	1
VII. Public Administration.	1	8	1	1	1	1
VIII. Professions and Liberal Arts..	2	7	2	2	1	4
IX. Persons living on their income	0.4	3	..	1	..	..
X. Domestic Service	1	2	1	1	1	1
XI. Insufficiently described occu- pations	5	7	6	5	5	6
XII. Unproductive	0.4	3	..	..	..	1
TOTAL	100	100	100	100	100	100

South Gujerat with its large Raniparaj population is always the most predominantly agricultural. The City, as may be expected, is the least. Kathiawad, with

its Salt Works, shows the largest proportion of workers on minerals. The City again is the most commercial and industrial portion, followed *cum longo intervallo* by Kathiawad. The diagram below illustrating these contrasts may be of interest:—



249. Distribution of Non-working Dependents by Locality—The proportion of non-working dependents is a little more than half of the total population, but the small inset table shows how this proportion varied in different parts of the State. The highest proportion of dependence in both sexes as well as amongst females occurs in the City; for the dominant occupations there are trade, professions, public force and administration, in which females do not figure at all as earners or even working dependents. The next highest proportion of female dependence is in Kathiawad, where the composition of the people is largely of *purdah* observing castes, which do not usually allow their females either to work outside, or even to help their menfolk in their occupations. The female index shows that it is least in North and South Gujarat where agriculture predominates, in which occupation the sexes co-operate in the common toil far more than in other occupations, as we shall see presently. It is common knowledge that women are less of a burden to the family in an agricultural community than in a commercial one.

DIVISION	Proportion of non-working dependents per 1,000 of each sex			Female Index of non-working dependency
	Persons	Male	Female	
Baroda State	504	399	617	1,717
Baroda City	597	398	840	1,701
Central Gujerat	512	382	656	1,541
North Gujerat	498	410	588	1,391
South Gujerat	462	394	530	1,332
Kathiawad	546	413	686	1,584

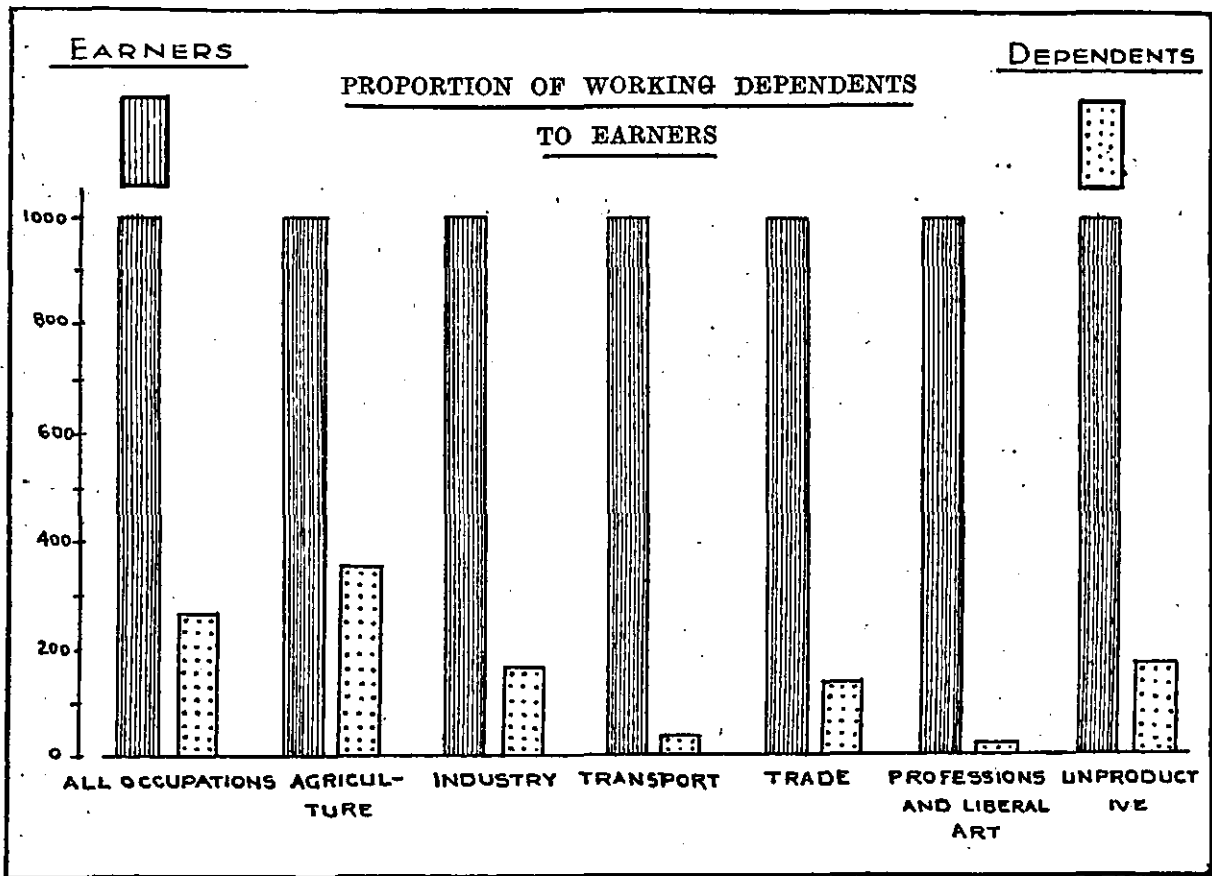
250. Occupation of Working Dependents—The definition of working dependents has been already indicated. A whole-time worker in the family occupation would ordinarily be returned as earner. A part-time worker on receipt of wages, would similarly go to that class: but a whole-time worker *who helps the principal member of his family in his family occupation*, will be classed as a working

dependent; so also a part-time assistant (member of the family) working in the family occupation, *but without any wages*, would be classed as a working dependent. The instructions were fairly clear, but they were accompanied by such a wealth of illustrations that the census staff did not always comprehend them, particularly as these distinctions were entirely new. Secondly, the distinction above indicated between the whole-time *worker* and the whole-time *helper* left enough room for discretion to prevent uniform treatment of cases. Thirdly, there was the difficulty in the compilation of occupations of working dependents. In order to preserve some continuity with the past, it was decided by the Baroda Census that working dependents should be distributed according to the occupations they assisted in. The Occupation Tables (X and XI) were prepared on this basis. There was a difference of opinion amongst census officers on this matter. The point was whether to enter in column 11 the occupation in which the dependent assisted, or the occupation which described the form of assistance given. In 1921, the principal occupation of the earner on whom a dependent subsisted was entered against his name, but where he gave any substantial assistance in the family occupation, he became a worker, and it was laid down in his case that wherever the kind of assistance was specified, the occupation to be entered was to conform to the specification but that otherwise, the occupation of the principal member of the family was to be entered. Ordinarily a working dependent can be readily classed under the occupation of the earning member of the family, whatever may be the view held how to classify him—because, besides deriving support from it, the nature of the help he gives is part of the process of the occupation itself. But in agriculture, there is a difference. Thus the working dependents of a cultivating owner or tenant may be classed under the respective occupation of the earner himself, or be taken to the head of agricultural labour. But the latter proceeding is open to grave objections. Such working dependents cannot be obviously classed under agricultural labour, as the latter form of occupation is wage-earning and has no other nexus to the land, while working dependents have an abiding interest in the farm, and the forms of assistance, though partaking at times superficially of the nature of agricultural labour, are too indefinite to be classified as such, or again they may be combined with other forms of help or varied from time to time. Therefore it was decided by the Baroda Census, after long consideration, that working dependents, in all cases, should be classed under the principal occupation of their earners. Besides, an agricultural labourer can have presumably no working dependent; as such help, however given by his family, will ordinarily receive wages from their common employer and therefore entitle the helper to be classed as an earner.

251. Proportion of Working Dependents to Earners—After explaining the basis on which the figures are compiled, we will now consider the following Table, which works out the proportion of working dependents to 100 earners in each of the twelve sub-classes of occupation. A diagram is given below showing how far in some of the principal occupations, assistance from working dependents is expected.

SUB-CLASS OF OCCUPATION	Total earners showing occupation as principal	Total working dependents	Proportion of working dependents to 1,000 earners
All Occupations	958,961	251,514	262
I. Exploitation of Animals and Vegetation	632,785	223,128	352
II. Exploitation of Minerals	1,955	25	12
III. Industry	111,331	18,329	164
IV. Transport	15,418	445	28
V. Trade	59,009	8,056	136
VI. Public Force	13,998	23	1
VII. Public Administration	12,381	33	3
VIII. Professions and Liberal Arts	28,771	668	23
IX. Persons living on their income (order 50)	5,905	..	..
X. Domestic Service	7,914	2	..
XI. Insufficiently described occupations	65,044	78	1
XII. Unproductive	4,450	727	163

The greatest proportion of assistance is seen in Agriculture, the prime industry in the State, in which there is one working dependent to every three earners. Industry comes next in which the working dependents form 16 per cent of the earners. Independent means, public force and public administration hardly admit any form of working dependence. The professions indeed show a small proportion. On the whole, out of four earners, three plod alone, and the fourth has an assistant.



252. Working Dependence by Sex—Turning to the sex ratio amongst working dependents, it is interesting to find that the vast majority of them are women. There are nearly 5 women to one man assisting the earner of the family. The female index is the highest in agriculture. In industrial occupations, particularly of the cottage type, the earner receives far more assistance from the female members of the family than from the male. One reason why working dependence is predominantly female in character is that the male members as soon as they are able to work are turned on to active earning, they work whole-time, share actively in the wages of the family and thus are excluded from the class of working dependents. The female index in the total number of dependents (working and non-working) is 1,717. Of the female dependents, no less than 22 per cent are workers rendering some form of assistance to their earners.

ITEMS	Female Index of working dependents (per 1,000 males)
All Occupations ..	4,631
Cultivation	5,987
Pasturage	1,700
Industry	2,743
Transport	780
Trade	1,104

§ 3. POINTS OF SPECIAL INTEREST

253. Occupation of Females—Subsidiary Table III gives the main proportionate figures regarding the employments of women-workers. The question of women's occupations in this State is somewhat on a different footing from most other Provinces and States of India, for few castes in the State insist on their seclusion; in consequence, the proportion of female workers is high. In 1911,

there were 431 female workers to a thousand male. In 1921 the ratio was 396.

GROUP	Strength of female earners and working dependents in 1931	Strength of female earners only in 1931	Proportion of female earners and working dependents per 1,000 males in 1931	Proportion of female earners in 1931 per 1,000 males	Proportion of female workers per 1,000 males in 1921
Non-cultivating owners ..	8,823	8,823	741	741	625
Cultivating owners ..	191,760	27,674	604	95	181
Cultivating tenants ..	24,406	6,408	398	115	303
Agrestic labour	111,888	111,888	1,265	1,265	1,182
Cotton spinners, sizers, and weavers	8,519	8,309	510	500	510
Basket makers, etc. ..	1,506	967	856	601	1,062
Potters and makers of earthenware	4,816	1,069	860	218	494
Rice pounders, etc. ..	1,610	1,373	2,371	2,155	2,685
Tailors, Milliners	4,161	2,076	778	418	748
Scavengers, etc.	2,425	1,973	664	559	598
Domestic service	2,517	2,517	466	466	1,457
Labourers and workmen non-agricultural ..	40,567	40,567	1,818	1,818	1,182

In 1931, if earners were reckoned only, the proportion of female earners to 1,000 males would be 344 ; but if the calculation was extended to include working dependents as well, the ratio would rise to as much as 600. In certain specified occupations as set out in the margin the proportions of female workers (for 1931 earners separately and then earners and work-

ing dependents combined, and for 1921 workers only) are compared. They make interesting reading and afford some basis for comparison with the figures of past censuses. It appears that if we only take earners for 1931, then there is a closer correspondence with 1921 ratios, than if we take earners and working dependents together. The great proportion of female workers amongst rent-receivers is due to the fact that the enumerators in 1931 took the formal *khatedar* as the basis of their returns. Where the holding was in the name of a woman, she was put down as earner, although the real worker was some male relative. Cultivating owners and tenants amongst female earners show, on the other hand, a big proportionate drop since 1921, because many women who would have been returned as workers under the 1921 classification were now returned as working dependents. But if the working dependents are added, the ratios become very high, showing how in the agriculturist castes, women generally help the men in their fields. Agrestic labourers are a purely wage-earning class according to the view taken in the Baroda Census ; and here the females of the lower classes generally preponderate. The decreasing ratios of women workers in such occupations as basket making, pottery, rice pounding and husking, and flour grinding and the increase under general as well as agricultural labour shows how the change, in social tastes, as well as the application of machinery to such home industries hitherto monopolised by females, has released them from such employ and made them drift to general labour of a casual kind or else to swell the ranks of agricultural workers. The growth of industrial establishments in the State has taken away women from domestic service, hitherto their preserve.

254. Proportion of Female Workers by Castes—The proportion of female workers naturally varies according to social strata. In fact the tendency is that as a caste progresses in wealth and education, it acquires a new conception of its women's dignity and compels them to lead a life of dependence and enforced idleness. The Parsis are an exception, as their education on modern lines has developed a modern mentality. In Navsari besides, Parsi women from very old times have supplemented their family earnings by working on their *kastis* (sacred thread). Patidars, in spite of their advance in education, are still an agriculturist class and the claims of agriculture still require that their women should share a part of its soil. Below the Rajputs, who are typical of the Intermediate group, there is a large gap after which come the typically labouring classes who freely allow their women to share in the common struggle for existence. The progress of education, therefore, makes the problem

of female dependence in the higher castes acuter than before. Through competition and other causes, such as the kind of education they are receiving, the men-folk in these classes are becoming more and more unable to keep up their old standard of living or to maintain their old level of earning power. In western countries where women have a varied education and numerous opportunities for specialised training in a variety of home-crafts, it is more possible for a woman of the higher classes than in India to take to a number of home occupations which are not only profitable but also interesting. Thus (a) pewter making, (b) embossing on leather, (c) the more artistic forms of bindery, (d) poultry farming, etc., may be mentioned. Some are not open to Indian women of similar classes on account of caste scruples, but many other ways such as the higher kinds of decorative wood work, painting on metals, lacquer work, the making and decoration of fans, clay modelling, wicker work and the like are still open. Widespread changes in social habit are however necessary, before any real variety in the occupational distribution of women can be expected in India.

NAME OF CASTE	Proportion of female workers per 1,000 males
Prabhu	60
Vania	119
Saiyad	185
Luhana	206
Brahman	219
Lawa Patidar	335
Parsi	396
Maratha	410
Rajput	416
Vaghri	739
Thakarda	750
Ohodhra	903
Vankar	944

255. Urban Occupations—The variety of the occupational range in urban areas may be now contrasted with the general distribution of occupations in the State. For the sake of comparison with the 1921 figures, only proportions calculated on earners for 1931 have been given. On that basis the marginal table has been prepared. It is inter-

OCCUPATIONAL DISTRIBUTION OF ACTUAL WORKERS PER MILLE				
OCCUPATION	State		City of Baroda	
	1931	1921	1931	1921
Exploitation of Animals and Vegetation	660	658	63	62
Industries including Mines ..	118	121	307	234
Commerce and Transport ..	78	71	215	173
Professions and Arts	30	34	78	93
Remaining occupations	114	116	337	438
Total	1,000	1,000	1,000	1,000

esting to see how the City is becoming increasingly industrial in character. The opening of new mills and the extension of industrial areas have given scope for a large increase amongst industrial workers who are, however, mostly immigrants, and have been mainly responsible for the increase in the City's population. Professions show a decline both in the State generally and in the City in particular, because priests and religious mendicants are now reduced in number; so also under letters, arts and sciences there is a slight decrease, although lawyers, doctors, and teachers have increased. The remaining occupations include public force and administration which together show an increase but in other respects there is a decline under insufficiently described and disreputable occupations.

256. Regional Distribution of Working Population—The general body of the working population is distributed in very unequal proportions between the City, towns and rural areas. The City population is only 4.6 per cent, while other towns absorb 16.7 per cent. The remainder 78.7 per cent reside in the rural areas. The distribution of the working population generally conforms to these ratios, but in the different occupations, there are great contrasts. The City has only one-fifth of what it should have according to its strength, engaged in agriculture. Transport (Sub-Class IV) absorbs four times its required quota, public force over seven times, administration over six times

OCCUPATION	PERCENTAGE RECORDED OF WORKING POPULATION IN		
	The City	Other towns	Rural areas
All Occupations	4	14	82
I. Exploitation of Animals and Vegetation.. .. .	1	6	93
II. Exploitation of Minerals .. .. .	..	21	79
III. Industry	11	32	57
IV. Transport	20	29	51
V. Trade	10	40	50
VI. Public Force	36	20	44
VII. Public Administration	29	40	31
VIII. Professions	12	32	56
IX. Independent means	24	49	27
X. Domestic Service	12	50	38
XI. Insufficiently described	5	21	74
XII. Unproductive.. .. .	24	30	46

and disreputable and unproductive occupations over five times. Persons of independent means are least in evidence in rural areas. Nearly two-thirds of the number of workers in domestic service are found in urban areas, showing how the rural population is poorer and more self-reliant than town-dwellers. Professions include a multiplicity of employments, but lawyers and doctors are concentrated in the City and other towns.

257. Variation in Proportions of Workers by Class of Towns—An even more striking contrast is seen from State Table VIII in which the occupations

OCCUPATION	NO. PER 1,000 WORKERS (EARNERS AND WORKING DEPENDENTS) IN			
	The City	Industrial and urban towns	Agricultural and Distributive towns	Rural areas
Exploitation of Animals and Vegetation	63	200	531	776
Industry	307	295	201	77
Commerce and Transport	215	209	121	45
Professions and Arts.. .. .	78	62	44	22
Remaining occupations	337	234	103	80
Total	1,000	1,000	1,000	1,000

of towns are detailed. The marginal table is prepared by combining the State Table above mentioned and Imperial Table X. The main division of towns, as, we have seen in Chapter II, is into (i) industrial and urbanised

and (ii) agricultural and distributive. The distribution of workers in the main occupations is contrasted in these areas, and finally compared with the City at one end and the rural areas at the other. We see how the proportion of agriculturists rises from the City where it is the least through gradual stages in towns of different kinds to its maximum in rural areas. Conversely, industry and commerce claim the least attention of workers in villages: so also do professions and arts: and the proportions in these rise in a continuous grade to their height in the City. The contrast between urban and rural cannot be better exemplified

OCCUPATION	No. per 1,000 earners and working dependents in	
	City	State
Public Force	109	12
Public Administration	79	10
Living on own income	32	5
Professions and Liberal Arts	75	24
Textile Industry	108	9
Industries of Dress and Toilet	38	18
Food Industries	29	5
Rent from Land	6	17
Ordinary Cultivation	28	491
Field Labour	6	165
Pasturage	7	27
Transport	72	13
Trade in Textiles	15	5
Trade in General	132	51
Domestic Service	21	7
General Labour	60	52
Unproductive	26	4

than in the above inset, which also shows how closely alike the agricultural and distributive towns are to the villages from which they have been promoted.

258. Occupations in the City—The occupational distribution in the City deserves a little more detailed notice. The marginal list is not entirely exhaustive but it comprises the bulk of major employments and the contrast with the

mean proportions for the State is striking. As being the capital and seat of the administration, there is little wonder that the strength of public force and administration as well as of learned professions is concentrated in the City. The luxury trades and industries as well as transport and domestic service find their chief scope in the capital also; in the disreputable professions also—the prostitute, the vagrant and the beggar—find in the City a more hospitable refuge than the countryside; on the other hand, agriculture, the main stay of the general population, is little in evidence. But there is more of it here than in the cities of the Bombay Presidency as it will appear from the second marginal table now given. The larger portion engaged in agriculture in Baroda City as compared to cities in Bombay is due to the growing tendency in this

OCCUPATION	Proportion per 1,000 working population	
	Baroda City (earners) 1931	Bombay Presidency Cities 1921
Agriculture and Pasturage	60	27
Industry (including mining)	307	343
Trade	140	148
Professions	78	21
Remaining Occupations	415	461

State of the non-agricultural classes to enhance their social status by taking to the land. The rapid decay of the old cottage industries and of local handicrafts has also contributed to this process.

259. Occupations of Literates in English—An attempt was made in 1921 for the first time to find out the occupations of persons literate in English. It was of importance to know how far English education was acting as a disintegrating influence and taking away persons from agriculture and artisan groups to clerical and other similar employments. The enquiry was extended now to both sexes and Subsidiary Table VI gives the absolute figures of earners and dependents in each sex for the whole State and the administrative divisions separately. But as the number of female literates in English is still very small, the consideration of the figures here will be mainly confined to males only. In the margin the occupational distribution of male literates in English is compared with the general population. From the figures of workers in 1921, an attempt is also made—although the basis is different—to compare the distribution in two censuses. We noticed in 1921 that amongst the English literates there was not the same consuming passion for agriculture as in the general population. This is more or less true in this census also. There are two reasons for this circumstance. In the first place, the English literates are largely recruited from town-dwelling classes that are not addicted to cultivation. Secondly, higher education does induce a distaste for agricultural toil. Public administration was found in 1921 to be the chief concern of the educated. From the 1931 figures, it would appear that trade has displaced

SUB-CLASS	Workers distributed per 1,000 in		Occupational distribution in general
	1931	1921	
All Occupations	1,000	1,000	1,000
Exploitation of Animals and Vegetation	132	121	707
Minerals .. .. .	..	..	2
Industry	25	49	107
Transport	91	97	13
Trade	169	145	55
Public Force	28	28	12
Public Administration	168	206	10
Professions	135	196	24
Living on own income	82	58	5
Domestic Service	7	3	7
Insufficiently described	163	92	54
Unproductive .. .. .	..	5	4

it from its first place and that professions are not far behind. In regard to public administration, figures of two censuses are alone comparable as there can hardly be any working dependency for this kind of work. There is a large proportionate decline amongst the educated workers in the ranks of public service, although

there are now 3,216 English knowing male workers in the public service as against only 1,891 in 1921.

260. The Working Population amongst the English Educated compared with other Sections—It will be interesting now to compare the occupational

Males aged 20-39	Proportion per mille who are		
	Earners	Working dependents	Non-working dependents
All Males	922	60	18
All male literates	906	64	30
Male literates in English only..	786	48	166
Male literates in vernacular only.	919	66	15
All illiterate males	934	56	10

distribution of the educated with other sections of the population in order to see the reactions of higher education on the working capacity or disposition of the people. For this purpose, State Table XIV-B is valuable. In that table, by a special sort, the figures of the occupational distribution in the three main classes

of earner, working dependent and non-working dependent of the male population aged 20-40 were compiled according to literacy for the different administrative divisions. As the ages were compiled according as they were returned, without any kind of smoothing, the totals will not correspond to the figures in Imperial Tables VII and XIII. Altogether 364,345 persons had returned ages between 20 and 40.* Of these, 15,093 were literate in English, 134,047 were otherwise literate and 215,215 were illiterate. The marginal table shows that the more 'educated' a man is, the greater is his dependency in this State. The proportion of workers amongst the English-educated is far less than in the general male adult

DIVISION	Male literates in English aged 20-40 per 1,000		
	Earners	Working dependent	Total dependent
State	786	48	166
City	689	15	196
Amreli Division	890	70	40
Baroda Division	779	82	139
Mehsana Division	842	44	114
Navsari Division	837	50	113
Okhamandal	940	3	57

population and the number of working dependents amongst them is relatively the least. This characteristic of the returns is even more strikingly shown in the marginal table now inserted. It seems that wherever English education is most widely prevalent, as in the City and Baroda division, there the proportion of dependency

is the highest and that of working dependency the least. To be a working dependent implies a preparatory training in the processes of the trade or industry concerned. English education would seem hitherto to have served to divorce the English educated member from the family occupation itself.

261. Dependency of the English Literates in the Adult Ages—This brings us to the question of dependency in the adult age-periods. State Table XIV-B only takes the two groups of 20-30 and 30-40 which cover the bulk of the normal working population. It was not deemed necessary to compile for other age-periods, specially as the Table was meant as a corrective for the defects in the Unemployment return. The number of non-working dependents amongst the English educated males of the adult ages was 2,516; of whom 2,307 were between 20 and 30. In 1921, the number of English educated dependents aged 20-30 was 1,185. Thus the figures have nearly doubled themselves in ten years. Proportionately the variation however would show a decline from 27 per cent to 24 of total literates in the age group 20-30. This does not warrant our assuming however that the conditions have improved since 1921, as the proportion for 1931 does not include the working

* This figure differs from the total of ages 20-39 in the Annual Age Return (State Table XVI) by 2,553, the adult population of the Camp, which was not included in State Table XIV.

dependents aged 20-30. If the working dependents are so included, the ratio rises to nearly 30 per cent for 1931. Therefore really the comparison would indicate that adult dependency amongst the English educated has increased both relatively and absolutely. This is due mainly to three causes. The nature of present day English education with its predominantly literary courses is such that it does not adequately fit the adolescent groups to take up the callings in which their more unlettered fathers had worked. Secondly the English educated have not the same aptitude and interest as their less fortunate fellows for the callings of their fathers. Thirdly there is not enough scope for them in the professions or public service, for which their education mainly trains them, and to which they mostly aspire.

262. The Volume of Unemployment in the State: Imperial Table XII—

The above three causes are the prime factors that are behind the unemployment problem in the State. The attempt to record details of the unemployed who are educated in the English language was made therefore with the object of remedying the defects in the present system of education and in other ways of mitigating the distress that has been caused. Imperial Table XII shows that the attempt here has largely failed. We have the consolation however that in this respect, our fate has been shared by other Provinces and States in India. The Census Commissioner for India in his circular No. 25-Comp., dated 4th February 1932, has actually advised Provincial Superintendents and Commissioners in States to drop this Table from the Tables Volume in view of the paucity of returns and relegate the results compiled to the indignity of an appendix to the Report. But as in this State we have by a special sort attempted to supply a corrective to the returns actually compiled by the unemployment census, we have decided to include a brief reference here. The analysis need only be brief in this Report, as all the data collected have been handed over to Professor Kamdar of the Baroda College, who is given the special charge of studying the subject, supplementing the census details with independent enquiries and writing a special report on his researches. State Table XIV-A and B—read with Subsidiary Table VI—will enable the reader to form some idea of the volume of unemployment in this State. The figures compiled however are confined to the male sex—the problem of unemployment amongst women being considered not so urgent as to need immediate attention. Imperial Table XII shows that there were only 348 unemployed males educated in English in the State on the census date, of whom 282 were aged 20 and over. Only 270 aged 20-39 or 2.6 per cent of the English literates of these ages were willing to confess that they were unemployed. Of these 115 were Brahmans, 144 other Hindus, 6 Muslims and 5 belonged to other communities. Amongst them, there was only one with a British degree, 11 had Indian degrees of various kinds (3 being B.Sc.'s, 2 engineers and 1 a doctor). Matriculates amongst the unemployed numbered 76 and the non-matrices were 182. It is curious that not one, whose qualifications were above matriculation but below a degree, came forward to return himself as an unemployed. Most of the unemployed belonged to the age group 20-25. Only 27 were aged 30 years and over. Of the 270 unemployed in the adult ages, 233 or over four-fifths stated that they were unemployed for more than a year. Apart from figures of actual unemployment, the unemployment schedule included a query as to whether a person though not totally unemployed failed to obtain a post with which he was not satisfied. 31 persons came forward to state that they failed to obtain employments which were suited to them. Most of these preferred an academic career to their present work, which was either agricultural or connected with industry. Some, who were teachers would rather prefer a post of an administrative or otherwise more lucrative kind, a feeling which is readily understandable. But the most surprising part was that the answers were so few. The returns betoken a degree of contentment, which is of course far from true. The unemployment slips were broadcast and the census staff was instructed to supply every house which had a literate in English with a form. Professor Kamdar who has already started the work of the special enquiry above stated assured me that he was meeting with a good deal of unwillingness on the part of unemployed persons to come forward to declare their state. But ordinarily there should not have been any objection about stating that they were dissatisfied with their present lot, as divine discontent is an essential part of education!

263. Limitations of the Return : State Table XIV-B—It is necessary therefore to get at the real volume of unemployment. In the ordinary course of things dependency in the adult ages ought to be identical with unemployment. The adolescent groups are largely engaged in schooling. But in the absence of a continuation school movement which could profitably employ an adolescent after he has finished school during the years preceding his employment in active labour, the problem of unemployed boyhood—so fruitful as the nursery of future criminals, is attaining some magnitude with castes which do not favour higher education. Confining ourselves however for the moment to the adult population in two groups of 20-30 and 30-40 we must consider some factors before we decide whether adult dependency is coterminous with adult unemployment. In the first place working dependents will have to be added to non-working to get at the gross extent of unemployment. Secondly young men aged 20 and above who are studying in the colleges and high schools here and outside the State will have to be omitted from the total of dependents to find out the true extent of unemployment. Thirdly it must be remembered that the ranks of earners include many persons who are temporarily out of employ. The general census instructions lay down that persons who are only temporarily out of work are to be shown as earners under their normal or previous occupation and that persons who are so permanently (or from the beginning) without employment should be returned as dependent. These instructions of course are primarily meant for workers in seasonal factories, cultivators and agricultural labourers in their slack months and such like. But the earners' total undoubtedly includes many cases of genuine unemployed who are temporarily out of work and suffering real distress on that account, about whom the census cannot afford any clue. Not only that but the general instructions are not precise. "Temporarily" was not defined—no limit of time was purposely set, because even if it was set, the census staff would not have been able to make effective use of it and get really reliable data. The time element comes into the special unemployment census, but as most of the real unemployed escaped our net, it was futile in its operation.

264. Corrected Estimate of the Unemployed—With these preliminary considerations we proceed to analyse the results. The marginal figures are the

AGE PERIODS	Working and non-working dependents (males)			
	English Literates	Literates in Vernacular	Illiterate	Population
20 — 30	2,923	10,838	14,251	28,322
30 — 40	310			
Proportion per Mille for Age Period 20—40	214	81	66	77

summary of State Table XIV-B for the whole state. We find that more than one-fifth of the literates in English are dependent. From this number, the students in colleges and high schools will have to be omitted. 570 males are students of the college here who are aged between 20-30. 605 others of these ages are enrolled in high schools and other institutions of the secondary stage. This number does not include persons studying in colleges and schools outside the State but were residing here at the time of the census and counted as part of our population. Further the dependent total of 3,233 does not include the temporarily unemployed, who are compiled as earners under the instructions issued for the census, to which reference has been made already. These two factors may be said to cancel each other. This leaves us with 2,058 males educated in English and aged between 20 and 40, who are really unemployed, instead of the meagre 270 who returned themselves as such. As the number deducted falls within the first of the two adult age-groups, those aged 30-40 form only a little over 10 per cent of our estimate of the total adult unemployed amongst the English educated. Our corrected figure for the unemployed reduces the proportion of true dependency amongst the English literates from 214 to 136 per mille. Amongst the literates in the vernacular, there are only about 186 males aged 20 and over studying in the primary schools. As a set off to this figure, we have to include say 500 males entered as earners under the "temporarily

out of work clause" referred to in para 263 above. Thus there remain 11,202 adult unemployed males who, though not educated in English are still literate in some language (presumably their own vernacular). To the illiterate group of unemployed we add 802 (being the *pro rata* figure of the temporarily out of work entered as earners) and thus get 15,053 as the true extent of unemployment in the State amongst the illiterate. Adding the figures for the three sections, together the true volume of unemployment in the State is 28,313 amongst the adult male population, that is to say, one out of thirteen male adults is unemployed: in other words 78 per mille of adult males are really out of work. These 78 are made up of 41 illiterates, 31 literates in the vernacular and 6 educated in English. Our estimate for the unemployed amongst the English literates can be distributed in the different divisions as in the margin. The problem is the acutest in Central Gujarat, probably in Charotar, where English education of the secondary type is widespread.

NATURAL DIVISION	Estimated No. of adult unemployed amongst the English literates	Proportion per mille of unemployment
State	2,058	136
City	622	141
Central Gujarat	703	176
North Gujarat	379	118
South Gujarat	273	115
Kathiawad	81	73

265. Non-working Dependency by Caste—A more intimate view of

the unemployment problem is provided by the results revealed in State Table XIV-A, in which in selected castes, non-working dependents are distributed by sex and age-groups. The marginal table summarises the main facts from State Table XIV-A. The Advanced groups show the acutest stage of dependence, particularly amongst Parsis, Brahmans, Vanias and Maratha - Kshatriyas. The Indian Christians are being rapidly educated in English and among them unemployment is also acute. In fact the higher is the literacy, the greater is

NON-WORKING DEPENDENCY			
CASTE	Male non-working dependents 17 and over	Total male strength 17 and over	Proportion per mille aged 17 and over of non-working dependents
<i>Advanced</i>			
Brahman	4,480	40,612	110
Vania	2,817	27,011	104
Maratha-Kshatriya	422	4,319	97
Parsi	266	1,836	145
Lewa Patidar	4,254	73,498	58
<i>Intermediate</i>			
Anjana Chaudhari	492	11,697	42
Kadwa Patidar	2,973	61,271	49
Rajput	1,201	29,822	40
Indian Christian	210	2,152	98
Muslim	2,159	34,077	63
Baria	544	31,741	17
<i>Illiterate</i>			
Talabda	610	16,774	36
Thakarda	2,217	53,793	41
Depressed Classes	2,542	52,006	49
Primitive and Forest Tribes	2,643	83,171	32

the extent of dependence in the social groups. The Intermediate and lower classes which do not look down on manual labour show a far less extent of adult dependency. The cultivating classes (Kadwa and Lewa Patidar and Anjana) show a comparatively high incidence in this respect, partly because agriculture has begun to show the operation of the law of diminishing returns, and partly also because vast new masses of workers from other classes are being turned on to the land, throwing the able-bodied amongst the true farming class out of employment.

266. Traditional Occupation in Different Castes—One other direction in which the figures throw light on the social changes is the extent to which the different castes are keeping to their traditional occupations. The marginal table has been prepared from the Subsidiary Table V for this purpose: selected castes have been arranged into (i) high figures, where the proportion of workers

(earners) in the traditional occupation is 500 per mille and over and (ii) low figures, where the ratios are below this limit. The castes taken are representative

CASTE	Traditional Occupation	Number per 1,000 earners in 1931	Number per 1,000 workers in 1921
High Figures			
Darji	Tailor	940	964
Soni	Goldsmith	839	863
Sutar	Carpenter	796	761
Thakarda	Cultivator and Agrestic Labourer	795	..
Lewa Patidar	Landlord and Cultivator	790	817
Shrimali	Trader	770	748
Mochi	Shoe-maker	734	791
Anavala	Landlord and Cultivator	710	785
Luhana	Trader	725	651
Kadwa Patidar	Cultivator	679	836
Lad Vania	Trader	554	538
Memon	Trader	626	700
Dishawal Vania	Trader	613	614
Kumbhar	Potter	364	600
Bhangi	Scavenger	366	532
Low Figures			
Vankar	Weaver	234	251
Maratha-Kshatriya	Public Force	230	259
Audich Brahman	Priest	209	207
Mewada Brahman	Priest	197	100
Pinjara	Carder	164	235
Deshastha Brahman	Priest	98	96
Saiyad	Priest	69	86
Ravalia	Tape weaver and drummer	60	150
Shenva	Rope-maker and Village watchman	46	32
Rajput	Public Force	30	31

samples. Amongst high ratio castes, Vantias are traditionally traders, but Shrimali shows a high incidence and Lad a relatively low one, of the traditional occupation. The low figures regarding traditional occupation are instructive. Not all Brahmans are priests even by tradition; for Anavalas are landlords and cultivators, Nagars (at least a section of them) despise the calling of priesthood, and Tapodhans are only in the humble business of temple service. Audich amongst Brahmans shows the highest proportion of workers as priests; even then hardly one out of five earners among them follows the hereditary calling. Rajputs are supposed to be the hereditary soldiers of India and yet in this State, only 3 per cent follow the profession of arms. Audich Brahmans have drifted to a variety of other occupations (land with 251 earners per mille, professions with 160, trade with 110 and public administration with

65). Rajputs have largely gone in for cultivation (643 per mille). Maratha-Kshatriyas have still some interest in arms, but hardly one in four workers among them follows that calling; of the rest of them 20 per cent have crowded the public offices and 14 have found scope in Industry. Amongst Vankars, only 23 per cent are weavers, but 38 per cent are field labourers and 18 have taken to farming as owners or tenants. Turning to Saiyads only 7 per cent of their earners have stuck to their old calling of religion: 21 have drifted to cultivation and 21 have found employment in the services or the professions.

The marginal table given above also attempts a comparison with the proportion of workers in the traditional occupation in 1921. Strictly no comparison is possible as the basis of the figures is different. Broadly one or two conclusions follow. The unclean occupations are being gradually deserted. Bhangis and Shenvas have taken more and more to other callings. This is a serious matter, as the sanitary services already understaffed in the rural areas are in peril of being seriously in want of workers in the near future. Secondly the artisan groups show little tendency of leaving their old professions. Where power has displaced the hand, and public taste has altered, there some of the traditional occupations are rapidly giving way before modern forces. Thus enamelled iron wares have invaded where the potter's humble stock in trade held sway. The patent lanterns are rapidly transplanting the earthenware lamps. It is no wonder therefore that the Kumbhars are fast giving up their traditional calling. The Vania and other trading castes are still tenaciously clinging to their ancestral profession. But as to the other advanced groups, the more educated they become, the more they tend to move away from their old moorings. Lastly the groups that had hitherto held steadfastly to the land are showing signs of a wavering faith in its capacity for unvarying return.

267. Subsidiary Occupations—One other point of general interest may be briefly discussed before the figures of individual occupation are taken in hand. The question of subsidiary occupations is always of great economic interest but the census by the very limitation of its functions is of little use in this regard. The Census Act expressly prevents the enumerating staff from enquiring into the size of an individual's income and yet the distinction between the principal and subsidiary occupations is based on the extent of earnings received from either. The earner himself does not much appreciate this distinction. He would rather put forward the occupation from which he derived the greater prestige as his principal one, relegating to the background the other calling from which he may be deriving more income. I was myself an interested listener to a wordy argument between one of my enumerators and a government servant, unacquainted with census intricacies. The latter held that although as owner of a little plot of tobacco land in Charotar he was actually earning more money than his pay as a government servant, he would prefer to return public service as his principal occupation to which he devoted more time, and from which he derived his status and social position. There was a good deal to be said for his point of view but the census instructions were precise and inexorable, and his personal predilections had to be set aside. But really on the whole we get so little out of the record of subsidiary occupations that it is a question whether on future occasions of economic survey this important item should not be entrusted to other agencies less amateurish, more qualified, and with more time at their disposal than the census staff of enumerators. That the census record of subsidiary occupations is woefully incomplete is apparent from the fact that out of 10,000 of the population, 4,955 are workers. These workers are divided into 4,684 who have returned only one occupation and only 271 (or about one-eighteenth of the working population) who have sported one or more subsidiary. Only if we divided the earners into two broad groups of agricultural and non-agricultural, we can see how each class reacts on the other in the occupational field. The marginal table takes the number of earners in each class, and proportions of those who have shown the other class as subsidiary are calculated and shown side by side. It is natural that where agriculture is the most dominant system there all other occupational groups will be more influenced by it than *vice versa*. That is what the marginal figures emphasise. Women of course are far less affected than men. As to the agricultural population, if the figures are to be believed, it would

appear that in spite of the ample leisure on their hands, few workers have betaken themselves to other sources of subsidiary income. That the agriculturist in the State, as in India elsewhere has leisure cannot be doubted. Mr. Calvert in his study on *The Wealth and Welfare of the Punjab* estimates that the work done by the average cultivator covers not more than 150 days in the year, and that even when he is occupied, his idea of a full day's work is more leisurely than a farmer's in the more progressive countries of Western Europe and America. Perhaps the remark is not exactly true for this State. The days of leisure are fewer in Gujarat and the ideas of work more efficient and sustained. But for at least half the year a cultivator is idle; and yet it is tragic to think that so few of them are engaged in other occupations. The problem is complicated however by many factors into which it is not possible to enter here in any detail. In the first place the farmer's leisure is not so continuous as one would imagine. His work is often intermittent. Particularly if he is the owner of an irrigated farm as in Charotar, he has far less leisure than others. This circumstance results in lack of training in other occupations, which weights a farmer from the very outset even if he has the desire to work on a subsidiary trade or industry. He cannot obviously join any new industry without previous training. Further there is not much scope or opportunity for such work. A farmer would most like an opening somewhere near his holding for subsidiary activity. This is very seldom the case under present conditions. Again religious

SEX	NUMBER PER MILE OF EARNERS ONLY AMONG	
	Agriculturists who show some non-agricultural occupation as subsidiary	Non-agriculturists who show agriculture as subsidiary
Male	65	121
Female . . .	20	36
Both sexes ..	54	99

appear that in spite of the ample leisure on their hands, few workers have betaken themselves to other sources of subsidiary income. That the agriculturist in the State, as in India elsewhere has leisure cannot be doubted. Mr. Calvert in his study on *The Wealth and Welfare of the Punjab* estimates that the work done by the average cultivator covers not more than 150 days in the year, and that even when he is occupied, his idea of a full day's work is more leisurely than a farmer's in the more progressive countries of Western Europe and America. Perhaps the remark is not exactly true for this State. The days of leisure are fewer in Gujarat and the ideas of work more efficient and sustained. But for at least half the year a cultivator is idle; and yet it is tragic to think that so few of them are engaged in other occupations. The problem is complicated however by many factors into which it is not possible to enter here in any detail. In the first place the farmer's leisure is not so continuous as one would imagine. His work is often intermittent. Particularly if he is the owner of an irrigated farm as in Charotar, he has far less leisure than others. This circumstance results in lack of training in other occupations, which weights a farmer from the very outset even if he has the desire to work on a subsidiary trade or industry. He cannot obviously join any new industry without previous training. Further there is not much scope or opportunity for such work. A farmer would most like an opening somewhere near his holding for subsidiary activity. This is very seldom the case under present conditions. Again religious

prejudice is a great hindrance often to the Gujarat peasantry, who is predominantly Hindu. Sericulture or poultry farming will therefore not have any appeal for them. Lastly the lack of marketing facilities at present hamper progress in any activities undertaken in this behalf.

§ 4. ANALYSIS OF CERTAIN PRINCIPAL OCCUPATIONS

268. Agriculture—We shall now take up some of the chief occupations and discuss some of the features of interest that the figures reveal. We shall commence with Agriculture, the principal occupation of the people. Altogether 630,814 persons returned themselves as earners under ordinary cultivation. In 1921, the number of workers was 547,634. The two figures are not exactly comparable, as we know that many now returned as working dependents must have been shown as workers in 1921. This is most likely to have happened with female workers. If we confine ourselves only to males, the number of earners now is 449,001 while that of workers in 1921 was 382,452, the increase being 17 per cent. Cultivating owners (males) have increased by 15,470, or only 6 per cent to 292,478. The factor of working dependency however vitiates the comparison, but in land-

CLASS	WORKERS IN		
	1931	1921	1911
Landlords and other non-cultivators.	20,731	6,787	9,919
Farm servants and agricultural labourers.	200,304	179,271	201,224

lords and other rent receivers at one end and agricultural labourers at the other end, we have the only two classes in agriculture in which working dependency is normally not expected to exist. Here we have some basis of comparison with past figures. The number of workers in these two grades is compared

for the last three censuses. The figures do not show any features worth noting. The increase under landlords and other non-cultivators is more apparent than real; as soon as a cultivating owner can afford to do so, he would wish to pass off as a landlord and zamindar. Possibly some proportion of the increase is due to inflation on this account, but there is a real increase in this class as evidenced by the fact that large sized holdings (100 bighas and over) now number 8,180 as against only 6,835 in 1921. The strength of agricultural labour has really shrunk since 1911. The falling off in 1921 was probably due to better record in the previous census, of labourers and workmen otherwise unspecified numbering 42,828 in 1921 as against 27,931 in 1911.

269. Distribution of Agriculturist Groups—The Hali System—The marginal table proportions the agricultural workers to a 1,000 of the working population in each division and distributes this ratio amongst the different grades of workers on the land. The two most marked features are the very high proportion of agricultural labourers (farm servants) in South Gujarat, and the even higher proportion of cultivating owners in North Gujarat. South Gujarat is the home of the peculiar system of indentured labour not far

AGRICULTURIST GROUPS	DIVISIONAL DISTRIBUTION—PROPORTION PER MILLE OF WORKERS IN				
	State	Central Gujarat	North Gujarat	South Gujarat	Kathiawad
All Agriculturists ..	676	647	670	768	618
Non-Cultivators ..	17	20	20	6	14
Cultivating owners ..	420	318	538	345	395
Cultivating tenants ..	71	118	24	115	22
Agricultural Labourers and Farm-servants	166	189	85	301	115
Estate Agents, etc. ..	2	4	3	1	2

removed from serfdom which is known as the *Hali*. The *Halis* or permanent farm servants are mostly recruited from the Raniparaj tribes. They receive money in advance from their employers and bind themselves

by a written or oral agreement for a number of years to work out the debt for their masters. The master or *dhaniamo* on the other hand generally takes care to see that the debt is not cleared by plying his servant with more advances, and if he happens to be a Parsi, and a liquor seller to boot, he has a ready supply of a more effective inducement to keep his serf by his side. There are two chief types—the *bandhela* and the *chhuta hali*. The former is bound as a serf and often runs away. The latter receives some wages nominal in amount but within the meaning of the Act to bring him to the class of free labourer. In July 1923, the Government of the State by proclamation declared this whole system of forced indenture, as illegal and allowed the Raniparaj serf to repudiate it if he chose to. But the intentions of the Government were not properly interpreted by subordinate revenue officials and the operation of the Government's order is therefore not effective. The *chhuta hali* receiving nominal wages has indeed come to exist in large numbers, but in reality the new guise is not effective in concealing the old status. The figures for farm servants were not separately compiled in this census, but all observers agree in holding that the system is dying out, as it is no longer economical to work with *hali* labour. In the long run it is more expensive than ordinary labour.

“Forty years ago,” writes Dr. Jyotindra M. Mehta, M.A. (Oxon.), Ph.D. (Lond.), in his *Study of Rural Economy of Gujarat*, “it was possible to get a *hali* by advancing Rs. 50. The advance to-day amounts to Rs. 200 to 300. The maintenance of a *hali* did not cost more than Rs. 40 to 50 a year forty years ago. To-day the expenses of maintaining a *hali* come to Rs. 122 a year.”

	Rs. a. p.
A loaf of <i>juwar</i> of $\frac{3}{4}$ seers a day	17 8 0 a year.
Rice one seer a day	27 0 0 ”
<i>Dal</i> (pulse)	11 8 0 ”
<i>Juwar</i> —two seers a day	45 0 0 ”
Clothes and shoes	13 0 0 ”
Tobacco	8 0 0 ”
	Rs. ..122 0 0 ” ”

270. Comparison with Revenue Statistics—All landlords and other non-cultivators and also all cultivating-owners are likely to be *khatedars* or registered holders in the State. The figures obtained of such holders from the Revenue department show very close correspondence. The burden of agricultural toil

Kind	Earners	Working dependents	No. of earners showing occupation as subsidiary	Total earners	No. of Khatedars
Landlords and other non-cultivators	20,731	..	5,958	26,689	} 357,420
Cultivating owners ..	320,152	188,940	9,453	329,605	
Cultivating tenants ..	62,123	23,555	4,970	67,093	

falls on the cultivating owners, tenants and agrestic labourers and it is found that together with their working dependents, 100 cultivators are required for tilling 0.65 square mile of 416 acres of the gross sown area. The average size of individual holdings in Baroda is only 18.7 bighas or 11 acres. The marginal table (with 1921 figures* for other provinces) compares the state of things with the rest of India. The peasant proprietary system in the State has encouraged the growth of small holdings thereby inducing a horde of non-farming classes to try their luck on the land. The result is a shrinkage in agricultural labour, but as the wage level has not risen and the prices have continued high, the economic distress and resulting

STATE OR PROVINCE	No. of acres cultivated per 100 cultivators
Bombay	1,215
N. W. F. Province	1,122
The Punjab	918
C. P. and Berar	848
Burma	565
Madras	491
Baroda	416
Bengal	309
Assam	296

* From the India Census Report of 1921, page 244.

discontent are acute among the lower grades of labour which live on the margin of subsistence. The reactions of the influx of a non-farming class into agriculture are seen in various ways. Standards of agricultural produce have in a manner deteriorated where these classes have squatted on the land. In

Food	Yield in Maunds of 40 pounds (000 omitted)		
	1910	1920	1930
<i>Food Crops</i>	24,079	11,197	18,194
Rice	4,852	1,957	2,900
Juwar	7,361	4,430	5,561
Bajri	7,177	3,113	6,638
Kodra	1,505	706	1,341
Pulse	1,709	289	538
Wheat	1,475	702	1,143
Gram .. ..	..	..	73
<i>Non-Food</i>	4,978	6,959	5,139
Cotton	3,906	5,131	4,565
Sugar cane	39	190	81
Tobacco	480	263	275
Linseed	114	774	..
Rapeseed	439	601	218

other ways, they have cheapened labour and done nothing to improve its efficiency. Lastly they have strengthened the tendency to grow food crops of the coarser variety in preference to non-food. Although as we have seen in Chapter I that the proportion of cultivated area sown with food crops has not declined, the yield of non-food crops shows an increase since 1910. Compared to 1920 however, the non-food crop yield is less. But the reader must be cautioned here that the crop yield figures are not accurate being largely the guess work of *talatis*. The 1920 figures of yield of food crops were perhaps exceptional coming as they did after the great drought of 1919, but compared to 1910, there is a real decline in the production of food grains, in

comparison with which the fluctuations in the yield of cotton are not serious. The contraction in the yield of luxury foods is even more serious than the commoner staples, proving that the newer classes who have taken to the

YEAR	Average Area (in bighas) of land transferred annually from agriculturists to	
	Agriculturists	Non-Agriculturists
1909-12	46,712	16,260
1912-17	79,156	18,969
1919-20	88,828	34,019
1920-25	83,411	20,472
1925-26	83,887	28,979
1926-30	55,168	13,820

land are not yet trained to grow such crops. In the meantime the figures of transfer of land through sale from agriculturists to non-agriculturists show that the movement grew in strength from 1909 until the end of 1926 when a decline has set in. The exceptional year of 1919-20 forced the pace of this movement for a while. Perhaps any further increase in this direction will mean widespread changes in the rural economy. In various ways it is seen—to quote from what I wrote in 1921—“that the true agriculturists are feeling the necessity of change. The contraction of credit due to many forces, . . . the rapidly diminishing surplus of available land, the influence of modern education and thought weakening the ties that have hitherto

bound the cultivator to his soil, the insistent call of the towns with their industries and their higher wages to the aspiring youths of the countryside—all these are causes that operate in this respect.” That these forces have so far been retarded is due mainly to the unpreparedness of the Indian worker to move out of his old moorings and venture into untried fields of industrial enterprises. The lack of capital due to the contraction of money in the maelstorm of world forces has also operated to prevent the accomplishment of large schemes. Lastly one would mention that the wage-level has been prevented from rising, because of the helplessness of the underdog in the agricultural industry, the unorganised labourer, who seeking perforce a refuge from other fields has so far been unable to drive a hard bargain. Thus the cost of production has not increased appreciably, although the prices of food grains have fallen.

271. Industry : General Distribution—After agriculture, the next in importance, *cum longo intervallo* is Industry (Sub-class III) which has 13 orders and 59 classes. Some of these do not occur in the State at all such as industries connected with jute of such importance in Bengal, manufacture and refining of mineral oils and manufacture of *ganja*. The main industries in the State are connected with textiles, the common rural occupations like

Order	Name of Selected Industries	Proportion of earners and working dependents per 1000	Proportion of actual workers per 1000 in 1921	Actual number of workers and working dependents	Number of skilled and unskilled factory workers	Estimated number of cottage workers
	All Industries ..	170.1	121	129,660	20,127	105,141
5	Textiles	31.8	31	38,673	16,789	18,358
6	Hides and Skin, etc ..	6.6	7	8,036	..	8,036
7	Wood	10.9	13	13,293	..	13,293
8	Metals	4.5	6	5,476	398	5,026
9	Ceramics	11.4	15	13,887	334	13,489
10	Chemical Products ..	3.5	5	4,281	1,305	2,702
11	Food Industries ..	4.6	5	5,647	133	5,406
12	Dress and Toilet ..	18.3	22	22,205	..	22,205
14	Building Industry ..	5.1	7	6,172	586	5,476
13, 15, 16 and 17	All other Industries ..	10.6	10	11,990	582	11,150

carpentry, food industries such as rice pounding and husking of corn, industries connected with iron and other metals, tailoring, building, pottery and shoe-making. The question of decaying industries will be considered briefly in an appendix. The distribution of the main orders is shown in the margin. The most important groups are the textile industries that are ancillary to the cotton crop, the chief non-food product of the State. Subsidiary Table IV gives the absolute figures of earners and working dependents in the main orders and groups with the corresponding total of workers in 1921. The figures are not exactly comparable as so often pointed out, because of the intrusion in the present census of the factor of working dependency; any discussions therefore of variation in absolute figures will be out of place. The proportionate variations also do not call for much notice as the proportionate distribution of earners and working dependents in 1931 is practically the same as that of workers ten years ago, except that the relative strength of workers in ceramics and dress industries has visibly declined.

272. The Textile Group—31 per mille of total workers in the State are engaged in this important branch of activity as their principal occupation. 2 per mille have shown other occupations as principal and some branch or other of textiles as their subsidiary. Possibly as hand weaving and spinning is receiving wide encouragement, the figures of only 787 earners who have returned cotton spinning, sizing and weaving as a subsidiary occupation cannot be accepted as a complete record. The number of workers on the ginning, cleaning and pressing of cotton can be compared profitably with the corresponding figure of workers in 1931, as no working dependents in these processes were recorded. The variation shows an increase of over 36 per cent which occurs entirely amongst factory workers, proving that these preliminary processes of the manufacture of cotton have almost entirely passed from the hand workers to factories using mechanical power. Dyers and calenderers have increased slightly, but factory workers amongst them have jumped from 691 to 1,028.

273. Other Industries—Next to the textiles, which absorb 298 per mille of industrial workers, the most important individual groups are noted in the margin. Tailors and milliners have increased largely, while potters have declined. The Kumbhars have indeed increased in strength but their attachment to their hereditary calling is rapidly falling off, because of lack of demand in public taste

INDIVIDUAL OCCUPATIONS	Number of earners and working dependents in 1931	Proportion per 1,000 engaged in industry
Potters	10,416	80
Tailors, etc.	9,505	73
Barbers, etc.	7,141	55
Shoe-makers	3,668	28
Manufacturers of Vegetable Oils, etc. .. .	3,330	26
Rice Pounders	2,289	18

industry, and not a few have taken to the land. The growth of rice mills in South Gujarat, and the City, coupled with the fact that rice no longer figures as largely in the dietary of the people as before, accounts for the large and continuous decrease amongst workers in rice pounding and husking and grinding of corn since 1911.

274. Cottage and Factory Workers—Next to the general distribution of industrial workers, the most significant point of interest in the statistics regarding them is their division into cottage and factory. The number of factory workers has been separately compiled from homeworkers since industrial returns were specially collected in 1921. The strength of organised workers was not compiled from the census returns in 1931, but from a special industrial schedule, devised as in 1921, and differing only in a few particulars. This schedule was supplied to all industrial establishments of the factory type, whether employing mechanical power or not. The particulars in which the schedule differed from the 1921 return are as below :—

(i) In 1921, a separate schedule was issued to the manager of each industrial establishment in the State for which purpose a preliminary register was first prepared per mahal of industrial establishments which either employed some form of mechanical power or were worked by hand. On this occasion it was decided that the census should merely settle and issue the forms of the schedule and that the actual details should be got filled in by the Director of Commerce and Industries.

(ii) In 1921, only such establishments as employed 10 operatives and more were included in the register. In 1931, we decided to do away with this minimum limit.

(iii) While we dispensed on the present occasion with details of the kind of power employed, the differentiation of skilled and unskilled, and the caste of operatives, we decided to enter details re : the welfare staff employed.

(iv) Lastly we did not in this census have a special enquiry relating to cottage industries, as on the last occasion we were not able to collect reliable data and the Commerce department and the local revenue staff produced rival lists of cottage industries between which the statistician had to flounder as best as he could.

The marginal table in the preceding paragraph gives the distribution of cottage as against

NAME OF INDUSTRY	Cottage workers		Factory workers	
	1931	1921	1931	1921
<i>All Industries</i> ..	107,337	93,380	22,323	11,225
Cotton manufacture ..	18,552	16,623	17,524	8,130
Dyeing	1,569	1,333	1,028	691
Chemical Products ..	2,839	3,832	1,442	207
Building Industries ..	5,531	6,116	641	143
Other Industries ..	78,846	65,476	1,688	2,048

factory workers in each order of Industry. We can compare the main variations since 1921, always remembering in regard to cottage workers that the figures of the two censuses do not exactly correspond. The factory workers will be dealt with presently, but the increase in cottage workers is largely discounted by the fact that their number now includes working dependents, who were not shown as workers in 1921. Generally the conclusion is indubitable that cottage workers have not progressed at all. The male earners (amongst the home working) now number 70,624, while the male cottage workers in 1921 totalled 68,869; thus there is an increase of only 2.2 per cent. This rate of variation may be accepted as real for the whole range of cottage industries.

for the higher and more artistic varieties of the potter's art. The most inefficient of the Kumbhars are stuck to the cruder products which are all that the poor will need, but the better and more ambitious sections are seeking more lucrative outlets for their talent. Some have invaded the carpenter's preserve, others are in the building

industry, and not a few have taken to the land. The growth of rice mills in South Gujarat, and the City, coupled with the fact that rice no longer figures as largely in the dietary of the people as before, accounts for the large and continuous decrease amongst workers in rice pounding and husking and grinding of corn since 1911.

275. **The Industrial Return**—The number of factory workers in 1931 is 22,323; these were working in 233 factories which furnished returns out of the total of 275 industrial establishments. The following Table sets out the main facts regarding the industrial concerns in the State. A diagram is also attached illustrating the strength of factory operatives in each kind of industry :—

Serial Number	INDUSTRY	Number of establishments registered	Number of establishments furnishing returns	Total persons engaged			Directional Supervising and Clerical staff		Welfare staff		Operatives	
				Persons	Males	Females	Indian	Other	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	All Industries ..	275	233	22,323	18,025	4,298	2,074	43	75	4	15,833	4,294
1	Cotton Ginning and Pressing Factories ..	146	117	8,088	5,783	2,305	932	34	..	..	4,817	2,805
2	Cotton Weaving and Spinning Mills ..	8	8	5,883	5,222	661	317	..	39	1	4,866	660
3	Cotton Spinning Mills ..	6	6	3,158	2,532	626	296	..	31	3	2,205	623
4	Woollen Mill	1	1	359	326	33	23	..	..	..	303	33
5	Cotton and Silk Weaving Factories	3	3	36	35	1	11	..	..	..	24	1
6	Dyeing Factories ..	3	3	1,028	1,027	1	74	..	2	..	951	1
7	Iron Factory	1	1	29	29	..	1	..	..	..	28	..
8	Brick and Tiles Factories	6	6	366	249	117	28	4	..	..	217	117
9	Kalabhavan Workshop	1	1	38	37	1	5	..	..	..	32	1
10	Railway Workshop ..	1	1	357	356	1	19	1	..	..	336	1
11	Stone Quarry Works ..	1	1	370	265	105	27	..	1	..	237	105
12	Match Factory	1	1	466	351	115	17	1	..	..	333	115
13	Chemical Drugs Works	3	2	170	159	11	44	..	..	..	115	11
14	Oil Mills	14	7	102	93	9	17	..	..	..	76	9
15	Soap Candle Works ..	2	2	30	29	1	9	..	..	..	20	1
16	Chocolate Factory ..	1	1	8	6	2	1	..	..	..	5	2
17	Flour Mills	19	19	71	68	3	17	..	..	..	51	3
18	Distilleries	2	2	85	58	27	20	..	..	..	38	27
19	Water Works	3	2	14	11	3	..	..	..	..	11	3
20	Sugar Factory	1	1	101	91	10	32	1	..	..	58	10
21	Candied Sugar Manufacturing Factory ..	1	1	7	7	..	3	..	..	..	4	..
22	Salt Works	1	1	568	318	255	25	..	..	..	288	255
23	Cement Works	1	1	271	267	4	23	2	2	..	240	4
24	Electric Works	5	3	295	299	5	56	..	..	..	133	6
25	Ice Factories	3	1	19	19	..	4	..	..	..	15	..
26	Printing Presses ..	41	41	493	492	1	62	..	..	..	430	1

NOTE :—Of the above total of registered establishments, so many as 42 establishments did not furnish returns, presumably because most of these were not working on the Census day.

276. Distribution of Factories by Division—The following Table shows how the industrial establishments are distributed in the different divisions :—

NUMBER AND DISTRIBUTION OF FACTORIES IN BARODA STATE										
KIND OF FACTORY	Total State		Central Gujarat Including City		North Gujarat		South Gujarat		Kathlawad	
	Total	Included in the special return	Total	Included in the special return	Total	Included in the special return	Total	Included in the special return	Total	Included in the special return
Cotton Weaving and Spinning Mills	8	8	4	4	2	2	2	2	..	..
Gins and Presses (including Cotton Presses)	146	117	71	55	32	28	23	15	20	19
Dyeing Factories	3	3	3	3	..	..	..	5	..	..
Flour Mills	19	19	13	13	..	..	5	5	1	1
Oil Mills	14	7	5	2	2	2	5	2	2	1
Chemical Works	3	2	3	2	..	..	..	..	..	..
Ice Factories	3	1	2	1	..	..	1	..	..	..
Printing Presses	41	41	28	28	8	8	5	5	..	..
Miscellaneous	38	35	16	14	7	6	11	11	4	4
TOTAL	275	233	145	122	51	46	52	40	27	25

**PYRAMID SHOWING THE STRENGTH OF FACTORY WORKERS
IN DIFFERENT INDUSTRIES IN BARODA STATE**

SUGAR FACTORY	101
OIL MILLS	104
CHEMICAL DRUGS WORKS	170
ELECTRIC WORKS	204
CEMENT WORKS	271
RAILWAY WORKSHOP	357
WOOLLEN MILL	359
BRICKS & TILES FACTORIES	366
STONE QUARRY WORKS	370
MATCH FACTORY	466
PRINTING PRESSES	493
SALT WORKS	568
DYEING FACTORIES	1,028
COTTON SPINNING MILLS	3,158
Cotton Weaving and Spinning Mills 5,883	
COTTON GINNING, PRESSING Etc. FACTORIES 8,088	

More than half of the factories included in the special return are concentrated in Central Gujarat, the City alone having 43. The largest number of concerns are connected with the cotton industry. Printing Presses form rather less than a sixth of the total on the register, about half of these being in the City. Flour and Oil mills are the next two important items in the list. Dyeing factories are confined to Central Gujarat (in Petlad town and Baroda City). Under "miscellaneous" are included public and state concerns like the water works, the Kalabhavan (Technical Institute) workshops, the Electric works and the Railway works.

277. Analysis of the Industrial

Return*—In 1921, only 161 industrial concerns were recorded in the census. In 1931, the number has increased to 275. The number of persons employed in the 233 factories furnishing returns was 22,323 (including 4,298 females). The directional, supervising and clerical staff totalled 2,117 or nearly one-tenth of the factory population. Non-Indians numbered 43 amongst these as against only 4 in 1921. The welfare staff of 79 persons (including

*I am indebted for this paragraph to a note kindly supplied by the Director of Commerce and Industries of the State.

4 females) were mostly confined to the cotton weaving and spinning mills. The industrial expansion foreshadowed rather optimistically in the last Census Report (para 55) has indeed continued, but not to the same extent to which the boom period would have led one to expect. In the aftermath that followed, projects that were conceived on a large scale had to be abandoned, or else curtailed,—some failed owing to want of proper management and some did not go beyond the initial stages. This was evidenced by the shrinking of the nominal capital of joint stock concerns from about 8 crores in 1921 to 7 crores at the end of the decade, thereby showing that some old projects had to go into liquidation and were afterwards reconstructed. The amount of paid-up capital, however, increased from Rs. 151 lacs to Rs. 311 lacs in ten years. The increase in the number and strength of industrial concerns has been mainly in the direction of the textile trade, but on the whole, the Industrial return of 1931 has a wider variety than that of 1921. Various small industries, however, which could not be listed in 1921 by reason of their size, did not, for the same reason, find a place in the latest return, although on the present occasion we did not specifically exclude industries employing less than 10 workers. Apart from textiles, the extension of power is most strikingly illustrated by the increase in the population served by electricity which is now 180,571 having grown from 94,712 in 1921. The number of kilowatts registered in 1931 was 2,581 against only 700 ten years ago. A third index of industrial expansion is seen in the increase of factory workers from 12,000 to over 22,000. Okha Salt Works is the most individual achievement of the industrial history of the decade, and its possibilities have been recognised by the Government of India. The mainstay however has been in the cotton industry in which the spindles have increased from 53,428 to 230,416, and the number of looms from 722 to 3,382. Petlad and Navsari have now become important mill centres, Kalol and Kadi enterprises are now under reconstruction, and Bilimora retains its position as a centre for oil milling. Generally the cottage industries and handicrafts have suffered a further set-back owing to competition from organised industries. This has been so in spite of the fact that the pendulum of popular favour has swung towards hand-made and home-spun enterprises. Recently surveys in two different areas showed that this industry was languishing. Hand-spinning was kept alive through the urge of political stimuli, but the results achieved so far do not point to any lasting progress in this direction.

278. Trade—Coming to Trade, we see that out of 67,065 workers nearly one tenth are found in the City although its population is even less than 5 per cent of the State. The workers in this class are mainly concerned with industries of exchange. As pointed out in 1921, the differentiation between preparation of material substances and their exchange does not largely obtain in India. Further in rural areas and even in towns also of the average size, we find that shopkeepers do not specialise in any one commodity. "Oil sellers will also deal in grain. Money lenders sometimes vary their pleasant transactions with dealing in piece-goods." The miscellaneous store of the *manjara* persists as a feature of the countryside. It is therefore difficult to attempt any detailed analysis. The

margin collects the principal groups of trade and commerce, distributes them proportionately to all workers in trade, and considers the variation of the strength of earners in each as compared to the corresponding figures of workers in 1921. The number of working dependents has been omitted in the comparison, as it is presumed that very probably they were not included amongst workers ten years ago, so that the basis of the figures is made to approximate as far as possible. The general increase of workers in this branch would seem to be

CLASS OF TRADE	Number of earners and working dependents	Proportion per 1,000 engaged in trade	Variation of earners from number of workers in 1921 (per cent)
All Trades	67,065	1,000	+ 17.5
Bankers, Money-lenders, etc.	6,417	96	+ 19.0
Traders in Textiles	5,877	88	+ 22.0
Grain and Pulse dealers	13,180	197	+ 12.5
Sweetmeat, etc. dealers	13,595	203	+ 32.8
Dealers in tobacco, opium and ganja	2,339	50	+ 160.0
Other traders	24,657	366	+ 17.0

more than the increase in the population, and that would appear to be a real variation. As we have seen while discussing variations in the occupations of English literates, trade has begun to oust public services from the first place as their favourite occupation. The increase amongst bankers is a contrast to their decline registered in 1921. That decline was explained by the spread of the co-operative movement in the State. This movement has gone on expanding since, but what

has happened appears to be this: the indigenous money-lending class with its local organisation of credit has begun to capture to some extent the co-operative movement in many places by allying themselves with co-operative societies, apex banks and agricultural banks. On the other hand the tendency for the large scale farmer to try his fortunes as a money lender has also increased of recent years. Grain dealers increased by 27 per cent in 1921 and only 12 per cent in this census. Possibly the fluctuations are in a large measure due to the whim of individuals about returning their subsidiary occupations. Moneylending and dealing in grain often coalesce themselves in one and the same person in most villages; and a money lender may call himself such in one census and a grain dealer in the next. The two combined give 14.6 per cent as the rate of increase, which may be regarded as the true variation for either. The large increase under trade in textiles is partly due to a rise in indigenous cloth shops but also because of the fact that the census return often confuses between the maker and the seller of cloth. The variations amongst cottage workers in textiles are in part governed by this latter cause.

279. Public Force and Administration—The Public Force includes Imperial and State forces, the police and the village watchmen. Public Administration includes persons in the general service of this State, British India and other states, including municipal and village servants, but excluding persons employed in technical and professional services, such as surveyors, engineers, doctors and teachers. A special group under this sub-class (Group 152/1) was opened for this census, for the Ruler of the State, as it had the honour of counting His Highness the Maharaja. As these sub-classes do not usually admit of working dependency, it is possible to make useful comparisons from census to census. The figures in

GROUP	Earners	Variation per cent since	
		1921	1911
Total	26,379	+ 3.9	— 0.1
Imperial Army	541	+ 621.3	— 29.7
State Forces	3,615	— 10.0	— 27.0
Police	4,544	+ 13.6	+ 14.0
Service of the State ..	8,845	— 18.6	— 25.3
Other service	8,834	+ 37.2	+ 81.9

the margin show the variation under main heads of workers since 1911. The British Indian regiment at the Camp accounts for the item of Imperial Army in the returns. In 1921, the old regiments were under orders of transfer and most of them had left Baroda when the census was taken. In 1931, they were not in their full strength. The State Army shows a decline of 27 per cent since 1911, on account of the policy of reducing effectives which has been

pursued since that date. The police has increased since 1921, both in efficiency and personnel. The figure under general administration of the State shows a large decrease which is continuous since 1911. The policy of His Highness's Government has been to retrench in the number entertained in the service, while increasing their pay and prospects.

280. Caste and Qualifications of the Servants of the State—The distribution of earners by caste in the public force and administration discloses an interesting state of affairs. Imperial Table XI-B gives the details. The gazetted

CASTE	No. of gazetted officers in the civil administration in		
	1931	1921	1911
Brahman	95	231	416
Lewa Patidar	50	89	53
Maratha	42	72	53
Rajput	9	27	11
Vania	37	74	42
Muslim	25	94	27
Indian Christian	1	8	..
Parsi	4	12	17
European and Anglo-Indian.	8	12	12

officers of the State Army are almost entirely limited to Marathas (30) and Muslims (6). The sepoys are recruited mostly from Marathas (1,060), Muslims (500), Brahmans from Upper India (428), and Rajputs (314). In the police, the officers are not differentiated from the men in the table. The force relies largely on Muslims (1,229), Brahmans (488), Rajputs (481), and Marathas (302). In the general service of the State, the different castes represented in the gazetted

ranks are shown in the margin for the last three censuses. The term "Gazetted officer" is apt to be interpreted differently. In 1911 any "amaldar" dispensing authority was deemed a gazetted officer. In 1921 and still more in 1931, the term was restricted to officers of the status of a *mahalkari* or thereabouts. Brahmans and Patidars still retain their pre-eminence in this line while Marathas and Vanias are advancing in usefulness in the service. Amongst Brahmans, the Deccani speaking section however has largely decreased. Out of the employes of the State in all branches, including the technical and professional departments, 719 are graduates, 1,521 have qualifications between the matriculation and the degree, and 1,555 are non-matriculantes, but

DEPARTMENT	Strength of establishment	Graduates	Other English knowing hands	Only Vernacular knowing hands
Education	6,861	271	470	6,120
Army	3,718	6	47	3,665
Police	4,528	9	284	4,235
Railways	2,281	18	401	1,862
Revenue	1,938	97	321	1,520
Judicial	437	68	356	13
Accounts	318	28	225	65
Central Administration	154	49	88	17
Public Works ..	231	47	184	..
Khangi (Household department) ..	190	16	95	79
Medical	339	32	307	..
Development departments	457	54	177	226

knowing English. The others are only vernacular knowing hands: particularly is this the case with the subordinate staff in the Police and the Army, and the vernacular school teachers in the Education department. The chief departments are shown in the margin. The largest proportion of graduates is in the Central administration and Judicial department. Within recent years graduates have multiplied in the service with resulting improvement in the tone and efficiency of the administration.

281. Professions and Liberal Arts—In dealing with Sub-class VIII, we are confronted with a bewildering range of occupations. From artists to buffoons this sub-class covers an amazing company of people. Here architects and authors jostle with mountebanks and circumcisers, while bishops and High Court judges have to look askance at grave diggers and worm extractors: altogether 5 orders and 22 groups are comprised under this head. The principal groups are summarised in the margin. The total is practically unchanged since 1921, but the individual groups show marked fluctuations. Religious mendicants have increased by almost as much as other religious workers have declined. Priests and ministers are no longer the favourites that they were formerly but their number cannot be so few as the census record shows it: it is even less than one sixth of the figure shown in 1921. Many persons having shown *yajmanoriti* (practice of keeping disciples) are apt to be wrongly compiled as religious mendicants. The total under religion shows continuous decrease

KIND	Number of earners and working dependents	Proportion per 1,000 engaged in Sub-class VIII	Variation since 1921
Total	29,439	1,000	+ 0.8
Religious Mendicants, etc.	10,317	350	+ 46.4
Other Religious workers..	5,062	172	— 56.3
Lawyers and their clerks, etc.	877	29	+ 63.3
Doctors and Dentists ..	968	33	+ 12.7
Nurses, Midwives, etc. ..	638	22	+ 67.5
Professors, teachers, etc. ..	8,667	295	+ 55.1
Musicians, actors, dancers, etc.	1,317	45	— 29.0
Architects, Engineers, Authors, Artists, Astrologers, Journalists, etc...	512	17	— 49.5
Rest	1,081	37	+ 69.0

however since 1911 when workers under this head numbered 24,890. Particular care was on this occasion enjoined on the census staff to differentiate between religious mendicancy proper and ordinary beggary. Amongst religious mendicants, a distinction was also made between the ordinary vagrant *sadhu* or *fakir* and the well-nourished variety who resided in *maths* or other monastic abodes. These latter were little distinguished from the religious priest or minister, except that they were *dharmagurus* while the priest officiated in domestic ceremonials and performed the rites at temples. As to other groups lawyers have largely increased. The City Bar is now crowded and young pleaders find few openings and welcome chances elsewhere. The increase in nurses and midwives is due to the large extension in medical and maternity relief to women in many towns of the Raj. Teachers show a large increase. The programme of consolidation of rural primary schools by strengthening their staffs, the increase in the number of schools and facilities for private teaching account for the growth of the teaching profession in the State. The increase in the district inspectional staff of the Education department is also a contributory factor to the variation under this head. Architects, engineers, authors, etc., have declined. But this may be due more to the caprice of the census record than to anything else. Authors and journalists may have described themselves under other names and are compiled according to what they have described. Many more modest—born to blush unseen—may be concealing themselves under “Insufficiently described occupations.” But as we shall see in the Chapter on Language, there has been a real decline in literary pursuits. Perhaps because of economic depression, the production of books has ceased to be profitable.

282. Other occupations—The other sub-classes and groups do not call for much detailed treatment. Transport workers have increased from 11,291 by 40.5 per cent to 15,863. Owners and managers of mechanically driven vehicles show a large increase as the motor cars have multiplied from practically nothing to 860 (including nearly 400 cars in the City alone) in the last ten years. As the road programme is being gradually given effect to, motor buses will cover the countryside and prove a serious rival to the train service. Persons living on their income who number 5,905, have increased by 37 per cent but this fact by itself is no index of increasing wealth as under this class are included people who can hardly be described except with a stretch of imagination as “living on their own income.” Miscellaneous “*ashrits*” (living on the charity of temples or noblemen), scholarship holders, retired public servants, mission pensioners and such like who are far from rolling in wealth, come into this category. Insufficiently described occupations form only 5.4 per cent of the working population against 7 in 1921 and 8 in 1911. The less the proportion in this respect the better is the record. The occupation census of 1931 may therefore claim to be an improvement, though only slight, on its predecessors. The last point to be noted in our general review of employments is about “Unproductive.” Beggars and vagrants have been compiled separately from disreputable occupations since 1921, as it is important to know how far the problem of vagrancy is being met by public effort and a change in social attitude. There is less danger now of religious mendicants being confused with the ordinary beggar, as the census instructions are easily intelligible and the real social distinction between the two classes is well appreciated. Beggars and vagrants show a decline from 4,865 workers in 1921 to 4,223 earners in 1931. It is difficult to imagine working dependency for this class of earner. The decline in figures is real because beggary has ceased to be profitable. Owing to lean years and economic stress, the wells of private charity are drying up. A slight change in the classification which took witches and wizards to the respectable company of letters and arts may have affected the figures also. Inmates of jails and asylums number slightly less but the point to note about them is that unlike previous censuses they are now regarded not as workers or earners but as working dependents if they are under sentence of hard labour, or as non-working dependents if they are merely undertrials or sentenced to simple imprisonment. Lastly prostitutes number 55 only as against 74 ten years back. The record here is defective as many are returned as musicians under Letters, Sciences and Arts and a good few escape record under the more respectable title of dressmakers, midwives or domestic

servants. The peculiar social conditions of Gujarat compel vice to take clandestine forms and the census cannot measure the real extent of this evil.

§ 5. ECONOMIC CONDITION

283. Conspectus of Occupational Distribution—A general review such as this of occupations must include some reference to main facts which bear on the economic condition of the people. In earlier chapters we have at various stages attempted to see how far the facts of economic relations and the standards of life have a bearing on the population growth. Changes in social habits reacting on earning power and on standards of comfort are closely connected with occupational distribution and the grades of work which divide the people horizontally have different results on the size and expansiveness of incomes. Thus a person with a fixed income has less scope for mental and physical activity in the production of wealth than one in another walk of life in which his earnings depend vitally on his intelligence and the amount of physical and mental energy that he is able to give. Thus the problem of economic providence is vitally connected with a form of occupational distribution in which the highest energies are brought into play.

GROUP	Rate per cent of increase since 1921
Advanced	11.4
Intermediate	13.6
Illiterate	22.2

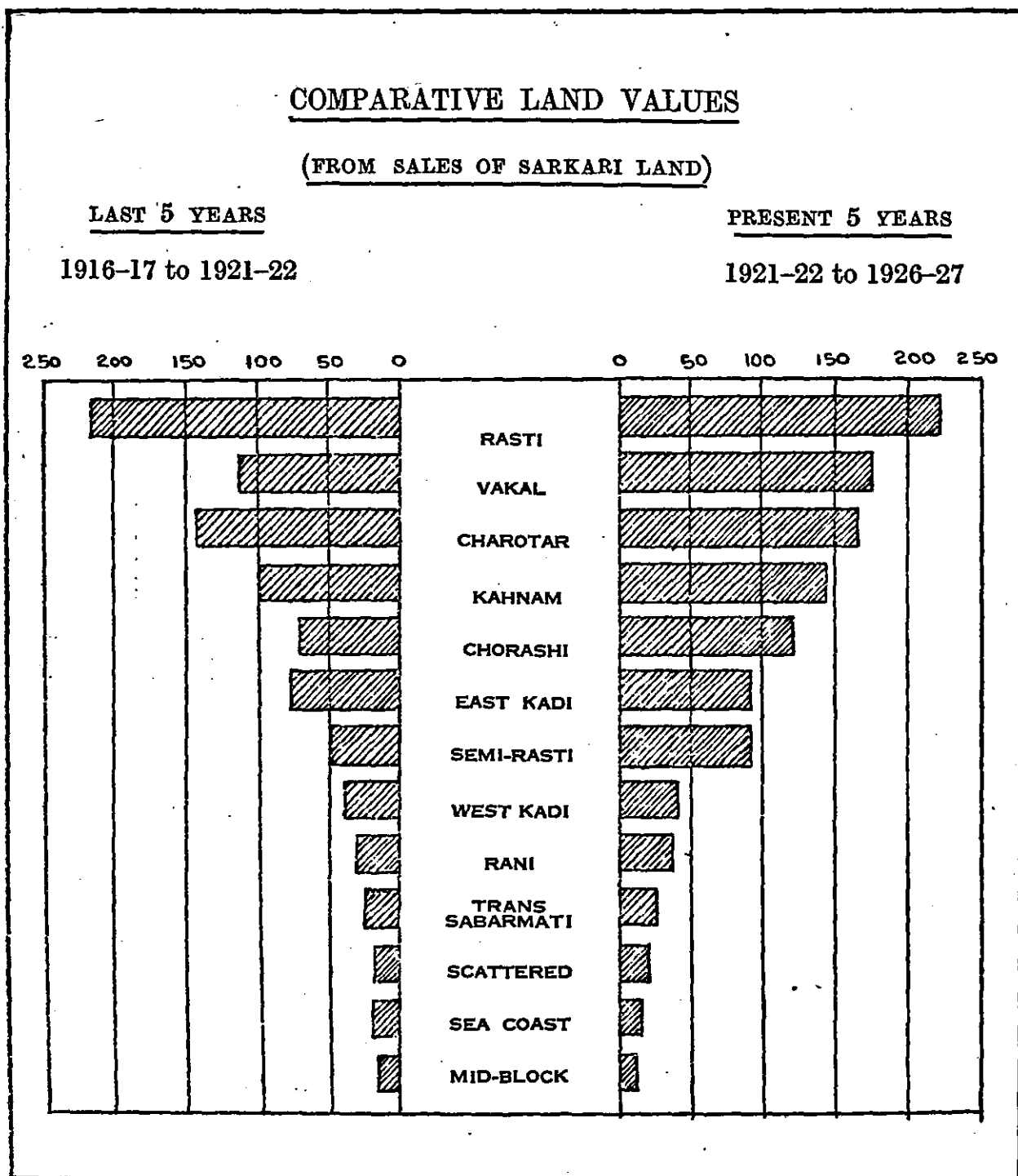
It is notorious that "a population on the margin of life engaged in occupations that demand considerable physical but little mental or nervous energy increases at a greater ratio than population in the higher strata of society." We have had the truth of this strikingly exemplified in the differing ratios of progress in sections that are divided from one another by as wide a chasm as educational equipment can bring about. The first point to get hold of in a survey, even so brief as this, of economic competence of the people is to have a general conspectus of occupational divisions in which variations in earning power are typified in the different grades.

Thus the agrestic labourers and general low grade labour would show a very high rate of increase, had it not been for the fact that sections of them have moved up to the class of cultivating owner or tenant. Trade shows a large increase because of recruits from other classes. Fixed wage earners on whom the vicissitudes of the times deal their hardest blows show a small increase, particularly as the scope for such employments has diminished with the stress of times. These disturbing factors which it is difficult to isolate coupled with disconcerting changes in the occupational scheme brought about from census to census occlude the operation of true causes from our view; but on the whole the proportions above adumbrated appear to be broadly true. As we shall see in the Chapter on Caste, the true agriculturists grow at a much slower rate than the labouring groups, the classes with assured economic competence have large families, while the lowest grades are fertile, thriftless and lavish in their waste of life.*

GRADE OF OCCUPATION	Earners and working dependents	Proportion per mille
I. Agriculturists with stake in land	617,375	510
II. Agrestic labourers ..	200,304	166
III. General and other low grade labour including scavenging, mendicancy and unproductive occupations ..	96,858	80
IV. Industrial workers including transport and exploitation of animals, etc.	1,70,665	141
V. Fixed wage-earners ..	42,000	35
VI. Traders	67,716	55
VII. Professional workers and living on own income.	15,557	13

* For details of how the marginal table in this paragraph is prepared, the reader must refer to para 472 of my Report of 1921. Briefly Groups 2, 3, 4, 17, 103, 105, 112, 114, 183, 189, Sub-classes V and VI and Order 48 go to form Fixed Wage-earners. The other classes are obvious.

284. Value of Agricultural Land—The changes in land values are a most essential index of the economic competence of a people. The marginal diagram is plotted giving



comparative data of land values in the thirteen natural areas in two five-year periods. Land values have markedly increased in Central Gujarat, while in other divisions they have practically remained stationary. Correlating these facts with density we find the closest correspondence in the two sets of variables.

NATURAL DIVISION	Order according to	
	Land values	Density on cultivable area
Rasti	1	2
Vakal	2	3
Charotar	3	1
Kahnam	4	5
Chorashi	5	6
East Kadi	6	4
Semi-Rasti	6	8
West Kadi	7	7
Rani	8	9
Trans-Sabarmati	9	10
Scattered Area	10	13
Sea Coast	11	11
Mid-Block	12	12

285. Size of Holdings—Even more than land values, the variations in the size of agricultural holdings have an important bearing on the wealth of the people. The marginal table shows the variations in the size of holdings, compared with population changes since 1910. As every holding corresponds to a normal family of one worker and two dependents, the rate of increase in its number should be at most one-third of the population growth. Instead, the smallest and the most uneconomic class of holdings shows the greatest rate of increase. The second largest class of holdings (between 100 and 500 bighas) shows the next highest rate of growth.

At one end the cultivating class is receiving recruits from a thriftless and improvident

set of workers, coming up from low grade labour and aspiring to peasant proprietorship. At the other, a non-cultivating type of speculative capitalists is increasingly investing in land. The former would tend to keep the level of agricultural wages low, while the latter's inexperience would leave him at the mercy of rent-paying agriculturists who would dictate terms in the matter of rent leases and get them. At the same time the agriculturist class is ceasing to be of the true cultivating kind, through modern influences. As he becomes richer and more educated he begins to despise manual toil and his women kind, as in Charotar, are imitating the ways of Brahmans and Vantias by not sharing in the labour of cultivation.

SIZE OF HOLDINGS	Variations in size with 1910 as 100 (A Bigha=3/5 of an Acre)		
	1910	1920	1930
Below 5 bighas	100	107	120
Between 5 and 25 bighas..	100	108	115
Between 25 and 100 bighas	100	104	112
Between 100 and 500 bighas	100	104	119
500 bighas and above ..	100	125	99
Corresponding Population changes	100	104.6	120.2

286. Wage Levels—As indicated above, the result of the incursion of labouring classes into the ranks of cultivators indirectly led to a contraction in the level of wages for agrestic labour. In 1920, as a short period effect of the war, labour got its own terms for the asking. Since then, the increase of population has led to lowered standards of living. The shifting of cultivation to marginal areas, the contraction in the produce and value of luxury crops, the lower efficiency of the new type of agriculturists, the impact of lean years—all these have helped to depress the level of wages.

DIVISION	AGRICULTURAL WAGE-LEVELS			Index in 1930 as compared to 1920 as 100
	Average in 1916	Average in 1920	Average in 1930	
Central Gujarat ..	8	14.6	10	67
North Gujarat ..	6	10.7	9.5	86
South Gujarat ..	7	9.3	8	89
Kathiawad	6	10	7.85	79

In other grades of labour, railway porters and the like are not getting any enhanced value for their toil. The increase of railway porters and other labourers on railway construction and maintenance from 1,299 to 4,263 has helped also to diminish their individual earnings. The very low level in railway porters' wages in South Gujarat is due to the fact that women from the Raniparaj classes predominate there in this line of work. They are content to remain on the very margin of life and have no prospect or desire of bettering their condition. The rate of growth is very large in this class of worker and it is very tragic to think of this, especially when we remember that the wages have remained practically stationary for the last 15 to 20 years.

DIVISION	DAILY WAGES (IN ANNAS) OF	
	Porters	Others
Central Gujarat ..	7	8
North Gujarat ..	7	8
South Gujarat ..	3	6
Kathiawad	7.9	7.9

287. Index of Industrial Wages—Coming from the labouring groups to the field of industrial wages, we find here also a lowering of levels since 1921 and a tendency to return to the pre-war norm. The earnings of artisans are usually the lowest in Kathiawad and there the variations have been the least disturbing relatively to other parts. The variation in the daily income of three typical classes of artisans as compared to 1920 are instructive. The blacksmiths have practically come down to the pre-war level of their earning power.

DIVISION	Mean Rupee wages (daily) of					
	Carpenter		Blacksmith		Bricklayer	
	1930	Index number as compared to 1920	1930	Index number as compared to 1920	1930	Index number as compared to 1920
Central Gujarat	1-10-0	81	1- 1-0	53	1- 4-0	77
North Gujarat	1-11-0	75	1- 5-0	87	1- 7-0	77
South Gujarat	1-7 -0	77	1- 7-0	64	1- 6-0	79
Kathiawad	1-2 -0	75	1- 1-6	73	1- 1-6	97

288. Cost of Living—Having regard to the scale of wages shown, it is necessary to have a rough idea of the cost of living. The census agency cannot be utilised for the purpose of enquiring into the family budgets of typical sections of the people, for the Act itself which is the legal basis of the organisation prevents the staff from enquiring into a person's income and expenditure. But statistical material is now available through the Commerce department, and the Board of Economic Enquiries recently established has at hand a series of studies by revenue and other officers which if collated and revised properly will yield valuable results. The material collected by the Commerce department's enquiry into the economic condition of a typical Charotar village* is of great interest as throwing light on the varying standards of life. It is estimated that between Rs. 250 to Rs. 300 are required to keep an average family of four persons (two adults) alive on the minimum standard of subsistence. Here again we must distinguish between the standards of food obtaining in Charotar and those prevalent for instance in the Rani area. 6 lbs. of grains daily would be required costing from Rs. 120 to 135 in the year. In the Rani area, the coarsest of grains are eaten and only Rs. 80 will be the cost of such. Rice is disappearing as an article of diet rapidly from the family budget. Ghee, *gur* (molasses), sugar and condiments consume another Rs. 60 to 80. Fuel and light absorb another Rs. 10; with clothes and shoes (Rs. 40), house repairs, etc. (Rs. 10), ceremonials and festivities (Rs. 15) and other miscellaneous items (Rs. 10 to Rs. 20), the budget works up from Rs. 265 to Rs. 310 per year. In rural areas house-rent rarely enters as an item in the budget. The following three representative budgets may be of interest. They are taken from the Bhadkad Economic Enquiry papers:—

TYPE I	TYPE II	TYPE III
Patidar : 3 persons Income Rs. 1,670 per year	Dharala : 4 adults 2 children Income Rs. 561 per year	Dhed : 2 adults and 4 children Income Rs. 281 per year
Rs.	Rs.	Rs.
Food 308	Food 272	Food 198
Clothing, etc. 100	Clothing, etc. 80	Clothes, etc. 60
House, light, fuel 64	House, light, fuel 20	House, light, fuel 9
Ceremonials, etc. 150	Ceremonials, etc. 15	Ceremonials, etc. 10
Miscellaneous including Edu- cation 30	Miscellaneous including Edu- cation 15	Luxuries including tobacco 3
Cost of keeping horse with interest on loan 300		
952	402	280

The above items are only confined to cost of living. They do not of course comprise the cost of production on which the income is derived. The income figures quoted above for each type selected are the net sum realised after meeting the normal cost of running a farm for the Patidar or the upkeep of the buffalo from which the Dharala derives his income on milk and *ghee*. Food absorbs from 71.4 per cent in Type III and 67.7 per cent in Type II to only 32.4 in the highest class, of the total expenditure. Luxuries (including ceremonials, the item of the horse and miscellaneous) form just half the expense of the Patidar family, while they are merely 7.4 per cent of the Dharala's and 4.6 of the Dhed's cost of living. The second class would appear just to make two ends meet while the third lives on the barest margin of existence.

289. Agricultural Incomes—The above figures would seem to indicate that an agricultural income of Rs. 750 is the limit below which standards of comfort cannot exist under present day conditions. What size of holding will suffice for this purpose? It is difficult to answer this question for the official records of the income from gross outturn of crops are wild guesses which have no relation to facts. The yearly anna valuation of crops is only a very rough approximation. The actual yield data in maunds and the prices current are still rougher, and the calculations made thereon for the latest year available are so full of mistakes that I have decided to reject them as valueless. Besides these, there are only a few other indications that help us to form some idea. From the sub-letting values of land it is possible to hold that the State revenue demand ranges from about 13 to 21 per cent of the gross profits of the agriculturists. The sub-letting value in Central Gujarat comes to about 3.5 times that of the assessment. In South Gujarat, it is 2.8 times. In North Gujarat, the revenue demand is a little more than 10 per cent of the gross produce. The Indian Taxation Enquiry Committee recommended 25 per cent of the annual net value for fixing assessments. From these general considerations, it is possible to hold that a holding of the size of 30 acres (50 bighas) ought to yield a net income

* *Economic Enquiry into Bhadkad village*, by the State Commerce department. Vide also Dr. Mehta's *Rural Economy of Gujarat*, p. 216, et seq.

of Rs. 750 per annum on an average to the farmer. Dr. J. M. Mehta* estimated on the basis of figures about 1922-24 that an acre in a Charotar village ought to yield a profit of Rs. 25. Taking into account the shrinkage in prices of crops as well as deterioration in the standards of farming, since that time, we put a lower figure of Rs. 18.75 as a fair margin of profit per acre in the present day. On this basis we make the marginal calculations, which give a net income of 12.40 crores as the profits of the non-cultivating and cultivating owners, after paying the land revenue and the cost of production. In 1920, the profits of agriculture were larger. Calculating on the basis of Rs. 20 per bigha, we estimate an income of Rs. 15.37 crores for landlords and cultivating owners for that year. The net income per earner of this class was Rs. 498. We have now to calculate similarly for cultivating tenants and agrestic labourers. Now there are 62,123

Number of holdings	Average size in bighas	Income of class in lakhs of rupees	Income per khatedar in rupees
106,484	1.66	26.6	25
167,022	15	375.8	225
75,743	50	568.1	750
7,845	300	231.8	2,055
355	750	37.7	11,250
All Holdings ..	18.7	1,240.0	347

cultivating tenants. The bulk of these work on the crop sharing basis which is more profitable to them than the leasing system, but even if the calculation is made on the basis of the rent leases, we can get a fair idea by adopting the sub-letting values of land as above shown. The average sub-letting value is about three times the assessment. The average revenue demand comes to Rs. 1.72 per bigha of occupied area. Now the tenant comes in only in holdings

of large sizes, averaging at 50 bighas and over. Thus out of 6.68 million bighas of occupied area, the area of the holdings of this size and over comes to 5.27 million bighas. The sub-letting values come to 272 lakhs of rupees annually. Making allowances for enhanced profits on the crop sharing basis, an estimate of Rs. 280 lakhs as the gross earnings of the tenant class is arrived at. Deducting cost of labour, etc., they are left with Rs. 200 lakhs as net profits which work out at Rs. 322 per earner of this class. For 1921, the sub-letting value should be fixed at 2.5 times and a larger deduction on account of wages of labour, etc., should have to be made. Calculating on these lines, our estimates of income for cultivating tenants in 1920 is 153.7 lakhs of rupees. Coming to agricultural labourers on the basis of the wage index in 1930

DIVISION	Gross Income in lakhs of rupees according to wage level index in	
	1920	1930
Central Gujarat..	82.8	55.5
North Gujarat ..	43.4	37.3
South Gujarat ..	61.7	54.9
Kathiawad ..	15.6	12.3
State ..	203.5	160.0

shown in para 286 above, we calculate the annual income of an agricultural labourer for 160 working days to be Rs. 97.8 in Central Gujarat, Rs. 92 in North Gujarat, Rs. 79 in Kathiawad and Rs. 82.8 in South Gujarat. In 1921, the corresponding figures of income were Rs. 146, 107, 100 and 93 respectively in the four divisions above named. Thus the net income per labourer has shrunk from Rs. 113.5 to only Rs. 80 in 1931. The census figure for 1921 has been condemned as inadequate in para 268 above; if the real number is greater, the shrinkage in the volume of wages of agricultural labour is even more.

290. Variation in Agricultural Incomes since 1921—The estimates of income for the two censuses are now collected for ready reference.

They are based on the census returns of workers in 1921 and earners in 1931: the basis of figures is thus not the same in both cases. Even agricultural labourers cannot afford a satisfactory basis of comparison, as the accuracy of their census figures in 1921 is doubted. The cultivating classes in 1921 must have included, as pointed out already, under workers who are now working dependents; therefore the real income per head of earner in 1921 must be even more than the estimate above shown. To that extent the comparative estimates per worker in each class in the two censuses have to be modified. But such as they are, they are worth considering. On the whole the figures show a general shrinkage in the return from land. The annual income of all kinds of workers engaged in agriculture amounted to Rs. 16 crores in 1931 as against Rs. 18.95 crores ten years ago.

CLASS	Income per individual worker in	
	1920 (Workers)	1930 (Earners)
Landlords and cultivating owners ..	469	347
Cultivating tenant ..	488	322
Agrestic Labour ..	113.5	80
Total per head ..	347	265

*Vide his *Rural Economy of Gujarat*, page 216.

291. Non-Agricultural Incomes : Income-Tax Assesseees—Turning to non-agricultural incomes, we divide them into two broad groups—those who pay income-tax and those who are below the taxable minimum of Rs. 750 per annum. The income-tax payers are the most important group economically in the whole State population, as the marginal table shows. The bulk of them are in trade and commerce. A few are large owners of property. Others are industrialists and not an inconsiderable proportion belongs to the learned professions. Since 1910, the number of assesseees has nearly quadrupled. The organisation of a special income-tax staff has enabled the State to cast its nets wide so that very few now may be said

SIZE OF INCOME IN RUPEES	Number of Income-tax Assesseees (Government servants excluded) in		
	1910	1920	1930
750-1,000	2,780	4,613	7,421
1,000-2,500	1,844	3,061	8,544
2,500-5,000	186	388	2,497
5,000-10,000	55	92	713
10,000-15,000	11	12	101
15,000-20,000	8	9	24
20,000 and over	4	14	40
Total ..	4,788	8,189	19,340

to have escaped paying their due. The class of 1,000-2,500 appears to have multiplied by nearly five times in 20 years. The next class has increased by nearly fourteen times. In 1921, the income of these assesseees was calculated (allowing for wilful concealment) to be Rs. 152.68 lakhs. In 1931 the factor of wilful concealment is practically eliminated; from the actual assessment figures by class, the income of these 19,340 earners is stated to be Rs. 357.1 lakhs. Adding a round 10 lakhs for omissions, we get Rs. 367 lakhs as being the real income of non-agriculturists above the taxable level. Besides, the Government servants assessed to income tax number 2,241. Their total in 1920 was 1,726 with an income of 31.65 lakhs.

GOVERNMENT SERVANTS		
SIZE OF INCOME	Number assessed	Total income in lakhs
Total	2,241	41.1
750-1,000	915	5.2
1,000-2,500	921	13.2
2,500-5,000	261	8.6
5,000-10,000	110	7.0
10,000-15,000	13	1.5
15,000-20,000	13	2.4
20,000 and over	8	3.2

to have escaped paying their due. The class of 1,000-2,500 appears to have multiplied by nearly five times in 20 years. The next class has increased by nearly fourteen times. In 1921, the income of these assesseees was calculated (allowing for wilful concealment) to be Rs. 152.68 lakhs. In 1931 the factor of wilful concealment is practically eliminated; from the actual assessment figures by class, the income of these 19,340 earners is stated to be Rs. 357.1 lakhs. Adding a round 10 lakhs for omissions, we get Rs. 367 lakhs as being the real income of non-agriculturists above the taxable level. Besides, the Government servants assessed to income tax number 2,241. Their total in 1920 was 1,726 with an income of 31.65 lakhs.

292. Non-Agriculturists below the Taxable Level—We now come to the remaining workers—non-agriculturists who are below the taxable level. These number 332,559 as against 311,644 in the previous census. They comprise the bulk of the government employees and other receivers of fixed income, the majority of the artisan groups and industrial workers and the whole of general class of non-agrestic labour. The government servants below the minimum pay of Rs. 750 yearly numbering about 18,000 in 1931 have an average income of Rs. 25 per month or Rs. 300 annually. The artisans and industrial workers numbering 170,000 have a rather lower average than this, i.e., about Rs. 240 annually. The fixed wage earners, below the minimum, who are not government employees, number about 21,000. They should be credited with Rs. 20 or Rs. 240 per year. The general labouring class, 97,000, at 6 annas daily for 24 days in the month, should have an average Rs. 108 per year per worker. The total income for this class in 1931 should be Rs. 104.7 lakhs. The remainder, 26,500, are small traders, domestic servants, transport workers and the like. These should be credited with Rs. 200 annually. Altogether these several classes on the above basis earn an annual income of Rs. 670 lakhs, according to the 1931 figures of earners. It is difficult to estimate the income of these groups in 1921. The rate of income of low grade labour has remained very much the same. The wages of artisans have declined but workers in organised industries now get more. Instead of Rs. 240 per worker under these heads, an income of Rs. 327 per worker is calculated on the figures available of industrial wages. Government employes are now paid much more but they number less than in 1921. The other fixed wage earners are at the same level as before: on these grounds, we can assume Rs. 200 to be the income per worker of both these sections of receivers of fixed incomes, who are below the taxable limit. Small traders and others earn a little more than they did in 1921. On these bases, the incomes of the various classes in 1921 may be calculated.

293. Total Income calculated per Head of Population—We have now come to the end of our calculation. Coming back to the general occupational conspectus, with which we started this discussion, we set out the complete results in the margin. The estimates suffer from many defects as the data are far from reliable, but it is hoped that the assumptions made are in accordance with generally accepted facts. The total incomes per class are based on the actual census returns of workers, but as the basis of comparison is not the same and the record itself is not accurate, the estimates themselves are only approaches to the truth. In that sense they may be accepted by the reader as tentative contributions to the problem of measurement of earning power. If they fail

in exactness as indicative of the distribution and variation in the income levels of different sections of the people from census to census, they have at least the value of faithfully reproducing general tendencies in the economic life of the country.

294. Summary of conclusions—It is time to close this review with a summary of the general conclusions. The occupational distribution does not disclose any marked feature of change in the social economy of the people since 1921. Agriculture still continues in its primacy of place in the occupational field, but with diminishing returns, deterioration in its standards

GRADE	Total income in lakhs of rupees			
	1931		1921	
	Total	Per head of earner	Total	Per head of worker
Agriculturists	1,240	347	1,537.8	469
Cultivating tenants with stake in land	200	322	153.7	488
Agrestic labour	160	80	203.5	113.5
General low grade labour ..	104.7	108	66.13	108
Industrial workers including arts and crafts	408	240	425	327
Fixed wage earners non-tax paying	104.4	268	104.0	200
Small traders, etc. non-tax paying	53.0	200	34.30	180
Non-Agriculturists paying Income-tax (i) Official ..	41.1	1,834	31.65	1,834
(ii) Non-official	367.0	1,898	152.68	1,864
Total Income	2,678.2	276	2,708.85	312.9
Income per head of population	109.6		127.4	

and undoubted shrinkage in the actual earning power of its workers. The volume of labour does not seem to have increased much because many from its ranks have promoted themselves to farmers and cultivators; but the labouring classes (*i.e.* castes that contribute most to the workers in that grade) have exhibited the highest rate of growth: and yet these have actually less incomes per head than before. Their standards of living have been considerably lowered and their wage level now allows them only such food and raiment as are below even any reasonable conception of poverty. These form a little more than 12 per cent of earners. At the other end of the scale, 105,504 persons—agriculturists and income tax payers with an average income of Rs. 750 and above, or only 4 per cent may be said to live above the minimum standards of material comfort. Between these two, the vast majority of workers (84 per cent) have incomes ranging from Rs. 200 to Rs. 750. There is thus a noticeable chasm between this middle section and the lower and higher groups. The general income per head of population is less than in 1921 but the diminution of agricultural incomes is serious and calls for earnest attention of administrators and publicists alike. It is this contraction in earning capacity in the bulk of the population that is at the root of the deepening unrest that has riddled the life of Gujarat in recent years. Whether these circumstances will continue and eventually lead to a reordering of occupational groups, the future alone will be able to tell. Industrial progress has been so far retarded by many causes some of which are too obvious to mention. Education has advanced in all classes, and in the next chapter we shall see on which sections of the population the energies of educational agencies should be concentrated in the immediate future: but how best the plan of education should be altered and developed, and what steps should be taken both by the Government and the people for improvement in social and economic efficiency it is not the province of this Report to show, for its function is the humbler one of pointing to the trend of sweeping forces.

SUBSIDIARY TABLE I

EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS

CLASS, SUB-CLASS AND ORDER	Number of earners (showing occupation as principal) and working dependents per 10,000 of total population	Number of earners showing occupation as subsidiary per 10,000 of total population
1	2	3
All Occupations [Earners (principal occupation) and Working Dependents] ..	4,955	271
A—Production of Raw Materials	3,512	133
<i>I—Exploitation of Animals and Vegetation</i>	3,504	133
1 Pasture and Agriculture	3,496	133
(a) Cultivation	3,342	114
(b) Special crops (cultivation of special crops, fruits, etc.)	8	1
(c) Forestry	9	9
(d) Stock raising	137	9
(e) Raising of insects, etc. (raising of small animals and insects) .. .. .	....	....
2 Fishing and Hunting	8	....
<i>II—Exploitation of Minerals</i>	8	....
4 Non-metallic Minerals	8	....
B—Preparation and Supply of Material Substances	870	74
<i>III—Industry</i>	530	38
5 Textiles	158	9
6 Hides, skins and hard materials from the animal kingdom	33	5
7 Wood	54	5
8 Metals	22	2
9 Ceramics	57	6
10 Chemical products, properly so called and analogous	18	1
11 Food industries	23	2
12 Industries of dress and toilet	91	5
13 Furniture industries	1	....
14 Building industries	25	2
15 Construction of means of transport	1	....
16 Production and transmission of physical force; (heat, light, electricity, motive power, etc.) gas works and electric light and power.	1	....
17 Miscellaneous and undefined industries	46	1
<i>IV—Transport</i>	65	6
19 Transport by water	4	....
20 Transport by road	28	6
21 Transport by rail	29	....
22 Post Office, Telegraph and Telephone services	4	....
<i>V—Trade</i>	275	30
23 Banks, establishments of credit, exchange and insurance (bank managers, money-lenders, exchange and insurance agents, money changers and their brokers and their employés)	26	8
24 Brokerage commission and export (brokers' commission agents, commercial travellers, warehouse owners and employés)	3	1
25 Trade in textiles (trade in piece-goods, wool, cotton, silk, hair and other textiles)	24	2
26 Trade in skins, leather and furs (trade in skins, leather, furs, feathers, horn, etc., and the articles made from these)	1	....

SUBSIDIARY TABLE I—concl'd.

EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS

CLASS, SUB-CLASS AND ORDER	Number of earners (showing occupation as principal) and working dependents per 10,000 of total population	Number of earners showing occupation as subsidiary per 10,000 of total population
1	2	3
27 Trade in wood	2	....
28 Trade in metals (trade in metals, machinery, knives, tools, etc.) ..	4	....
29 Trade in pottery, bricks and tiles .. .. .	....	....
30 Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc.)	2	....
31 Hotels, cafés, restaurants, etc.	16	1
32 Other trade in foodstuffs	153	13
33 Trade in clothing and toilet articles	1	....
34 Trade in furniture	2	....
35 Trade in building materials	2	....
36 Trade in means of transport	8	2
37 Trade in fuel	5	1
38 Trade in articles of luxury and those pertaining to letters and arts and sciences	7	....
39 Trade of other sorts	19	2
C—Public Administration and Liberal Arts..	229	29
<i>VI—Public Force</i>	<i>57</i>	<i>9</i>
40 Army	17	....
43 Police	40	9
<i>VII—Public Administration</i>	<i>51</i>	<i>10</i>
44 Public Administration	51	10
<i>VIII—Professions and Liberal Arts</i>	<i>121</i>	<i>10</i>
45 Religion	63	7
46 Law	4	....
47 Medicine	7	....
48 Instruction	35	1
49 Letters, Arts and Sciences (other than 44)	12	2
D—Miscellaneous	344	35
<i>IX—Persons living on their income (Order 50) persons living principally on their income</i>	<i>24</i>	<i>4</i>
50 Proprietors (other than of agricultural land) fund and scholarship-holders and pensioners	24	4
<i>X—Domestic Service</i>	<i>32</i>	<i>1</i>
51 Domestic service	32	1
<i>XI—Insufficiently described occupations</i>	<i>267</i>	<i>29</i>
52 General terms which do not indicate a definite occupation	267	29
<i>XII—Unproductive</i>	<i>21</i>	<i>1</i>
53 Inmates of Jails, Asylums and Alms houses	3	....
54 Beggars, Vagrants, and Prostitutes	17	1
55 Other unclassified non-productive industries	1	....

SUBSIDIARY TABLE II—A

DISTRIBUTION OF EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS
BY SUB-CLASSES AND NATURAL DIVISIONS

NATURAL DIVISION	TOTAL 1,000			NUMBER PER MILLE OF THE TOTAL POPULATION OCCUPIED AS EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS IN												
	Non-working dependents	Working dependents	Earners (principal occupation)	Sub-Class I Exploitation of animals and Vegetation	Sub-Class II Exploitation of Minerals	Sub-Class III Industry	Sub-Class IV Transport	Sub-Class V Trade	Sub-Class VI Public Force	Sub-Class VII Public Administration	Sub-Class VIII Professions and liberal arts	Sub-Class IX Persons living on their income (Order 60) persons living principally on their income.	Sub-Class X Domestic Service	Sub-Class XI Insufficiently described occupations	Sub-Class XII Unproductive	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Baroda State ..	504	103	393	707	2	107	13	55	12	10	24	5	7	54	4	
Baroda City ..	597	19	384	63	..	309	72	147	110	80	74	32	21	66	26	
Central Gujarat ..	512	67	421	740	2	101	8	43	8	8	23	3	5	55	4	
North Gujarat ..	498	147	355	712	..	110	10	64	6	7	23	6	4	54	4	
South Gujarat ..	462	77	461	801	2	68	13	23	8	6	12	1	12	47	2	
Kathiawad ..	546	109	345	654	10	107	19	72	14	12	42	4	5	56	5	

SUBSIDIARY TABLE II—B

DISTRIBUTION OF EARNERS (SUBSIDIARY OCCUPATION) BY SUB-CLASSES AND
NATURAL DIVISIONS

NATURAL DIVISION	NUMBER PER MILLE OF TOTAL POPULATION, OF EARNERS HAVING A SUBSIDIARY OCCUPATION IN												
	Sub-Class I	Sub-Class II	Sub-Class III	Sub-Class IV	Sub-Class V	Sub-Class VI	Sub-Class VII	Sub-Class VIII	Sub-Class IX	Sub-Class X	Sub-Class XI	Sub-Class XII	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Baroda State	491	..	139	23	109	32	37	39	15	5	105	5	
Baroda City	175	..	141	15	227	..	13	72	281	..	39	37	
Central Gujarat	566	..	106	6	78	37	31	45	11	4	111	5	
North Gujarat	413	..	204	12	145	35	48	44	16	4	74	5	
South Gujarat	564	1	90	54	68	27	22	16	5	7	143	3	
Kathiawad	432	3	96	32	152	21	54	62	12	3	123	5	

SUBSIDIARY TABLE III

OCCUPATIONS OF FEMALES BY SUB-CLASSES

and

Selected Orders and Groups

Group No.	OCCUPATION	NUMBER OF EARNERS AND WORKING DEPENDENTS		Number of Females per 1000 Males
		Males	Females	
1	2	3	4	5
	Total Working Population	756,177	454,298	600
	A—Production of Raw Materials	506,697	351,196	693
	<i>I—Exploitation of Animals and Vegetation</i>	<i>505,372</i>	<i>350,541</i>	<i>693</i>
	1 Pasture and Agriculture	504,105	349,786	604
	(a) Cultivation	479,412	336,877	702
	(i) Non-cultivators deriving income from agricultural land	12,392	8,823	712
1	Non-cultivating proprietors taking rent in money or kind	11,908	8,823	741
	(ii) Cultivators of land permanently under cultivation.	467,020	328,054	702
5	Cultivating owners	317,332	191,760	604
6	Cultivating tenants	61,272	24,406	398
7	Agricultural labourers	88,416	111,888	1,265
	(b) Cultivation of special crops, fruits, etc.	1,257	617	491
16	(ii) Market gardeners, flower and fruit growers	1,204	617	512
	(c) Forestry	1,984	102	51
18	Wood cutters and charcoal burners	1,615	93	57
	(d) Stock raising	21,408	12,177	569
21	Cattle and buffalo breeders and keepers	6,596	7,272	1,102
23	Herdsmen, shepherds and breeders of other animals	13,404	4,885	364
	2 Fishing and hunting	1,267	755	596
27	Fishing and pearling	1,255	755	601
	<i>II—Exploitation of Minerals</i>	<i>1,325</i>	<i>655</i>	<i>494</i>
	4 Non-Metallic Minerals	1,325	655	494
37	Building materials (including stone, materials for cement manufacture and clays)	939	400	426
40	Salt, Saltpetre and other saline substances	386	255	661
	B—Preparation and Supply of Material Substances	159,826	52,762	330
	<i>III—Industry</i>	<i>93,546</i>	<i>36,114</i>	<i>386</i>
	5 Textiles	25,647	13,026	508
42	Cotton ginning, cleaning and pressing	5,804	2,456	419
43	Cotton spinning, sizing and weaving	16,710	8,519	510
45	Rope, twine, string and other fibres	122	384	3,147
46	Wool carding, spinning and weaving	392	67	171
47	Silk spinning and weaving	337	245	727
49	Dyeing, bleaching, printing, preparation and sponging of textiles	2,051	546	266

SUBSIDIARY TABLE III—*contd.*

Group No.	OCCUPATION	NUMBER OF EARNERS AND WORKING DEPENDENTS		Number of Females per 1000 Males
		Males	Females	
1	2	3	4	5
50	Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries	171	808	4,725
6	Hides, skins and hard materials from the animal kingdom.	5,689	2,347	413
51	Working in leather	5,562	2,345	422
7	Wood	11,708	1,585	135
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboos, reeds or similar materials	1,760	1,506	856
8	Metals	5,084	392	77
9	Ceramics	7,918	5,969	754
63	Potters and makers of earthenware	5,600	4,816	860
64	Brick and tile makers	2,149	1,069	497
10	Chemical products, properly so called, and analogous ..	2,796	1,485	531
66	Manufacture of matches, fire-works and other explosives	488	282	578
68	Manufacture and refining of vegetable oils	2,130	1,200	563
11	Food Industries	3,426	2,221	648
71	Rice pounders and huskers and flour grinders	679	1,610	2,371
78	Manufacture of Tobacco	980	362	369
12	Industries of dress and the toilet	16,264	5,941	365
82	Boot, shoe, sandal and clog makers	2,885	783	271
83	Tailors, milliners, dress-makers and darners	5,344	4,161	778
85	Washing and cleaning	1,006	840	835
14	Building Industries	5,614	558	99
90	Lime burners, cement workers, excavators and well sinkers; stone cutters and dressers; brick layers and masons; builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc.	5,614	558	99
17	Miscellaneous and undefined industries	8,747	2,488	284
100	Scavenging	3,652	2,425	664
	<i>IV—Transport</i>	13,333	2,530	189
20	Transport by road	4,743	2,236	471
111	Porters and messengers	1,755	1,877	1,070
21	Transport by rail	6,743	281	42
113	Labourers employed on railway construction and maintenance; and coolies and porters employed on railway premises	3,986	281	70
	<i>V—Trade</i>	52,947	14,118	266
115	23 Banks, establishments of credit, exchange and insurance (Bank managers, money lenders, exchange and insurance agents, money-changers and brokers and their employees)	5,817	600	103
	31 Hotels, cafes, restaurants, etc.	3,513	286	81
	32 Other trade in food stuffs	25,566	11,798	461
129	Grain and pulse dealers	12,073	1,107	92

SUBSIDIARY TABLE III—concl'd.

Group No.	OCCUPATION	NUMBER OF EARNERS AND WORKING DEPENDENTS		Number of Females per 1000 Males
		Males	Females	
1	2	3	4	5
130	Dealers in sweetmeats, sugar and spices	6,782	6,813	1,004
131	Dealers in dairy products, eggs and poultry	1,612	2,904	1,857
133	Dealers in fodder for animals	210	104	924
134	Dealers in other food stuffs.. .. .	1,712	384	224
135	Dealers in tobacco	2,882	290	101
	37 Trade in fuel	678	549	810
145	Dealers in firewood, charcoal, coal, cowdung, etc. ..	678	549	810
	39 Trade of other sorts	4,301	399	93
150	General store-keepers and shop-keepers otherwise unspecified	3,269	360	110
	C—Public Administration and Liberal Arts	52,392	3,482	66
	<i>VII—44 Public Administration</i>	<i>12,026</i>	<i>388</i>	<i>32</i>
161	Municipal and other local (not village) service	965	164	170
162	Village officials and servants other than watchmen ..	1,793	216	120
	<i>VIII—Professions and Liberal Arts</i>	<i>26,345</i>	<i>3,094</i>	<i>117</i>
	45 Religion	13,446	1,933	144
164	Monks, nuns, religious mendicants	8,746	1,571	180
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	2,953	284	96
	47 Medicine	1,286	320	249
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	340	298	876
	48 Instruction	7,944	723	91
174	Professors and teachers of all kinds	7,210	561	78
175	Clerks and servants connected with education	734	162	220
	49 Letters, arts and sciences (other than 44)	2,792	118	42
182	Musicians (composers and performers other than military), actors, dancers	1,254	63	50
	D—Miscellaneous	37,262	46,858	1,257
	<i>IX—Persons living on their income (order 50) Persons living principally on their income</i>	<i>3,484</i>	<i>2,421</i>	<i>695</i>
185	50 Proprietors (other than of agricultural land), fund and scholarship holders and pensioners	3,484	2,421	695
	<i>X—51 Domestic Service</i>	<i>5,399</i>	<i>2,517</i>	<i>466</i>
187	Other domestic service	5,027	2,517	500
	<i>XI—Insufficiently described occupations (order 52)</i>	<i>24,540</i>	<i>40,582</i>	<i>1,653</i>
	52 General terms which do not indicate a definite occupation.	24,540	40,582	1,653
191	Labourers and workmen otherwise unspecified	22,306	40,567	1,818
	<i>XII—Unproductive</i>	<i>3,839</i>	<i>1,338</i>	<i>348</i>
	54 Beggars, vagrants, prostitutes	3,085	1,193	387
193	Beggars and Vagrants	3,085	1,138	369

SUBSIDIARY TABLE IV

SELECTED OCCUPATIONS

Group No.	OCCUPATION *	WORKING POPULATION IN 1931*				Actual Workers in 1921*
		Earners and Working Dependents	Total Earners showing Occupation as Principal	Total Working Dependents	Earners as Subsidiary Occupation	
1	2	3	4	5	6	7
	ALL OCCUPATIONS	1,210,475	958,961	251,514	66,251	866,021
	Class A—Production of Raw Materials ..	857,893	634,740	223,153	32,592	570,387
	<i>SUB-CLASS I—Exploitation of Animals and Vegetation</i>	<i>855,913</i>	<i>632,785</i>	<i>223,128</i>	<i>32,558</i>	<i>570,227</i>
	<i>Order 1—Pasture and Agriculture</i>	<i>853,891</i>	<i>630,814</i>	<i>223,077</i>	<i>32,436</i>	<i>569,009</i>
1	Non-cultivating proprietors taking rent in money or kind	20,731	20,731	..	5,958	6,787
2, 3, 4	Estate Agents and Managers, of owners, of Government; and rent collectors, clerks, etc.	484	484	..	27	2,216
5	Cultivating owners	509,092	320,152	188,940	8,453	326,891
6	Cultivating tenants	85,678	62,123	23,555	4,970	31,513
7	Agricultural labourers	200,304	200,304	..	8,290	179,271
13, 16	Cultivation of special crops, fruits, etc. ..	1,874	1,511	363	195	1,102
18	Wood cutters and charcoal burners	1,708	1,527	181	2,251	623
21	Cattle and buffalo breeders and keepers ..	13,868	10,472	3,396	1,575	12,352
23	Herdsmen, shepherds and breeders of other animals	18,289	11,794	6,495	543	7,188
	<i>Order 2—Fishing and Hunting</i>	<i>2,022</i>	<i>1,971</i>	<i>51</i>	<i>122</i>	<i>1,218</i>
27	Fishing and Pearling	2,010	1,959	51	118	1,217
	<i>SUB-CLASS II—Exploitation of Minerals</i> ..	<i>1,980</i>	<i>1,955</i>	<i>25</i>	<i>34</i>	<i>160</i>
	Class B—Preparation and Supply of Material Substances	212,588	185,758	26,830	17,929	166,155
	<i>SUB-CLASS III—Industry</i>	<i>129,660</i>	<i>111,331</i>	<i>18,329</i>	<i>9,214</i>	<i>104,635</i>
	<i>Order 5—Textiles</i>	<i>38,673</i>	<i>37,554</i>	<i>1,119</i>	<i>2,068</i>	<i>26,777</i>
42	Cotton ginning, cleaning and pressing ..	8,320	8,320	..	1,027	6,099
43	Cotton spinning, sizing and weaving ..	25,229	24,885	344	787	17,060
45	Rope, twine, string, and other fibres ..	506	382	124	46	471
46	Wool carding, spinning and weaving ..	459	448	11	37	103
47	Silk spinning and weaving	582	471	111	30	338
49	Dyeing, bleaching, printing, preparation and sponging of textiles	2,597	2,207	390	101	2,024
	<i>Order 6—Hides, skins and hard materials from the animal kingdom</i>	<i>8,036</i>	<i>5,572</i>	<i>2,464</i>	<i>1,118</i>	<i>5,861</i>
51	Working in leather	7,907	5,452	2,455	1,118	5,724
53	Bone, ivory, horn, shell, etc., workers (except button)	127	118	9	..	111
	<i>Order 7—Wood</i>	<i>13,293</i>	<i>12,016</i>	<i>1,277</i>	<i>1,302</i>	<i>10,965</i>
54-55	Sawyers, carpenters, turners and joiners, etc.	10,027	9,439	588	873	8,249
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials	3,266	2,577	689	429	2,716
	<i>Order 8—Metals</i>	<i>5,476</i>	<i>4,811</i>	<i>665</i>	<i>440</i>	<i>4,975</i>
57	Smelting, forging and rolling of iron and other metals	51	51	..	15	66
59	Blacksmiths, other workers in iron makers of implements	4,458	3,882	576	411	4,018
60	Workers in brass, copper and bell metal ..	769	698	71	12	689
61	Workers in other metals (except precious metals)	169	157	12	2	194
	<i>Order 9—Ceramics</i>	<i>13,887</i>	<i>8,496</i>	<i>5,391</i>	<i>1,419</i>	<i>12,844</i>
63	Potters and makers of earthenware	10,416	5,976	4,440	290	10,979
64	Brick and tile makers	3,218	2,328	890	459	1,772
	<i>Order 10—Chemical products properly so called and analogous</i>	<i>4,281</i>	<i>3,013</i>	<i>1,268</i>	<i>281</i>	<i>4,039</i>
	<i>Order 11—Food industries</i>	<i>5,647</i>	<i>5,077</i>	<i>570</i>	<i>495</i>	<i>4,126</i>
71	Rice pounders, etc.	2,289	2,010	279	47	2,432
72	Grain parchers, etc.	293	237	56	3	222

* Figures for 1931 and 1921 do not precisely correspond.

SUBSIDIARY TABLE IV—contd.

SELECTED OCCUPATIONS

Group No.	OCCUPATION	WORKING POPULATION IN 1931 *				Actual Workers in 1921*
		Earners and Working Dependents	Total Earners showing Occupation as Principal	Total Working Dependents	Earners as Subsidiary Occupation	
1	2	3	4	5	6	7
73	Butchers	434	400	34	2	475
75	Sweetmeat and condiment makers	495	425	70	59	357
78, 79 and 81	Manufacturers of tobacco, opium and others	1,831	1,701	130	110	539
	<i>Order 12—Industries of dress and the toilet</i>	<i>22,205</i>	<i>17,926</i>	<i>4,279</i>	<i>1,153</i>	<i>18,677</i>
82	Boot, shoe, sandal and clog makers	3,668	2,760	908	123	3,033
85	Tailors, etc.	9,505	7,046	2,459	258	7,567
86	Barbers, hair dressers and wig makers	7,141	6,726	415	747	6,494
90	<i>Order 14—Building industries</i>	<i>6,172</i>	<i>5,988</i>	<i>184</i>	<i>560</i>	<i>6,259</i>
	<i>Order 17—Miscellaneous and undefined industries</i>	<i>11,235</i>	<i>10,192</i>	<i>1,043</i>	<i>316</i>	<i>9,679</i>
98	Makers of jewellery and ornaments	4,278	3,829	449	53	2,644
100	Scavenging	6,077	5,499	578	211	5,020
	<i>SUB-CLASS IV—Transport</i>	<i>15,863</i>	<i>15,418</i>	<i>445</i>	<i>1,501</i>	<i>11,291</i>
	<i>Order 20—Transport by road</i>	<i>6,979</i>	<i>6,567</i>	<i>412</i>	<i>1,309</i>	<i>3,931</i>
107	Owners, managers and employés (excluding personal servants) connected with mechanically driven vehicles (including trams)	480	476	4	11	146
108	Owners, managers and employés (excluding personal servants) connected with other vehicles	1,327	1,327	..	54	2,321
110	Pack elephant, camel, mule, ass and bullock owners and drivers	1,382	982	400	1,167	262
111	Porters and messengers	3,632	3,624	8	70	1,103
	<i>Order 21—Transport by rail</i>	<i>7,024</i>	<i>7,019</i>	<i>5</i>	<i>93</i>	<i>5,853</i>
112	Railway employés of all kinds other than coolies	2,757	2,756	1	28	4,554
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises	4,267	4,263	4	65	1,299
114	<i>Order 22—Post Office, Telegraph and Telephone services</i>	<i>878</i>	<i>878</i>	<i>..</i>	<i>26</i>	<i>586</i>
	<i>SUB-CLASS V—Trade</i>	<i>67,065</i>	<i>59,009</i>	<i>8,056</i>	<i>7,214</i>	<i>50,221</i>
115	<i>Order 23—Banks, establishments of credit exchange and insurance (bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employés)</i>	<i>6,417</i>	<i>6,062</i>	<i>355</i>	<i>1,921</i>	<i>5,096</i>
116	<i>Order 24—Brokerage, commission and export (brokers, commission agents, commercial travellers, warehouse owners and employés)</i>	<i>657</i>	<i>645</i>	<i>12</i>	<i>127</i>	<i>502</i>
117	<i>Order 25—Trade in textiles (trade in piece-goods, wool, cotton, silk, hair and other textiles)</i>	<i>5,877</i>	<i>5,452</i>	<i>425</i>	<i>464</i>	<i>4,451</i>
118	<i>Order 26—Trade in skins, leather and furs (trade in skins, leather, furs, feathers, horns, etc., and the articles made from these)</i>	<i>165</i>	<i>162</i>	<i>3</i>	<i>82</i>	<i>234</i>
119 } 121 } 122 }	<i>Order 27—Trade in wood (trade in wood not fire-wood) bamboos, canes, thatches and other forest produce</i>	<i>584</i>	<i>558</i>	<i>26</i>	<i>44</i>	<i>492</i>
123	<i>Order 28—Trade in metals (trade in metals, machinery, knives, tools, etc.)</i>	<i>1,018</i>	<i>943</i>	<i>75</i>	<i>16</i>	<i>205</i>
124	<i>Order 29—Trade in pottery, bricks and tiles</i>	<i>103</i>	<i>91</i>	<i>12</i>	<i>4</i>	<i>152</i>
125	<i>Order 30—Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc.)</i>	<i>382</i>	<i>368</i>	<i>14</i>	<i>19</i>	<i>133</i>
	<i>Order 31—Hotels, cafés, restaurants, etc.</i>	<i>3,789</i>	<i>3,548</i>	<i>251</i>	<i>334</i>	<i>1,478</i>
126	Vendors of wine, liquors, aerated waters and ice	936	849	87	224	892

* Figures for 1931 and 1921 do not precisely correspond.

SUBSIDIARY TABLE IV—*contd.*

SELECTED OCCUPATIONS

Group No.	OCCUPATION	WORKING POPULATION IN 1931 *				Actual Workers in 1921 *
		Earners and Working Dependents	Total Earners showing Occupation as Principal	Total Working Dependents	Earners as Subsidiary Occupation	
1	2	3	4	5	6	7
127	Owners and managers of hotels, cook-shops, sarais, etc., and their employes	2,527	2,377	150	96	586
	<i>Order 32—Other trade in foodstuffs</i>	37,364	31,584	5,780	3,026	23,439
129	Grain and pulse dealers	13,180	11,471	1,709	1,080	10,200
130	Dealers in sweetmeats, sugar and spices	13,595	10,957	2,638	569	8,249
131	Dealers in dairy product, eggs and poultry	4,606	3,846	760	913	1,688
132	Dealers in animals for food	144	141	3	9	43
133	Dealers in fodder for animals	404	367	37	35	214
134	Dealers in other foodstuffs	2,096	1,706	390	133	1,849
135					267	
136	Dealers in tobacco, opium and ganja	3,339	3,096	243	267	1,196
137						
138	<i>Order 33—Trade in clothing and toilet articles</i>	224	205	19	5	338
	<i>Order 34—Trade in furniture</i>	398	388	10	19	434
139	Trade in furniture, carpets, curtains and bedding	138	132	6	19	96
141	<i>Order 35—Trade in building materials</i>	448	381	67	8	255
142						
143	<i>Order 36—Trade in means of transport</i>	2,043	1,931	112	400	2,177
144						
145	<i>Order 37—Trade in fuel</i>	1,227	1,111	116	227	795
	<i>Order 38—Trade in articles of luxury and those pertaining to letters and the arts and sciences</i>	1,659	1,503	156	62	1,407
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	684	648	36	26	661
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackles, flowers, etc.	746	642	104	32	578
148	Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities	229	213	16	4	168
	<i>Order 39—Trade of other sorts</i>	4,700	4,077	623	456	3,583
149	Dealers in rags, stable refuse, etc.	102	93	9	2	159
151	Itinerant traders, pedlars and hawkers (of other than food, etc.)	895	887	8	25	1,343
	Class C—Public Administration and Liberal Arts	55,874	55,150	724	7,149	54,588
	<i>SUB-CLASS VI—Public Force</i>	14,021	13,998	23	2,123	10,579
	<i>Order 40—Army</i>	4,156	4,156	..	..	4,088
153	Army (Imperial)	541	541	..	..	75
154	Army (Indian States)	3,615	3,615	..	..	4,013
	<i>Order 43—Police</i>	9,865	9,842	23	2,123	6,491
157	Police	4,544	4,544	..	53	3,997
158	Village watchmen	5,321	5,298	23	2,070	2,494
	<i>SUB-CLASS VII—44 Public Administration</i>	12,414	12,381	33	2,449	14,803
159	Service of the State	8,845	8,845	..	914	10,861
160	Service of Indian and Foreign States	431	431	..	15	512
161	Municipal and other local (not village service)	1,129	1,129	..	15	1,672
162	Village officials and servants other than watchmen	2,009	1,976	33	1,505	1,758

* Figures for 1931 and 1921 do not precisely correspond.

SUBSIDIARY TABLE IV—concl'd.

SELECTED OCCUPATIONS

Group No.	OCCUPATION	WORKING POPULATION IN 1931 *				Actual Workers in 1921 *
		Earners and Working Dependents	Total Earners showing Occupation as Principal	Total Working Dependents	Earners as Subsidiary Occupation	
1	2	3	4	5	6	7
	<i>SUB-CLASS VIII—Professions and Liberal Arts</i>	29,439	28,771	668	2,577	29,206
	<i>Order 45 Religion</i>	15,379	14,810	569	1,835	18,635
163	Priests, ministers, etc.	1,345	1,332	13	149	8,323
164	Monks, nuns and religious mendicants ..	10,317	9,901	416	1,148	7,047
165	Other religious workers	480	468	12	46	186
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	3,237	3,109	128	492	3,079
	<i>Order 46—Law</i>	877	875	2	29	637
167	Lawyers of all kinds including Kazis, law agents and Mukhtiaris	361	361	..	7	445
168	Lawyers' clerks, petition writers, etc. ..	516	514	2	22	92
	<i>Order 47—Medicine</i>	1,606	1,593	13	117	1,240
169 } 170 } 171 } and } 173 }	Registered and non-registered medical practitioners including oculists, dentists and veterinary surgeons	968	955	13	99	869
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	638	638	..	18	381
174 and 175	<i>Order 48—Instruction (professors and teachers of all kinds, and clerks and servants connected with education)</i>	8,667	8,667	..	177	5,690
	<i>Order 49—Letters, Arts and Sciences (other than 44)</i>	2,910	2,826	84	419	3,204
182	Musicians, (composers and performers other than military) actors, dancers, etc. ..	1,317	1,244	73	339	1,854
	<i>Class D—Miscellaneous</i>	84,120	83,313	807	8,581	74,891
185	<i>SUB-CLASS IX—50—Persons living on their income (proprietors other than of agricultural land) fund and scholarship holders and pensioners</i>	5,905	5,905	..	978	4,309
	<i>SUB-CLASS X—51—Domestic service</i>	7,916	7,914	2	303	4,804
186	Private motor-drivers and cleaners	372	370	2	9	38
187	Other domestic service	7,544	7,544	..	294	4,766
	<i>SUB-CLASS XI—52—Insufficiently described occupations (general terms which do not indicate a definite occupation)</i>	65,122	65,044	78	6,977	59,612
188	Manufacturers, businessmen and contractors otherwise unspecified	651	619	32	63	404
189	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices, warehouses and shops	1,476	1,430	46	69	16,265
190	Mechanics otherwise unspecified	122	122	..	14	115
	<i>SUB-CLASS XII—Unproductive</i>	5,177	4,450	727	323	6,166
192	<i>Order 53—Inmates of jails, asylums and almshouses</i>	712	..	712	..	763
193 and 194	<i>Order 54—Beggars, vagrants and prostitutes</i>	4,278	4,278	..	314	4,938

* Figures for 1931 and 1921 do not precisely correspond.

SUBSIDIARY TABLE V

OCCUPATION OF SELECTED CASTES

CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males	CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males
1	2	3	1	2	3
ADVANCED			Brahman-Tapodhan (Temple servants)		
Hindu and Jain			Cultivators		
Bhavsar (Calenderers and dyers)			Other occupations		
Trade	481	93	Industries	186	22
Calenderers and Dyers	197	351	Temple servants	105	312
Other occupations	155	350	Arts and Professions	103	74
Labourers unspecified	92	2,740	Ghanchi (Oil-pressers and sellers)		
Industries	75	330	Oil-pressers and sellers		
Brahmabhat and Barot (Bards and genealogists)			Trade		
Cultivators	466	20	Other occupations		
Other occupations	332	482	Labourers unspecified		
Trade	120	21	Cultivators		
Bards and genealogists	45	49	Oil-pressers and sellers		
Labourers unspecified	37	1,446	Trade		
Brahman—Anavala (Landlords and cultivators)			Other occupations		
Landlords and cultivators	710	62	Labourers unspecified		
Other occupations	96	110	Kachhia (Khambhar) (Cultivators and vegetable sellers)		
Arts and Professions	78	..	Cultivators and vegetable sellers		
Public Administration	59	..	Industries		
Trade	57	..	Trade		
Brahman—Audich (Priests)			Other occupations		
Other occupations	356	406	Income from rent of land		
Priests	209	171	Luhans (Traders)		
Cultivators	165	65	Traders		
Arts and Professions	160	71	Other occupations		
Trade	110	26	Cultivators		
Brahman—Deshastha (Priests)			Labourers unspecified		
Public Administration	375	2	Field labourers, etc.		
Other occupations	282	122	Maratha-Kshatriya (Military and dominant)		
Arts and Professions	171	180	Other occupations		
Priests	98	147	Military and dominant		
Persons living on their income	74	204	Public Administration		
Brahman—Mewada (Priests)			Public Force		
Other occupations	387	444	Labourers unspecified		
Cultivators	239	61	Soni (Goldsmiths)		
Priests	197	125	Goldsmiths		
Arts and Professions	115	24	Other occupations		
Trade	62	86	Industries		
Brahman—Modh (Priests)			Trade		
Other occupations	316	249	Public Administration		
Priests	227	249	Sutar (Carpenters)		
Arts and Professions	195	94	Carpenters		
Cultivators	168	12	Other occupations		
Income from rent of land	94	640	Cultivators		
Brahman—Nagar (Priests and Learned Professions)			Industries		
Other occupations	353	299	Trade		
Priests and learned Professions	309	85	Public Administration		
Income from rent of land	178	274	Vania-Dishawal (Traders)		
Arts and Professions	144	182	Traders		
Public Administration	16	27	Other occupations		
			Persons living on their income		
			Industries		
			Public Administration		

SUBSIDIARY TABLE V—contd.

OCCUPATION OF SELECTED CASTES

CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males	CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males
1	2	3	1	2	3
Vania-Lad (Traders)			INTERMEDIATE		
<i>Traders</i>	554	17	Hindu, Jain and Tribal		
Other occupations	158	114	Anjana Chaudhari (Cultivators)		
Persons living on their income	113	578	<i>Cultivators</i>	738	337
Income from rent of land	96	64	Field labourers, etc.	106	1,402
Public Administration	79	..	Other occupations	32	688
			Income from rent of land	25	2,277
Vania-Shrimali (Traders)			Labourers unspecified	9	586
<i>Traders</i>	770	37	Baria (Cultivators and Field labourers)		
Other occupations	153	580	<i>Cultivators and Field labourers</i>	794	372
Industries	31	280	Labourers unspecified	91	17,582
Income from rent of land	30	300	Other occupations	45	291
Public Administration	16	..	Trade	37	404
			Industries	33	579
Muslim			Bava and Gosain (Devotees)		
Memon (Traders and Pedlars)			<i>Devotees</i>	410	124
<i>Traders and Pedlars</i>	626	47	Cultivators	225	27
Cultivators	192	4	Other occupations	187	308
Other occupations	105	308	Arts and Professions	141	41
Labourers unspecified	61	866	Field labourers, etc.	37	1,456
Field labourers, etc.	16	667	Chamar-Khalpa (Tanners)		
Pinjara (Cotton-carders)			Field labourers, etc.	319	1,600
Trade	407	246	Tanners	303	65
Other occupations	285	251	Labourers unspecified	198	1,924
Cotton-carders	164	497	Cultivators	152	93
Labourers unspecified	74	1,420	Other occupations	28	117
Cultivators	70	117	Darji (Tailors)		
Saiyad (Priests)			<i>Tailors</i>	940	359
Other occupations	507	217	Other occupations	29	1,282
Cultivators	215	25	Cultivators	14	26
Public Administration	105	6	Labourers unspecified	10	8,167
Arts and Professions	104	39	Industries	7	53
Priests	69	265	Garoda (Priests and Beggars)		
Vohra-Agricultural (Cultivators)			<i>Priests and Beggars</i>	479	88
<i>Cultivators</i>	794	153	Labourers unspecified	194	6,634
Other occupations	103	636	Field labourers, etc.	120	20,555
Trade	69	107	Other occupations	114	121
Field labourers, etc.	21	1,512	Industries	93	1,594
Labourers unspecified	13	1,321	Gola-Rice pounders (Rice-pounders)		
Vohra-Trading (Traders)			Labourers unspecified	333	2,267
<i>Traders</i>	685	29	<i>Rice-pounders</i>	277	1,065
Industries	158	587	Other occupations	207	23
Other occupations	93	230	Trade	175	62
Arts and Professions	48	55	Cultivators	8	150
Labourers unspecified	16	378	Kadwa Patidar (Cultivators)		
Parsi			<i>Cultivators</i>	679	56
Parsi (Traders)			Field labourers, etc.	196	4,102
Other occupations	289	111	Other occupations	74	797
<i>Traders</i>	240	330	Industries	41	1,137
Industries	213	2,586	Income from rent of land	10	1,218
Arts and Professions	141	153	Karadia (Cultivators)		
Cultivators	117	9	<i>Cultivators</i>	915	55
			Labourers unspecified	44	1,690
			Other occupations	19	136
			Public Force	15	..
			Field labourers, etc.	7	1,833

SUBSIDIARY TABLE V—contd.

OCCUPATION OF SELECTED CASTES

CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males	CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males
1	2	3	1	2	3
Kumbhar (Potters)			Sathwara (Vegetable growers and sellers)		
Potters	364	200	Vegetable growers and sellers	402	634
Cultivators	217	43	Industries	253	..
Field labourers, etc.	195	2,531	Labourers unspecified	175	4,152
Other occupations	145	489	Other occupations	102	140
Labourers unspecified	79	2,104	Field labourers, etc.	68	4,719
Luhar (Blacksmiths)			Talabda (Cultivators and agricultural labourers)		
Blacksmiths	528	21	Cultivators and agricultural labourers	734	376
Cultivators	156	60	Labourers unspecified	124	2,469
Industries	140	29	Industries	75	112
Other occupations	129	2,059	Other occupations	56	274
Field labourers, etc.	47	7,135	Trade	11	367
Mochi (Shoe-makers)			Targala (Actors, dancers and singers)		
Shoe-makers	734	44	Actors, dancers and singers	373	..
Other occupations	96	364	Other occupations	258	474
Labourers unspecified	67	4,341	Cultivators	228	24
Field labourers, etc.	61	1,792	Labourers unspecified	122	10,278
Cultivators	42	355	Field labourers, etc.	19	1,214
Patanwadia (Cultivators and Agricultural labourers)			Valand (Barbers)		
Cultivators and Agricultural labourers	842	472	Barbers	657	9
Other occupations	65	346	Other occupations	198	3,413
Labourers unspecified	52	1,566	Cultivators	106	145
Industries	36	1,328	Public Administration	24	41
Trade	5	917	Arts and Professions	15	426
Primitive and Forest Tribes			Vankar (Dhed) (Weavers)		
Chodhra (Cultivators and Agricultural labourers)			Field labourers, etc.	377	1,148
Cultivators and agricultural labourers	378	503	Weavers	234	371
Transport	42	364	Cultivators	177	203
Other occupations	39	143	Labourers unspecified	122	1,543
Labourers unspecified	25	1,018	Other occupations	90	233
Industries	16	663	Muslim		
Dhanka (Cultivators and agricultural labourers)			Fakir (Mendicants and Beggars)		
Cultivators and agricultural labourers	867	629	Mendicants and beggars	518	195
Other occupations	92	200	Cultivators	189	85
Labourers unspecified	16	389	Other occupations	172	117
Industries	13	176	Field labourers, etc.	65	1,203
Transport	12	..	Labourers unspecified	56	1,431
Dhodia (Cultivators and agricultural labourers)			Ghanchi (Oil-pressers and sellers)		
Cultivators and agricultural labourers	908	908	Oil-pressers and sellers	392	91
Other occupations	40	325	Other occupations	237	365
Raisers of livestock, milkmen and herdsmen	25	400	Cultivators	164	77
Industries	18	171	Trade	176	201
Labourers unspecified	9	549	Field labourers, etc.	31	1,419
Rajput (Military and dominant)			Malek (Cultivators)		
Cultivators	643	37	Cultivators	561	120
Other occupations	189	441	Other occupations	237	105
Field labourers, etc.	105	577	Industries	101	179
Income from rent of land	33	1,655	Labourers unspecified	58	1,370
Military and dominant	30	..	Field labourers, etc.	43	1,927
			Molesalam (Cultivators)		
			Cultivators	738	81
			Other occupations	126	468
			Field labourers, etc.	69	2,556
			Industries	34	50
			Labourers unspecified	33	1,123

SUBSIDIARY TABLE V—concl'd.

OCCUPATION OF SELECTED CASTES

CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males	CASTE AND OCCUPATION	Number per 1,000 earners engaged on each occupation	Number of female earners per 1,000 males
1	2	3	1	2	3
Momna (Cultivators)			Gamit (Cultivators and Agricultural labourers)		
Cultivators	853	82	Cultivators and agricultural labourers	951	430
Other occupations	63	274	Other occupations	24	141
Industries	53	109	Labourers unspecified	14	451
Field labourers, etc.	16	1,185	Raisers of livestock, milkmen and herdsmen	8	115
Labourers unspecified	15	2,053	Transport	3	81
Pathan (Cultivators)			Nayakda (Cultivators and Agricultural labourers)		
Other occupations	391	241	Cultivators and agricultural labourers	871	883
Cultivators	277	108	Other occupations	55	283
Public force	115	..	Raisers of livestock, milkmen and herdsmen	34	215
Public Administration	110	2	Labourers unspecified	26	486
Industries	107	134	Industries	14	438
Shaikh (Cultivators)			Ravalia (Tape-weavers and drummers)		
Other occupations	420	162	Trade	384	1,458
Cultivators	201	186	Transport	202	45
Industries	193	135	Other occupations	185	358
Trade	161	49	Labourers unspecified	169	747
Field labourers, etc.	25	917	Tape-weavers and drummers	60	200
Christian			Shenva (Village watchmen and rope-makers)		
Indian Christian.			Labourers unspecified	370	1,173
Industries	375	94	Field labourers, etc.	304	1,019
Other occupations	267	182	Cultivators	188	14
Cultivators	170	207	Other occupations	92	269
Labourers unspecified	98	244	Village watchmen and Rope-makers	46	..
Field labourers, etc.	90	302	Thakarda (Cultivators and Agricultural labourers)		
ILLITERATE			Cultivators and agricultural labourers	795	113
Bhangi (Scavengers)			Labourers unspecified	121	1,542
Scavengers	366	570	Other occupations	42	195
Field labourers, etc.	336	945	Industries	36	774
Labourers unspecified	153	1,236	Trade	6	61
Other occupations	84	299	Vagher (Military and dominant)		
Cultivators	61	40	Cultivators	740	8
Bharwad (Cattle-breeders and graziers)			Other occupations	101	692
Cattle-breeders and graziers	523	56	Field labourers, etc.	94	2,652
Cultivators	203	53	Labourers unspecified	65	828
Labourers unspecified	107	8,728	Military and dominant .. .. .	..	..
Field labourers, etc.	90	1,033	Vaghri (Hunters and Fowlers)		
Others occupations	77	181	Other occupations	304	418
Chunvalia (Cultivators and Agricultural labourers)			Labourers unspecified	285	915
Cultivators and agricultural labourers	594	391	Field labourers, etc.	238	536
Labourers unspecified	273	1,231	Cultivators	172	53
Other occupations	121	70	Hunters and Fowlers	1	..
Industries	6	538	Primitive and Forest Tribes		
Trade	6	..	Bhil (Cultivators and Agricultural labourers)		
Primitive and Forest Tribes			Cultivators and agricultural labourers	906	588
Bhil (Cultivators and Agricultural labourers)			Labourers unspecified	46	787
Cultivators and agricultural labourers	906	588	Others occupations	31	183
Labourers unspecified	46	787	Raisers of livestock, milkmen and herdsmen	10	42
Others occupations	31	183	Industries	7	563
Raisers of livestock, milkmen and herdsmen	10	42			
Industries	7	563			

SUBSIDIARY TABLE VI

OCCUPATION OF ENGLISH LITERATES

OCCUPATION	POPULATION DEALT WITH			BARODA CITY		AMRELI DIVISION	
	Persons	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8
Earners and Working Dependents ..	19,443	19,210	233	5,271	112	1,039	4
I Exploitation of Animals and Vegetation	2,551	2,543	8	72	1	80	2
Landlords	47	47	..	8	..	3	..
Agriculture (cultivating owners and tenants)	2,504	2,496	8	64	1	77	2
II Exploitation of Minerals .. .. .	..	..	..	..	..	..	..
III Industries	517	487	30	118	1	46	..
IV Transport	1,768	1,756	2	769	..	37	..
Steamer Service	42	40	2	..	..	..	..
Railway	1,399	1,399	..	625	..	19	..
Post and Telegraph	314	314	..	142	..	17	..
Telephone	3	3	..	2	..	1	..
V Trade	3,249	3,242	7	599	..	319	..
VI Public Force	545	545	..	288	..	35	..
Army	175	175	..	155	..	8	..
Police	370	370	..	133	..	27	..
VII Public Administration	3,226	3,216	10	1,643	8	196	1
Other government servants (except teachers and doctors)	3,226	3,216	10	1,643	8	196	1
VIII Professions and Liberal Arts	2,728	2,582	146	687	81	148	..
Religious Preachers	115	109	6	29	..	..	..
Mendicants	40	40	..	16	..	9	..
Lawyers	274	274	..	103	..	14	..
Doctors	586	515	71	142	46	30	..
Teachers in State employ	1,339	1,302	37	258	30	91	..
Teachers in Private service	273	241	32	58	5	3	..
Engineering Department	81	81	..	63	..	1	..
Electric Department	16	16	..	14	..	..	..
Astrologers	4	4	..	4	..	..	..
IX Persons living on their Income	1,596	1,571	25	423	18	50	..
Income from other sources	1,219	1,202	17	158	10	34	..
Pensioners	309	309	..	215	..	8	..
Scholarship holders	68	60	8	50	8	8	..
X Domestic Service	141	139	2	90	2	..	..
Domestic service	73	71	2	57	2	..	..
Motor drivers	68	68	..	33	..	..	..
XI Insufficiently described Occupations	3,132	3,129	3	682	1	128	..
Contractors	5	5	..	3	..	..	..
Private service	2,216	2,215	1	513	1	119	..
Others	911	909	2	66	..	9	..
XII Unproductive .. .. .	..	..	..	..	..	..	..
Non-working Dependents	12,579	11,008	1,571	3,951	887	583	35

SUBSIDIARY TABLE VI

OCCUPATION OF ENGLISH LITERATES

BARODA DIVISION		MEHSANA DIVISION		NAVSARI DIVISION		OKHAMANDAL		OCCUPATION
Males	Females	Males	Females	Males	Females	Males	Females	
9	10	11	12	13	14	15	16	1
5,236	41	4,082	16	3,082	58	500	2	Earners and Working Dependents
1,344	2	300	..	745	3	2	..	I <i>Exploitation of Animals and Vegetation</i>
36	..	..	..	..	..	..	..	Landlords
1,308	2	300	..	745	3	2	..	Agriculture (cultivating owners and tenants)
..	..	..	..	..	..	..	..	II <i>Exploitation of Minerals</i>
106	1	114	..	97	23	6	..	III <i>Industries</i>
333	..	377	..	156	..	84	..	IV <i>Transport</i>
..	..	..	..	..	..	40	2	Steamer Service
287	..	316	..	114	..	38	..	Railway
46	..	61	..	42	..	6	..	Post and Telegraph
..	..	..	..	..	..	..	..	Telephone
727	3	1,054	2	477	1	66	..	V <i>Trade</i>
52	..	101	..	61	..	8	..	VI <i>Public Force</i>
1	..	4	..	1	..	6	..	Army
51	..	97	..	60	..	2	..	Police
418	..	509	1	347	..	103	..	VII <i>Public Administration</i>
418	..	509	1	347	..	103	..	Other government servants (except teachers and doctors)
676	33	576	11	454	21	41	..	VIII <i>Professions and Liberal-Arts</i>
12	5	..	..	68	1	..	..	Religious Preachers
13	..	..	..	..	..	2	..	Mendicants
52	..	69	..	30	..	6	..	Lawyers
119	7	112	10	102	8	10	..	Doctors
422	3	346	1	163	3	22	..	Teachers in State employ
51	18	49	..	79	9	1	..	Teachers in Private service
7	..	..	..	10	..	..	..	Engineering Department
..	..	..	..	2	..	..	..	Electric Department
..	..	..	..	..	..	..	..	Astrologers
490	1	360	2	235	4	13	..	IX <i>Persons living on their Income</i>
443	1	360	2	203	4	4	..	Income from other sources
47	..	..	..	32	..	7	..	Pensioners
..	..	..	..	..	..	2	..	Scholarship holders
7	..	6	..	35	..	1	..	X <i>Domestic Service</i>
..	..	2	..	12	..	..	..	Domestic service
7	..	4	..	23	..	1	..	Motor drivers
1,083	1	685	..	475	1	176	..	XI <i>Insufficiently described Occupations</i>
2	..	..	..	..	..	..	..	Contractors
514	..	503	..	424	..	142	..	Private service
567	1	182	..	51	1	34	..	Others
..	..	..	..	..	..	..	..	XII <i>Unproductive</i>
2,563	177	2,299	121	1,507	332	105	19	Non-working Dependents

SUBSIDIARY TABLE VII

NUMBER OF PERSONS EMPLOYED IN IRRIGATION, POST AND TELEGRAPH AND RAILWAY DEPARTMENTS ON THE 26TH FEBRUARY 1931

CLASS OF PERSONS EMPLOYED	Europeans and Anglo-Indian		Indian	
	Europeans and Anglo-Indian	Indian	Europeans and Anglo-Indian	Indian
(A) IRRIGATION DEPARTMENT				
Total Persons Employed	43
<i>Persons Directly Employed</i>	43
Officers
Upper Subordinates
Lower Subordinates
Clerks	11
Peons and other servants	26
Coolies	6
<i>Persons Indirectly Employed</i>
Contractors
Contractors' regular employees
Coolies
(B) RAILWAYS				
Total Persons Employed	16	....	6,623	....
Officers	1	....	12	....
Subordinates on scale of pay rising to Rs. 250 per mensem or over	7	....	19	....
Subordinates on scale of pay rising from Rs. 30 to Rs. 249 per mensem	7	....	1,775	....
Subordinates on scale of pay under Rs. 30	1	....	4,817	....
(C) POSTS & TELEGRAPHS				
CLASS OF PERSONS EMPLOYED	Post Office		Telegraph Department	
	Europeans and Anglo-Indian	Indian	Europeans and Anglo-Indian	Indian
Total Persons Employed	1,111	3	16
(1) Posts and Telegraphs	912	3	16
Supervising officers (including Probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these)	6	1	....
Postmasters, including Deputy Assistant, Sub and Branch Postmasters	65	....	....
Signalling establishment including warrant officers, non-commissioned officers, military telegraphists and other employees	1	....	....
Miscellaneous agents, school masters, station masters, etc.	241	....	....
Clerks of all kinds	123	....	....
Postmen	365	2	....
Skilled and labour establishment, including foremen, instrument makers, carpenters, blacksmiths, mechanics, sub-inspectors, linemen and line-riders and other employees	16
Unskilled labour establishment including line coolies, cable guards, battery men, telegraph messengers, peons and other employees	57	....	....
Road establishment consisting of overseers, runners, clerks and booking agents, boatmen, syces, coachmen, bearers and others	54	....	....
(2) Railway Mail Service	132	....	....
Supervising officers (including Superintendents and Inspectors of sorting)	3	....	....
Clerks of all kinds	1	....	....
Sorters	85	....	....
Mail Guards, mail agents, van peons, porters, etc.	43	....	....
(3) Combined Officers	67	....	....
Singnallers	7	....	....
Messengers and other servants	60	....	....

APPENDIX III

DISAPPEARING INDUSTRIES IN BARODA STATE

(By S. N. OKE, B. COM.)

1. Homecrafts in Baroda State—The strength of the home workers as apart from factory operatives has already been discussed in the body of the Chapter on Occupation. Such information about common homecrafts as is available to us, is due to the efforts of the State Department of Commerce and Industries which has always made it a point to interest itself in cottage industries. It is mainly from the bulletins of this department published from time to time, that one learns about the condition of the various cottage industries. Recently it has been definitely noticeable that crafts which were the specialities of certain localities are gradually dying out. The most noteworthy amongst these are :—

- (i) the weaving industry in Baroda City and Gandevi,
- (ii) the lacquerwork of Sankheda,
- (iii) the art of dyeing and printing by the Bhavsars and
- (iv) the metal work of Visnagar.

A perusal of recent brochures by the Commerce-department in regard to these industries reveals how far they are lapsing into disuse.

2. Handloom Weaving in Baroda—Baroda and Gandevi are cited as typical centres of the old hand-weaving industry, and their condition might indicate the trend of decay of this craft in Baroda State. Weaving was by far the most important cottage industry which was flourishing all over the State. Baroda City is a typical locality of honourable traditions in this respect. During Mughal times Baroda was well-known for its fabrics; travellers like Tavernier have praised them. The cloths special to Baroda were however freely copied by weavers later on in a number of places like Nagpur, Sholapur and Bhivandi and finally by mills. The only reason which keeps alive for Baroda its modicum of handloom-weaving is the impossibility of imitating the handwoven *sarees* of fine count single yarn on power-looms. The varieties of cloth celebrated of Baroda are *maheshwari sarees*, *pitambaras* (*silk dhotis*), turban fabrics, *chanderi khandas* (blouse cloth) and garments with embroidered border and 'solid' border. The marginal

table gives the castes engaged in the work, the number of looms and of workers and the kinds of cloth special to each caste. 52 families of Vohras and 90 of (Dhed) Vankars have given up weaving. 40 families of Ravalia weave *newar* (putties or tape) and are not technically weavers. In addition there is a small handful of Bandhara and Dhed weavers. All the looms except one are of the primitive type. One or two factories started on the tide of Swadeshism, used fly shuttle

CASTE	LOOMS		Number of families	Actual workers	Dependents	Kind of cloth woven by caste
	Run-ning	Idle				
1	2	3	4	5	6	7
Khatri	128	122	59	94	173	Sarees, Khandas, Pitambaras, embroidered border cloth and other fine count fabrics.
Khatri Pancholi:	7	2	7	11	21	
Tai	32	18	50	76	187	Ghagrapat and Lungis.
Vohra	116	46	96	164	298	Paghdia (Turban cloth).
Total ..	283	188	212	345	679	

and automatic looms, but with the ebb of the fervour the factories lapsed into idleness. The raw material—cotton and silk yarn is now provided by the mills; preliminary processes such as warping, sizing, dyeing, etc., are entrusted to local specialists. Hardly 30 weavers have their own capital and they derive no advantage except independence, from it. The others resort

to the inevitable middleman and are content to receive the weaving wage only. The average monthly income of a weaver is hardly 8 rupees a month and supplemented by an even more meagre earning of his wife (if she works), he ekes out a miserable existence. The merchant who finds the market for these people's production grumble that their standard does not come up to that set by weavers of Dholka and other competing places. The gradual sinking of the industry appears to be due not only to the mill competition as is the universal belief, but also to the lack of energy, inventive originality and effort to study the demand, on the part of the weavers themselves; they could if they chose, always be a step ahead of the mills in designs. But their apathy is not altogether due to want of intelligence; indebtedness and the struggle for existence as well as a fickle public taste is apt to dishearten them. They have now so much an air of being completely beaten, that efforts on the part of the Commerce department to give them a co-operative society, a weaver's store and to help them with demonstrations have met with little response hitherto.

3. Handloom Weaving in Gandevi—The story of Gandevi is much the same as Baroda. A long tradition of artistic craft, competition of the machine and a gradual sinking, spasmodically revived by the veering of public opinion in favour of handwoven cloth—these are various stages that the industry has undergone. Till the end of the nineteenth century Gandevi held its place as a prominent weaving centre. It mainly catered to the rough needs of the primitive Dublas and Chodhras round about. Later on it took to weaving silk bordered cloth and continued to supply the simple needs of the good folk of a considerable region of South Gujarat. The last seven years however disturbed this happy routine and forced many a weaver out of his occupation and even out of the country, by the influx of cheap machine-made goods. Their protests having left the local authorities, importers of mill-cloth and buyers all equally unmoved, they took to other avocations like tailoring or migrated to foreign countries like Africa and the

CASTE	Families	Workers	Dependents
1	2	3	4
Khatri	88	252	147
Tai	21	50	67
Ghanchi	64	133	174
Khatri Pancholi ..	4	8	8
Dubla	3	6	11
Pathan	9	17	27
Total	189	466	434

Fiji Islands. At present Khatri still form the bulk of the weaving class; the *entrepreneur* is as prominent among them as anywhere else though the Muslim weavers do not share this doubtful advantage. The marginal table gives the castes and families occupied in the callings. There are 252 old handlooms, 56 fly shuttle sleys and 74 dobbies. The kinds of cloth produced are cotton *sarees* of various types—with plain, mercerised or silk borders. 30 to 40 looms have profited by the guidance of the Commerce department demonstrations class and are producing the Cambay type of fine count cotton *sarees*. The 56 fly shuttles and 74 dobbies also are introduced through

the efforts of the class which has thus achieved better success than in the City of Baroda. Practically all the preliminary processes except dyeing (done by the local Galiaras) are finished in other places like Surat and Bombay before the yarn is put on the loom. The idea of a Co-operative Society or a weaver's store appeals to Gandevi weavers no more than to their brethren in Baroda.

4. The Lacquerwork of Sankheda—The lacquer work articles produced in Sankheda had this advantage over other handicraft productions, that their individuality could not be overshadowed by foreign or machine-made substitutes. The industry thus had better hopes of surviving than other cottage industries. The articles produced were moreover peculiarly suited to the local demand, *e.g.*, cradle-stands, four-legged stools for worship, cots, swingcots, temple equipment for deities and orthodox type of toys. The demand looked like being steadily continuous before the War, but the increase in prices which the artisans were forced to make during that event, and the subsequent depression which tempted the usual buyers of these articles to go in for cheaper foreign substitutes, drove many a worker out of this craft into carpentry or trade in wood. Whereas formerly Kharadiwad—the stronghold of these workers—supported nearly 30 families with about 150 persons, now there are only 4 families with 20 persons engaged in this work. The Department of Industries has come to the rescue of this craft in several ways such as:—

- (i) by giving publicity to the articles in exhibitions, by arrangements of sales, catalogues, etc.,
- (ii) by securing orders for them,
- (iii) by suggesting improvements in design to suit changing tastes, *e.g.*, varying the old colours, and instructing them to make things more likely to appeal to modern

demand—things like electric lamp stands, flowerpots, hatstands, chess boards, paperweights, pin-cushions, etc., and

(iv) by opening a class to teach better methods.

The buying public however does not show the old interest, and even the articles of orthodox demand are outrivalled by competitive production in other places.

5. Cloth Dyeing and Printing by Bhavsars and Chhipas—This industry appears almost uniformly all over the State, but notable centres are Padra, Bahadarpur, Sinor, Vadnagar, Kathor, Gandevi and Amreli. The Bhavsars and Chhipas and some Muslim Galiaras who do similar work have certain stock types of printed and dyed cloth such as *chhidris*, skirtcloth and quilt covers, and they seldom attempt any new enterprise in other directions. They bulk more largely in Padra, Gandevi and Amreli than the other centres. As in other industries, cheaper and better machine printed substitutes have been the ruin of this one too. Only the villages where custom dies hard, the good old Bhavsar prints are still patronised. There is no incentive to artistic work as the machine cannot be outdone at any price and consequently quality and quantity of these peoples' work has declined. The dyeing materials formerly used were indigo, *kasumbi*, and *kasilo* for blue, red and black colours respectively. Foreign synthetic dyes have long displaced these native ingredients. With a view to improve the lot of these people, the Department of Industries has engaged a demonstrator to teach them methods of cheap and easy dyeing. Six scholarships are given to sons of Bhavsars to learn new methods and it is hoped that such learners will make due use of their knowledge in their traditional occupation.

6. Metal Work of Visnagar—The fame of Visnagar metalware (particularly brass and copper vessels) is of a long standing and once the name was a virtual hall-mark of quality in distant markets. Machine production has given the usual set back to this industry as to all others. However certain articles yet continue to command a sale because of their sound quality: the joint-soldering work of this place is particularly celebrated. There are still about 75 families engaged in this work. Though the competition of machine-made goods renders the making of goods of utility uneconomic, artistic production has yet a definite though small market. The superiority of handicraft in this respect is not likely to be discounted by even the best manufactured products, and Visnagar artisans have a better hope in this line. The most notable work is of Mistry Raghunath Tribhovandas who specialises in highly artistic articles of furniture of carved wood covered with brass or copper sheets, brass inlaid work, brass and silver worked stools for Jain shrines and various ornamental and costly pieces of metal-sheeted furniture for palaces and royal households. His work is universally appreciated and patronised by Europeans, and other tourists. Others are also working in this direction. The only help the Department of Industries gives to these artisans is publicity to their products.

APPENDIX IV

CENSUS OF LIVESTOCK

(Some Inferences)

(By J. T. PATEL, B.A., LL.B.)

1. Introductory—Until 1920, no regular census of livestock was taken in the State. Only a rough estimate is prepared every year by the Revenue department, to assess the sufficiency or otherwise of the State's agricultural wealth. This was, however, not considered enough, as before the time of the last census, several causes such as the succession of bad years, scarcity of milk and *ghee* and the consequent effect on the physical and economic condition of the people, the rumours about the exportation of cattle and the growth of creameries had led the public to believe that unless Government interfered and took stock of the actual state of things the agricultural livestock would be exhausted, with distressing effect on the general and economic conditions of its agriculturist population. It was therefore at the instance of the Head of the Census department that the first regular census of livestock was ordered by the Government and taken in the year 1920 : but the figures obtained were not of much use for comparison or help for measuring the real condition of the agricultural cattle in the State.

2. Results of 1920 Regular Census of Livestock—The conditions disclosed by the regular census were found to be generally satisfactory throughout the State except in some mahals. On a review of the results, however, it was recommended that a regular census of the kind should be taken at the end of every five years to keep in touch with the agricultural wealth of the State and to allay public apprehensions ; but the recommendation does not appear to have found favour with either the Agricultural or the Revenue department, who should have moved in the matter. It was therefore decided to have along with the general census of the population, a second regular census of the livestock.

3. Preliminary Arrangements—This census was taken in October 1930, along with the work of house-numbering which was then going on. In order to collect this information, the same form as is used by the Bombay Presidency Census of livestock was adopted and tacked on to the house list. Along with each numbered household with the name of its head, the number of its cattle and of its ploughs and carts was recorded. The same procedure as was adopted in 1920 was continued in this census and it must be said that we had without doubt for the second time in the State, a complete and accurate census of livestock.

4. Main Results of the Census—State Table IX gives figures of cattle in general as

Kind of Animals, etc.	Census Year		Variation per cent
	1930	1920	
Agricultural Cattle	1,379,488	1,345,692	+ 2.51
<i>Cows</i>	<i>178,566</i>	<i>194,541</i>	<i>— 8.21</i>
<i>Bulls and Bullocks</i>	<i>424,870</i>	<i>426,258</i>	<i>— 0.30</i>
<i>Buffaloes</i>	<i>345,040</i>	<i>317,553</i>	<i>+ 8.65</i>
<i>He-buffaloes</i>	<i>12,342</i>	<i>16,675</i>	<i>— 25.98</i>
Non-agricultural Cattle	397,618	433,079	— 8.18
<i>Sheep and Goats</i>	<i>347,077</i>	<i>379,324</i>	<i>— 8.50</i>
<i>Horses, Mares and young stock</i>	<i>45,177</i>	<i>47,857</i>	<i>— 5.60</i>
<i>Donkeys and Mules</i>	<i>28,164</i>	<i>30,892</i>	<i>— 8.83</i>
<i>Camel</i>	<i>4,344</i>	<i>4,156</i>	<i>+ 4.52</i>
Ploughs (small and big)	206,113	199,640	+ 3.24
Carts and Carriages etc.	101,596	86,541	+ 17.39

also those of ploughs, carts and carriages. The marginal table compares the main figures as revealed in the present census with those of 1920. The agricultural cattle show an increase of 2.5 per cent but the non-agricultural have declined by 8.2 per cent. The largest decline under the agricultural class is amongst he-buffaloes. The decline in the number of cows is serious but is more than made up by an increase in the number of buffaloes. The combined strength of bulls and bullocks has only slightly decreased during the decade, though in reality, the bullocks have increased by about 2 per cent. It should be mentioned here that there was no serious outbreak of disease amongst the cattle during the

decade. The increase in the ploughs may to some extent be put down to more land having been brought under cultivation.

5. Distribution of Cattle per Inhabited House—An inhabited house for census purposes denotes a family. The total number of inhabited houses as ascertained at the present census is 562,798 as against 512,845 of the previous census. The margin compares the distribution of cattle per every 100 inhabited houses for the last two censuses. It will be seen that there are less cattle per family under all heads in the present census, showing thereby that the increase in the livestock has not kept pace with the increase in the number of families, during the present decade.

Kind of Animal, etc.	Number per 100 inhabited houses in	
	1930	1920
Cows	32	35
Bulls and Bullocks	76	83
Calves	31	32
Buffaloes	61	65
He-buffaloes	2	3
Young buffaloes	44	44
Sheep and goats	62	73
Horses, mares and their young stock	8	9
Camels	8	8
Small and big ploughs	37	39
Carts, carriages, etc.	18	17

6. Agricultural Cattle—The major part of the population of the State is agricultural and it is in this connection that we are more concerned with the census of livestock. Though non-agricultural cattle, as at the last census, have been counted this year also, a study of their numbers is not so vital to us as that of the agricultural cattle. We will therefore confine ourselves, in this note, more particularly to a discussion of the sufficiency or otherwise of agricultural and milch cattle.

7. Distribution of Agricultural Cattle by Division—The following Table gives comparative figures of the distribution of agricultural cattle per division :—

KIND	CENTRAL GUJARAT		SOUTH GUJARAT		NORTH GUJARAT		KATHIAWAD		BARODA STATE	
	Number in 1930	Variation per cent since 1920	Number in 1930	Variation per cent since 1920	Number in 1930	Variation per cent since 1920	Number in 1930	Variation per cent since 1920	Number in 1930	Variation per cent since 1920
1	2	3	4	5	6	7	8	9	10	11
Cows	23,487	— 14.6	51,151	— 5.2	76,165	— 8.4	27,813	— 7.1	178,566	— 8.2
Bullocks	110,259	— .8	88,187	+ 9.3	176,698	— .4	39,186	+ 5.5	412,310	+ 1.9
Bulls	734	— 39.1	1,602	— 58.6	6,781	— 40.1	3,433	— 33.5	12,560	— 41.9
Calves	28,710	— 17.1	58,700	+ 1.9	60,991	+ 22.5	23,421	+ 12.7	171,822	+ 5.5
Total	163,140	— 6.5	197,700	+ 1.6	32,585	— .3	93,833	+ .8	775,258	— 1.06
Female buffaloes	93,185	— 17.6	34,006	+ 15.0	108,844	+ 4.2	16,105	+ 4.0	345,040	+ 8.6
Male buffaloes	3,202	— 23.4	2,306	— 22.0	6,105	— 29.0	729	— 11.7	12,342	— 25.9
Young stock	71,224	+ 4.5	24,094	+ 21.9	140,180	+ 8.0	10,500	— .7	246,848	+ 8.8
Total	167,611	+ 10.5	62,206	+ 16.0	345,079	+ 5.1	29,334	+ 1.8	604,230	+ 7.4
Grand Total	1,379,488	+ 1.4	259,906	+ 4.7	665,664	+ 2.4	123,167	+ 1.1	1,379,488	+ 2.5

We have seen already that there has been an aggregate increase of 2.5 per cent in the agricultural cattle and while this increase is the greatest in South Gujarat, being 4.7 per cent, it is the lowest in Kathiawad where it is only 1.1 per cent. Dividing the agricultural cattle into two families viz., the cow and the buffalo, we find the latter has increased by 7.4 per cent while the former has decreased by a little over 1 per cent, though there is a small increase visible in South Gujarat and Kathiawad. Cows have decreased and buffaloes have increased in all the districts. Bullocks have increased in South Gujarat and Kathiawad but Central and North Gujarat register a slight decline. Bulls and male buffaloes have decreased throughout the State in all the districts. Amongst the young stock of both the families, there has been an increase everywhere except that the young stock of cows has decreased in Central Gujarat while that of the buffaloes has declined only slightly in Kathiawad.

8. Distribution of Agricultural Cattle according to Utility—Agricultural cattle may again be divided according to the use. Thus they can be divided into classes like (1) purely agricultural, (2) milk-giving and (3) stock supplying (young stock). The following gives

the distribution of the cattle by division, as also their variation per cent (given in brackets) since 1920 :—

Division	Agricultural	Milk-giving	Young stock	Proportion of young stock to 1,000 milk-giving cattle
1	2	3	4	5
Central Gujarat	114,195 (—2.1)	116,622 (+9.2)	99,934 (—2.8)	857
South Gujarat	90,155 (+5.0)	86,057 (+2.3)	83,694 (+7.2)	972
North Gujarat	189,534 (—3.9)	275,009 (+0.4)	201,121 (+12.8)	731
Kathiawad	43,328 (+0.5)	45,918 (—3.0)	33,921 (+8.1)	738
Total	437,212 (+1.3)	523,606 (+2.2)	418,670 (+7.2)	799

The total number of agricultural cattle is 1,379,488. This shows that 32 per cent of the total belong to the agricultural class ; 38 per cent to the milk-giving class and the remaining 30 per cent cover the young stock. From the above analysis, we find as at the last census, that the milch cattle exceed in number the agricultural ones. Looking to divisional distribution it appears that reverse is the case in South Gujarat only. In the 1920 Census, South Gujarat shared this position with Central Gujarat but the latter appears to have retrieved its position since then, in regard to its milch cattle, though its number of agricultural cattle has decreased in this census. Again Central Gujarat and North Gujarat show a serious decline in agricultural cattle. The floods in 1927 occasioned a serious loss of cattle. The following years were in addition full of hardships to the agriculturists in these districts on account of frost, locusts, fall of prices, etc., and this also led them to part with their valuable cattle more than before. Kathiawad is known for its good breed of cows and buffaloes and the decline there in the milch cattle appears to be purely due to loss through migration. Turning to young stock, we find that Central and South Gujarat have proportionately a greater number of young stock than the other two divisions, which lose through exportation over one-fourth of their number. This points to the conclusion that while Central and South Gujarat replenish their stock of agricultural cattle largely from their indigenous breed, North Gujarat and Kathiawad have to rely at least for more than a quarter of their supply upon adjoining territories for their stock.

9. Agricultural Cattle correlated with Cultivated Land—To determine the scarcity or otherwise of the agricultural cattle, it will be useful here to institute a comparison between the area of cultivated land and the number of agricultural cattle as neither the one nor the other alone is sufficient to arrive at a true solution of the general belief that agricultural cattle are decreasing day by day. The following table correlates the number of agricultural cattle with the area of cultivated land for the past three censuses.

Division	Agricultural cattle and cultivated land (in Bighas)	CENSUS YEAR		
		1910	1920	1930
Baroda State.. .. .	Cultivated Area	4,009,962	5,155,276	5,635,096
	Agricultural Cattle	334,801	442,933	437,212
Central Gujarat	Cultivated Area	1,210,617	1,420,916	1,548,986
	Agricultural Cattle	88,657	116,641	114,195
South Gujarat	Cultivated Area	668,069	774,716	832,469
	Agricultural Cattle	69,392	85,844	90,155
North Gujarat	Cultivated Area	1,568,639	2,269,137	2,437,843
	Agricultural Cattle	143,758	197,352	189,534
Kathiawad	Cultivated Area	562,637	690,507	815,798
	Agricultural Cattle	32,994	43,096	43,328

It will be seen from the above table that there has been a large increase in the cultivated area since the last census but there is not a comparative increase visible in the agricultural cattle. The total strength of agricultural cattle in the State has decreased and so also in all the districts except South Gujarat ; but there also, the increase does not appear to be appreciable. Absolute figures however can lead to no true inference of the situation and all agricultural cattle are not plough cattle. We shall therefore try and work out the burden of cultivated area on a pair of bullocks in each district. The

margin compares the figures for the last three decades. It appears from the table that the incidence is highest in Kathiawad and lowest in South Gujarat, as usual. The increase in incidence is almost uniform in the Central and North Gujarat while it is the highest

YEAR	Baroda State	Central Gujarat	South Gujarat	North Gujarat	Kathiawad
1910 ..	23.9	27.3	19.2	21.8	34.1
1920 ..	23.2	24.3	18.0	23.0	31.6
1930 ..	27.6	28.1	19.6	27.5	41.6

in Kathiawad, being 10 bighas more per pair of bullocks and lowest in South Gujarat where it averages 1.6 bighas per pair. In the last census it was found that North Gujarat suffered from deficient supply of bullocks while Kathiawad takes its turn in this census. The higher average in Kathiawad is either due to a steady increase in cultivated area unaccompanied by a similar increase in its bullock supply or to loss through migration. The latter part of the decade was of successive lean years and it had told very heavily on the economic resources of the people. It is very probable therefore that the average is forced up by a loss through migration as the stringent economic conditions might have led people to part with their cattle. The following Table gives comparative figures of the average of cultivated area per pair of bullocks by mahals for the last two censuses.

NAME OF MAHAL	Area cultivated per pair of bullock		NAME OF MAHAL	Area cultivated per pair of bullock	
	1930	1920		1930	1920
CENTRAL GUJARAT			NORTH GUJARAT		
Baroda	23.3	20.5	Visnagar	22.7	22.1
Tilakwada	23.8	18.2	Patan	22.9	23.7
Sankheda	25.1	23.1	Atarsumba	23.5	16.8
Bhadran	26.1	25.7	Sidhpur	23.1	24.5
Vaghodia	27.0	26.3	Mehsana	25.3	22.2
Petlad	28.7	26.0	Kheralu	26.3	20.8
Sinor	29.5	31.8	Vijapur	27.5	13.2
Padra	29.5	23.6	Dehgam	28.1	27.4
Dabhoi	30.1	23.9	Kalol	29.6	25.1
Karjan	29.5	31.8	Chanasma	33.1	27.0
Savli	33.1	21.2	Kadi	35.2	22.8
KATHIAWAD			SOUTH GUJARAT		
Beyt	20.4	16.8	Gandevi	8.7	6.8
Kodinar	21.6	17.3	Vyara	14.3	14.7
Okhamandal	35.9	32.2	Navsari	15.4	13.5
Bhimkatta	38.5	38.9	Mahuva	15.7	15.0
Khambha	42.3	38.6	Songadh	17.3	18.1
Dhari	51.2	35.1	Mangrol	22.5	21.2
Damnagar	58.0	45.4	Palsana	27.4	24.4
Ratanpur	60.7	31.7	Kamrej	27.8	26.5
Amreli	61.1	43.2			

The normal area which a pair of bullocks can easily cultivate is supposed to 20 Bighas. At this rate, it can be seen from the table that almost all the mahals except the first five of South Gujarat lack in a sufficient supply of plough cattle. But this estimate is rather too low as conditions of cultivation vary in different divisions of the State. Some crops do not require much cultivation. In non-irriguous areas, more land could be easily tilled. There is also a practice obtaining in a varying degree to keep the land fallow in the different divisions. After allowing for all these reasons, I think we shall not be far wrong if we assume 30 bighas as the normal area for a pair of plough cattle to till. On this assumption, we find that Savli in Central Gujarat, Chanasma, Kadi and Harij in North Gujarat and all the mahals of Kathiawad except Beyt and Kodinar suffer from a deficiency of plough cattle.

10. Comparison with British Gujarat—It would be instructive to compare here the

BARODA STATE DIVISION	Average land in Bighas cultivated per pair of plough cattle	British Gujarat Division	Average land in Bighas cultivated per pair of plough cattle
Baroda State	27.6	British Gujarat ..	28.6
Baroda Division	28.1	Kaira	24.7
Navsari	19.6	Surat	21.8
Mehsana	27.5	Broach	37.1
Amreli (including Okhamadal)	41.6	Panch Mahals ..	14.6
		Ahmedabad ..	50.8

burden of a Baroda pair of bullocks with that of British Gujarat. The margin sets out the averages for the Baroda and British Gujarat districts. It will be seen at first sight that the incidence of burden is lighter in this State than in British Gujarat. The smaller average persists in divisions also. The figures are so striking that they do not require explanation.

11. Khatedars and Agricultural Cattle—The figures of *khatedars* as supplied by the Revenue department show that there were in all 357,389 *khatedars* in the State during the year 1930. The agricultural cattle as ascertained in the preceding paragraph include bulls and male buffaloes. But it is well known that bulls and male buffaloes are rarely if ever used as plough cattle. We shall therefore leave them out of account in our correlation of *khatedars* with the agricultural cattle, as the bulls and he-buffaloes that are at all used for the plough are not likely to be more than the bullocks used for other than agricultural purposes. The following Table gives comparative figures of the average number of bullocks per *khata* in the different divisions of the State for the last two censuses.

DIVISION	Khatedars (registered land-holders)	Bullocks (plough-cattle)	Average number of bullocks per khata (1930)	Average number of bullocks per khata (1920)
1	2	3	4	5
Central Gujarat	114,000	110,259	0.97	1.02
South Gujarat	57,029	86,187	1.51	1.45
North Gujarat	166,380	176,698	1.06	1.20
Kathiawad	20,020	39,166	1.95	2.06
Total ..	357,429	412,310	1.15	1.23

We see at a glance that the situation on the whole is worse than that disclosed at the preceding census. The average of bullock per *khata* in Central Gujarat has fallen from 1.02 to .97. This means that a large number of *khatedars* has to be without enough plough cattle for cultivation; it may be, this is so, because of the greater proportion of small holdings there. The condition of North Gujarat also cannot be said to be satisfactory. The South Gujarat average shows a progress and has increased from 1.45 to 1.51. In Kathiawad, the *khatedars* have just sufficient cattle for their plough but as we shall see later on, the pair there has to till the largest extent of land compared to other districts.

12. Agricultural Implements (Ploughs)—The following Table determines the sufficiency or otherwise of the ploughs and the area cultivated per plough :—

DIVISION	Bullocks	Number of ploughs	Average number of bullocks per plough	Ploughs necessary in proportion to number of bullocks	Area cultivated per plough (Bighas)
1	2	3	4	5	6
Central Gujarat	110,259	58,463	1.8	55,129	26.5
South Gujarat	86,187	39,266	2.1	43,093	21.2
North Gujarat	176,698	89,705	1.9	88,349	27.2
Kathiawad	39,166	17,816	2.2	19,583	47.5

It will be seen from the table that Central and North Gujarat have a sufficient supply of ploughs but not of bullocks while South Gujarat and Kathiawar have less ploughs than are essential for the agricultural purposes, though having regard to the area cultivated per plough in Kathiawad, the supply of bullocks cannot be said to be satisfactory. The system of *sāndhal* (co-operative use of bullocks by owners of one bullock) prevailing to some extent in Central and North Gujarat among *khatedars* of small holdings makes up for the deficiency in plough cattle in those divisions. On the whole therefore the situation can be said to be normal, if we take into consideration the quality of the soil, the seasons of cultivation, the use of harrow in some places, the system of keeping the land fallow, etc., prevailing to more or less extent in the different divisions.

13. Milch Cattle—Turning to milch cattle, we find that on the whole there has been an increase of 2.2 per cent amongst them since 1920. We have also seen that the cows have decreased while buffaloes have increased in all the districts. The following Table shows the number of cows and buffaloes by divisions as also the average number of *khatedars* who have one cow or one buffalo between them :—

DIVISION	Cows	She buffaloes	Total	Number of khatedars who have between them			
				One cow		One buffalo	
				1930	1920	1930	1920
1	2	3	4	5	6	7	8
Central Gujarat	23,437	93,185	116,622	4.9	3.9	1.2	1.3
South Gujarat	51,151	34,906	86,057	1.1	0.9	1.6	1.7
North Gujarat	76,165	198,844	275,009	2.2	1.7	0.8	0.7
Kathiawad	27,813	18,105	45,918	0.7	0.5	1.1	0.9
Total ..	178,566	345,040	523,606	2.0	1.6	1.0	1.0

These statistics show that Central Gujarat is less inclined towards breeding of the cows. It has one cow only between 5 of its *khatedars*. Kathiawad alone has more than one cow per *khata* while in South Gujarat, there is almost one cow per *khata*. North Gujarat has one cow between 2.2 *khatedars*. In regard to buffaloes, however, North Gujarat stands first. Every *khatedar* there has one buffalo and more. The condition in Central Gujarat and Kathiawad almost approaches equality while in South Gujarat almost one-third of the *khatedars* are without a buffalo. That the general situation, however, in regard to the supply of milch cattle to *khatedars*, is worse than at the last census will be clearly seen from the comparative figures given in the above table.

14. Cattle Breeding : (a) Cows—The following Table gives the figures regarding the sufficiency or otherwise of the bulls required for purposes of breeding with comparative figures of the preceding census :—

DIVISION	Bulls	Cows	Number of cows per one bull	Number of cows per one bull
	1930		1930	1920
Central Gujarat	734	23,437	31	22
South Gujarat	1,882	51,151	30	13
North Gujarat	6,731	76,165	11	7
Kathiawad	3,433	27,813	8	5

It will be seen that the condition in this respect appears to be worse than 1920. Central and South Gujarat divisions do not have a sufficient supply of bulls. The low proportion of cows per bull in North Gujarat and Kathiawad at the last census was doubted but that it was not so will be evident from the proportions worked out for this census ; but it is evident that the supply of bulls in both these divisions has diminished to a large extent.

(b) *Buffaloes*—In respect of bull buffaloes, South Gujarat fares better than other divisions. Next comes Kathiawad

NATURAL DIVISION	1930		1930	1920
	Bull Buffaloes	Buffaloes	Average number of buffaloes per one male buffalo	Average number of buffaloes per one male buffalo
Central Gujarat ..	3,202	93,185	29	19
South Gujarat ..	2,306	34,906	15	13
North Gujarat ..	6,105	198,844	32	22
Kathiawad ..	729	18,105	24	21

with 24 buffaloes to a bull followed by Central and North Gujarat with 29 and 32 buffaloes to a bull. From a reference to figures in both these tables, it appears that Central Gujarat needs both bulls and he-buffaloes and that too of a nobler breed while South Gujarat needs bulls, North Gujarat falls short of good male buffaloes. Kathiawad has got a goodly number of bulls but lacks in male buffaloes.

What is wanted however for a better breed of the agricultural cattle is not the number of bulls but the supply of a superior breed of them. It is worthy of note here that the Agricultural department of the State has directed its attention towards this object and arranged to supply a superior breed of Kankrej and Gir bulls to villages which need them, under the rules framed in this behalf.

15. Population and Milk-Supply—The question of milch cattle leads us to the consideration of milk supply in relation to the population of the State. The following Table gives the comparative proportions of persons per each head of milch cattle and supply of milk per head of population :—

DIVISION	Milch cattle: cows and buffaloes	Population 1931	Proportion of persons per each head of milch cattle		Daily supply of milk in the State in seers	Average supply per individual in seers	
			1931	1921		1931	1921
Central Gujarat	116,622	824,341	7.3	6.6	443,889	0.54	0.54
South Gujarat	86,057	404,377	4.6	4.0	272,169	0.67	0.75
North Gujarat	275,009	1,010,007	3.4	3.3	894,798	0.88	0.95
Kathiawad	45,918	204,282	4.4	3.8	206,631	1.01	1.06
Total	523,606	2,443,007	4.6	4.1	1,817,487	0.74	0.79

Unlike all other divisions, Kathiawad has more cows than buffaloes. A cow however does not give as much milk as a buffalo; of the two the latter is the more important. In order therefore to properly assess the quantity of milk supply, we will have to fix values for their capacity to supply milk. At the last census, it was assumed that "in Kathiawad, the cows can rightly be considered equal in milk supply to the buffaloes of that division. North Gujarat cows are useless for milk giving purposes, and can safely be ignored. In the remaining two divisions from the point of view of milk giving proportion, the cows may be considered in ratio of four cows to one buffalo in Central Gujarat and two in South Gujarat". According to the above computation of the number of milch cattle and taking an average supply of 4½ seers of milk per day per each head of cattle, the average supply of milk per head of population comes to three quarters of seer per day in the State. Kathiawad has got the highest supply, it being one seer per head. Central Gujarat supply is the least while that in North and South Gujarat is .67 and .54 seers respectively. Comparing the present average with that during the previous decade we find that the situation is worse in all the districts except in Central Gujarat where it has continued to be the same. Milk is an important item of nourishment for life and should therefore earnestly engage the attention of both the Government and the people to improve its supply particularly as the belief is growing that coming generations are deteriorating in healthiness day by day.

16. Conclusion—Before closing however, it must be mentioned that though the decade was a fairly healthy one, it did not result in a relative rise in the supply of agricultural cattle. The deficiency appears to be due to loss through migration, consequent on the close succession of years of depression during the latter part of the decade, which forced the people to part with their cattle more than before. Ten years is too long a period to assess the sufficiency or otherwise of the agricultural stock and the contributory causes leading thereto. It is therefore once again suggested and hoped that Government will order the census of livestock to be taken every five years to get at the real state of things.

APPENDIX V

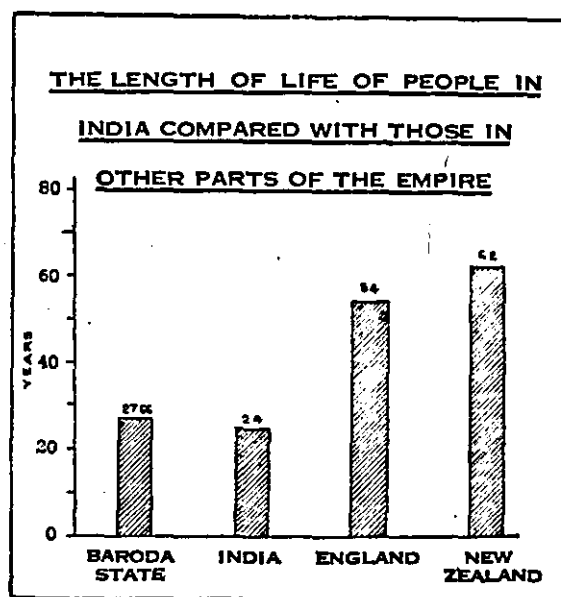
FOOD SURVEY OF PRINCIPAL CASTES IN BARODA STATE

(By DR. F. P. ANTIA, M.COM., Ph.D. (ECON.), LONDON, F.S.S.

and

F. S. KALE, B.A. (BOM.), A.R.S.I. (LOND.), F.A.P.S. (N. Y.)

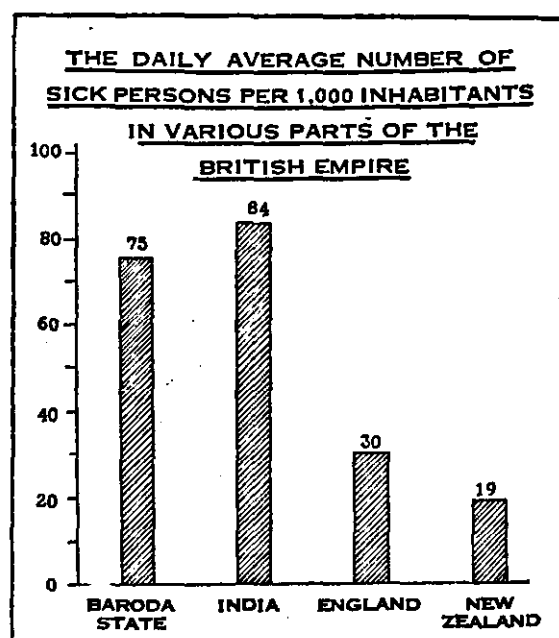
1. General Considerations : Introductory—Individual and communal efficiency depend primarily upon the health and strength of the populace, and these in turn, to a material extent, upon its dietary. Food provides not only heat and energy but also body-building tissue and bone-building calcium. Usage and tradition have tested the utility of foods and have accustomed particular people to particular dietaries. Hence the difference that obtains between diets according to climate, region, race or religion. Any deviation from the tested path, if not demonstrably for the better, is bound to lead to malnutrition and contribute to a slackening of growth and efficiency and a shortening of the span of life. The marginal diagrams will show how we stand in comparison with the rest of India and other countries in this latter connection.



It is not even that this short span of life is full of sweetness and fragrance like that of the Alpine flower. The Raj and India generally are more prone to ill-health than other countries. Taking the same countries into account the position stands :—

It is obvious then that life in Baroda though capable of showing a better statistical position than that in the rest of India, is both short and miserably lived. The principles underlying the maintenance of bodily health are either not known or the knowledge being there, are incapable of being observed.

2. Food Composition—Confining attention to dietetics for the present, foodstuffs can be classified into fats, carbohydrates, proteins, essential salts, vitamins and water—the food sextet. It is the difference in the proportions constituting the article under examination that accounts for its characteristic appearance, flavour or taste. Human physique and human mind being in need of a certain proportion of each under varying conditions of climate, exertion, etc., it is necessary so to choose one's food as to supply them with these in the correct compound so as to obviate any chance of malnutrition and consequently of disease, ill-health or premature death arising,* plant or animal organism can neither come into existence, nor grow nor function in the absence of a supply of certain basic chemical elements. Life will cease if the supply is discontinued. Disease will result if the supply is deficient or ill-balanced in its chemical composition. A recent authority thus tabulates the Food composition, its uses, and requirements.†



* For statement showing sources of food elements, see Statement C at the end.

† Strong A. G. *Domestic Science*, p. 226.

Elements composing Our Food	Form in which they occur	Daily amount required by an Adult	The Use our bodies make of them
1. Hydrogen (H) 2. Oxygen (O)	Water	3 seers	Body regulator, carrying food to the tissues and waste away from them.
1. Hydrogen (H) 2. Oxygen (O) 3. Carbon (C)	Carbohydrates (a) Sugar, starches (b) Cellulose	67 per cent of diet 360 to 450 grams.	(a) Gives heat and energy measured by calories. (b) Roughage.
1. Hydrogen (H) 2. Oxygen (O) 3. Carbon (C)	Fats and oils and some times organic acids.	17 per cent of diet. 80 to 90 grams.	Gives heat and energy measured by calories
1. Hydrogen (H) 2. Oxygen (O) 3. Carbon (C) 4. Nitrogen (N)	Proteins. Built up from amino acids by plants and animals.	10 to 15 per cent of diet. 90 to 100 grams.	(1) Builds body tissues for growth and repair. (2) Also gives heat and energy measured by calories.
5. Sulphur (S) 6. Iron Fe. 7. Phosphorus (P) 8. Calcium (Ca) 9. Potassium (K) 10. Sodium (Na) 11. Chlorine (Cl) 12. Iodine (I)			
Ash. Constitutes partly as mineral salts and partly in combination with carbohydrates, fats, proteins and other organic compounds.		.67 (CaO) 1.32 (P ₂ O ₅). .015 (Fe.)	Body regulators, and also important for body structure.
Vitamins	A, B, C, D, E..	Daily supply required, as they cannot be stored by the body.	Regulate metabolism, promote growth and reproduction. Protect from deficiency diseases.

3. Functions of Food—Human food in fact has a four-fold function to perform—(i) to supply the elements necessary to build up living cells, (ii) to supply the energy and heat necessary for movement and action, internal and external, (iii) to regulate the vital processes of the body in such a harmonious manner as to give the body a tone of health and well-being, and lastly (iv) to add to the joys of life.

4. Energy value: calories—Like all other scientists, the bio-chemist adopts a unit of measurement—a yardstick—to test the adequacy or otherwise of the heat and energy value of diet to cater to these requirements. He reduces all foods to their calorie value. Technically a calorie is a unit of heat or energy sufficient to raise the temperature of a pound of water by 4 degrees Fahrenheit or a Kilogram of water to one degree Centigrade. It has been demonstrated by experiments upon respiration calorimeters that food consumed in the body gives off approximately the same amount of heat or energy as when burnt in a calorimeter. The bio-chemist has thus determined the actual calorie consumption of food per hour as under:—

APPROXIMATE AVERAGE OF THE ENERGY EXPENDITURE PER HOUR, UNDER DIFFERING CONDITIONS OF ACTIVITY, OF AN AVERAGE SIZED MAN IN BARODA, WEIGHING 55 KILOGRAMS (121 lbs.):—

Condition of Activity	Calories per hour
Sleeping	50-55
Awake, lying still	55-70
Sitting at rest	80
Standing at rest	90
Tailoring (Darji)	105
Type-writing rapidly	110
Book Binding	135
Light exercise	135
Severe exercise	355
Sawing wood	380
Shoemaking (Mochi)	140
Walking slowly about 2½ miles per hour	160
Carpentering	190
Active exercise	230
Walking rapidly about 3½ miles per hour	235
Stone working	315
Running 5½ miles per hour	395
Very severe exercise	470

Nor does this consumption depend upon activity or want of it alone. Age is a vital factor determining calorie need. The growing child, for example, needs over and above the usual ration for heat and energy and replacement of worn out tissues, from fifteen per cent of energy value of the food, to forty per cent of protein, for purposes of growth alone. After the first year while the allowance of food per unit of time may increase, it decreases per unit of weight. This requirement may be tabulated as under :—

AGE UNDER	CALORIES	
	Per kilogram	Per lb.
1 Year	100	45
1—2 Years	100—90	45—40
2—5 " " " "	90—80	40—36
6—9 " " " "	80—70	36—32
10—13 " " " "	75—60	34—27
14—17 " " " "	65—53	32—30
18—25 " " " "	55—40	25—18

For boys and girls of growing age, in colder countries, the caloric requirements have been computed as under. It is necessary to point out that taking infants as proportions of adults as regards caloric needs is utterly misleading. The food requirements of a family demand calculation with reference to each individual constituent of the family, considered in relation to age, sex, occupation, physical exertion, etc. :—

AGE	SEX	Calorie consumption per day
1—2	Both	1000—1200
2—5		1200—1500
6—9		1400—2000
10—13	Girls	1800—2400
	Boys	2300—3000
14—17	Girls	2200—2600
	Boys	2800—4000

Calories, however, though an important and for the dietician an indispensable unit of measurement, should not occupy the whole of the canvas. Caloric measurement is only a quantitative test. Healthy functioning depends upon calories generated from particular elements in particular proportions. Thus calories generated from carbohydrates could never replace those generated from proteins. Each group has its assigned function to perform and it is quite possible to overfeed a man calorifically until he starves to death. Voit relates, how an English physician died a victim to his own experiment of nourishing himself on sugar alone for a month—a diet which undoubtedly supplied him with the required number of calories. For whereas the sugar would generate heat and energy to keep the physical machine going, the absence of a tissue building protein together with that of the soluble vitamins and the regulating salts, meant that he subjected himself continuously to a state of nutritive starvation. Mrs. Strong's studies for Baroda show that though rice would cost only an anna per 1000 calories, *ghee* five annas and three pies, and milk five annas and nine pies, for an equal number of calories we find that not even the poorest family lives exclusively on rice. Resort is always had to other articles in however deficient a quantity, and however poor a quality. One of these essential substances is protein.

5. **Proteins**—Investigations show that the protein requirements of the body can be set out with fair precision. Recent experiments have demonstrated the enormous waste that an unnecessarily high proteid diet used to entail, *inter alia*, by reason of an immense strain upon the digestion to grind up food in quantities that the body could not possibly absorb. "A daily metabolism of proteid matter equal to an exchange of 0.10 to 0.12 grams of nitrogen per kilogram of body weight is quite adequate for physiological needs, provided a sufficient amount of non-nitrogenous foods—fats and carbohydrates—is taken to meet the energy requirements of the body¹. An allowance of 60 grams is thus theoretically adequate, but a margin of safety

1. Chittenden: *The Nutrition of Man*, p. 227.

in addition to this is necessary. Mrs. Strong puts this figure at 75 grams, and it is proposed to adopt this as the standard requirement for this study. Proteins again differ materially *inter se*. Animal proteins containing certain amino-acids being nearly of the same composition as human tissue are the most suitable—vegetable proteins less so. Lusk is emphatic upon giving milk, egg, fish and meat proteins a higher value over those from wheat, *dal*, potato, maize, etc., though this should by no means suggest that it is impossible to obtain sufficient proteins from exclusively vegetable sources. Milk is an ideal food, containing the required substances in an ideal blend, and should provide a good corrective to an otherwise ill-balanced vegetable diet.

6. Vitamins—Almost equal emphasis should be laid upon the necessity of including vitamins in the diet. McCullom in the course of his bio-chemic experiments, found that a group of rats when given a diet containing $1\frac{1}{2}$ per cent butter thrived and reproduced their species. When however 5 per cent vegetable oil was substituted for the butter, metabolism ceased, and so did reproduction. The reason obviously was the absence of a substance which butter fat possesses and vegetable oil does not. Five different varieties of these were, later found in different natural unrefined foods—all very essential for the maintenance of health, growth and reproduction since their absence in diet invariably led to disease of one sort or another.

7. Mineral Salts—Besides these, are necessary the mineral salts. The natural human instinct for sodium chloride—the common table salt—is very suggestive. All natural foods possess this element, and a properly selected natural diet would contain enough salt for nutritive purposes. Modern dietaries lack this mineral element and we supply the deficiency to a certain extent by adding salt at the table. The minerals that are necessary may be listed as potassium, magnesium, sulphur, iodine, phosphorous, calcium, iron, chlorine, sodium, etc. The three most important constituents in which human diet is likely to be deficient are calcium, phosphorous and iron, each of these forming a constituent of our bones, tissue and blood.

8. Prefatory Note upon the Investigation : The Collection of the Data—By order of His Highness the Maharaja Saheb, a dietetic survey of the whole Raj was undertaken along with the general census operations. The purpose was to investigate into the sufficiency or otherwise of the nutritive value of the food, normally consumed by His Highness's subjects. A questionnaire was issued to the census committees in two parts, the first of a general nature, the second relating to articles composing the dietary, their quantity and quality with reference to each group or caste in the taluka. 23 dietaries have been thus examined.

9. Limitations of the data—It needs of course to be realised that a dietetic survey is more likely to give precise results if entrusted as his whole time work to a bio-chemist than when entrusted as a side-issue to a statistician. The *piece de resistance* is in the collection of data. It is, in the first place, impossible to give the exact weight or measurement of the quantity taken per day particularly with reference to the non-standardised non-commercialised home prepared dietary of the Indian. The quantity bought at the grocers can hardly furnish a clue, as the edible portion in many cases may differ, both as regards chemical properties as well as measurement, from the quantity purchased. When the unit of measurement is the daily dietary, as it was with regard to the present investigation, each little inaccuracy contributes towards swelling the margin of error in the monthly dietary. And the month has to be brought in as the intermediate unit if the occasional deviations from the normal beaten track are to be taken into consideration. The usually rice and *bajri* eating Patidar indulges not infrequently in wheat and *kodri* and the Brahmabhat in wheat and *barata*. This applies with greater force to the non-vegetarian portion of the population. Mainly, it seems, because of economic reasons the deviation from vegetarianism is fairly unusual and if the Parsis and to a less extent Mahomedans are excepted, indulgence in non-vegetarian diet in the normally accepted European sense of the term—fish and meat for each of the two meals and eggs for breakfast—is wholly absent. The Rajput takes meat and fish but once a week, and eggs but once a fortnight, while the Bhangi and the Dhed resort to a smaller quantity of it even less frequently.

10. Difficulties in assigning Chemical Values—It is necessary to make a reference to the enormous difficulty encountered in the process of reducing the food articles to their chemical values. Bio-chemistry is in its infancy in India, and barring exceptions little work has been done upon Indian foodstuffs. Results are available, no doubt, of tests made in English or American laboratories upon their own foods. Naturally enough, they concentrate upon the standardised marketable packet foods or restaurant served varieties—hardly applicable to our conditions. Again when equivalents are found for articles common to both dietaries, it is but to be expected that their values differ because of climatic factors and dietetic requirements of the people. An American Mutton chop, for example, has a caloric value of 1660 calories per lb., contains 15 per cent of protein and 31.4 per cent of fat, while the leanest portion, the leg, generating 795 calories will have 18.6 per cent protein and 27.4

per cent fat¹. The Indian meat on the other hand equals between 576 and 672 in fuel value; has between 21.05 and 25.26 per cent protein and between 4.38 and 7.88 per cent of fat². Even in cases where Indian values are available, the regional peculiarities make varieties different in their chemical value and it is the sphere of the food chemist to say whether or not the varieties examined in Coonoor—values whereof have here been adopted—have the same chemical values as those applicable in the different portions of the Raj. Attempt has of course been made to obtain Indian values wherever possible, but in some cases, resort had to be had—particularly regarding the examination of mineral salt contents—to some American analysis.

11. Analysis of Diets : Foodstuffs of Common Consumption—Several articles, it will be observed from the tables, are common to all castes. Amongst these are rice, *dal* (pulse), potatoes, greens and one or more cereals—either wheat or *juwar* or *bajri*. So also are the dressings and seasoning substances like chillies, spices, salt, oil and *ghee*. Some of the latter, oil and *ghee*, for example, though not eaten mainly for their food value contribute materially to it. Thus whereas a lb. of greens—the eggplant has been taken as a representative sample—generates 130 calories energy, a tola and a quarter of oil or a tola and half of *ghee* or three tolas of chillies or spices—pepper taken as representative—used to season the greens, generate as much more. In broad terms it may be laid down that the main energy providing substances are rice, *dal* and one or more other cereals,—wheat being a luxury to all except the higher castes,—while *dal* and milk with curds occasionally thrown in, provide for the protein requirements. In themselves these latter would be woefully deficient in protein, considering that their intake is very limited by reason of their bulk. Cereals also contribute a large part of the protein intake. This of course takes it for granted that they are consumed in their normal and unrefined state, so as not to deprive them of their natural constituents.

12. Diets in different Castes—Of the selected castes whose dietary was finally submitted for examination, a dozen are vegetarians and an equal number non-vegetarian, the whole group constituting 46 per cent of the population of the Raj. The presence of Thakardas, Muslims, Rajputs, Bhils and Dheds in the latter category however accounts for their constituting a major proportion of the dietaries analysed, *i.e.*, 30.03 per cent of the population or 69.5 per cent of those under survey. Table A (Summary Table) shows the whole position at a glance. It requires however to be supplemented by an explanatory note. The requisite standard has been taken at the minimum necessary for maintenance of human health, on the basis propounded by Mrs. A. G. Strong, formerly Director, Household Arts, in the State. The figures that she sets out, however, *viz.*, 2,500 to 3,000 calories of fuel value, 75-90 grams of protein, .45 to .67 grams of calcium, 1.44 grams of phosphorous and .015 grams of iron, make no allowance for wastage. It has been proved though, that not all the food intake is likely to be assimilated in the system. It is usual therefore “to deduct 10 per cent from the theoretical caloric value of a mixed diet to allow for the loss due to non-assimilation which is more marked on a vegetable than on an animal diet³”. Colonel McCarrison, the Director of Nutritional Research at the Pasteur Institute, Coonoor, applies this wastage allowance with uniform regularity. After reducing the dietary to its daily chemical value, 10 per cent has, in every case, been deducted to provide for this wastage, and the remainder tested against the standard set by Mrs. Strong. This seems to be the fairest procedure, since, it is not so much the mere intake, as the actual function of the intake in a normal human organism, that should be the purpose of a dietetic survey. Mrs. Strong's standards have thus been taken as criteria of effective consumption or in other words of actual absorption necessary into the system. That this was her intention is evident from the values assigned by her to a minimum and a maximum diet theoretically planned by her, where the values compare as under⁴ :—

	Calories	Protein grams	Calcium	Phosphorous grams	Iron
Maximum	2,562	75	.47	.107	.016
Maximum	3,077	93	1.05	2.434	.030

These, it should be noted, are the absorption standards for a clerk, *i.e.*, for a man of sedentary pursuits. Not all the castes here scheduled however are prone to pursuits involving physical non-activity, and it is quite conceivable that for healthy functioning of the human machine,

1. Macfadden : *Encyclopædia of Physical Culture*, Volume II, page 812.

2. McCarrison R. : *Food*, page 115 *et seq.*

3. Mukerji Radhakamal : *Food and Food Requirements of Indian Labourers* ; paper submitted to the 15th Indian Economic Conference, 1932.

4. Strong, A. G. : *Indian Journal of Sociology*, Vol. I, p. 184

absorption should increase *pari passu* with the expenditure of energy involved in an active avocation. The largest group of people amongst the vegetarians, the Lewa Patidars, are thus cultivators and not clerks, and it would have been only fair to judge their effective consumption against a high standard—say 2,750-3,000 calories and 90 grams of protein, etc. The same remarks apply to the varied categories of Brahmans, few of whom pursue their traditional calling. Amongst the non-vegetarians, but few may belong to sedentary professions, for a bulk of them are petty traders, cultivators, weavers and agricultural labourers¹. There were two motives however in making the minimum, as against a flexible adaptable standard, the touchstone. The questionnaires issued in the first place had taken account of only certain items of food, to the exclusion of others. Thus tea, sugar and butter milk, to common knowledge though figuring on the menu of every caste, fail to appear on the questionnaire, and if not the first two, the last is certainly an item of considerable importance from the dietetist's point of view, especially when its almost general use is borne in mind. Again, with such of the data as is collected, the margin of error in measurement needs to be accounted for in view of the agency employed to gather the information. Secondly, it was felt that the strictest fairness and impartiality could be betrayed by the adoption of a minimum standard, and not a flexible one, where there may creep in a chance of previous prejudices—nurtured upon the catchword of "India's starving millions"—influencing the judgment in assigning absorption level to each caste individually.

13. Calories in Foods of Different Castes—Examining Table A, in few instances it will be noted, does the calorie value exceed the minimum requirement. Amongst the vegetarians, the Patidar, the Audich Brahman and the Dasha Lad Vania belong to that category; amongst the non-vegetarians, the Thakardas and the Golas. The range of such excess is however very limited, being from 86 to 216 in the first category and from 183 to 317 in the second. In terms of *tolas* of rice, these calories mean at their highest $216 \div 45$, *i.e.* 4.8 and $317 \div 45$ *i.e.*, 7.04. The deficiencies however are the usual feature, ranging from 24 calories among the Anavala Brahmans to 465 amongst the Kachhiyas, and from 34 amongst the Muslims to 1165 amongst the Dublas. The vegetarian is defective up to $465.5 \div 45$, *i.e.*, 10.3 and the non-vegetarian up to $1165.1 \div 45$, *i.e.*, 25.8 *tolas* of rice per day. This, if anything, corroborates Mrs. Strong's analysis in 1920 of the military rations, where the combatants fall short in their diet by 100 calories, and the non-combatants by as many as 433 calories. The analysis made by a bio-chemist in Madras, of an average non-vegetarian Hindu diet indicates a similar deficiency in calorie value, though the standard against which the diet was tested here was nearer 3,000 than 2,500².

14. Protein Consumption—Coming to proteins, the analysis unfolds a more doleful tale. The vegetarians barring two exceptions,—Lewa Patidars and Audich Brahmans,—are all under provided. The surplus though, in the case of the Patidars and Audich Brahmans, of 6.38 and 4.42 equals $6.38 \div 2.40$ and $4.42 \div 2.40$ —no more than 2.65 and 1.85 *tolas* of meat. The deficiencies range from 3.70 *tolas* for Brahmabhats to 19.26 *tolas* for Kansaras. The Patidar's position is the strongest by virtue of his consumption of *dal*, milk and curds, and though other castes resort to these three articles too, their consumption is limited both in quantity and frequency. This only illustrates the point previously set out, *viz.* that milk and milk products alone can provide an appropriate corrective to a vegetarian diet. The non-vegetarians are in this regard better situated with four castes enjoying a surplus of from 1.02 grams to 21.02, equal in meat value to .45 to 8.76 *tolas*. It will be noticed though that except in the case of the Parsi where the percentage is 41.1 and the Mahomedan whose percentage is 27.3, the proportion the non-vegetarian group of foods contributes to the total protein supply is very limited. And since none of them resort to milk products in as large quantities as the vegetarians do, it may be suggested that it is only to supply the want of amino-acids in their otherwise vegetarian diet deficient in milk proteins, that they have recourse to animal food. It is even possible that the fact that the vegetarians fail to get any complete protein from the source of the bulk of their protein supply, which milk is not, leaves their diet, theoretically at least, more deficient than that of the non-vegetarians who do get a small supply of these complete proteins.

15. Calcium in Vegetarian Diet—With regard to calcium, *dal*, milk and curds again constitute the principal sources of supply. The Patidars score again with a surplus of .225, *i.e.*, 50 per cent of the requirement. It is to be noted that of the monthly supply of 22.473 grams in case of the Lewa Patidar these three items account for no less than 19.98, *i.e.*, 88.88 per cent—and with regard to the Nagar for 16.40 out of a total 19.54, *i.e.*, 83.8 per cent. Similarly the use of milk and curds puts the Deccani Brahman in a favourable situation. The diets deficient in calcium, it will be found, are deficient also in milk and curds, *dal* being included

¹ *Vide* Table XI, Volume XIX, Census of India: Baroda, 1931.

² McCarrison Robert: *Food* (1928), p. 114.

everywhere in a smaller or larger quantity. An inspection of the non-vegetarian diets—most of them poor in calcium—confirms this statement. For though the Parsi and the Mahomedan diets show a substantial consumption of non-vegetarian foods, their values remain more or less deficient in respect of this substance. If some intrusion upon the sphere of the bio-chemist is permitted, it may be suggested that the typical tall and broad structure of the Patidar has some correlation with the sufficiency of his calcium supply which goes to give tone to his bony frame-work.

16. Phosphorous-producing Foods—By far the strongest position obtains with regard to phosphorous supply, amongst the vegetarians particularly. Only the Kachhiya, the Bhavsar and the Kansara has a small deficiency, while the surpluses range from .180 in the case of Nagar Brahmans to .590 in the case of Brahmabhats. It is notable that Mrs. Strong's analysis gave a similar surplus in phosphorous, not only in the case of the better fed military combatant, but even regarding the apparently half-starved follower*. The most potent source of phosphorous is *dal*, with wheat and *bajri* closely following. These being the principal items in a vegetarian dietary, the surplus can be easily explained. Coming to the non-vegetarians, the position becomes less favourable with six of the eleven castes suffering a substantial deficiency ranging from .126 to .581 grams whilst the rest enjoy a surplus between .235 and .351 grams. It will be noted that the deficient diets err in respect of a shorter than usual supply of *dal*, and often a total absence of wheat. Though milk and curds contribute towards phosphorous supply, the gap left by *dal*, wheat and *bajri* is difficult to fill up. And animal food even amongst the bulk of the non-vegetarians is too poor in quantity to compensate for the absence of other phosphorescent items.

17. Shortage of Iron—Iron appears to suffer a general deficiency, as great as that of protein. Only the Audich Brahmans and the Nagars have a small surplus and the deficiency among the rest ranges from .0007 to .0054 in a total requisite supply of .015 grams. *Dal*, wheat and salt are the principal sources in order of importance amongst the vegetarians. The consumption of salt being for obvious reasons limited, the Audichas by reason of a liberal supply of both and the Nagars for whom wheat constitutes a major portion of their total cereal supply find themselves favourably situated, whilst the Patidar who consumes no less of *dal* than the other neighbouring castes, suffers a deficit—the only one in his dietary,—because of his confining wheat to occasional use only. Amongst the non-vegetarians the surplus occurs only with castes in habitual use of mutton, etc.—the Mahomedan and the Parsi. In their case too, to this source—meat and eggs—is added a moderately liberal supply of wheat and *dals*. It is noticeable that even amongst the Parsis, the non-vegetarian items do not account for more than .25 grams of iron out of a total monthly supply of .71 grams, whilst wheat happens to be the largest single supplier of the substance.

18. Vitamins: the Absence of a Measure—With regard to the presence of vitamins in the diet, it is regrettable that no yardstick to measure their presence quantitatively is available. The substance did not occur in the bio-chemist's stock of trade until after the World War, when the effect of deviations from natural foods was studied as an important dietetic problem. Only recently have five Vitamins been isolated and their function, in promoting and regulating health, metabolism, reproduction, etc. determined. Though cereals and pulses do contain them in small quantities, it is mostly animal products like milk, curds, *ghee*, mutton and eggs which possess them in any abundance. Other articles of diet being the same, non-vegetarians will therefore enjoy an advantage over their vegetarian brethren, in respect of vitamin supply. Considered generally, however, it seems very unlikely that the substance is available in adequate proportions. A rough test the bio-chemist applies to ascertain the presence of vitamins is whether the food is taken in its natural form and bears the mineral salts normally occurring in it. When the germ is removed from the grain, for example from the wheat, in the process of bleaching the flour or of polishing the rice, the effects are baneful both upon the salts and the vitamins. If this principle is acceptable—that the presence of salts will insure the presence of vitamins alongside, a deficiency in the salt supply can only lead us to conclude that the vitamin allowance is also short.

19. Conclusion: the Ideal Diet—Considered in broad aspects, the survey gives rather alarming results. The Audich Brahmans alone emerge successful through the test,—though with a very narrow margin sometimes—with the Lewa Patidars close upon their heels. The reasons for the deficit may be variously stated from rank poverty in the case of Dublas to ignorance of dietetic principles in the case of the Parsis. The narrow uniformity of the diet is another notable feature, though the want of scope in the questionnaire may have a great deal to do with the results obtained. It seems certainly essential that His Highness's subjects should

* *Vide* article in the Indian Journal of Sociology, Vol. I, p. 184.

eat more food of better quality, greater variety and richer chemical worth. It will not be out of place to conclude with a daily dietary theoretically applicable to India as devised by a bio-chemist (Colonel McCarrison). It will be noted that his requisite standard is far higher than that adopted for the purposes of our test*.

FOODSTUFF	Amount in Ounces	IN GRAMMES			Calories
		Proteins	Fats	Carbohydrates	
<i>Atta</i>	12	48.80	6.48	244.2	1,222
Rice : home pounded	6	13.80	0.51	133.8	595
Meat (Mutton)	2	11.94	3.96	0.0	84
Milk	20	18.80	20.40	27.2	360
Vegetable oil	1	0.00	28.00	0.0	252
<i>Ghee</i>	1.5	0.00	34.60	0.0	312
Root vegetables	8	4.40	0.36	31.8	148
Cabbage	8	3.10	0.24	10.2	56
Mango	4	0.16	0.88	20.8	92
<i>Dal</i>	1	6.50	0.99	16.2	100
Less 10 per cent for waste	63.5	105.50	96.42	484.2	3,221
	6.3	10.50	9.64	48.4	322
Total	57.2	95.00	86.78	435.8	2,899

* McCarrison Robert : *Food* page 113.

TABLE A

DAILY EFFECTIVE CONSUMPTION IN DIETS OF SELECTED CASTES

CASTE	Percentage of Population	Calories	Surplus + or Deficiency -	Proteins (grams)	Surplus + or Deficiency -	
1	2	3	4	5	6	
VEGETARIAN						
Lewa Patidar	9.28	2,692.04	+ 192.04	81.38	+ 6.38	
Audich Brahman	1.85	2,836.00	+ 86.00	79.42	+ 4.42	
Shravak Vania	1.39	2,079.10	- 430.90	60.03	- 14.97	
Goldsmith .. .. .	.54	2,367.90	- 132.10	64.91	- 11.01
Brahmabhat .. .. .	.41	2,152.50	- 347.50	71.30	- 3.70
Anavla .. .. .	.48	2,476.00	- 24.00	70.70	- 4.30
Deccani Brahman .. .. .	.42	2,430.30	- 219.70	66.23	- 13.77
Nagar Brahman .. .. .	.33	2,292.30	- 207.70	66.22	- 9.78
Lad Vania .. .. .	.31	2,716.50	+ 216.50	65.16	- 9.84
Kachhiya .. .. .	.33	2,284.50	- 465.50	58.07	- 16.93
Bhavsar .. .. .	.24	2,216.80	- 284.20	55.90	- 19.10
Kansara .. .. .	.08	2,158.00	- 342.00	55.74	- 10.26
NON-VEGETARIAN						
Thakarda	7.78	2,817.70	+ 317.70	79.87	+ 4.87	
Muslim	7.47	2,465.47	- 34.53	84.67	+ 9.67	
Dhed	4.37	1,719.00	- 781.00	52.65	- 22.44	
Rajput	3.88	2,139.10	- 620.90	61.05	- 18.95	
Bhil	2.23	2,146.55	- 353.45	63.94	- 12.06	
Bhangi	1.26	1,476.60	- 1,023.40	36.20	- 38.80	
Valand	1.14	1,676.70	- 823.30	42.21	- 32.79	
Maratha .. .. .	.69	2,354.40	- 381.00	71.58	- 3.42
Dubla .. .. .	.52	1,334.90	- 1,165.10	41.39	- 34.07
Parsi .. .. .	.29	2,154.70	- 345.30	96.02	+ 21.02
Gola .. .. .	.26	2,683.10	+ 183.10	76.02	+ 1.02
VEGETARIAN						
CASTE	Calcium (grams)	Surplus + or Deficiency -	Phosphorous (grams)	Surplus + or Deficiency -	Iron (grams)	Surplus + or Deficiency -
1	7	8	9	10	11	12
VEGETARIAN						
Lewa Patidar675	+ .225	1.752	+ .312	.0133	- .0017
Audich Brahman453	+ .003	2.010	+ .570	.0157	+ .0007
Shravak Vania405	- .045	1.771	- .331	.0117	- .0033
Goldsmith384	- .066	1.620	- .180	.0115	- .0035
Brahmabhat479	+ .029	2.030	+ .590	.0125	- .0025
Anavla426	- .024	1.739	- .299	.0133	- .0017
Deccani Brahman554	+ .104	1.655	+ .215	.0122	- .0028
Nagar Brahman586	+ .136	1.620	+ .180	.0169	+ .0019
Lad Vania403	- .047	1.649	- .209	.0114	- .0036
Kachhiya260	- .189	1.403	- .037	.0098	- .0082
Bhavsar216	- .234	1.417	- .023	.0096	- .0054
Kansara251	- .199	1.410	- .030	.0095	- .0055
NON-VEGETARIAN						
Thakarda165	- .285	1.791	+ .351	.0097	- .0053
Muslim340	- .110	1.780	+ .340	.0189	+ .0039
Dhed084	- .366	1.116	- .324	.0043	- .0107
Rajput355	- .195	1.314	- .126	.0096	- .0054
Bhil151	- .299	1.695	+ .235	.0054	- .0095
Bhangi087	- .363	1.003	- .437	.0039	- .0779
Valand079	- .371	.859	- .581	.0050	- .0100
Maratha466	+ .006	1.256	- .184	.0109	- .0041
Dubla134	- .316	1.242	- .198	.0043	- .0107
Parsi447	- .030	1.696	+ .256	.0214	+ .0064
Gola156	- .297	1.731	+ .291	.0099	- .0069

TABLE B

CHEMICAL COMPOSITION OF THE EVERYDAY FOOD OF TYPICAL CASTES

FOOD ITEM	CONSUMPTION (TOLAS)*		CALORIE VALUE		PROTEIN CONTENTS (GRAMS)		VITAMINS †			
	Per day	Per month	Per Tola	Per month	Per Tola	Per month	A	B	C	D
1	2	3	4	5	6	7	8	9	10	11
<i>Leva Patidar (226,871) Vegetarian</i>										
Wheat (Atta)	15	150	40.8	6,120.0	1.56	234.00	X	XX	..	..
Rice, or	18	360	45.2	16,272.0	0.72	259.20	..	L	..	..
Kodri	15	150	35.6	5,340.0	1.18	177.00	..	..	..	..
Bajri, or	20	600	43.6	26,160.0	1.11	666.00	X	XX	..	..
Juwar	20	600	40.4	24,240.0	1.16	696.00	X	XX	..	..
Potatoes	4	120	14.4	1,728.0	0.28	38.60	L	X	..	..
Greens	8	240	3.25	780.0	0.14	38.60	..	X	X	..
Dal	10	300	40.0	12,000.0	2.50	750.00	X	XX	..	..
Chillies	1	22½	45.0	1,012.5	1.07	24.07	..	..	..	..
Masala	1	15	44.4	666.0	1.76	26.40	..	..	..	..
Oil	1½	45	100.8	2,592.0	..	..	L	..	..	..
Salt	1	22½	..	..	..	..	..	..	..	..
Milk	20	600	12.0	7,200.0	0.54	324.00	XXX	..	..	..
Curds	15	380	7.2	2,376.0	0.56	184.80	XX	X	X	X
Ghee	3	90	83.2	7,488.0	..	..	XXX	..	..	X
Total per month				89,734.50		2,712.67	18	12½	3	2
Total per day				2,991.15		90.43				
Less 10% waste				299.11		9.04				
				2,692.04		81.38				
Standard requirement				2,500.00		75.00				
Surplus + or deficiency —				+ 192.04		+ 6.38				
<i>Audich Brahman (45,222) Vegetarian</i>										
Wheat (Atta)	15	450	40.8	18,360.0	1.56	702.00	X	XX	..	..
Rice, or	15	375	45.2	16,950.0	0.72	270.00	..	L	..	..
Kodri	10	50	35.6	1,780.0	1.18	59.00	..	..	..	..
Bajri	20	600	43.6	26,160.0	1.11	666.00	X	XX	..	..
Potatoes	5	150	14.4	2,160.0	0.28	42.00	L	X	..	..
Greens	10	300	3.25	975.0	0.14	42.00	..	X	X	..
Dal	7	210	40.0	8,400.0	2.50	525.00	X	XX	..	..
Chillies	1	15	45.0	675.0	1.07	16.05	..	..	..	..
Masala	1	15	44.4	666.0	1.76	26.40	..	..	..	..
Oil	2	60	100.8	6,048.0	..	..	L	..	..	..
Salt	1	30	..	..	..	..	..	..	..	..
Milk	15	450	12.0	5,400.0	0.54	248.00	XXX	..	..	..
Curds	10	100	7.2	720.0	0.56	56.00	XX	X	X	X
Ghee	2½	75	83.2	6,240.0	..	..	XXX	..	..	X
Total per month				95,534.0		2,647.45	18	10½	3	2
Total per day				3,151.1		88.24				
Less 10% waste				315.1		8.82				
				2,836.0		79.42				
Standard requirement				2,750.0		75.00				
Surplus + or deficiency —				+ 86.0		+ 4.42				
<i>Thakarda (190,195) Non-Vegetarian</i>										
Wheat (Atta)	20	80	40.8	3,264.0	1.56	124.8	X	XX	..	..
Rice, or	20	360	45.2	16,272.0	0.72	259.2	..	L	..	..
Kodri	30	300	35.6	12,860.0	1.18	424.8	..	..	..	..
Bajri	80	750	43.6	32,700.0	1.11	832.5	X	XX	..	..
Bavta	30	150	40.0	6,000.0	0.90	185.0	..	..	..	..
Potatoes	10	300	14.4	4,320.0	0.28	84.0	L	X	..	..
Greens	15	450	3.25	1,462.5	0.14	68.0	..	X	X	..
Dal	10	150	40.0	6,000.0	2.50	375.0	X	XX	..	..
Chillies	1½	45	45.0	2,025.0	1.07	48.15	..	..	..	..
Masala	1	30	44.4	1,332.0	1.76	52.8	..	..	..	..
Oil	1	22½	100.8	2,268.0	..	..	L	..	..	..
Salt	1	30	..	..	..	..	..	..	..	..
Ghee	1½	45	83.2	3,744.0	..	..	XXX	..	..	X
Mutton	15	75	16.8	1,260.0	2.40	180.0	L	X	L	X
Fish	10	20	8.8	176.0	2.06	41.2	..	X	..	X
Eggs	10	10	16.8	168.0	1.52	15.2	XX	XXX	..	X
Chicken	10	10	12.0	120.0	2.70	27.0	X	X	..	X
Total per month				93,927.5		2,662.65	10½	14½	1½	3
Total per day				3,138.8		88.75				
Less 10% waste				313.1		8.88				
				2,817.7		79.87				
Standard requirement				2,500.0		75.00				
Surplus + or deficiency —				+ 317.7		+ 4.87				

* Monthly food consumption is calculated by multiplying the daily quantity of the food item by the number of days on which it is taken during the month.

† X=fair supply, XX=good, XXX=very good, L=little.

TABLE B

CHEMICAL COMPOSITION OF THE EVERYDAY FOOD OF TYPICAL CASTES

FOOD ITEM	CONSUMPTION (TOLAS)*		CALORIE VALUE		PROTEIN CONTENTS (GRAMS)		VITAMINS †			
	Per day	Per month	Per Tola	Per month	Per Tola	Per month	A	B	C	D
1	2	3	4	5	6	7	8	9	10	11
<i>Mahomedan (182,630) Non-Vegetarian</i>										
Wheat (Atta)	20	360	40.8	14,888.0	1.56	561.6	X	XX	..	..
Rice	15	450	45.2	20,340.0	0.72	324.0	..	L	..	..
Bajri	20	30	43.6	13,080.0	1.11	883.0	X	XX	..	..
Potatoes	5	150	14.4	2,160.0	0.28	42.0	L	X	..	..
Greens	10	300	3.25	975.0	0.14	42.0	..	X	X	..
Dal	7	210	40.0	8,400.0	2.50	525.0	X	X	..	..
Chillies	4	22½	45.0	1,012.5	1.07	24.075	..	..	..	..
Masala	4	22½	44.4	999.0	1.76	39.6	..	..	..	..
Oil	2	60	100.8	6,048.0	..	..	L	..	..	..
Salt	1	30	..	..	..	..	..	..	..	..
Milk	10	300	12.0	3,600.0	0.54	162.0	XXX	X	X	X
Ghee	2	60	83.2	4,992.0	..	..	XXX	..	..	X
Mutton	10	160	16.8	2,688.0	2.40	384.0	L	X	L	X
Fish	10	50	8.8	440.0	2.06	103.0	..	X	..	..
Eggs	10	150	16.8	2,520.0	1.52	228.0	XX	XXX	..	X
Chicken	10	20	12.0	240.0	2.70	54.0	X	X	..	..
Total per month				82,182.5		2,822.275	12½	13½	2½	4
Total per day				2,739.41		84.07				
Less 10% waste				273.94		8.40				
				2,465.47		84.67				
Standard requirement				2,500.00		74.00				
Surplus + or deficiency —				— 34.53		+ 9.67				
MINERAL SALTS (GRAMS)										
FOOD ITEM	CALCIUM		PHOSPHOROUS		IRON					
	Per Tola	Per month	Per Tola	Per month	Per Tola	Per month				
1	12	13	14	15	16	17				
<i>Mahomedan (182,630) Non-Vegetarian</i>										
Wheat (Atta) .. .. .	.0051	1.800	.0480	17.28	.0005	.180				
Rice .. .. .	.0010	.450	.0109	4.90	.0001	.045				
Bajri .. .. .	.0016	.480	.0370	11.10	..	..		
Potatoes .. .. .	.0014	.210	.0066	.99	..	..		
Greens .. .. .	.0010	.300	.0040	1.20	.00005	.015				
Dal .. .. .	.0120	2.520	.0496	10.41	.0009	.189				
Chillies .. .. .	..	..	..	..	..	..
Masala .. .. .	..	..	..	..	..	..
Oil .. .. .	..	..	..	..	..	..
Salt .. .. .	..	..	..	..	..	..
Milk .. .. .	.0130	3.900	.0100	3.00	.00056	.0168				
Ghee .. .. .	..	..	..	..	.00008	.0090				
Mutton .. .. .	.0024	.384	.0440	7.04	.00060	.0960				
Fish .. .. .	..	..	..	..	..	..
Eggs .. .. .	.0090	1.350	.0240	3.60	.00040	.0600				
Chicken .. .. .	..	..	..	..	..	..
Total per month		11.394		59.52		.6408				
Total per day .. .. .		.378		1.98		.0210				
Less 10% waste .. .. .		.038		.20		.0221				
		.340		1.78		.0189				
Standard requirement .. .. .		.450		1.44		.0150				
Surplus + or deficiency —		— .110		+ .34		+ .0039				

* Monthly food consumption is calculated by multiplying the daily quantity of the food item by the number of days on which it is taken during the month.

† X=fair supply, XX=good, XXX=very good, L=little.

STATEMENT C
SOURCES OF FOOD ELEMENTS

CHEMICAL ELEMENT	SOURCES	
	Animal	Vegetable
1. <i>Body building Materials</i>		
Proteins	Milk, eggs, meat, fish, fowl ..	Pulses, grams, <i>dals</i> , wheat, <i>bajri</i> , nuts, leafy vegetables.
2. <i>Body Regulators</i>		
i. Calcium	Milk, butter milk, curds, whey, egg yolk.	<i>Dals</i> , nuts, fruits, grams, leafy vegetables.
ii. Phosphorous	Milk, butter milk, eggs, meat, fish.	Beans, lentils, nuts, wheat, <i>oats</i> , barley, leafy and succulent vegetables—spinach, radish, cucumber, carrot, cauliflower.
iii. Iron	Liver, red meats, eggs	<i>Dal</i> , whole cereals, leafy and succulent vegetables and fruits.
iv. Iodine	Seafish and oils	Sea-weed, fruits and green leafy vegetables.
3. <i>Indispensable helpers to body building proteins</i>		
i. Vitamin A	Fats and fish oils, liver, kidney, egg yolk, butter and ghee, whole milk.	Green leafy vegetables and vegetable tops, bamboo sprouts, lucerne, gram, sprouted grain, yellow root vegetables, carrots and sweet potato, tomato, <i>Bajri</i> , yeast, tomato, lettuce, spinach and leafy vegetables, walnuts, <i>atta</i> .
ii. Vitamin B	Eggs, liver, brain, heart, kidney.	Yeast, tomato, lettuce, spinach and leafy vegetables, walnut, <i>atta</i> , <i>bajri</i> , <i>dal</i> , milk.
iii. Vitamin C	Liver, blood, milk	Green leafy fresh vegetables, fresh fruits, prouted grains and <i>dal</i> , raw carrot, orange juice and peel.
iv. Vitamin D	Cod liver oil, milk, ghee, butter, egg yolk, fish.	Sea plants, vegetables grown in sunlight, oils and grains.
v. Vitamin E .. ..	.....	Whole wheat, vegetables.
4. <i>Fuel Foods</i>		
Fats	Butter, ghee, cream, milk, fish oils, dripping.	Vegetable oils, <i>til</i> , olive, groundnuts.
5. <i>Carbohydrates</i>		
i. Sugar .. ..	.....	In fruits jaggery, <i>gul</i> , treacle, white and brown sugar, honey.
ii. Starches .. ..	.....	In cereal grains, <i>dal</i> , beans, nuts, <i>tuver</i> , root vegetables, bananas, cellulose (or roughage) the woody fibre found in vegetables and fruits.
6. <i>Temperature Regulators, body flushers, etc., water sources</i>	Meats, milk	Green spinach fruits, etc.

CHAPTER IX

LITERACY

§ 1. CONSIDERATION OF ABSOLUTE FIGURES

295. Reference Statistics—The statistics round which this chapter is written are of three kinds. In the first place with a view to test how far the educational policy of the State has succeeded in liquidating ignorance, the census so devised its questionnaire as to enable the figures compiled to divide the population into three categories: (a) literates who are able to read and write in any language, (b) partially literates, who though not able to combine both functions of reading and writing are still able to read only, and (c) wholly illiterates, comprising the rest of the population who have not these qualifications.

These three categories were introduced in 1921, and have been continued in this census also. Secondly the census sought to know how far people were acquainted with English on the one hand and Hindi and Urdu on the other. Apart from these two kinds of figures, this chapter presents details of schools and scholars obtained from the Education department and seeks to correlate them with literacy results. The census figures are compiled in:—

- (i) Imperial Table XIII which gives the general results by age, sex and religion, first for the whole State, and then, for the City and the different administrative divisions.
- (ii) Imperial Table XIV, which gives the number of literates and literates in English (aged 7 and over) in selected castes, arranged into three classes—Advanced, Intermediate and Illiterate—according to a percentage scale already explained in the Chapter on Civil Condition.
- (iii) State Table II, which gives the population by talukas distributed by religion, sex, age and literacy.
- (iv) State Table VI which has six parts, Parts A to C giving details of literacy by script, Parts D and E showing figures of full and partial literacy by age, sex and chief religions in all the talukas and towns of the State. Part F shows literacy for wards of the City.

In respect of these tables, it is necessary to mention that in Imperial Table XIII, all persons returned as “literate” below 5 years of age were neglected, and the age-groups of literates were also smoothed like those of the general population (*vide* Chapter IV).

296. Basis of Figures—As progress in this regard is a matter of vital interest, literacy figures in the different censuses have to be compared, and it is necessary therefore to know how far, if at all, the basis of the statistics has altered from decade to decade. Literacy is defined since 1911 as the ability to read a letter from a friend and to write a reply to it. In 1901 no general indication was given as to the standard to be adopted when a person was to be entered as a literate. In 1911, instructions as to what constituted a person’s literacy were first laid down in the handbook for the superior census staff: the enumerators being left with the general instruction that one’s claim to be able “both to read

and write any language" should be allowed without demur. In 1921 and 1931, the more detailed test applied in 1911 was included in the general instructions which were broadcast to all enumerators. In the instruction classes, special emphasis was laid on this point. It was desired that the literacy record was to be strictly confined to those who were able to read and write. With a view to this end, the category of the partially literate was specially devised in 1921, (i) as a check on indiscriminate returns of persons whose claims to literacy did not come up to the standard required, and (ii) as a valuable indication by which we could gauge the extent of the lapse from literacy in later ages. The test for partial literacy laid down since 1921 is the ability to read printed or other books or letters; but mere power to scrawl a signature was not enough. There is another point to be remembered while comparing figures prior to 1901. In 1881 and 1891, there were three categories—literate, learning and illiterate. The division seemed natural enough, but in practice it gave rise to many anomalies. In the first place it was not logical, because a learner may be either literate or not able to read and write at all. Secondly the return was vitiated by the omission "at one end of children who had not been long at school and at the other, of many of the more advanced students who returned themselves as literates. There were thus marked discrepancies between departmental returns and the census figures of children under instruction." For these reasons, only the two broad categories of literate and illiterate were retained by the all-India census, while the addition of the third category of partial literacy in the State census helped materially to enhance the relative accuracy of the returns. For those who were able to read only, the instruction was first to enter a cross (or "no") against column 16 and then in the line below it, against the query, "If not literate, whether able to read only," enter the affirmative sign.

297. Data regarding Groups—In regard to the second kind of statistics, it is also necessary to find out the basis of the figures. Knowledge of English is always part of the census questionnaire regarding literacy. Here again the standard has varied a little from time to time, though formal instructions have not been much altered. Knowledge of English more or less involves ability to read and write in it. The ability to speak it is not asked for here, as in the Ceylon Censuses of 1911 and 1921. In 1901, literacy in the principal scripts was recorded. Ten years after, compilation by scripts was abandoned. In 1921, it was again introduced, but endless difficulties were experienced at the tabulation stage; the different combinations led to complicated sortings. Claims to polylingualism were so extravagant that the results compiled were not of much value. In the present census, we decided to conform to the all-India minimum in this regard contenting ourselves merely to record scripts of Hindi or Urdu. Where a person claimed knowledge of Hindi or Urdu in addition to his mother tongue, he had simply to show it as an additional qualification; he had first to write "yes" to the general query whether he was literate or not and then enter "yes" against one or other or both of the scripts which he professed to know. If a person was literate in English, whether it was his mother tongue or not, he was to be shown as literate in column 16 and literate in English in column 17. Lastly it must be remembered that a person was not directly asked if he was literate, or at least partially so, in his own vernacular. If he was shown as literate in column 16 without any mention of script, it was presumed that he was so in his own vernacular; though the presumption is not always correct. Many Deccanis residing in the State and educated in the schools where there is no facility of teaching in Marathi learn only to read and write in Gujarati. Owing to similar causes, many Gujarat Muslims, although claiming Hindustani as their vernacular, read and write only in Gujarati.

298. General Results—The number of literates in the State has increased from 272,418 to 434,734 or by 162,316 or over 59 per cent. Taking the figures by sex, the male literates have increased to 355,067 or by 54 per cent while the female literates have nearly doubled themselves, having grown from 41,300 to 79,667 or by 93 per cent. Wherever there is scope for increase, the number of literates has

increased by leaps and bounds. The State consists of the City, 32 mahals and 8 peta mahals. In 27 mahals, the increase is well over 50 per cent in respect of males and 100 per cent in respect of females. In the whole of Mehsana *prant*, female literacy has increased by 126 per cent. Palsana, Kodinar, Tilakwada and Dhari mahals record increases in female literacy from 200 to 337 per cent. Padra (196 per cent), Baroda (191), Vaghodia (191), Bhadran (168), Dabhoi (192) in Baroda *prant*; Mahuva (181) in Navsari *prant*; Sidhpur (190), Visnagar (189) and Vijapur (185) in Mehsana *prant*, and Khamba (189) in Amreli come next in order of progress in female education.

LITERACY		
DIVISION	Variation per cent since 1921	
	Male	Female
Baroda City	18.4	13
Amreli Division	56.4	141
Highest ratio in Prant (Kodinar) ..	98	211
Baroda Division	66	111
Highest ratio (Tilakwada)	205	337
Mehsana Division	59	126
Highest ratio (Visnagar)	81	189
Navsari Division	45	93
Highest ratio (Mahuva)	84	181
Okhamandal	23	25

recorded are in Tilakwada (205), Baroda (101), Kodinar (98), Vaghodia (97), Padra (88), Bhadran (87), Mahuva (84), Visnagar (81) and Vyara (80). The marginal table gives the general rate of increase in literacy by sex in the different divisions (with the highest ratio recorded for both sexes within each division). In Baroda City and Okhamandal, the smallest rates of increase are registered in the former because there is the least scope there for further advance under present social conditions; and in the latter, because owing to the backward nature of the country and the continued seasonal depressions, compulsory provisions were relaxed and the schools declined both in number and attendance.

299. Variation in Number of Literates in the Main Religions—The

RELIGION	Total strength in 1931	Variation per cent in total strength since 1921	Literacy strength in 1931	Variation per cent in number of literates since 1921
Total ..	2,443,007	+ 14.9	434,734	+ 59.6
Hindu Brahmanic ..	2,149,200	+ 23.4	360,648	+ 67.0
Jain	48,408	+ 12.0	24,324	+ 22.0
Tribal	44,890	— 72.5	773	— 72.7
Muslim	182,630	+ 12.5	39,665	+ 52.0
Zoroastrian	7,262	— 5.3	5,121	— 5.5
Christian	7,127	— 2.1	2,466	+ 53.0

marginal table has been prepared to show the comparative variation in the general strength as well as in literacy under each main religion. The minor groups like Aryas, Brahmos, Sikhs, etc., have been omitted. It is interesting to find amongst Parsis, who had already attained to high literacy in 1921, that there is so little scope for further advance that their total strength and the number of literates amongst them have declined at the same rate. At the other end of the scale in

educational advancement, the decline in literacy amongst the followers of Tribal religions has kept pace with their decline in numbers. The Jain rate of progress in literacy is almost double that of the increase in their numbers. Hindu Brahmanic records three times the rate of general increase in the ranks of its literates. Amongst Muslims for every individual added to their total ranks more than 4 have joined the ranks of their literates. But the most satisfactory progress is amongst the Christians. Although their numbers have actually declined, their literate total has increased by 53 per cent showing that there has been intensive improvement amongst the converts and only those who owned nominal adherence to Christianity have reverted back to their parent communities.

300. Disparity in Literacy by Sex—

While we are on the study of absolute figures, we must refer to the disparity in the sexes in the matter of the literacy qualifications. There are 445 male literates to a hundred females

similarly qualified. Four out of five literate persons are men. This disparity continues through all age periods as seen in the marginal table. While the children are at school, the disparity is not so obvious, as both girls and boys have to attend under the Compulsory Education Act. As girls leave school earlier than boys, (compulsion for the former being only from 8 to 12 years as against 8 to 14 for boys), a smaller proportion of girls acquire literacy than boys. From the adolescent ages (10-15 and 15-20) the disparity tends to increase, until women lag behind hopelessly in the years after 30. In 1921, this disparity was even more noticeable than now, there being 4 boys to one girl literate in the age-group 15-20. 64 per cent of male literates are aged at least 20 years and over while only 42 per cent of female literates are of adult ages. Thus while the majority of literates among men are grown up, the majority amongst females are in the adolescent and school-going ages. In 1921, the conditions were similar, only the disparity being slightly more accentuated than now.

AGE PERIODS	Proportion of literate males to	
	100 literate persons	100 literate females
All Ages ..	82	445
5-10 ..	70	230
10-15 ..	72	250
15-20 ..	77	330
20-30 ..	81	440
30 and over..	91.5	1,090

§ 2. STUDY OF PROPORTIONATE FIGURES

301. Literacy by Religion, Sex and Age—Having studied the state of things as disclosed by absolute figures it is time now to turn to proportionate results. Let us first compare literacy ratios by religion, sex and age. The following Table gives the particulars of literacy results in the different religions distributed according to sex and age. A diagram plotting the proportionate figures of literacy for all ages 5 and over in each main religion is also given below the table:—

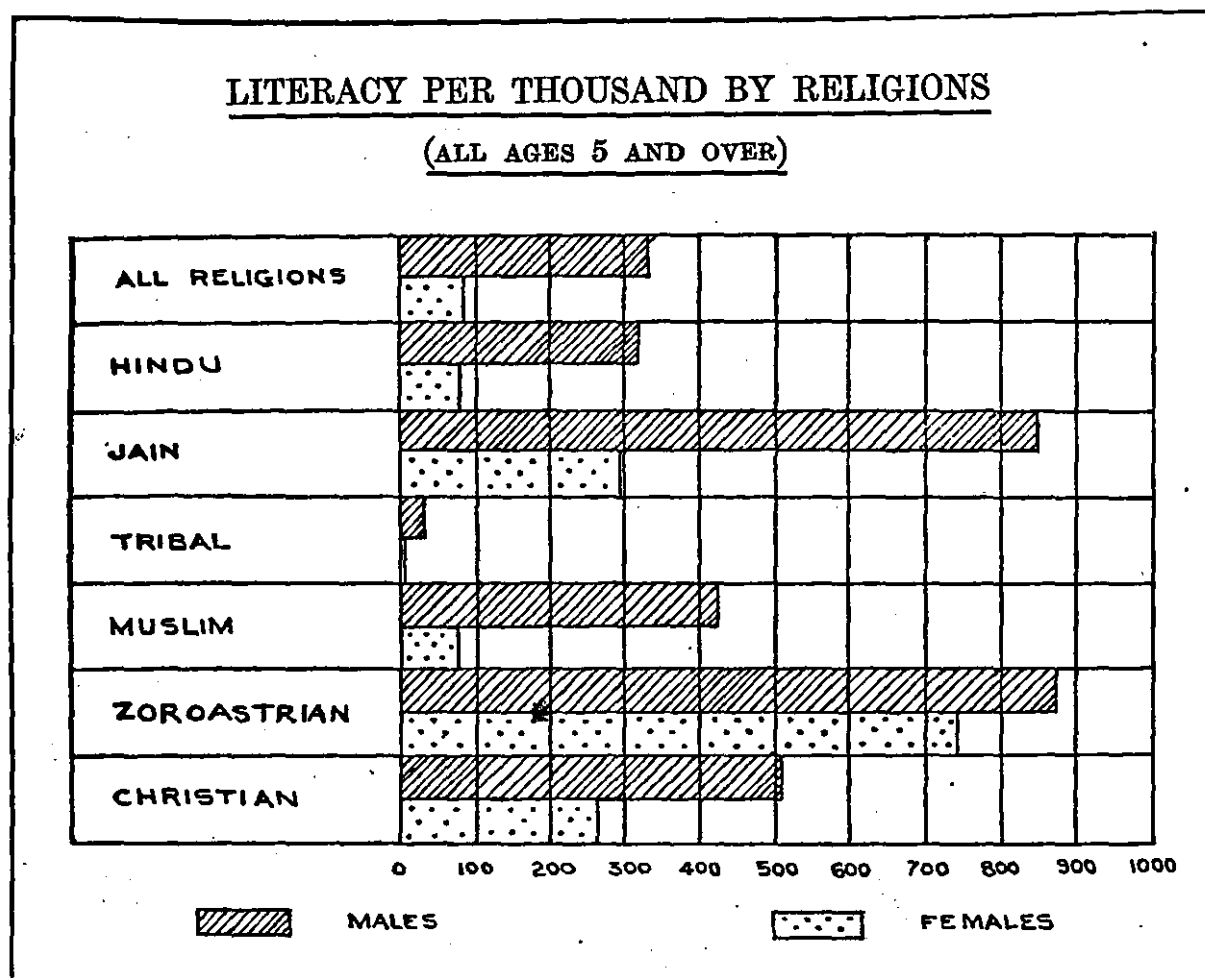
SUBSIDIARY TABLE I

LITERACY BY AGE, SEX AND RELIGION

RELIGION	LITERATE PER 1,000 AGED 5 AND OVER										
	All ages 5 and over			5-10		10-15		15-20		20 and over	
	Persons	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12
All Religions ..	209	331	79	157	75	301	132	470	147	354	55
Hindu	198	315	72	152	72	293	126	456	137	334	47
Jain	577	849	298	401	250	678	447	964	586	962	222
Tribal	21	37	4	13	2	26	3	55	10	48	4
Muslim	254	420	79	183	60	350	126	562	144	466	58
Zoroastrian ..	796	870	743	478	466	768	724	970	925	961	758
Christian ..	392	506	263	260	196	478	325	713	416	520	223

In the above table only the major religions are shown. Hindu Aryas show 58 per cent literacy (74 amongst males and 37 amongst females). With Brahmos not included in the above table, as their numbers are very small, 8 out of 10 are literate—9 out of 10 males and 8 out of 10 females being so qualified. Next to Zoroastrians and Jains, Christians come up with 39 per cent literacy—followed by Hindus and Tribals. If the Tribals are omitted, the State proportion of literacy rises to 223. The Tribal literacy is pitifully low, but it shows an improvement although very slight on the 1921 proportions which were 20, 37 and 3 for persons, males and females respectively of all ages 5 and over. In the next paragraph we shall analyse

the figures in the age-periods of 10-15 and 15-20; these ages are particularly important as they help to throw light on the efficacy of instructional agencies.



302. Variation in Literacy in Age-Periods 10-15 and 15-20—The marginal table compares the literacy proportions in the two age-periods 10-15 and 15-20 for the two censuses

RELIGION	NUMBER OF LITERATE PER MILLE							
	10-15				15-20			
	Male		Female		Male		Female	
	1931	1921	1931	1921	1931	1921	1931	1921
1	2	3	4	5	6	7	8	9
All Religions ..	301	280	132	99	470	354	147	105
Hindu	293	282	126	94	456	354	137	100
Muslim	350	315	126	100	562	424	144	109
Jain	677	831	447	477	964	935	586	454
Christian	478	428	325	320	713	526	416	328
Zoroastrian	768	956	724	782	970	991	925	888
Tribal	26	43	3	6	55	76	10	9

15-20 for the two censuses in the different religions. In the age-periods 10-15 the literate proportions are generally higher than in 1921, except amongst Jains and Parsis, who are credited with almost unbelievable proportions for that age in 1921. I suspect that in 1921, many of these ages, who should have been entered as able to read only, were shown as literate. Otherwise, it may be stated that the reopening of the Infant standard in primary schools in the State has helped to improve literacy conditions

amongst children aged 10-15. The age-period 15-20 indicates how far educational effort has succeeded with the different religions. The "Tribal" of these ages has gone even more remote from education influences in 1931 than before because of the withdrawal of "compulsion" provisions from the Raniparaj tribes. Much still remains to be done to bring the sexes more to an equality in literacy, in the bulk of the population, although amongst Parsis and Christians the sexes are more or less equal in this respect. The Jains show a considerable improvement; so do

to a smaller extent the Muslims. The Hindus show the slowest progress, presumably because as already pointed out, the Hindu total in the present census is inflated with the bulk of the forest tribes.

303. Literacy by Religion, Sex and Locality—Now let us see how far the proportionate figures for the different religions differ by localities: Subsidiary Table II gives the requisite figures in the different divisions:—

SUBSIDIARY TABLE II

LITERACY BY RELIGION, SEX AND LOCALITY

NATURAL DIVISION	NUMBER OF LITERATES PER MILLE OF PERSONS AGED 5 AND OVER											
	HINDU		JAIN		TRIBAL		MUSLIM		ZOROASTRIAN		CHRISTIAN	
	Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males
1	2	3	4	5	6	7	8	9	10	11	12	13
Baroda State	315	72	849	298	37	4	420	79	870	743	506	263
Baroda City	572	215	871	392	..	..	448	181	940	859	705	374
Central Gujarat exclusive of City.	304	79	845	315	..	..	425	49	900	828	485	219
Kathiawad	348	120	824	322	..	..	408	100	1000	1000	881	286
North Gujarat	246	61	853	274	..	..	357	59	931	650	774	548
South Gujarat	309	71	846	377	37	4	540	136	859	738	434	276

Variations in literacy in the different religions by locality are governed largely by the caste composition of the religions in particular areas. Generally Hindus have a lower ratio than Muslims in literacy, because the backward elements form a much larger proportion of the Hindus than of the Muslims. In the City, where the commercial and other advanced sections of Hindus predominate, the Hindu shows a very high ratio of 57 per cent. Christians and Parsis are mostly confined to Central and South Gujarat, only scattered families of these are met with in the other divisions. The bulk of the Jains are in Central and North Gujarat. The proportions found for these religions in these areas are therefore representative. Muslims show a wider acquaintance with elementary education than Hindus do, but in the City they are far behind. In Kathiawad and South Gujarat, generally advanced Muslim castes are met with, and their literacy is very high being 54 per cent in South Gujarat.

304. Literacy by Localities—Coming to differentiation by areas, it is interesting to study the main contrasts in urban and rural areas. Just as we noticed in the Chapter on Occupation that a high ratio of non-agricultural workers is a test of townhood, even more so does the possession of a high literacy ratio stamp an area as urban. In the margin proportions are calculated for

CLASS OF AREA	NUMBER LITERATE PER MILLE OF EACH SEX											
	All ages 7 and over		Between 7 and 23		Between 7 and 33		Between 17 and 23		Between 24 and 33		34 and over	
	Male	Fe- male	Male	Fe- male	Male	Fe- male	Male	Fe- male	Male	Fe- male	Male	Fe- male
1	2	3	4	5	6	7	8	9	10	11	12	13
State	347	80	358	132	376	116	467	130	419	80	298	25
Urban Areas ..	541	175	540	255	554	235	658	265	586	190	518	77
Rural Areas ..	292	58	308	99	325	84	407	90	367	49	236	10

all ages 7 and over, 7 and 23, 7-33, 17-23, 24-33 and 34 and over. The reader may be cautioned at the outset that the returns of ages among literate persons were not smoothed for towns and talukas, but only for the administrative divisions. The proportionate figures of 7-33 are of great importance. The Compulsory Act was extended throughout the State in 1906, so that the first batch of pupils netted within compulsion are not more than 34 years old to-day. This fact explains why the contrast between rural and urban becomes suddenly sharpened in the age-period of 34 and over. Up to that limit the rural areas are not very far behind the towns in educational progress, at least in male literacy.

305. Literacy by Age, Sex and Locality—Turning to the different divisions the contrasts are somewhat less striking. The following Subsidiary Table gives the requisite ratios for literacy by age-periods, sex and divisions :—

SUBSIDIARY TABLE III

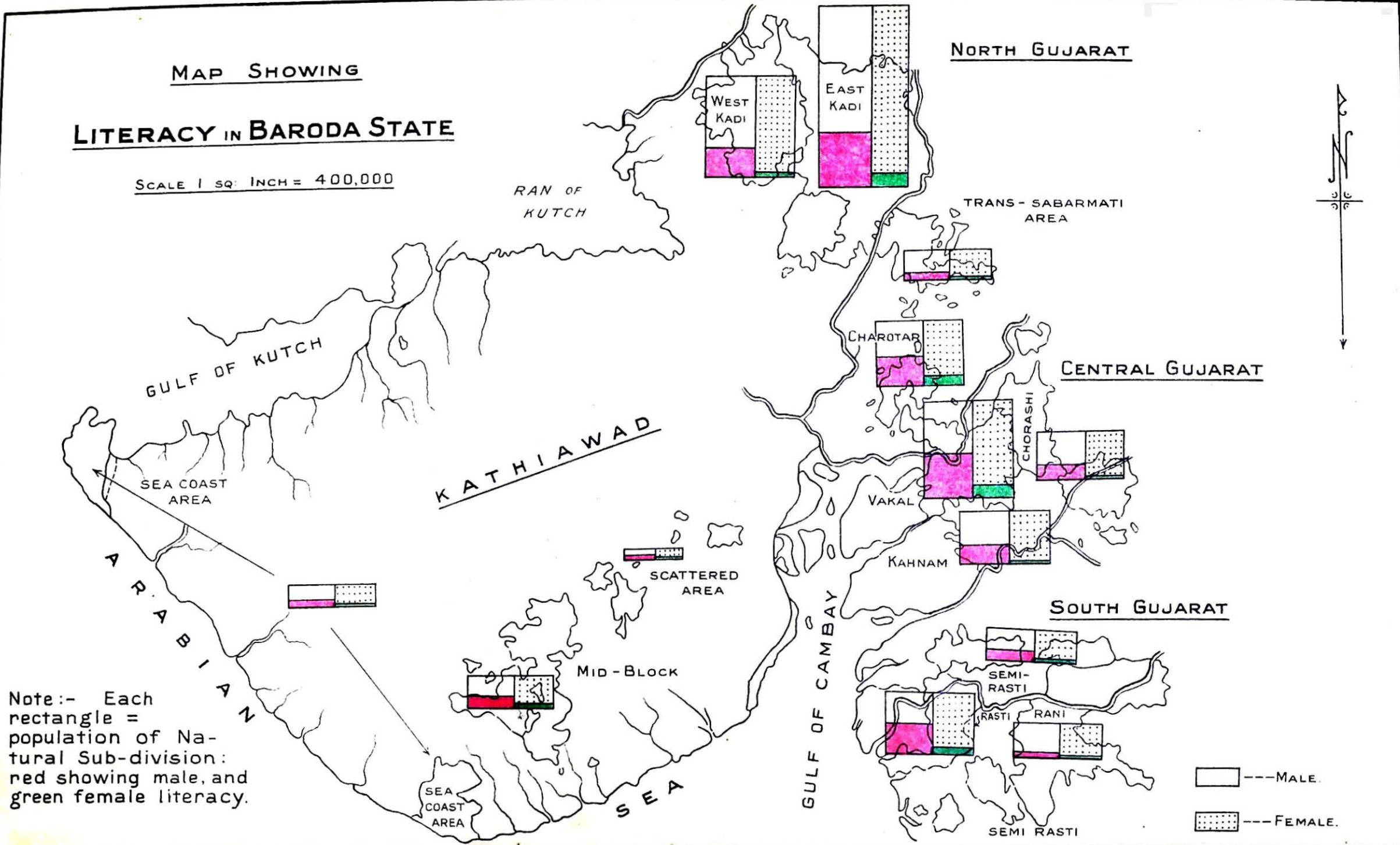
LITERACY BY AGE, SEX AND LOCALITY

NATURAL DIVISION	NUMBER PER MILLE WHO ARE LITERATE (5 AND OVER)										
	All ages 5 and over			5—10		10—15		15—20		20 and over	
	Per-sons	Male	Fe-male	Male	Fe-male	Male	Fe-male	Male	Fe-male	Male	Fe-male
1	2	3	4	5	6	7	8	9	10	11	12
Baroda State	209	331	79	157	75	301	132	470	147	354	55
Baroda City	408	560	213	321	192	520	318	667	326	587	174
Central Gujarat excluding City.	238	377	82	174	84	343	149	542	160	400	52
Central Gujarat including City.	262	404	99	192	97	366	170	562	184	428	68
Kathiawad	246	364	122	187	126	351	221	521	223	388	79
North Gujarat	163	270	53	137	54	262	93	399	103	282	34
South Gujarat	196	307	84	128	65	251	120	428	148	346	68

We see from the above table that literate persons now form 21 per cent in the State. One in three males, and one in 13 females,—(5 years and over),—are able to read and write. But these proportions vary in the different age-periods and in different localities. The most literate age-group for either sex is 15-20, when the boys and girls have left or are about to leave off schooling. Between those ages, nearly half of the males, and about 15 per cent of females are literate. The most literate of the localities is the Baroda City, where 56 per cent of men and 21 per cent of women are able to read and write. In the age-group 15-20, Baroda City has more than two-thirds of its males, and one-third of its females, literate. Next to the City comes Central Gujarat, which includes the enterprising Charotar tract, and Kathiawad; which though backward in the composition of its population, has had the longest spell of compulsory education. In female literacy, Kathiawad even beats Central Gujarat and is only next to the City.

MAP SHOWING LITERACY IN BARODA STATE

SCALE 1 SQ. INCH = 400,000



Note:- Each rectangle = population of Natural Sub-division: red showing male, and green female literacy.

--- MALE.
 --- FEMALE.

306. Literacy in Natural Areas—From natural divisions, the analysis may be carried to natural areas. The thirteen natural sub-divisions are arranged according to order of literacy. Here again the age returns are not smoothed into quinary groups, as in the natural divisions, and the proportions are calculated on all persons aged 7 and over, children below that age being neglected for that purpose. State Table V—Part D gives the details of absolute figures from which the proportionate figures in the margin are calculated. First comes Vakal, which contains the City. Last, far behind the others, is Rani, where compulsion has been waived with the forest tribes, who form the bulk of the population there. In female literacy, the highest place goes to the Middle Block. A map has been prepared and is given here facing this paragraph, to show the proportion of literacy per sex in each of these sub-divisions. The proportions are also calculated by excluding the Rani tract showing that in the area of effective compulsion 39 per cent of males and 12 per cent of females are literate in the age-period 7-33. It appears that in the whole of North Gujarat and the greater part of South Gujarat there is yet considerable scope for improvement.

NATURAL SUB-DIVISION	Literates per 1,000 of each sex aged 7 and over			Literates per 1,000 of each sex aged 7-33	
	Per-sons.	Male	Fe-male	Male	Fe-male
1	2	3	4	5	6
(1) Vakal	317	474	135	507	187
(2) Rasti	309	486	142	503	187
(3) Charotar	308	456	135	518	203
(4) Mid-Block area	299	423	149	458	213
(5) Scattered areas	280	418	138	418	201
(6) Kahnar	253	420	70	436	101
(7) Sea-coast area	213	319	98	342	134
(8) East Kadi	180	299	60	352	88
(9) Chorashi	168	280	40	298	94
(10) Trans-Sabarmati area	162	258	56	274	82
(11) West Kadi	158	263	49	287	61
(12) Semi-Rasti	155	255	45	262	60
(13) Rani	82	128	36	135	39
The State	219	347	80	376	116
The State excluding Rani	258	358	85	387	120

307. Literacy in the Age-Period 7-33—The proportions for the ages 7-33 may be studied a little more in detail so that the special influence of compulsory education may be isolated. Amreli mahal forms part of the Middle Block and the literacy figures for this mahal are of special interest as compulsion here was first introduced. Schools were opened on the compulsory basis of attendance in ten villages in this mahal in November 1893: compulsion was extended to 10 more villages in May 1895, to ten others in December 1897 and to 20 more villages in 1899. By July 1904, two villages of this taluka were added, totalling 52 in all. The process was gradual and the experiment was closely watched in this tract. Finally the Government decided to extend it to the whole State in 1906. The progress in Amreli is seen by comparing the figures for ages 7-30 in 1921 with the corresponding proportions for the sexes aged 7-33 in 1931. Thus although in this taluka, the experiment has been tried for the longest period, rather a half of the male population and three-fourths of the females are as yet uneducated. The first thirteen years of the experiment were spent in habituating an agricultural people to the idea of sending their children to school. Even when compulsion became general, the first steps were devoted to the organisation of the machinery and the expansion of schools. It was only in the last 10 years, as we shall see presently that consolidation has been begun in earnest with the improvement in schools and the training of the teaching staff.

YEAR	Age Period	Literates per mille of each sex in age period	
		Male	Female
1	2	3	4
1921	7 — 30	410	140
1931	7 — 33	530	254

308. Literacy in Towns—State Table VI—Part E gives the figures of

NATURAL AREA	Proportion of literates of each sex per mille aged 7 and over	
	Male	Female
Vakal Towns	584	152
Middle Block towns	580	208
Baroda City	579	220
Charotar towns	572	204
Rasti towns	569	250
Scattered areas towns	536	190
Kahnam towns	529	122
Semi-Rasti towns	522	294
West Kadi towns	522	169
Sea coast towns	517	162
Chorashi towns	504	110
Trans-Sabarmati towns	493	156
Rani towns	486	192
East Kadi towns	482	116

literacy, in the different towns of the State. Literacy amongst males in the towns in the different natural areas is exhibited in the marginal table. Vakal even without the City ranks the highest, as Padra has progressed remarkably in this respect. Amreli town gives Middle Block a high place. The inclusion of Patan in West Kadi makes it rank higher than East Kadi, and the industrial population in Sidhpur and Kalol bring down the literacy ratio for the last named area. Rani towns (Vyara specially) rank high, because of their *ujaliat* (higher class) population, although the whole Rani area makes a very poor show. In female literacy, Semi-Rasti (with its one town, Mahuva) takes the highest

rank curiously enough, with 274 females per 1,000 (aged 7 and over), who are able to read and write. Rasti and the City follow in this respect, Chorashi, taking the lowest rank. Amongst individual towns Sojitra ranks the highest this time with 67 per cent of its male population (aged 7 and over) literate. The City ranks tenth in order of literacy, being beaten by such towns as Dwarka and Sankheda. It is remarkable that the first three places in this literacy competition are secured by Charotar towns Subsidiary Table IX printed at the end of this chapter gives the proportional figures for each town.

NAME OF TOWN	Male literacy per 1,000 males aged 7 and over
Sojitra	668
Dharmaj	623
Bhadran	619
Gandevi	607
Padra	605
Amreli	596
Dwarka	585
Navsari	583
Sankheda	581
The City	579

309. Literacy in the City—The distribution of literates in the City is a

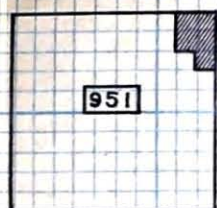
AGE-PERIODS	Literacy per 1,000 of each sex (5 and over)		Literacy per 1,000 of each sex (7 and over)			
	City as a whole		City Proper		Cantonment	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
5 and over	560	213	} Not available.			
15-20	667	326				
20 and over	587	174				
7 and over	579	220	579	219	561	259
7-33	573	283	583	283	564	280
17-23	665	301	670	302	546	253
24-33	582	225	583	222	551	321
34 and over	567	109	568	107	552	221

matter always of interest. In that connection the figures of the City proper and the Cantonment have been separately calculated by sex for the age-periods 7 and over, 7-33, 17-23, 24-33, and 34 and over. The figures by quinary groups, are only worked out for the City as a whole: while the figures for the other age-groups are available for the two different parts separately. The immediate effect of schooling is seen in the age-period 15-20 or 17-23. The next age-groups (20 and over and 24 and over) show evidence of lapse into illiteracy, to which the industrial groups

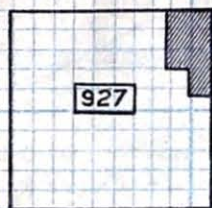
are peculiarly liable. The highest proportion for males shown marginally is in the City proper in the age-group 17-23. It is natural that this should be the case, as it is there alone that compulsion is enforced. The Camp female ratios are higher because of Mission activity, and the Indian Christian group which forms a substantial portion of its inhabitants show a very general acquaintance with letters.

LITERACY AMONGST MALES IN SELECTED CASTES

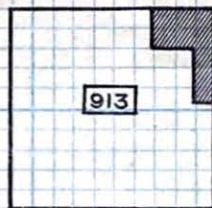
ADVANCED



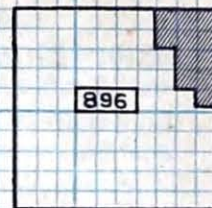
KOKANASTHA



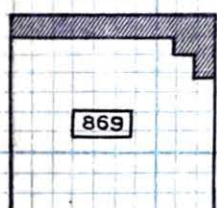
DESHASTHA



KHADAYATA



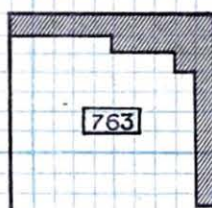
PRABHU



NAGAR



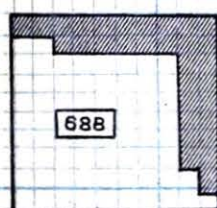
SONI



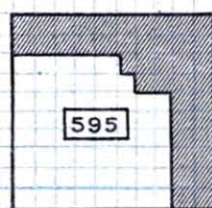
VOHRA
(TRADING)



KHOJA



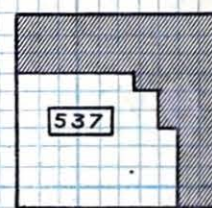
GHANCHI



LEWA PATIDAR
(HINDU AND JAIN)



SAIYAD

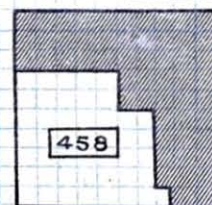


MARATHA
(KSHATRIYA)

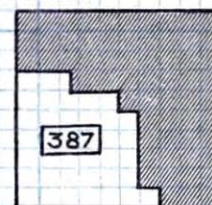
INTERMEDIATE



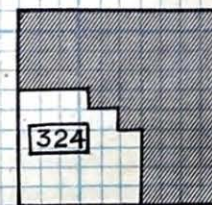
LUHAR



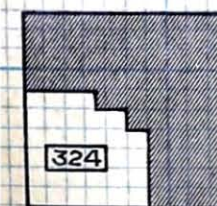
GARODA



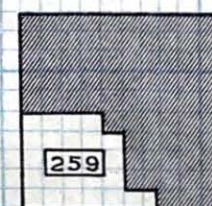
KADWA PATIDAR



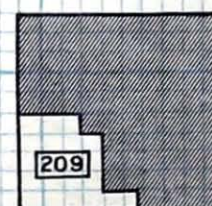
RAJPUT
(HINDU AND JAIN)



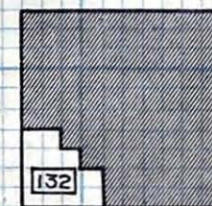
MALEK



ANJANA CHAUDHARI

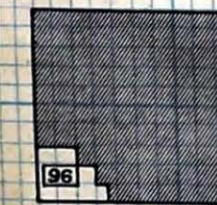


VANKAR

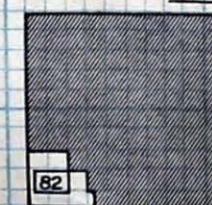


CHAMAR

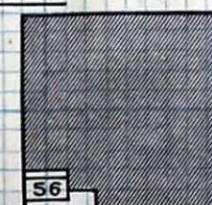
ILLITERATE



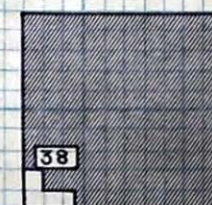
BHANGI



BHIL



THAKARDA
(HINDU AND JAIN)



VAGHRI

Note:- 1. Large Square = 1000 males
Small Square = 10 males
2. Number literate per 1000 males shewn in centre

310. Literacy by Wards in the City Municipal Area—The analysis by wards is indicative of the particular areas, where the educational machinery will have to be speeded. State Table VI—Part F gives the absolute figures of literacy and ability to read only by wards in the City municipal area. The marginal table is prepared therefrom. It shows that while generally throughout the municipal area, 68 per cent of males, and 31 of females, are able to read and write in the age group of 17-23, the City ward in which the commercial castes usually reside, shows 80 per cent for males, and 45 for females, literate in those ages. Raopura shows the next highest ratios. In Wadi which is now a decaying suburb, two thirds of its males and over one fifth of its females, aged 7 and over, are literate. Fatehpura as can be well imagined has the least educational progress. Its principal inhabitants are lower-class Muslims and depressed classes.

WARDS	Literates per mille (in Baroda City Municipal Area) aged					
	7 and over		17—23		7—33	
	Male	Female	Male	Female	Male	Female
<i>Municipal Area</i>	587	224	679	311	594	291
Babajipura	544	216	639	272	565	276
City	727	293	802	450	715	301
Fatehpura	434	89	462	105	434	124
Raopura	609	268	710	360	616	338
Wadi	548	157	649	219	559	209

The City compares favourably in educational progress with other cities in India. In 1921, it ranked only below Madras, Rangoon and Calcutta in literacy. In 1931 we have specially secured the figures of Bombay City by courtesy of the Superintendent of Census Operations there. While our City has a general literacy of 560 per mille amongst males, and 213 amongst females, aged 5 and over, the corresponding figures for the City of Bombay are 314 and 174 only.

311. Literacy by Caste—To show the state of things in the different castes, Imperial Table XIV (Literacy by selected castes) has been compiled from which the proportionate figures have been calculated for Subsidiary Table X at the end of this chapter. The margin collects the principal ratios. Imperial Table XIV like its companion Tables VIII and XI has been prepared on the basis of a literacy percentage scale. The Advanced section consists of those castes and groups amongst which the literate males constitute at least half of their sex aged 7 and over. To this section belong all Brahmans and Vantias, the writer castes, Brahmabhats, Barots, Maratha Kshatryas, Lewa Patidars, Bhavsars, Sutaras, Sonis and Ghanchis, and amongst Muslims, Saiyads, Memons, Vohras, Khojas and Pinjaras. The Intermediate section consists of those castes and tribes that have a male literacy ratio of between 10 to 50 per cent of males aged 7 and over. This large group

GROUP	Number per 1,000 literate aged 7 and over		
	Persons	Male	Female
Advanced	459	687	210
<i>Hindu and Jain</i>	467	634	215
Highest (Prabhu)	774	896	646
Lowest (Brahmabhat)	330	567	89
Marathas	385	537	191
<i>Muslim</i>	379	610	154
Highest (Vohra—trading)	505	763	262
Lowest (Pinjara)	298	522	81
Intermediate	180	308	47
<i>Hindu and Tribal</i>	174	298	45
<i>Muslim</i>	221	370	49
<i>Indian Christian</i>	382	499.6	251
Illiterate	36	62	7
<i>Primitive Tribes</i> —			
(i) Intermediate	78	137	15
(ii) Illiterate	39	69	8
<i>Depressed Classes</i> —			
(i) Intermediate	117	200	37
(ii) Illiterate	48	84	12
Lowest ratio of all (Vaghri)	23	38	7

forming 41 per cent of the total population comprises the bulk of the agriculturists, the main body of artisans, the majority of the depressed classes and the more advanced sections of the forest tribes. The Illiterate group ranks behind these two with their literate males forming less than 10 per cent of their sex aged 7 and over. They comprise the great labouring groups, the bulk of the aborigines and the remainder of the unclean castes.

The proportions for each of the classes are shown in the inset and under Advanced figures for "Hindu and Jain" and "Muslim", and under Intermediate, for "Hindu and Tribal," and "Muslim," have been given separately. Under "Hindu and Jain" and "Muslim" in the Advanced section, those castes that have the highest and lowest ratios in each group are also specified. As to primitive tribes and depressed classes the proportions for each of these classes are calculated for the Intermediate and Illiterate sections separately. Finally, the lowest ratio of all is given at the end of the table. The place for this unenviable honour goes to the Vaghris, who remain, as they did in 1921, the wooden-spoonists in the literacy race. The Intermediate section of the primitive tribes are the Hinduised aborigines like the Chodhras, Dhankas and Dhodias. The castes amongst depressed classes, who have come up to the Intermediate level are the Garoda (priests of these people) with a male literacy of 458 per mille, the Vankar (209) and the Chamar (132). These form nearly 80 per cent of the total strength of depressed classes selected for the purposes of this table. It remains to add that the Marathas, thanks to the encouragement of the Government of the State, enjoy a very high literacy while their brethren in the Deccan could show in 1921 only 6 per cent literacy amongst their males.

312. Female Literacy in Castes—

CASTES	Proportion of female literate per mille (aged 7 and over)
Prabhu	646
Konkanastha	523
Nagar Brahman	467
Deshastha	443
Kapol	398
Anavala	358
Porwad	332
Shrimali	320
Disawal	305

Coming to literacy amongst females, the Prabhu, Konkanastha, Nagar and Deshastha amongst the Advanced are the few castes in which the sexes approach parity to any extent in literacy. The margin notes castes showing a literacy ratio amongst their females higher than 300 per mille. Other castes which are actually more advanced (at least from the census point of view) than Prabhus and Brahmans, like Khadayata Vanias, show a peculiar indifference towards the education of their females. The groups like Brahmabhat, Bhavsar, Sutar, Ganchi, Kachhia, Lewa Patidar and Soni, which owe their place in the Advanced because of the high literacy of their males are markedly backward in female education. The Muslims show general backwardness in girls' education, the highest proportion of female literates being amongst the Khojas (268) and trading Vohras (262).

313. Variation in Degree of Literacy in the Population—

Proportion to total strength of selected castes of		
Group	1931	1921
Advanced	27.4	10.6
Intermediate	41.1	44.4
Illiterate	31.5	45.0

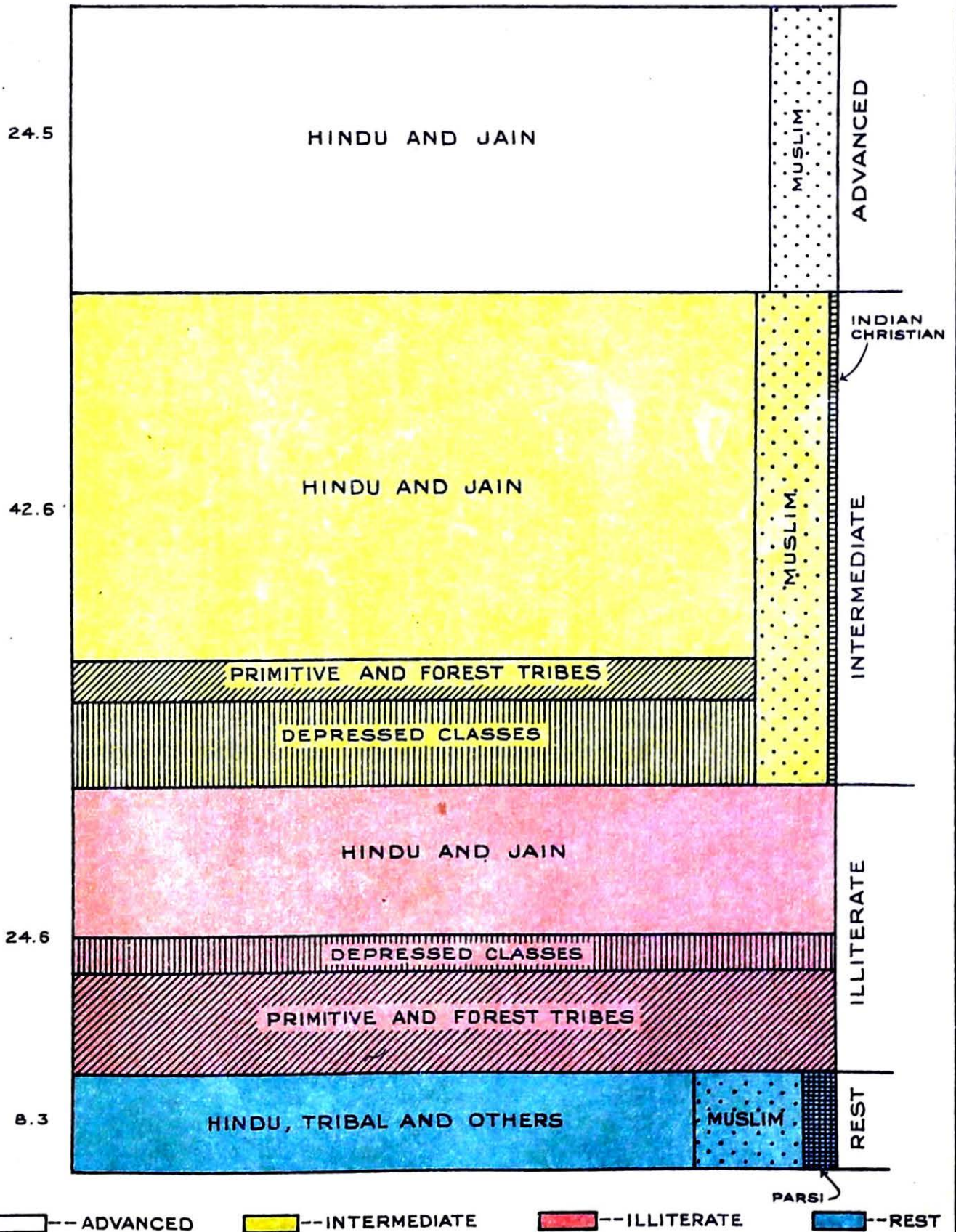
Fear was expressed in the Report of 1921, that the spread of education with its unequal results in the different strata of society had helped to "enforce and even widen the existing cleavage between the classes in the community." The selected castes in 1921 formed about 92 per cent, and those selected in 1931, about 93 per cent of the total population. Taking these selected castes as representative of the population in the two censuses, and the proportions subsisting between them as holding true for the whole State, and applying the same literacy percentage scale for both the occasions, we find the castes that satisfied the test for the first class have increased from 11 per cent to 27 per cent, showing that they have gained largely from the Intermediate section, which in its turn has increased at the expense of the lowest class.

POPULATION CLASSIFIED ACCORDING TO SCALE OF LITERACY OF MALES

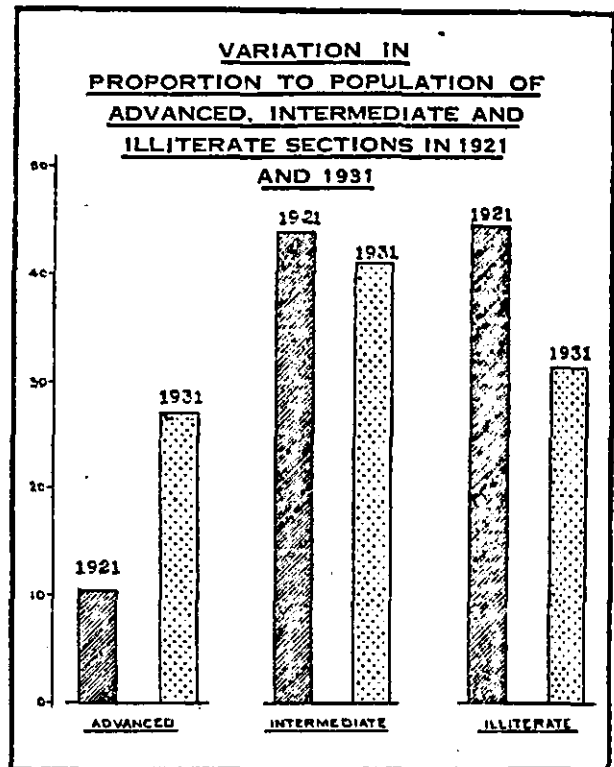
Advanced:- Male literacy 50 per cent and upwards

Intermediate:- Male literacy between 10 and 50 per cent

Illiterate:- Male literacy below 10 per cent



Other castes, which have similarly progressed, are the Sutar, who now rank well in the first class, the Baria who have shown wonderful progress and the Vankar, Chodhra, Talabda, Chamar and Dhodia, who have now come up from the last class to the Intermediate. Thus the different communities are approaching each other and the apprehended cleavage is receding in the distance. The Illiterate section really represents the "uneducable" element, being the most obstinate of education problems in the State. It consists of a fifth of the depressed classes, over three-fourths of the aborigines, about half of the Koli population, and the Rabaris, Ravalias, Vaghers and Vaghtris. It is on these sections that educational effort must henceforth be concentrated to bring them on something of a level with the rest of the community.



314. Partial Literacy—The question of the partially literate (*i.e.* those who are able to read only) will be considered presently in connection with the problem of lapse into illiteracy. In the meantime it may be briefly stated that those, who are able to read only, now number 102,728 (66,121 males and 36,607 females) in the State. The corresponding figures for 1921 were 18,836 persons, 13,793 males and 5,043 females. Thus their strength has increased by over 446 per cent for both sexes (or nearly four times amongst males and over six times amongst females). The Wholly Illiterate in the State, therefore, has decreased from 832 per mille (aged 7 and over) in 1921 to 729 per mille (aged 7 and over) in 1931. The following Table compares the proportionate figures of two censuses in the age groups 5-20, 20-30 and 30 and over. The calculations are per mille of each sex in each age group.

SUBSIDIARY TABLE IV

NUMBER WHOLLY ILLITERATE PER MILLE OF EACH SEX BY AGE-PERIODS

DIVISION	Able to read only per mille aged						Wholly illiterate per mille aged						
	5-20		20-30		30 and over		5-20		20-30		30 and over		
	1931	1921	1931	1921	1931	1921	1931	1921	1931	1921	1931	1921	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Baroda State													
Male	87	19	57	16	38	10	617	779	506	671	648	747	
Female	66	10	31	4	9	2	817	922	868	942	960	973	
Central Gujarat													
Male	96	25	62	19	45	12	540	712	420	604	571	692	
Female	75	14	33	6	11	3	776	886	842	919	949	961	
North Gujarat													
Male	83	16	53	13	32	8	664	831	578	747	727	805	
Female	57	7	26	3	7	2	862	953	904	966	976	985	
South Gujarat													
Male	57	12	45	11	35	7	679	802	558	651	645	731	
Female	56	8	25	4	9	2	836	921	868	938	945	963	
Kathiawad													
Male	104	23	73	19	44	10	568	752	449	627	614	729	
Female	104	20	56	8	14	2	710	880	794	922	864	973	

The wholly illiterate are now 617 per mille amongst males and 817 amongst females in the age-period 5-20. In 20-30, the wholly illiterate males have declined by 165 per 1,000 in the last ten years. Amongst the females, the liquidation of illiteracy has been relatively less successful showing that wastage in vernacular education has been greater amongst females than males. In Central Gujarat the process has been most successful in both sexes, 58 per cent of males having the minimum acquaintance with letters. In Kathiawad, the extirpation of ignorance amongst females has been comparatively more successful than anywhere else in the State.

§ 3. LITERACY BY LANGUAGE

315. Literacy in English—Coming to particulars of qualifications by languages, the most important item is literacy in the English language. There are now 32,022 literates in the English language (30,218 male and 1,804 female) in the State. In 1921 the corresponding figures were 15,660 persons, 14,773 male and only 887 female. The number in both sexes has, therefore, more than doubled in the decade. The following Table gives the comparative figures showing progress in English literacy by locality since 1901 :—

SUBSIDIARY TABLE V

ENGLISH LITERACY BY AGE, SEX AND LOCALITY

NATURAL DIVISION	LITERATE IN ENGLISH PER 10,000															
	1931										1921		1911		1901	
	5—10		10—15		15—20		20 and over		All ages 5 and over		All ages 5 and over		All ages 5 and over		All ages 5 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
Baroda State	33	8	169	23	578	42	313	14	281	18	153	10	104	5.3	59	2
Baroda City	272	121	1087	374	2855	516	1757	167	1660	231	1184	125	796	65	476	28
Central Gujarat exclusive of City.	26	3	165	11	558	21	249	5	241	8	96	6	75	4	36	0.1
Kathiawad	32	3	162	9	408	15	291	8	254	7	117	3	88	2	34	0.7
North Gujarat	21	2	97	4	302	6	161	3	146	3	74	2	43	0.30	20	0.35
South Gujarat	23	8	137	21	528	47	317	23	208	23	174	10	89	3.2	70	3.1

The general average for males for the State is 28 per mille aged 5 and over who are literate in English. Their proportionate strength is now nearly five times as much as in 1901. English schools have now multiplied in the last thirty years, and 58 per thousand males, and 4 per 1,000 females, in the age-period 15-20 understand English as against only 11 and 0.3 respectively in 1901. The City where the English teaching is concentrated, naturally shows by far the greatest prevalence. In the age-period 15-20, 29 per cent of males, and 5 of females, know English in the City. North Gujarat which has few high schools for its population has shown the least progress. Female literacy in English in the State is still negligible. Of the 1,804 females possessing this qualification, 999 (or over 55 per cent) are in the City alone (914 in the municipal area). 587 others (or nearly 34 per cent) are found in towns, half being in Navsari town, most of whom are Parsis. The rural areas have only 218 women who know English: of these 111 are in Baroda mahal, in Sama and Nizampura villages where the Methodist Mission houses its converts and has a boarding school for girls. Thus English education amongst women is practically non-existent outside the City and its environs and Navsari town.

316. English Literacy by Religion—The Table below gives the comparative figures of progress in literacy in the English language by religion since 1921. Parsis and Christians dominate the figures. The number of English literates in these religions form 70 per mille of the English literate total in this State,

although the combined strength of these religions is not more than 6 per mille. The Jain comes a bad third. The Tribal progress is nil, there being only three literate males in English now, as against 7, ten years ago. Amongst female literates in English, those who are Parsis and Christians form over 37 per cent. The rest are mostly Hindus. There are only 52 Muslim females, who are literate in English.

RELIGION	Number per 10,000 persons (aged 5 and over) who are literate in English					
	1931			1921		
	Per-sons	Male	Fe-male	Per-sons	Male	Fe-male
All Religions	154	281	18	85	153	10
Hindu	141	262	12	80	150	5
Jain	521	1,010	20	260	490	15
Tribal .. ..	.1	.2	...	.5	1	..
Muslim	102	192	7	50	100	5
Zoroastrian	2,419	4,189	1,135	1,670	3,300	460
Christian	1,153	1,422	846	750	770	730

As in the rest of India, Muslims are very backward in secondary education, particularly in regard to their females. The growth since 1921 is very marked, particularly amongst Jains whose English literates have more than doubled their proportionate strength. Parsi women have similarly progressed.

317. English Literacy by Caste and Race—Literacy in English is mostly

confined to Parsis, Aryas and Jains, the Indian Christians and the Advanced section of Hindus. Few Muslims have taken to it and the Vohras (trading) who show the largest proportion of literacy in English affect only a smattering of it. Amongst Hindus, it is limited to certain Brahman groups (Nagar, Konkanastha, and to a smaller extent, Anavala and Audich), Prabhus and Lewa Patidars. In the Intermediate section, the most advanced group in this respect are the Indian Christians, who are placed here because of the rigour of the percentage scale. Their male literates

CLASS	Number per 10,000 (aged 5 and over) who are literate in English		
	Persons	Male	Female
Advanced	497	918	39
Advanced Hindu	530	972	41
Advanced Muslim	162	313	15
Indian Christian	933	1,175	662
Intermediate	38	70	5
Intermediate Hindu	25	49	1
Intermediate Muslim	93	176	2

just happen to be below 50 per cent; but in all other respects they should rank well in the Advanced section. Their general literacy (382) is high, being higher than the Advanced Muslim average. Their female literacy (251) is higher than even the average for Advanced females (210). In English literacy, Indian Christians as seen from the marginal table take a higher place than even the Advanced Hindu. Excepting Nagars, of whose males 38 per cent are literate in English, Anavalas (20 per cent), Deccani Brahmans (over 50 per cent), Prabhus (62), Vantias (21) and Maratha Kshatriya (14),—Indian Christians appear to be the most educated community in the English language.

318. English Literacy amongst Females—English literacy amongst

females is still in its infancy, and it is limited only to certain communities which have definitely come under English influence. The majority of castes, however, whose males take to English education from utilitarian motives, show a very low English literacy ratio for its females *e.g.*, Audich (1,259 and 18), Lewa Patidar (457 and 8), Disawal Vania (2,096 and 17), Lad Vania (2,242 and 13). Only the marginally-noted castes and communities show English literacy ratios amongst their females higher than 100 per 10,000.

Parsi	1,135
Prabhu	1,132
Hindu Arya	705
Indian Christian	662
Konkanastha	475
Deshastha	392
Nagar	322
Maratha	179
Other Brahman	129

319. **Literacy in Hindi and Urdu:** (a) *By Age Periods*—Apart from qualification in the English language, we compiled also figures of literacy in the Hindi or Urdu script or in both. There is great public interest in the question whether educated Indians, whatever their mother tongue, are taking to any extent to Hindi or Urdu as a kind of *lingua franca*. State Table VI—in the first three parts—gives the main results. We shall first consider the figures by age-periods. The State has for some years tried the experiment of introducing Hindi as a compulsory second language in vernacular schools. How far this has succeeded will be judged from the following Table:—

SUBSIDIARY TABLE VI
LITERACY IN SCRIPTS BY AGE AND SEX

AGE	Proportion per mille of literates, who are able to read and write in					
	Hindi		Urdu		Both	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
All Ages	65	21	26	23	5	1
7—33.. .. .	68	20	25	31	4	1
17—23.. .. .	76	19	26	35	5	1
34 and over	59	29	30	55	7	3

Only 6 per cent of male and 2 of female literates know Hindi. The proportions knowing Urdu or claiming both are even more infinitesimal. The age-period 17—23 would mean the group nearest to school influences, and yet even amongst these only 8 per cent of males are able to read and write Hindi. Generally it must be concluded that the policy of making Hindi compulsory has not succeeded. It has occupied a space in the primary school curriculum which is urgently needed for other and more practical courses such as vocational or manual training.

(b) *By Mother Tongue*—There is another way in which the figures can be studied by correlating them to the strength of each of the principal vernaculars spoken in the State. The following Subsidiary Table gives the proportion per mille of speakers of each vernacular, who are literate in Hindi, Urdu or both:—

SUBSIDIARY TABLE VII
LITERACY IN HINDI AND URDU AMONGST SPEAKERS OF DIFFERENT VERNACULARS

MOTHER TONGUE	Proportion per mille of speakers of each mother tongue, who are literate in					
	Hindi		Urdu		Both	
	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7
Gujarati (Standard)	16	1	3	1	0.6	0.05
Marathi	116	19	1	0.2	4	0.24
Hindustani	59	4	6	4	4	3
All Languages	18	1	7	2	1	0.1

The above figures are illuminating. Hardly 2 per cent of Gujarati males are literate in Hindi. The proportion of them knowing Urdu are less than one-fifth of those knowing Hindi: the proportions amongst females are negligible. Educated Deccanis in the State alone show an active inclination for Hindi. The Hindustani speakers who are able to read and write

Urdu are mostly Muslims; and even they are less than half of those Muslim literates who know English. Acquaintance with English is actually wider, because its practical utility as a world-medium is admitted on all hands. Some kind of speaking acquaintance with Hindi involving as it does in most cases the addition of *hai* and *tha* to Gujarati words may be said to be general in the State. The vocabulary of Gujarati and Western Hindi, it must be remembered, is largely common, and it is not difficult for the speakers of either, even if he be illiterate, to pick up in the course of his business or travel a nodding acquaintance with the other language. But the knowledge of the script is very limited, far more so without doubt than English. There is indeed much sentiment attached to the common script movement, about which my remarks in the Census Report of 1921 may be still worth quoting.

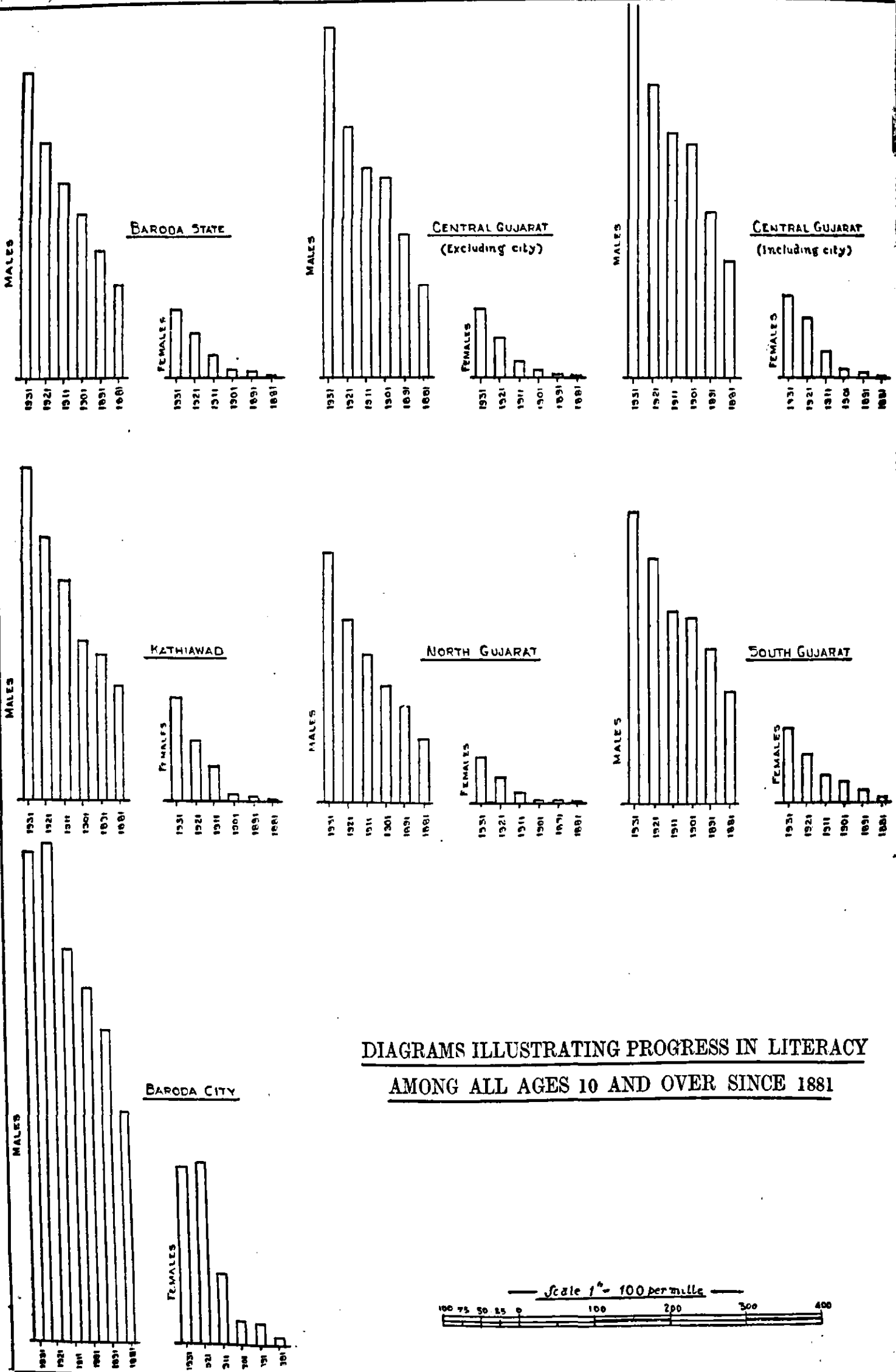
“The present attitude of Gujaratis and Deccanis to this question may be described in one word: *sympathetic inaction*. They are prepared to concede about the script at least in their printed books, but no Marathi speaker is willing to part with his *Modi*, nor is any Gujarati anxious to abolish his own script altogether. Under these circumstances, there is little evidence of the Common Script movement making much headway at least in Gujarat. With the death of Hon'ble Mr. Krishnaswamy Sastri, and Justice Sarada Charan Mitra, the two leaders of this movement, it has more or less become inactive. On the other hand, there is much activity in the direction of what may be called co-operative scholarship, appreciation of one another's literature, and a united endeavour to improve the tone of their respective languages, recover their lost treasures and to restore the people to a right attitude towards their ancient civilisation.”

§ 4. CORRELATION WITH EDUCATION RETURNS

320. Progress of Literacy by Sex and Locality—We now come to study the general literacy figures census by census and see how far the progress made has been due to State educational effort. Subsidiary Table XII at the end of this chapter gives the proportionate variations by main age-periods in the different divisions since 1881. As stated already it is not possible to compare the state of things prior to 1901, as the basis of the statistics was different. An attempt is made to equalise the basis by regarding as literate persons aged 15 and over who were returned as “learning” in 1881 and 1891. This is not of course satisfactory as the class would include a good proportion of what are now “able to read only.” It is useful then to start with the figures of 1901 for these reasons. Further as compulsion was extended throughout the State in 1906, the 1901 figures help to throw light on the educational situation just before the State's launching out into their tremendous experiment. The following Table collects the principal ratios since 1901 from the above mentioned Subsidiary Table :—

PROGRESS OF LITERACY SINCE 1901								
LOCALITY	Number of literate per mille (all ages 10 and over)							
	Male				Female			
	1931	1921	1911	1901	1931	1921	1911	1901
Baroda State	361	277	229	199	80	51	25	9
City of Baroda	590	600	472	427	214	218	84	27
Central Gujarat (including City) ..	437	338	284	270	91	71	30	10
Kathiawad	398	311	260	187	122	71	40	7
North Gujarat	294	215	173	137	53	30	12	3
South Gujarat	341	289	226	219	88	58	33	25

The greatest progress is evidenced amongst the women with whom the literate strength (aged 10 and over) is now nine times as large as it was thirty years ago. The greatest proportionate increase is in Kathiawad and North Gujarat, where women are now over 17 times, and men are more than twice, as literate as in 1901. But when we compare, as we do in the margin the comparative rate of progress in the age-periods 15-20 and 20 and over, we find that though amongst males, the proportionate increase is fairly kept up, amongst females it



DIAGRAMS ILLUSTRATING PROGRESS IN LITERACY
AMONG ALL AGES 10 AND OVER SINCE 1881

Scale 1" = 100 per mille

slows down considerably in the higher age-group. In the age-period 15-20, the female literates are now proportionately more than 11 times while amongst females aged 20 and over, the literates now number proportionately only 8 times as much as in 1901. There is one

AGE-PERIOD	Literates per mille							
	MALE				FEMALE			
	1931	1921	1911	1901	1931	1921	1911	1901
15-20	470	354	258	206	147	105	40	13
20 and over ..	354	265	217	208	55	34	10	7

reason for this different rate of progress. Women, who had first come under education did not have the full benefits of it, partly because it was something of a pioneering attempt for them but chiefly because educational facilities in 1901 and even in 1911 had not yet become an effective instrument for dispelling ignorance; as a result, the first batch of literacy recruits amongst the women did not retain for long their new found accomplishment. A diagram facing this paragraph illustrates the progress of literacy in each sex by divisions and the City since 1881.

321. Decline of Literacy in the City—The proportionate figures of City literacy in the different censuses deserve a little closer attention and it is here that we find a slight relative decline in literacy. The figures of the City are affected by the fluctuating population of the Camp, the railway areas and the industrial population, which is largely immigrant and innocent of any knowledge of letters. A proper study of the figures would necessitate our limiting ourselves to the City only. The marginal calculations are prepared from the literacy figures of two censuses of the City area only. It shows that although the literates have declined in proportion, the partially literate class are now more than double of their relative strength amongst males in 1921. Thus while literacy has declined a little, the process

WHO ARE	Number per mille of each sex aged 7 and over			
	Male		Female	
	1931	1921	1931	1921
Literate	579	588	220	223
Able to read only ..	50	25	43	10
Wholly illiterate ..	371	387	737	767

of liquidation of illiteracy has gone on developing, there being now 16 illiterate males, and 30 illiterate females less, per 1,000 of each sex than in 1921. Turning to the industrial factory operatives, we see that the number of factory hands has nearly doubled, and the immigrants from United Provinces and Rajputana have also increased in the same proportion. As calculated in para 75 above (in Chapter III), the immigrant wave in the last decade was higher than at any other period of census history. Thus the immigrant factor may have lowered the literacy ratios in this census. That it has done so amongst males is apparent from the inset. State Table XVIII was specially compiled to show the comparative incidence of literacy in each sex in the immigrant as well as in the native-born population of the City. The female ratios are higher. That is because the majority of female immigrants do not belong to the industrial class. On a broad review of the data collected, the following general conclusions are put forward :—

Sex	Proportion per mille of each sex aged 10 and over who are literate	
	Native Born	Immigrant
Male	619	582
Female	217	250

(i) The factor of immigrant males mostly industrial in character has helped in lowering the ratio of male literacy :

(ii) As to female literacy, the fact that females who are partially literate are now more than four times proportionately to their total strength explains why literates amongst them have declined, pointing to the ineffectiveness of some of the primary schools, where wastage may be more than it should be. This is evident from the figures of male literates in the age-period 15-20 who have declined by nearly 100 per thousand of their ages since 1921. The attention of the educational authorities is invited to a minute consideration of the data to which only scant justice can be given in a Report of this kind.

(iii) Lastly it must be remembered that literacy is most widely prevalent in the City. As we have seen by wards, the ratios are so high in some parts that further scope for progress under present social conditions is out of question.

322. State Educational Effort—We will now briefly attempt to correlate these results with the educational efforts of the State during the last ten years and see how far its pioneer attempt in compulsory primary education has succeeded. The chief events in the educational policy of the decade were—

- (1) the extension of facilities for training of teachers,
- (2) the consolidation of the machinery of primary education by reducing or otherwise improving inefficient schools, abolishing single-teacher schools, and concentrating trained teaching in selected areas,
- (3) the extension of the village library movement,
- (4) the undertaking of intensive studies in different areas with a view to detect flaws in the organisation of education and to check retardation and wastage amongst children,
- (5) the improvement in the pay and prospect of teachers,
- (6) the extension of facilities for secondary education and the like, to backward classes, and lastly
- (7) the restriction of the compulsion area, by releasing the Raniparaj of the 18 tribes (312,051 persons in all or about 13 per cent of the total population) from the provisions of the Compulsory Education Act.

This last measure has resulted, as we have seen, in an actual set-back in educational progress of these tribes, particularly in Vyara and Songadh talukas. The other measures, however, have helped materially in the fostering and retention of literacy

YEAR PERIODS	Annual average of pupils admitted to 4th standard
1910—12	9,269
1913—16	14,052
1917—20	21,032
1921—23	19,112
1924—27	22,572
1928—30	18,015

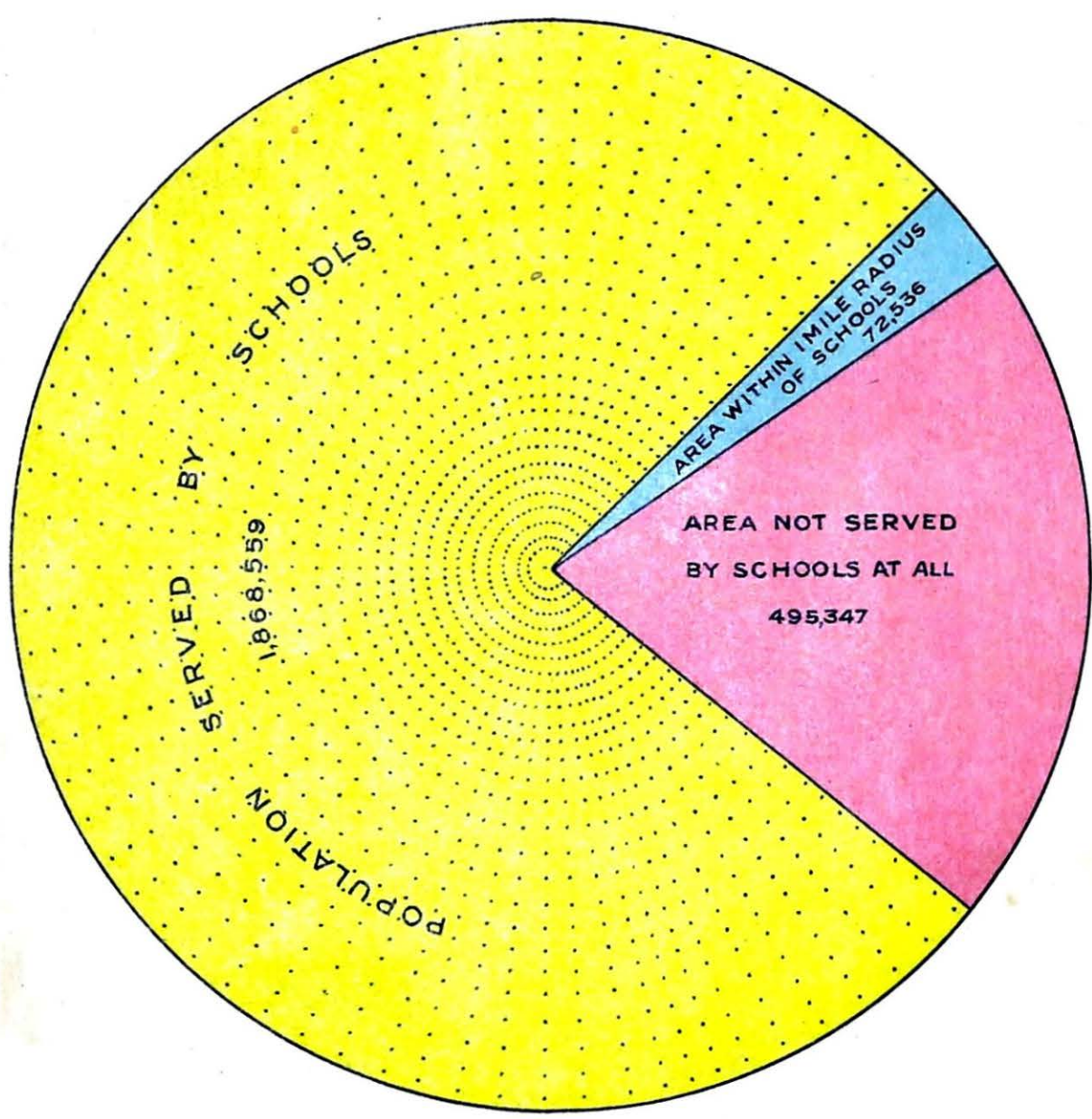
in the State. Village and town libraries increased from 627 in 1920 to 698 in 1930; and reading rooms from 93 to 196.* The proportion of trained teachers has increased from nearly 59 per cent in 1920 to nearly 64 per cent in 1930. The scholars in primary schools have increased from 180,405 in 1920 to 215,541 in 1930. An actual census on the 31st January 1931 disclosed a total school strength of 216,667 children in all kinds of primary institutions (public, private and special). In the marginal table, the annual averages of students

admitted to the fourth standard for groups of years are compared. Up to 1927 July, the improvement in the average of admissions to the fourth standard class was well maintained but there was falling off in 1927-28 and although things have improved towards the close of the decade, the level of 1927 has not yet been reached. Presumably, the lowness of the number in 1928 was due largely to the fact that the children who were of age for the fourth standard were the survivors from the plague and influenza epidemics of 1917 and 1918 in which years the birth rate was low and the infant mortality was high.

323. Schools and Scholars—Out of the 2,969 towns and villages (excluding the Camp and the railway areas under foreign administrations) 1,433 with a

* Further details of the progress of the library movement are given in Appendix VI attached at the end of this chapter.

AREA AND POPULATION SERVED BY SCHOOLS



3000 2000 1000 0	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 2px;">VILLAGES WITHOUT SCHOOLS</td> <td style="text-align: center; padding: 2px;">1325</td> </tr> <tr> <td style="padding: 2px;">211</td> <td></td> </tr> <tr> <td style="padding: 2px;">VILLAGES SERVED BY SCHOOLS</td> <td style="text-align: center; padding: 2px;">1433</td> </tr> </table>	VILLAGES WITHOUT SCHOOLS	1325	211		VILLAGES SERVED BY SCHOOLS	1433
VILLAGES WITHOUT SCHOOLS	1325						
211							
VILLAGES SERVED BY SCHOOLS	1433						
	VILLAGES WITHIN 1 MILE RADIUS						

NOTE :- Circle represents 2,436,442 persons out of the total population.

population of 1,868,559 had schools. 211 villages with a population of 72,536 were within a mile radius of schools and, therefore, could take advantage of them. 1,325 villages with a population of 495,347 had no school facilities at all provided for them. The number of children attending primary schools in the areas in which school facilities were available was 216,667 (136,521 boys and 80,146 girls). This works out at 11.2 per cent on the total population of 1,941,095 of the school-going area. By sex, the proportions are 13.7 for males and 8.5 for females. When we remember that 20 per cent of the population are without schools, and that compulsion is only limited to 80 per cent of the people, two-thirds of the area, and to over half the number of villages in the State, we realise the effectiveness of the compulsory experiment, wherever it has been possible to enforce it. A coloured diagram faces this page which shows the extent of population coming under compulsory education.

324. Progress in Educational Institutions—The following Table shows the variations in the number of institutions and their strength since 1911 :—

SUBSIDIARY TABLE VIII

NUMBER OF INSTITUTIONS WITH THEIR STRENGTH SINCE 1901

(FROM EDUCATION DEPARTMENT RETURNS)

YEAR	DETAILS	PUBLIC INSTITUTIONS					PRIVATE INSTITUTIONS			
		All kinds of Institutions	Arts College	Secondary Schools	Primary Schools	Training Schools	Other Special Institutions	Collegiate	Advanced	Elementary
1	2	3	4	5	6	7	8	9	10	11
1931..	<i>Institutions</i>	2,718	1	49	2,519	2	36	1	27	83
	Males	150,099	891	8,893	180,320	280	2,247	..	3,794	3,685
	Females	80,905	20	617	78,407	175	121	25	97	1,448
	<i>Total Scholars</i>	231,004	911	9,510	208,736	435	2,368	25	3,891	5,128
1921..	<i>Institutions</i>	2,797	1	41	2,639	5	25	..	27	59
	Males	138,951	559	7,947	119,997	382	2,220	..	3,235	2,811
	Females	61,865	13	258	60,408	96	41	..	..	1,049
	<i>Total Scholars</i>	198,816	572	8,205	180,405	478	2,261	..	3,235	3,860
1911..	<i>Institutions</i>	3,026	1	28	2,932	2	25	..	12	26
	Males	180,098	329	4,759	119,587	386	2,402	..	1,818	1,717
	Females	54,479	..	..	58,988	69	90	..	..	332
	<i>Total Scholars</i>	185,477	329	4,759	173,575	455	2,492	..	1,818	2,049
	<i>Institutions</i>	1,213	1	17	1,120	1	23	..	4	46
	Males	72,016	236	2,287	63,757	..	1,707	..	639	3,390
	Females	14,428	..	..	13,778	25	419	..	..	206
	<i>Total Scholars</i>	86,444	236	2,287	77,535	25	2,126	..	639	3,596

The above table shows all round progress in the number of scholars. Girl students have increased by about 48 per cent in the last 20 years. Male students are now 43.5 per cent more than in 1911. While there was no girl studying at the collegiate stage in 1911, there are now 45. In secondary education, the progress is also striking. The number of male students in the secondary stage has nearly doubled, while there are now 617 girls studying English against nil in 1911. In primary schools, however, the number of students has risen only from 173,575 to 208,736 in public schools, *i.e.*, by 20 per cent—boys increasing by over 10 per cent and girls by over 45 per cent since 1911. The general increase in population since 1911 has been also 20 per cent, so that the increase in general school strength may be said to have just kept pace; taking the sexes separately, however, we find that while the compulsory provisions are being more rigorously and successfully

worked in respect of girls' attendance, similar efforts in regard to boys have been far from successful. This is due, in the first place, to the restriction of the area of compulsion since 1911, and in the second place to the operation of such extraordinary factors as plague, influenza and famine in 1917-19 and agricultural depression and the occurrence of calamities like the flood and the frost having a disturbing effect on attendance. Whenever these events happen, compulsion is relaxed, fines are no longer collected, schools remain closed and educational progress is therefore hindered.

325. Examination Results—An interesting indication is afforded of the

EXAMINATIONS	Average 1921-1930		1921	
	Candidates		Candidates	
	Sent up	Passed	Sent up	Passed
Matriculation and School Final.	740	366	514	312
First Year's Course (Including Preliminary Science).	323	185	204	131
Intermediate Arts and Science	286	124	162	73
B. A. (Pass and Honours).	150	71	132	77

measure of advance in English education by the marginal table given here. The average number of scholars per secondary school has only increased from 182 in 1921 to 194 in the latest year of the decade and yet the average of matriculation candidates sent up for the examination has increased by 44 per cent, showing that the strength of the higher classes in the schools relatively to the total attendance has increased. The higher degree examinations are becoming more popular, but the percentage of

passes in the latter has declined.

§ 5. MISCELLANEOUS ITEMS

326. The Problem of Lapse—We will now conclude this chapter by noticing one or two miscellaneous items. The problem of lapse into illiteracy is always an ever present one in an agricultural population with low intellectual horizons. We can here deal with it only in so far as it affects the variations in the figures of literacy and helps to explain the proportionate changes from year to year. It is possible to treat the question in one of the three ways:—

- (i) first by estimating the number of literates expected in the census from literacy figures of the past census and the returns of scholars in the fourth vernacular standard in the decade,
- (ii) by comparison of absolute figures of literates by age-periods of two censuses, and lastly
- (iii) by a direct reference to the figures of the partially literate.

327. Expected and Actual Literacy—Now the number of literates expected in any one census can be estimated from the returns of schools and the literate population of the previous census; and this estimate can be compared with the census figure. If it exceeds, then the difference represents the volume of lapse from literacy. If it falls short of the enumerated figure, then it becomes a measure of the latter's accuracy. The recruits to literacy during the decade come really from the children who passed the vernacular third standard examination into the fourth standard. Four years' schooling (including the infant standard) is enough for the purpose of giving the minimum qualification of literacy for census purposes. Very few recruits can come to literacy from other sources and beyond the school-going ages. The chances as well as the leisure for adult education are few indeed. We can take therefore the total of third standard passed children in yearly batches and subject them to the rate of mortality proper for the healthy school-going ages. The survivors of these should be added to the survivors of the literate population of 1921, who should be similarly subjected to a death rate proper to all ages 5 and over, and the result is the figure of expected literacy in 1931. In 1921, a death rate of 8 per mille was assumed for the literacy recruits aged 5-15. From the departmental returns, we find that from July 1921 to the end of 1930, 201,669 children passed into the vernacular fourth and thus qualified to be entered as literate in this census. Now to apply the

rate of 8 per mille per annum we must remember that each annual batch of 20,167 had on an average 5 years' risk of mortality at that rate. Thus there will be 193,602 survivors. The literate population of 1921 was 272,418. By the Hardy method we have found (in Chapter I, para 28) that 377,559 is the number of deaths on the 1921 population at an average age of 5 and over, which means a death rate of 17.75 per cent for ten years. The literate rate of mortality must be a little less than this. Assuming 15 per cent, the number of survivors in 1931 of the literate population of ten years ago would be $\frac{272,418 \times 85}{100} = 231,555$. So $193,602 + 231,555 = 425,157$, the actual figure of literates expected by normal growth through education. In addition, we have on this occasion to allow for the special factor of migration. The State gained, we have found, by 26,755 *hijratis* and 99,110 other migrants. As the former were largely literate farmers organised through political agitation, and also a portion of the migrants were returned emigrants who were born and presumably educated in the State, we may assume 25 per cent at least of this gain through migration as being literate. This gives a total of 450,330, as the figure of expected literacy. Instead, the census returned only 434,734. Thus the deficit of 15,596 may be put down to lapse from literacy, which works out at 3.5 per cent of the expected result.

328. Comparison by Age-Periods—We can come into closer grips with the problem by taking a particular area and find out by comparing age-periods and applying suitable rates of mortality, how far the enumerated figure of literates falls short of the expected result. For this purpose we shall take up Okhamandal, where the migration factor is negligible. Now the literates of 1931, aged 30 and over are composed of survivors from the literates in the age-group 20-30 and 30 and over in 1921. The mortality rate for the age-period 20-30 of general population is found from the rate of variation in the figure for the age-group 20-30 in 1921 and that for 30-40 in 1931. This is 5.7 per cent. As the literates suffer from a lower mortality rate, we apply 5 per cent rate to the literates aged 20-30 in 1921. Similarly we find 37.5 per cent as the general mortality rate for the age-group 30 and over. For literates, we must reduce it to 25 per cent. Thus for both the age-periods, the survivors among the literates number 2,488. The actual census total of literates for 30 and over in Okhamandal is 2,162, giving a lapse rate of 13.1 per cent of the expected figure. Coming to North Gujarat, we have another division where the variation is mainly due to natural causes, without any disturbing factors such as *hijratis* that vitiate the calculations in South and Central Gujarat. We apply the same rates of mortality as above, *viz.*, 5 per cent for ages 20-30 and 25 per cent for 30 and over. Here the expected result is 42,583 while the census figure is 44,099. But we have not allowed anything at all for migration. The gain, although it forms only a small portion of the census increase of 109,429 there, it is considerable enough to affect the above comparison. Assuming 10 per cent of the above increase to be due to migration of persons aged 30 and over and 25 per cent of the migrants to be literate, we have to add a further sum of 2,736 on account of these literate migrants. Our total of expected literates aged 30 and over in North Gujarat in 1931 is thus 45,319, giving a lapse rate of 2.7 per cent. But this is far from correct as the division is predominantly agricultural and the lapse from literacy is far more prevalent amongst persons engaged on the land than amongst other communities. This is indicated also by the increase of the partially literate from 6,399 in 1921 to 38,201 in this census in this division.

329. The Increase in the Partially Literate—Lastly, the study of absolute figures of persons able to read only helps to throw further light on the problem of lapse. We have estimated above a deficit of 15,596 persons (*vide* para 327) who should have retained literacy but who are not returned as such in this census. Now the partially literate have increased by over five times this census, but the greatest increase has happened in the ages 5-10 and 10-15, the figures for which show a jump of 557 per cent. This abnormal increase is entirely due to the reopening of the infant class in the vernacular schools in the last decade, which was closed for some years before the Census of 1921. The number of those who were able to read only aged 10 and over in 1921 was 16,758. The survivors of those who have failed to attain literacy are now aged 20 and over. The number of the partially literate who are aged 20 and over in 1931 is 38,411. The crude variation in the figures of two censuses is thus an increase of 21,663. But to this must be added the losses through death on one hand and promotion to literacy on the other. Allowing 10 per cent for these two factors, we get 23,829 as the figure representing the partial failures of educational effort during the decade. On an average, 35,000 children enter school every year; thus on a decade's attendance of 350,000 new children brought under educational influences, 201,669 (admitted to the fourth standard) may be said to have passed the literacy test, 23,829 are partial failures and the rest remain illiterate. These figures work out to 576, 68 and 356 per mille respectively.

330. Comparison with British Gujarat—Now it will be profitable to compare the literacy results of this State with the corresponding figures of British Gujarat. The results of the literacy race with its neighbour in the last four censuses are shown in the margin. It proves conclusively how this State

started with a heavy handicap in 1901 and rapidly improving its position in the intervening censuses, has now left British Gujarat far behind. It is possible that the non-co-operation movement had something to do with influencing the figures

YEAR	Proportion of literates per mille aged 5 and over			
	Baroda State		British Gujarat	
	Male	Female	Male	Female
1901	180	9	227	18
1911	206	24	234	31
1921	240	47	254	48
1931	331	79	254	46

for British Gujarat, but it only affected the results in Ahmedabad City, which being an industrial area has always a low literacy ratio. If it be suggested that *hijratis* helped a great deal in raising the State literacy ratio the reader may be assured that this is not the case. The *hijratis* consisted of 14,424 males and 12,331 females; they contained a larger number of children than the normal migrant family should have, but even if we exclude the whole lot from the general population and deduct from the literate totals the literate *hijratis* (calculated at 25 per cent and distributed by sex according to the ratio obtaining among the total literate population) the ratio for male literacy in the whole State is only reduced thereby from 331 to 329, while the female literacy remains at the same figure, i.e., 79. The above comparison illustrates effectively the success of the compulsory experiment in this State. We have not the figures by age-periods regarding British Gujarat

and it is not worth while delaying this Report for that detail, for in the 1921 Report, it was shown that even though for all ages British Gujarat had then the lead, in the adolescent groups 10-15 and 15-20, this State showed greater progress. There can be no doubt that in this respect also Baroda has improved upon its lead in this census.

PROVINCE OR STATE	Proportion of literates per 1,000 aged 5 and over		
	Persons	Male	Female
British India—			
Ajmer Merwara	103	203	35
Assam	91	152	23
Bengal	110	180	32
Bihar and Orissa	50	95	8
Bombay	108	174	32
Burma	367	560	164
Central Provinces	60	110	11
Madras	108	187	30
Punjab	59	95	15
Delhi	163	226	72
United Provinces	54	94	11
States—			
Central India Agency	52	92	9
Cochin	337	460	220
Gwalior	47	78	11
Hyderabad	47	83	10
Mysore	106	174	33
Rajputana	54	94	11
Travancore	288	408	168
Baroda	209	331	79

331. Comparison with other States and Provinces in India—In general literacy the position of this State as compared to the other principal provinces or states in India can be understood from the marginal figures. It will appear that Burma has retained its leadership in literacy. Travancore and Cochin have continued as expected to be in advance of this State.

But on the other hand progress achieved in this State is actually more rapid than in most other provinces and states. Burma for instance shows only an increase of 50 per mille in male literacy against our 91. In Travancore, female literacy has actually declined since 1921. The presence of large Christian populations in Travancore and Cochin helps to force up their literacy while the presence of a large Raniparaj element hampers progress here.

PROVINCE OR STATE	Literate per mille aged 5 and over			
	1931		1921	
	Male	Female	Male	Female
Burma	560	164	510	112
Cochin	460	220	317	115
Travancore	408	168	380	173
Baroda	331	79	240	47

332. Comparison in English Literacy—The situation in respect of English education is not so favourable to this State by comparison with other provinces and states. The educational policy hitherto followed here has concentrated on primary education and it is only within the last ten years that English schools have multiplied. Here again we see the rate of progress in this State actually more fast than in many provinces and states.

PROVINCE OR STATE	Number of literate in English per 1,000			
	Male		Female	
	1931	1921	1931	1921
Baroda State	28	15	2	1
(1) Cochin	58	35	16	8
(2) Bengal.. ..	43	34	5	2
(3) Bombay	32	23	7	4
(4) Travancore	31	25	7	6
(5) Madras	26	19	4	2
(6) British Gujarat	24	20	2	2
(7) Burma.. ..	21	16	5	4
Baroda City	166	118	23	13
Bombay City	153	118	78	40

333. Comparison of Baroda with other Countries in point of Literacy—In

concluding this chapter we set out for the reader the following details of literacy in other parts of the world :—

- (1) In the United States of America, illiteracy amongst persons aged 10 and over decreased from 17 per cent in 1880 to only 6 per cent in 1920. The American Negro has a literacy ratio of 77 per cent (for ten years and over) which is higher than some of our most advanced castes.
- (2) In France in 1928, from the data regarding conscripts, it could be said that literacy amongst adults aged 20 and over amounted to 90 per cent.
- (3) In Hungary, 15.2 per cent of the population over six years of age were illiterate.
- (4) But we may be happy in the thought that in certain other countries, like Spain, where literacy is only 46.3 per cent (amongst persons aged six and over), Portugal, where in 1920, 54.7 per cent were still unable to read and write, and Turkey where according to the Census of 1927, only 8 per cent were found literate in Arabic characters, conditions of things are somewhat more comparable with Baroda, and India generally, than in the countries previously mentioned.

ADDITIONAL SUBSIDIARY TABLES

SUBSIDIARY TABLE IX

LITERACY IN TOWNS

TOWN	PROPORTION OF LITERATES TO TOTAL POPULATION (PER MILLE)									
	All Ages 7 and over		7-13		14-16		17-23		24 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Baroda City	579	220	447	275	679	411	665	301	573	109
Amrell	596	207	461	308	758	431	717	272	594	119
Damnagar	537	191	321	282	738	449	649	248	562	100
Dhari	526	210	386	260	688	500	648	330	520	94
Kodinar	478	131	319	180	614	218	609	195	492	75
Bahadarpur	448	113	322	151	587	214	512	176	452	67
Bhadran	619	272	513	270	804	546	776	463	573	183
Dabhol	539	189	347	140	707	239	636	167	825	79
Dharmaj	623	297	482	342	820	618	818	562	586	170
Karjan	447	97	232	85	494	124	502	149	486	72
Makarpura	415	84	338	140	571	257	429	58	415	48
Mehlav	483	168	363	214	680	493	696	374	451	70
Nar	561	206	343	221	783	528	757	426	547	108
Padra	605	160	434	233	776	349	788	292	594	81
Petlad	522	138	324	132	653	242	636	200	532	106
Plj	572	196	461	245	737	503	711	386	545	94
Sankheda	581	102	433	135	698	231	672	156	592	60
Savli	466	108	300	168	593	267	613	178	464	47
Sinor	578	158	351	196	676	273	673	232	618	108
Sojitra	668	260	493	294	863	548	829	435	660	172
Vaghodia	525	125	396	153	712	286	707	215	495	62
Vaso	566	193	434	254	803	375	743	352	526	103
Atarumba	561	192	315	216	637	384	618	361	631	113
Chanasma	509	106	389	160	707	279	698	181	464	44
Dehgam	470	141	364	153	558	319	536	260	474	86
Dhinoj	501	101	222	86	536	248	512	206	423	58
Kadi	511	115	360	154	617	244	608	176	518	68
Kalol	481	98	312	136	576	180	603	148	531	57
Kheralu	373	61	284	88	482	103	462	07	361	30
Ladol	421	71	214	100	656	216	612	102	403	30
Mehsana	503	140	369	170	635	230	582	211	579	92
Patan	550	182	435	207	707	359	673	270	535	123
Sidhpur	493	146	313	138	515	257	559	248	541	100
Unava	537	210	404	262	714	418	742	380	508	119
Unjha	468	111	350	134	780	295	737	203	499	49
Vadnagar	464	82	265	99	697	208	654	164	473	40
Vijapur	446	81	297	96	646	225	584	134	437	40
Visnagar	534	129	360	168	673	285	682	217	536	76
Bilimora	536	193	312	206	733	437	688	260	544	136
Gandevi	607	238	394	291	830	547	751	312	624	103
Kathor	570	202	310	251	735	436	716	289	602	127
Mahuva	522	274	284	264	721	519	654	418	546	135
Navsari	583	297	391	265	712	429	689	372	611	269
Palsana	552	212	254	237	798	455	691	333	601	126
Sonzadh	446	139	311	221	483	289	519	295	470	120
Varlav	500	146	267	188	686	233	564	216	535	104
Vyara	501	192	331	171	648	271	583	282	517	160
Beyt	450	136	227	208	595	239	560	186	375	90
Dwarka	585	207	363	250	736	356	668	277	618	157

SUBSIDIARY TABLE X

LITERACY BY CASTE

CASTES SELECTED	NUMBER PER 1,000 WHO ARE LITERATE						NUMBER PER 10,000 WHO ARE LITERATE IN ENGLISH					
	1931			1921			1931			1921		
	Per-sons	Male	Fe-males	Per-sons	Male	Fe-males	Per-sons	Male	Fe-males	Per-sons	Male	Fe-males
1	2	3	4	5	6	7	8	9	10	11	12	13
Advanced	459	687	210	..	..	..	497	918	39	..	..	..
<i>Hindu and Jain</i>	467	694	215	..	..	..	530	972	41	..	..	..
Bhavsar (Hindu and Jain)	449	722	171	376	674	95	229	443	12	98	108	9
Brahmabhatt and Barot (Hindu and Jain)	330	567	89	188	299	70	224	441	2	60	117	..
<i>Brahman</i>	542	780	284	429	669	178	998	1,838	89	537	1,014	36
Anavala	626	871	358	457	678	207	1,080	2,037	83	561	1,030	7
Audlohi	489	745	229	394	644	136	645	1,259	18	292	564	10
Deshastha	706	927	443	587	838	312	2,652	4,560	392	1,562	2,860	128
Khedawal	576	844	296	491	747	209	1,124	2,196	..	668	1,261	18
Konkanatha	758	951	523	640	845	381	3,274	5,582	475	1,988	3,364	242
Mewada	484	751	175	359	604	93	527	977	5	224	431	..
Modh	508	780	244	429	684	175	672	1,333	31	357	704	11
Nagar	665	869	467	552	772	338	2,046	3,820	322	1,233	2,364	185
Tapodhan	354	565	143	229	391	68	304	609	..	104	195	14
Other Brahmans	553	758	294	374	634	103	918	1,545	129	341	595	73
Ghanchi	406	688	112	308	548	54	117	228	2	33	63	2
Kachhia (Khambhar)	402	668	115	257	442	54	160	299.8	9	32	61	..
Lewa Patidar (Hindu and Jain)	395	595	163	259	414	79	249	457	8	104	192	2
Luhana	488	780	185	382	665	103	324	628	9	169	337	4
Maratha Kahatriya	385	537	191	368	545	157	874	1,422	179	499	823	110
Prabhu	774	806	646	665	842	460	3,714	6,184	1,132	2,401	4,125	602
Soni	517	811	203	412	671	136	136	260	4	78	146	1
Sutar	343	566	110	215	361	58	75	145	1	26	49	1
<i>Vanias (Hindu and Jain)</i>	606	879	319	518	800	224	795	1,516	35	420	800	23
Disawal	605	897	305	504	769	241	1,070	2,096	17	484	933	32
Kapol	661	899	398	557	826	254	1,019	1,860	32	495	924	11
Khadayata	623	913	287	521	776	186	1,006	2,003	40	494	845	34
Lad	909	899	283	505	791	218	1,191	2,242	13	585	1,101	9
Porwad	610	866	332	..	..	..	763	1,425	44	..	..	..
Shrimall	591	865	320	522	814	227	889	1,048	34	295	558	29
Other Vanias	619	883	326	516	811	219	891	1,659	40	587	1,140	22
<i>Muslim</i>	379	610	154	238	401	75	162	313	15	73	102	3
Khoja	492	713	268	220	262	127	324	598	47	61	113	12
Memon	355	603	105	155	258	46	51	95	8	7	13	..
Punjara	298	522	81	234	415	49	49	100	..	20	40	..
Salyad	348	557	124	227	390	57	277	510	26	107	204	5
Vohra (Agricultural)	323	550	126	277	468	95	82	163	9	101	202	3
Vohra (Trading)	505	763	262				278	551	20			
<i>Intermediate</i>	180	308	47	..	..	..	38	79	5	..	..	..
<i>Hindu, Jain and Tribal</i>	174	298	45	..	..	..	25	40	0.7	..	..	..
Anjana Chaudhari	144	259	22	74	138	9	20	39	..	6	11	1
Baria	130	221	27	12	20	3	0.7	1.3	..	2	2.3	1
Bava and Gosain	308	469	77	211	329	37	81	138	..	27	45	..
Chamar	71	132	14	27	50	3	4	8	..	1	2	..
Darji (Hindu and Jain)	289	481	119	184	317	64	38	79	1.4	21	43	0.1

SUBSIDIARY TABLE X—concl'd.

LITERACY BY CASTE

CASTES SELECTED	NUMBER PER 1,000 WHO ARE LITERATE						NUMBER PER 10,000 WHO ARE LITERATE IN ENGLISH					
	1931			1921			1931			1921		
	Per-sons	Males	Fe-males	Per-sons	Males	Fe-males	Per-sons	Males	Fe-males	Per-sons	Males	Fe-males
1	2	3	4	5	6	7	8	9	10	11	12	13
Garoda	256	458	75	120	222	21	16	38	..	12	25	..
Gola (Rice-pounders)	264	481	55	190	369	22	66	130	3.9	27	55	..
Kadwa Patidar (Hindu and Jain)	217	387	46	122	219	18	36	71	1.2	21	41	..
Karadia	202	295	110	24	47	..	2.9	5.9	..	..	..	..
Kumbhar (Hindu and Jain)	163	276	48	88	148	24	20	40	0.5	6	12	.5
Luhar	275	474	85	169	302	40	44	85	3.4	21	42	..
Mochi (Hindu and Jain)	301	488	109	197	318	73	35	67	2.4	16	30	..
Patanwadia	110	190	24	..	..	..	4.2	8	..	..	..	..
<i>Primitive and Forest Tribes (Hindu and Tribal)</i>	73	137	15	33	71	2	2.1	4	..	9	18	..
Chodhra	69	120	13	37	72	.1	3.6	7	..	17	32	..
Dhanka	86	138	29.6	14	27	.3	..	..	..	..	..	..
Dhodia	92	162	17	47	86	7	..	..	..	1.1	2.2	..
Rajput (Hindu and Jain)	193	324	48	130	225	25	40	76	1.0	16	31	..
Sathwara	204	350	68	99	195	16	13	28	..	6	13	..
Talabda	181	315	50	..	..	..	35	70	0.4	..	..	..
Targala (Hindu and Jain)	300	485	148	186	336	73	61	130	4.2	43	101	..
Valand	227	382	77	133	228	33	55	112	..	18	35	1
Vankar	125	209	44	45	79	10	12	25	0.4	3	6	..
<i>Muslim</i>	221	376	49	166	286	33	93	176	2	42	75	5
Fakir	183	307	41	117	199	20	47	88	..	..	..	..
Ghanchi	307	498	98	177	303	40	126	242	..	61	113	6
Malek	174	324	22	125	226	15	62	123	..	19	36	..
Molesalam	221	395	30.5	140	258	9	56	105	2.3	4	7	..
Momna	134	249	22	180	328	36	22	44	..	6	13	..
Pathan	258	419	56	178	296	32	145	258	3.4	71	117	13
Shaikh	256	417	68	186	310	47	134	246	4	75	134	8
Sindhli	146	258	19	93	156	13	29	55	..	9	16	..
Tal	254	447	75	257	484	49	128	261	5.6	22	46	..
<i>Indian Christian</i>	382	499.6	251	232	294	159	933	1,175	662	543	564	518
<i>Illiterate</i>	36	62	7	..	..	..	2	3	..	..	..	..
Bhangli	56	96	15	29	50	8	2.4	4.7	..	1	2	..
Bharwad (Babari)	27	45	8	24	36	11	2.4	4.8	..	..	..	..
Chunvalla	62	93	28	..	..	..	6.2	12	..	..	..	..
<i>Primitive and Forest Tribes (Hindu and Tribal)</i>	39	69	8	15	27	3	1	3	..	.7	1.4	..
Bhli	46	82	7	13	22	2	0.7	1.3	..	..	..	..
Dubla	55	95	16	18	31	5	3	6	..	1	2	..
Gamit	32	55	7	14	26	1	1.7	3.3	..	1	2	..
Nayakda	44	78	7	22	37	6	1.1	2.1	..	1	2	..
Tadvi	45	82	5	..	..	..	1.2	2.3	..	..	..	..
Talavia	38	64	11	..	..	..	1.7	3.4	..	..	..	..
Vasawa	25	47	2	..	..	..	.7	1.4	..	..	..	..
Bavalla	51	90	10	23	38	6	2.3	4.4	..	..	1	..
Shenva	25	45	2	11	20	2	..	..	..	2	4	..
Thakarda (Hindu and Jain)	32	56	3	..	..	..	1.6	3.1	..	..	..	..
Vagher	25	45	2	29	30	27	4.8	9.2	..	9	11	7
Vaghri	23	38	7	16	26	3	1.4	2.7	..	2	4	..

SUBSIDIARY TABLE XI

PROPORTION OF LITERACY AT CERTAIN AGES

AGE-GROUP	TOTAL POPULATION			PROPORTION OF LITERATE PER MILLE			PROPORTION OF ENGLISH LITERATE PER TEN MILLE		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
7—13	410,148	216,678	193,470	174	231	111	30	48	10
14—16	167,596	87,336	80,260	335	476	182	269	467	52
17—23	315,786	158,328	157,458	299	467	130	338	639	36
24 and over	1,087,262	560,262	527,000	195	338	44	143	267	12

SUBSIDIARY TABLE XII

PROGRESS OF LITERACY SINCE 1881

NATURAL DIVISION	NUMBER OF LITERATE PER MILLE											
	All Ages 10 and over											
	Males						Females					
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Baroda State	361	277	229	199	155	107	80	51	25	9	6	2
Baroda City	590	600	472	427	377	289	214	218	84	27	25	7
Central Gujarat excluding City	409	293	250	238	165	108	81	48	20	7	8	1
Central Gujarat including City	437	338	284	270	198	135	90	71	30	10	6	2
Kathlawad	398	311	260	187	173	135	122	71	40	7	5	1
North Gujarat	294	215	173	137	111	73	53	30	12	8	8	1
South Gujarat	341	289	226	219	179	130	88	58	33	25	13	5

NATURAL DIVISION	NUMBER OF LITERATE PER MILLE															
	15—20								20 and over							
	Males				Females				Males				Females			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Baroda State	470	354	258	206	147	105	40	13	354	265	217	208	55	34	16	7
Baroda City	667	766	541	449	326	370	151	49	587	562	460	430	174	172	63	21
Central Gujarat excluding City	542	339	305	216	160	105	42	10	400	278	230	245	52	28	11	5
Central Gujarat including City	562	443	343	235	184	143	60	17	428	320	266	278	68	48	19	8
Kathlawad	521	425	294	215	223	169	71	11	388	200	237	104	79	39	21	5
North Gujarat	399	275	176	142	103	66	16	3	282	202	165	143	34	18	7	2
South Gujarat	428	350	270	240	148	103	45	38	346	285	219	224	68	44	26	22

NOTE.—Proportional figures for the year 1881 have been calculated for all ages, 6 and over. Persons aged 15 and over who were returned as "learning" in 1881 and 1891 have been reckoned as "literate" in the calculation of the above proportions.

APPENDIX VI

THE BARODA LIBRARY SYSTEM*

1. Introductory—The remarkable advance of literacy which has already been recorded in the body of the Report is due in no small measure to the development of a library system which the State inaugurated in 1910. His Highness the Maharaja Gaekwad is the pioneer in India of free and compulsory education; while watching the results of this bold and statesmanlike experiment, His Highness soon found that a large proportion of the students who passed through the elementary school tended to relapse into illiteracy in after life. The solution to this problem of retention in later years of literacy acquired in childhood, occurred to His Highness when he observed the value of free public libraries to mass education, during his tours in the U. S. A. in 1906 and 1910. He made a beginning in 1907-8 by giving liberal grants to the public libraries of his State. Three years later he brought out to Baroda Mr. W. A. Borden, an American library expert, to organise a State Library department. Mr. Borden during his three years' tenure of office conducted a library training class, organised the Central Library and a travelling library system, and planned a network of free public libraries throughout the State. His successor, Mr. J. S. Kudalkar, who was sent abroad to make a survey of the library systems of the world died prematurely in 1921 and since then Mr. N.M. Dutt, F.L.A., who has been associated with the Baroda Central Library since 1913, is the Curator of Libraries and head of the organisation.

2. The Library Organisation—The Library department under the general supervision of the Commissioner of Education is entirely supported by the State, which spent over a lac of rupees over it in the 1930-31 budget, nearly half this sum being distributed in grants to free libraries. The staff consists of the Curator, an Assistant Curator, 11 librarians and senior assistants (including 2 ladies) besides subordinates and menials. There are two main parts of the organisation: The Central Library under the direct supervision of the Curator and the country libraries which are looked after by the Assistant Curator.

3. The Central Library—The Central library situated in the heart of the capital is a free, public and open access library comprising of the following sections: newspaper reading room, lending, reference, ladies' and children's libraries, children's play room, bindery and general office. The total stock of books in the Central library alone is 99,586 volumes. The circulation in 1930-31 was 119,858 books of which 25 per cent were English books. The daily average issue was 437.44 books which is a remarkable record in a City containing 44,817 literates and people able to read only. No other library in India could boast of such a circulation. The Reference library which contains the largest collection of books in India on bibliography and library economy, helps not only local scholars and research workers but answers enquiries from outside the State and even from foreign countries. The Ladies' library is highly popular and 22,356 books were lent out of it last year. The children's play room and library which has become one of the show places of Baroda is visited by nearly 28,000 children every year who are free to read or amuse themselves in the gaily decorated halls with practically every variety of indoor game and juvenile literature at their disposal. Other activities of the Central library include the foundation of the Gaekwad's Oriental Series now set up independently as the Oriental Institute under the direction of an eminent Sanskrit research scholar. The institute possesses 21,362 books and manuscripts and has hitherto published over 70 volumes of critical editions of rare unpublished Sanskrit manuscripts. Further the Central library extends its activities beyond the State in library propaganda, the following to enumerate but a few of them, being the more important: it conducted an illustrated quarterly in three languages entitled "The Library Miscellany" (1911-19) to preach the 'library gospel'; its editor and the then curator Mr. Kudalkar presided over the All-India Library Conference in Madras in 1919: the cult of library exhibitions was started by the Baroda Central Library which sent exhibits as far away as Wembley and Rome, besides exhibiting in India at Benares, Madras,

*Prepared from notes furnished by the Central Library department.

Calcutta, Bombay, Ahmedabad and Gwalior. The present curator presided over Library Service Section of the All-Asia Educational Conference at Benares in 1930. The Library also trains students from institutions of other provinces and states in this kind of work.

4. The District Libraries—While the Central library caters to the epicurean tastes of the cultivated metropolitan palate, the humble district libraries' branch without any such patrician pretensions, is doing greater good to the greater number by giving the everyday bread of learning to the masses. The chief function of this branch is the organisation, control and subsidising of State-aided libraries. The minor functions are managing the travelling libraries and the visual instruction section. The travelling library section has a stock of 20,228 books, and circulated 15,262 volumes last year through 147 centres. The system consists in lending to responsible institutions or persons boxes of 15-30 books for circulation in different localities. The Department pays freight both ways. There are 'fixed' and 'elastic' sets of books, the former being on particular subjects or authors and the latter answering to the varying demands of particular localities. The visual instruction section started in 1912 is now temporarily transferred to the Sanitation department for helping in the scheme of village uplift. The section has an equipment of magic lantern and cinema apparatus for peripatetic demonstrations among rural areas for the edification of the illiterate masses.

5. The Modus Operandi of Country Libraries—Reverting to the chief function of this branch, its procedure can be summarised as follows: when a village, town or district-town community collects amounts upto Rs. 100, 300 or 700 respectively, the department grants an equal sum and the Prant Panchayat or District Board does likewise—sometimes also the local municipality. For a library building, if one-third of the estimated expense is collected by the local library committee the Department and the Panchayat find the other two-thirds. Finally for a nucleus for a new library the department gives a subsidy of Rs. 75 if the quarter share of the hundred is found by the local committee. The committees are elected by the contributors and are practically autonomous so long as they conform to the simple rules of accounts, etc. laid down by the department. Further they are not left entirely to their own devices but are encouraged to keep in touch with the assistant curator who tours the districts from time to time and holds discussions with library workers. In autumn, secretaries and librarians are invited from rural areas to undergo a short period of training at Baroda. A Gujarati monthly, 'Pustakalaya,' devoted to the library cause is maintained by the department and this along with a classified catalogue already published, helps the various libraries in the selection of Gujarati books. A co-operative supply society is established by the associated libraries for wholesale economical purchase of books and periodicals. Since 1925 the Baroda District Libraries Conference has met five times. The people of the State have responded satisfactorily to these efforts. 773 free public libraries have been hitherto established with an aggregate stock of 573,170 volumes independent of the Central and Travelling libraries stocks and with a circulation of 402,286 among 75,535 readers. 111 libraries have their own buildings. There are 216 reading rooms. The vogue of ladies' and children's libraries has hitherto brought into existence 10 such enterprises. Apart from all these there are a few independent subscription libraries which are doing well.

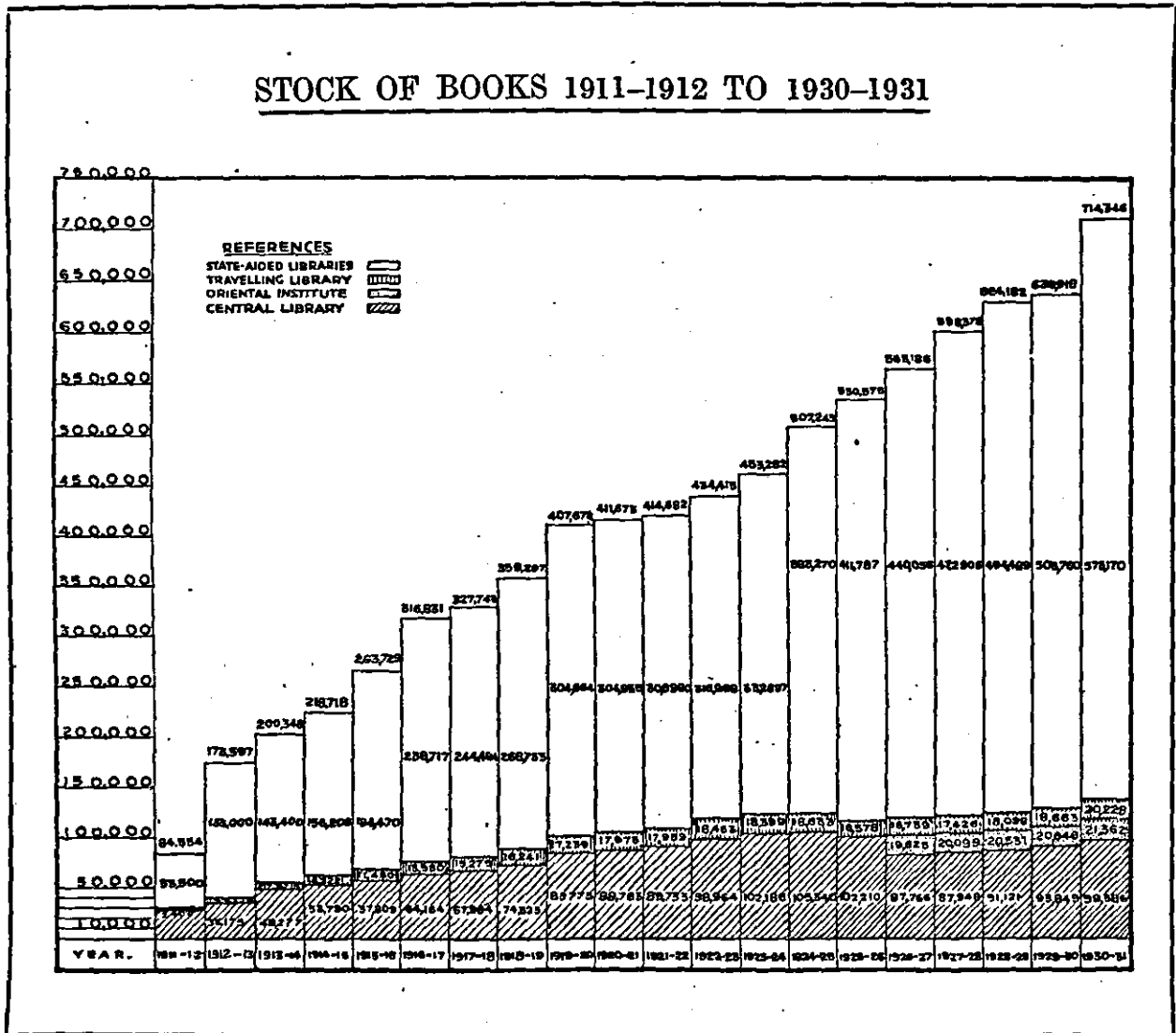
6. Progress of the Library Movement—The marginal table shows the progress since the last two censuses.

The average number of books per library is now 920 which was 655 in 1920-21, and 309 in 1911-12. The number of institutions have increased by 23 per cent, stock of books by 73, circulation by 60, and number of readers by 39 per cent in the last ten years. The growth since 1911 is nothing less than phenomenal. The four diagrams given below illustrate respectively:—

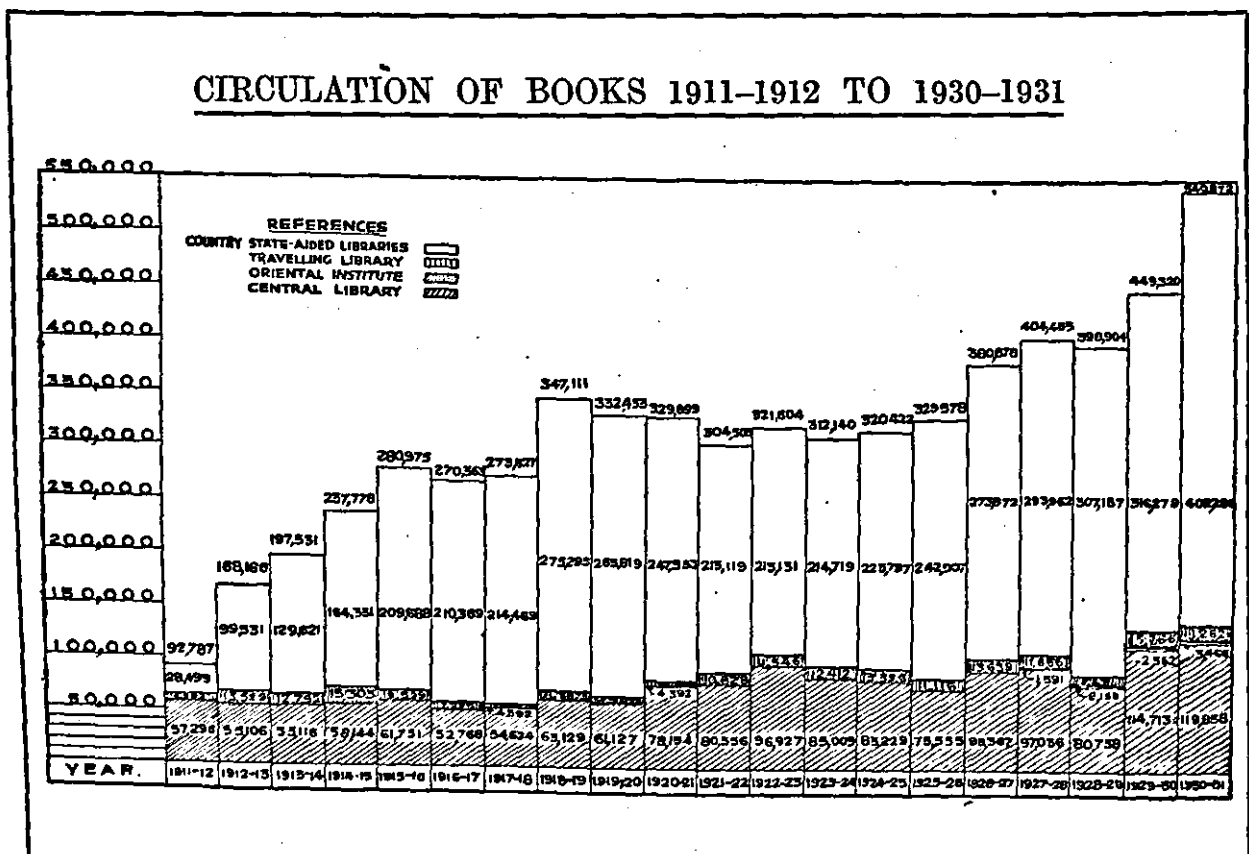
YEAR	Central Library, Baroda and Oriental Institute	Other Libraries	No. of libraries which own buildings	No. of books		No. of Readers
				Stock	Circulation	
1	2	3	4	5	6	7
1911-12 ..	1	274	20	84,554	92,787	36,277
1920-21 ..	1	627	82	411,673	329,899	62,732
1930-31 ..	2*	773	111	714,346	540,872	87,442

* In 1926-27 the Sanskrit section of the Central Library was separately established as "The Oriental Institute."

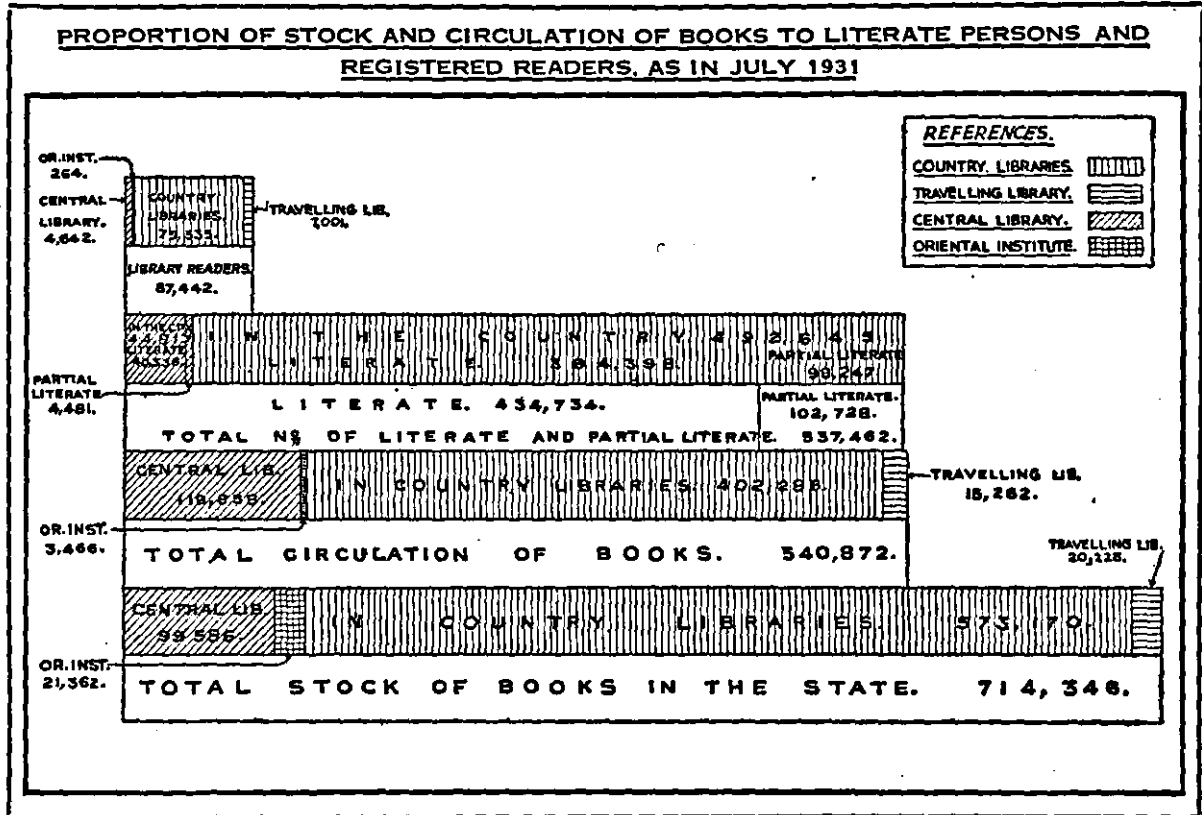
(i) the actual increase in the stock of books in the State-aided country libraries year by year since 1911-12;



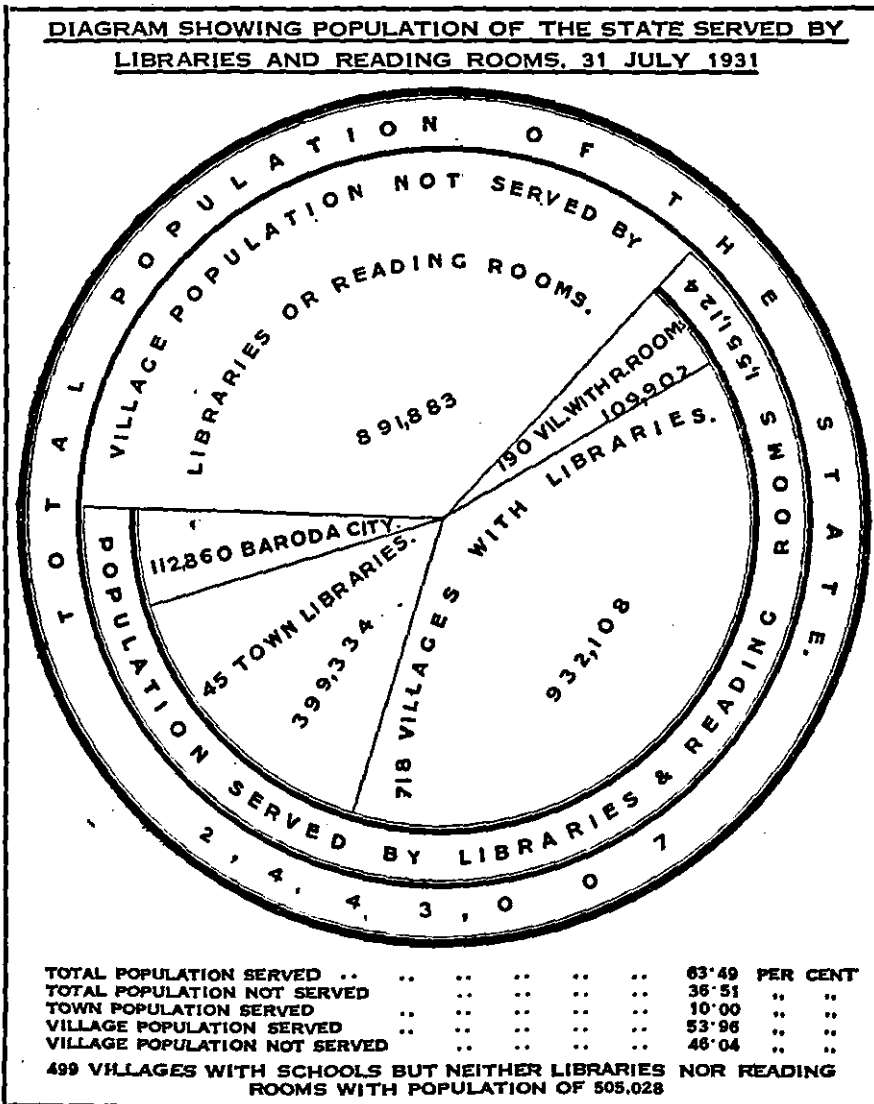
(ii) the increase in the circulation of books during the same period,



(iii) the proportion of stock and circulation of books to number of literates and registered readers as in July 1931, and



(iv) the population served by libraries.



7. Conclusion—

The above diagrams speak for themselves. This phenomenal development would not have been possible if the benevolent efforts of an enlightened Government were not reciprocated by the co-operation of an intelligent and responsive populace. The success of the system is due to no inconsiderable measure to the succession of the men at its helm. Mr. Borden in inaugurating the department brought to bear a lifelong experience of American libraries as well as his native genius for organisation. His successor, Mr. Kudalkar, laid the foundation of the Oriental Institute. The present Curator, Mr. N. M. Dutt, who has been associated with the library movement for over 18 years is recognised as one of

the leading library experts and an enthusiastic propagandist in that line in India. He has raised the institution to its foremost place in India. His assistant also is well known for long and close association with district library organisation.

CHAPTER X

LANGUAGE

§ 1. GENERAL DISTRIBUTION OF LANGUAGES

334. Introductory—We now come to the language returns. Statistics regarding the distribution of languages and the prevalence of bilingualism have been compiled from the responses to columns 14 and 15 of the census questionnaire. Column 14 required the language ordinarily used in the home to be entered. For this purpose, the instructions emphasised that only “the mother tongue,” *i.e.*, the language as first spoken from the cradle was to be entered. It was further laid down in respect of the infant or the deaf-mute that the language of the mother was to be entered in that column. In spite of these express instructions, the perverse humourist could not be gainsaid. I remember, at one of the census meetings, to have been confronted with the poser “What if the mother herself was a deaf-mute?” No set of instructions however could ever hope to be fool-proof. The intention has all along been to record the person’s own natural home vernacular. Instructions to carry this out have been progressively improved from census to census: in 1891, the person’s “parent tongue” was required to be entered. But this often led to mistakes, where, as occasionally happened, a person changed his domicile or took to his home a wife speaking a different language. In 1901, it was directed that “the language ordinarily used” was to be entered. This also did not serve the purpose, as immigrants often entered the language of their domicile, instead of their own mother tongue. In 1911 and 1921, the instructions were made more definite in that only the language used in the home, or the mother tongue was to be entered. This materially helped in the accuracy of the returns, as “*matri bhasha*” (mother tongue) is well understood in the Indian languages, and the ordinary Indian villager readily distinguishes the language he speaks from other tongues. In 1931, these instructions were carefully elaborated, and in addition, column 15 was devised for the record of subsidiary languages in order to measure the extent of the interaction of different languages on one another. For column 15, the instructions were to “enter the language or languages habitually spoken by a person *in addition to his mother-tongue*, in his or her daily avocations.” This was a special feature of the language census of this year, and it will be well to premise our consideration of the language figures by stating the consequences that resulted from this change.

335. Results of the above change—As was pointed out in the 1921 Report, one of the real difficulties that usually militate against the accuracy of the language return is the factor of bilingualism. There are large classes in the State,—the bulk of the foreign element Muslims, the Deccani castes, the speakers of Kachchhi and a large section of the Raniparaj—all these speak one other language besides their home vernacular. There used to be only one column for language in the census schedule, and in such cases of bilingualism, it was left to the enumerator or to the compilation staff to re-edit the returns with a view to have one language compiled per individual. In spite of specific instructions that only the language used by the womenkind—the home vernacular—was to be entered, the return was not an accurate one of the language distribution, nor was it a true index of the extent to which certain dominant languages were displacing other less developed tongues. The addition of a new column for subsidiary languages had an important bearing on these circumstances. Mainly there have been two kinds of consequences. On the one hand, it has led to a correcter estimate of languages like the Bhili which were supposed to be gradually giving way to the influence of Gujarati and other tongues of civilisation. As the schedule now made room for both the languages

of the home and the language for outside consumption (so to speak), it was natural that both should be returned: previously where there was only a choice between say Gujarati and Bhili, the latter was very often discarded, and the enumerator, more often than not through personal predilection or some other similar motive, chose the former. The additional column, therefore, in these cases has been helpful in getting a more accurate record. But on the other hand in respect of Muslims in particular, there is reason to believe that the census was used in many cases for returning Hindustani rather than Gujarati, even though the latter language happened to be the natural home language. There was some little agitation amongst them when the census instructions were first issued, as they thought their mother tongue was being slighted by their not being allowed to return Urdu as their vernacular; but it subsided when it was explained to them that Urdu and Hindi were terms signifying scripts and that "Hindustani" was the proper term for the medium of speech. After this, a tendency was noticed particularly amongst Muslim enumerators and other census staff, to return Hindustani even for classes like Pinjara and the like as their home tongue, instead of Gujarati which is their real vernacular. Secondly, amongst those sections, which did return Gujarati as vernacular, there was a tendency noticeable to show Hindustani also as subsidiary. Where the latter contingency happened, it may be taken at once to be evidence of a genuine movement. Sections of Muslims who are local converts and are known as Neo-Muslims are being gradually subjected through communal considerations to an intensive *Muslimisation*, one most characteristic feature of which is the enthusiasm shown for learning Urdu, instead of the local vernacular. But the cases of the first category, doubtless, would fall into the class of deliberate falsification of returns, from which no census however carefully conducted is free. Other cases, of wilful, or rather playful, falsification were the eagerness of many educated Hindus to return English, in spite of express instructions to the contrary, as their subsidiary language. Mere capacity to understand English or any other language besides the vernacular was not enough: he must habitually use it for his business and other purposes, before he can return it as a subsidiary. Occasionally the claim went to laughable lengths—sixth standard students of English schools claiming English as a subsidiary language. We, therefore, decided not to compile English at all as a subsidiary language.

336. Reference to Statistics—The results are compiled in the three parts of Imperial Table XV. Part A gives the general distribution of languages spoken as mother tongues and classified according to the scheme devised by the Linguistic Survey. Part B indicates the area and extent of Bilingualism. The five principal languages of the State have been selected for this Part, as also for Part C, where Polylingualism in so far as it relates to these tongues has been compiled. State Table VI—Part B correlates the figures of the principal languages with literacy in Hindi and Urdu separately and in these two scripts combined.

337. General Language Distribution—Altogether 56 languages and dialects have been separately compiled in the Language Table XV—A. Of these 37 are languages and 19 dialects (counting Kachchhi as a dialect of Sindhi and the Bhil group as separate dialects). 24 of these are languages or dialects of India and 13 belonged to outside India. Of these 13, no less than six languages were from Europe. No dialects were recorded as in 1911, except Kachchhi, Konkani, Banjari and the Bhil dialects. Banjari which was wrongly included in previous censuses under the Bhil group is now shown under Rajasthani. Two gypsy languages appear for the first time—Odkhi and Pendhari with 115 and 6 speakers respectively. So do Sinhalese with one speaker, Russian (one female), Ugandi and Hebrew. The last named must be the result of a fanciful claim on the part of a Jewish family. Japanese (like Buddhism in the Religion Table) owes its place in the returns to the accident of a Japanese ship touching Port Okha on the census date. The comparative strength for the two censuses of the main languages spoken in the State and their proportional variations for three censuses are given in the following Subsidiary Table:—

SUBSIDIARY TABLE I

DISTRIBUTION OF THE TOTAL POPULATION BY LANGUAGE

LANGUAGE	TOTAL NUMBER OF SPEAKERS		Variation since 1921	PROPORTIONATE STRENGTH PER MILLE			Where chiefly spoken
	1931	1921		1931	1921	1911	
1	2	3	4	5	6	7	8
Gujarati	2,119,551	1,867,343	+ 13.5	868	878	864	Everywhere
Bhil dialects	180,384	145,856	+ 23.6	74	68	72	Rani Mahals and Sankheda and Tilakwada Mahals
Western Hindi	78,188	62,367	+ 25.4	32	30	36	City, Central and North Gujarat
Rajasthani	7,246	4,453	+ 62.8	3	2	2	City, Central and North Gujarat
Marathi with dialects ..	35,841	33,165	+ 8.1	15	16	17	City and South Gujarat
Kachchhi	17,679	11,439	+ 54.5	7	5	8	Kathiawad
Lahnda and Sindhi ..	952	661	+ 44.0	..	..	..	Central and North Gujarat
Other Languages	3,166	1,238	+155.7	1	1	1	
Total Population ..	2,443,007	2,126,522	+ 14.9	1,000	1,000	1,000	

338. Subsidiary Table I considered—It must be understood that the strength shown against each language in the above table represents the number of speakers who have returned that language as their mother tongue. The question of their use as subsidiary languages will be presently considered. Gujarati as mother tongue has increased by 13.5 per cent and Bhil dialects have increased by 23.6 per cent; while the general increase in population is only 14.9 per cent and that amongst primitive tribes is 20.7 per cent. The increase in the Bhil dialects is proportionately larger than the growth of the tribes that speak them proving that many speakers who were shown as speaking Gujarati in 1921 are (more correctly) shown under their own native vernacular, as there is now room for showing Gujarati, where necessary, as the subsidiary language. This explains the slower rate of increase amongst Gujarati speakers. Similar reasons explain the large increase under Kachchhi. The increase in Rajasthani is wholly due to immigration. As the birthplace returns show, immigrants from Rajputana Agency, Ajmer Marwara and Idar State now number 12,254 against only 9,031 in 1921. Western Hindi shows a larger increase than the average recorded in the general population, and this is probably due in part to immigration. Immigrants from the United Provinces have nearly doubled their strength within the last ten years. But Western Hindi has also gained at the expense of Gujarati, as will be shown later through Muslim predilections in favour of Urdu. These causes have combined to reduce slightly the proportionate strength of Gujarati among the population. It still remains by far the most dominant tongue in the State. It is the language of the administration and, through the network of schools and the encouragement given by the State to the production of books in it, has firmly established itself as the ordinary language of intercourse and civilisation. Marathi has not grown so much as the other languages, partly because some of the typical Deccani castes that speak it have actually declined in numbers. In the last column of the Table, an indication is given of the area or areas where the speakers of each language are to be most found. Of the speakers of the Bhil dialects, the bulk, *i.e.*, nearly 82 per cent are in South Gujarat and the remainder in Central Gujarat. The speakers of Western Hindi are distributed in almost equal strength in Baroda and Mehsana *prants*. In the City alone, their number is almost as large as in Mehsana *prant*. It remains to add in this connection that out of the total population, no less than 2,442,610 or 999.8 per mille speak some

BILINGUALISM

BHIL DIALECTS ... 36% in S.G. and 4% in C.G. Of these speakers, 30% in S.G. and 83% in C.G. speak Gujarati also.

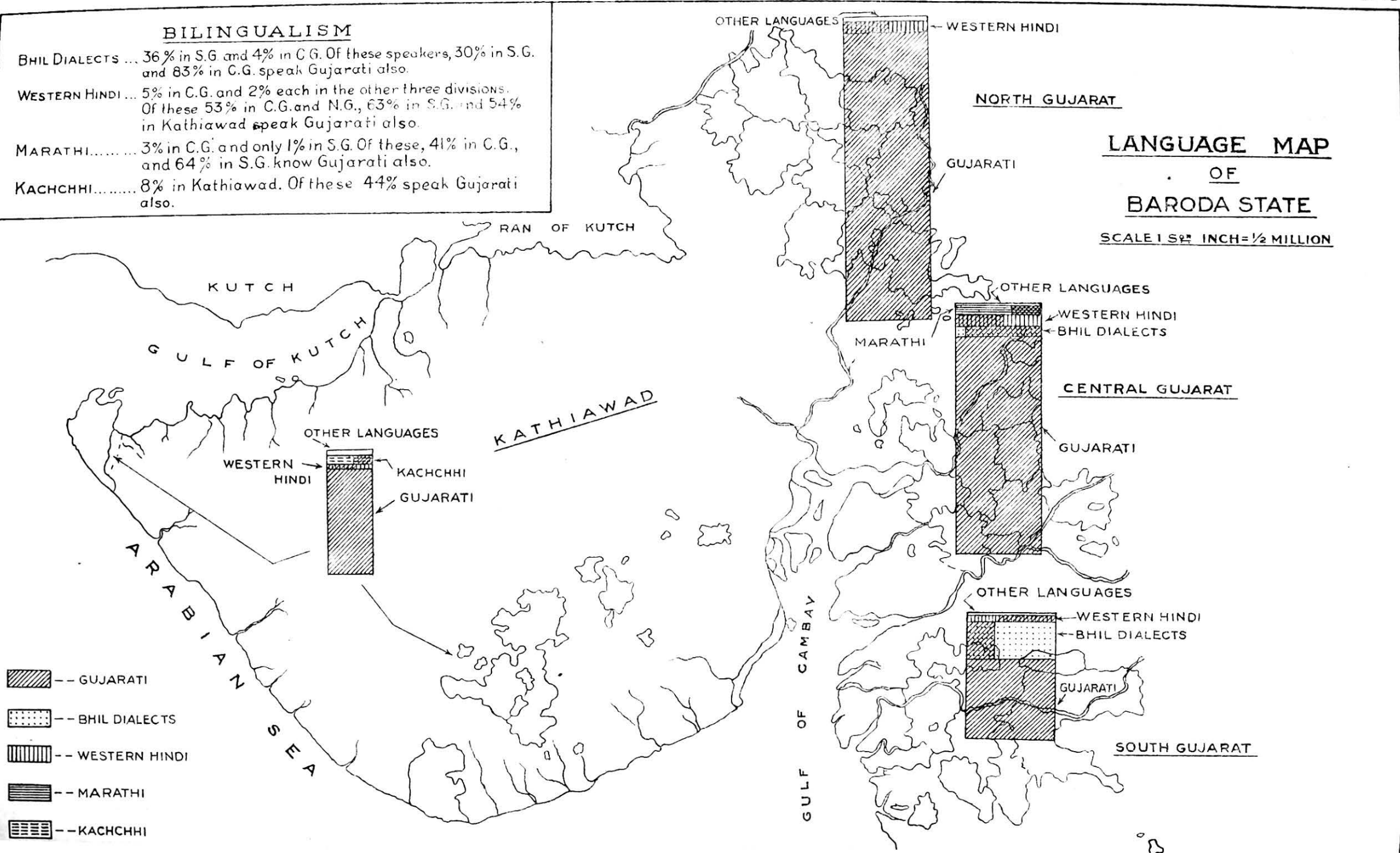
WESTERN HINDI ... 5% in C.G. and 2% each in the other three divisions. Of these 53% in C.G. and N.G., 63% in S.G. and 54% in Kathiawad speak Gujarati also.

MARATHI..... 3% in C.G. and only 1% in S.G. Of these, 41% in C.G., and 64% in S.G. know Gujarati also.

KACHCHHI..... 8% in Kathiawad. Of these 44% speak Gujarati also.

LANGUAGE MAP OF BARODA STATE

SCALE 1 SQ. INCH = 1/2 MILLION



language of India. Only 397 persons speak dialects or languages that are not Indian. The six European languages returned are spoken by 250 persons.

339. Local Distribution of Languages—Distributing the languages by natural division, we find the greatest prevalence of Gujarati in North Gujarat where 97 per cent speak it, and the lowest proportion of Gujarati speakers in South Gujarat with only 60 per cent. Bhil dialects claim 37 per cent in South Gujarat and only 4 per cent in Central Gujarat. They hardly occur elsewhere. Western Hindi is most prevalent in Central Gujarat, particularly in the City. Kachchhi is almost entirely localised in Kathiawad, where 8 per cent speak it. Marathi (with 3 per cent) is mostly concentrated in the City. Hardly one in a hundred speaks it in South Gujarat and Kathiawad. The City shows the greatest linguistic variety; Gujarati is less in evidence there than in any other administrative unit, forming only 57 per cent. Of the other languages, Marathi is the most important there with 23 per cent of the City's population speaking it. Western Hindi (Hindustani) comes next with 17.5 per cent. The following Table gives the proportionate distribution of languages in each natural division reckoned on 10,000 of the population:—

SUBSIDIARY TABLE II

DISTRIBUTION BY LANGUAGE OF THE POPULATION IN EACH DIVISION

NATURAL DIVISION	NUMBER PER 10,000 WHO SPEAK AS MOTHER TONGUE					
	Gujarati	Bhil dialects	Marathi	Western Hindi	Kachchhi	Other Languages
1	2	3	4	5	6	7
Baroda State	8,676	738	146	320	72	48
Central Gujarat including City	8,654	397	344	519	9	77
City	5,656	46	2,260	1,767	22	249
North Gujarat	9,713	0.1	19	226	5	36.9
South Gujarat	6,013	3,651	94	211	8	23
Kathiawad	8,910	2	73	198	787	30

340. Bilingualism: General Results—The general results regarding the return of subsidiary languages will now be set out. Bilingualism is very little evident with Gujarati as mother tongue. Of 10,000 speakers of Gujarati, 9,939 do not profess to use any subsidiary language, 51 profess to know Hindustani, only 6 know Marathi and 4 Kachchhi. But amongst speakers of the Bhil group, 40 per cent speak Gujarati also. Amongst Marathi speakers, 46 per cent claim mastery over Gujarati. Speakers of Bhili and Marathi show varying degrees of proficiency in Gujarati in the different divisions: for instance, while only 30 per cent of Bhili speakers in South Gujarat know Gujarati, as many as 83 per cent or more than four-fifths of such speakers combine Gujarati as well in Central Gujarat. 64 per cent of Marathi speakers in South Gujarat and only 41 per cent in Central Gujarat know Gujarati. As to Western Hindi, while 54 per cent generally of speakers of this language know Gujarati, this ratio rises to 63 per cent in South Gujarat and falls to 53 in Central and North Gujarat. Kachchhi speakers in Kathiawad show only 44 per cent of bilingualism. The accompanying map shows by suitable rectangles the linguistic distribution and the proportion of bilingualism in each division. Subsidiary Table VIII printed at the end of the chapter gives the detailed proportions with regard to the five principal languages, combined with one another, to which reference may be made. A summary table is given below. The five principal languages selected are Gujarati, Marathi, Bhil dialects, Western Hindi and Kachchhi. The speakers of each language (as mother tongue) are proportioned to the total population (*i.e.*, for columns 2, 4, 6 and 8) while those

that combine their mother tongue with a subsidiary tongue are proportioned to the total speakers under each language. The ratios are calculated on a percentage basis :—

SUBSIDIARY TABLE III

PROPORTION OF SPEAKERS UNDER EACH LANGUAGE, WHO COMBINE A SUBSIDIARY

NATURAL DIVISION	GUJARATI		MARATHI		BHIL DIALECTS		WESTERN HINDI		KACHHBI	
	Number who speak it as mother tongue per cent of total population	Proportion of Gujarati speakers who combine with Western Hindi	Number who speak it as mother tongue per cent of total population	Proportion of Marathi speakers who combine with Gujarati	Number who speak them as vernacular per cent of total population	Proportion of speakers of these, who combine with Gujarati	Number who speak it as mother tongue per cent of total population	Proportion of Western Hindi speakers who combine with Gujarati	Number who speak it as mother tongue per cent of total population	Proportion of Kachehbi speakers who combine with Gujarati
1	2	3	4	5	6	7	8	9	10	11
Baroda State ..	87	0.5	1	46	7	40	3	53	7	46
Central Gujarat ..	87	0.6	3	41	4	83	5	51	1	68
Kathiawad ..	89	0.3	0.7	47	..	..	2	54	79	44
North Gujarat ..	97	0.4	0.2	76	..	..	2	53	0.5	47
South Gujarat ..	60	1	1	64	37	30	2	63	1	61

NOTE :—The subsidiary language selected for each mother tongue is the principal one with which it has been found most in combination.

341. Are the Bhil dialects being displaced—The question of the influence of Aryan tongues on the primitive tribes of this country is always of interest. But it is becoming more and more difficult to find out how far the dialects of these tribes are giving way under the influence of schools and Hindu teachers to Gujarati. The case of these tribes in Baroda, however, stands on a different footing from other cognate non-Aryan tribes such as we meet with in Assam or Chhota Nagpur. As regards these latter, it is a question of non-Aryan dialects giving way before the advance of Aryan civilisation. Here in this State, the process represents a much later stage. We do not know what dialects these tribes spoke before the advent of Hindu civilisation. What we do see now is the presence of dialects which are in themselves Aryan in form and even in the bulk of their vocabulary. But these Bhil dialects are a corrupt form of the neighbouring Aryan language influencing them, *e.g.*, Marathi in Khandesh and West and South Songadh, and Gujarati in remaining areas. As in the case of other lower class Hindus, the spread of education tends to approximate their speech to the standard dialect of the upper class, so also will these dialects in time be absorbed by Gujarati and the question how long they will take to do so will depend very much on the progress of education amongst these tribes. In previous censuses, the results as then tabulated gave rise to the belief that Gujarati was fast supplanting these dialects. The number of the primitive tribes returning Gujarati as their mother tongue was estimated at 100,379 in 1911, 112,591 in 1921 and 130,894 in 1931. In 1911, the proportion of tribes speaking Gujarati was 40.6 per cent. In 1921, this rose to 43.6. In the latest census year, the percentage has fallen to 42 which would make it appear that in spite of a genuine Hinduising movement amongst them, the hold of their languages still continues at least as strong on them as before. One other minor reason for the decline in the proportion of Gujarati amongst Bhil tribes is as we have seen in the previous chapter, the falling off in literacy in the age-periods 10-20 amongst the Tribal. But the spread of Gujarati amongst them can be seen from Imperial Table XV—Part B which shows the extent to which languages are combined as principal and subsidiary in the State. In that Table, we find that in addition to those of the tribes who have returned Gujarati as their home language, 71,819 speakers of Bhil dialects (38,552 males and 33,267 females) have claimed Gujarati also as a subsidiary language. It must be observed here that the speakers of Gujarati from amongst primitive tribes can only be estimated, as the language returns are not compiled directly by tribes or races. It is assumed that all speakers of Bhil dialects belong to one or other of these tribes, and the total of speakers of Gujarati amongst them is obtained by deducting the speakers of these dialects and the estimated number of Bhil speakers of Marathi from the total strength of these tribes. There is very little error involved in this method of calculation, as very few of these tribes speak any other tongue of civilisation than Gujarati or Marathi. A proportion of the Bavhas and a few Vasawas and Bhils on the border of Khandesh district

have been absorbed by Marathi, but it is remarkable how some of these tribes—even so completely Hinduised as Chodhras or Bavchas—have clung tenaciously to their dialects. The following Table gives the comparative figures from the Tribe and Language returns which are instructive. Side by side along with the total strength of each tribe, the number professing Hinduism is also indicated to show how far religion has helped Gujarati in establishing itself among these people :—

SUBSIDIARY TABLE IV
COMPARISON OF TRIBE AND LANGUAGE TABLES

NAME OF TRIBE	Name of corresponding tribal dialect	STRENGTH OF TRIBE			Number professing Hinduism	NUMBER SPEAKING TRIBAL DIALECT			Number speaking other languages
		Total	Males	Females		Total	Males	Females	
1	2	3	4	5	6	7	8	9	10
Bavcha	Bavchi	1,186	573	613	1,186	558	286	272	628
Bhil	Bhili	54,542	27,789	26,753	53,235	32,827	16,187	16,640	21,715
Chodhra	Chodhri	38,786	19,952	18,834	29,736	37,746	19,319	18,427	1,040
Dhodia	Dhodia	26,132	13,268	12,864	25,414	22,210	11,246	10,964	3,922
Gamit	Gamtadi	59,213	30,239	28,974	33,210	59,209	30,179	29,030	4
Kathodia	Kathodi	551	279	272	333	428	216	212	123
Kokna	Kokni	7,952	4,137	3,815	6,449	7,030	4,134	3,796	22
Kolgha	Kolghi	991	472	519	798	820	411	409	171
Kotwalia	Kotwali	2,207	1,140	1,067	1,156	2,065	1,091	974	142
Mavchi	Mavchi	919	510	409	905	924	503	421	..
Nayakda	Nayakdi	11,802	6,053	5,749	11,662	4,130	2,011	2,119	7,672
Valvi	Valvi	132	74	58	101	29	12	17	103
Varli	Varli	368	203	165	187	483	262	221	..
Vasawa	Vasawi	17,527	8,886	8,641	13,290	11,025	5,570	5,455	6,502

342. Consideration of Subsidiary Table IV—The first point that strikes at once as one studies the above table is that the list does not contain certain tribal names for the reason that these do not possess any tribal dialects at all. Nearly thirty per cent of the total tribal strength do not have any dialect of their own. These tribes are set out in the inset Table, and as it will appear from it, they are the most completely *Hinduised* sections of the Raniparaj, (to use the term now applied to them). They live amongst the upper class Hindus and Parsis and are powerfully influenced by their contact. Next in point of *Hinduisation* are Bavchas, Chodhras, Bhils, Nayakdas, Dhodias, Vasawas, and Koknas. In the margin a table is given comparing the proportion of Hindus amongst each of these tribes with that of persons who have forsaken their tribal dialect. The figures of Hindus are taken from Imperial Table XVIII and are accepted as correct. In the Chapter on Religion the figures of Hindus in this census have been accepted as reliable. If any thing, they rather *underrate* the extent of *Hinduisation* amongst the Raniparaj. The tribes are arranged according to their order of *Hinduisation*. But the proportions of those who have forsaken the tribal dialect do not by any means correspond. Only Nayakdas and to a smaller extent Bavchas and Bhils show that Hinduism does have an effect on their language. The Dhodia figures as to language, as noted in the next paragraph are open to doubt. Their correctness will be discussed there. But in the meanwhile even if we make allowance for the fact that at least 6,000 Dhodias who should have been entered under Gujarati are wrongly included under their tribal

NAME OF TRIBE	Strength in 1931	No. of Hindus
Dhanka	3,457	3,457
Dubla	12,894	12,811
Tadvi	20,817	20,817
Talavia	52,565	52,407
Total	89,733	89,492

NAME OF TRIBE	Per cent forsaking tribal dialect	Per cent following Hinduism
Bavchas	53	100
Bhil	40	98
Dhodia	15	97
Nayakda	65	90
Chodhra	3	77
Kokna	0.3	81
Vasawa	17	76

dialect, the proportion of Gujarati speakers amongst these is only raised from 15 to 38. Thus Hinduism is not such a potent factor in this respect with the bulk of Raniparaj as one would imagine. We find on the other hand the true explanation seems to be this: Hinduism does help, but only where it is reinforced by other circumstances such as status and economic dependence. Dublas and Talavias are generally in the position of great economic dependence—almost reduced to the status of serfs—on their Hindu and Parsi neighbours. Amongst these tribes Gujarati operates with success in weaning away these people from their parent tongues. The same may be said of Nayakdas and Tadvīs. Koknas retain their dialect because of their almost entire want of education. On the other hand, the socially conscious sections like the Chodhras, Gamits, Vasawas and Dhodias have in spite of their Hinduism continued their hold on their dialects. Particularly the Chodhras are keenest on retaining their individuality in this respect. Lastly before this table is dismissed from consideration, the discrepancy about Mavchi and Varli has to be mentioned: the speakers of these dialects as returned by the Census are actually found to be larger than the number of Mavchis and Varlis. Obviously there is a mistake somewhere. Some Bavchi figures may have been wrongly returned under Mavchi and Varli may have been similarly confused with Valvi.

343. Variation in Bhil dialects—

DIALECT	1931	1921	1911
Bhili	32,827	26,228	35,111
Chodhri	37,746	30,656	26,852
Dhodia	22,210	19,051	18,051
Gamtadi	59,209	51,587	47,177
Vasawi	11,025	5,358	Included under Bhili

We will now consider the variations in the last three censuses in the five principal dialects. The margin gives the absolute figures for the last three census years. Vasawi is closely related to the Rani Bhili of Songadh and other forest areas in Navsari *prant*. It was not separately compiled in 1911. In 1921, the figures were separately sorted and shown in the Caste and Language Subsidiary Table (p. 298 of 1921 Report)

Dubli has disappeared and the language of Dublas in the Rasti parts of Navsari is undistinguishable from the Gujarati of Koli and such like classes. Gamtadi is closely allied to Chodhri, differing from it however in a few characteristics, namely that the hardening of soft aspirates does not seem to recur and that *l* is not regularly changed to *n*. Dhodia is influenced by the neighbouring Marathi, although its case-suffixes are generally the same as in Gujarati. The relation of Mavchi with Bavchi will form the subject of a separate appendix. In the meantime it will be sufficient to suggest that the figures above given do not indicate any "wild inaccuracy" in the results, such as the late Mr. Sedgwick complained about in the last Bombay Report. He said that "our census figures were a matter of the wildest chance." On the contrary the Baroda Census figures are fairly accurate and dependable. The variations do not show any abnormal jumps and correspond closely enough to the increases recorded from census to census in the strength of each of these tribes. On the whole therefore the strength of these dialects as given above may be taken as fairly correct with the exception of Dhodia. The Dhodia dialect shows an increase of 16.5 per cent, while the Dhodia tribe has grown by 22.4 in the last ten years. But the dialect figures should not show any increase at all. The stronghold of the Dhodias is in Mahuva taluka, which was also the storm-centre of the *Mata* movement, which meant not only the displacement of aboriginal deities but also the supplanting of their dialect by Gujarati which established itself through *bhajans*, religious services and constant propaganda. It is estimated by a careful local authority that a third of the Mahuva Dhodias (who number 18,000) have given up their dialect for Gujarati which means that the above total of 22,210 shown against Dhodia should be reduced by about 6,000. This estimate I am prepared to accept as Dhodias are the most advanced educationally of these tribes. Large numbers have emigrated to Gandevi, Kamrej and Navsari where they only speak Gujarati. Thus the final estimate of the Gujarati speaking Raniparaj comes to 137,000, or nearly 44 per cent.

344. Languages spoken by Muslims—We will now see how far the new arrangements in the census schedule have affected the language returns for Musalmans. By a special compilation the marginal table has been prepared. A similar table less detailed was prepared in 1921 also, and comparative figures are given side-by-side. It will be seen therefrom that Muslim speakers of some

form of Western Hindi (Hindustani, Urdu or "Musalmani") have increased since 1921 by 21.2 per cent; the Kachchhi speakers have increased by nearly 51 per cent, and Muslims acknowledging Gujarati as their mother tongue have increased by hardly 4 per cent. The general Muslim increase being 12.5 per cent, the true figure for 1931 (assuming that the 1921 return was correct) should have been 113,500 for Gujarati, 62,550 for Western Hindi and 7,763 for Kachchhi. But Kachchhi figures for 1921 are open to suspicion that many speakers of it (Hindu and Mahomedan) were returned under Gujarati. In 1931, with a separate column for subsidiary languages, a truer return for Kachchhi has been obtained.

LANGUAGE	Number of Muslim speakers	
	1931	1921
Gujarati	102,638	98,709
Bhil dialects	6	..
Western Hindi	67,383	55,588
Kachchhi	10,413	6,900
Marathi	100	80
Rajasthani	277	143
Bengali	05	} 948
Burmese	12	
Punjabi, Lahnda, Sindhi, etc. ..	1,079	
Dravidian languages	28	
Gypsy	6	
Kashmiri	3	
Naipali	1	
European languages	17	
Arabic	64	
Balochi, Pashto and Persian ..	495	
Turkish	6	
African languages	7	

In 1911, the number of Kachchhi speakers was 15,268. In 1921, the figures fell by 25 per cent to 11,439, and the decline was explained by "progressive Gujaraticisation" of Luhanas and Bhatias, but the figures for 1931 do not bear this out. Memons and Khojas together number 11,138. The bulk of these especially those residing in Amreli and Okha *prants*, speak Kachchhi and the number of Muslim speakers returning Kachchhi, which is 10,413, may be therefore accepted as correct. Our above estimate of 7,762 in respect of Kachchhi falls short of the truth by 2,650; and the above estimate of Gujarati (113,500) should be diminished by 2,650 to arrive at the truth. The margin gives the corrected figures for Muslims in the three languages as compared with the census return. As to the figure of 62,550 (being the estimated number of Muslim speakers of Western Hindi), it is to be remembered that only the Musalmans with foreign strain and such other sections amongst the converts who have long been assimilated with these elements speak Hindustani in their homes. The Afghans, Balochis, Makranis and Arabs after a time adopt Hindustani and only a small proportion of these retain acquaintance with their original vernaculars. The foreign strain element was estimated to number 56,993 in 1921 (*vide* paras 381-2 of the 1921 Report). These elements now number 60,391; there are besides local converts assimilated to them, so that, taking both together, the above estimate of 62,550 is nearer the truth than the census figure; so nearly 5,000 Musalmans have been wrongly entered under Hindustani while their proper language is Gujarati. The *Muslimising* tendency is active enough, but it cannot be said to have succeeded in obliterating Gujarati from its place in the average Muslim home in the State as its natural and normal vernacular. The non-Hindustani speaking foreign elements amongst Muslims number nearly two thousand, of whom less than a third speak their mother tongue.

Corrected estimate of Muslim speakers in	Census Figures	Variation	
Gujarati	110,850	102,638	8,212
Western Hindi	62,550	67,383	4,833
Kachchhi	10,413	10,413	..

§ 2. CORRELATION OF LANGUAGE AND CASTE RETURNS

345. **Caste and Language Tables Correlated**—A fairly effective measure with which to gauge the accuracy of the language returns is to correlate them with the Caste Table. Under each language, the census figure can be compared and tested with the estimate of speakers from castes and tribes that are known or expected to speak it. The following Table has been prepared on the basis of actual facts. Of course certain assumptions have to be provisionally made, as for instance all forest tribes are assumed to speak their own dialects, all Cutchi Memons and Khojas and all Kathiawadi Kharwas, Bhatias and Luhanas are taken to speak Kachchhi, and all known Deccani groups are believed to be Marathi speaking. Similarly all non-Muslim speaking Rajasthani are assumed to be Hindus. Such of the Bavchas, Koknas and Varlis as do not speak the tribal dialects are assumed to speak Marathi.

SUBSIDIARY TABLE V

LANGUAGE RETURNS CORRELATED WITH THE CASTE FIGURES

LANGUAGE	Actual number returned in Census as speaking the language	Castes, Tribes, and Races supposed to speak the language	Total of estimated speakers	Excess of Census figures over estimated	Excess of estimated figures over the Census
1	2	3	4	5	6
Gujarati	2,119,551	A—Brahmanic Hindus (2,149,200) —Less (i) Deccani Hindu Castes (34,942), (ii) Raniparaj Hindus (267,161), (iii) Hindus speaking Western Hindi estimated (10,600), (iv) Hindu speakers of Rajasthani (6,969), (v) Castes speaking Kachchhi (9,907); B—Indian Christian less Goans and Feringhis (7,064–196=6,868); C— <i>Pareis</i> (7,127); D— <i>Gujarati speaking Musalmans</i> —corrected figure as above (110,850); E— <i>Jains</i> (48,408)	1,992,874	126,677	..
Marathi with dialects ..	35,841	Deccani castes as above estimated (34,942); Goans and Feringhis (196); Such of Bavchas, Korknas and Varlis as speak Marathi (773)	35,911	..	70
Western Hindi ..	78,188	Hindustani speaking Hindus (10,600), Muslims with foreign strain and other allied Muslims (62,550)	73,150	5,038	..
Bhil dialects	180,384	Forest Tribes (312,051) (Hindu 267,161, Tribal 44,890) less Marathi speakers (773)	311,278	..	130,894
Kachchhi	17,679	Khoja and Memon residing in Kathiawad (7,766), Bhadela (1,908); Okha Bharwad, Sathwara and Luhana and Kathiawadi Kharwa, Bhatia and Khatri (7,208)	16,882	797	..
Sindhi	934	Sindhi (4,160)	4,160	..	3,226
Pashto, Balochi, Persian, Arabic	621	Baloch, (1,011), Makranis (639), Afghan (15), Arab (274)	1,939	..	1,318
English	201	Europeans and Anglo-Indians	198	3	..
Remaining languages ..	9,608	Remaining population	6,615	2,993	..
Total Population	2,443,007	Total Speakers	2,443,007	135,508	135,508

346. **Consideration of Subsidiary Table V**—The above table is as pointed out already based on assumptions some of which are no longer true. Thus it is no longer true that forest tribes stick to their dialects. Nearly 44 per cent of these tribes now have given up their tongue for Gujarati. Subsidiary Table V can only therefore be accepted as provisional. We shall take each principal language in turn and see how far the estimate falls short of the truth and how far the census return can be accepted as correct.

(a) **Gujarati**—Taking Gujarati, we must at the outset increase the estimate for Gujarati by the number of those of the Raniparaj (forest tribes) who speak it as their home tongue. Our final estimate of these is 137,000. Our estimate of Gujarati speakers is therefore raised to 2,129,874 or 2.13 millions in round numbers. To these Musalmans contribute 110,850. In the Census Report of 1921, an elaborate estimate was made of Muslim castes that usually speak Gujarati. Some are wholly Gujarati speaking, others are in part so. In the margin are collected certain chief castes and races amongst the Muslims who speak Gujarati and the extent to which that language prevails is also indicated. Shaikhs and Pathans, though properly foreign elements, are apt to have their strength diluted by *parvenu* accretions from Neo-Muslims. That is why a certain proportion of these elements amongst Pathans and Shaikhs has still retained Gujarati.

Again long domicile in Gujarat has resulted in imposing Gujarati even on those who are of purer extraction. Maleks who among indigenous Musalmans are the most assimilated to the foreign elements are divided about Gujarati—those in North Gujarat speak it, while in South Gujarat they prefer Urdu, and in other places the two languages have an equal strength. Certain other Muslim sections like Behlims, Kasais, Poladis, etc., have always spoken Hindustani; while the trading communities like Vohra, Memon and Khoja have always preferred Gujarati or Kachchhi. Pinjara and Tais have similarly preferred Gujarati; so also have typically agriculturist communities who have come in contact with the Patidar, like the Momna, Molesalam and Vohra (peasant section). The influence of education has however developed a communal sense, quickening the religious needs of all sections of Gujarat Muslims and they have taken to learning Urdu of a fashion, particularly because it is the storehouse of their religious literature and partly also because it is good form to learn it.

NAME OF CASTE	Percentage of those understood to speak		
	Western Hindi	Gujarati	Kachchhi
Shaikh	70	30	..
Pathan	70	30	..
Malek	45	55	..
Memon .. ..	..	64	36
Vohra	2	98	..
Pinjara .. ..	..	100	..
Momna .. ..	..	100	..
Molesalam .. ..	..	100	..
Khoja .. ..	..	9	91
Ghanchi .. ..	..	100	..

(b) *Western Hindi and Eastern Hindi*—Turning to other languages, we find that the estimate regarding Western Hindi falls short of the census total by over 5,000. We have estimated already while dealing with the figures of language amongst the Muslims, that nearly 5,000 Muslim speakers of Gujarati were wrongly (and perhaps wilfully) entered under Hindustani. Even after this deduction, the estimate as given in the Table has to be further reduced owing to the following consideration. Eastern Hindi has only 3 representatives and Bihari none, although immigrants from the eastern districts of the United Provinces and the Bihar districts number no less than 2,689, showing that many true speakers of Bihari and Awadhi were wrongly returned under Hindustani. It was made clear in the instructions that Hindustani was a dialect of Western Hindi, and that Awadhi was the representative dialect of Eastern Hindi. The terms "Western" and "Eastern Hindi" were purposely avoided, as they conveyed very little meaning to the average enumerator and emphasis was laid on Hindustani and Awadhi as representing their respective groups. Māgahi was the representative dialect of Bihar. The estimate of Western Hindi should be therefore reduced by at least 1,500.

(c) *Kachchhi and Sindhi*—The Kachchhi estimate is about 800 less than the census figure, but the census total is right, as the estimate does not include many Sindhis of Okha, who speak Kachchhi. Under Sindhi, there is a comparatively large discrepancy but this is explained by the fact that about a quarter speak Kachchhi and the bulk of those that do not speak either Sindhi or Kachchhi have been returned under Hindustani. Sindhi Musalmans, except in Okha, generally take to Hindustani, after some stay in Gujarat.

(d) *Marathi*—In this case, the estimate almost exactly tallies with the census total. The slight excess is due to the fact that Goans of good families returned Portuguese as their language. For preparing their estimate the following Deccani castes and tribes were selected—

Bhandari	Yajurvedi	Komti
Brahman :—	Dhimar	Mahar
Deshastha	Dhangar	Maratha Kshatriya and
Gaud Saraswat (Shen- vi)	Ghadsi	Kunbi
Karhada	Gurav	Prabhu
Konkanstha	Holar	Shimpi
Devrukha	Kasar	Sonar
	Kokni Kunbi	Vidur

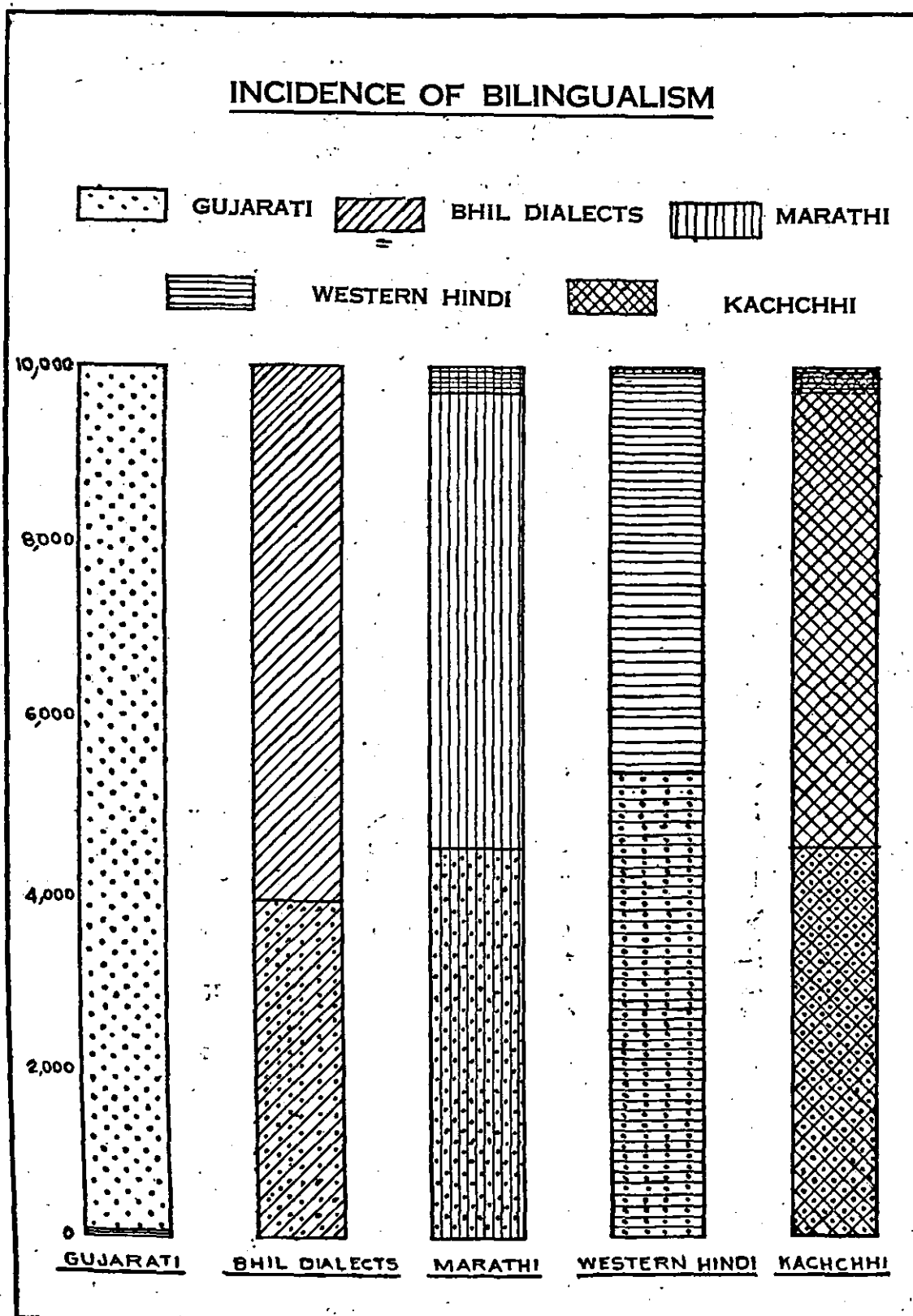
(e) *Other Languages*—The figures of English alone of the remaining languages have been correlated with the race returns. But some of the other languages may be briefly dealt with. Speakers of Bengali numbered 193 of whom 95 were Muslims. Immigrants from Bengal number 393, but as these include 133 with Calcutta as birthplace, it is probable that the figure of Bengali speakers is right. English speakers include three Indians (two Muslim females). The Dutch speakers were all Muslims being immigrants from South Africa.

LANGUAGE	Corrected estimate	Census return
Gujarati ..	2,129,900	2,119,551
Western Hindi ..	71,650	78,188
Marathi ..	35,841	35,841
Bhil dialects ..	175,000	180,384
Kachchhi ..	17,679	17,679
Eastern Hindi and Bihari ..	1,500	3
Remaining Languages ..	11,437	11,361
Total ..	2,443,007	2,443,007

(f) *Finally adjusted figures*—We now arrive at the corrected return of the principal languages. These figures are compared with the census return and shown in the margin. The largest adjustments are required as will be seen in Western and Eastern Hindi, the distinction between which, in spite of injunctions solemnly conveyed by the Linguistic Survey, is lightly ignored by the census authorities in the United Provinces and Bihar. But this distinction has to be insisted on to get at the true prevalence of Hindustani the figures of which are unduly inflated in the census returns.

§ 3. PREVALENCE OF BILINGUALISM

347. Bilingualism—The question of bilingualism has been already touched upon in para 340 above and also while discussing the languages returned by the Forest Tribes. In the Census Schedule, all sorts of claims were allowed to be made but while compiling for Imperial Table XV—Parts B and C—only five languages.



Gujarati, the Bhil dialects, Western Hindi (Hindustani), Kachchhi (a dialect of Sindhi, which for its local importance was tabulated separately) and Marathi,—were taken into account, and as they together are spoken by 99.5 per cent of the State, these combinations present as adequate a view of bilingualism as can be wished for. It is necessary to point out however that while Bhil dialects were shown as the vernacular of 180,384 persons, not a single instance was found of these dialects being returned as subsidiary. But this is not the case. There are not infrequent instances of Gujarati speakers—timber contractors, teachers, mission workers and the like—who use the Bhil tongues in the course of their business in the forest tracts but perhaps they thought it beneath their dignity to disclose this fact. What is more curious still that not one of the 131,000* of these tribes who have returned Gujarati as their home tongue has cared to state any of these dialects as their subsidiary medium. With this exception, these other four languages were found in combination as subsidiary, as the following Table will show. A diagram to illustrate the main combinations is also given to facilitate the study of figures :—

SUBSIDIARY TABLE VI
INCIDENCE OF BILINGUALISM

GROUP OF LANGUAGES	Persons	Males	Females	Incidence of bilingualism per 10,000 speakers of each mother tongue	Number of female subsidiary speakers per 1,000 male
1	2	3	4	5	6
A—Gujarati as mother tongue with following as subsidiary	2,119,551	1,088,238	1,031,313	10,000	....
i. Marathi	1,169	893	276	5.5	391
ii. Western Hindi	10,768	7,916	2,842	51	351
iii. Kachchhi	911	496	415	4	837
Total Subsidiary	12,838	9,305	3,533	60.5	380
B—Bhil dialects as mother tongue with following as subsidiary	180,384	91,427	88,957	10,000	....
i. Gujarati	71,819	38,552	33,267	3,981	863
ii. Marathi	88	56	32	5	671
iii. Western Hindi	3	2	1	....	500
Total Subsidiary	71,910	38,610	33,300	3,986	862
C—Marathi as mother tongue with following as subsidiary	35,532	19,086	16,446	10,000	....
i. Gujarati	16,139	9,867	6,272	4,565	636
ii. Western Hindi	920	654	266	260	407
iii. Kachchhi	3	2	1	1	500
Total Subsidiary	17,062	10,523	6,539	4,826	621
D—Western Hindi as mother tongue with following as subsidiary	78,188	42,684	35,504	10,000	....
i. Gujarati	41,751	23,999	17,752	5,340	740
ii. Marathi	217	152	65	28	428
iii. Kachchhi	60	3	57	8	19,000
Total Subsidiary	42,028	24,154	17,874	5,376	740
E—Kachchhi as mother tongue with following as subsidiary	17,879	8,907	8,772	10,000	....
i. Gujarati	8,052	4,417	3,635	4,555	823
ii. Marathi	3	2	1	2	500
iii. Western Hindi	463	313	150	262	479
Total Subsidiary	8,518	4,732	3,786	4,819	800

* Nearly 90,000 of these however have no dialects of their own, it must be remembered, e.g. Dublas, Talavias and Tadvis.

348. Basis of Subsidiary Table VI—The reader will notice that the total of subsidiary speakers given under each mother tongue in columns 2, 3, and 4 of the above Table differs by 1,235 from the totals given in corresponding columns of Imperial Table XV-B. That Table was prepared on the following basis:—Where a person returned only one subsidiary language there was of course no difficulty. But where a person returned more than one subsidiary language, it happened that a language was returned by some as a first choice, and by other as a second subsidiary. Some Gujarati speakers may have for instance returned Marathi as their first choice and Western Hindi as their second. These cases of Western Hindi as second choice were added in the Imperial Table to the figures of that language returned as first choice, in order to show the total incidence of that language. This was done with other languages also. These cases of tri-or-polylingualism have however been omitted from the above subsidiary table as otherwise the true incidence of bilingualism cannot be found. Again, figures of second subsidiaries are no test whether such secondary preferences are really an indication of the true extent of the vogue of these languages. Besides Subsidiary Table VIII on which the above is based is prepared on the basis of 10,000 speakers of a mother tongue, to which figure, the numbers of those who speak it only and no other language, and of those others who combine it with each of the subsidiaries are to be separately proportioned. This cannot be done if the reduplicated figures are not omitted. The total number of polylinguists in the State, *out of those that speak these five principal languages*, is 1,235 (900 males and 335 females). A small table is given below in which the polylinguists' second preferences in respect of subsidiary languages are compiled per mother tongue. A revised Table showing only first preferences per administrative division is prepared and subjoined at the end of this chapter as Subsidiary Table IX:—

SUBSIDIARY TABLE VI-A
FIGURES OF SECOND PREFERENCES

MOTHER TONGUE	PERSONS RETURNING FOLLOWING AS SECOND SUBSIDIARY LANGUAGES							
	Gujarati		Marathi		Western Hindi		Kachchhi	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Gujarati .. .. .	..	..	79	7	80	11	9	1
Marathi	92	3	..	..	127	33	..	..
Western Hindi	452	229	48	..	..	..	2	..
Kachchhi	5	6	6	..	..	45	..	..

In the above Table, the figures given are in *addition* to the numbers shown in Subsidiary Table VI. With Gujarati speakers, Hindustani and Marathi appear to supplement each other as second preferences, just as with Hindustani speakers, Gujarati and Marathi alternate in this respect. With Kachchhi as mother tongue, Hindustani and Gujarati are the rival subsidiaries that vie for the first place. Kachchhi as a second preference is hardly returned at all. These second preferences are mostly confined to the City of Baroda whose cosmopolitan population favours such polyglot combinations.

349. Consideration of Subsidiary Table VI—As might be expected, the Gujaratis living in their own home do not need to use any other language but their own. They show, therefore, the lowest incidence of bilingualism. Only one in about 165 Gujarati speakers owns to using other languages as subsidiary. But in all other languages, the proportion of bilingualism is at least as high as 40 per cent: the greatest incidence occurring in Western Hindi (54 per cent), then Marathi (48.3 per cent) followed by Kachchhi (48.2 per cent) and the Bhil group (39.9 per cent). Gujarati seems to be the hottest favourite amongst subsidiary languages—forming 39.8 per cent of Bhili speakers, 45.6 with Marathi speakers; 53 per cent with Hindustani speakers and 45.6 per cent with Kachchhi as mother tongue.

Western Hindi (Hindustani) forms a bad second, being only 5 per mille with Gujaratis, 26 per mille with Deccanis (speakers of Marathi) and 26 per mille with Kachchhi speakers. It is hardly known amongst the Raniparaj. The sex ratios are also instructive. In their own home, the women of Gujarat hardly need to know any other language,—as only one woman out of about 300 claims bilingualism; but amongst people speaking Bhil dialects or Kachchhi, there are nearly as many women as men, who claim knowledge of other languages; as regards Western Hindi and Marathi, the sex proportion is nearly 7 to 10, as the social needs make it inevitable that immigrants of both sexes speaking these languages should have a familiarity with Gujarati, the language of the State. Over half of the speakers of Western Hindi (of either sex) know Gujarati. More than half of the men, and well over a third of the women, speaking Marathi, boast of Gujarati as their subsidiary.

350. Area of Bilingualism—The following Table has been also prepared from Imperial Table XV—Part B. It shows the particular division where bilingualism in each group of languages is most evident. The proportions are calculated per 1,000 speakers of subsidiary languages under each mother tongue :—

SUBSIDIARY TABLE VII
AREA OF BILINGUALISM

GROUP OF LANGUAGES	AREA OF BILINGUALISM					
	State	City	Baroda	Kathiawad	Mehsana	Navsari
1	2	3	4	5	6	7
A. Gujarati with other subsidiaries ..	1,000	211	194	118	304	173
B. Bhil group with other subsidiaries ..	1,000	4	374	..	..	622
C. Marathi with other subsidiaries ..	1,000	632	92	45	86	145
D. Hindustani with other subsidiaries ..	1,000	155	373	53	289	130
E. Kachchhi with other subsidiaries ..	1,000	22	44	875	33	26

351. Consideration of Subsidiary Table VII—The above variations are largely conditioned by the prevalence of the main language which forms each group. Where the mother tongue has the widest prevalence, it shows the largest proportion of bilingualism. Thus, the Bill group is confined to South Gujarat (Semi-Rasti and Rani areas) and to Central Gujarat (parts of Kahnām and Chorashi). Kachchhi is mostly to be found in Kathiawad. That is why bilingualism in regard to these languages is almost entirely confined to these areas. Similarly as 72 per cent of Marathi speakers are concentrated in the City, the largest incidence of bilingualism in respect of that language occurs there. Gujarati is the most predominant in North Gujarat, where also, we find the extent of its combination with other languages to be relatively the largest. In regard to Hindustani however, other considerations have to be taken into account. The margin compares the distribution of Hindustani with the extent of bilingualism in respect of that language in the different divisions. In the City it is widely prevalent having 26 per cent of the total number of speakers. But the bilingual ratio is small, showing that in the City there is not the same need of using Gujarati for Hindustani speakers as in rural areas where Muslims and Hindus live side by side and come into greater intercourse with one another.

HINDUSTANI		
DIVISION	Proportion according to distribution	Proportion according to bilingualism
City	26	16
Central Gujarat ..	29	37
Kathiawad	5	5
North Gujarat ..	30	29
South Gujarat ..	10	13
State	100	100

Another reason for the lowness of the ratio of bilingualism in respect of Hindustani is that amongst educated sections, English takes the place of other languages as a subsidiary medium. Possibly a third reason may be found in propaganda. The vocal sections amongst the City Muslims rather worked in the direction of not acknowledging that Gujarati had an influence, even as a subsidiary, in their homes.

352. Spread of Languages—There is another way in which the figures relating to bilingualism may be studied and which may be of interest. There are

2.12 million speakers who own to Gujarati as their mother tongue. But 137,761 others or 44 per cent of the remainder (of those who speak the five chief languages) profess to use it habitually in addition to their mother tongue in the course of their ordinary avocations. Thus, the proportion of Gujarati rises from 868 per mille to 924. In the margin a small table is given showing the total spread of each language spoken both as a mother tongue and as a subsidiary.

LANGUAGE	Speakers in nearest thousands	Percentage of remainder who use it as subsidiary to total of remainder
Gujarati—		
as Principal	2,120	
as Subsidiary	138	44.3
Marathi—		
as Principal	35	
as Subsidiary	1.5	.09
Western Hindi—		
as Principal	78	
as Subsidiary	12	.5
Kachchhi—		
as Principal	18	
as Subsidiary	1	.04
Bhil—		
as Principal	180	
as Subsidiary .. .. .	....	....
Total	2,431	....

It is interesting to observe that those, whose mother tongue is not Hindustani, but who understand and use it as a subsidiary medium, are only a little more than a third of the number of literates in English in the State. But this question of the vogue of Hindustani (at least through its scripts Hindi and Urdu) has been already dealt with in the previous chapter.

353. Polylingualism—

In connection with subsidiary languages, a reference must now be made to the collection of data regarding polylingualism, contained in Imperial Table XV—Part C. The main details of that table

may be here summarised. Out of the total population, 2,431,334 speak the five main languages of the State. Of these 2,277,743 or over 93 per cent speak only one language (*i.e.* their mother tongue), 152,356 or 6 per cent speak two languages (their mother tongue and one subsidiary), and only 1,235 persons speak three or more languages. In linguistic proficiency one would have imagined that the City should have taken the lead with nearly 19 per cent of its inhabitants speaking two or more languages. But Okhamandal with its almost general combination of Kachchhi with Gujarati and *vice versa*, just beats it with a little over 20 per cent of linguists. Navsari (13.6 per cent) comes third, with Gujarati and the Bhil group interacting on one another. Taking by languages polylingualism is least evident with Gujarati as mother tongue—there being only 187 out of 2.1 million Gujarati speakers who profess to know two or more languages in addition. But 731 speakers out of 78 thousand odd who claim Hindustani as their vernacular are polylinguists: and 255 Deccanis have this proficiency. Bhili does not show any trace of polylingualism whatsoever. As mentioned above, there are only 1,235 polylinguists and

917 of these or nearly three-fourths are found in the City. The census instructions were careful to point out that only proficiency in three, and not more languages, need be shown. The object was to prevent humourists, pedants or such like from making fanciful claims to an encyclopædic acquaintance with dialects.

§ 4. SOME OBSERVATIONS ON GRIERSON CLASSIFICATION

354. Classification of Languages—In Imperial Table XV, the classification adopted follows the main figures. The

FAMILY OF LANGUAGES	Strength in 1931	Proportion per ten mille of total population
I—Indo-European	2,441,943	9,996
A—Indian	2,441,154	9,992
i. Central	2,386,327	9,768
ii. Pahari	54,827	224
iii. Mediate		
iv. Southern		
v. Eastern		
vi. North-West		
B—Southern Asiatic (Sinhalese)	1	4
C—Eranian	535	
D—Dardic	3	
E—European	250	
II—Dravidian	784	3
III—Tibeto Burman	13	1
IV—Mongolian	46	
V—Gypsy	121	
VI—Semitic	91	
VII—African	9	

closely the Grierson model. The margin gives

Indo-Aryan family has absolute predominance over other languages. Only 4 persons out of 10,000 in the population speak tongues not belonging to the Indo-European family. The Indian branch of that family of languages claims 9,992 out of ten mille; and the Central Group in which Gujarati is classed is the largest of the Indian languages. But if Gujarati, Bhil dialects and Rajasthani are separated from the Central Group and classed with the Mediate (Eastern Hindi), as recommended in the following paragraphs, then a different set of proportions is arrived at. The Central Group falls from 9,768 to only 324. The Mediate group rises from nil to 9,444.

355. Gipsy Languages: Pendhari and Odki—These two languages occur for the first time in the Baroda Census. A brief account of each is here given. Pendhari, as the Linguistic Survey states, is “the language of a tribe of no common race, and of no common language, represented by the ‘Pindarees’ of Indian history. These were plundering bands of freebooters, who welcomed to their ranks outlaws and broken men of all parts of India—Afghans, Marathas, Jats and so forth, and who were finally broken up by the Marquis of Hastings in 1817. At the present day they are represented by groups of people scattered over Central India, the Bombay Presidency and elsewhere. They have generally adopted the languages of their respective surroundings, but in parts of Bombay, they still have a home-language, which is called by the name of the tribe. As may be expected from the people’s origin, this is a jargon—a mixture of rough Dakhini Hindustani, Marathi and Rajasthani.” Pendhari is derived from “pendha,” a sheaf, and the tribe originally must have derived its name from grass cutting. Odki is the dialect returned by Ods, a wandering tribe found all over India (*Vide* Appendix entitled “A Caste Glossary” at the end of the Chapter on Race, Tribe or Caste). The strength of the tribe is 2,028, while the number of Odki speakers is only 115. The name is derived probably from Telugu, and the majority of the Ods are found in South India. These speak a *patois* of Telugu, but those found in Gujarat and Cutch speak a form of dialect in which Gujarati and Marathi are the strongest Aryan influences. As a mixed form of speech the alien elements found in it are an indication of the wanderings of the tribe. “The Marathi element is particularly strong”—to quote from the Survey. “Thus the neuter of strong bases ends in \bar{e} or \bar{e} as in Marāthī; compare *talē*, tank; *kēle*, it was said. Strong masculine bases end in \bar{a} , plural \bar{e} ; thus, *ghōrā*, horse; *ghōrē*, horses. Note also the oblique bases in \bar{a} of weak and \bar{e} of strong masculine bases, and in \bar{i} of feminine bases; thus, *desā-mā*, in a country; *lerkē-chē*, of a man; *malkatī-chā*, of the property. The termination *chā*, *chī*, *che* of the genitive is important. The same is the case with the termination $\bar{lā}$ of the past tense of verbs; thus, *gēlā*, went; *mārlā*, struck. Compare further the imperative plural in \bar{a} ; thus, *āwā*, come; the infinitives in $\bar{ū}$ and $\bar{nā}$; thus, *kehū*, to say; *mārne*, to strike, and so forth. Such forms are found in all the specimens, and they gain in importance when we remember that they all hail from districts where Marathi is not a home tongue of the population. Several of the usual terminations in Odki do not agree with Marathi but with Gujarati and Rajasthani. Such are the suffixes \bar{e} of the agent and *nē* of the dative, both of which are also found in Malvi; the ablative in $\bar{tī}$; the locative in $\bar{mā}$; forms such as *hē*, I (compare Gujarātī, Mālvī and Mārwarī *hū*); *chhī*, *sē* and *hē*, is; the conjunctive participle is *tīnē* (Gujarātī *tīnē*) and so forth. The Gujarati element is strongest in Gujarati districts such as the Panch Mahals and Ahmedabad, but is also apparent in other districts. Features borrowed from languages other than Marathi and Gujarati have more of a local character. The locative termination *māy*, which is prevalent in Mārwarī is, however, common in the Ahmedabad district, where Gujarati is the chief language. Of such local borrowings I may mention the common cerebralisation of a *d* in Cutch and in the districts of Hyderabad, Thar and Parkar, Shikarpur and Muzaffargarh; the Panjabi dative termination $\bar{nū}$ in the same districts with the exception of Cutch, and other sporadic instances of borrowings from the local dialects.”

356. Some Notes on Classification—A few observations may here be permitted on the Grierson classification. The Indian Census, ever since the great work of Risley and Sir George Grierson appeared, has been dominated in its considerations of Race and Language by the weight of these formidable names. Occasionally a flippant Provincial Census Superintendent has dared to set aside the fine distinctions between Eastern and Western Hindi, and Bihari, and lump all speakers of these dialects under the general name of Hindustani, but generally the standard classification has been followed faithfully. In the Census Report of 1921, I suggested a departure from the classification scheme, by separating Gujarati and Rajasthani from the Central group and classing them in the Mediate group with Eastern Hindi. I ventured to do this because I thought that the orthodox classification was based on a view of Indian history and of Aryan linguistic developments which was not supported by facts. Briefly, it was suggested that the Grierson scheme was based on the idea that it was the language of the Midland “with its armies and its settlers” which pressed on the languages

of the Outer Band, drove them further outward and produced a group of intermediate languages and that this idea had little support of historical evidence behind it. In his Introductory Volume (page 175 footnote) he refers to my contentions and while disagreeing with them suggests that the matter of history is not of much importance "as a question of pure philology." I submit that it is. In fact Dr. Grierson is himself so strongly influenced by his reading of Indo-Aryan race movements that his interpretation of Eastern Hindi and its relations with Western Hindi on one side and the Eastern group on the other is governed almost entirely by it. For instance his explanation of the conjugation of the verb may be mentioned. In Bengali and Bihari, he says the past tense of transitive verbs in the active voice is merely a reminiscence of an old passive construction with an enclitic suffix which has now lost its pronominal character and that in the Eastern Hindi, it is, to quote his picturesque phrase, "caught in the act of forgetting it," while in the Western Hindi, the full form of agential construction is in existence. Now such a process can only be based on his theory of the eastward pressure of the midland dialect, while the reality seems to be quite the reverse. If the passive construction was the original form of the Bengali past tense, surely its memory must have been preserved somehow in the Eastern Prakrit and in the later Magadhi or the Gaudi Apabhramsa. Nowhere is there the least evidence, to my knowledge of such a form. The Bengali past tense, in its present active form with the subject in the nominative case, is as old as it can be; so is the case with Bihari. In Awadhi, as Dr. Grierson himself shows, there is an Eastern as well as a Western form, the former using the nominative, e.g., *U maris*, and the latter the agential, e.g., *Ui maris*. Thus the actual facts of linguistic development show rather an outlandic system of languages pressing on the midland and being influenced by it. In Gujarati, it is true that the agential construction is in general use with transitive verbs, but the nominative construction with *lavavun* (to bring), *japvun* (to worship), *jamvun* (to eat), *tarvun* (to swim), *shikhvun* (to learn), etc., is not infrequently used, and it is the older form of the two. In Bhalan's *Kadambari* (circa xv century) an intermediate form is found, with the subject in the agential, the object in the nominative and the verbal participle in neuter, e.g., "*tene hun ditlu nahi*"—an approach to a true passive construction. The evolution seems therefore to be rather from the normal active construction, which is characteristic of the Outlandic group, through an intermediate passive stage with the object in the nominative case to a gradual return to the active construction, with the object in the accusative, although the agential is still retained. In Marathi on the other hand, both the alternatives of agential and nominative constructions are found where pronouns are subjects—the former older in time and the latter being the modern usage. Here is an instance of an older Midland influence, perhaps not unconnected with the tradition of Rama's stay in Panchavati, gradually giving way to the Outer band. The historical evidence is therefore important. Sir George Grierson in order to prove the strength of the Midland drive towards the Outlandic band is forced to have recourse to tradition about Panchalas and Kurus, but within historical times he can only mention isolated traditions about Kachhwahas and Rathours. On the other hand, ever since Indian tradition had become hardened into reliable history, i.e., from about the ninth century B.C.—the era of the sixteen *janapadas*—, the main facts of race movements are all in support of the contrary view. The eruption of the Yadavas from the Himalayas through Mathura which he quotes in support cannot be held to be part of the movements of the Midland; while the remarkable influence of the Gurjaras on these languages is wholly ignored.

357. Gujarati and Eastern Hindi—At any rate I can see no objection to Gujarati and Rajasthani being classed with the Eastern Hindi group. They are all mixed forms of speech. All serve as links connecting the Midland dialect with the Outer Band. Gujarati and Rajasthani—the latter through its dialects—Marvadi, Jaipuri and Malvi—form an unbroken chain, with Bagheli and Awadhi, of Intermediate languages. I see no insuperable objection in conjoining these into one class, even though in the matter of the conjugation of the transitive verb in the past tense, Gujarati and Rajasthani make somewhat of a closer approach to Western Hindi than does Eastern Hindi. But this detail is not so vital as to necessitate the inclusion of Gujarati and Rajasthani with Western Hindi in the Central group. If the conjugation of the transitive verb is of importance, why is Marathi not similarly brought to the Central group? On the other hand, Gujarati and its closely allied sister, Rajasthani,—are so different from Western Hindi that they deserve to be separated. In its phonetics, in its retention of the neuter gender, in its *l*-past participial form, in its *s*-future system, in its oblique form for case terminations, and other particulars, it retains still certain essential characteristics of its old *Vrachad* base and extends one hand towards the West to Sindhi and Lahnda, and another towards the East through Malvi to the Magadhan system. For details of this argument, the reader is referred to my Census Report of 1921. Relevant extracts have been reproduced on this occasion in the form of an Appendix.

358. Why Change in Classification is insisted on?—These criticisms in support of a departure from the standard classification are not offered with a view to belittle the greatness of the work of Sir George Grierson in his Linguistic Survey, which will always remain

an achievement of enduring value. But I feel a change is necessary, as otherwise the point about the essential character of Gujarati as a mixed language is missed if it is classed as an Inner language. It is, as has been pointed out already, a composite language with a network of connections with the whole band of Outlandic languages. Unlike most other Indian vernaculars, it bears on its body many tell-tale evidences of the various race elements that have gone to the formation of the composite Gujarati people. It is this richness and variety of community life that has given a distinctive colour to the language, as well as to its literature through the nine centuries of its striking progress.

§ 5. LITERARY ACTIVITIES IN THE STATE

359. Details re: Publication of Books and News—From these considerations, we may now conclude our general review of the language returns by detailing a few figures showing the literary activity of the State. In the margin a small table is given showing the number of books published in the different languages in the three decades since 1901. The number in all languages seems to have doubled in the last 20 years, although in the latest decade, it has slightly declined, since 1921 particularly in Urdu and English. Taking the figures year by year since 1921, it appears that the number of books published rose from 279 to 459 in 1924-25, after which it fell gradually to only 126 in the latest year for which figures are available. Presumably literary progress was arrested after 1925, when financial and agrarian depression for a series of years reacted on the printing press enterprise in the State. Newspapers and magazines number 35 in 1931 as against the same number in 1921. The marginal table gives the kind of periodicals with the total of estimated circulation. The circulation of weeklies has alone increased, showing that in spite of increased literacy, there is comparatively little demand as yet of locally produced periodicals except weeklies. One reason is the competition of the vernacular newspapers from Bombay, Surat, Ahmedabad and Kathiawad. Two vernacular dailies of Bombay have a circulation of over 500 in the State. Weeklies from outside also enjoy at least as large a circulation as some of the more popular of the local papers.

LANGUAGE	Number of books published in		
	1921-31	1911-21	1901-11
Gujarati	1,709	1,801	1,023
Sanskrit-Gujarati	48		
English-Gujarati	37	51	..
English.. ..	100	206	99
Hindi	99	47	..
Urdu	28	82	..
Marathi	103	103	19
Other languages	154	186	7
Total ..	2,278	2,476	1,148

table gives the kind of periodicals with the total of estimated circulation. The circulation of weeklies has alone increased, showing that in spite of increased literacy, there is comparatively little demand as yet of locally produced periodicals except weeklies. One reason is the competition of the vernacular newspapers from Bombay, Surat, Ahmedabad and Kathiawad. Two vernacular dailies of Bombay have a circulation of over 500 in the State. Weeklies from outside also enjoy at least as large a circulation as some of the more popular of the local papers.

KIND OF PERIODICAL	1931		1921	
	No.	Circulation	No.	Circulation
Weekly	6	12,000	7	9,130
Monthly	24	17,135	26	19,125
Bimonthly	2	700	..	..
Quarterly	3	3,200	2	800

360. State Encouragement to Literature—The above indications of literary activity show that in spite of economic depression much has been done in spite of the fact that private effort has suffered a decided setback in the last half of the decade. The main reason for this continuous activity is that State-aid to literary enterprise has continued undeterred by these circumstances. In the 1921 Report details were given of how State initiative was able to prop up private effort in the production of literature. The idea of translating standard books into Gujarati, Marathi and Hindi was started in 1912. Later the encouragement of individual scholars in the production of original works was taken in hand by the State. From 1917, the work has progressed at a very satisfactory rate. Two series were planned, the *Sayaji Sahitya Mala* meant for adults and *Sayaji Bala Gnana Mala* for the use of children. From 1912 to 1921, 87 books were published under the auspices of the State—66 in the *Sahitya* series and 21 in the children's series. During the last ten years 205 new books were planned, and altogether 128 were published in the *Sayaji Sahitya Mala* series and 69 in the children's series. These books became very popular, e.g., 7,000 copies of Mr. Kashishankar's life of Dalpatram were sold. Among other noteworthy publications were Mr. Daji Nagesh Apte's remarkable Marathi essays on Progress and a competent translation of Kautilya's Arthashastra by Mr. J. P. Joshipura. Histories of Indian Music, Indian Medicine and modern Marathi literature were other undertakings successfully accomplished. A very laborious work was the production of *Shri Sayaji Shasan Shabda Kalpataru*, by a committee of local men under the *Nyaya Mantri* (Legal Remembrancer) as President. This work is a compendium of synonyms in eight languages including English and the principal Indian vernaculars for words commonly used for the purpose of legislation and administration. It is conceived in an eminently practical spirit and while aiming at purity in the Indian languages has striven for simplicity and clearness. The Gaekwad's Oriental Series, being published under the auspices of the State Oriental Institute, is another valuable contribution to scholarship in general and Indology in

particular. The high standard of these publications has evoked praise from scholars like M. Sylvain Levi of Paris. During the decade 37 works were published; and the range of their interest includes Persian history, poetics, dramaturgy, iconography and even *tantrik* rituals. Altogether 55 works have been so far published and 20 are still in the press. The late Pandit C. D. Dalal set a splendid tradition of scholarship which has been kept up under Dr. Bhattacharya, the present Director of the Institute, whose edition of *Sadhana Mala*—a Buddhist *tantric* text of rituals, *circa* 1165 A.D.—is an interesting excursion into an obscure byway of Indology. Other noteworthy publications of the decade are (i) *Tattva Sangraha* of Śāntarakṣita (*circa* 750 A.D.), a voluminous production from the standpoint of Mahayana Buddhism, edited by Pandit Krishnamacharya, and (ii) *Nyaya Pravasha* of Dinnag, the Sanskrit text of which has been edited by that veteran scholar, Principal Dhruva of Benares University.

ADDITIONAL SUBSIDIARY TABLES

SUBSIDIARY TABLE VIII

DISTRIBUTION BY LANGUAGE OF THE POPULATION BY NATURAL DIVISION

NATURAL DIVISION	NUMBER PER 10,000 OF THE POPULATION SPEAKING												
	GUJARATI AS MOTHER TONGUE--A					BRJL DIALECTS AS MOTHER TONGUES--B					MARATHI AS MOTHER TONGUE--C		
	A only	With B as subsidiary	With C as subsidiary	With D as subsidiary	With E as subsidiary	B only	With A as subsidiary	With C as subsidiary	With D as subsidiary	With E as subsidiary	C only	With A as subsidiary	With B as subsidiary
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Baroda State	9,939	..	6	51	4	6,014	3,931	5	..	..	5,174	4,565	..
Central Gujarat including Baroda City	9,926	..	9	64	1	1,701	8,272	26	1	..	5,051	4,087	..
North Gujarat	9,959	..	3	38	..	2,500	7,500	..	..	..	2,140	7,587	..
South Gujarat	9,909	..	9	82	..	6,969	3,031	..	..	..	3,471	6,384	..
Kathiawad	9,916	..	5	32	47	3,383	6,667	..	..	..	4,795	4,702	..

NATURAL DIVISION	NUMBER PER 10,000 OF THE POPULATION SPEAKING											
	MARATHI AS MOTHER TONGUE--C		WESTERN HINDI AS MOTHER TONGUE--D					KACHHBI AS MOTHER TONGUE--E				
	With D as subsidiary	With E as subsidiary	D only	With A as subsidiary	With B as subsidiary	With C as subsidiary	With E as subsidiary	E only	With A as subsidiary	With B as subsidiary	With C as subsidiary	With D as subsidiary
1	15	16	17	18	19	20	21	22	23	24	25	26
Baroda State	260	1	4,624	5,340	..	28	8	5,181	4,555	..	2	262
Central Gujarat including Baroda City	262	..	4,804	5,146	..	38	12	2,292	6,849	..	..	850
North Gujarat	267	..	4,682	5,311	..	7	..	4,580	4,695	..	19	706
South Gujarat	142	3	3,630	6,344	..	26	..	3,540	6,136	..	..	324
Kathiawad	400	13	4,503	5,435	..	37	25	5,430	4,419	..	1	150

SUBSIDIARY TABLE IX-A

GROUP OF LANGUAGE	BARODA STATE			BARODA CITY			AMRELI		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
A—Mother Tongue Gujarati with the following as Subsidiary	2,119,551	1,088,238	1,031,313	63,842	34,922	28,920	165,812	84,617	81,195
i. Marathi	1,169	893	276	424	348	76	55	48	7
ii. Western Hindi	10,758	7,916	2,842	2,275	1,855	420	422	370	52
iii. Kachchhi	911	496	415	10	7	3	97	78	19
B—Mother Tongue Bhill Dialects with the following as Subsidiary	180,384	91,427	88,957	530	279	251	45	22	23
i. Gujarati	71,819	38,552	33,267	179	90	89	30	14	16
ii. Marathi	88	56	32	84	52	32	..	..	..
iii. Western Hindi	3	2	1	3	2	1	..	..	..
C—Mother Tongue Marathi with the following as Subsidiary.	35,532	19,086	16,446	25,514	13,515	11,999	1,035	580	455
i. Gujarati	16,139	9,867	6,272	10,186	6,422	3,764	532	294	238
ii. Western Hindi	920	654	266	591	362	229	28	24	4
iii. Kachchhi	3	2	1	..	..	..	..	..	..
D—Mother Tongue Western Hindi with the following as Subsidiary	78,188	42,684	35,504	19,752	11,856	7,896	3,436	1,884	1,552
i. Gujarati	41,751	28,999	17,752	6,341	4,315	2,026	2,092	1,217	875
ii. Marathi	217	152	65	142	93	49	8	7	1
iii. Kachchhi	60	3	57	52	..	52	..	..	..
E—Mother Tongue Kachchhi with the following as Subsidiary.	17,679	8,907	8,772	255	143	112	3,417	1,590	1,827
i. Gujarati	8,052	4,417	3,635	166	110	56	3,335	1,072	1,263
ii. Marathi	3	2	1	..	..	..	..	..	..
iii. Western Hindi	463	318	150	22	14	8	298	181	117

SUBSIDIARY TABLE IX-B

NATURAL DIVISION	NUMBER PER 10,000 OF THE TOTAL POPULATION WHO SPEAK Gujarati AS MOTHER TONGUE					NUMBER PER 10,000 OF THE TOTAL POPULATION WHO SPEAK Bhill DIALECTS AS MOTHER TONGUE				
	As mother tongue only	With Marathi as subsidiary	With Western Hindi as subsidiary	With Kachchhi as subsidiary	Total speakers of Gujarati as mother tongue	As mother tongue only	With Gujarati as subsidiary	With Marathi as subsidiary	With Western Hindi as subsidiary	Total speakers of Bhill dialects as mother tongue
1	2	3	4	5	6	7	8	9	10	11
Baroda State	8,623	5	44	4	8,676	444	294	..	..	738
Central Gujarat	8,591	7	56	..	8,654	69	328	..	..	397
Kathiawad	8,837	4	28	41	8,910	0·7	1·3	..	..	2
North Gujarat	9,674	3	36	..	9,713	0·02	0·06	..	..	0·08
South Gujarat	5,920	5	88	..	6,013	2,544	1,107	..	..	3,651

—INCIDENCE OF BILINGUALISM

BARODA			MEHSANA			NAVARI			OKHAMANDAL		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
11	12	13	14	15	16	17	18	19	20	21	22
649,576	343,212	306,364	980,985	497,001	483,984	243,147	120,130	123,017	16,139	8,356	7,783
147	114	33	295	226	69	213	120	84	85	23	7
2,321	1,508	728	3,576	2,725	851	2,006	1,227	779	158	146	12
29	19	10	26	18	8	2	2	..	747	372	375
32,149	15,644	16,505	8	3	5	147,652	75,479	72,173	..	..	..
26,854	13,271	13,583	6	3	3	44,750	25,174	19,576	..	..	..
..	..	..	..	..	..	4	4	..	..	..	..
..
2,868	1,611	1,257	1,373	1,021	352	3,736	2,044	1,742	456	316	141
1,414	925	489	1,421	792	629	2,417	1,311	1,106	169	123	46
152	142	10	50	43	7	54	41	13	45	42	3
..	..	..	..	..	..	1	..	1	2	2	..
23,030	12,059	10,971	22,315	11,323	10,992	3,545	4,633	3,912	610	424	186
15,673	9,118	6,555	12,117	6,405	5,712	5,421	2,866	2,555	107	78	29
21	18	8	17	12	5	22	15	7	7	7	..
..	..	..	..	..	..	..	..	..	8	8	5
473	233	195	524	289	235	339	241	98	12,666	6,361	6,305
336	229	107	246	145	101	208	127	81	4,761	2,734	2,027
1	..	1	1	1	..	..	..	..	1	1	..
41	28	13	37	30	7	11	11	..	55	49	5

—DISTRIBUTION BY LANGUAGE PER 10,000 OF THE TOTAL POPULATION

NUMBER PER 10,000 OF THE TOTAL POPULATION WHO SPEAK Marathi AS MOTHER TONGUE					NUMBER PER 10,000 OF THE TOTAL POPULATION WHO SPEAK Western Hindi AS MOTHER TONGUE					NUMBER PER 10,000 OF THE TOTAL POPULATION WHO SPEAK Kachchhi AS MOTHER TONGUE				
As mother tongue only	With Gujarati as subsidiary	With Western Hindi as subsidiary	With Kachchhi as subsidiary	Total speakers of Marathi as mother tongue	As mother tongue only	With Gujarati as subsidiary	With Marathi as subsidiary	With Kachchhi as subsidiary	Total speakers of Western Hindi as mother tongue	As mother tongue only	With Gujarati as subsidiary	With Marathi as subsidiary	With Western Hindi as subsidiary	Total speakers of Kachchhi as mother tongue
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
76	66	4	..	146	148	171	1	..	320	37	33	..	2	72
194	141	9	..	344	249	267	2	1	519	2	6	..	1	9
35	34	4	..	73	89	108	1	..	198	423	347	..	17	787
5	14	..	..	19	106	120	..	..	226	3	2	..	..	5
34	60	..	..	94	77	134	..	..	211	3	5	..	..	8

APPENDIX VII

SOME CONSIDERATIONS ON CLASSIFICATION *

1. Some Considerations on Classification—In the body of the Report the classification laid down by Sir George Grierson has been strictly followed. In regard to this classification, certain considerations will have now to be mentioned, for which purpose we shall have to leave aside figures for a bit and plunge into past history and comparative grammar and philology. In the scheme adopted in the Linguistic Survey, as also in the latest pamphlet issued by Sir George Grierson, Gujarati is included with Western Hindi in the Central group of the Inner Sub-Branch of the Indo-Aryan Branch of Languages: Urdu, Hindustani and Hindi are therein classed as dialects of Western Hindi. Bhil dialects and Khandeshi are included along with Gujarati in the Central Group; Kachchhi is put in the North-Western group of the Outer Sub-Branch as a dialect of Sindhi and Marathi is treated along with Sinhalese as members of the Southern Group of the Outer Sub-Branch. These are the main languages with which this State is concerned.

2. Consequences of the Classification—This classification involves certain consequences the importance of which must be realised. In the first place, it brings Gujarati into far more intimate nearness to the Midland language than Awadhi, for instance, with whose vocabulary that of the other dialects of Hindustani is very largely identical, and whose contribution to the common literature of Hindustani has been as great, if not greater than, that of its Western partner. In the second place, it has resulted in snapping the ancient ties that bind Gujarati with Kachchhi and through it, with that group of North-Western languages, from the speakers of which a great portion of the Gujarati population trace their descent. In the third place, the classification loses sight of the numerous strands of affinity that exist between Gujarati and Maharashtri on the one hand especially through the cultural influences of Jainism, and Magadhi on the other through their common Vaishnavism for one thing and their phonetic and grammatical resemblances. Lastly it must be said that Sir George Grierson was influenced in his classification as much by his preconceived notions of Indo-Aryan origins, as by the somewhat artificial classification of Prakrits and Apabhramsas favoured by the Indian Grammarians.

3. Grierson Classification based on his Theory of Indo-Aryan Movements—First as to history. It was Dr. Hoernle, I think, who was the first to suppose that there were two waves of Indo-Aryan immigration into India. The first wave came probably by sea, it was assumed, in the pre-historic period, and the second came later from the North-West through land and driving itself through the Punjab to the *Madhyadesa*, it thrust itself as a wedge into this other prehistoric Aryan group and drove them to what is called the Outer Band. That there were two ethnic strains amongst the Aryas is supported by the evidence of the Vedas themselves. There were the Rishi or the priest-poet clans such as the Angirasas and Vashishthas and the others were the warrior tribes such as the Yadus, Turvasas and Purus. This racial differentiation, it may be also admitted, stamped itself on the language of the Indo-Aryans. But the point of dispute is the inter action of the one on the other. Sir George Grierson is of opinion that the language of the Midlands "received a constant literary culture." It was the direct ancestor of the Sauraseni Prakrit and Apabhramsa from which the dialects of Western Hindi are descended.

"Round the Midland and on three sides—west, south and east—lay a country inhabited, even in Vedic times, by other Indo-Aryan tribes. This tract included the modern Punjab, Sind, Gujarat, Rajputana with the country to its east, Oudh and Bihar. The various Indo-Aryan dialects spoken over this band were all more closely related to each other than was any of them to the language of the Midland. In fact at an early period of the linguistic history of India there must have been two sets of Indo-Aryan dialects, one the language of the Midland and the other that of the Outer Band. As time went on, the population of the Midland expanded and forced the Outer Band into a still wider circuit. The Midland conquered the eastern Punjab, Rajputana (with Gujarat, where it reached the sea) and Oudh. With its armies and its settlers it carried its language, and hence in all these territories we now find mixed forms of speech. The basis of each is that of the Outer Band, but the body is that of the Midland."†

* Abridged from paras 322-27 of the Baroda Census Report of 1921.

† Art. "Indo-Aryan languages" by Sir George Grierson, p. 488, Vol. XIV, Encyc. Britt. 11th Edition.

In this statement, Sir George Grierson attempts to fit in his sense of linguistic differences to an elaborate reconstruction of Indo-Aryan movements which has little historical evidence for its support. As Professor Ramaprasad Chanda rightly points out in his monograph on *The Indo-Aryan Races*, Eastern Punjab (or the ancient Usinara) was not in the Outer Band at all but formed an integral part of Vedic Aryandom. He quotes an ethnographical list from the *Aitereya Brahmana* in which the Vasas, Kurus and Panchalas are included with the Usinaras as part of the "firmly fixed middle country (*asyam dhruvayam madhyamayam disi*)."¹ There was no question therefore of the conquest of the Punjab by the Midland. As to the other countries, there is little historical evidence to support the statement that "with its armies and its settlers it carried its language." Whether the Midland Aryans came later than the other group of Aryans, or whether they preceded them, is one of those problems that have not yet emerged into shape from the cloudland of speculative ethnology. But at the same time, there is no reason to suppose the Vedic Indo-Aryans to be a conquering band of colonisers, before whose might the nations of the Outer Band rapidly gave way. On the other hand, such traditions as we have, point to the other direction. Gujarat or the ancient Anartta was under the rule, if the Puranic lists are to be believed, of a scion of the Yadavas even down to Buddhistic times. Kathiawad or Saurashtra continued under the rule of the so-called Rakshasas in the Epic period. We have historical evidence of the swooping down of the Gurjaras from the Western Punjab, across the Aravallis, through Malwa to Gujarat. The Scythian period of domination also left its impress no doubt on the heterogeneous Gujarat population. The Chalukyas, it is known, did overrun the country from the south; but there is no evidence of any conquering horde coming from the Madhyadesa and imposing its language on Gujarat. The short-lived imperialism of Harsha, "the only native of Madhyadesa who ever succeeded in subduing" the countries of the Outer Band did indeed result in the over-running of Gujarat for a little while; but after his death his empire crumbled into small kingdoms. There is little doubt that the nations of the Outer Band belonged to the dominant groups amongst the Indo-Aryans. The same passage as above quoted from the *Aitereya Brahmana* also points out that the nations of the Middle country were consecrated to "kingdoms," i.e., small states, and that the other nations (mostly of the east, *prachyam disi*) were given to *samrajya* or Empire states. This points to the greater power of the Outer Band. Again one of the most significant events in Indian history is the rise to power of the Nandas. As Professor Chanda says, "the subjugation of Vedic Aryandom by a low-born conqueror from the semi-barbarous Magadha probably contributed much more towards the overthrow of the Vedic culture than the teachings of Buddha and Mahavira." Then followed the Mauryas, the historical Naga and Gupta dynasties with the Scythian interlude in between. All these powers belonged ethnically to the Outer Band. "It was not therefore the conquering armies of the Midland but the armies and settlers from Māgadha and other Outer countries that carried their languages to Oudh and other places where the mixed languages are now spoken."

4. Affinities of Gujarati with the Outer Band Group—Later researches therefore enable us to conclude that the present position of the languages like Gujarati is not so much the result of the superior impact of the Madhyadesa on the Outer Band, as of the reverse. Whatever super-imposition from the Midland has happened is of a much later date. In the Linguistic Survey, Sir George Grierson accepts the authority of the grammarian Hemachandra and traces the modern Gujarati to the Nagara Apabhramsa, a language closely akin to the Saurasena. Hemachandra was a great Jaina Acharya who flourished in the 12th century A.D. The Nagara Apabhramsa takes its name from the Nagar Brahmans, an exclusive literary caste, which exercised unbounded influence on the growth and development of the Gujarati language. Here was the impact of the Midland, not communicated through armies and conquering settlers, but by the literary influence of a caste, which though probably not descended from the Midland constituted itself as the special repository and transmitter of the culture of Vedic Aryandom. This Nagar caste forged the literary dialect of Gujarat perhaps through the *Mugdha bodh maruktika**—written anonymously by a pupil of Devasundara shortly before the appearance of Narsinh Mehta (circa 1400). This literary dialect has adapted itself as far as possible to the language of the people and has gradually developed into the spoken language of the educated sections of Gujarat, and the medium of its literature. But with all that it has remained absolutely distinct through the centuries. Any one with the slightest acquaintance with Gujarati will mark out at once the characteristic marks of this dialect—its Sanskritisation, its periphrases, its otiose clarity of enunciation—from the bulk of Gujarati speakers. In its characteristic accent the Nagar dialect differs widely from the intonation of the other castes (even educated sections amongst them). Sir George Grierson says, "that the base of Gujarati is some Outlandic language (probably north-western) but that its body is Midland." The truth seems to be if the relative position of the Nagar dialect with reference to the indigenous dialects of Gujarati is more closely studied, that not only the

* The book in question was written in 1394 A.D. and appears to be an elementary Sanskrit Grammar, written in an old form of Gujarati. Sir George Grierson finds in it a close connection with the Gaurjara Apabhramsa.

base of it but a goodly proportion of its limbs and its accent and distinctive manner belong to the Outer Band, while its adornments and its fripperies are from the Midland. Sir George Grierson himself points out numerous evidences of the affinities of Gujarati to the North-western, Eastern and Southern groups, but is not influenced by them in his classification. In the Encyclopædia Britannica article, from which the extract in para 3 has been quoted, he gives a table, in which he traces Gujarati from what he calls the Gaurjari Apabhramsa* and places it amongst Intermediate languages corresponding apparently to the Mediate Sub-Branch of his Survey along with Eastern Hindi (Awadhi), Rajasthani, Pahari and even Panjabi. The classing of Gujarati along with Eastern Hindi would have been more justifiable than the arrangement pursued in the Survey. It is in defence of the suggestion that Gujarati (with Bhili and Khandeshi) should in future be definitely allocated to the Mediate Branch that attention is directed here forcibly to its affinities with the languages of the Outer Band.

5. Phonetic Resemblances with the Outer Band—That such affinities are many and highly significant cannot be denied. Space permits us only to point out the most important. First as to phonetics. The Sanskrit syllabary imposed on the Gujarati language is inadequate for all its sound-requirements. The short *e* corresponding to *a* in *bat* and the short *o* corresponding to *a* in *fall* are very common to Gujarati; and in colloquial Gujarati not unlike colloquial Bengali the Sanskrit *a* frequently becomes the broad *ô* and *i* becomes *e*. The broad *ô* is common not only in Bengali and Oriya, but also in Lahnda and in the Konkani dialect of Marathi. The Gujarati preference for *o* instead of *an* has its counterpart in Sindhi and Assamese. The short *ai* which is a feature of the Lahnda vowel system occurs also in Gujarati very frequently, as in *bhâi*, pronounced without the long stress on *a* as in Western Hindi. Again the sibilants tend in colloquial Gujarati as in Sindhi and Bengali to be pronounced like *sh*†. In Bengali this characteristic is regarded by scholars as a legacy from the Magadhi Prakrita. As to aspiration, Sir George Grierson points out as a peculiarity of Kashmiri phonetics, the absence of sonant aspirates. Thus *gh* becomes *g*, *jh* becomes *j*, *dh* becomes *d*, and *th* becomes *t*. This absence of aspiration is well-marked in colloquial Gujarati, e.g., *ekatu* for *ekthu*, *hâte* for *hâthe*. The Nagarists have retained the aspirate in their orthography with an eye to purity of lineage: there is a whole literature of controversy scattered in the pages of the Gujarati magazine *Vasant* regarding this aspirate. Much literary blood has flown over the spelling of the word *ame* (we). Now this dropping of the sonant aspirate is a marked feature of the Eastern Bengal dialect where *ghar* becomes *gar* and *ghoda*, *gora*. The change of *s* into *h* is a well-known phonetic peculiarity with Northern Gujarati and also in Bhil dialects; thus *manah* for *manas* (man), *huraj* for *suraj*. This peculiarity is present in the Pisacha languages as well as in Eastern Bengali and Assamese where *svasur* (father-in-law) becomes *hour* and *sakal* is turned into *hogol* or *hoggol*. Examples of the interchangeability of *n*'s and *i*'s of *metathesis* (i.e., of interchange of consonants in the same word), of tendency to double consonants and similar phonetic peculiarities can be quoted from Gujarati as well as from the Outer languages.

6. Epenthesis in Gujarati—One most important point remains to be noticed. Sir George Grierson rightly insists on *epenthesis* as an important differentiating mark with Dardic or Pisachi languages. By *epenthesis* is meant simply the change of the sound of a vowel by the influence of one in the next syllable. Thus *kukkari* (hen) becomes *kukkir* by attraction to the final *i*. Sir George Grierson does not notice this in Gujarati but I submit that evidence of a like vowel change are numerous in that language. In the phrase *ene gher* for the full form *ena ghare* (in his house), we see how the oblique case termination *a* of *ena* is changed to *e* and so also *ghare* becomes *gher* by attraction. In the Surati dialect of Gujarat, numerous instances of vowel changes happen which resemble *epenthesis*. Sir George Grierson mentions some but does not notice their significance. In regard to forms like *lavyo*, *karyo*, *chalyo*, *maryo*, the Surati changes them into *lavvo*, *kairo*, *chailo*, *mairo*, etc. Exactly the same thing happens in Eastern Bengali where the literary Bengali *koriya*, *choliya*, *asiya* are transformed into *koira*, *choila*, *ayesa*. This peculiarity is undoubtedly a north-western characteristic and governed by the same principles as *epenthesis*.

7. Grammatical Resemblances—Grammatical resemblances are no less remarkable. In certain essential directions, Gujarati has no correspondence with Western Hindi. Some of the most prominent of these dissimilarities can only be mentioned. The first is the existence of the neuter gender. This is noted by Sir George Grierson, who mentions it as one of the points wherein Gujarati differs strongly from Western Hindi and agrees with Marathi, an Outer language. Gujarati also follows, says the same authority, "the Outer Circle in one of its most persistent characteristics in having the oblique form in *a*, which is quite strange to Western Hindi." The use of the help verb, *chhu* (I am) in the present and perfect and future (gerundial) tenses occurs also in various forms in the languages of the Outer Circle. In the Bengali conjugation, this help verb is fused into the participle to form one word. In this

* In the Language Chapter of the Indian Census Report of 1901, Sir George Grierson regards Gujarati as a dialect of the Nagara Apabhramsa.

† In Surati dialect, however the reverse tendency of pronouncing all *s*'s as simple *s* is seen.

respect colloquial Gujarati follows at least in pronunciation if not in spelling. Sir George Grierson maintains that Gujarati declension as well as conjugation agrees generally with Western Hindi, in that it is analytical, *i.e.*, has recourse to help-words and post-positions. He however admits the important exception in respect of the Gujarati dative and genitive cases. Here Gujarati follows the practice of the Outer Circle, which is synthetic, *i.e.*, forms its cases by means of inflectional terminations. The most synthetic of Indo-Aryan vernaculars are no doubt Marathi and Bengali, and in comparison, Gujarati is certainly analytical in its manner of declension. But I venture to think that Sir George Grierson based his opinion too much on the stereotyped formularies of the grammarians and not on the actual facts of living speech. These facts point indubitably to a pronounced synthetic tendency in Gujarati. The help-words in the conjugation are only required in the present continuous and the participial tenses. Even here in colloquial speech and pronunciation, the words are so slurred and fused that they become one word. In Parsi Gujarati which is only a developed form of Surati dialect,—these syncopated forms are found throughout the participial as well as the future tenses. Here the practice has a striking resemblance to the clipped forms which are so common in colloquial Western Bengali. I am of opinion that this syncopation is part of the process of synthetisation which, in some Outlandic languages may be taken to be a return to the earliest form of Primary Prakrit, *karoch*, *kariach*, *karecha*, *karsu* from Parsi Gujarati, and even such forms from the Standard Gujarati as *keh'to*, *n'ho'to* are examples of this widespread tendency. Gujarati conjugation is in its essence though not in its form synthetic. One or two other points can only be mentioned in this brief discussion. The formation of the simple future by *s*, which obtains in Gujarati, is also found in Lahnda, and in some dialects of Rajasthani of which Jaipuri and Marwadi agree most closely with Gujarati. To quote again from the Survey on this important point: "One of typical characteristics of Lahnda is formation of the future with the letter *s* There is nothing like this in Sindhi but the *s* reappears still further south, in Gujarati where we have *mar'se*. The connecting link is Western Rajasthani immediately to the south of Lahnda. We thus have a line of languages with *s*-futures extending without a break from the north of Khagan, through the Western Punjab, and Western Rajputana into Gujarat." Historically this link is interesting for it traces approximately the passage of the Gujars into Gujarat.* Finally we will mention the case of the agential construction. The construction is an amplification of the Hindustani impersonal passive. In Hindustani impersonal passive construction, the object is put in the dative case, the participial verb into the masculine gender, and the subject is in the agential. In Gujarati, the verb is generally made to agree in gender and number with the object. In Marathi of the Konkan, there is the same idiom. These idioms are based on the fact that in the Midland language as well as in some Intermediate and Outlandic languages like Gujarati, Marathi and Sindhi, past and future participles are passive in their origin, and hence tenses in which they are used are to be construed passively. In Bengali, however, this passive origin has been forgotten, and a synthetic past tense has been evolved which can be conjugated as in Sanskrit. In Gujarati, in certain transitive verbs, *e.g.*, *samjyo* (I understood), the subject is put in the nominative and not in the agential. These verbs are not many, but at any rate they represent a stage further than the Western Hindi in the development towards a synthetic conjugation.

8. Proposed Classification—The above discussion emboldens us to suggest that Gujarati should be separated from the Central group, and that Jaipuri and Marwadi (or at least Marwadi) should be assigned to Gujarati. Their close resemblance to it has been already mentioned above and it has been also fully acknowledged by Sir George Grierson himself (*vide* p. 15, Vol. IX—Part II of the Linguistic Survey). Gujarati scholars have claimed Marwadi as a dialect of their language and they have reason. Gujarati with Bhili and Khandeshi should be classed as an Intermediate language in the Mediate Branch, along with Eastern Hindi. There remains Kachchhi. Gujarati scholars claim it also as one of their dialects. It has numerous evidences of borrowings from the Gujarati of which the use of the Gujarati conjunctive participle in *ine* is very common. The Survey states the main facts in this matter on page 184 of Vol. VIII—Part I. There are two sub-divisions of Kachchhi,—Bhatia, which has been mentioned already, and Kayasthi Kachchhi. The latter is based on Kachchhi but much mixed with Marwadi and Gujarati. These two come very close to Kathiawadi Gujarati. But there is one insuperable obstacle about classing Kachchhi with Gujarati or the Mediate languages generally. It is in regard to the treatment of the double consonants derived from the Prakrit. In most languages of the Inner and Outer branches, the practice is to drop one of the double consonants and lengthen the vowel preceding. In Kachchhi as well as Sindhi, this compensatory lengthening does not happen, although one of the consonants is dropped. Thus we have *hath* (hand) not *hatth*, or *hath*, *kan* (ear) and not *kann* or *kan*. This is one of the most distinctive peculiarities of Dardic languages; Kachchhi therefore belongs to Sindhi and the North Western Group.

* Sir George Grierson, however, thinks that the *s*-future had its origin in the Inner circle, *vide* page 335 footnote, India Census Report of 1901. But the explanation given above seems more plausible.

APPENDIX VIII

MAVCHI AND BAVCHI

1. **Introductory**—In the Census Report of 1921, the view held by Mr. Dalal in 1901 that Bavchi was a gipsy dialect was controverted and Bavchi and Mavchi were stated to be closely allied dialects, just as these two tribes were closely related. On the present occasion, an attempt was made to find out their connection. The Mavchi occurring in South Songadh is somewhat different from Khandeshi variety, a specimen of which has been included in the Survey (Vol. IX, pp. 95 *et seq.*). It has more Gujarati admixture and even case-terminations, as the following specimen will show. Possibly as the Survey states, its specimen was coloured by the Marathi speaking man who prepared the text. There is an important point of difference however. The text shown below gives the agential construction—*vāhne poire tyā bahkkāl akhyān* (the younger son spoke to the father); while according to the Survey the nominative construction (showing Marathi affinities), *e.g.*, *tō abōhōl akhyā* (he said to his father) is alternatively used. The Bavchi specimen given side by side is the translation of the same extract (as set for the Mavchi) from the Parable of the Prodigal Son. Two intelligent Bavchas—one a sixth standard Vernacular passed youth, who seemed a very knowledgeable sort of fellow and was a chauffeur by profession, and another, a peon in government office in the City—were selected for this purpose. The second was illiterate, and was used by me while taking down the specimen to counteract whatever Gujarati influence the first may have shown in his translation :—

MAVCHI

Yoka jāne ben poira 'ātā.
 Tyāhā māñé vāhne poiré tyā
 bahkkāl āknyāñ : “ Apuñ
 māl māl milkāt māhné
 jō māñ bhāg ō etō tō
 vāntine māñ dā.” Tyā
 upne bāhkēñ tyā-ā
 milkāt vantī denī.
 Thod-hā dīhin vitī giya
 pāchhe vāhno pōirō tyā
 badi milkāt yokthī koyne
 du-u' mulkhāl chaliyo giyo.
 Ane tāñ thod-hā dīhamāñ-é
 tyā māl milkāt mōj mōjamāñ-e
 udāvi denī. Jo-ve tyen badāñ
 udavi dena, to-ve tyā
 mulkhāl Kāl pōdyō né
 tō garib 'ālat māñ-é
 yei pōdyō ne tyā mulkhamāñ-e
 ronara māñ-na yok ja-āñ pañi jāine to ro-an
 tāgyō tyā gōryō
 dōyñe tyāl tyā ranamāñ-e
 dukra chara dovdyo.
 Tōve tyén rānāmāñ-ena
 dukrahā khāinā chhodāñ-han

BAVCHI

Ek māhvā ben poha 'āttā.
 Timai thīne vahyané pohé tyā
 ābālā akhiyaka : “ O Aba, āphe
 mal matā māithine
 jō māñ bāg ō-i, to
 māl vehñchine dé.” Ti-yia
 upethine ābé ti-yia potā
 milkat véhñchi denī.
 Thod-hā di-yi-hiyā pachchi
 vahyano pōhō ti-yi-ā
 hōgi milkat la-yi-ne
 du' gāydé jātō rōyō.
 Ane tāñ āglā thod-ha
 di-yihī tiyi a mal milkat moj majah māñ-i
 'udāvi denī. Jōve ti-yi-yen hoga
 údavidentā, tōve ti-yia
 gāvāmāñ-i Kāl podi-yio né
 tō garib 'ālat māñ-i
 ō-i gō-yio ane ti-yia gāvāmāñ-inā
 Ek mahva tāñ, tō rōvāñ
 lagi-yio. Ti-yia govāñ
 dani-yié ti-yī-ālā ti-yia khetāmāñ-i
 buñ-dhde chovādā dōvdi-yio.
 Tove ti-yiēñ khet a māñ-yina
 buñ-dhdu khai-yanañ chholta

MAVCHI

māṇ-ené bōyāno vichār kâ-yao
 ane kadēṇ tyāl kaiṇ dā-āṇ
 mādyāṇ nāiṇ-e tove tyal
 akkāl yeni né tyén tya-yaj
 man-māṇ-e vichar koiyokā
 māṇ-āṇ bāhkātān
 kamar-yāhā khainā hāti
 joje tyā kōyātān vodāre
 bakhi-i ti-yār kōyeten-hén.
 ne aiṇ'-i bukhé mōvtahuṇ.
 aiṇ'-i uṭhine bāhka pāṇ-ye
 jā hiṇ-ne akh-hiṇko " Oh Bahka
 āin-i tō'-ō né par mehra
 gunhegar hetā ūṇ ne
 aiṇ'-i firī pāso pōiro
 ākhāṇ tāyak main, ten-ye
 tumēṇ āliyāṇ-mān-e
 yōka āli kōi-ne rākhā."

BAVCHI

māṇ-ithine ti-yia pet boi-no irado karyo
 ane kādhāṇi ti-yiala kāin
 denāṇ nāin-iyā, tove ti-yiala
 hamaj i-yene ane ti-yien
 man-māṇ-i vichār koiyokā
 māṇ āba tāṇ
 majurlokha khai-māṇ vāste
 khubuch
 bakhi-yio rāṇ-di-yia māṇ-yiā iye-thi-hyo
 ane aiṇ'-i bukhé mōhūṇ.
 āin'-i māṇ ābā pāhān
 jāi-hi ane akhihiṇ ka " O Ābā
 aiṇ'-i tumhe ane bagwānā āglā
 gunegār heto ane
 āin'-i firithi tumhe poho
 ākhādnā rōkhō nahāṇ, tethi
 tumhe chākar māṇ-ina
 ek chākar rōknō thovā."

2. Points of Similarity—The above specimens indicate how closely allied the two dialects are. The same Gujarati passage from the Parable of the Prodigal Son was given for translation into these dialects independently at two different places—one at Songadh and the other in Baroda City. As a result at places a paraphrasing has happened, e.g., *jato royo* (Bavchi) and *chaliyo giyo* (Mavchi). Occasionally also different words are used as *gava* in Bavchi for *mulkh* in Mavchi, *khet* (in Bavchi) for *ranñ* (in Mavchi), *bagwan* (in Bavchi) for *parmehra* (in Mavchi), and so on. But Bavchi shows more Gujarati influence, that is all. In all essentials however the two dialects are almost identical. The phonetics are the same. The short *a* has the same sound in both. Both show a cockney tendency in dropping *h* e.g., 'ālat for hālat, bōg for bhāg, bagwān for bhagwān, etc. In both, vowels are very commonly nasalised. In both, *r* is frequently elided between vowels. Both drop *s* for *h*. Both have only two genders. The case terminations are mostly similar: the only difference seems to be that the locative—*l* in Mavchi gives place to—*mān* in Bavchi (which is a Gujarati borrowing). The Survey however states that locative suffix in *māṇ* is also found in Mavchi. The dative is —*l* or *la* with both dialects. Both show the combined case-terminations "*māṇ-ina*" (of-among) which is found in Gujarati. The verb shows many similarities—the most important being the conjugation of the transitive verb—which is the same as in Standard Gujarati. The participial forms are alike, only in Bavchi, a lengthened form is used in which the vowels have their full value, perhaps a legacy preserved in its archaic form from the Apabhramsa from which the dialect takes its origin. The imperative is—*a* in Mavchi, and —*e* in Bavchi. The frequent use of—*ne* in Bavchi after participial words, e.g., *la-yi-ne* and its comparative absence in Mavchi shows different degrees of Gujarati influence. One trace of Marathi in Mavchi is the use of *saṭi* (pronounced *haṭi*) which in Bavchi becomes the ordinary *vāste* (on account of).

3. Conclusion—These remarks are necessary in respect of these two dialects, for it is just possible that at the next census, both of them may disappear from the returns. Indeed Mavchi did disappear in 1921, possibly through a mistake of record or compilation. But both these dialects are fast giving place to Marathi and Gujarati. Varli is a form of Mavchi with strong Marathi influence.

CHAPTER XI

RELIGION

§ 1. MAIN RELIGIOUS DISTRIBUTION

361. Reference to Statistics—After dealing with different types of statistical material which are compiled for the census, we are concerned in this chapter and in the next, with two of the main principles of division on which most of the figures are based. This chapter deals with the figures contained in Imperial Table XVI which has three parts. Part A gives the distribution of the population by religion. Part B details the strength of various sects comprised in each of the four main religions. Part C gives the figures of Christians by sect and race. State Table XVII gives the distribution of figures of sects in the administrative divisions. As usual, these absolute figures are rearranged in natural divisions and converted into proportions in Subsidiary Tables of which the following is the list :—

SUBSIDIARY TABLE I—General Distribution of the Population by Religion.

„ „ II—Christians—Number and Variations.

„ „ III—Religion of Urban and Rural Population.

„ „ IV—Sects of Hinduism classified according to their nature.

362. Instructions to the Enumerating Staff—A summary of the standard instructions for recording responses to column 5 of the questionnaire is given below :—

(i) The name of the religion was to be entered in column 5 and thereafter with a small dash, the name of the sect was to be shown.

(ii) A list of the principal religions occurring in the State was given for ready reference.

(iii) For Brahmos and Aryas, the staff was enjoined to enter what the individual declared. Members of the Prarthana Samaj were to be shown as “Brahmo.”

(iv) Regarding “Raniparaj” tribes, it was laid down that those who called themselves Hindu should be entered as such, and that those who did not do so, should have the name of their tribe or caste entered in the column of religion, e.g., Chodhra, Kokna, Vasawa, etc.

(v) Then followed detailed instructions re: sects, the names of principal ones, and the chief varieties under each. Thus “Vaishnava” includes Vallabhachari, Ramanuji, Swaminarayan, Ramanandi, etc. “Shaiva” includes Smarta and Dakshinachari Shakta. Under “Shakta”, the third great division of Hindu sectaries, it was specially laid down on this occasion that the staff were to distinguish between the non-descript worshippers of *Mata*—the bulk of whom are Kolis and Raniparaj—and the orthodox Brahmanical adherents of Bhavani, Mahalakshmi, Parvati, Ambaji, Kalika, Bahucharaji, etc. The first were to be shown as “Devi Bhakta” and the second under “Shakta”.

(vi) Special care was to be taken of the record of Christian sects. Teachers and pastors among the converts were generally selected as enumerators and lists of the strength of the different mission organisations were prepared and obtained for testing the accuracy of the return. Each convert, it was arranged, was to

be given a slip by their missionaries on which the name of his sect was to be shown and this was to be handed over to the enumerating staff. The inspecting staff were directed to pay special attention to this matter.

(vii) As to Piranas, the instruction was to show the name of the sect and add "Hindu" or "Muslim" before it, according as the individual person chose to be returned.

(viii) In the Abstraction stage it was laid down that where column 4 was blank (which was as a matter of fact a very rare event) it was to be filled in with reference to the name and caste of the person concerned; as to Indian Christians, if the sect was not shown, it was to be inferred from that of the mission at work in the neighbourhood. In difficult cases, local enquiries were to be made.

363. Basis of the Figures—Before the analysis of the figures is taken in hand, it is necessary to understand exactly what is meant by the statement that there are so many Hindus, so many Muslims, etc. Here we are confronted by the primary difficulty in the almost radical difference in outlook as represented by the difference in the connotation of the term "religion" on the one hand and its supposed synonym "dharma" on the other. The Indian word "dharma" covers the whole field of social conduct in all its wide relations. "Religion" only includes certain special departments of it, in so far as man's attitude is governed by his ideas as to God, future life and so on. Now, the census does not cover the whole sphere of conduct and in regard to religion, it does not care for minute differentiations of personal belief which are too endless for any practical use in demology. It is an attempt to record "religion in its communal aspect, merely distinguishing those who lay claim to one or other of the recognised sectional labels without looking too closely into the validity of their claims." Some religions like Islam and Christianity readily lend themselves to this labelling, as their doctrinal basis and cultural outlook, in spite of numerous sectarian differences under each, are fairly distinct enough for that purpose. But on the other hand with a system like Jainism on the one hand and the vast mass of amorphous tribal beliefs at the other end of the scale, there cannot be any escaping from the influence of circumambient Hinduism with which they are riddled. Even Islam is not without evident traces of this influence, for on the fringes of it, occur relatively small groups in which the forms and exercises of both religions are combined in an inextricable way. The main difficulty is Hinduism. It has as yet no clear-cut formulary of belief although the Pan-Hindu movement within recent years has done much to crystallise religious dogmas in a lucid manner. But its adaptability deprives it a great deal of synthesis and cohesion and its readiness to absorb the various animistic systems with which it has from time to time come into contact in the course of its long history has persuaded it to water its essential doctrines, prescribe a graduated system of ceremonial and thus help the evolution of a fluid process, by which beliefs and observances of lower class Hindus have tended continuously to mingle with tribal superstitions and even tribal magic in a manner which has so far defied scientific definition or analysis. If however Hinduism is difficult to define, the name "Hindu" is readily recognisable. The ignorant Talavia or Tadvi little knows, or cares, about the minutiae of "puranokta" and "vedokta" rituals, but he would not be returned as a Muslim: so also the Depressed Classes in spite of their social disabilities in Gujarat, as acute as anywhere else, would never dream of entering any other than "Hindu" for their religion.

364. Religion as a Basis of Statistical Classification—These considerations lead one to think whether it is worth while retaining religion as a principle of distribution of census statistics. So far as customs of demological importance like marriage, seclusion of women, and such other data regarding occupations and even educational progress, etc., are concerned, their distribution by religion is not of such vital importance as by horizontal divisions into economic and social strata. Thus the difference between Hindu or Jain or even Sikh in all such matters does not afford any useful basis for analysis of variations. The greatest difficulty about a horizontal classification however is that there is no readily intelligible test which can be of general application to all-India and by which differentiations on the basis of social strata can be appraised and distinguished. If caste was not

such a matter of controversy affecting materially the value of the return itself, it would have served as a more satisfactory basis, by a judicious distribution of the figures into broad groups, than Religion. Occupation would have offered another fairly satisfactory basis, had it not been for the fact that the statistics regarding it are so difficult to compile; the scheme is so intricate and inter-related that a differentiation by occupation is neither significant nor reliable. We saw while discussing figures of fertility that their distribution by occupations had failed to give satisfactory results. If it were possible to have an occupational scheme with major non-agricultural groups and a horizontal division of agriculturists based on size of holdings, etc., and to distribute demological figures according to these groups, perhaps valuable results could be obtained; but this would require additional columns to the schedule, and a revolutionary change in the Census Act itself, besides demanding from the census staff qualities of tact, discernment and accuracy, which are as yet unrealisable. Race, it is argued sometimes, would prove a more satisfactory substitute, but here again the great modern designations like Gujarati, Maharashtriya, Deccani, Bengali, Punjabi, etc., although they are acquiring a historic fixity and social significance all their own, are not helpful, in so far as the distinctive social attitude represented by each of these significations is still riddled by the cleavage of religion which governs such social practices as polygamy, prohibition of widow remarriage, early marriage, purdah, etc., these practices it must be remembered, affect population changes to a great extent, influencing statistics of civil condition, literacy, infirmities, etc. Finally, so long as the public attitude continues to be coloured by communal considerations, Religion will have to continue, however unsatisfactory it may be, as a basis of statistical classification.

365. Accuracy of the Return—The value of the figures under each head will be discussed later but in the meantime it will suffice to state that the general accuracy of the return cannot be doubted. For reasons mentioned later the figures for Hindu and Tribal are more accurate than in previous years. The record of Christians was carefully scrutinised with mission estimates and found correct. In the inspections at the last census, one or two cases came to my notice of Dhed converts being returned as Christians and these later on "reconverted" to "Hindu Ramanandi" by propagandist supervisors. These cases were sternly dealt with and the returns were at once corrected. In 1931, very special care was taken that no grounds for complaint on that score should exist. The returns for Jains and Muslims admit of little doubt. In respect of borderland sects (like the Pirana, Satpanthi, etc.) no discretion was left with the enumerating staff at all. Similarly as to Tribal aborigines, at the abstraction stage the rule laid down—as decided in the Census Conference of January, 1931,—was that in the case of the Raniparaj in the settled areas, like Central Gujarat, they should be compiled as Hindu and in the forest tracts where their condition was more primitive, they should be shown as Tribal. But there was very little occasion to apply this rule. Everywhere, except in Songadh and Vyara, Hinduism had so firmly established itself that rarely adjustments were required. As to the returns of Hindus, although Hinduism is hard to define, it is easy enough to distinguish it from other religions.

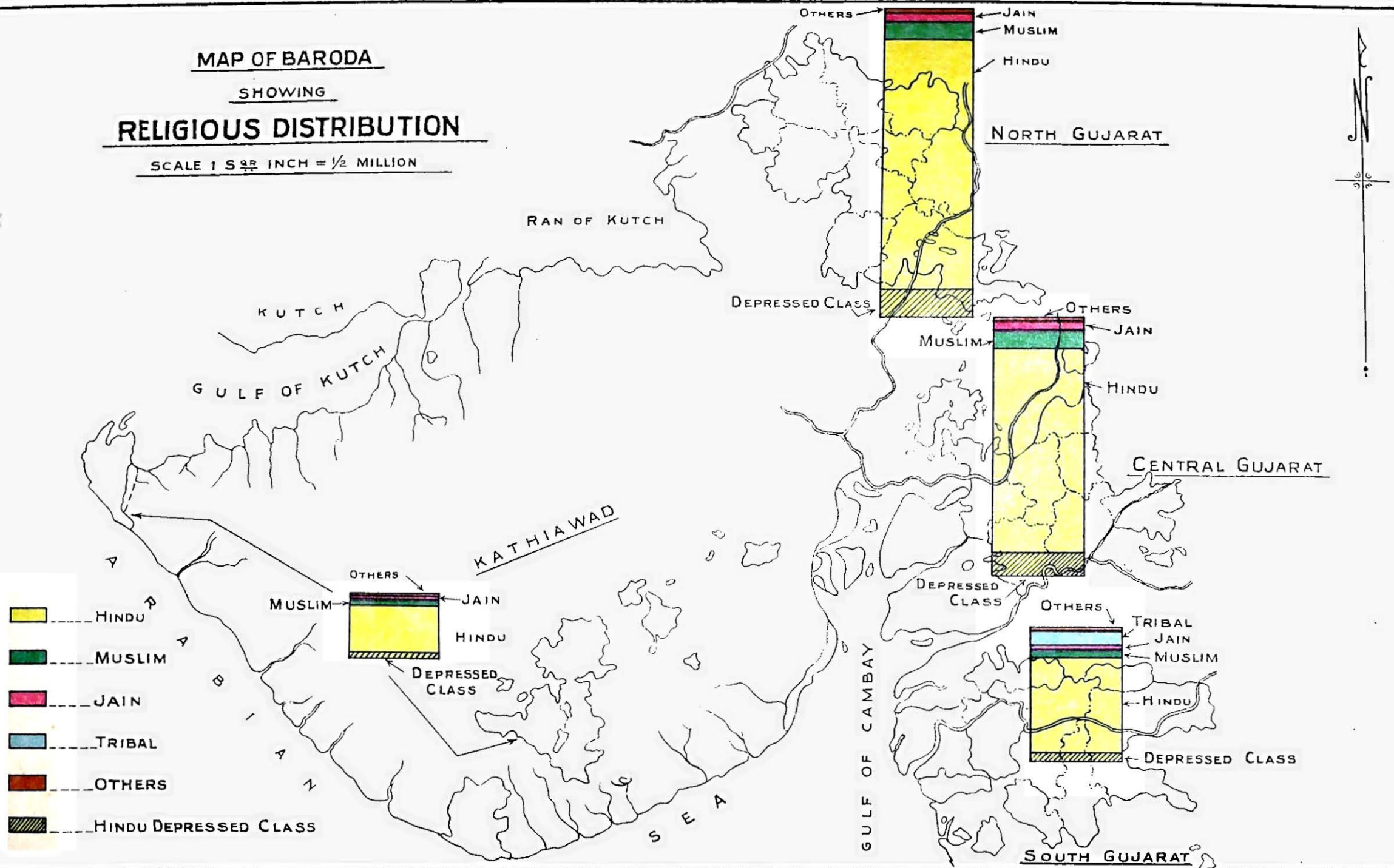
366. General Statistics regarding Religious Distribution—The main religious distribution is as shown in the margin, in which a summary of the

RELIGION	Strength in 1931	Proportion per 10,000	Variation since 1921
Hindu	2,152,071	8,809	+ 23.5
(a) Brahmanic	2,149,200	8,797	+ 23.4
(b) Arya	2,801	12	+ 334.2
(c) Brahma	70	.....	+ 100.0
Muslim	182,630	747	+ 12.5
Jain	48,408	198	+ 12.0
Tribal	44,890	184	— 72.5
Christian	7,262	30	— 2.1
Zoroastrian	7,127	29	— 5.3

main proportionate figures is given from Subsidiary Table I. The proportion of Hindus has largely increased, and it is now over 88 per cent of the total population. Muslims and Jains have increased owing to natural causes; but the Christians and Parsis have declined slightly. The Aryas have grown more than fourfold, largely at the

MAP OF BARODA SHOWING RELIGIOUS DISTRIBUTION

SCALE 1 SQUARE INCH = 1/2 MILLION



expense of Christians. The Hindu rate of increase is double that of Musalmans. The Tribal religions have disappeared from the returns almost everywhere in the State, except in the two forest mahals of South Gujarat. The Brahmos are a small community almost limited to the capital and the Navsari taluka. Besides the above, there are 521 Sikhs, 55 Jews and 43 Buddhists. The Sikhs are almost entirely confined to the Camp, belonging to the British Indian regiment stationed there. The Jews are of the Bene-Israel community mostly found in the capital. The Buddhists owe their appearance in the returns almost entirely to the accident of a Japanese steamer having called at Port Okha on the census date.

367. Religion of Urban and Rural Population—Coming to the distribution of the figures by locality, the first point to notice is the relative prevalence of the different faiths in town and country. Subsidiary Table III gives the requisite proportions. It may be noticed that the proportions here are calculated on a different basis from Subsidiary Table II of Chapter II (*vide* para 61 *supra*). There the proportion of each religion found in towns was shown. Here the religious distribution in town and country is contrasted. Chapter II showed that Zoroastrians, Muslims and Jains—in the order stated—are the most urban of religions.

This fact helps us to understand the inset figures, which show that the religious distribution varies much in urban and rural areas: the towns contain double the proportion of Muslims and Jains in the general population, while the Tribal aborigines are hardly in evidence. Parsis are confined mostly to South Gujarat where their proportionate strength is four times as much as their ratio to the general population there. Urban

RELIGION	Proportion of urban population (per 100)	Proportion in the general population (per 100)
Hindu	78.7	88
Muslim	15.6	7
Tribal	0.2	2
Jain	3.9	2
Parsi	1.1	} 1
Christian	0.5	

Muslims are most concentrated in the Sea-coast areas, where they form 28 per cent of the town population, and in Kahnām where they are 21 per cent. Hindus are found to the greatest extent in Charotar and Chorashi towns where they form nearly 83 and 87 per cent respectively. The Jain proportion is largest in Mehsana *prant* towns and in the Vakal tract in Baroda. The Tribal religions form only 2 per mille of the town population, and in rural areas, they are confined, as stated already, to the Rani mahals, where they form 40 per cent. Except these mahals, everywhere else in the villages, Hindus dominate the figures.

368. Number and Distribution: Hindu—Subsidiary Table I gives the main details by locality. Hindus everywhere are predominant; and the range is fairly uniform from 778 per mille in Okhamandal to 911 in North Gujarat. In Baroda City, their strength is 791. In South Gujarat, where the Tribal religions occur, the Hindus claim four-fifths of the population. Everywhere else, they constitute at least 900 per mille.

Muslim—They are only 75 per mille in the State, but Okhamandal with 215 per mille and the City with 164 show the largest proportions of adherents of Islam. In North Gujarat the Muslim ratio (61) is the least.

Jain—These constitute only 20 per mille in the State, but in North Gujarat, where over 58 per cent of them are found, their proportion goes up to 28. Of the City population, 23 per mille are Jains. In Okhamandal they are least in evidence with only 4 per mille.

Tribal and other—The aboriginal religions are only confined to South Gujarat, where they form 111 per mille of the population. Even here, they are mostly concentrated in Rani mahals. Nearly 85 per cent of Christians are found in Central Gujarat and the City. About one-eighth of the converts reside in South Gujarat. Christians form 11 per mille of the City population. Nearly 90 per cent of Parsis are in South Gujarat, where they form 16 per mille.

A map is attached facing this page which illustrates the distribution in the different divisions. It shows also under Hinduism the proportion of the depressed classes. As to what are included under such classes, the reader is referred to the next chapter.

369. Variations in the Different Religions : Study of Absolute Figures

—We can discuss the variations by absolute figures and then by proportionate figures. Subsidiary Table I works out both ways for four decades and five censuses. Taking the dominant religion first, we should expect that the variations

DECADE	Variation amongst Hindus	Variation in population changes
1891-1901	-27.63	-19.15
1901-1911	+ 9.74	+ 4.1
1911-1921	+ 2.6	+ 4.6
1921-1931	+23.48	+14.9

in it should conform to the movement in the general population. But on the other hand there is little correspondence. As Hinduism did not formally accept converts (until recent years) the increase or decrease amongst them has been hitherto largely due to the caprice of the enumerating staff who converted the tribal aborigines to Hinduism, or reverted them back to their primitive faiths, much as they themselves willed. Wide

discretion in the past was left to them as to whom they should include as Hindu. Elaborate tests were laid down, which because of their very elaborateness crumbled at the least touch of practicality. It was because of this capricious fluctuation in figures that the late Mr. Sedgwick in the 1921 Bombay Report advised, as a sheer counsel of despair, that the class of Animists should be abolished and their figures included under the Hindu total. This would have been unscientific as it would have really obscured the essential differences between Hinduism and Tribal beliefs. But since then, the influence of modern ideas has so ordered the march of events that Hinduism has now become amenable to definition ; something like a creed can be now formulated for it, and its religious organisation has improved and acquired a missionary character, which in this State at any rate has brought about a real change in the figures. It has been well said that although Hinduism is doomed to die, it is determined to live. The practically wholesale absorption into its ranks of tribal aborigines almost everywhere, except in the two mahals of Songadh and Vyara, is the most conspicuous feature of this year's religious census. The enumerators were specially enjoined to take down whatever religion was returned and to use as little discretion as possible, and that too only where, in regard to such of the forest tribes as were too ignorant to state their faith, their caste or tribe names were to be written in the column of religion. In 1921, some discretion was left to the enumerators to find out whether these persons really knew anything of Hinduism. This discretion was left on this occasion to the compilation stage, but as pointed out already very few adjustments were really required, as these tribes themselves had been sufficiently prepared through sustained propaganda to enter "Hinduism" in the returns. In Central and South Gujarat this Hinduising movement was reinforced on the one hand by the political movement having its centre in Bardoli, and on the other, by a genuine desire amongst the tribes themselves to give up their rude divinities for the gods and goddesses of the Hindu pantheon. This latter movement is of old date, but in 1922-23, the *Mata* revival with its astonishing, though somewhat transient, developments, gave significant force to this Hinduising wave. The widespread changes in social habits, which resulted, will be studied elsewhere in this Report, but in the meanwhile, it is sufficient to state that the movement had a permanent effect on the religious attitude of these tribes and to conclude that the true Animist strength is not very much more than the figure of Tribal as disclosed in the census.

DECADE	Variations in Hindu and Tribal
1901-11 ..	+ 5.2
1911-21 ..	+ 5.2
1921-31 ..	+15.3

370. Variations in Hindu and Tribal—The above considerations would only justify us to regard the increase of 23.5 per cent in the Hindu total as real, but for the sake of comparison with previous censuses, the figures of Hindus and Tribals (formerly called Animists) should be taken together and their variations calculated. The margin does this and shows that there

is great similarity between these variations and population changes, although the rate of increase amongst Hindu and Tribal sections taken together is a little higher than the general rate of movement. If we exclude from the Hindu and Tribal totals of 1931, the figures of *hijratis*, the rate of variations is reduced from 15.3 to 13.9 per cent. If the aborigines (both Hindu and Tribal sections) are excluded from the Hindu totals, the rate of increase is 14.4 per cent.

371. Variations in the Strength of Tribal Hindus estimated—The Raniparaj consists of eighteen tribes. These number 312,051 in this census. In the 1921 Census Report, an attempt was made to estimate the real strength of Hinduism amongst the Raniparaj aborigines. Two tests were employed. First was that as soon as a Raniparaj tribe began to claim Rajput descent and acquired all the incidents of a Hindu caste, Hinduism may be said to have become an active influence. The second test, *i.e.*, the test of language as a criterion of Hinduism is however proved to be not very satisfactory (*vide* Chapter X). It was held that as soon as a tribe had become sufficiently Hinduised, it began to abandon the tribal language. This is not true so far as Chodhras, Bavchas, Vasawas, Dhodias and Central Gujarat Bhils are concerned. They have stuck tenaciously to their languages and yet Hinduism has become an intenser force with them than ever before. So language fails as an adequate test. But as the reverse proposition is not true, namely that in proportion as a tribe adopts Gujarati it forsakes Hinduism, the language test helps to fix the minimum strength of Hindus amongst the Raniparaj. The estimates for 1911 and 1921 were calculated in the last Report and are given in the margin. For 1931 the calculation must proceed on the known fact that Central Gujarat sections of these tribes have gone over bodily to Hinduism and that in South Gujarat, Chodhras and Dhodias, although showing great attachment to their own dialects are predominantly Hindus. The Raniparaj are divided accordingly into two broad divisions—(i) those who have wholly given up their old dialects and adopted Gujarati or Marathi and (ii) those who have only partly done so. The strength of the first is 89,733 (*vide* para 342 *supra*) and of the second is 222,318. Of these latter, only 41,934 speak Gujarati and Marathi. Thus 89,733+41,934 give

YEAR	Estimate of Raniparaj Hindus according to the tests laid down	
	Raniparaj Hindu	Raniparaj Tribal
1911 ..	104,685	142,241
1921 ..	119,935	138,512
1931 ..	229,920	82,131

the minimum strength of Hinduism amongst the tribes, which is 131,667. Add to this the figures of Bavchas, Chodhras and Dhodias, and the speakers of Bhil dialects in Central Gujarat and we get 229,920 as the estimate on the basis of the above tests of Tribal Hindus. These estimates form a better basis than the census for gauging the actual rate of absorption of these tribes by Hinduism. As the margin shows, although the strength of the tribes grew in 1911-21 by nearly 5 per cent, the Hindu section increased by over three times as much. In the latest decade, their numbers have grown by over four times the general rate of increase amongst the Raniparaj. The strength of aboriginal beliefs has declined proportionately since 1911; the last census showed that they were wiped out in certain areas and are now surviving only in their forest fastnesses. The census return of

DECADE	Variation per cent among		
	Tribal Hindus	Tribal Aborigines	Total Tribal strength
1911-21	+14.6	— 2.6	+ 4.6
1921-31	+91.9	—40.7	+20.7

Tribals is only about half of the above estimate: showing that the process of absorption is even more complete than the tests worked upon as above would indicate. If the estimates made above are accepted, then allowing for the general rate of variation of 20.7 per cent to operate, the number of Tribal aborigines should have become 167,284 in 1931, but instead it is only 82,131; thus 85,153, or nearly 30 per cent of the mean strength of the Raniparaj in the decade passed over to Hinduism since 1921. If we accept the return of Tribals in 1931 as approximately correct, as I myself am inclined to do, then on the basis of our above estimate for 1921, the number of aborigines claimed by Hindus during the last ten years, would rise to 122,394 or nearly 43 per cent.

372. Variation amongst Muslims—The variations amongst Muslims are little affected by any inaccuracy of record and are therefore governed by real causes. The Muslims shared in the general decrease in 1901, but their decline in 1911 was particularly put down to the effect of migration in South Gujarat. In the

DECADE	Variation per cent among	
	Muslim	General population
1891-1901	-12.6	-19.15
1901-1911	- 2.5	+ 4.1
1911-1921	+ 0.9	+ 4.6
1921-1931	+12.5	+14.9

decade that followed, the Muslim strength remained stationary, their adult population—particularly in the City being thinned down by the joint influence of emigration and also of the epidemics of influenza and plague that harried the period. In the last decade the increase amongst Muslims has been due to natural causes. The extra Indian migration more or less stopped; the community on the other hand received many accessions to its strength in the last ten years through the repatriation of thousands of their compatriots who had settled in South Africa. The Muslims received hardly any adventitious aid from the *higrati* factor. There is little doubt also that the Muslim gain through conversion is practically nil. The rate of increase therefore is less than the general rate and far less than amongst Hindus.

373. Variations in other Religions—The variations amongst Jains also are an accurate record of real movement. There is no reason to suppose that Jains

DECADE	Variation per cent among			
	Jain	Parsi	Christian	General population
1891-1901 ..	- 4.1	+ 2.5	+ 1,090.6	- 19.15
1901-1911 ..	-10.0	- 5.4	- 6.4	+ 4.1
1911-1921 ..	- 0.5	- 5.3	+ 3.0	+ 4.6
1921-1931 ..	+12.0	- 5.4	- 2.1	+ 14.9

wish to pass off as Hindus. As a commercial community they enjoy a high status, but in social observances they are indistinguishable from Vanias of the Hindu persuasion. The return at least for the last three censuses has encountered no difficulty. There was no Vania returned who had left the column of religion blank. There were

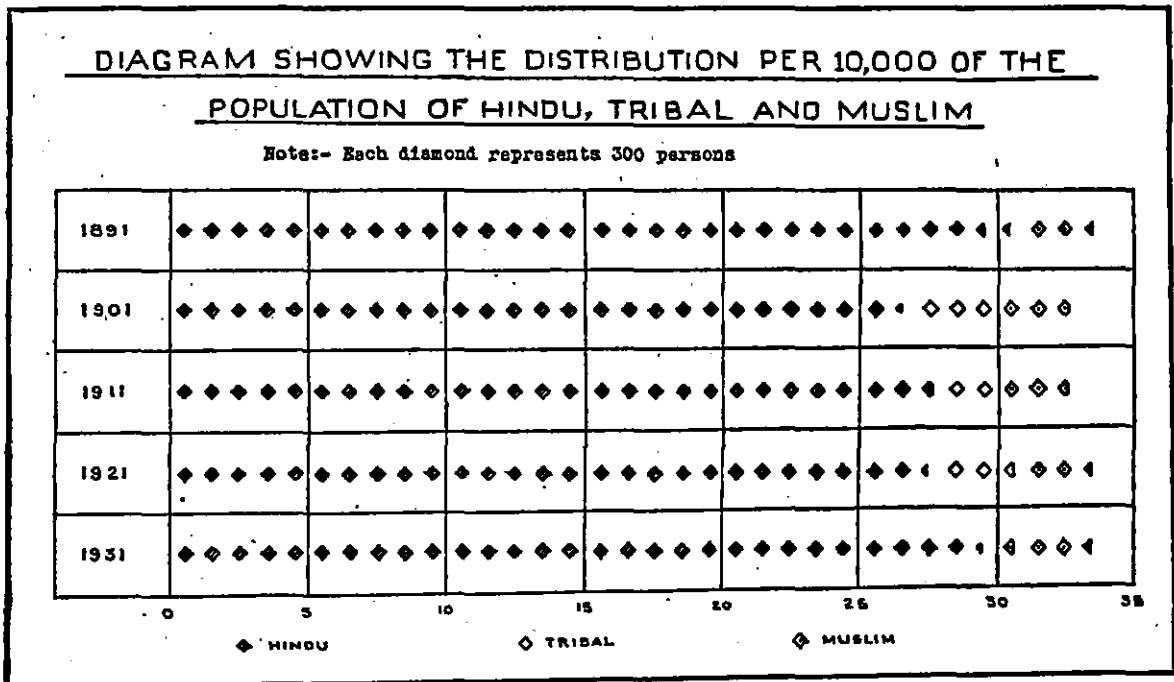
also no Jains found who had left the caste column unspecified. They are an educated community and particulars about them could be readily compiled. This community has suffered until the latest census through emigration. In 1921, the figures should have shown an increase, but for the fact that in 1911 there was a large gathering of Jains at Gandevi on the census day and the Jain total for that census was unduly swollen on that account. The decrease in 1911, which was heavy, was put down to emigration. The increase amongst Jains in 1931 is 12 per cent and is due to gain through migration (probably owing to the factor of the returned emigrant) and to natural causes. The Parsis increased slightly in 1901, but since then have consistently declined. Their rate of natural increase is generally lower than in other religions as their families are usually small sized; and the Navsari Parsi emigrates as soon as he is able to earn a living. The Aryas have an active mission in the City and their alliance with the Hindu Sabha has helped them in winning converts by hundreds from the Christian fold and stemming effectively the tide of Muslim conversion in Gujarat. The actual decline amongst the Christians is 159 but if they had the advantage of the same rate of natural increase as the others, the Christian total in 1931 should have been 8,334 or an increase of 913. Thus, the real decline is 1,072. The Aryas during the same period have increased from 645 to 2,801. I am inclined, therefore, to attribute half at least of the gain amongst Aryas to re-conversion amongst Indian Christians in the State.

374. Variations in Proportionate Figures—The above discussion has now prepared us for the study of changes in the religious distribution from census to census. The variations in the proportionate figures since 1891 are detailed in columns 3 to 7 of Subsidiary Table I. The figures are given there by natural divisions. The differing rates of variation in the religions when compared with

the general rate of variation give the clue to the changes in the religious distribution. Thus Muslims and, to a smaller extent, the Jains decreased less than the general population in 1901; that is why their position in the distribution improved in that year. In 1911, their decline in numbers accounted for their appreciable drop in their proportionate strength.

RELIGION	Proportion per 10,000 of the population				
	1891	1901	1911	1921	1931
Hindu	8,850	7,022	8,351	8,196	8,809
Tribal	184	767	568	903	124
Muslim	781	845	701	703	747
Jain	208	247	214	203	198

In 1921, their practically stationary strength in absolute figures, while the population rose by nearly 5 per



cent, helped to deteriorate their proportions still further. In the present census, the phenomenal increase amongst the Hindus has depressed still further the relative strength of the other groups.

375. Comparison with All-India Results—It will be interesting to compare the variations in the different religions in the State with all-India figures. Only the provisional totals are to hand but the all-India variations since 1921 help us to understand how far the factors of migration and re-conversion have influenced the State figures. The Hindu increase in this State is more than twice as large, showing that the gain from Tribal is larger here than in other parts of India. The Muslim rate of growth is the same in both cases, proving that the increase is unaffected by migration. The Jain gain here is nearly six times as large— industrial depression possibly has driven many Jain families back to their homes in the State, but perhaps the all-India figures are not quite complete. The Parsi figures are not complete, but even then it illustrates how much the community in this State suffers from emigration. The loss through this cause must be put down to at least 10 per cent.

RELIGION	Variation per cent since 1921 in	
	This State	India
Hindu	+ 23.5	+ 10.0
Tribal	- 72.5	- 26.9
Muslim	+ 12.5	+ 13.1
Jain	+ 12.0	+ 2.3
Christian	- 2.1	+ 25.4
Zoroastrian	- 5.3	+ 5.1

§ 2. DISTRIBUTION AND VARIATION OF SECTS

376. The Sect Return : Its General Accuracy—Following the precedent of other years, this census undertook an elaborate record of sects. The general results are compiled in Imperial Table XVI-B and C and State Table XVII. The proportions regarding sects of Christians are set out in Subsidiary Table II and those in respect of Hindu sects for three censuses in Subsidiary Table IV. As pointed out in para 365 above, special care was taken in instructing the staff about the nature and name of sects, and in respect of Christian denominations, the co-operation of missionary bodies was freely sought to test the accuracy of the figures. As will be shown presently, the census figures make a fairly close approach to the truth.

377. Sects of Christians—We shall deal first with the figures relating to Christian sects. The American Methodist Episcopal Mission works in the City and the neighbouring talukas (Kahnām and Vakal); the Presbyterian mission and the Catholic propaganda vie with the Salvationists for the souls of Charotar; while the American Church of the Brethren has confined itself to South Gujarat, amongst the Raniparaj. The Methodists have declined from 4,958 to 3,185. Perhaps, one reason of this decline is more accurate record in this year. There is reason to believe that most of the Presbyterians and all the Churches of the Brethren converts were wrongly included under the Methodist total in 1921. Another cause is the vigorous re-conversion propaganda of the Arya mission. A third reason is stated to be the attitude of the Home Board of the American Missionary Organisation to retrench in the matter of propaganda and to concentrate on the more efficient and faithful amongst the converts. Their finances having been curtailed, their work has consequently been reduced. On the other hand, the American Church of the Brethren in the Rani area has progressed. Their converts increased by 80 per cent from 498 to 897.

378. Relative Accuracy of the Christian Sect Return—All the mission-

NUMBER OF SECT	Locality	Number of Indian Christians according to	
		Census of 1931	Mission Estimate
Methodist Episcop- alian.	Kahnām and Vakal ..	3,168	2,247
Church of the Bre- thren.	Rani and Semi-Rasti.	740	1,200,
Roman Catholic ..	Charotar	1,961	Not avail- able
Presbyterian ..	Central Gujarat ..	213	Not avail- able

ary agencies were approached to furnish particulars, but the Catholics and Presbyterians could not give details, while the principal agency, the American Methodist Episcopal mission, gave full details. Steps were taken to appoint Christian enumerators from these denominations so that no grounds for complaint could arise. As the above figures show the estimate of the Methodist mission is actually less than the census

record while the Vyara mission in Rani claimed 460 converts more than the census figure. This point was enquired into through local officers and I have assured myself that this claim cannot stand.

379. Variations in the Number of Christians—Subsidiary Table II shows that Indian Christians really began to figure appreciably in the returns in 1901. In the two previous censuses, their number was well under a thousand, mostly concentrated in the capital and round about it. The famine of 1900 brought a goodly crop of "rice Christians", and the 1901 figure showed an increase of over 1,000 per cent. In 1911, the tide of conversion receded somewhat and 1921 saw a small increase. The present census has however registered a decline of 2 per cent, but it is more serious in Central Gujarat (13.8 per cent) than anywhere else. The Christian settlements in North Gujarat and Kathiawād are mostly railway employes and others in similar occupations. In the Southern portions of West Kadi, bordering on Viramgam, the Irish Presbyterian mission has begun some kind of activity without much success so far.

380. Race, Caste and Tribe of Christians—Of the Christians, the Indians number 7,064 and Europeans and Anglo-Indians only 198. The Indian Christians by caste and race are distributed as in the margin. The largest number is returned under Indian Christian unspecified. The next largest total is under Vankar (1,519) who form over 21 per cent. Goanese and Feringhis are lumped under "Portuguese Indians" and are, therefore, rather larger in number than in 1921. Under "Unspecified" must have come large numbers of "Depressed Classes" converts, who did not return their castes. The families of converts, in the second and third generation, generally forget or wish to forget their caste of origin.

NAME OF CASTE OR TRIBE	Strength in 1931		
	Persons	Male	Female
Bhangi	8	5	3
Chamar	82	50	32
Kanbi	11	9	2
Maratha	1	..	1
Pathan	7	4	3
Portuguese Indian ..	196	113	83
Primitive and Forest Tribes	538	328	210
Shenva	88	47	41
Turi	22	11	11
Vankar	1,519	810	709
Indian Christian Un-specified	4,592	2,358	2,234
Total	7,064	3,735	3,329

381. Sects of Hindus—Coming to the distribution of Hindus by sects, it may be said that except in respect of Devibhaktas there is no reason to complain about the relative accuracy of the results. In 1921, a scheme of classification of Hindu sects was adopted, according to which, a fairly comprehensive idea of their nature and of their relations *inter se* can be had. This scheme has been continued this year also. In the margin the main heads of this classification are shown with their strength and their variations in each since 1921. Some note on the changes in the classification should, however, be made here. Parnamis who were treated as a Guru-worshipping cult in 1921 have been transferred, on a closer review of its doctrines, to Class II. Satya Keval is now found to be another name for Kuber panth and is, therefore, transferred from Class II to III. Saji Sawai and Nakalanki now belong to Class V. With these changes, the proportions and variations in the marginal table have been worked out. Class I has quadrupled itself, owing to vigorous Arya proselytisation. Class II shows a large decline but this is apparent as large numbers of Bijapanthis have returned themselves as Ramade Pirs, and to that extent, the ranks of Guru-worshippers have swollen. It is important to remember that the Guru-worshipping cults are developments from the body of Pauranik and Vedic Hinduism and the only point where they differ from the particular branch from which they have broken away is round the personality of their founder whom they have deified so much that such deification has remained, to the exclusion of other doctrines, the most significant element of their ceremonial. Thus the Santram panth has grown out of the Shaiva cult. The Kuber panth is similarly a deflection from the Ramanuji system of Vaishnavism. So are the Gopinath panthis. The Ram Sanehi and Ravi Saheb sects are similarly outgrowths of the central Vaishnava doctrine. The orthodox sects—Shaivas, Vaishnavas and Shaktas—which form the great bulk of Hinduism have increased only by a little over three per cent. This is due largely to the fact that in 1921 by an arbitrary distinction 30 per cent of the believers in Shakti were shown as Shaktas and 70 per cent shown as Devibhaktas. Thus we obtained 84,988 Shaktas and 198,306 Devibhaktas. In the present census, a stricter and more accurate record as already mentioned, was insisted on. Only those worshipping the recognised goddesses of Pauranik Hinduism were recognised as Shaktas. That is why Shaktas have declined from 84,988 to only 53,133. It is also one of the reasons why the Devibhaktas have jumped from 198,306 to 510,038. The other and the chief reason however of this extraordinary rise is that the Hindus amongst the forest tribes have increased from 95,370 to 267,161, and all these unclassifiable Hindus have been grouped under the convenient name of Devibhaktas. It is proper, therefore, to exclude all Shaktas from the total of Class IV in the two censuses in order to get at the true rate of variation in this most important group of

HEAD OF CLASSIFICATION	Strength in 1931	Percentage of total	Variation per cent since 1921 (+ or -)
(i) Movements of comprehensive reform	2,871	0.13	+300
(ii) Movements checked by defence of orthodoxy	110,157	5.12	- 36
(iii) Guru-worshipping cults	83,427	3.88	+407
(iv) Orthodox sects based on Vedic and Pauranic Hinduism ..	1,327,800	63.79	+ 3
(v) Sects on the borderland of Hinduism and Islam	15,586	0.72	+84.5
(vi) Sects tending towards Tribal beliefs	551,361	25.62	+159
(vii) Hindu unspecified, etc. ..	15,869	0.74	+552

Hindus. After this is done, we find that the rate of increase rises a little but only up to 6 per cent. This is much lower than even the State average of natural increase; and the main reason is that other sectaries notably Guru-worshipping cults have increased at the expense of the orthodox body. To a smaller extent, the element of "Hindu unspecified" which looms rather more largely in this census than in the last accounts for this slower rate of increase. A third reason for the slower rate of increase amongst the Vaishnavas and Shaivas is that their followers belong to relatively higher strata of society which propagate much less than the lower classes of Hindus.

§ 3. CERTAIN FEATURES OF THE SECT RETURN ILLUSTRATIVE OF RELIGIOUS TENDENCIES

382. Proportionate Distribution of Main Heads since 1911—Having considered the

CLASS	Proportionate strength per 10,000 Hindus in		
	1931	1921	1911
I—Movements of comprehensive reform	13	4	4
II—Movements checked by defence of orthodoxy	512	988	1,270
III—Guru-worshipping sects	388	94	70
IV—Orthodox sects of Vedic and Pauranic Hinduism	6,379	7,630	7,299
V—Sects on the borderland of Islam and Hinduism	72	49	36
VI—Sects tending towards Tribal beliefs	2,562	1,221	1,265
VII—Hindu unspecified	74	14	56

variations in absolute figures, it will be useful to turn to proportions. It is interesting how year after year the Guru-worshipping cults are claiming more and more adherents from the main body of orthodox Hinduism. 39 per mille of Hindus belong to one or other of these groups. The main body of Vedic and Pauranic Hindus has declined by 1,251 per 10,000 in the last 10 years. Sects on the fringes of Islam have increased their proportionate strength a little. The vast body of Animistic Hindus (Class VI) have

increased by 159 per cent. But this proportion is calculated on the 1921 Census figure of Tribal Hindus which we have rejected. We have calculated that something like a lakh and a quarter of aborigines have passed to the banner of Hinduism. Most of these are Devibhaktas and compiled in Class VI. The remainder of the increase under this head must be put down to the fact that the castes and tribes, generally given to the worship of the Mata of the indeterminate kind breed much more rapidly than more advanced social strata.

383. Brahmos and Aryas—Certain of the sects require individual treatment. We have seen in the marginal table attached to the previous paragraph that Class I although small in numbers has increased by 300 per cent and advanced its proportionate strength from 4 in 1921 to 13 on the present occasion. This is almost entirely due to the vigour with which the Arya mission has developed its work, though the Brahmos also have increased their modest total from 35 to 70. The Aryas now number 2,801. Nearly three-fourths of them are found in Central Gujarat including the City. Navsari town is another large centre, but it is remarkable how the Arya mission has worked in particular rural centres like Itola, Ranoli, etc., and met with much success in re-converting the Christian convert, the Tribal Bhil and even the Muslim Koli. Their appeal is to nationalist sentiment and as representing the church militant of Hinduism, they prefer to work their reforms on the traditional plan. Very few Aryas of the State observe the reformed *anusthan* (rituals) of the *samaj*. Marriages are usually confined to their own castes and other ceremonials follow the orthodox pattern in most cases. The Arya Kumar Ashram in Kareli Bag in the City however works more on *anusthanic* lines and carries on regular services on the basis of the exalted ideals of the late Swami Dayanand, the founder of the movement. The Brahmos are confined to the City and Navsari town and a few other places. About nine families belong to it. No branch of the Calcutta organisation exists here nor is there a regular service. A joint theistic service with the Arya Samaj is however occasionally held in the City. In its own home, in Bengal, the Brahmo movement still retains something of its old vigour, although its eclectic attitude towards the great world religions seems to have led its present organisers to become lukewarm about increasing their numbers. But in its protest against orthodox Hinduism, it is still radical and thorough going, far more so than the Arya Samaj, as most of its members are *anusthanic*, i.e., observing

to the full, all the reformed ceremonials. The community, as Mr. Edward Thompson* points out, in its prime was and still is, "rich in intellect, and in artistic ability the most gifted group in the world." Generally the attitude of orthodox Hindus towards Brahmos and Aryas is changing. The Hindu Mahasabha has now made the definition of "Hindu" wide enough to include them; and on their part, Aryas and Brahmos have advanced eagerly to claim the Hindu name and share the benefits of its all-embracing organisation. The two reform sects have influenced profoundly the attitude of educated Hindus generally, in raising the age of marriage, the removal of *purdah*, the emancipation of women and all other matters of social reform, but their membership does not increase as fast as the spread of education would lead one to expect. Aryaism indeed has multiplied but their numbers are still infinitesimal and they have grown more at the expense of Christianity, aboriginal religion and even of Islam, than Hinduism. In fact as education advances, orthodoxy slackens its shackles and the liberal-minded Hindu does not have the same need of going out of his way and joining these reform organisations as before.

384. Vaishnava Sects—The four principal Vaishnava sects are Vallabhachari, Swaminarayan, Ramanandi and Ramanuji, of which the first two belong to the *classes* as opposed to the third which is a popular denomination to which the *masses* (including the bulk of the depressed classes) belong. The Ramanujan system, the earliest departure from the orthodox monistic position of Shankara, was founded in A. D. 1150 in South India and made a stronghold for itself in South Deccan. In Gujarat, its followers are confined to those Brahmans who are not Shaivas and the few Vanias who do not belong to the Swaminarayan or Vallabhachari sects. The

Sect	Number	Variation since 1921
Vallabhachari ..	153,818	— 3.4
Swaminarayan ..	71,246	+25.0
Ramanandi ..	584,643	+22.0
Ramanuji ..	45,813	—58.0
Vaishnava unspecified.	57,271	+10.2
All Vaishnavas ..	922,340	+ 7.4

Ramanuji Shri Vaishnava doctrine takes the earliest phase of Vaishnavism and in its conception of a personal monotheism may be said to make, next to Brahmoism and Arya Samaj, the closest approach to the Christian religious position. The Vallabhachari and Swaminarayan sects are based on Krishna worship. The Ramanandi system, started by a disciple of Ramanuj (A. D. 1300-1400), turns to the more austere and human figure of Ram as the pre-eminent *avatar* of Vishnu, insisting on virtue, mercy and charity. The decrease in Ramanujis is more apparent than real. Ramanuji is often mistaken for Ramanandi, as the former sect is not very well known in the State and the census staff are apt to confuse between the two. The decline therefore amongst the Ramanujis must be explained by the abnormal increase amongst the Ramanandis: judging from the figures of the previous censuses, and applying the general rate of Vaishnava increase, we should put the corrected figure for Ramanujis at the present time at 117,060. The deficit of 68,543 required to make up this total must be met from Ramanandis whose correct figure is therefore reduced to 516,100 which gives them 7.9 per cent as their true rate of variation. The Vallabhachari decrease is remarkable, being continuous since 1901. The adherents are all respectable and educated groups. The sect is very well known and there can be no doubt that its record is unambiguous and correct. The decrease is therefore real; as the castes from which its adherents are recruited are increasing in numbers, the decline in numbers of this sect must be put down largely to deflection to other denominations, as seen in the rise of the Swaminarayan sect—a relatively modern movement of dissidence dating from about the beginning of the nineteenth century. The Swaminarayanis have gained in numbers, by about 33 per cent since 1911. They have also grown in wealth and importance. Part of the decrease amongst Vallabhacharis must be put down to the attitude of their younger sections who are indifferent to their doctrines and are apt to be rebellious against the influence of their high priests or *Maharajas*. The present movement of nationalism in Gujarat with its insistence on personality and idealisation of poverty and service has also had a great deal to do with turning men's minds away from the somewhat florid and colourful ritual of Vallabha's creed. "He took up the doctrine of *lila*" as an efflorescence from the Supreme Being, "and made of it a bright-hued and gorgeous ritual. 'If the human soul is identical with God'—said this Vaishnava prophet 'the practice of austerities must be discarded as directed against God and it is rather by a free indulgence of the natural appetites and the pleasures of life that man's

Vallabhacharis	
YEAR	Variation with 1901 as 100
1901 ..	100
1911 ..	94
1921 ..	87
1931 ..	84

* In *An Indian Day*, page 36.

love for God will best be shown.' * Thus the worship of Vishnu developed into an elaborate system of erotic theism concerning itself exclusively with the mythical incidents of the life of the infant Krishna (Bal Gopal) in Vrindavana. The doctrine of Bhakti was interpreted into absolute self-surrender to God and even to His earthly representatives. Much of the sexual license resulting therefrom has now happily disappeared through the influence of education."† The Swaminarayan was started as a kind of Puritan reaction against emotional excesses to which the Vallabhacharyan sect was prone. But their advance in wealth and social importance has weakened their original Puritan strictness of attitude in many matters.

385. Sects bordering on Islam—The Hindu and Muslim sections or Pir-worshipping

Worshippers of Muslim Pirs and Saints	1931	1921	1911
Hindu	15,586	8,015	5,714
Muslim	2,365	2,001	2,102

sectaries together number 17,951 and have more than doubled themselves since 1911. The Hindu sects bordering on Islam have increased by nearly 85 per cent since 1921, while the Muslim Imamshahis have grown by 18 per cent only. The gain amongst the Hindu section must be to a certain extent discounted by the fact that the Matia Kanbis' total has risen from 431 to

3,530. This latter figure includes 2,920 *hijratis*, by excluding whom, the true rate of increase amongst the Satpanthis or Piranas is reduced to 50 per cent. Even then, the rate of increase is very high as compared to the Muslim section, whose figures are small and show a net increase of only 13 per cent in the last 20 years. Many Matia Kanbis have left the Pirana fold and gone over to Vaishnavism of the usual pattern or to Arya Samaj. Many prefer to call themselves "Hindu" Pirana. The tendency for these borderland sects to affiliate themselves to Hinduism is obviously on the increase and will result in the near future in the total absorption of these Piranas into the fold of Brahmanism. The recent decision of a Shankaracharya to exclude these Satpanthis from Hinduism was widely resented by these people; thereupon the Hindu Sabha not unnaturally took steps to repudiate promptly the Hindu divine's decision and to reclaim these *refusés* back to the Hindu fold. On the other hand, there was amongst the Pirs, one missionary of Islam, who achieved some notable success in the decade amongst his Hindu following, by which he helped to swell the numbers of the Hindu section of Pir-worshippers. In South Gujarat the success of Maulana Pir Motamiyan of Mangrol is noteworthy. He belongs to the famous Chistiya order of saints. The founder of his family in India was Baba Ferid (circa 1150 A. D.) of Ajudhan. The latter attained a foremost place in his time as a missionary of Islam and became the sole deputy of Khwaja Moinuddin Chishti of Ajmere. Baba's descendants came over to Gujarat about 400 years ago and established a religious seat at Mangrol (Navsari *prant*). The present occupant of the *gadi*, Pir Motamiyan III succeeded his inheritance in 1915. Educated in the modern learning, he worked with credit in Baroda and Sachin States, before he became the head of his order. The remarkable feature of his teachings is his endeavour to keep alive a real *entente* between Hindus and Muslims by insisting on a high reverence for the cow working on the basis of the underlying harmony between Islamic and Vedanta philosophies and allowing full liberty to his Hindu followers to retain their Hindu name and continue their old social relations. His non-insistence on a formal conversion in a large measure explains the increase in the numbers of Hindu *Satpanthis*. The Pir is credited with about a hundred thousand followers in Surat and Khandesh districts and Navsari *prant*. It is remarkable that this success has been achieved in spite of the frowns of Muslim orthodoxy.

In 1921, it was pointed out that Islamic reform concerned itself mainly with the removal of the taint of man-worship, caste system and idolatrous tendencies. "In Gujarat these tendencies are seen in the orthodox hostility towards Pirana sectaries, the growing desire for knowledge of Urdu and the anxiety to provide through its means religious instructions for Muslim children."‡ In the decade that was closed by the Census of 1931, these tendencies were deepened. The linguistic reactions have been already dealt with in the Chapter on Language. The restiveness amongst the Khojas against the personal authority of their religious head was seen in the development of the *masidia* movement in Kathiawad. The Ismailia Bohras in Sidhpur and elsewhere, were still under the rule of their Mullahs, but the stirrings of the younger section among them, so noticeable in Bombay City, against priestly domination and the administration of *wakfs* (religious trusts), were not without their echoes here. But the chief religious movement amongst Muslims in the State was the triumph of the reform party in 1924 in taking over

* Vide Article *Hinduism* by Dr. Julius Eggeling, Encyclopædia Britannica, Vol. XIII, page 510.

† Baroda Census Report of 1921, page 124.

‡ Baroda Census Report, 1921, page 135.

the management under the guidance of the State authorities, of the Juma Masjid—a Shahi Mosque—under a committee of educated personnel, its renovation at a large expense, the increase of its income, and the spurring on to new life of its ancillary organisations like its library, boarding, etc. Much greater attention than hitherto began to be paid to the education of Muslim youths. All the Muslim organisations, also in the City and elsewhere, actively co-operated with the authorities, in keeping back communal bitterness from the State.

386. Sects among Jains—The sects of Jains were easy to compile. The three main groups are well-known; there was no reason to suppose falsification of returns. The element “sect unspecified” only forms about 2 per cent, as against 6.2 per cent amongst Vaishnavas, but this is more due to the carelessness of enumerators than to indifference of Jains themselves. The feature of the variations is the increase amongst the Sthanakwasis (the non-idolatrous Jains)—which is continuous since 1911, and the equally persistent decline amongst Digambaris. The Svetambaris are the predominant sect amongst the Jains and retain amongst its members, the bulk of the wealth and public enterprise of the community. The chief feature in Jain religious activity in the decade, apart from petty squabbles between *sanghvis** and anti-*sanghvis*, is the organisation of a campaign against the taking away of immature youths from the bosom of their families and initiating them to monasticism. Here is a cause of fission that goes straight back to the antique origins of the Jaina faith. In essence a monastic system, it has exalted renunciation as the perfect mode of conquest of the passions. Throughout its history, Jainism has carried with it the germs of this conflict between the monastic and the lay attitude towards life. In the last decade this conflict came again to a head and caused much bitterness and social disruption. On the one hand, the monastic case was well represented by Jain religious *mums*, notably Shri Ram Vijayji, who exalted the ascetic ideal, justifying the policy of recruiting *sadhus* and reinforcing their arguments by oratory of a very high order. On the other, the secular case was persistently brought before the public through an active press propaganda, in which the inevitable abuses with consequent disruption of family life were emphasised and brought home to the Jain community. The State has responded by bringing in a bill to remedy the abuses, which is before the public.

JAIN SECTS		
Sect	Strength	Variation since 1921
All Jains	48,408	+12.0
Svetambari	39,350	+11.6
Digambari	3,487	- 4.7
Sthanakwasi	4,680	+32.8
Unspecified	891	+15.3

.. ..

387. The Mata Movement†—Finally the special reactions of the Mata movement must be briefly referred to before this chapter is concluded. The ordinary features of aboriginal religion are recorded in the note on Primitive and Forest Tribes in the Caste Glossary (Appendix IX). The absorption of aborigines gradually into the Hindu religious organism in an old process, as stated already in para 369 above. The description of that process in Sir Edward Gait's Census Report of 1911 cannot be bettered and is here given :—

“ An aboriginal tribe in an environment where Hindu influences are strong comes gradually and half unconsciously to adopt Hindu ideas and prejudices, to take part in Hindu festivals, to attend at Hindu temples and to pay a certain amount of homage to the Brahmans. Some degraded member of the priestly caste, or perhaps some Vaishnava Gosain in search of a livelihood, becomes their spiritual guide; and as time goes on, the difference between them and their Hindu neighbours, in respect of their social customs and outward religious observances, becomes less and less marked, until at last they are regarded by themselves and their neighbours as regular Hindus. The change takes place so slowly and insidiously that no one is conscious of it. There is no formal abandonment of one ritual for another. Sometimes it happens that a tribe is thus divided into two sections, the one Hinduized and the other still Animistic. In such cases open proselytisation often takes place amongst the unregenerate. The theory seems to be that the latter have lapsed from a higher state, and the Hinduized section of their community make no difficulty in admitting them after they have performed such ceremonies of purification as may be prescribed by their spiritual preceptors.”

The *Mata* movement started in November 1922. The great curse amongst these primitive tribes is their addiction to drink. A certain amount of temperance propaganda had been carried on among them previous to 1922 actuated by genuine temperance motives on the part of the Raniparaj teachers and others who did not share in the vice of their fellow tribesmen.

* Those who lead and organise a pilgrimage to Jain Shrines.

† Abridged from notes supplied by me to Mr. P. W. Sergeant, for his *Ruler of Baroda, Chapter XXV*.

This had provoked occasional counter-activity on the part of the liquor dealers, but no serious disturbance had occurred, the propaganda being largely futile from the point of view of temperance. In November 1922, an extraordinary change came over the Raniparaj people. An invasion of *gaulis*, religious zealots of the primitive revivalist type, came from Baglan (in Nasik) and swept through the Songadh taluka, a Bhil stronghold. At the start there was much crude magic in their ceremonies with the brandishing of the red cloth (*selu*) which symbolised the sweeping away of the old divinities. The *gauli* usually worked himself into a frenzy of excitement and by means of incantations, declared the complete extirpation of the old gods and goddesses. "There runs Sailibai" the *gauli* would shout "there goes Devlibai"; and in place of the banished deities the goddess Bhavani, a form of the *sakti* of Shiva, was installed. Her cult involved the observance of cleanly habits, abstinence from drink, and vegetarianism. In consequence the converts sold their poultry and sheep for a song, the profiteers, mostly Parsi or Vohra, reaping a rich harvest. From Songadh, the movement rapidly spread to Vyra and Mangrol everywhere destroying the drink pots, scattering the poultry and demolishing the old animistic images and gods. In Mahuva, the *gaulis* began to train up others in the practice of *dhun* (religious trance) in which condition, religious mandates were given and prophecies uttered. Here in Mahuva the Chodhras and Dhodias more educated than the rest, gave a more secular aspect to the movement. The pseudo-*gaulis* speaking Gujarati took the place of the Khandesh evangelists. Also temperance workers not belonging to the tribes began to take advantage of the movement about January 1923—when a large conference was held at Shekhpur in Mahuva taluka in which the movement was given a definitely agrarian turn; the class consciousness of the Raniparaj, against the Parsi liquor interest which had maltreated them in the past, was sought to be roused. In Rani and Semi-Rasti, there was almost complete cessation from drink for some months. Agitation became more and more secular and violent, but the religious interest was organised on a more permanent basis under Hindu influence. The whole of 1923 was occupied in this organisation. *Bhajan* meetings were held everywhere and became a regular feature of aboriginal life: attempts to give *diksha* to educated tribesmen were made and advantage was taken of the anti-drink movement to introduce changes in food, dress, habits, etc. While the anti-drink fury and the class-war subsided, as they were bound to do, these changes in religion and social attitude have persisted and tended to become permanent. The ritual observances of higher class Hindus began to be copied and Brahman priests came to take an interest in these matters and assist in the domestic ceremonies. The tribal organisation in respect of Dhodias and Chodhras was re-shaped according to the Hindu pattern. Hypergamy established itself amongst Chokapura Chodhras and Chuvani Vasawas. Claims to Rajput descent became more clamorous and insistent. And the local Arya Samaj fanned the flame by investing some of the "Bhil Kshatriyas" with the sacred thread.

SUBSIDIARY TABLE I—GENERAL DISTRIBUTION OF POPULATION BY RELIGION

Religion and Locality	Actual No. in 1931	PROPORTION PER 10,000 OF THE POPULATION					VARIATION PER CENT INCREASE (+) OR DECREASE (-)				Net Variation 1891-1931
		1931	1921	1911	1901	1891	1921-31	1911-21	1901-11	1891-1901	
1	2	3	4	5	6	7	8	9	10	11	12
Hindu											
Baroda State ..	2,152,071	8,809	8,196	8,351	7,922	8,850	+ 23.48	+ 2.60	+ 9.74	- 27.63	+ .68
Central Gujarat ..	640,604	9,004	8,690	8,409	8,202	8,879	+ 20.29	+ 7.78	+ 11.40	- 30.20	+ 2.98
Baroda City ..	89,320	7,915	7,964	7,891	7,783	7,897	+ 18.42	- 3.78	- 2.96	- 12.13	- 2.84
North Gujarat ..	920,241	9,112	9,089	9,035	8,939	9,055	+ 12.41	+ 8.83	+ 0.81	- 25.00	- 7.50
South Gujarat ..	322,922	7,986	4,714	6,479	4,215	8,518	+101.30	- 20.19	+ 71.65	- 53.47	+ 18.08
Kathiawad ..	178,984	8,762	8,821	8,736	8,662	8,686	+ 14.86	+ 0.06	+ 3.67	- 4.08	+ 14.31
Amreli ..	155,400	8,934	8,909	8,877	8,810		+ 14.34	+ .1	+ 5.41		
Okhamandal ..	23,584	7,775	8,144	7,861	7,868		+ 18.33	- .2	- 7.07		
							Separate figures are not available			Separate figures are not available	
Muslim											
Baroda State ..	182,630	747	763	791	845	781	+ 12.51	+ .9	- 2.50	- 12.57	- 3.24
Central Gujarat ..	55,528	780	831	834	840	774	+ 9.00	+ 4.0	+ 7.94	- 10.29	+ 2.44
Baroda City ..	18,549	1,643	1,604	1,732	1,809	1,793	+ 22.08	- 11.7	- 8.33	- 10.11	- 11.10
North Gujarat ..	61,255	606	608	632	667	625	+ 11.86	+ 4.1	- 5.49	- 18.05	- 10.77
South Gujarat ..	26,113	646	670	692	847	759	+ 14.44	+ 1.7	- 8.82	+ 4.93	+ 7.64
Kathiawad ..	21,185	1,037	1,045	1,061	1,140	1,151	+ 13.82	- 1.5	- 4.08	- 4.08	+ 2.14
Amreli ..	14,664	843	864	893	967		+ 11.18	- 3.3	- 3.40		
Okhamandal ..	6,521	2,150	2,129	2,072	2,069		+ 20.22	+ 3.0	- 6.81		
							Separate figures are not available			Separate figures are not available	
Jain											
Baroda State ..	48,408	198	203	214	247	208	+ 11.99	- .5	- 10.0	- 4.06	- 3.82
Central Gujarat ..	10,344	145	137	136	160	127	+ 23.17	+ 4.9	- 7.46	- 3.11	+ 15.86
Baroda City ..	2,639	234	242	222	218	213	+ 14.94	+ 4.0	- 2.56	- 8.44	+ 6.03
North Gujarat ..	28,264	280	296	324	376	309	+ 5.97	- 1.1	- 14.19	- 7.33	- 16.04
South Gujarat ..	1,381	79	71	83	89	68	+ 31.34	- 12.6	+ 3.24	+ 23.05	+ 45.78
Kathiawad ..	3,980	195	193	197	188	158	+ 15.83	- 2.2	+ 7.50	+ 15.04	+ 40.14
Amreli ..	3,862	222	219	220	213		+ 15.49	- .6	+ 8.34		
Okhamandal ..	118	39	36	59	59		+ 28.28	- 38.7	- 7.41		
							Separate figures are not available			Separate figures are not available	
Tribal Religion											
Baroda State ..	44,890	184	767	568	903	124	- 72.47	+ 41.3	- 34.52	+490.37	+ 50.36
Central Gujarat ..	..	..	247	516	670	217	-100.00	- 50.1	- 16.21	+137.69	- 100.0
Baroda City ..	..	..	12	20	51	1	-100.00	- 41.2	- 62.45	+ 5,788.89	- 100.0
North Gujarat ..	..	..	3	..	17	11	-100.00	+26,200.0	- 99.93	+ 19.21	- 100.0
South Gujarat ..	44,890	1,110	4,332	2,530	4,595	421	- 69.56	+ 73.7	- 38.50	+ 927.04	+234.00
Kathiawad ..	..	..	7	..	5	..	-100.00	....	-100.00	....	....
Amreli ..	..	..	8	..	6	..	-100.00	....	-100.00	....	....
Okhamandal ..	..	..	..	..	..	..	....	....	....	....	....
							Separate figures are not available			Separate figures are not available	
Christian											
Baroda State ..	7,262	30	35	35	39	3	- 2.14	+ 3.0	- 6.35	+1,090.56	+1,024.15
Central Gujarat ..	4,878	69	92	103	126	1	- 13.82	+ 6.3	- 11.06	+11,812.28	+8,457.9
Baroda City ..	1,264	111	111	76	75	43	+ 20.61	+ 40.1	- 3.36	- 53.57	+150.79
North Gujarat ..	173	2	2	4	..	..	- 7.49	- 46.3	+1,350.0	- 50.0	+200.42
South Gujarat ..	897	22	15	2	1	1	+ 80.12	+730.0	+ 39.53	+ 79.17	+3,637.50
Kathiawad ..	50	2	2	..	4	1	+ 78.57	+250.0	- 86.67	+301.54	+234.61
Amreli ..	..	..	..	..	3	..	-100.0	....	- 97.98		
Okhamandal ..	50	16	11	3	4	..	+ 85.18	+285.7	- 36.36		
							Separate figures are not available			Separate figures are not available	
Zoroastrian											
Baroda State ..	7,127	29	35	39	43	34	- 5.35	- 5.3	- 5.40	+ 2.47	- 13.15
Central Gujarat ..	89	1	2	2	2	2	- 28.23	+ 13.8	+ 3.81	- 23.91	- 55.06
Baroda City ..	593	53	61	56	57	50	+ 3.31	+ 2.3	- 5.87	+ 2.41	+ 1.89
North Gujarat ..	49	..	1	1	1	..	- 12.50	- 27.3	- 22.22	+167.57	+ 32.43
South Gujarat ..	6,371	157	199	214	252	233	- 5.77	- 5.8	- 5.40	+ 2.04	- 14.29
Kathiawad ..	25	1	1	2	1	1	+ 66.67	- 48.3	+ 45.0	+ 66.67	+108.33
Amreli ..	18	1	1	1	1	..	+ 20.20	- 6.2	- 20.0		
Okhamandal ..	7	2	..	5	..	..	+700.0	-100.0	....	
							Separate figures are not available			Separate figures are not available	
Other											
Baroda State ..	619	3	1	2	1	..	+500.97	- 20.77	+182.61	- 8.00	+ 1,138.00
Central Gujarat ..	38	1	1	..	..	..	+171.43	+ 16.67	+ 20.00		
Baroda City ..	495	44	6	3	7	3	+816.67	+ 80.00	+ 50.00		
North Gujarat ..	25	..	1	4	..	..	- 10.70	+600.00	+300.00		
South Gujarat ..	3	..	..	..	..	..	+ 0.00	- 57.14	- 53.13		
Kathiawad ..	58	3	..	4	..	..	+1,833.33	- 94.80	....	
Amreli ..	4	..	..	..	..	..	+100.00	....	....
Okhamandal ..	54	18	..	..	..	..	+5,300.00	....	....
							Separate figures are not available			Separate figures are not available	

SUBSIDIARY TABLE II
CHRISTIANS—NUMBER AND VARIATIONS

NATURAL DIVISION	ACTUAL NUMBER OF CHRISTIANS IN						VARIATION PER CENT						
	1931	1921	1911	1901	1891	1881	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1881 to 1931	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Baroda State	7,262	7,421	7,203	7,691	646	771	- 2.14	+ 3.02	-	6.35	+ 1,090.56	- 16.21	+ 841.89
Baroda City	1,264	1,048	748	774	504	613	+ 20.61	+ 40.10	-	3.36	+ 53.57	- 17.78	+ 106.04
Central Gujarat	4,878	6,660	6,039	6,790	67	77	- 13.82	- 6.27	-	11.06	+ 11,812.28	- 25.97	+ 6,235.08
Kathiawad	50	28	8	60	13	24	+ 78.57	+ 250.0	-	86.67	+ 361.54	- 45.83	+ 108.33
North Gujarat	173	187	348	24	49	44	- 7.49	- 46.26	+ 1,850.0	-	50.0	+ 9.09	+ 293.18
South Gujarat	897	498	60	43	24	13	+ 80.12	+ 780.0	+ 39.53	+ 79.17	+ 84.62	+ 6,300.00	

SUBSIDIARY TABLE III
RELIGION OF URBAN AND RURAL POPULATION

NATURAL DIVISION	NUMBER PER 10,000 OF URBAN POPULATION WHO ARE						
	Hindu	Muslim	Tribal	Jain	Zoroas- trian	Chris- tian	Other
1	2	3	4	5	6	7	8
Baroda State	7,867	1,552	18	390	111	52	10
Baroda City	7,914	1,643	..	234	53	112	44
CENTRAL GUJARAT excluding City	8,184	1,385	..	340	5	84	2
Charotar	8,346	1,182	..	326	..	144	2
Vakal	8,339	1,019	..	624	9	9	..
Kahnem	7,450	2,083	..	431	11	20	5
Chorashi	8,660	1,266	..	57	11	6	..
NORTH GUJARAT	7,999	1,405	..	584	3	8	1
East Kadi	8,079	1,470	..	435	4	11	1
West Kadi	7,827	1,320	..	849	..	4	..
Trans-Sabarmati Area	8,110	1,109	..	775	6	..	..
SOUTH GUJARAT	7,160	1,563	158	243	837	39	..
Rasti	7,067	1,696	31	231	951	24	..
Semi-Rasti	7,224	1,122	..	717	937	..	..
Rani	7,705	855	948	216	135	140	1
KATHIAWAD	7,344	2,291	..	357	4	2	2
Midblock	7,486	2,064	..	446	4	..	..
Scattered Area	7,477	1,136	..	1,387	..	..	..
Sea Coast Area	7,122	2,843	..	20	5	6	4

NATURAL DIVISION	NUMBER PER 10,000 OF RURAL POPULATION WHO ARE						
	Hindu	Muslim	Tribal	Jain	Zoroas- trian	Chris- tian	Other
1	9	10	11	12	13	14	15
Baroda State	9,066	528	229	146	7	24	..
Baroda City .. .. .	..	..	..	..	..	..	..
CENTRAL GUJARAT excluding City	9,178	652	..	104	1	65	..
Charotar	9,139	559	..	145	..	157	..
Vakal	9,206	598	..	124	1	71	..
Kahnem	8,886	998	..	113	..	3	..
Chorashi	9,471	459	..	33	1	35	1
NORTH GUJARAT	9,347	437	..	215	..	1	..
East Kadi	9,326	452	..	222	..	..	..
West Kadi	9,374	430	..	196	..	..	..
Trans-Sabarmati Area	9,393	368	..	239	..	..	..
SOUTH GUJARAT	8,131	484	1,278	50	38	19	..
Rasti	9,289	618	8	55	28	2	..
Semi-Rasti	8,965	811	93	73	51	7	..
Rani	5,906	22	3,959	22	39	52	..
KATHIAWAD	9,202	648	..	145	..	2	3
Midblock	9,452	352	..	196	..	..	..
Scattered Area	9,521	255	..	222	..	..	2
Sea Coast Area	8,719	1,224	..	41	1	7	8

SUBSIDIARY TABLE IV

SECTS OF HINDUISM CLASSIFIED ACCORDING TO THEIR NATURE

Class	NAME OF SECT	Strength in 1931	Variation per cent since 1921	PROPORTIONATE STRENGTH PER 10,000 IN		
				1931	1921	1911
1	2	3	4	5	6	7
	HINDU	2,152,071	+ 23.42	10,000	10,000	10,000
I	<i>Movements of Comprehensive Reform</i> ..	2,871	+ 300.41	13	4	4
	Arya Samaj including Veda Dharma	2,801	+ 312.51	13	4	4
	Brahmo Samaj including Prarthana Samaj	70	+ 84.21	..	..	..
II	<i>Movements checked by Defence of Orthodoxy</i>	110,157	- 36.01	512	988	1,270
	(a) <i>Recent</i>	1,503	- 33.40	7	13	1
	Radhaswami	698	+ 174.80	3	1	..
	Shreyas Sadhak Adhikari Varga ..	805	- 59.81	4	12	..
	(b) <i>Modern</i>	108,654	- 36.04	505	975	1,269
	Bij Panth	61,363	- 53.32	286	754	1,005
	Dadu Panth	2,188	+ 18.33	10	11	14
	Kabir Panth	32,737	+ 6.08	152	177	206
	Mota Panth	167	+ 14.38	1	1	1
	Nirat Panth	1,292	+ 183.95	6	3	..
	Parnami Panth	8,762	+ 75.80	41	28	40
	Uda Panth	2,145	+1,410.56	9	1	8
III	<i>Guru Worshipping Cults</i>	83,427	+ 406.91	388	94	70
	Bhabharam Panth	1,387	+ 21.66	6	7	6
	Gopinath Panth	7,172	+ 194.17	33	14	4
	Kuber Panth including Satya Kewal ..	12,349	+ 676.17	58	9	3
	Nanak Panth	105	..	1	..	..
	Ramade Pir	58,548	+ 443.72	273	61	50
	Ravi Saheb	1,685	+ 443.65	7	1	..
	Santram	2,181	+ 452.15	10	2	7
IV	<i>Orthodox Sectarics based on Vedic and Puranic Hinduism</i>	1,372,800	+ 3.20	6,379	7,630	7,299
	(a) Shaiva or Smarta	396,994	+ 2.95	1,845	2,213	2,064
	(b) Shakta	53,133	- 37.48	246	488	508
	(c) Vaishnava	922,340	+ 7.35	4,286	4,929	4,727
	Madhavachari	1,057	+ 225.23	5	2	1
	Radhavallabhi	8,492	+ 141.59	37	20	9
	Ramanandi	584,643	+ 22.24	2,715	2,744	2,560
	Ramanuji	45,813	- 58.00	212	625	619
	Swaminarayan	71,246	+ 24.99	321	327	316
	Vallabhachari	153,818	- 3.36	741	913	1,010
	Miscellaneous and Unspecified					
	Vaishnavas	57,271	+ 10.24	255	298	212
	(d) Ganesh Panth	333	..	2	..	..
V	<i>Sects on the Borderland of Hinduism and Islam</i>	15,586	+ 84.53	72	49	36
	Ganj Pir	51	..	..	..	..
	Nayakaka	466	- 65.91	3	8	12
	Pirana Panth	14,528	+ 118.53	66	38	22
	Saji Sawai	186	- 43.63	1	2	2
	Sat Panthi including Nakalankis ..	355	+ 251.49	2	1	..
VI	<i>Sects tending towards Tribal Religions</i> ..	551,361	+ 159.07	2,562	1,221	1,265
	Ajpal	1,526	+ 670.70	7	1	1
	Devibhakta	510,038	+ 157.19	2,371	1,138	1,186
	Hari Bava, Tulsi Upasak and other degraded Vaishnavas	38,984	+ 175.73	181	81	76
	Khijadia Panth	813	+ 351.66	3	1	2
VII	<i>Hindu Unspecified and others</i>	15,869	+ 551.70	74	14	56

CHAPTER XII
RACE, CASTE OR TRIBE

§ 1. GENERAL

388. Nature of the Caste Census—This final chapter of the Report will be devoted exclusively to the discussion of the returns of Race, Caste or Tribe. The full title of this chapter should be Race, Caste, Tribe or Nationality, but in the Indian Census, the term “Nationality” is reserved for persons of non-Indian races who belong to the nations of Europe and America, and these are so few in this State that it is not worth while retaining the full title. Race is a division of people into stocks, each with a common possession of similar physical characters which marks it off from the rest of mankind. “Tribe” would connote according to Dr. Haddon, “a group of a simple kind occupying a concentrated area,” with a common dialect, a common social organisation but undeveloped and primitive in mental equipment and civilisation. “Caste” is a term special to Hindus and Jains: it is a system of segmentation of Hindu society into which, at different times and in various ways, more than one principle of division have entered and coalesced; but in general four kinds of social distinctions may be recognized, following the Indian Census Report of 1911 :—

- (i) the four traditional classes (or *varna*) into which the Manavan scheme reduced Hindu society, *viz.*, *Brahman*, *Kshatriya*, *Vaishya* and *Sudra* with a fifth (and modern) division of miscellaneous (and untouchable) *Sudras—viz., asprishya Sudra*;
- (ii) the modern social groups based on a common traditional occupation,
- (iii) the sub-castes or endogamous groups into which each main caste is subdivided, which are further subdivided into closely knit septs or brotherhoods, *e.g.*, *gōl*, *bhag*, etc. Thus the Audich Brahman sub-caste has two sections—*Sahasra* and *Tolakia*. The Nagar Brahman sub-caste has six subdivisions each having a priestly and non-priestly section—all exogamous to one another. Besides these, there are
- (iv) the minor subdivisions or exogamous groups within each sub-caste, composed of persons with a reputed common ancestor, and between whom marriage is prohibited. These are the main distinctions of caste observed in present-day Hindu society, but so far as Gujarat is concerned, we see here such an infinite fragmentation of society that distinctions under class (i) have more or less lost their validity, and only classes (ii) and (iii) alone matter from the point of view of demography. As to class (i) of the four main divisions, the Brahman alone has remained as a class apart, the Kshatriya has lost its identity or rather has become identified with one or two dominant castes, and a variety of miscellaneous groups has claimed kinship with the name, with a view to bettering their status. The Vaishya name is also similarly identified with the Vania, a group of closely allied castes, connected pre-eminently with trade and commerce, which has given its distinctive tone to Gujarati society. But the Sudra has lost its antique significance, and the agrarian interests formerly associated with its name have now become so important in the social economy that the social gradations within them form indeed a new scheme of horizontal social grouping—a new network of caste within caste. Thus we see that caste, in different ways indeed from the principle of nationality, has subserved a similar function, namely it has brought together different people under one banner. The Gujarat Brahman for instance has traditionally 84 divisions, in their origins widely different from one another by language and social environment. Similarly the Gujarat Vania has 40 sub-castes—each a real caste dif-

ferent from the others—and some recruited even from the Rajput and other stocks. Even the sections within each Vania sub-caste bear reminiscences of older ethnic divides. Then come the modern functional groups, the very important artisan caste amongst which the identity of the calling is an active principle of association. These are individually important enough for figures in each to be recorded and compiled. As to class (*iii*), there is the question whether all sub-castes are to be compiled.

389. Limitations of the Caste Return—It is obvious that castes grouped under the general names of Brahman and Vania are distinct enough from one another for their strength to be separately noted. The Depressed Classes comprising orders, the members of which are considered beyond the pale of Hindu society and contact with whom is considered a pollution to caste Hindus, are a definitely ascertainable unit (at least in this State) whose numbers, distribution and variation from census to census it is important to know. Again, there is the miscellaneous body of Hinduised aboriginals, who have been half absorbed in the body of Hindu communion, but whose tribal organisation has not yet completely adopted all the incidents of a Hindu caste. At the other end there are tribes, whose formation differs from a Hindu caste, although in faith, the members of the tribe may belong loosely to the Hindu religious system. Thus the Talabda has differentiation out of the great Koli race and become a typical Hindu caste, while the Bhil still remains a tribe. The different sections, tribes, or semi-castes, such as are conscious enough to be returned by a distinctive name, have also to be ascertained. Beyond these there are numerous small groups, which have little or no demographic value. Within the sub-castes themselves there are, as pointed out above, numerous sub-sections, individual numbers of which are too small or unimportant for compilation. In this respect the tendency of the Baroda Census has been to neglect from decade to decade more and more these infinite ramifications, and to concern itself mainly with the true castes, and with such only of the sub-castes as are really true castes themselves (*e.g.*, sub-castes of Brahmans and Vanias). The justification for this policy is that beyond the limited interest which these minute divisions, with which Gujarat society is riddled, have for their members, there is little demographic value in their tabulation for any scientific presentation of figures. In 1901 and 1911, the Baroda Census busied itself by setting out in details, the figures of sub-castes and septes of sub-castes in the State. In 1911 for instance 235 caste and sub-caste names were recorded of Hindus and Jains. No less than 65 of these were Brahman sub-castes and 22 were Vania. Besides, the above 207 sub-sections of sub-castes, were separately compiled in the Caste Table. In 1921 these sub-sections were generally dropped: sub-castes of Brahmans and Vanias and all other true caste names alone were compiled. In this census, only such castes have been tabulated as have a strength of one per mille of the population; certain other castes also have been included, that fall below this level and yet are of some local importance or are required for all-India purposes. Also all true Brahmans, all Vanias, all members of the so-called Depressed Classes and all members of the Tribes that are recognised to be Primitive and Forest have been included in the Caste Table. Although the total strength of Brahmans and Vanias was shown, the sub-castes in each of these groups, below the above minimum, have been neglected.

390. Reference to Statistics—The general caste return is shown in Imperial Table XVII. The variations since 1881 in the strength of the primitive and forest tribes have been shown in Imperial Table XVIII. The taluka figures of chief castes are compiled in State Table VII. The race and sect of Christians is shown in Imperial Table XVI-C and the territorial distribution of Europeans and Anglo-Indians is given in Imperial Table XIX. With these Tables this chapter is principally concerned. Past Census Reports of the State are full of much valuable material bearing on the ethnography of the local population. In 1911, a caste glossary based mainly on the materials contained in the Gujarat Population Volume of the Bombay Gazetteer of 1899-1901 (Volume IX—Parts I-II) was prepared. In 1921, when I wrote my first Report, I did not venture to recast this glossary mainly because I thought that a decade was too short a time to admit of social changes in the castes and tribes inhabiting this State. Since then, Mr. Euthoven's

Tribes and Castes of the Bombay Presidency appeared in three volumes; and much new material has come to light through my own investigations and the reports of census committees and notes of honorary correspondents. These I have ventured to incorporate in the new and revised Caste Glossary which forms an appendix to this chapter. In this Glossary, in view of the new matter added, many unimportant entries have been taken out and the arrangement is revised on a more suitable plan. As this Glossary serves the purpose of an ethnographical survey on a small scale adequate enough for the reader of this Report, this chapter will be exclusively devoted to a statistical analysis of the figures, as to their local distribution and variations. As we have seen in the Chapters on Sex, Civil Condition, Infirmities, Occupation, Literacy and Language, caste has entered largely into our discussions. It forms an important criterion by which the above figures can be distributed and analysed.

391. Utility of the Return—That brings us to the consideration of the general utility of the caste return. It has been hitherto impugned on two grounds: from one side, Indian demographers have themselves doubted the utility of the return of the population by caste, "on the ground that the distribution of various castes and tribes changed only at large intervals and that it was not necessary to obtain figures at each decennial census." On the other hand, the caste return is attacked, because it has the effect of perpetuating—what is deemed to be undesirable—namely the system of caste differentiation, and secondly because the returns are worthless as the lower castes are always trying to pass off as something higher than what they are. It is true social changes do take longer than a decade to effect themselves. But then if caste is dropped, a return merely of religious distribution is too broad and colourless to be of any use either for economic or sociological analysis. On the other hand caste is vital and still excites the deepest interest in the Indian mind. The Hindu knows more about his caste than about his own sect or religion. One of the commonest type of mistakes in the sect return is where a Hindu, forgetting his sect, returns his caste name under religion. A Hindu Vaishnav would sooner call himself a Hindu Patidar or Hindu Vania than refer to his Vaishnavism. As we shall see presently, the number of those who have definitely abandoned caste even amongst Brahmos and Aryas—at least in Gujarat is so infinitesimal, that any demand for dropping the caste return cannot be taken seriously as representative of general public opinion. The demand for abandonment of the caste return however was renewed in this census more vigorously than before, and a number of names held in the highest respect in the country were associated with it. But it roused protests in many parts of this State, as elsewhere, and amongst certain sections, the untouchables and the like, the move was looked upon with suspicion, owing to the unfortunate myopia with which their outlook is coloured, and interpreted as a dodge on the part of the higher castes to minimise the strength of the submerged classes in the country. The Government of India, however, backed up by the census authorities, responded sympathetically to enlightened opinion in this regard. In his reply to the Secretary of the Jat-Pat Torak Mandal of Lahore of the 1st November 1930, the Joint Secretary to the Government of India stated the policy of the Government as follows:—

"Though Government have every sympathy with the desire of the Mandal to abolish any anti-social features that may appear to the Mandal to be involved in the caste system, they do not consider that the mere fact of not stating caste in the census return will have any effect in the direction.

"In the case of all persons who have actively ceased to conform to the caste system and who have accordingly broken it in their marital or commensal relations, but who do not belong to reforming or schismatic communities such as the Arya Samaj or the Sikhs or Jains, a return of *nil* will be both accurate and adequate and will be accepted by enumerators, particularly where they have personal knowledge of the accuracy of the householder's reply.

"It is not possible to go further than this or to make a general dispensation from the necessity of returning caste in the case of people who observe it in practice, whatever their theoretic sympathetic inclinations, or to take any steps which will make it difficult for the Census Department to get from the general public, information desired for the general good and for the obtaining of accurate measurements of social progress."

392. The State Attitude in regard to the Caste Return—We are in this State in full agreement with these sentiments and consider that the abandonment of the census return of caste in the present state of Gujarat social development is entirely premature. Wherever there was any desire on the part of any person not to record caste, enumerators were instructed not to press. Brahmos, Aryas and persons of similar persuasions who had avowedly abandoned caste were of course expressly exempted from the necessity of recording caste. The accuracy of the return will be appraised in the following paragraphs but in the meantime the experience of seven censuses in this State confirms the view that the caste return is one of the most accurate of all the census tables, and is far more reliable than age-statistics for instance, or the return of infirmities or occupations. Lastly caste figures have also an important economic bearing which is not always realised. In the absence of any accurate data of wage-levels or of earning power, caste through its reactions on the employments of the people does afford something like a horizontal scale—however rudimentary—from which we can derive some idea of social values in the different grades of the population. Besides the literacy scale on which castes have been divided in this Report into Advanced, Intermediate and Illiterate has helped us to understand many of the reactions of caste on such important social problems as fertility, marriage, infirmities, occupations and educational progress; for it cannot be doubted that caste in its broad groups is still of importance as representative of types of social environment; and figures relating to age, civil condition, occupation, etc., if presented by castes, show interesting correlations which are often the result of race, historical circumstances and the contrasted social attitudes prevailing in the different strata of society.

393. Nature of the Instructions—The Caste Tables with which we are now concerned were compiled from the entries in the census cards against column 8. The vernacular word "*nyat jat*" does admirably for the distinctions connoted in Caste and Race or Tribe—*peta nyat* stands for sub-caste. The instructions given to the enumerators were based on the Imperial Code (Chapter VII, page 38):

"Enter here the name of the caste for Hindus and Jains; and after writing the name of caste, show also the name of the sub-caste, *e.g.*, Brahman-Audich; care should be taken to enter the true caste name. If any one states his occupation as the name of his caste, ask him further and ascertain whether the occupational name is a true caste designation. Avoid modern territorial names like 'Dakshini,' 'Bengali,' 'Pardeshi,' 'Marwadi,' 'Kathiawadi,' etc. Enquire what a person's true caste is, see if it is included in the alphabetical index of castes given to you and then enter the proper name. For Musalmans, write the true name of race, *e.g.*, Mughal, Saiyad, Pathan, Baluch, Pinjara, Vohra. For Buddhists and Christians, write race, *e.g.*, Indian Christian, Burmese, Buddhist, etc. For non-Indians, state their nationality, *e.g.*, Portuguese, Canadian, Turkish, etc. If persons return themselves as Anglo-Indians such should be entered. If Indian Christians state the tribe or caste to which they formerly belonged previous to conversion, such tribe or caste should be entered."

In addition to these instructions, every supervisor was supplied with a detailed index of caste names in which supplementary information was given about the different kinds of Muslims, the number of castes ascertained to belong to the depressed classes, the number and kind of primitive and forest tribes and certain other cautions which are necessary for a careful record. Along with a list of true caste names, a list of spurious caste names was also appended in which occupational names of recent coinage were shown, against which the enumerating staff was specially cautioned. As mentioned already a large proportion of Hindu castes are based on occupations which are of fairly old standing but more modern than the older four-fold functional divisions. These have definitely become castes and are recognised as such in the Hindu social system. There are other occupational groups however which are recent in formation and have not yet hardened into castes. These are therefore to be excluded from the table, *e.g.*, Kadia (house builders), Kagdi (stationery sellers), Kapadia (seller of clothes). These names may comprise members from different castes—even Brahmans—and may, and does, include Muslims and other non-Hindus.

394. Accuracy of the Return—In view of the detailed instructions there was not much difficulty felt in the Abstraction Office in the compilation of the caste returns. Instructions regarding them have been modified and elaborated through successive censuses and the people themselves take an interest in seeing that the return is correct as far as possible. In Gujarat if anything is well known about a son of the soil, it is his caste: Caste organisation still exists as a living reality in the State, and there is comparatively less possibility, at least in regard to the higher castes, the agriculturists and the artisan groups, of anybody passing off as belonging to a caste not his own, than in other parts of India. The greatest difficulty, however, in the census of castes, is in respect of castes that are afflicted with social aspirations. There is the genuine variety of castes wishing to forget their past and to change their old names for new ones with less opprobrious associations, and otherwise trying to ape the customs of the socially superior groups. In regard to these, the census maintained an attitude of responsive sympathy. So long as any new name adopted did not cause any confusion, or prevent comparison with past figures, the Census readily agreed. Thus the Hajams were allowed to call themselves Valands or Nai Brahmans although they were excluded from the Brahman total; the Dheds were renamed Vankars; the Barias were separated from the Koli total but their claim to be considered Rajput was firmly turned down; and lastly the great agricultural communities, who seemed to dislike their old name of "Kanbi," were thereupon shown under Patidar in the Table. The Bhils were persuaded by certain propagandists to ask to be allowed to return themselves "Aryas," but as this was likely to cause confusion with genuine members of the Arya Samaj, this request was disallowed. The forest tribes in the vernacular census instructions used to be known as the Kaliparaj—"the black folk." But this was resented by the vocal sections of the tribes, and the name—given to them by Mr. Gandhi himself—of Raniparaj was adopted in the present census. Certain Muslim Piranas used to be known as Shaikhdas and it is believed that all of them returned themselves as "Shaikhs." Technically this was correct, as "Shaikh" is the generic term for all unclassifiable Muslims. But through these accretions, "Shaikh" lost its value as a race name of Arabic origin.

395. Caste Claims and how they were disposed of—The following Table collects all such cases wherein there was some move either from the whole caste, or from a section of it for new names or affiliations, and the action taken finally on each case is noted in the third column :

Old Name of Caste, Race or Tribe	Claim made to new names or affiliations	Final action taken
Anjana Kanbi ..	.. Claim was made to Rajput status. The name Kanbi was disliked. "Chaudhari" preferred.	Claim to Rajput status held not proven. "Kanbi" name was abolished—Anjana removed from general head of Patidars and shown under "Anjana Chaudhari" in the Table.
Antyaj : Dhed	.. Articulate sections of the depressed classes expressed occasional dissatisfaction with the Antyaj name. At the conference of 7-8 March 1931, some pressed to be called 'Arya,' but were dissuaded from carrying out their resolution when it was explained that "Arya" will cause confusion with genuine members of the Arya Samaj. 'Sramik' was another name suggested. It is curious that nobody thought of Mr. Gandhi's title for these classes—'Harijan'—which does not seem to have caught on locally. The predominant Antyaj caste was previously shown in Caste Tables as Dhed. Their leaders preferred "Vankar," as they thought "Dhed" had a derogatory meaning.	"Antyaj" is expressive and does not seem to have any special opprobrious signification but "Vankar" was used instead of Dhed as there was no chance of confusion.
Baria (Baraiya)	.. There was a large and genuine movement from Central Gujarat Baraiyas to be considered distinct from Kolis, and affiliated to the Rajput. Petitions were received from 32 villages signed by over 1,000 persons. Local enquiries confirmed the genuineness of their feeling. Similar agitation, but less intense, was observed in 1921. Representative Rajput Thakores and other Rajput organisations were asked whether they were prepared to consider Barias as belonging to them. They refused, but admitted having taken girls in marriage from them as from Makwanas and Talabdas. The "Padhiar" surname is genuinely Baria, and it occurs amongst Rajputs also.	Baria, Khant, Makwana and Talabda shown separate from Koli total. Their claim to Rajput status turned down, as the census was no forum for recording such decisions.

Old Name of Caste, Race or Tribe	Claim made to new names or affiliations	Final action taken
Barot	Brahmabhats renewed their claims to be separated from Bhats or Barots.	As in 1921, they were shown separate in this census also. They were not included under Brahmans.
Bhil	Claim to be considered Kshatriyas was found only in a very limited section who were moved by Arya Samaj propaganda. They wished to be known as Arya.	They were allowed to return Bhil Kshatriya or simply Bhil but not 'Arya.'
Gandhrap	A section, Hindu by faith, stated that they had nothing to do with Gandhraps, but were a separate caste called Jagari.	As their numbers are very small, Jagaris were provisionally included under Gandhraps, but for the Caste Glossary, their numbers were specially sorted out and shown separately (<i>vide</i> under "Gandhrap"—Caste Glossary).
Hajam	Next to the Barias, the caste hitherto known as Hajam was most persistent. But there were two sections: both opposed to the Hajam name, but one preferring to call themselves Valand and owning to "barber" as hereditary occupation and another, presumably Arya Samajist in leanings, wishing to be known as Nayee or Nai Brahman and claiming that haircutting and shaving were not their ancestral occupation. In North Gujarat, a largely signed petition signed by persons frankly calling themselves Hajams was received. But enquiries showed that the "Hajam" name was resented by the bulk of the Hindu barbers.	The word "Hajam" was removed from caste table for Hindus following the barber's profession, the Muslim section continuing to be shown as "Hajam". The Hindus were allowed to return either Valand or Nai Brahman as they chose.
Kalal	The Hindustani section wanted to be known as Kalal Kshatriya.	Shown under Kalal.
Kaliparaj	This name applied generally to Forest Tribes means "black folk" and was resented by them. The feeling was general. "Raniparaj" was more colourless and appropriate.	"Raniparaj" was adopted.
Kamalia	Wanted to be shown as Hindu	Those were shown as Hindu who said they were Hindus.
Kanbi	A section of the Kanbi caste who were co-sharers of the village land used to be known as Patidars. Now "Patidar" name is generally affected by all the Lewa and Kadwa castes and any attempt to distinguish between the Kanbi and Patidar sections was futile.	"Patidar" was substituted for "Kanbi" for Lewa and Kadwa castes. Anjanas were taken out so also Karadias from the list of Kanbis. Konkani and Maratha Kunbis were also shown separate. The miscellaneous Kanbis included Maru, Uda and Barad sections.
Karadia Kanbi	They wanted to be separated from Kanbis and shown under Rajputs.	The "Kanbi" name being abolished, Karadias were shown separately. They could not be included under Rajputs.
Luhar	"Panchal Brahman" was the new title affected by their Gnati Sudharak Mandal, in support of which they referred mysteriously to a judicial decision, which they were unable to produce.	The old name continued.
Machohhi	A section of them dwelling on the banks of the Tapti wanted to be known as Talabda Koli, who, they admitted, were unwilling for such intrusion.	The old name continued.
Mahar	A Bombay organisation applied to be shown under "Mayavanshi Rajput."	The affinities of depressed classes to the Rajput race have been pointed out in the Caste Glossary. But their inclusion under the Rajput total as a special section would have been misleading. Old name continued.

Old Name of Caste, Race or Tribe	Claim made to new names or affiliations	Final action taken
Modh Ghanchi	The 1921 Report has reference to their claim to be considered as Modh Vanias, which was then turned down, but the claim was not formally renewed.	Nothing was done, but it is suspected individual members of this caste have passed off as Modh Vanias.
Salat	No formal claim was made, but some returned themselves as Sompuri Brahmans but they were included under Salat.	The old name continued.
Shaikhda	This caste of Hindu-Musalman resented the old title as opprobrious and applied to be returned as Muslim Shaikhs.	Those who wanted the "Muslim Shaikh" name to be recorded were allowed to do so.
Sonar	The Deccani goldsmith caste have long claimed to be a variety of Brahmans—Daivadnya Brahmans and local representatives were returned as such.	The old name continued.
Sutar	Some Sutar were returned as Vishwakarma, after the name of their patron saint. Thus Vishwakarma was wrongly compiled as a sect in 1921. It is really a caste name.	The old name "Sutar" was continued, and "Vishwakarma" removed from list of sects.
Thakarda	A section calling themselves Thakarda Solanki, from Kadi taluka, wanted to be separated from Koli and shown under a distinct heading. On enquiry there was no reason to separate them from the general head of "Thakarda" and as they themselves were separated from the Kolis, nothing further was deemed necessary to be done.	The old name continued.

396. Parvenu Accretions—Apart from these genuine cases, the most difficult problem is to isolate from genuine entries the element of the surreptitious social climber. In all sections of the superior castes there are doubtful elements whose inclusion is always a matter of doubt. Amongst Brahmans and Vanias, the cross breed or *varnasankar*—variously known as Bārad, Pānchā, Bāj—is a distinct though unimportant element. The Rajput caste is again the favourite resort of many of these spurious cases. Quite a few Barias must have found room there as Padhiar Rajputs and this it was not possible to prevent at the compilation stage. Again large numbers of Patanwadias and other Kolis passed off as Barias. A few of the aspiring untouchables are apt to call themselves Kshatriyas or Rajputs. A few Dabgars, Sonis and Modh Ghanchis and such others of the prosperous artisan classes masqueraded as Vanias. The Patidar class, which is fast developing into a national caste, has similarly absorbed many non-descript elements—mostly recruits from Kathiawad. Amongst Musalmans, Pinjaras are rather given to calling themselves Pathans; Maleks and Kasbātis pass off as Shaikhs and in rural areas "Ghanchi" and "Vohra" have become often interchangeable. Occasionally, however, a caste like the Saiyad is jealously guarded and allows little chance of such unlawful entry. Even so, the clandestine entry of persons inferior in the social scale as Saiyads is not uncommon and could not be prevented. The transmogrification of a Quasab into a Saiyad, as he grew in affluence is enshrined in the Persian proverb: "Im sāl Qusāb budam pār sālo shaikhji arjan chuṅ gallā shebad Saiyad shawi."

§ 2. STATISTICAL ANALYSIS OF THE RETURN

397. General Results : Caste not Returned—These general considerations are necessary for the understanding of the Caste Tables properly. We will now take the general results and set them in order. First we shall study the phenomenon of "caste not returned", in order to see how far modern influences are operating in the direction of denial of caste. The general policy in this regard has been already stated. No one was really prevented from showing "nil" against caste if he so chose. Brahmos and Aryas and members of other schismatic sects which were based on the denial of caste were of course presumed to return no caste. Even in their case as the marginal table shows that the majority were prepared to indicate the castes to which they belonged, or at least the caste

of their origin. It will be noticed also that under "Hindu" there are two classes shown—(1) caste not returned, *i.e.*, of genuine cases of protestant Hindus with whom caste observances had ceased to have a meaning and (2) caste unspecified, a large class, some of which may have belonged to number (1) but all owing their inclusion thereunder because they omitted to return their caste through inadvertence, ignorance or choice or because the enumerator was too careless to record their caste. Even the two classes together do not form more than 1 per

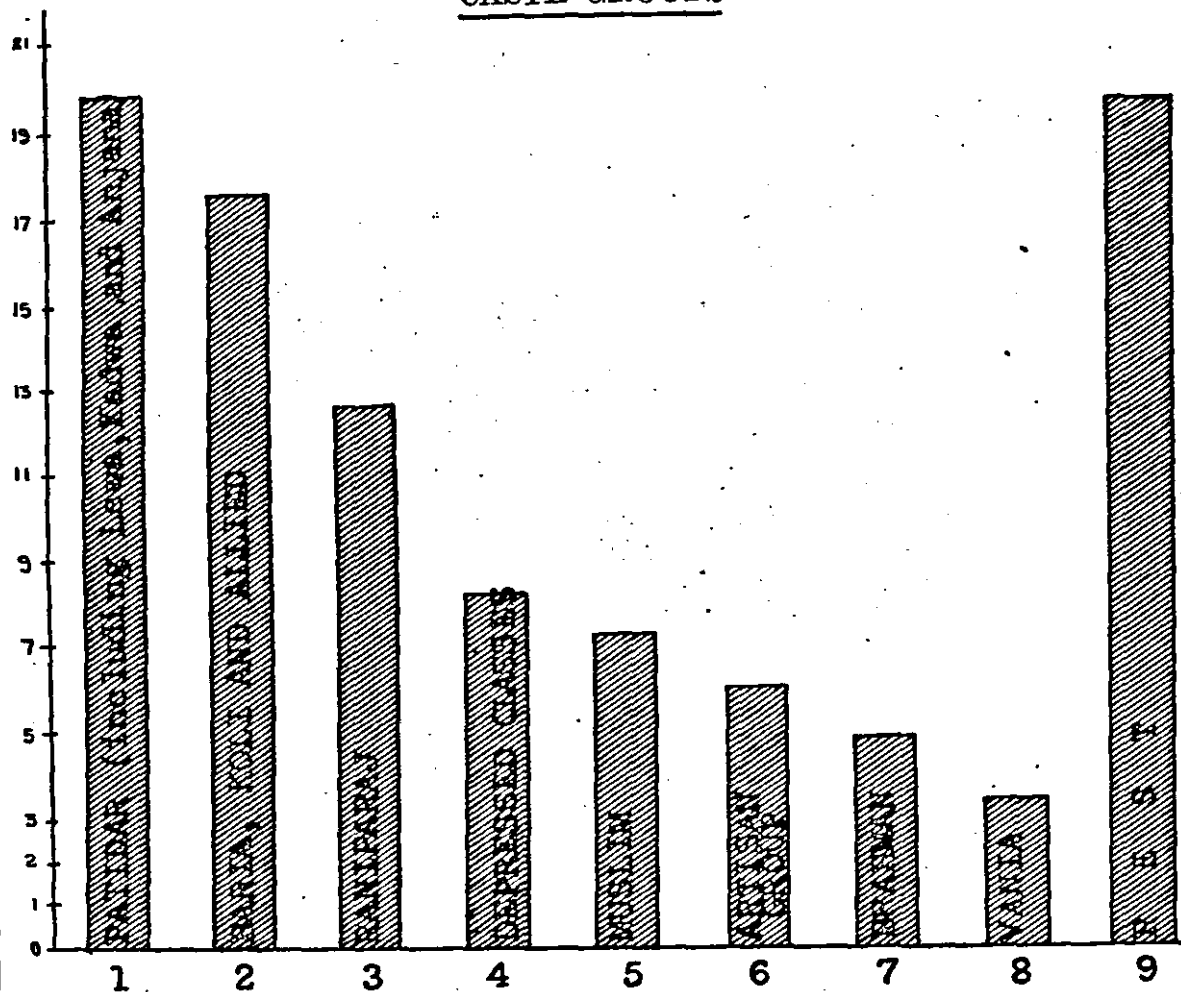
RELIGION	Number who have not specified caste			Proportion per mille of such religions
	Persons	Males	Females	Persons
Total Unspecified among Religions in which Caste occurred	13,577	7,443	6,134	6
<i>Hindu</i>				
I. Caste not returned ..	58	11	47	} 1
II. Caste unspecified ..	1,281	959	322	
<i>Jain</i>				
Unspecified	1	..	1	..
<i>Hindu Arya</i>				
Caste not returned	412	181	231	140
<i>Hindu-Brahmo</i>				
Caste not returned	10	9	7	220
<i>Indian Christian</i>				
Unspecified	4,592	2,358	2,234	650
<i>Muslim</i>				
Unspecified	7,241	3,938	3,303	40

NOTE:—Caste Table shows figures for "Minor Hindu and Jain Castes" and "Other Muslims", which include figures for Hindu and Muslim unspecified shown above.

mille of the total Hindu population. Of the two reform sects, only 14 per cent of Aryas and 23 of Brahmos did not record their caste through choice. 65 per cent of Indian Christians did not show the caste of their origin, possibly the bulk doing this through choice as they are drawn from depressed and other backward groups and are anxious to forget their origin. 4 per cent of Muslims do not show any caste or race to which they belong. These are perhaps the miscellaneous converts of comparatively recent date, who have not yet definitely affiliated themselves to any recognised Muslim group. In 1921 there were 2,376 Hindus of unspecified castes, 728 similarly placed Jains and 9,597 unclassified Muslims. The decrease in numbers in 1931 may be due to better record on the present occasion. At any rate the figures of both censuses are convincing enough to show the strength of the hold of caste on the population.

398. Distribution of Castes—We will now consider the question of distribution. Let us first take the castes in broad groups. There are seven large groups in the Hindu, Jain and Tribal castes, the Muslims form the eighth group, and the rest of the population may be lumped together in the ninth group. The seven groups: (1) Brahman consisting of all true Brahman castes—even those like Tapodhan, Vyas and Rajgor, whom it is the fashion of other Brahman castes to look down upon; (2) Vania similarly comprising all true Vania castes; (3) the agricultural, forming the largest group consisting of Lewa and Kadwa Patidars and Anjanas; (4) the miscellaneous labouring population of Koli and semi-Koli race, and including Barias, Talabdas, Khants and Makwanas who have Rajput affiliations; (5) the Raniparaj, localised in South and Central Gujarat; (6) the Depressed Classes consisting of the 13 recognised castes found in this State; and (7) the Artisan group consisting of the modern occupational castes: Bhavsar, Darji, Kadia, Kansara, Kumbhar, Luhar, Mochi, Sonar, Soni and Sutar. Included under Luhar, Kumbhar and Sutar are the subcastes formed by fission or change of occupation which are known as Luhar-Sutar, Kumbhar-Sutaria and Kadia-Kumbhar. The Muslims have been grouped together here, but they have really two well-marked divisions—(i) foreign elements and (ii) local converts. The latter are also divided into trading or occupational groups which are as organised as any Hindu caste. Among the chief castes included under the Rest are the Rajputs, Bharwads, Rabaris, Ravalias and Vaghris. A diagram is shown here giving the respective proportions which will help the reader to understand the Table given below it. A map is also attached below the Table to illustrate the distribution of the chief social groups.

**DIAGRAM SHOWING PROPORTIONS OF MAIN
CASTE GROUPS**



1	Patidar ..	19.8	4	Depressed ..	8.3	7	Brahman ..	5.0
2	Baria, etc. ..	17.7	5	Muslim ..	7.4	8	Vania ..	3.5
3	Raniparaj ..	12.7	6	Artisan ..	6.1	9	The Rest ..	19.5

NOTE.—Figures against serial numbers denote percentage to total population.

SUBSIDIARY TABLE I
SHOWING THE PROPORTIONS OF THE CHIEF SOCIAL GROUPS IN THE
DIFFERENT DIVISIONS

SOCIAL GROUP	BARODA STATE		CENTRAL GUJARAT		NORTH GUJARAT		SOUTH GUJARAT		KATHIAWAD	
	Strength	Per cent-age	Strength	Per cent-age	Strength	Per cent-age	Strength	Per cent-age	Strength	Per cent-age
1	2	3	4	5	6	7	8	9	10	11
Patidar and Anjans ..	484,491	20	141,227	17	273,711	27	22,849	6	46,704	23
Baria, Talabda, etc. ..	435,087	18	161,980	20	224,076	22	31,137	8	17,894	9
Raniparaj ..	312,181	13	90,816	11	2,778	..	218,370	54	217	..
Depressed Classes ..	203,043	8	72,362	9	93,832	9	20,303	5	16,546	8
Artisan Group ..	149,343	6	34,981	4	76,015	8	18,297	4	20,050	10
Brahman ..	123,714	5	42,907	5	49,187	5	17,937	4	13,683	7
Vania ..	86,477	4	33,572	4	38,735	4	5,773	1	8,397	4
Muslim ..	182,630	7	74,077	9	61,255	6	26,113	7	21,185	10
Rest ..	466,041	19	172,419	21	190,418	19	43,598	11	59,606	29
Total ..	2,443,007	100	824,341	100	1,010,007	100	404,377	100	204,282	100

Jain and Tribal castes. Altogether 141 castes were separately compiled in this census; the miscellaneous Hindu and Jain castes not compiled numbered only 2,883 excluding the number of Hindu unspecified shown already in the marginal table of para 397 above. These miscellaneous castes are counted as one and included in the total of 114 (castes with a strength below 20,000) in the marginal table. The five castes of greatest size are Lewa Patidar (226,871), Kadwa Patidar (219,159), Thakarda (190,195), Vankar (Dhed) (107,988) and Baria (103,774). In 1921, there were only 3 castes of this size—Vankars and Barias have now moved up to the first class. The second class now consists of the Rajput (94,805), Bharwad and Rabari (64,378), Talabda (59,225), Bhil (53,235), Talavia (52,407) and Kumbher (50,996). In 1921 there were only 4 in this class of which two have now moved up to the higher class, and Rajputs and Talabdas have continued in the second class. Bharwads have come up to this class because Rabaris have not been separately compiled in this census. The other four have been promoted owing to their increase in numbers. The third class consists of one Brahman caste (Audich) with 45,222, one Vania (Shrimali) with 34,172, three Raniparaj tribes, two of the Depressed, three of the Artisan group and six other castes. In 1921, this class had only 13 castes. The first three classes absorb 78 per cent of the population. The remainder about a fifth belong to small-sized individual groups.

400. Caste by Traditional Occupation—A third way of analysing the caste figures is to distribute the population (of all religions) according to traditional occupation. In the Chapter on Occupation we have seen that 32 per cent of the population belong to castes in which more than half of the workers are engaged in their ancestral calling. It is useful therefore to take the caste returns as affording an index to the occupations of the people. Subsidiary Table II (given at the end of this chapter) attempts this distribution on an elaborate basis. The scheme consists of 33 groups of occupations and the *rest* grouped as the 34th. The following chief groups are given with figures against each showing the proportions per mille :—

Number of group in Sub. Table II	Name of group	Proportion per mille	Number of group in Sub. Table II	Name of group	Proportion per mille
I	Landlords and Cultivators ..	274	XIII	Traders and Pedlars	53
II	Military and Dominant	48	XV	Barbers	12
III	Labourers	174	XVII	Weavers, Carders and Dyers ..	52
IV	Raniparaj	128	XIX	Carpenters	11
V	Graziers and Dairymen	29	XXI	Potters and Bricklayers	21
VII	Hunters and Fowlers	15	XXIX	Leather workers	23
VIII & IX	Religion including Temple Service.	61	XXXIII	Sweepers	13
XII	Musicians, Dancers, etc. . . .	15	XXXIV	The Rest	14

The Subsidiary Table itself indicates the races or castes included under each group; a supplementary Subsidiary Table (II-A) is also appended in which detailed names of castes included under "Others" in each group are shown. The above list does not include writers (who fortunately for the State number only 2 per mille) and bards and genealogists who are more than three times as many as writers. Fishermen, Tailors, Washermen, Masons, Oil-pressers, Blacksmiths, Gold and Silversmiths and Village servants are other castes omitted but together these do not form more than 4 per cent. Of the rest who are included, 27 out of 100 persons have an agrarian bent, 17 have the call to labour humbly either on the land or in other ways, 6 would turn to religion, 6 others will be disposed towards trade, 5 will swagger with a militant air, 11 will be inclined to industry and only 2 will be found to cater for the sanitary needs of their fellows.

401. Caste and Occupation Tables Correlated—It is interesting to compare some of these figures with the facts regarding the general strength of workers (earners and working dependents) in actual employment on the corresponding occupations, as elicited from the Occupation Table (Imperial Table X). This comparison will afford some basis for finding out the probable sources of supply for each type of occupation. The figures of castes associated with some occupation by tradition will not however be enough. It will be necessary to find out also the number of workers (earners and working dependents) also in each group to find out a correcter basis of comparison, for which purpose figures have to be collated from Imperial Table XI. A further caution is also necessary. In Subsidiary Table II, primitive and forest tribes have been separated from the rest of the population, presumably because they have no traditional occupation. But two-thirds of them are actually occupied on labour, and a third on cultivation. Their workers have also to be distributed similarly. Thus we arrive at the marginal table which will be of interest. We find that

Traditional Occupation with which Caste is associated	Strength of Caste	Strength of workers in Caste	No. of workers actually employed on the occupation
Landlords and Cultivators ..	774,603	375,632	433,001
Labourers (agrestic and general)	643,947	319,793	271,307
Military and Dominant	118,014	54,265	8,700
Graziers and Dairymen	71,171	38,728	38,191
Religious (including Temple Service)	147,983	57,687	15,379
Trade	128,439	41,511	28,016
Writers (Public Administration Professions and Liberal Arts).	22,479	7,616	26,304
Sweepers	31,018	16,940	6,077
Village Service and Watch ..	10,904	5,974	7,330

under (1) Agriculture (landlords and cultivators), (2) Professions and letters, and (3) Village service, the traditional sources of recruitment are deficient and the demand has to be met by recourse to other castes. Thus it is explained why large numbers of people not traditionally used to agriculture have flocked to the land and why people denied the use of arms (like Marathas) or deprived of the opportunities of service to religion (like the Brahman) have crowded the public services and overstocked the learned professions. The commercial classes also show a large surplus, who find no room in their familiar calling and attempt to eke out a living either through agriculture, state service or other occupations as lawyers, teachers or doctors. Even the Bhangi finds little scope now for his humble but most necessary function in rural society. Only about a third of their workers are able to find employment as sweepers.

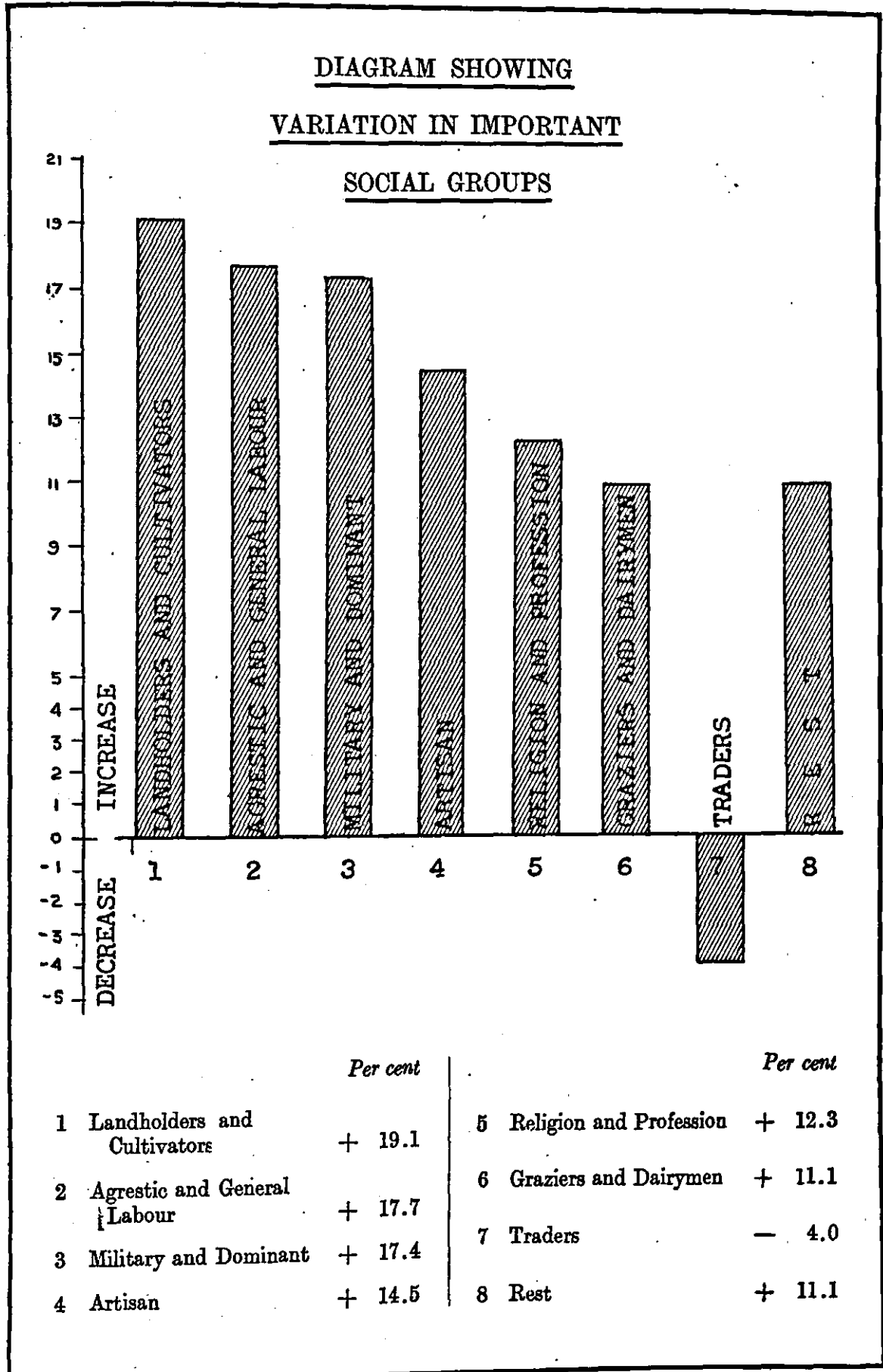
402. Variation : General Results—We will now consider the question of variations in the strength of castes. Subsidiary Table III (at the end of this chapter) gives the variations in castes and tribes since 1901. The absolute figures are given first and the rates of increase or decrease are worked out in the final columns. In the margin, a summary of variations is given for the main castes, divided according to the literacy percentage scale with which the reader is now familiar. The Brahman increase is only 8.6; it is further reduced to just 8, when we deduct the *hijratis* from the increase. Of these, the Gujarati section has grown by 9.5 per cent. The Lewa Patidars have grown by 16 per cent. But this is only apparent. Without the *hijratis*, their increase is only 7.4. We see therefore that in the Advanced groups, the real increase is much less than the growth of the general population. The slow increase amongst Patidars is due not only to their low birth rate, but also to loss through migration. As shown already in the Chapter on Civil Condition, the rate of increase amongst the selected castes of the Advanced group is only 11.4. Maratha Kshatriyas show a decline of 9.5 per cent, but combined with Maratha and Konkani Kunbis, their total strength shows an increase of 2.7 per cent, which may be taken as their real variation. Many Marathas not specially entered as Kshatriya must have been compiled as Maratha Kunbi. In the Intermediate division, the most remarkable

CASTE	Strength in 1931	Variation per cent since 1921
Advanced		
Brahman	123,714	+ 8.7
Lewa Patidar	226,871	+16.2
Maratha Kahatriya	12,164	- 9.5
Vania	86,477	+10.2
Intermediate		
Anjana Chaudhari.. .. .	38,459	+17.4
Baria, Khant and Makwana	128,901	+29.6
Kadwa Patidar	219,107	+16.2
Kumbhar	50,996	+18.5
Rajput	94,805	+19.7
Talabda	59,566	-18.1
Illiterate		
Bharwad	64,378	+10.3
Koli and allied castes	238,411	+10.7
Depressed Classes	202,777	+14.7
Primitive Tribes	312,051	+20.7
Muslim		
Fakir	6,495	+34.0
Ghanchi	7,426	+82.5
Malek	11,206	+43.0
Memon	8,971	-35.3
Mohsalam	10,862	+15.1
Momna	13,829	+95.0
Pathan	15,884	+17.7
Saiyad	9,590	+ 7.6
Shaikh	26,073	- 2.9
Vohra	28,355	+ 7.2

growth is seen amongst Barias, Khants and Makwanas who are supposed to have grown by nearly 30 per cent. Here again the increase is only apparent. The Barias themselves, an aspiring community, are a caste to which many of the lower caste Kolis (Patanwadia and the like) wish to attach themselves as a half-way house to the Rajput status. Particularly was this tendency evident in this census, as it was decided that the Barias would not be shown under Kolis in the Caste Table. As a result many of these Patanwadias, etc., called themselves Baria. The increase in the Baria section alone is over 42 per cent. It is necessary, therefore, to take the Baria, Khant and Makwana total and add it to that of Talabada and Koli and allied castes, to find out the true rate of variation, which is 13.8 per cent. The Rajputs show an increase of nearly 20 per cent. Part of this is spurious for reasons already stated. They could not have grown at a faster rate than the general population, as they do not marry their widows, and their females are in serious defect. The Depressed Classes' increase is genuine, so is that amongst the Forest Tribes.

Amongst Muslims, the low increase in Saiyads is due to reasons similar to those given for Advanced Hindus. The Vohras show only 7 per cent increase. But the Vohras consist of two groups: the Agriculturist and the Trading. The first increased to 16,436 in 1931 from 5,391, *i.e.*, trebling itself, while the second declined from 21,064 to 11,709 or nearly halved itself. Obviously the census figures for these sections separately are not reliable and even the total strength of Vohras as shown by the census does not appear to be entirely correct. Some persons returned as Ghanchis in rural areas have been found to be really Vohras. But even if the total of Vohras of both sections is accepted as correct, the strength of each section has to be estimated. The question remains, which year's figures are to be accepted as a correct basis. In 1911, the agriculturist and trading sections numbered 11,858 and 13,177 respectively. In 1921, the corresponding figures were 5,391 and 21,064. Thus as between the 1911 and 1931 figures, those of 1921 appear obviously to be incorrect. If we assume a 5 per cent increase for the agriculturists in 1921, they should have numbered 12,430 in that year, instead of 5,391, and the trading section would then be only 14,025 instead of 21,064. Thus the true increase in the agriculturist section is reduced to 32.2 per cent; and the true variation amongst the traders is a decline of 16.5 per cent. Shaikhs show a decline, but the 1921 figures included many Maleks and other miscellaneous elements. That accounts for the large increase amongst the latter in 1931, the figure for which year may be taken as correct. If the Shaikhs and Maleks are taken together, the increase is only 7.5. Memons and Mumnas are two other groups with whom, owing to confusion of names, the mistakes in record usually happen. The matter was enquired into closely in this census, and it was found that large numbers of Mumna population in Sidhpur and Patan talukas were often mistaken for Memons and recorded as such in 1911 and 1921. The two combined show a variation of 8.8 per cent in the last ten years. If the 1931 figure of Memons is considered correct and an increase of 9 per cent is assumed, then there must have been only 8,163 Memons in 1921 instead of 13,871 and there should have been 12,800 Mumnas instead of only 7,092 in that year. Thus the real increase amongst Mumnas is only about 9 per cent.

403. Variation in Social Groups—We will now group the castes according to their main hereditary occupations and see how far the variations in each differ from the general rate of increase. For the purpose of estimating the strength of landlords and cultivators, and agrestic and general labour, we shall again distribute the Raniparaj tribes, as we have done in para 401 above. Under Religious and Professional, we have combined priests and devotees, temple servants, genealogists, bards and astrologers, and the writer castes. The Artisan groups are the same as those selected for Subsidiary Table I above. The below table gives the strength of these different social groups and their



SOCIAL GROUPS	Strength in 1931	Variation per cent
I. Landlords and Cultivators	774,603	+ 19.1
II. Military and Dominant..	118,014	+ 17.4
III. Agrestic and General Labour	643,947	+ 17.7
IV. Graziers and Dairymen..	71,171	+ 11.1
V. Religious and Professional	170,462	+ 12.3
VI. Traders and Pedlars ..	128,439	— 4.0
VII. The Artisan Group ..	149,343	+ 14.5
VIII. The Rest	387,028	+ 11.1

is a little over 7,000 less. Thus the total of the Trading class for 1921¹ should be reduced by about 12,700, and the true variation arrived at is an increase of 6.1 per cent instead of a decline of 4 per cent. A diagram is given on the previous page to illustrate the marginal table above.

variations since 1921. The highest increase is recorded amongst those castes and races associated with agriculture. Labour and Dominant come next in contributing to the general growth of population, while in the rear come the Religious and Professional castes, with Traders actually recording a decrease. But this decrease is not real. The Trading classes consist, among others, of Memons. But the 1921 Memon and Trading Vohra figures are incorrect, as suggested in the paragraph above. The true figure for Memons for 1921 is somewhere about 8,200 or nearly 5,700 less than the census return, and the true Vohra (trading) figure

§ 3. TREATMENT OF SELECTED GROUPS

404. Depressed Classes—We will now notice a few selected groups. Taking the depressed classes first we show in the margin a list of castes that are

NAME OF CASTE	Strength in 1931	Variation since 1921
Bhangi	31,018	+12.7
Burud including Vansfoda ..	478	+18.1
Chamar	42,802	+21.8
Garoda	7,796	+18.7
Holar	54	....
Mahar	572	— 2.4
Mang	37	+ 8.8
Nadia	622	....
Shenva	9,643	+58.8
Thori	56	....
Turi	1,711	+50.4
Vankar including Dhed ..	107,988	+ 8.4

definitely known to be "untouchable" in the State. Their strength in 1931, and variations since 1921 are indicated in the marginal table. Of these, the following eight castes are Gujarati:—Bhangi, Chamar, Garoda, Nadia, Shenva, Turi, Thori and Vankar. The rest occurring in small numbers in the State are Deccani. Nadias occur for the first time in this census. Probably they were mixed up with Bhangis and Chamars in previous censuses. Thoris occurred in 1911, and disappearing in 1921 have again found a place in the returns. Nadias are a little higher than

Bhangis, but lower than Chamars. For details regarding them the reader is referred to the Glossary. The variations are more or less normal. The large increase in Shenvas is mostly accounted for by the small increase in Bhangis below them and the still smaller increase amongst the Vankars (Dheds). Assumption by the latter of the Vankar name generally must have led to considerable stiffening of their caste organisations everywhere, and the drifting of many into the lower groups of Chamar and Shenva. The Shenva figure in 1921 showed a decline of nearly 20 per cent since 1911 which was unnatural. According to the general rate of increase, they should have numbered 7,966 in 1921 and 9,161 in 1931. There are therefore nearly 500 spurious accretions in the Shenva total. The Bhangis have grown at a rather lower rate than the general population since 1921. In 1901 they numbered 24,011 since which date their numbers have risen by only 20 per cent. One reason for this slow progress is that a few on the top have passed off as Shenvas and that Nadias in previous censuses were returned as Bhangis. The largest caste, Vankar, has made the slowest progress only 14 per cent in the last 30 years. The Garoda, the most educated of these classes, has increased by 32 per cent since 1901.

405. Muslim Castes and Races—We will now separately deal with Muslim castes and races. While considering broad social groups, we included different sections of Muslims under each. But their proportions vary in these groups. Thus though under Landlords and Cultivators, Muslims form rather less than one-seventh, under Labour their contribution is only 1 per mille. Under Military and Dominant, their representatives are only Arabs and Behlms: Pathans who have also warlike traditions are in this State given to agriculture. Under Religion, the Muslim quota is only one-ninth, but in Trade, they bulk more largely, being about a fifth of the total strength of the classes traditionally associated with it. In the margin the Muslims are divided into Advanced, Intermediate and the Rest (according to our familiar percentage scale) and the variations in each are indicated. They are further divided into (1) foreign elements and (2) indigenous converts, who are further sub-divided into (a) the trading section and (b) other groups. The variations in each are shown and compared with the general rate of increase in the Muslim population. The Advanced group shows a decrease, but this is only apparent as it contains Memons, figures regarding which for 1921 have required adjustment (*vide* para 402 above). After this is done, the variation under Advanced is changed into an increase of 7.7 per cent, which is about the same as Advanced Hindus and may be accepted as correct. For similar reasons the decline in the Trading section of local converts and the increase under 'other' are to be discounted. But generally it seems true that the Muslim population depends for its growth mainly on its indigenous elements and not on its foreign; and like the Hindus, it is being replenished, not by its most affluent or most intellectual, but by its hardier, but less educated and poorer sections. We have now to set out the component sections of each of the elements forming the Muslim population. For this purpose, we give a table prepared on the same basis as that shown on page 329 of the Census Report of 1921 :—

Variations amongst Muslims		
Social Groups	Strength	Variation since 1921
Advanced	53,847	— 3.4
Intermediate	100,537	+ 24.6
Rest.. .. .	28,246	+ 8.8
Foreign elements	60,351	+ 5.8
Local Converts	122,279	+ 16.2
(i) Trading	23,266	— 37.3
(ii) Other	99,013	+ 45.3
General Muslim	182,630	+ 12.5

Name of Group	Including	Number of caste names compiled	Strength
I.—Foreign Elements			60,351
A.—Arab	Saiyad, true Shaikh and Arab	3	
B.—Pathan	Pathan, Khokhar, Afghan	2	
		(Afghan not compiled)	
C.—Mughal	Mughal	1	
D.—Baloch	Baloch, Makrani	2	
E.—African	Siddi (Habshi)	Not compiled	
F.—Sindhi	Sindhi	1	
II.—Indigenous			122,279
A.—Neo-Musalman	Khoja, Memon, Vohra (peasant), Vohra (trading), Molesalam, Kasbati, Momna, Sipahi, Dhadhi, and Mirasi	10	
		(Mirasi included under Dhadhi)	
B.—Converts w h o have still retained Hindu caste or occupational names	Chhipa, Darji, Bhat, Bhoi, Khatri, Dhobi, Machhi, Sutar, Rathod, Parmar, Makwana, Behlim, Gandhrap, Gola, Ghanchi, Kalal, Kumbhar, Luhar, Mali, Hajam, Bhadbhunja, Salat, Saraniya, Bandhara, Mochi, Galiara, Hijda and Bhand	6	
		(Others included under other Muslims)	
C.—Converts w h o have adopted new occupational names.	Bhadela, Bhatthiara, Bhisti, Dudhwala, Khatki, Naghori, Nat, Pindhara, Pinjara, Poladi, Rangrej, Panjnigara, Tai and Kasai	6	
		(Others included under other Muslims)	
D.—Converts w h o are menials or labourers	Maleks	1	
E.—Unclean	Bhangi .. .. .	....
F.—Religious Mendicants	Fakir	1	
G.—Unspecified Muslim .. .. .		....

406. Race of Christians—Christians are made up of 7,064 Indians, 63 Anglo-Indians and 135 persons belonging to European and allied races (*vide* Imperial Table XVI). Europeans consist of 111 subjects of the Empire and 24 belonging to other races—mostly of American nationality. Anglo-Indians have increased from 44 and European British subjects have increased from 80 to their respective present figures in the last ten years. The increase amongst Europeans is wholly due to the presence of a ship in Port Okha on census day, which contributed 27 European males (British subjects). If these 27 are omitted, the number of European British subjects is reduced to 84. The Anglo-Indian increase is wholly due to the opening of the workshops in the Marshalling Yard and Goya Gate in Baroda City and the Dabhoi Railway Station. The number of Europeans residing within the State limits (excluding the Camp) is much less than before because many high posts which used to be filled by Europeans are now held by Indians since many years. Apart from the adventitious presence of Europeans in Port Okha, the others usually reside in Baroda City and environs. The next largest settlement is in the Mehsana Railway Station. As to record of Anglo-Indians, it may be mentioned that since 1921, a stricter reckoning has been made of them, so that non-descript Indian converts of the “Feringhi” type were treated as Indians. A distinct tendency is also observable amongst educated Goans of good families to call themselves Indians, dress their ladies in *saris* and in other ways to assimilate themselves to Indian ideas. The Indian Christians are divided by race or caste as shown in the margin (*vide* Imperial Table XVII).

Caste or Race	Strength in 1931
Depressed Classes	1,719
Kanbi, Maratha	12
Pathan	7
Portuguese Indian	196
Raniparaj	538
Caste unspecified	4,592

the indeterminate variety as pointed out already; they are mostly drawn from the socially degraded Hindu castes and do not care to disclose their origin. On the other hand, the Indian convert in the second or third generation is so completely changed that he does not in many cases really know from what caste his ancestor was drawn.

407. Forest and Primitive Tribes—Imperial Table XVIII gives details of the eighteen tribes which are usually found in the State. The marginal table gives the strength of each tribe and the variation since 1921. To understand the variations, it is important, however, to remember the following points. Talavias are a socially superior sept of the Dublas. Vasawas also have differentiated out from the Bhils but as a sept distinct from them. Tadvis also represent a fission (as the name implies) from Bhils. Chodhras have a sub-section known as Vālva or Valvādi, with which Valvis are sometimes confused by the enumerators. These Valvis are perhaps a degraded sept of the Gamit tribe, themselves the most depressed economically of the Raniparaj. Dhanka (toddy tapper) is something of a generic name for all these tribes, so that persons returned as Dhanka are like “Raniparaj” unspecified. Kolghas and Valvis are the untouchable sections amongst these tribes. Tadvis are localised in Central Gujarat. Nearly 72 per cent of the Bhils are met with in Central Gujarat and the rest from what are known as the Rani Bhils of Mangrol, Songadh and Vyara talukas. Nearly one-third of Talavias live in Central Gujarat and the rest in the Southern division. Seven out of 12 Nayakdas reside in

Name of Tribe	Strength of tribe in 1931	Variation since 1921
All Tribes	312,051	+ 20.7
Bavcha	1,186	+ 16.6
Bhil	54,542	+ 24.9
Chodhra	38,786	+ 18.1
Dhanka	3,457	— 54.6
Dhodia	26,132	+ 22.4
Dubla	12,894	— 58.8
Gamit	59,213	+ 13.9
Kathodia	551	+ 48.1
Kokna	7,952	+ 17.6
Kolgha	991	+ 3.9
Kotwalia	2,207	+ 57.2
Mavchi	919	+ 90.2
Nayakda	11,802	+ 36.1
Tadvi	20,817	+ 47.0
Talavia	52,565	+ 156.0
Valvi	132	— 91.0
Varli	368	+ 79.5
Vasawa	17,527	+ 30.2
Unspecified	10	— 94.0

South Gujarat, the rest mostly in Sankheda taluka. Over two-thirds of Vasawas are in South Gujarat (Mangrol and Songadh talukas) and the rest in Central Gujarat (mostly in the Kahnām area and Vaghodia taluka). Chodhras, Dhodias, Gamits and Dublas are almost entirely confined to South Gujarat. Dublas are mostly to be met with in the Rasti, Chodhras are on the other hand spread in Semi-Rasti and Rani tracts, while the bulk of the Gamits are in the Rani area. These considerations will help in the explanation of some of the curious jumps which the figures

show. The large decline in the Dhankas is rather a testimony to greater accuracy of record. They declined by nearly 60 per cent in 1921, so that this accuracy is continuous and progressive since 1911. Dublas have declined by nearly 59 per cent, largely accounting for the extraordinary rise of 156 per cent amongst Talavias. Both these tribes taken together show only an increase of 26 per cent, which may be considered as the true rate of increase amongst them. The large increase amongst Tadvis is mostly due to the fact that nearly half of the persons returned as Dhanka in 1921, were shown under their true name in 1931. The decline amongst Valvis was due to the fact discovered after the Caste Table was ready that certain Valvis were wrongly compiled as Chodhras. Generally it may be said that these tribes are Gujarati-speaking,—only Varlis, Kathodias and Koknas originating from the Konkan speak a *patois* of Marathi and Gujarati. For further details, the reader is referred to the Caste Glossary.

§ 4. RACE COMPOSITION AND MODERN TENDENCIES

408. **Race Composition of the Gujarati People**—Having now completed the statistical analysis of the caste return, we shall attempt to estimate the strength of the different elements of the Gujaratis. The Gujarati people, as pointed out in the Chapter on Language, is a composite population into whose formation various race elements have mingled at widely different points of time. The primary element is the aboriginal, represented in this State by the eighteen tribes, in the higher sections of which there is decided Aryan admixture. Next come the Aborigines of the Plain, the Koli and allied castes, together with the semi-Rajput communities. Then there are the communities in which there is evidence of the Rajput and Gujar strains, the latter of which has given its modern name to the country and its people. Then there are the intellectual stocks—the Brahmans, Kayasthas and non-Rajput Vaniyas—which are of relatively pure Aryan lineage—leaving the residue of miscellaneous groups in which the Aryan and Dravidian stocks have mingled. At the base are the aboriginal tribes, the primitive inhabitants of the country. From the Raniparaj, the Chokapura (Pavagadhia) section of Chodhras has to be omitted to get an idea of the purer aboriginal element. As the Chokapuris were not separately compiled in this census, a 20 per cent increase on the figures for 1911 has to be added; this done, we get the remaining Raniparaj—301,766—as definitely aboriginal. Even then there is considerable admixture: the Central Gujarat Bhils, Tadvis, Talavias and Naiks show decided Aryan influence in their physical and mental characters. It is proper therefore to distinguish between the early Aboriginal and the Aboriginal of the Plain, for which purpose we have to omit these Central Gujarat sections from the above total, and we thus get 222,009 as the estimate of the early Aboriginal element. The Aboriginal of the Plain consist of these Central Gujarat settled Bhil communities—79,757 as recorded in the last census—and also of Kolis proper with allied tribes, excluding the upper layer of Baria, Khant, Makwana and Talabda who may be termed Quasi-Rajputs. These excluded, the second class will number 326,353. Then we have to estimate the races with the Rajput strain. These include the undoubted Rajputs, the quasi-Rajputs as above, the castes of Rajput descent like Oswals, Shrimalis (among Vaniyas), Karadias and Anjanas, Bhavsars, Luhars, Kathis, Vaghers, Vadhels, Chokapuri Chodhras, the converted Rajputs like Molesalams, Behlims and Memons, and lower down in the social scale—Ravaliyas, Vaghris, Vankers and Chamars. Akin to the Rajputs but pastoral and agricultural in occupation are the large groups associated with the Gujar name like Lewas, Kadwas, other Kanbis, Kachhias and Sathwaras with their corresponding Muslim converts, Maleks and Mumnas, who are predominantly agricultural; and Ahirs, Bharwads, Rabaris and Gujar Charans, who are pastoral—the typical Gujar calling. Then again the Gujar strain enters largely into some of the prominent artisan castes—Darjis, Luhars, Kumbhars, Sonis and Sutars. For these we have to estimate from the 1911 figures with the addition of a presumed 20 per cent increase. We have to add lastly the few Sikhs to make up the total under this head. These calculations give a total of 1,277,529 for races with the Gujar and Rajput strains. Then we have to cal-

RACIAL GROUPS	Strength	Proportion to Population
I. Early Aborigines	222,009	9.1
II. Aborigines of the Plain ..	326,353	13.4
III. Races with a Rajput and Gujar Strain	1,277,529	52.3
IV. Brahmans and allied Aryan including Parsi ..	204,938	8.4
V. Miscellaneous Aryo-Dravidian		
i. Non-Gujar Artisan ..	58,336	2.4
ii. Other castes including Marathas and indigenous Muslims	293,195	12.0
VI. Foreign Elements		
i. Muslim	60,351	} 2.4
ii. Other including European and Anglo-Indian ..	296	
Total Population ..	2,443,007	100.0

culate the strength of Brahmans and allied Aryan groups, and the residue of Aryo-Dravidian elements, finishing up with the foreign elements amongst Muslims and Christians. A marginal table is prepared which gives also the relative percentages of these elements, to the total population. The Brahmans and allied groups contain, besides all true Brahman castes (there being no evidence of Gujar Brahmans in this State) and all non-Rajput Vantias, Parsis, Brahmakshatris, Brahmabhats, Barots, Targalas, Kayasthas and Prabhus. The foreign elements consist of those amongst Muslims which we already know and of Buddhists, Jews and Europeans. These leave us with 58,336 non-Gujar artisans and 293,195 for the miscellaneous residue of Aryo-Dravidian Hindus and Muslims. The Gujar together with the Rajput forms the most dominant element. The Aborigines of the Plain come next followed by the Aryo-Dravidian and the rest.

409. **Who are the Rajputs and Gujars?**—Having now obtained a general conspectus of the composite Gujarati population, it will be necessary to see how far the scheme fits in with known facts of anthropology and history. The classical Risley classification of Indian races would place the whole of the Gujarat population under the "Scytho-Dravidian" group. This classification is surprising in view of Risley's own admission that Rajputs and Gujars are not Scythians, but Indian Aryans. But the *Bombay Gazetteer* (Gujarat Population) would class Rajputs and Gujars with the White Hunas or Mihirs. This theory however is grounded on the surmise—for it is nothing more than a surmise—that the Gujars are a race of foreigners who swooped on India from the North-West, like the Sakas and the White Huns. From the Rajput word of 'mer' or 'midh' signifying a title of honour, it is argued that the Gujars were the same as Mihiras (the Sanskrit name for White Hunas). None of the Rajput clans have any tradition associating them with Scythians or other non-Indian races. The Gujars appear in Indian history about the 6th century A.D. on the break-down of Buddhism in the land. They appear in Rajputana and Broach in two isolated groups where they establish dynasties. The Broach dynasty spreads into the whole of Gujarat, lasts for about 200 years till the middle of the 8th century and disappears from Indian history but not without leaving its name and impress uneffaceably on the Gujarati people. Now it is suggested from mere verbal resemblances, that Gujars may have been the same as Khizars. "The similarity of sound" says Rao Bahadur C. V. Vaidya, in his *History of Mediæval India*, "has often misled antiquarians into strange theories, and the attempt to identify the Gujar with the Khizar is not less strange than the now generally abandoned identification of the Jats with the Goetae." The nasal index of the pastoral Gujar which is 66.9 is shown by Sir H. Risley himself to be even lower than that of Parisians and to stand first in that regard amongst all Indo-Aryans. Gujars have characteristically long heads also. This is an insuperable objection to treating Gujars and Rajputs as part of the Scythian stock which was a broad headed race. "Still less probable is it," to quote from the India Census Report of 1901 "that waves of foreign conquerors entering India at a date when the Indo-Aryans had long been an organised community should have been absorbed by them so completely as to take rank among their most typical representatives, while the form of their heads, the most persistent of racial distinctions was transformed from the extreme of one type to the extreme of another, without leaving any trace of the transitional forms involved in the process." There is no need again to assume an extra-Indian emigration when the facts of history are enough for us to hold that the Gujars are an Aryan tribe, pastoral in characteristics, but raised through the pressure of times to a military and aggressive nation. Not one of the accepted lists, in Indian tradition or history, of non-Indian tribes mentions the Gurjara as one. The Mahabharat lists speak of Chinas, Kambojas, etc., but not Gurjaras. Pauranic lists mention Sâkas, Yavanas, Turushkas and Gandharvas, but not these. Even as late as 8th century A.D. when Hinduism is firmly established, Mlechhas mentioned in the Mudra Rakshas are Chedis, Gandharvas, Hunas, Khasas, Sâkas, but not Gurjaras. It is suggested as the ground for the surmise that Gujars were an alien tribe of invaders, that they were Hinduised, of set purpose, by the Brahmans who admitted them to Kshatriyahood, in order to crush the Buddhists and their Kushan allies. This hypothesis assumes that Scythians were crushed with the aid of their own kinsmen. There is no shadow of a reason for this supposition. Hindu kings have repeatedly beaten the nomad hordes without any such assistance. Gautamiputra in 150 A.D. defeated the Pahlavas, Sakas and Yavanas in the Dekhan; the great victories of Samudragupta (370-395) are well-known. Chandragupta II overthrew the Sakas in 395-415 A.D. Yasodharman crushed the Hunas in 530 and Sri Harsha had one of his earlier triumphs over Turks and Hunas in the beginning of the 7th century. In none of these struggles does it ever appear that the Hindus sought the aid of Gujars. Again if Hindus did accept the Gujars as allies, Bana, the laureate of Brahmanism, would not have gloried in the victory of Prabhakar Vardhan over them. Besides, if the Gujars and Rajputs were really a nomad horde, it is hard to believe that they should have been so completely Hinduised as to become within two hundred years, the predominant racial group in Gujarat and Rajputana, to be accepted without demur as the flower of India's chivalry. No alien race would have been vested with so much honour. Then again there is no reason to suppose that they are the same as Khizars. What we know of the history

of Khizaria does not show that the Khizars were ever a conquering people. Their homeland was the venue of wild hordes, from whom they fled and took refuge "among the seventy mouths of the Volga." They were a civil commercial people; while the Gujars of India were a pastoral people, hardy and war-like, and cattle breeders by profession. These latter cannot but be of the same stock as the Ahirs. The traditional origin of the Agnikula Rajputs—the Parmar, Chauhan, Padihar and Solanki—need not support a theory of a body of alien immigrants adopted into the Kshatriya fold after their purification by fire. It might far more suitably support the raising of an indigenous Aryan tribe lower in the social scale—probably Vaishya in origin—to the Kshatriya status by reason of its deeds in conquest and its militant organisation. And indeed that seems to have happened. A thousand years of Buddhism had obliterated, in Western and Northern India, as it did in Eastern India, all distinctions of caste and respect for Brahmans. The tradition of Parashuram's extirpation of Kshatriyas was followed, and reinforced under Buddhism, by a long sustained levelling movement. The Scythian interlude showed to the Brahman that the only way to renew Hinduism was to raise Vaishyas and other lower orders to the military brotherhood. That is how the Gujars—an ancient Vaishya tribe—came into fitful prominence on the stage of Indian history. But the Brahmans took care that the Gujars did not grow too powerful—Prabhakar Vardhan had to punish them for that reason. To quote again from Mr. Vaidya* :—

"The Gujars like the Jats are the ancient Vedic Aryan Vaisyas; and that explains why their names are not met with in ancient records before the fifth or sixth century. For such ancient scanty historical records as we possess concern themselves chiefly with kings and kingly families and rarely mention the common people. In the third century A.D. the Vaisyas for the first time came into prominence because (most Kshatriya kingly families being killed or driven further south) many Vaisya families took to the profession of arms against the foreign invaders of Scythic origin. The Guptas thus were Vaisyas who first opposed the Yue-chi and latterly opposed the Huns. It seems that when the Huns first invaded India and founded a kingdom at Sialkot the Gujars moved down into Rajputana, the sandy deserts of which have always afforded shelter to Aryans of the Punjab and the middle country when oppressed and dispossessed by foreigners. That seems to be the reason why the Gujars came into prominence about the time of the Huns. They moved from the Punjab into Rajputana and founded a kingdom at Bhinmal about the beginning of the sixth century. They even sent off-shoots further southwards and we find the Gurjara kingdom of Broach founded by Dadda at about the same time. These two kingdoms were found in a flourishing condition by Hiuen Tsang. Pratāpavardhana conquered the Gujaras not because they were Huns or foreigners; he conquered them as every conquering hero in India did who conquered both foreigners and Indians in his *digvijaya*. The Gujaras of Bhinmal were to his south-west and he must have established his overlordship over them also. Yet the Gurjara kingdom of Bhinmal was strong and even Harsha did not entirely dispossess the Gujaras. They were probably only in nominal subjection to him as we have already stated. And they not only remained strong but in the next century grew stronger and subdued Kanauj itself."

410. Proposed New Classification—If the view that Gujars and Rajputs are Indian Aryan tribes is adopted, then we have the following broad classification of the Baroda State population :—

Group No.	Name of Group	Population strength	Percentage to total
1	2	3	4
I	Early Aboriginal	222,009	9.1
II	Civilised Aboriginal with Aryan Strain	326,353	13.4
III	Indian Aryan	1,482,407	60.7
IV	Aryo-Dravidian	351,531	14.4
V	Non-Indian Elements	60,647	2.4

411. Modern Tendencies—From these speculations on race, we turn with relief to describe such of the recent tendencies within castes which are worthy of note. It has been well said that although caste at any given moment seems rigid and immutable, yet it is not so unamenable to change, as its seeming rigidity and its apparent injustice would lead one to expect. New castes have come into existence from time to time; once formed, they appear to be inexorable, but the fact that the formation is possible shows that the system admits of change and is capable of adapting itself to new conditions. Particularly is this the case with the occupational groups, which still cling tenaciously to their old callings. Where modern conditions have rendered their employments unprofitable, enterprising individuals have drifted away from their present castes to new trades or have

* Vaidya's *History of Medieval Hindu India*, page 356.

taken to the land. Thus are formed the new castes, Kadia-Kumbhars, Luhars-Sutars, Sutar-Luhars and Kumbhar-Sutarias. In 1911, the first named group was still forming with only 45 persons. In 1931, these Kadia-Kumbhars (*i.e.*, potters who have taken to the more elaborate work of builders) numbered 1,946. Sutar-Luhars were similarly a new unit formed by fission in 1911. They were only 72 then,—they are now 2,040 and they include among them also Luhars who had turned Sutars. We see thus two opposite processes coalescing for purposes of association. We have not yet seen in the State, evidence of artisan groups consolidating under one name—like that of ‘Rohela Tank Kshatriya’; but there is a great deal of activity amongst these for self-improvement and search after new caste names to raise themselves in the eyes of their fellows. The instances of Valands and Panchal Luhars have been already cited. Indeed so intense was the agitation for changing the name of the old barber caste that the rival claims of ‘Nai Brahman’ and ‘Valand’ nearly split the community in twain. The old Valand Hitechhu Mandal was broken up about 1928, their conferences became inactive and their organ ceased publication. The Prajapati Sabha for the Kumbhars began to function fairly actively during the decade. Apart from these special activities, other sections were busy in organising caste *sabhas* for social reform. The Luhana caste formed its *mandal*, and an active, and somewhat obstreperous youth league formed amongst them, made it hot for their elders to waste money on caste feasts, on occasions of marriage or death. Similar youth league activities were prominent amongst Patidars, Vanias and other higher castes, helping to swell the protest against child-marriages or disparate union of old men with young girls and other social evils. Everywhere there was stirring and men’s minds were deeply moved to social service.

412. The Problem of Untouchability—Particularly was this stirring noticeable amongst classes which are submerged. As an offshoot of the *mata* movement, some of the Raniparaj tribes, particularly the Dhodias, kept firm in their attitude towards drink and took praiseworthy steps to improve their community in education. The so-called Antyajias, whose touch still causes pollution to the orthodox Hindu, showed great progress in education and social organisation. With the active sympathy—and even indulgence—of the State authorities, the Antyajias have gradually improved their claims with the caste Hindus. In social organisation they have begun to show signs of intelligence and even leadership. The great meeting of 7,000 Antyajias in Chhathiarda (near Mehsana) on the 10th April 1927, which lasted for 3 days, and the Dalit Parishad on the 17th May 1931 are two memorable events in the history of their uplift movement. His Highness the Maharaja has always been very keen on the removal of untouchability which has so far acted as a bar to their progress. On the 10th April last year, he gave a banquet, to which he invited all the prominent leaders of the Antyajias and his leading officials sat down with him and ate freely in the company of these people. Still more recently, the decision of the Education department to throw open schools for caste Hindus in selected areas to the children of the depressed classes has attracted considerable notice and roused violent protests from Brahmans and other higher classes in certain towns. The problem of untouchability has however neared solution very considerably in the last ten years. Two factors however which militate against its removal must be remembered. As Mr. H. N. Brailsford remarks in an article in the “New Leader” :—

“More than half of the difficulty is that the outcaste are themselves penetrated by a sense of their own degradation and feel for the higher castes a shrinking reverence which has eaten into their very nerves. The other half of the difficulty is that the untouchables often are, in fact, degraded—dirty, ignorant, abysmally poor, and given to practices which really are disgusting and mean.”

These remarks, true as a whole, have to be modified in certain areas, where long established schools working amongst them have achieved marvels of sanitation and cleanliness. The so-called Dhedwadas of Chhani, Unjha and other places in the Raj are as clean as, and even better swept than, the homes of higher classes.

413. Signs of Co-operative Effort—From these evidences of class consciousness and the urge for self-improvement, we can judge that organised effort on co-operative lines can become more and more successful if worked properly. Weavers’ and Chamars’ societies were begun during 1911-21, but since then considerable progress on these lines has been recorded. There are now 41 weavers’ societies as against 19 in 1920, while societies for economic improvement of Chamars rose from 5 to 11 in 1930. Societies on co-operative lines for the economic needs of depressed classes generally began to be formed in the last decade. There were seven such societies. Altogether there were 1,226 members of these societies, and their working is reported to be fairly successful. Amongst higher classes, there is a society for the Chandraseniya Prabhus

of the City but the most noticeable organised effort on these lines was observed in respect of Audich Brahmans of Unjha, which was begun in 1925, as a sort of *gol* (circle) of connubial villages to counteract the *kulinism* of the Sidhpur Audichas; but the society developed as a "better-living" organisation with nearly a thousand members. Over 11 lakhs in personal budgets of its members have been saved since its establishment in respect of expenditure on social ceremonies. A great number of social reforms, such as the raising of age of marriage, the discouragement of disparate marriages, the spreading of education and such like, have been effected. Owing to the severity of its money penalties, the society encountered some opposition at first, but the community has since appreciated its good work and on its side the society has learnt more wisdom and moderation in its dealings with delinquents. The Kadwa Patidar Kelavni Mandal was started in 1920, to give point to the reform movement amongst Kadwa Patidars. They organised themselves as an educational and social reform society—working for healthy activities and spreading decent social influences amongst its youth. They established a very successful boarding institution at Kadi with the object of combining manual training and knowledge of useful arts with a literary education. It roused considerable enthusiasm amongst its people and collected large funds. In 1929, with the active help of the State, it started a reform propaganda work with a paid staff of itinerant lecturers. Their main plank was the advocacy of adult marriages, child welfare, sanitation, prohibition of caste-feasts and other extravagances, and the dispelling of ignorance. This staff was further supplemented in vacations by batches of touring students, who worked in close co-operation with the authorities. Altogether 126 villages were visited in a year's work, and 423 addresses were given, sometimes with the aid of magic lanterns, to nearly 60,000 persons (including 19,000 women and 6,000 children). Eight pamphlets were issued and broadcasted throughout the *prant* and the monthly organ "Chetan" ably supplemented these activities. As a result of these lectures, etc., in 13 villages public opinion vowed itself to persevere in the reforms and 9 *seva mandals* were established in other centres and older organisations were revived with new life.

414. Caste and Democracy—From these activities one sees proofs how caste, even on its old basis, is subserving the ends of patriotism. It has been already emphasised that caste is like nationality, in binding different races together although it does this in different ways. Wherever, as in the higher classes, its hold and organisation have become feeble, there intellectualist tendencies are utilising the cloak of caste to serve the purpose of consolidation. Brahmans are in this respect weaker in organisation in Gujarat than elsewhere in India. But the Vania has become the representative custodian of commercial interests. The greatest advance however is in the direction of consolidation of agrarian interests under the Patidar which is fast developing into a national caste. The movement against *kulinism* amongst Patidars has indeed grown apace, *gols* have multiplied, and the area from which *kulins* can take brides by selling themselves, has become more and more restricted. But that apart, latitude in respect of caste has become wider and more loose. The hunt for brides in Kathiawad has become more insistent; and I am informed the taking out of brides from the *kulin* fold has been designedly encouraged by these *gols* themselves. There is thus a tendency to democratise castes and this is inevitable when caste organisations insist on spreading education, which is the "sledge hammer of democracy." The caste *punchayat* has thus become the most primary form of representative institutions in India. There is no wonder therefore that the Patidar, by his special insistence on the paramount importance of his interests, has utilised his new opportunities by capturing through the ballot box more than his due share of seats in district boards and other representative bodies, as will be seen from marginal table. Patidars constitute only one-fifth of the population and yet they have secured more than half of the seats. But this has been achieved, it must be added, without much feeling however on the part of the non-represented sections. Brahmans and Vanias have

Name of Prant	No. of electors	No. of elective seats	Number of seats held by		
			Patidars	Brahmans and Vanias	Rest
State	155,021	102	53	26	23
Amreli	13,403	12	6	1	5
Baroda	57,689	27	16	6	5
Mehsana	65,778	34	26	3	5
Navsari	15,582	19	5	10	4
Okhamandal	2,589	10	..	6	4

begun however to feel "raw" on losing their old monopoly in these matters; artisan groups are now resenting the social ascendancy of Patidars in the villages; while the "uppishness" of the so-called untouchable is passing into a proverb:

“ *Dev gaya dūngré, Pir gayā Makké,
Angrajnā Rājman Dhed mare dhākké.*”

“ The gods have gone to the hills, the saints to Mecca :
Under English rule, the Dhedas knock us and slap us.

415. Caste and Nationality—That brings us to the final question : what will be the reactions of caste in a place like Gujarat where it is still strongly entrenched, on the new opportunities which are unfolding themselves ? In 1921, I wondered, whether in the future, in an era of new opportunities, “ caste will adapt itself to new conditions and be content to remain as it were, the ‘ election agent ’ of the new democracy.”* But since then events have moved rapidly. The press of political stimuli together with the general urge for self-expression has released powerful forces which had hitherto been held in leash by the social discipline of elders. We have mentioned the increasing measure of democracy in caste movements. But the institution itself has been undermined mainly in three ways. The pressure of population on the land has driven multitudes of landless manual workers to herd in towns. This has resulted in enforced mixing of all sorts and classes in industrial groups and under factory conditions. Caste restrictions of commensality and exclusive living have been therefore considerably relaxed in towns. Intermarriage between different castes,—“ a wanton practice”, as one of my correspondents called it with severe austerity—has hitherto been prevented, but restrictions even here are breaking down through love marriages or illicit unions. Secondly, dissatisfaction with the traditional calling has thrown on the market thousands of men and forced them to take to occupations for which they have had no ancestral bent. Thus the Patidar has become a cooly for unloading of cargo in ports and harbours, while the Brahman has taken to tanning. The Vania has become a motor mechanic, while even the Bhangi has contributed his humble quota to the teaching profession. This tendency has become a potent influence for disintegrating caste restrictions. Thirdly the desire of inferior orders to claim kinship, and even adopt, the names of higher castes, has become a very powerful movement within recent years. So many have clamoured for the Rajput name, that it is doubtful whether even high-born Rajputs can now much enthuse over their own traditions. The incursion of Valands, Sutars, Sonars and Luhars into the exclusive Brahman fold can only result in a *reductio ad absurdum* of the caste system and of its immemorial dignity, “ just as the creation of a large number of peers must inevitably reduce the prestige of the House of Lords.”† If these disintegrating influences become still more powerful in the future, as it is inevitable that they will, castes will no longer be the mainspring of the Indian party system. In themselves they will be no more inimical to national fusion than are trade unions. They will simply help to resolve, by adapting new political institutions, Indian society into horizontal divisions, rather more rigid perhaps in the beginning than their prototypes in modern European countries. Judged in that view, the development of caste is decidedly in the direction of nationality, while its anti-social features are being overthrown, or at least controlled, by a genuine movement in social service, literature and art throughout Hinduism, giving definite evidence of its

“ ... ability to rise to the heights which the new political forms will demand. In recent years, the cry ‘ Back to Hinduism ’ has not meant a return to the old *dolce far niente* ; it has meant the extraction from Hinduism of powers latent in it but hitherto dormant. It is the demand for Hinduism to stand on its own legs, the demand for action and positive service. The wonderful results that have already shown themselves in the very short period of active Hindu nationalism leads one to hope that, with the attainment of a self-reliant manhood, Hinduism may have many more good things to give.”‡

Caste has in its possession a richly stored experience, developed through centuries, of organised collective action, of mutual help, social discipline and co-existent tolerance. It is believed that it will bring these qualities to the aid of the new political order, when it begins to function. Even though the future seems dark at the moment of writing, this Report may well end on this note of hope and optimism.

* Baroda Census Report of 1921, page 341.

† G. T. Garratt, *An Indian Commentary*, page 20.

‡ R. N. Gilchrist, *Indian Nationality*, page 137.

ADDITIONAL SUBSIDIARY TABLES

SUBSIDIARY TABLE II

CASTES CLASSIFIED ACCORDING TO THEIR TRADITIONAL OCCUPATIONS

No. of Group	Group and Caste	Strength	No. of Group	Group and Caste	Strength		
1	2	3	1	2	3		
I	<i>Landholders and cultivators</i>	670,543	VIII	<i>Priests and Devotees</i>	141,049		
		274*				53	
	Anavala Brahman	11,818			Audich Brahman	45,222	
	Anjana Chaudhari	38,459			Bava	3,358	
	Kachhia	8,156			Dechastha Brahman	6,713	
	Kasbati	2,852			Fakir	6,405	
	Kadwa Patidar	219,161			Garoda	7,796	
	Karadia	8,745			Gosain	14,064	
	Lewa Patidar	226,871			Mewada Brahman	6,075	
	Malek	11,206			Modh Brahman	9,039	
	Molesalam (Hindu and Muslim).	10,881			Nagar Brahman	8,096	
	Momna (Hindu and Muslim) ..	16,128			Other Brahman	27,201	
	Pathan	15,884			Saiyad	9,590	
	Sathawara	6,550				6,334	
	Shaikh (Hindu and Muslim) ..	26,304			IX	<i>Temple servants</i>	3
	Sindhi	4,602					
	Vohra (Agricultural)	16,846				Aboti Brahman	204
Others	46,280			Tapodhan Brahman	6,070		
	118,014				17,202		
II	<i>Military and Dominant</i>	48	X	<i>Genealogists, Bards and Astrologers</i>	7		
	Kathi	3,525				4,505	
	Maratha Kshatriya	12,164			Barot	10,086	
	Rajput	94,893			Brahmabhat	2,011	
	Vagher	5,175				5,277	
	Others	2,257			XI	<i>Writers</i>	2
	425,826					1,313	
III	<i>Labourers (including agricultural)</i>	174		Brahmakshatri		465	
	Baria	103,775		Kayastha	3,499		
	Chunvalia	8,185			36,604		
	Gola (Rice-pounders)	6,209		XII	<i>Musicians, Singers, Dancers, Mimes, Jugglers and Drummers.</i>	16	
	Patanwadia	20,778					27,614
	Talabda	59,566			Ravalia	4,902	
	Thakarda	190,195			Targala	4,088	
	Others	37,118			Others	4,088	
	312,181				128,439		
IV	<i>Forest and Hill Tribes</i>	128	XIII	<i>Traders and Peddlars</i>	53		
	Bhil	54,542				7,215	
	Chodhra	38,786			Dishawal Vania	7,798	
	Dhanka	3,457			Lad Vania	13,597	
	Dhodia	26,132			Luhana	8,971	
	Dubla	12,894			Memon	7,867	
	Gamit	59,213			Porwad Vania	34,172	
	Kokna	7,952			Shrimati Vania	11,709	
	Nayakda	11,802			Vohra (Trading)	37,110	
	Talavia	52,565				1,023	
	Vasawa	17,527			XIV	<i>Carriers by Pack Animals</i>	0
	Others	27,311					
		71,171					29,164
	V	<i>Graziers and Dairymen</i>		29	XV	<i>Barbers</i>	12
Ahir		6,537				1,129	
Bharwad (including Rabari) ..		64,378		Muslim Hajam		28,035	
Dhangar		256		Valand (including Nayco Brahman).			
		12,521				3,111	
VI	<i>Fishermen, Boatmen and Palkhi Bearers.</i>	5	XVI	<i>Washermen</i>	1		
	Bhoi	4,765				2,672	
	Bhadela	1,908				439	
	Dhimar	167			Dhobi (Hindu and Jain)	2,672	
	Machhi	5,681			Dhobi (Muslim)	439	
	35,805						
VII	<i>Hunters and Fowlers</i>	15					
	Vaghri	35,805					

* The number shown in italics below the total strength of each group indicates the proportion per mille to the total population.

SUBSIDIARY TABLE II—concl'd.

CASTES CLASSIFIED ACCORDING TO THEIR TRADITIONAL OCCUPATIONS

No. of Group	Group and Caste	Strength	No. of Group	Group and Caste	Strength
1	2	3	1	2	3
XVII	<i>Weavers, Carders and Dyers</i> ..	127,860	XXVI	<i>Oil-Pressers</i>	21,744
		52			9
	Bhavsar	5,876		Ghanchi (Hindu)	14,300
	Pinjara	4,764		Ghanchi (Muslim)	7,426
	Vankar (including Dhed) ..	107,988		Teli	18
	Others	9,232	XXVII	<i>Toddy Drawers and Distillers</i> ..	1,871
XVIII	<i>Tailors</i>	15,763			1
		7		Bhandari	265
	Darji	15,763		Kalal	1,606
XIX	<i>Carpenters</i>	27,617	XVIII	<i>Butchers</i>	117
		11			0
	Sutar	24,290		Kasai	117
	Others	3,327	XXIX	<i>Leather Workers</i>	55,476
XX	<i>Masons</i>	3,027			23
		1		Chamar	42,802
	Kadia Kumbhar	1,946		Mochi	10,598
	Salat	1,081		Others	2,076
XXI	<i>Potters and Brick Layers</i> ..	51,893	XXX	<i>Basket and Net Makers</i>	540
		21			0
	Kumbhar (Hindu)	50,996		Burud, etc., Mang; Pomla ..	540
	Kumbhar (Muslim)	897	XXXI	<i>Earth Salt, etc., workers and quar-</i>	8,717
XXII	<i>Blacksmiths</i>	21,062		<i>riers.</i>	4
		9		Kharva	6,699
	Luhar	21,062		Od	2,018
XXIII	<i>Goldsmiths and Silversmiths</i> ..	13,326	XXXII	<i>Village watchmen and menials</i> ..	10,904
		6			4
	Sonar	1,149		Shenva	9,643
	Soni	12,177		Others	1,261
XXIV	<i>Brass and Coppersmiths</i> ..	2,159	XXXIII	<i>Sweepers</i>	31,018
		1			13
	Kansara	2,159		Bhangi	31,018
XXV	<i>Confectioners and Grain Parchers.</i>	410	XXXIV	<i>The Rest</i>	34,639
		0			14
	Bhadbhunja	410		Christians	7,262
				Zoroastrians	7,127
				Others	20,250

SUBSIDIARY TABLE II-A

Number of Group	Lists of Castes included under "Others"	Number of Group	Lists of Castes included under "Others"
1	2	1	2
I	Brahman—Kanhada; Kanbi—Maratha, Konkani and miscellaneous; Patidar—Matia, Uda; Makwana: Mali; Tamboli Thakor (Pardeshi); Khokhar; Mughal.	XIII	Bhatia; Brahman—Khedawal; Vania—Jharola, Kapol, Khadayata, Mewada, Modh, Nagar, Oswal, Umad, Other Vania; Dudhwala; Khoja; Bhojak (Jain).
II	Arab; Behlim; Gurkha and Jat.	XVII	Khatri; Mahar; Vanza; Tai.
III	Bajania; Gola (Khavas); Koli—Gedia and Bhalia; Khant; Beloch.	XIX	Kumbhar Sutar; Sutar—Luhar including Luhar—Sutar.
IV	Bavcha; Kolgha; Kotwalia; Mavchi; Tadvi; Kathodia; Valvi; Varli; Raniparaj unspecified and Raniparaj (Hindu Arya).	XXIX	Dabgar; Khatki.
VIII	Brahman—Gauda Sarswat including Shenvi; Gugali; Jambu; Konkanaatha; other Brahman.	XXXII	Makrani; Nadia.
XII	Bharthari; Grandhrap; Gurav; Holar; Turi; Vadi; Dadhi; Thori.	XXXIV	Hijda; Kamalia; Kasar; Sagar; Sarania; Caste—not returned and minor Castes; Depressed Classes (Aryas); Indian (Arya) Pagi (Arya); Arya unspecified; Muslim unspecified.

SUBSIDIARY TABLE III

VARIATION IN MAIN CASTES, TRIBES AND RACES

CASTE.	PERSONS				Percentage variation increase (+) decrease (-)			Net Variation 1901 to 1931	
	1931	1921	1911	1901	1921 to 1931	1911 to 1921	1901 to 1911	Absolute	Per cent
1	2	3	4	5	6	7	8	9	10
<i>Hindu, Jain and Tribal</i>									
Ahir	6,537	5,413	5,182	4,316	+20.8	+ 4.5	+20.1	+2,221	+51.5
Anjana Chaudhari	38,459	32,760	30,920	32,532	+17.4	+ 6.0	- 5.0	+5,927	+18.2
Baria, Khant and Makwana	128,925	99,446	71,013	44,955	+29.6	+40.0	Makwana figures not available for 1901		
Bharwad-Rabari	64,378	58,991	53,405	46,670	+10.3	+ 9.1	+14.4	+17,708	+37.0
Bhavsar	5,876	5,677	5,639	7,378	+ 3.5	- 0.2	-22.9	- 1,502	-20.4
Bhoi	4,705	3,873	4,079	4,127	+23.0	- 5.0	- 1.3	+ 638	+15.5
<i>Brahman (all)</i>	123,714	113,871	113,245	133,904	+ 8.6	+0.56	-15.4	-15,190	-10.9
Anavala	11,818	10,751	9,916	10,882	+ 9.9	+ 8.4	- 8.7	+ 956	+ 8.8
Audich	45,222	40,475	40,679	41,497	+11.7	- 0.5	- 2.0	+ 3,725	+ 9.0
Deshastha	5,713	4,933	6,464	5,694	+15.8	-23.7	-18.6	+ 19	+ .3
Modh	9,039	8,536	8,800	9,578	+ 5.0	- 3.0	- 8.1	- 439	- 4.6
Nagar	8,096	7,713	7,990	8,144	+ 5.0	- 3.5	- 8.1	- 48	- .6
Tapodhan	6,070	5,039	4,465	4,740	+20.5	+12.9	- 5.8	+ 1,380	+28.1
Darji	15,763	14,318	13,277	14,023	+10.1	+ 7.5	- 5.3	+ 1,740	+12.4
<i>Depressed Classes (all)</i>	203,043	176,902	174,480	166,740	+14.7	+ 1.4	+ 4.6	+36,303	+21.7
Bhangi	31,018	27,548	26,397	24,011	+12.7	+ 4.4	+ 0.9	+ 7,027	+20.3
Chamar-Khalpa	42,802	35,147	32,210	29,746	+21.8	+ 9.1	+ 8.3	+13,056	+43.9
Garoda	7,796	6,570	6,281	5,919	+18.7	+ 4.6	+ 6.1	+ 1,877	+31.7
Shenva	9,643	6,072	7,587	5,209	+58.8	-20.0	+45.7	+ 4,414	+85.1
Vankar-Dhed	107,988	99,627	99,798	99,527	+ 8.4	- 0.2	- 0.3	+ 8,461	+ 7.8
Dhimar	187	2,040	5,410	.....	-91.8	-61.3	.....	.....	.....
Ghanchi	14,300	12,338	11,867	12,211	+15.9	+ 4.0	+ 2.8	+ 2,089	+17.1
Gola (Rice pounder)	6,209	5,223	5,210	5,690	+18.9	+ 0.3	- 8.0	+ 549	+ 9.7
Gosain and Bava	17,422	15,728	16,081	15,097	+10.8	- 2.2	+ 6.5	+ 2,325	+16.4
Kachhia-Khambhar	8,155	7,434	8,029	8,855	+ 9.7	- 7.4	- 9.3	+ 700	+ 7.9
Kadwa Patidar	219,161	188,691	172,856	175,664	+16.2	+ 9.2	- 1.6	+43,497	+24.8
Karadia	8,745	7,112	5,974	6,456	+23.0	+19.0	- 7.5	+ 2,289	+35.5
Koli Patanwadia Thakorda and Allied	238,411	215,395	218,413	234,370	+10.7	- 1.4	- 6.8	+ 4,041	+ 1.7
Kumbhar	50,996	43,029	41,693	41,305	+18.5	+ 3.2	+ 0.7	+ 9,601	+23.2
Lewa Patidar	226,871	195,183	184,910	171,223	+16.2	+ 5.6	+ 7.9	+75,638	+44.2
Luhana	13,597	11,833	11,588	10,461	+14.9	+ 2.1	+10.8	+ 3,136	+30.0
Luhar (Lavar)	21,092	19,160	19,212	19,052	+ 9.9	- 0.3	+ 0.8	+ 2,001	+10.5
Machhiand Kharva	12,380	8,937	2,542	9,825	+38.5	+251.5	-74.1	+ 2,555	+26.0
Maratha Kshatriya Kunbi and Konkani	17,007	16,564	17,813	17,392	+ 2.6	- 7.0	+ 2.4	- 385	- 2.2
Mochi	10,598	8,882	8,715	8,593	+19.3	+ 1.9	+ 1.4	+ 2,005	+23.3
<i>Primitive and Forest Tribes (all)</i>	312,051	258,447	246,926	190,462	+20.7	+ 4.6	+29.6	+21,589	+63.8
Bhil	54,542	43,667	41,836	37,650	+24.9	+ 4.4	+11.1	+16,892	+50.2
Chodhra	38,786	32,841	31,366	23,324	+18.1	+ 4.7	+34.5	+15,462	+56.3
Dhanka	3,457	7,610	18,667	5,524	-54.6	-59.2	+237.9	- 2,067	-37.4
Dhodla	26,132	21,341	20,487	15,861	+22.5	+ 4.2	+20.2	+10,271	+64.6
Dubla	12,894	31,307	40,976	28,492	-58.8	-23.6	+43.8	-15,598	-54.8
Gamit	59,213	51,974	49,615	38,169	+13.9	+ 4.8	+30.0	+21,044	+55.1
Kokna	7,952	6,762	6,451	3,646	+23.3	+ 4.8	+76.9	+ 4,306	+118.1
Nayakda	11,802	8,672	10,930	6,970	+36.1	+13.6	+43.9	+ 4,832	+69.3
Tadvi	20,817	14,156	24	8,435	+47.1	+588.8	-99.7	+12,882	+140.8
Talavla	52,585	20,527	9,047	12,551	+150.1	+112.8	-23.1	+40,114	+318.8
Vasava	17,527	13,610	10,951	2,393	+28.8	+24.3	+569.6	+15,144	+635.6
Rajput	94,893	79,308	64,228	59,414	+19.7	+23.5	+ 8.1	+35,479	+59.7
Raval (Ravalla)	27,614	23,918	22,484	20,089	+15.6	+ 6.4	+12.2	+ 7,575	+37.8
Sathwara	6,550	5,771	5,830	5,362	+13.5	- 1.0	+ 8.7	+ 1,188	+22.2
Soni	12,177	10,933	10,120	10,818	+11.4	-20.0	- 6.4	+ 1,357	+12.5
Sutar	24,290	22,388	20,719	22,585	+ 8.6	+ 8.0	- 8.3	+ 1,705	+ 7.6
Talabda	59,566	72,700	91,527	36,229	-18.1	-20.5	+147.1	+23,337	+64.4
Targala and Bhofak	5,242	4,594	4,815	4,817	+14.1	- 4.5	-0.04	+ 425	+ 8.7
Vagher	5,175	3,718	4,277	4,306	+39.2	-13.1	- 0.7	+ 860	+20.2
Vaghri	35,895	30,659	28,129	23,264	+17.1	+ 9.0	+20.9	+12,541	+58.9
Valand (including Nayee Brahman)	28,035	25,569	24,838	24,878	+ 9.6	+ 2.9	+ 0.2	+ 3,157	+12.7
Vania (all)	86,477	78,457	78,618	87,370	+10.2	- 0.2	+10.2	- 893	- 1.0
Dishawal	7,215	6,358	6,145	7,461	+13.5	+ 3.5	-17.6	- 246	- 3.8
Lad	7,798	8,558	8,500	8,556	- 8.9	+ 0.7	- 0.7	- 758	- 8.9
Porwad	7,867	6,296	8,613	9,500	+24.9	-26.9	- 9.3	- 1,633	-17.2
Shrimali	34,712	20,085	31,965	27,415	+17.5	- 9.0	+16.6	+ 6,757	+24.7
<i>Muslim (all)</i>	182,630	162,328	160,837	165,014	+12.5	+ .9	- 2.5	+17,616	+10.6
Fakir	6,495	4,846	4,639	4,725	+34.0	+ 4.5	- 1.8	+ 1,770	+37.5
Ghanchi	7,426	4,070	4,614	3,929	+82.5	-11.8	+17.4	+ 3,497	+88.9
Kasbati and Sipahi	2,852	2,049	7,103	.....	+39.2	-71.1	.....	.....	.....
Malek	11,206	7,839	7,519	8,888	+43.0	+ 4.3	-16.3	+ 2,218	+24.7
Memon	8,971	13,871	13,540	7,607	-35.8	+ 2.5	+78.0	+ 1,864	+17.9
Molesalam (including Bathod and Parmar)	10,862	10,651	9,116	10,140	+ 1.9	+16.8	-10.0	+ 722	+ 7.1
Momna	13,829	7,092	7,183	12,153	+95.0	-1.3	-40.9	+ 1,676	+13.6
Pathan	15,884	13,500	16,307	11,402	+17.7	-17.2	+43.0	+ 4,482	+29.3
Pinjara	4,784	4,473	5,409	4,217	+ 6.5	-17.8	+28.2	+ 547	+13.0
Salyad	9,590	8,915	8,772	7,295	+ 7.6	- 1.6	+20.3	+ 2,295	+31.5
Shelkh	26,073	26,854	31,510	22,416	- 2.9	-14.8	+40.6	+ 3,657	+16.3
Vohra (Trading and Agricultural)	28,355	26,455	25,035	25,372	+ 7.2	+ 5.7	- 1.3	+ 2,983	+11.8
<i>Indian Christian</i>	7,064	7,274	6,962	7,461	- 2.9	+ 4.5	- 6.7	- 397	- 5.3
<i>Parsi</i>	7,127	7,530	7,955	8,409	- 5.4	- 5.3	- 4.2	- 1,282	-15.3

APPENDIX IX

A GLOSSARY OF CASTES, TRIBES AND RACES

(Vide IMPERIAL TABLE XVII OF THE CENSUS OF 1931)

NOTE.—(1) Names printed in black capitals as **BHARWAD** are those of the main castes, the distribution of which by districts is given in Imperial Table XVII. The figures entered in brackets after each name show the total strength of the caste or sub-caste. Names printed in black capitals and lower case are those of sub-castes or tribes or sub-classes, e.g., **Abotis**, etc., included under a general head like **ASCETICS, BRAHMANS, DEPRESSED CLASSES**, etc.

(2) When there are Musalman castes like those of Hindus, they are shown separately below the Hindu caste names, and are marked with an asterisk ; but when there are only a few Musalmans or Hindus, following a particular trade, their number only is shown separately in brackets after the name of the Hindu or Musalman main caste, e.g., Dhobi (H. 2656, M. 439).

(3) The sub-castes noted are only those found in the State. Outside the State, some castes have additional sub-castes also.

(4) This glossary was first compiled for the Baroda Census of 1911 by Rao Bahadur Govindbhai H. Desai, from a variety of materials of which the Gujarat Population Volume (Vol. IX) of the Bombay Presidency Gazetteer of 1901 was the chief. Since then, Enthoven's Tribes and Castes of Bombay appeared in three volumes late in 1920. In the Census of 1921, this work was utilised to a small extent in the Caste chapter of the Report of that year. For this census, a thorough revision of the Caste Glossary in the light of these new materials was deemed necessary. This has been done : figures of the latest census have been used. Unimportant entries have been omitted. Where modifications were deemed necessary they have been freely made. The authorities above quoted have been largely drawn upon. The Notes on Brahman, Depressed Classes, etc. are almost entirely based on them. Entries have been re-arranged and grouped on a new plan. An attempt has been made to bring the Glossary up-to-date with due regard to economy of space and lucidity of treatment.

ABOTI—See under Brahman—Aboti.

AHIR (6,537)—Cattle-breeders, found chiefly in Kathiawad. According to Manu, they are sprung from a Brahman and an Ambastha or Vaidya woman. According to the Brahman Puran, from a Kshatriya father and a Vaishya mother ; according to the Bhagavat Puran, from Vaishya parents, and according to an old tradition, from a Rajput slave girl and a Vaishya slave.

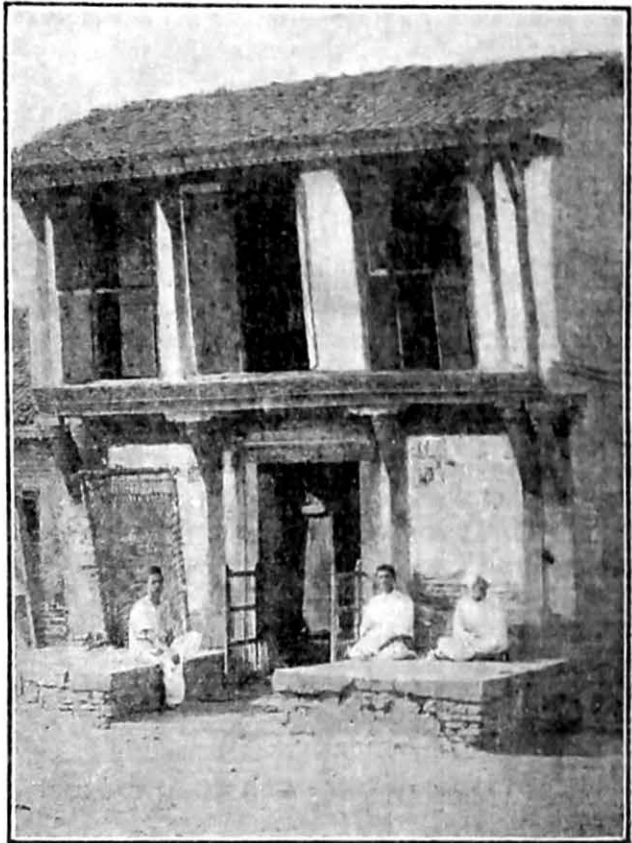
They claim to be Vaishyas but are regarded by Brahmans as Shudras. They were once a ruling class, and, like the Ahirs of the United Provinces, claim Krishna's birthplace, Mathura, as their first seat. Some of their surnames are the same as Rajput tribe names, e.g., Chavda, Chudasama, Gohel, Gorla, Pithia, Ravalia, Sisodia, etc. The men wear a black and white headdress like the Mers, a short puckered jacket and light ankled trousers of hard woven cotton like Bharvads. The women are easily known by their coarse free hanging blanket shawls, pink cotton skirt and smooth flattered anklets. They have given up cattle-breeding and, except a few who are carpenters, live as husbandmen. They reverence *Tulsishyam* (Lakshmi and Krishna) and a number of local goddesses. Their ordinary food is like that of Vaniyas and Kanbis, millet bread, pulse, milk and vegetable, but they can eat mutton, venison and other game but not beef. Children are betrothed at any age and married between twelve and fifteen. Like Rabaris, they celebrate their marriages every year on one fixed day. Among them it is usual for the younger brother to marry his elder brother's widow. The caste has a headman who, with a committee of the caste, settles all disputes. Breaches of caste rules are punished with fine, and eating with forbidden persons by excommunication.

The name Ahir is a corruption of the Sanskrit Abhira. The Baroda Ahir belonging to the Gujarat section differs from his Deccani congeners. In regard to the Gujarati section, it is necessary to assume that they were originally of one tribe, and are still without exogamous subdivisions, except families bearing the same surname. The endogamous groups are of the territorial type : (i) Machhua from the river Machhu near Morvi, (ii) Pranthalia near Vagad, (iii) Boricha in Kanthi, (iv) Sorathia in South Kathiawad, etc. A further division is according as they live in settled communities in towns, etc., or are nomadic in character migrating from

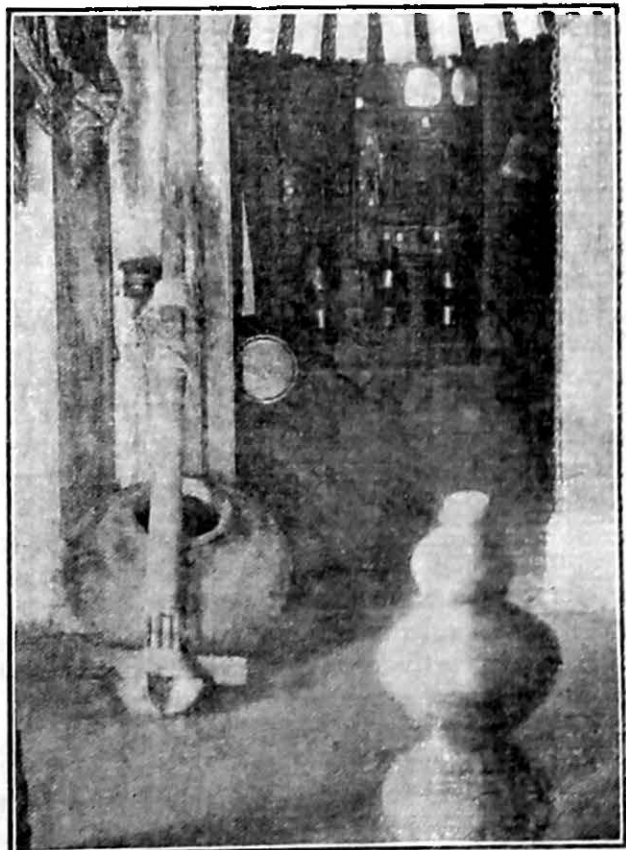
nes to nes (as their temporary hamlets are called). The attempt to connect the Ahirs with the Scythians, like that other attempt to trace the Gujars to Khizars, is now discredited by latest Indian scholarship. The Ahirs belonged to the great pastoral section of the Aryan race.

ANAVALA—See under Brahman—Anavala.

ANJANA CHAUDHARI (38,459)—A caste of cultivators mainly found in the Mehsana district. They are more like Rajputs than Kanbis, and to distinguish themselves from the latter style themselves *Chaudharis* (from Skt. *Chaturdharin*, lord of the four directions). Like Rajputs some of their names end in *sing* as Dansing, Harising, etc. There are among them 23 clans who eat together and intermarry. Some of these clan names are Rathod, Solanki, Chohan and Parmar. Unlike other Kanbis, Anjanas eat flesh of sheep and goats and of the wild boar and hare. They eat opium and drink liquor. Most of the males wear flowing whiskers divided by a narrow parting down the chin. In pre-British days they were martial in their bearing and as ready as Rajputs to use force in defending their cattle and crops. They have now settled down to quiet and orderly ways. But they have not yet taken kindly to education and rank low in literacy. By occupation they are cultivators. Their women help them in the field work. In religion they are Ramanuji, Shaiva and Swaminarayan. Their priests are Audich, Mewada, Modh and Visnagara Nagar Brahmans. Their customs at birth, sixth day, marriage, pregnancy, and death do not differ from those of Lewa Patidars. Besides, they have faith in sorcery and witchcraft and in ordinary omens. Girls are married before 11 years old. Widow marriage and divorce are allowed. They have their headman, who in consultation with a few respectable castemen, settles divorce cases and caste disputes. The type of dwellings in which they live is rural, but characteristic of North Gujarat, with greater regard for seclusion of women and affording more protection against thieves and other criminals. In view of their Rajput affinities, their dwellings approach the pattern of their congeners. In front of the house, the *dehli* or covered entrance is the only shelter of the cattle. Rajput houses contain more furniture than other cultivators. There is the inevitable sword or matchlock. The quadrangle is larger. There is often an enclosing wall. Two illustrations showing the outer and inner portions of an Anjana's house in Kheralu are here given.



Exterior of an Anjana's house, Kheralu



Interior of an Anjana's house, Kheralu

ASCETICS (Vairagi, Bava, etc., 3,352 ; Sansari Gosains, 14,064 ; Fakir, 6,495.)—Under this head are detailed religious orders and classes of mendicants under Hinduism, Jainism and Islam.

A. HINDU

Hindu religious mendicants are of two varieties : (i) Sansari and (ii) Vairagis.

Generally known as Gosains and Bavas, these mendicants when they definitely renounce the world, become known as Sadhus. The Sansāris marry and adopt the normal life of householders.

Gosains—Also called Atit. Those who are not Sansāris are further divided into two classes: *mathdharis*—celibates attached to some recognised *math* or monastery; and *rakhadta*, wandering and unattached mendicants. All Gosains are Shaivas and belong to ten sects—Gir, Parbat, Sagar, Puri, Bhārthi, Van, Aram, Saraswati, Tirth and Ashram. They add the clan name to the personal name as Karangar, Hirapuri, Chanchalbhārathi, etc. All of these clans have some of their members householders (Gharbaris) and others monks (Mathdharis). Among the Mathdharis, the *Guru Shishya Sampradaya* or succession from preceptor to disciple obtains. The appointment of a *chela* is made by tonsure (*mundan*) and covering him with *chadar*, which ceremony is followed by a feast to the members of the order, which is called *bhandaro*. Gosains are either entirely or partly clad in brown. Most of them are professional beggars. But among them some are bankers, merchants, state servants and soldiers. They do not wear the sacred tread and allow widow marriage.

The unattached variety are variously known as Bavas, Vairagis, or Sadhus. These are generally celibates. The name Vairagi, derived from *vi* (without) and *rag* (passion) is commonly reserved for Sadhus of the Vaishnavite order.

Sadhu—As a rule, ordinary Hindu Sadhus adopt a life of easy, irresponsible indolence and mendicancy. They know well how to time their wanderings so as to make them fit in with the festal event of each locality within their annual round. They are generally attired most scantily, and for protection from the sun's rays and insect pests, have their skin rubbed over with ashes. Most of them have on their foreheads and noses *tilaks* or neatly painted white or coloured sect marks. Irrespective of sect some called *Juttadharis* have their hair braided and coiled upon the anterior part of the crown of the head; some called *Bhoureeahs* wear their hair falling in disorder about the face; while others have shaven pates. Most Sadhus wear strings of beads about their necks or carry rosaries in their hands. From the nature of the beads it is easy to distinguish between the followers of Vishnu or Shiva, according as they favour beads of the holy basil wood (*Ocimum sanctum*) or the rough berries of the *rudraksha* tree (*Elaeocarpus ganitrus*). The Shiva rosary or *japmala* consists of 84 *rudraksha* beads and the Vaishnava one of 108 beads of *tulsi* (basil) wood. Some Sadhus wear phallic emblems suspending from the neck by woollen threads; some wear great wood or metal ear-rings; and others wear armlets of iron, brass or copper which are well-known as badges of visits to the lofty Himalayan monasteries of Pasupatinath, Kedarnath and Badrinath. Some have a white conch tied on to their wrist, indicating a pilgrimage to Rameshwar and some have symbolical marks branded conspicuously upon the arm as evidence of a pilgrimage to Dwarka. Most of the Sadhus keep in their hand a pair of big iron fire-tongs. They use a wooden staff, called *bairagun* as a chin-rest or arm-rest and earthen pipes called *chillums* for smoking *ganja*. Some Sadhus keep with them miniature chapels with miniature stone or metal idols or pictorial representations of the deities, which are set up when they make a halt at any place.

As a part of their *tapascharya* or austerities, some Sadhus undergo many inconveniences, pains and sometimes even terrible tortures. Some called *panch dhuni* sit under the open sky girt about with five small fires; sometimes only four fires are lighted, the sun overhead being regarded as the fifth one. Some sit and sleep on a bed of spikes, called *kanak saiya*; some called *tharashri* stand leaning on some kind of rest for days or weeks together. Sadhus known as *urdhvamukhi* hang head downwards suspended from the bough of a tree for half an hour or more. Those known as *urdhvabahu* keep one or both of their arms erect over head till they are reduced to a shrunken and rigid condition. Some practise *ashtangdandvata*, that is, applying the eight parts of the body—the forehead, breast, hands, knees and insteps—to the ground and thus measuring the ground, go on a long pilgrimage by slow and laborious marches. Some called *jalshai* sit a whole night immersed in water. Some called *falahari*, live upon fruits, others called *dudhahari* subsist on milk alone, while those known as *aluna* never eat salt with their food. As aids to meditation, a great number of *asans* or postures, e.g., *padmasan* or lotus posture, have been devised. Some Sadhus perform purificatory rites known as *neti karma*, drawing a thread through the mouth and one of the nostrils with the object of cleansing the nasal fossæ; *dhoti karma* swallowing a long strip of cloth and after it has reached the stomach drawing it out again with the object of cleansing out the stomach; *Brahma datan* cleansing the throat with a long and thin green stick used as a brush; *brajot karma* and *ganesha kriya*, for flushing the colon without instrumental aid.

A Sadhu's anger and displeasure are much dreaded and avoided as far as possible. Some Sadhus are believed to have magic powers by which they can work wonders and cause calamities. Some are believed to be proficient in alchemy by which they can turn the baser metals into

gold ; while some affect to be fortune-tellers, palmists, and expert medicine men and conversant with hidden treasures. Many a credulous or greedy devotee has lost his all and come to grief in seeking to become rich with the help of Sadhus.

Shaiva and Vaishnava Sadhus—The Sadhus usually met with in this State are : (1)—Shaiva :—(a) Brahmachari, (b) Sanyasi, (c) Dandi, (d) Yogi and (e) Paramhansa ; and (2)—Vaishnava :—(a) Ramanuji or Shri Vaishnava, (b) Ramanandi, (c) Ramasanehi and (d) Swaminarayan. Shaiva Sadhus while paying special honour to Shiva do not, as a rule, reject the other gods of the Hindu Pantheon. In the same way, Vaishnava Sadhus while specially adoring Vishnu in his human incarnations as Ramachandra or Krishna, either with or without their consorts, do not disregard Shiva altogether.

The class distinctions amongst Shaiva Sadhus represent gradations in the degree of asceticism.

Brahmacharis—Brahmacharis or celibates belong to an inferior ministering order. This order is said to have been created by Shankaracharya to serve as helps and companions to Sanyasis and Paramhansas. Brahmacharis also generally serve as worshippers in Mahadev or Mata temples, put on a red fisher-like cap on their head, and a necklace of *rudraksha* beads on their neck.

Sanyasi—All Hindus, even Shudras and out-castes may become Sanyasis. When after a period of probation the postulant wishes to be received as a *chela*, he has to bring an offering including a *tinga* and a *rudraksha* berry to the Sanyasi whose disciple he wishes to become. Four Sanyasis are required for the initiatory ceremony. The chief of the four, the selected *guru*, whispers into his ear the *mantra* of the order ; another confers a new name upon him, which generally ends as in respect of Gosains in one of the following ten suffixes :—Giri, Puri, Bharti, Ban, Auran, Parvat, Sagar, Tirth, Ashram and Saraswati ; the third rubs him over with ashes, and the fourth breaks his sacred thread if he have one, and cuts off his *shikha* or scalp-lock. After initiation, the *chela* is expected to serve his *guru* for a time in order to learn wisdom from him. When the period of probation is over, more ceremonies are performed including *shradh* or post-funeral rites of the new *Sanyasi*. When a Sanyasi dies, he is buried in a sitting posture facing east or north-east, with arms supported on a wooden rest called *bairagun*. As the followers of Shankar, though paying special honour to Shiva, do not reject the other gods of the Hindu Pantheon, the order of Sanyasi is a mixed one and has many Vaishnavas and even Tantries among its members. All Sanyasis may eat together and accept food from any Hindu. They rub ashes over their bodies, wear salmon coloured robes and a tiger skin if they can get one. They make sect marks on their forehead, wear a necklace of *rudraksha* berries or at least one such berry. The hair of their head and beard is allowed to grow freely. In their hands they carry a pair of iron tongs. Whenever they are seated they light a fire and smoke *ganja*.

Dandi—The Dandis, so called from the *danda*, or staff, which every member is required to carry, were originally recruited exclusively from the twice-born or sacred thread-bearing castes, but now any Hindu is allowed to join the order. He who wishes to become a Dandi fasts for three days. On the fourth day, there is a *havan* (sacrifice) after which he is shaved, head and all. He is then taken to a river or tank in which he is made to stand waist-deep in water, and take out his sacred thread. While in water, he receives the *mantra* of the order from his *guru* and also a new name which has for its suffix, *ashram*, *tirth*, *bharati* or *swami*, when he steps out of water, he is given the *dand*, a bamboo with six knots, and a piece of salmon coloured cloth attached to it and a gourd and is robed in five pieces of salmon coloured cotton cloth, one piece being wrapped round the head. Rules for his guidance in life are explained to him. They are to the effect that he must not touch fire, must take one meal a day, must get his food from the houses of Brahmans only and so on. He is further enjoined to preach to the people and to practise virtue. Dandis shave their head, upper lip and beard. As a distinctive feature, they bear the Shiva mark on their forehead, *viz.*, the *tripundra*, a triple transverse line made with ashes obtained from the fire of an Agnihotri Brahman. A Dandi is not required to worship any god, but some worship Shiva and also Vishnu as Narayan. They repeat initiatory mantras *Om Namah Shivaya*; salutation to Shiva and *Namo Narayan*, salutation to Narayan. Some Dandis worship the deity *Nirgun Niranjaya*, that is, devoid of attributes or passion. Dandis are either buried or thrown into some river when they die.

Yogi—Yogi or Jogi, as they are called in the vernacular properly means one who practises *Yoga* with the object of uniting his soul with the Divine Spirit. The word *Yoga* means union and *Yoga Vidya* is the complex system of philosophical doctrines and practical exercises for promoting union between the individual soul and the divine spirit. The *Yoga* philosophy founded by Patanjali teaches that by certain practices a man is able to obtain complete mastery over matter. These practices are *pranayams* or long continued suppression of breath and 84

different ways of fixing the eyes on the tip of the nose. It has recently attracted much attention in the west and the United States of America. *Yoga* is not confined at present to Yogis alone, nor is it practised by all who are known as Yogis. Many a religiously-disposed layman and follower of other sects resorts to it when so inclined. Yogis regard one Gorakhnath as the founder of their order. They pay special respect to Shiva, a demi-god called Bhairava and nine *Nathas* or immortal saints. They also hold in special veneration 84 *Siddhas* or perfect Yogis, some of whom are believed to be still living upon the earth. Members of all castes may become Yogis. They are divided into several sub-orders, of which the two more prominent are *Kanfati* and *Oghar*. They wear rosaries of *rudraksha* beads and put on *langotis*, or loin cloth only and sometimes salmon coloured garments. They wear their hair plaited with threads of black wool and coiled on the top of the head. They mark their forehead with a traverse line of ashes and also smear the body with ashes. They live in monasteries and often move about the country in groups or singly. They bury their dead in a sitting posture facing the north. The *Kanfatis* wear huge wooden ear-rings (*mudra*) and their sect names end in *Nath*. The *Oghars* have names ending in *das* and are recruited from the lowest of castes. They do not wear ear-rings but keep a small wooden pipe, called *nath* suspending from the neck by a black thread.

Yogis returned to a worldly life have formed castes in Gujarat which are known as Jogi, Ravalia, or Bharthari. They live as itinerant beggars, common carriers, tape-weavers and day-labourers. Those of them who are beggars carry a small fiddle with them and sing religious songs and verses in the streets.

Paramahansa—Paramahansa, derived from Sanskrit *param*, great, and *hansa*, a swan which can separate water from milk, means one who can distinguish truth from falsehood. The order of *Paramahansa* ranks higher than that of Sanyasi or Dandi. Only those Dandis or Sanyasis who have undergone a probation for not less than twelve years can be admitted to it. Paramahansas occupy themselves solely with the investigation of the supreme Brahma, without regard to pleasure or pain, heat or cold, satiety or want. In proof of their having attained this ideal perfection, they move about in all weathers and sometimes do not speak even to indicate any natural want. Some members of this order even go about naked or affect to live without food, or eat only when fed by others. Some refuse food unless they are fed by a *Kumari* (maiden) with her own hand. Paramahansas are buried when dead or floated in a running stream.

Aghori—Shiva ascetics called *Aghori* or Aghorpanthi are seldom seen in towns and villages, but a few are said to be living on the Abu, Girnar and Pavagadh hills. The Aghoris seem originally to have been worshippers of Devi and to have required even human victims for their rites. They are hideous in appearance and their habits are very repulsive. They eat human flesh which they procure secretly from the graves in the villages they pass through. They push in pantheistic doctrines of the Vedant philosophy to its logical conclusion by arguing that if anything in existence is only a manifestation of the Universal soul, nothing can be unclean. Aghoris are much dreaded by the people, and sometimes impostors succeed in extracting alms from them by threatening to eat in their presence disgusting offal or foul carrion.

Vaishnav Sadhus—All Sadhus of the Vaishnav sect devote themselves especially to the worship of Vishnu and differ from one another mainly in paying adoration to him in his human incarnations either as Ramchandra or as Krishna. Rama worshippers may or may not associate Sita with their God. Krishna worshippers usually adore his consorts Laxmi and Radha or his mistress Radha alone along with the deity.

Shri Vaishnava—Ascetics of the Ramanuji sect are called *Shri Vaishnavas* because they worship Laxmi as the consort of Vishnu. They have monasteries in the Deccan, but occasionally reside in the Ramanuji temples at Baroda, Dabhoi, Dwarka, Sidhpur and other places in the State. They wear silk or wool garments and are scrupulous in keeping caste distinctions and in the preparation and privacy of their meals. Their necklaces and rosaries are made of *tulsi* wood or of lotus *seeds*. A novice is initiated with the name of Narayan or Vishnu. The special marks of the Ramanuja sect are a close shaven moustache, and Jai Sita Rama, as the salutation phrase; the disc or *chakra* and the conch or *shankh*, emblems of Vishnu, and vertical or slanting lines on the forehead of white clay, a perpendicular red streak for Laxmi in the middle, with a horizontal white clay line connecting the three across the root of the nose, the whole from one to two inches wide and representing Vishnu's throne.

Ramanandi—Ramanandi Sadhus bear on their foreheads the distinguishing Vishnu sect mark, the *trifala*, which consists of three upright lines; the centre one red and the side ones white. They also wear necklaces and rosaries of *tulsi* wood. Marriage is allowed among a division called *sanjogi* but forbidden to the division called *naga* or naked. The head *guru* who resides at Kheda in Jodhpur is enjoined to observe celibacy. The Nagas are divided into (1)

Achari, (2) Sanyasi, (3) Khakhi, and (4) Vairagi. The Acharis wear silken and woollen garments, the Sanyasis salmon coloured cotton clothes, the Khakhis only a loin cloth with their bodies besmeared with ashes and their hair and nails unclipped. Some of them perform severe austerities such as standing on the head, sitting amidst fire and smoke, keeping their heads erect for hours together believing that the greater the self-inflicted severity, the greater the salvation.

Ramsanehi—Sadhus of the Ramsanehi sect live in their monasteries in Marwad and in their subordinate establishments in Baroda, Visnagar and other places. Among their rules of conduct, truthfulness, control over the passions, a solitary residence and begging readymade food from lay followers are enjoined. The use of fire or even a lamp at night is strictly forbidden and even the touch of a coin is held sinful. They rise and bathe at early dawn and wear an ochre coloured piece of cloth. Their forehead mark is of white *gopichandan* clay in shape like the flame of a lamp emblematic of divine light. They use a rosary of *ratanjal* or red sandal.

Kabir Panthi—Kabir Panthi Sadhus have no distinctive dress or ceremonies. As far as they affect peculiarities of any kind, they follow those of *bairagis* wearing *tulsi* beads and having the *trifala* painted on their foreheads.

Swaminarayan Ascetics—Swaminarayan ascetics are of three orders: *Brahmachari*, *Sadhu* and *Palas*. Brahmacharis rank the highest, after them come Sadhus, while the Palas who rank the lowest are mere attendants on the Acharya or head *guru* or temple servants.

Brahmachari—A Brahman follower of the sect who is prepared to lead a celibate life and dedicate himself to the service of the faith can be a *Brahmachari* after the probation of about a year. A Brahmachari wears a white *dhoti*, wraps an ochre coloured cloth round the upper part of his body and puts on a red woollen cap or *phenta* on his head. His duty is to read the Purans and other religious books, and to preach to those who visit the temples. Brahmacharis are allowed to use metal vessels for eating and drinking. They can also keep hair on the head and wear moustache and beard.

Sadhu—*Satsangis* or followers of the sect who are lower in rank than Brahmans, but not lower than Kanbis, can be Sadhus. A Sadhu must lead a celibate life and devote his full time to the service of the faith. He is required to shave his head, beard and moustache. He must put on an ochre coloured *dhoti*, wrap round his person another similarly coloured cloth, and put on a *falia* or head-dress of the same colour. Brahmacharis and Sadhus are prohibited from wearing coats, jackets or other tailor-made garments. A Sadhu must use wooden dish (*patra*) and a wooden jug (*kamandal*). He should on no account use metal vessels. Like the Brahmachari, he reads or preaches to the people. Swaminarayan Sadhus and Brahmacharis are not allowed to go out of the temples singly. They always move about in pairs or groups. At the headquarters, they live in monasteries; while moving in the district they live in the temples of the sect which are to be found in almost every village.

Palas—Like Brahmacharis and Sadhus, Palas also must lead a celibate life and devote themselves to the service of the faith. They are recruited from Koli, Rabari and other low castes. They are allowed to put on white garments and also to use shoes, and tailor-made coats. They serve as menials waiting upon the Acharya or as servants and managers of the temples. They are quite necessary in the organisation of the sacerdotal order of the sect, for only they can touch money or make the necessary purchases.

Daily Life—Brahmacharis, Sadhus and Palas rise early, offer prayers and attend the six o'clock meeting where the head Brahmachari or Sadhu delivers a sermon or reads from the Purans. They retire at nine o'clock and read or study till dinner time at eleven. They then meet at the temple, take a recess at two, reassemble at three and hold religious discourses till six in the evening. At night supper is served only to the weak or infirm and to those who wish to have it. The rest read sacred books and retire at eleven o'clock. Brahmacharis and Sadhus are forbidden to indulge in the pleasures of the palate. They are required to mix up the different viands together before eating. A Brahmachari or Sadhu may not even look at a woman. Should he touch one, even accidentally, he has to expiate for the sin by a whole day fast.

The distinguishing forehead mark of this sect is a vertical streak of *gopichandan* clay or sandal paste with a round red powder mark in the middle, and a necklet of sweet basil beads.

Dhed-na Sadhu—A class of ascetics exists amongst the Depressed Classes known as *Dhed-na Sadhu*. They are Vaishnavas by religion and are reckoned as spiritual preceptors of all the untouchable groups except Bhangis. They are mostly found in Dabhoi and Padra talukas. They are classed usually with Dhed (Vankar). Their social exchanges (of brides, etc.) are with the latter. According to their accounts they are found in 32 villages; and their

total strength is about 150 houses. Mostly their occupation is as *gurus*: a few have taken to cultivation. They are better than other untouchables in economic condition. They are not celibates but live normal lives as householders of the Hindu lower classes. They have recently taken actively to education and shown gifts of leadership. A very small section of these call themselves Vairagis and have taken to mendicancy.

B. JAIN

Amongst the Jains there are three classes of ascetics—Sadhus, Sadhwis and Gorjis. Any person may become a Sadhu. The Sadhu wears only two pieces of *bhagva* or ochre coloured cotton cloth but no head-dress. He does not allow the hair of his head, moustaches or beard to grow. Except when enfeebled by age he does not shave, but after allowing his hair to grow for about six months, tears it out with his fingers or gets it clipped. He always carries his staff (*dand*) and (*ogho*) brush, and before he sits down, sweeps the ground to push insects away. He sleeps on a blanket and owns no property. He never kindles fire or cooks food for fear of killing any living thing, but begs cooked food from Shravaks. He enters those houses only whose doors are open, and on entering repeats the words *Dharma Labha* (acquisition of merit). The owner of the house lays before him *bhiksha* or cooked food. When he has gathered enough for a meal from the different houses, the Sadhu returns and eats at home. Drinking water is collected in the same way. During the fair season, Sadhus are forbidden to stay more than five days in the same village and more than a month in the same town. But they are allowed to pass at one place the rainy season, that is, the four months from Ashadh Sudi 14th to Kartik Sudi 14th. The Sadhu's chief duties are to study and teach the Jain Shastras and to keep the *panch mahā vratas* or five main vows. They are to refrain from *pranātipat*, life taking; *murkhavad*, lying; *adattadan*, receiving anything without the knowledge of the owner; *maithun*, sexual intercourse; and *parigraha*, taking gifts not allowed by religious rules.

Sadhwis—Sadhwis or nuns are recruited from religious Shravak women. A Sadhwi wears one robe round the waist and another on the upper part of the body. Like the Sadhu, she tears out the hair of her head once in six months, carries *dand* and *ogho* and begs her meal and water.

Gorjis—A Gorji differs from a Sadhu in wearing white instead of red ochre clothes. Gorjis grow the moustache and hair of the head. Unlike Sadhus, Gorjis have no order of female Gorjis. Except a few who break the rules and cook rich food in their monasteries, Gorjis never cook but beg *bhiksha* like Sadhus. Any person may become a Gorji. At present most of them are sons of low-caste Hindus, or illegitimate children, who are brought up by Gorjis. For this reason, they have sunk in estimation. Gorjis practise sorcery and magic and prescribe medicine.

Shripujya—Sadhus and Sadhwis belong to no *gachha*. Gorjis and Shravaks are divided into *gachhas* or bodies. Each *gachha* has a spiritual head, called Shripujya, who is chosen from among the Gorjis of the same *gachha*, provided he was originally a Shravak or a Brahman. Shripujyas wear their hair and dress and beg in the same way as Gorjis, except that a Gorji sometimes brings his food and water for him with his own.

Initiation—There is little difference in the entrance ceremonies for Sadhus, Sadhwis or Gorjis. The person, who wishes to become a Sadhu, goes to a learned Sadhu, and bowing at his feet humbly asks him to take him as his pupil or *chela*. The Sadhu finds out that the parents and relations of the youth are willing that he should become a Sadhu, and that he has sufficient strength of body and mind to stand the fasting and other discipline laid down in the Jain scriptures. A lucky day is chosen for the initiatory ceremony. When the disciple is a man of means, the ceremony is performed at his expense. In other cases, the cost is contributed by the Shravak community, who are always pleased when additions are made to the number of their religious class. The ceremony is celebrated with the same pomp as a marriage. A procession starts from the house of the disciple, who is seated in a palanquin, with a coconut in his hand and passing through the principal streets. A female relation of the person to be initiated carries in her hand a *chhab* or bamboo basket with the articles required for the intended Sadhu. The procession passes outside of the town and stops below an *asopalo* (*Polyalthia longifolia*) tree, where the *guru*, who is awaiting the arrival of the procession, performs the initiatory ceremony. The Sadhus form a circle round the novice, and the laity stand behind. The novice puts off his old clothes except the waist cloth. He then plucks out the hair of his head or gets some one to do so, and puts on his new garments as a Sadhu. He is then given a new name, containing at least one letter of his original name. Camphor, musk, sandal, saffron and sugar are applied to his bare head, while the initiator repeats texts calling on him to

observe with care the five prescribed vows, *pañch maha vratas*. He is then supplied with the articles allowed to an ascetic by the Jain scriptures. They include five wooden pots or *patra*, in the shape of deep dishes, a *dand*, about five feet long, a *ogho* or brush, which, while walking is carried under the left armpit and is used to sweep the ground. The ceremony is completed by the guru throwing *vas khep* or fragrant powder on the head of the new ascetic as he passes. He does not return to the town, but passes the night in the neighbouring village or in a rest-house outside the town. He comes back next morning and stays in the *apasara* or monastery.

C. MUSLIM

Fakir—Under Islam, come the different tribes or brotherhoods of religious beggars known as Fakirs. Almost all begging communities lead a roving life. Those of Gujarat origin however limit themselves to the province and seldom leave it. Besides non-descript idlers, there are eleven brotherhoods of Muslim religious mendicants, belonging to two main classes: (i) *Bésharāa*, i.e., those beyond the law, and (ii) *Basharāa*, i.e., those under the law. The first class have no wives or families and are nomadic in their ways of living. They drink, and do not pray or fast, nor rule their passions. The *Basharāa* on the other hand have wives and homes and follow the normal religious routine. Each brotherhood generally has three office bearers. Of these one is the head teacher, chief (*sar guroh*), controlling the whole body and receiving a share in the earnings. The two others are subordinate: the *nakib* (summoner) and *bhandari* (treasurer) looking to the creature comforts of the paternity. The members are further sub-divided into *murshids* (teachers) and *khadims* (or disciples). The disciple brings his day's earnings to the *sar guroh* who taking share and reserving some for the *bhandari*, leaves the rest to be divided between the disciple and his *murshid*. The general mode of initiation of the disciple is as follows:—

The teacher sees that the entrance ceremony is properly performed; that the disciple is shaved and bathed; that he learns the names of the heads of the order; that he promises to reverence them; that he receives certain articles of dress; that he gets a new name; that he learns the new salutation; that he swears not to steal, not to lie, not to commit adultery; to work hard as a beggar or in any other calling and to eat things lawful and finally that the entrance feast is duly given. At the close of each day, the new comer lays his earnings before the head teacher, *sarguroh*. Taking out something for himself and a share to meet the treasurer's charges, the head teacher gives back the rest. This the beggar takes to his teacher who giving him a little as pocket money, keeps the rest for himself. So long as the teacher lives, a beggar continues to be his disciple. When a teacher dies, the oldest disciple succeeds, or if the teacher has a son, the son and the senior disciple share the other disciples between them. The *Abdalis* and the *Nakshabands* are the two orders belonging to the lawful (*basharāa*) group and the rest are *bésharāas*. The following nine *bésharāa* orders are met with in this State:—(i) *Benawa*, (ii) *Hijda*, (iii) *Huseini Brahman*, (iv) *Kalandar*, (v) *Madari*, (vi) *Musa Suhag*, (vii) *Rafai*, (viii) *Rasulshahi* and (ix) *Siddi (Habshi)*.

As to their origin, it is sufficient to state that the natural disposition of the Arabs for a solitary and contemplative life led them soon to forget the command of the Prophet "no monks in Islamism." Another expression in the Koran "poverty is my pride" was the argument which, thirty years after the death of the Prophet, was used by his sectarians to found numerous monasteries in imitation of the Hindus and the Greeks; since then the order of Fakirs (poor) and of dervishes (sills of the door) so multiplied in Arabia, Turkey and Persia that they reached the number of seventy-two exclusive of an equal number of heretic sects (Brown's *Dervishes*, p. 76).

Mode of Living—Fakirs in Gujarat include in their ranks men from all parts of India and of every variety of descent. They move from house to house gathering money, grain and cooked food. The money they keep, and the grain and broken food they sell to potters as provender for their asses. Others reciting praises of the generous and abuse of the stingy, ask for a copper in the name of Allah to be repaid tenfold in this world and a hundredfold at the day of judgment.

Abdali also called *Dafali* or *Fadali*, players on the tambourine *daf*, are found wandering in small numbers. They speak Hindustani and beg in the name of Allah, beating their one-end drum, *danka*, and singing religious songs. In North Gujarat, they have a fixed due or tax upon the houses of Musalmans in towns and villages.

Nakshaband—literally mark-makers—are found all over Gujarat. They speak Hindustani, keep the head bare and wear the hair and beard long and well combed. With a

lantern in hand, they move about singly chanting their saint's praises. In return for alms, they mark children on the brow with oil from their lamps. They are quiet and well-behaved and have homes and families.

Benawas are fakirs of the *besbara* order. They are also called Alifshahi from wearing a black Alif-like (first letter of the Persian alphabet) line down the brow and nose. They wear Persian-like woollen hat, sleeveless shirt and round the neck long rosaries of beads of *selis*. They move about in bands of five or ten begging in the name of God. In each town, they have a headman called *bhandari* or treasurer, who receives their earnings and after giving back for expenses, forwards the surplus amount to the *murshid* or spiritual head of the order.

Kalandar, from an Arabic word meaning monk, are fakirs who wander over the country for begging and are troublesome in their demands. They shave the whole body including the eye-brows, and are Sunnis in faith.

Madari fakirs are mostly converted Hindus of the *nat* or tumbler class. They take their name from Badi-ud-din Madar Shah, the celibate saint of Syria, and belong to the *besbara* order of Sunnis. They beg alone or in bands of two or three. Some move about dragging a chain or lashing their legs with a whip to force people to give them alms. Others are snake-charmers, tumblers, monkey dancers and trainers, tricksters and ropes-dancers. They honour Hindu gods and follow Hindu customs. They marry only among themselves and form a separate community with a headman.

Musa Suhag are Musalman fakirs, who are so called after their patron saint Musa, who lived at the close of the 15th century, and used to dress as a woman to indicate that he was devoted to God as a wife to her husband. In memory of their saint, fakirs of this order dress like married women in a red scarf, a gown and trousers. They do not shave the beard, but put on bracelets, anklets and other garments. They are Sunnis in religion and never marry.



Musa Suhag

Rafai fakirs are also called *Munhphoda* or *Munhchira*, that is, face lashers or face splitters. They are found in small numbers all over the State. They hold in their right hand a twelve-inch iron spike called *gurz*, sharp-pointed and having near the top many small iron chains. While begging, they rattle the chains, and if people are slow in giving them alms, strike at their cheek or eye with the sharp iron point, which however causes no wound. They are Sunnis, some are celibates, while some are married.

Rasulshahi fakirs are also known as *mastan* or madmen. They put on only a shirt and a waist cloth. They are Sunnis of the *besbara* or celibate order and beg with a wooden club in their hands.

Sidi or **Habshi** fakirs are the descendants of African negroes brought to India. Their chief object of worship is Babaghor, an Abyssinian saint, whose tomb stands on the hill near Ratanpur in the Rajpipla State. Sidi fakirs move about in small bands. While begging they play upon a peculiarly shaped fiddle ornamented with a bunch of peacock feathers and sing in a peculiar strain in praise of their patron saint.

AUDICH—See under Brahman.

BAROT including **BRAHMA BHATS** (Hindu 14,555; Jain 26; Arya 10) Bards and heralds, they are found in large numbers in the Mehsana and Baroda districts and in small numbers in the Amreli and Navsari districts. Local inquiries seem to show that Gujarat Bhats were originally Brahmans from Allahabad and Marwar, who settled in Kadi and its neighbourhood. That some at least came from North India appears from the existence of Kanojia Bhats, both in Kathiawad and Cutch. There are eleven Bhat settlements in North Gujarat. Of these four are in British Ahmedabad district, five in Baroda and Mehsana districts, two in Kaira and one in Cambay. Traces of their Brahman origin survive in their wearing the Brahmanic

thread and in their having such clans or *shakhas* as *Harmani*, *Kashiani* and *Parvatani*. Like Brahmans, Bhats of the same *shakha* do not intermarry. In Central Gujarat Brahman (Brahma) Bhats are found in large numbers. In North Gujarat and Kathiawad, besides Brahma Bhat the principal section, there are six sub-castes, viz., Dashnami, Kankali, Kanojia, Nagari, Pakhia and Vahivancha. Though the members of these sub-divisions neither inter-dine nor intermarry, all eat food cooked by Vantias and Kanbis. Brahma Bhats hold a higher place than any of the six divisions. Their marriage ceremonies do not differ from those of Kanbis. A man may divorce his wife, but the wife is not allowed to divorce her husband. Some sub-castes allow widow remarriage, but Brahma Bhats and those among others, who are considered *kulins* or of good family forbid it. A *kulia* eats with an *akulia*, but does not give him his daughter in marriage. Female infanticide was formerly practised among the *kulias*. Gujarat Bhats are vegetarians living on food-grains.

The honorific title of Rao is applied to Barots. Their main occupation is repeating verses of their own composition or selections from Hindu legends. They chant verses in a style peculiar to themselves and not unpleasant to a stranger, as the modulation of the voice and an energetic graceful action give effect to the poetry which is either to praise some renowned warrior, commemorate a victory, record a tragic event or panegyricise a present object. The chief patrons of the Bhats are Rajputs, but Kanbis, Kolis and Luhanas also have their Bhats, who visit their patron's house. The Bhat is the genealogist, bard and historian of his patron's family. His *vahi* or book is a record of authority by which questions of consanguinity are determined when a marriage or right to ancestral property is in dispute. An interesting feature in the history of the Bhats was their use as securities. They became guarantees for treaties between rival princes and for the performance of bonds by individuals. No security was deemed so binding or sacred as that of a Bhat; for the reason that on failure he had at his command means of extorting compliance with his demands which were seldom used in vain. Those were the rites of *traga* and *dharna*. *Traga* consisted in shedding his own blood or the blood of some member of his family and in calling down the vengeance of heaven upon the offender, whose obstinacy necessitated the sacrifice. *Dharna* consisted in placing round the dwelling of the recusant a cordon of bards, who fasted and compelled the inhabitants of the house to fast until their demands were complied with. For these services, the Bhats received an annual stipend from the district, village or individual they guaranteed. Under the establishment of British supremacy in Gujarat, these rites became impossible and the custom of employing Bhats as securities fell into disuse. Many Bhats have abandoned their hereditary calling and become husbandmen. Some are well-to-do bankers, money-lenders and traders. Some are grocers and village shop-keepers and some are day-labourers, domestic servants and messengers. A few live by begging. While moving from house to house, the Nagari Bhats beat a *tokri* or drum, the Kankali carry a trident and the Palimanga, a knife.

In Religion, Bhats are Ramanuji, Shaiva and Vaishnava and worshippers of Amba, Bahucharaji and Kalika. Their priests are Audich, Modh or Shrimali Brahmans. Among Brahmabhats, Chamunda and Kalika are tutelary deities.

Bhats have no hereditary headman. Social disputes are settled by a few respectable castemen.

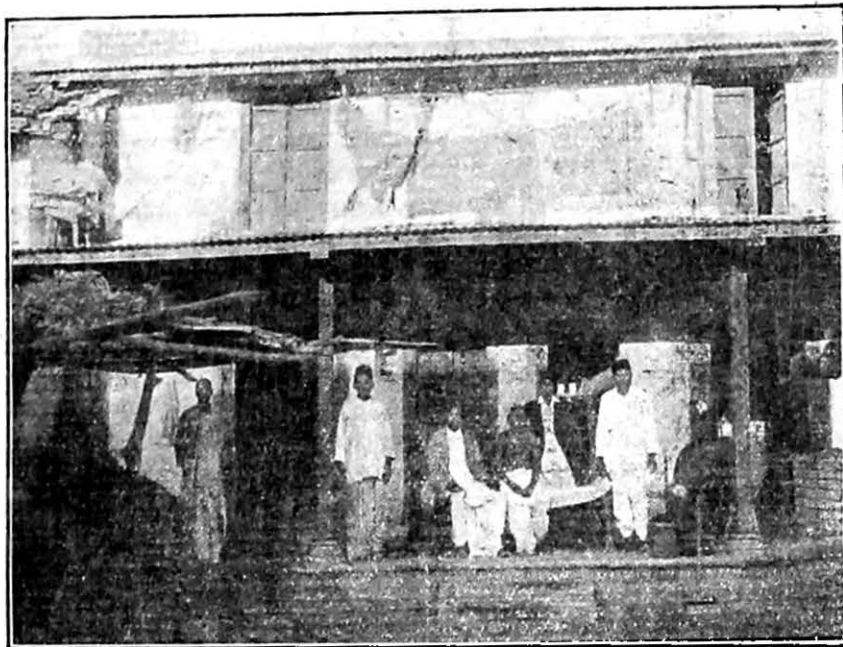
The Brahma Bhats (10,076) who are distinctly the most Brahmanical section of the caste are themselves divided into 10 sub-sections: (1) Devluk, (2) Harmani, (3) Kashiani, (4) Indrani, (5) Kundanpuria, (6) Messava, (7) Parvattani, (8) Rana, (9) Rao and (10) Sodani. Marriages are prohibited within each section or group of allied section like (1) and (3), or (2), (3) and (7), or (9) and (10).

BARIA (Hindu 103,769 ; Jain 5)—A caste of Kolis with a distinct Rajput strain. They are found chiefly in the Baroda district. Their own account makes Baria in Rewakantha, their original home from which, towards the close of the 15th century they were expelled by the Chohan Rajputs, who in turn had been driven out of Champaner by the Mahomedans under Mahmud Begada (A.D. 1484).

Their growing race-consciousness had led Barias, almost *en masse* in the State, to repudiate their Koli origin, and to seek affiliation with the Rajputs, most of whom, however, although they are ready to take girls in marriage from Barias, are not prepared to give them the dignity of their status. Some of the ruling chiefs and thakores however like Jambugorah, Rajpipla and Miyagam have encouraged this group to lift themselves in the social scale.

Barias are smaller and darker than Patanwadias and are remarkable for their wonderful eyesight. In occupation they are landlords, cultivators and labourers.

The Barias in Central Gujarat are of fairly good repute socially; their intermarriages



House of a Charotar Baria (exterior)



House of a Charotar Baria (interior)

with the Rajputs, particularly of the Padhiar clan were frequent enough to warrant their persistent putting forward of their claim to Rajput status. This fact combined with that other well-known circumstance that "Koli" is a vague term, covering a number of tribes of inferior status, but with little relation to one another led the Census of 1931 to treat Baria apart from Kolis as a distinct entity in the Caste Table. The Barias of the socially superior sections are now beginning to discourage widow remarriage. The following

illustration of a Baria house in Charotar is typical of their social condition and standard of life. Lower roofed and more congested than of the average Patidar, they showed the same fondness for brass utensils and the same type of furniture. There is more herding with the cattle and their stalls are far too near to permit of cleanly living.

BAVCHA—See under Primitive and Forest Tribes.

BEHLIM (1,732)—They are converted Rajputs of the Behlim tribe and are chiefly found in the Mehsana *prant*. They intermarry with other Musalmans. The name Behlim apparently is of Turkish origin. Mahammad Behlim, an Islamised Turk, who held Lahore on behalf of Sultan Atsalan Shah (A. D. 1115 circa) overthrew and subjugated many haughty Hindu chiefs, among whom was the Chief of Marwar. This account, for the muslimisation of many Rajput clans who took the Behlim name. But through frequent intermarriage with other Muslims, the present day Behlim has ceased to be a separate class. The women have given up the Rajput dress and now wear the Musalman scarf

and gown and trousers. But there is a great admixture of Hindu religions and social practices amongst them, as amongst other converted Rajputs. They are not strict Musalmans, and at marriages (when the bride is a Hindu), both Brahman and Islamic rituals are combined. They still observe the Rajput custom of sending a sword to the bride's house and bringing her back to the bridegroom's village for the ceremony.

BHADELA (1,908)—A name given to Mussalman sailors known as lascars, found in Amreli district. Originally Musalman settlers from Arabia, they assimilated the converted Vaghers and Kharvas. They are found in Beyt, Div, Dwarka, Jafarabad and the Nawanagar ports. The Vagher element is of undoubted Rajput stock, a fine looking race hardy and enterprising, capable of enduring fatigue. They are long voyage sailors by tradition. Allied to them is another sea-faring class of Muslims, the Kaba Valiyas who are converts from amongst Kharvas.

They owe their conversion to immigrant Kabas (who had settled there coming from Kabatisvan by sea).

BHANGIA—See under Depressed Classes.

BHARWAD (included under **RABARI**)—A caste of shepherds. They claim Gokul Brindavan as their original home and to be of the same Meher caste to which Krishna's foster-father Nand Meher belonged. From Gokul, they are said to have moved to Mewar, and from Mewar to have spread into Gujarat, Kathiawad and Cutch. They are closely related to Rabaris with whom they eat but do not intermarry.

They live on milk and bread, but can also eat the flesh of sheep and goats. They sell goat and ewes' milk and weave and sell woollen blankets. Except a few who are Ramanandi, Bharvads are followers of *Mata*. Like Kadwa Kanbis, Bharvads in Kathiawad and North Gujarat celebrate their marriages only once in twelve, fifteen or twenty-five years, on a day in the month of *Vaishakh*, and all the Bharvads of the neighbourhood hold their marriages in the same place. The richest Bharvad among those who wish to get their daughters married, buys the ground where the marriages are to be celebrated. This is necessary because the ground cannot be used a second time for the same purpose. It is kept as pasture and an ornamental wooden post, called the marriage pillar, is set up on it and preserved to show that the ground has been used for marriages. Among the Bharvads of Central and South Gujarat, marriages are performed with little or no ceremony. A Brahman or a Darji, or in their absence, one of the members of the bride's family officiates at the marriage. Polygamy and widow marriage are allowed. A younger brother of the deceased husband has the first claim on his widow. Divorce is allowed. In some places the mother is not held impure after child-birth and does her household work from the day of delivery; in other places, she remains impure for fifteen days. Bharvads burn the dead. *Shraddha* ceremony is performed with the help of a Kayatia Brahman. Caste people are feasted on the 12th day. Caste disputes are settled at a meeting of the adult castemen. Elopement is punished with excommunication and other breaches of caste rules by fine.

BHAVSAR (Hindu 4,860; Jain 1,006; Arya 10)—A caste of calico printers. Bhavsars are found chiefly in cities and large towns. According to their story they were originally Kshatriyas, who during Parshuram's persecution hid themselves in a *Mata's* temple and for this act of *bhav* or confidence in the goddess, came to be known as Bhavsar. They have such tribal surnames as Bhatte, Chohan, Gohel, Parmar and Rathod, which support their claim of Rajput descent. The original home of their ancestors was Vraj-Mathura in North India from which they moved to Marwar and thence to Champaner and the country bordering the Mahi and the Narbada. From Central Gujarat some went to Kathiawad and Cutch in the north and some to Surat in the south. Ahmedabadi, Harsolia, Jamnagri, Mesania, Moderia, Prantia, Visnagara and other local surnames bear witness to their early settlements. Their family goddesses are Ambaji and Hingalaj. Besides being divided into Meshri and Jain Bhavsars, who eat together but do not intermarry, Bhavsars have three sub-divisions—Rewakanthia, living on the banks of the Mahi and the Narbada. Ramdeshis, living in Pali and Pratapgad, and Talabda living in North Gujarat. In this State, the last named form the predominant section. The members of these three divisions neither eat together nor intermarry. But Ramdeshis and Rewakanthias eat food cooked by Talabdas. Of the three sub-divisions, the Talabdas alone live on vegetable diet; Ramdeshis and Rewakanthias except those who are Jains have no scruple in eating animal food in South Gujarat. Many Bhavsars have given up calico printing and have become confectioners, tailors, washermen and sellers of cloth and pretty brass-ware. By religion some are Jain and the rest belong to the Kabirpanthi, Radhavallabhi, Ramanandi, Santrampanthi, Swaminarayan and Vallabhachari sects. In their marriage rites they do not differ from Vanias and Shravaks. Girls are married before they are eleven and boys at any time after ten. Marriage is not allowed between people of the same surname. Divorce is allowed and a widow sometimes remarries the younger brother of her deceased husband. They burn their dead, the Jain Bhavsars with the full Shrivak Vania rituals, and the Meshri Bhavsars with Meshri Vania rites. Each community has its headman who settles caste disputes at a meeting of all the members of the caste.

BHIL—See under Primitive and Forest Tribes—Bhil.

BHOI (4,765)—Water carriers and palanquin-bearers. They make nets and practise fishing also. According to them they are Rajputs from Lucknow. They have nine sub-divisions—Bakoria, Bathava, Gadhedia, Gudia, Kahar, Machi or Dbimar, Mali, Meta and Purbia. Of these, Mali and Bakoria eat together and intermarry; Mali, Gudia and Kahar eat with one another but do not intermarry; the rest neither eat together nor intermarry. They are strongly built and dark like Kolis. Except the Purbia, whose home speech is Hindustani, they speak Gujarati. Palanquins are now used only on marriage occasions and in carrying about high caste *parda*

ladies or idols. Bhois now also till lands, tend sheep or goats, grow water chestnuts, or work as field labourers. They employ Audich or Modh Brahmans as their priests. Widows are allowed to marry and divorce is easy. They worship *Meldi Mata*; but some of them are Bijmargi, Ramanandi, Shaiva or Vallabhachari.

BRAHMABHAT—See under Barot.

BRAHMAN (123,522, besides 192 Aryas)—The term Brahman is derived from *Brahma*, the supreme Being, and in its earliest sense denoted one who attained to Him. During the Vedic period it came to denote one who knew or repeated the Vedas, and later on, as the rituals became more complicated,—a “priest”. The Purusha Sukta hymn of the Rig Veda is an account of the general cosmogony of the universe and makes the earliest mention of Brāhman as a class name, representing the “mouth of the Supreme Being.” That hymn foreshadowed the later crystallisation of Hindu society in the Manavan Scheme into a fourfold division of caste, based primarily on function and status, and later, through the progress of Aryan dominion, developed on the basis of colour and race. But the present day characteristic of Indian caste, *viz.*, its inflexible hereditary character, did not develop till late. In the Vedic times, instances of Kshatriyas and other non-Brahman’s being raised to Brahmanhood for austerities or learning are numerous. Later even, instances of creation of certain classes of Brahmans, through necessity, or the prerogative of kings, have happened. Differences in Brahman sub-castes are therefore primarily due to (i) purity of lineage and (ii) assimilation of other classes in the Brahman status. Secondly through migration, Brahmans tended to differentiate themselves round certain places after which subsections were named; and these later hardened into castes.

Group of Gujarat Brahmans—The Gujarat Brahmans may be roughly formed into three groups, the early, the middle and the modern.

(i) The early Brahmans are in most cases connected by tradition with some holy place chosen in early times by Aryan settlers from Upper India. Most of these early divisions are husbandmen and as a rule darker and sturdier than the more modern immigrants.* Among these are the Bhargavs of Broach who claim descent from the great seer Bhṛigu and who still hold a high position among Gujarat Brahmans; the Anavalas, the vigorous skilful class of south Gujarat landholders whose original settlement or *mahasthan* seems to have been at Anaval, near the Unai hot springs, about forty miles south-east of Surat. With them rank the Sajodras, who take their name from Sajod, a place of early sanctity about eight miles south-west of Broach. Further north are the Borsadias of Kaira, who claim descent from an early religious settler named Bhadrāsiddha. Other divisions of earlier settlers seem to have come to Gujarat from the Dakhan. They are the Jambus of Jambusar in Broach, the Kapils from Kavi at the mouth of the Mahi, the Khedavals of the Kaira district, and the Motalas of Mota about fifteen miles west of Surat. These classes have all become so completely Gujaratis in appearance, speech and customs that they must have been long settled in the province. Copperplates show that the Jambus at least were in their present villages as early as the beginning of the fourth century after Christ (A. D. 320).

(ii) The second group of Brahmans represents small bands of immigrants from Upper India whose settlement the kings of Anahilavada (A. D. 961-1242) encouraged by grants of land. These small bands of settlers came from different parts of Northern India, and receiving separate grants in different parts of the province have never associated and have been one of the chief causes of the minute divisions of Gujarat Brahmans. The chief divisions that belong to this group are the Audichya, Harsolas, Kandoliya, Khadayata, Modh, Rayakwal, Shrimali, and Vadadra. The Nagars, the chief division of Gujarat Brahmans, seem to be earlier settlers as copperplates from the fifth to the eighth century mention Nagars at Junagadh, Vadnagar and Vallabhi.

(iii) The middle group includes another set of division of whose arrival no record remains but who seems to have come from Marwar and Rajputana before the times of the Musalmans, driven south, it is believed, by famine. Of this group the chief divisions are the Desaval, Jharola, Mevada, Palival, Shrigaud, Udambara, and Uneval.

* According to local legends some of these early Brahmans belonged to the pre-Aryan tribes and were made Brahmans by early Hindu heroes and demigods. Pre-Aryan tribes may in some cases have been raised to the rank of Aryans in reward for signal services. But such cases are doubtful. The explanation of these local classes of early Brahmans seems to be that they are the descendants of settlers from Upper India who entered Gujarat either by sea or by land from Sindh. These settlers were joined by others of their own class who, marrying with the women of the country as was sanctioned both by the law and the practice of the early Brahmans, founded a local Brahman colony. The process of founding these local Brahman classes is thus described by Megasthenes (B. C. 300). When Megasthenes wrote the process would seem to have been still going on. “Persons who desire to live the same life as the Brahman hermits cross over and remain with them, never returning to their own country. These also are called Brahmans; they do not follow the same mode of life, for there are women in the country from whom the native inhabitants are sprung and of these women they beget offsprings”. McCrindle’s Megasthenes, 121.

(iv) Of modern Brahmans, i.e., of immigrants since the time of Musalman rule, the chief are Maratha Brahmans of the Deshasth, Konkanasth and Karhada tribes, who in the early part of eighteenth century accompanied and followed the Maratha conquerors of Gujarat. Under British rule no large bodies of immigrants have entered Gujarat. But there has been a slow steady stream of settlers from Marwar. This State has further received recruits from Kanojia and Sarvaria Brahmans from Hindustan to the military, police or other ranks.

List of Gujarat Brahmans—Ordinary accounts and the lists in the Mirat-i-Ahmedi (Circa 1760) and in Dayaram's poems give 84 divisions of Gujarat Brahmans. Details however in the lists do not agree and perhaps the number 84 is traditional. The Gujarat Population Volume of the Bombay Gazetteer recognises 79 divisions of Gujarat Brahmans. "The Tribes and Castes of Bombay" (Enthoven) recognises 93 subdivisions, but includes Garodas (priests of the untouchables). It excludes Abotis (who are an independent section, but are wrongly included as a sub-section of Shrimali). It further mentions Bhojaks as a Brahman subsection of Shrimalis, but they are now Jains and are no longer Brahmans. The list is given below :—

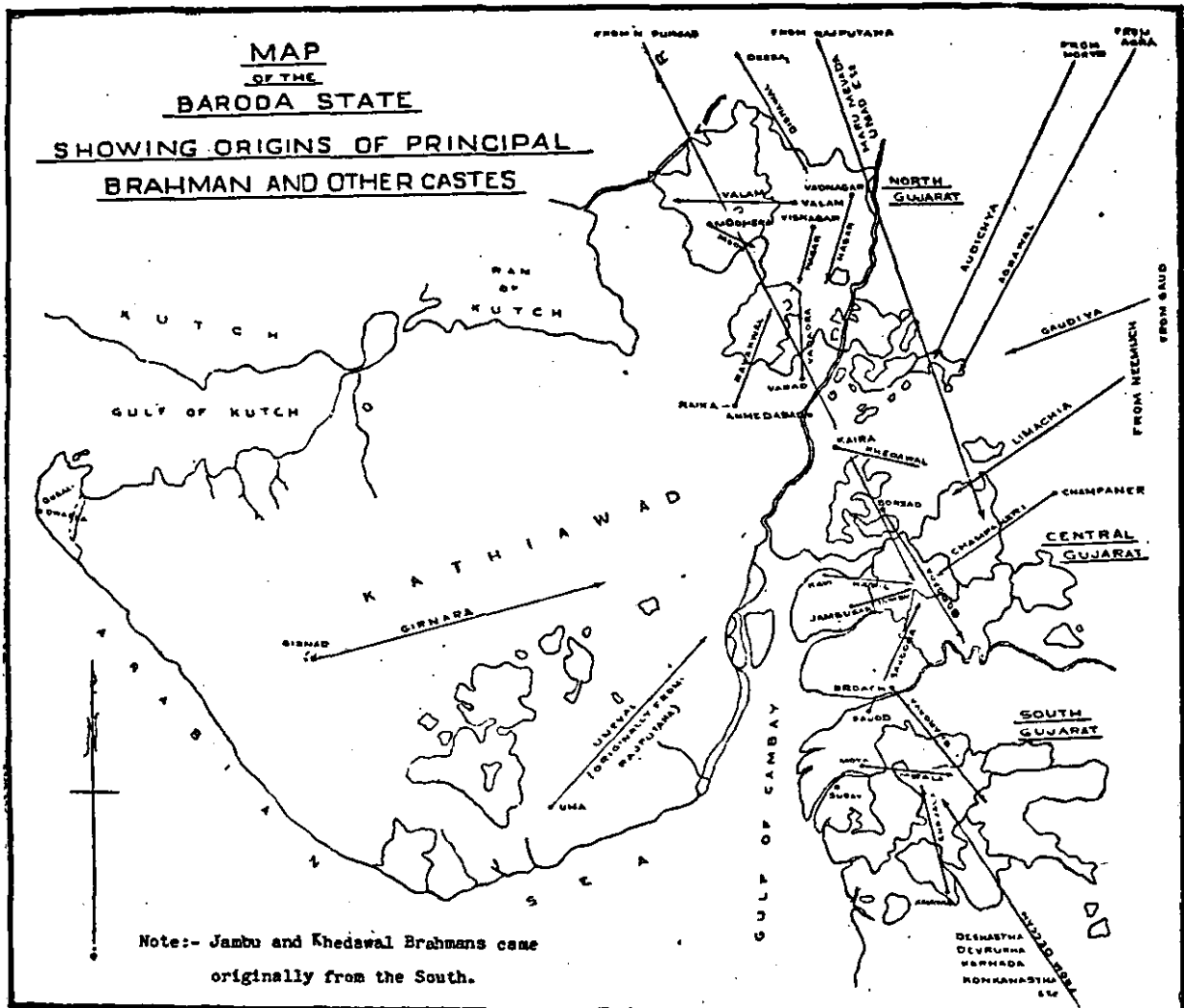
- | | | |
|---|---|-------------------------------------|
| 1. Agarwal | 33. Guru | 64. Parsolia |
| 2. Agarsindhwal | 34. Harsolia or Harsola | 65. Porwal or Porwad |
| 3. Akshmangal | 35. Indhval or Idhaval | 66. Preteval |
| 4. Anavala (2 sub-
divisions) | 36. Jamu or Jambuvant | 67. Pundwal |
| 5. Anodhia | 37. Jharola | 68. Pushkarna or Pokharna |
| 6. Audich (29 sub-
divisions) | 38. Kalinga | 69. Puwawal |
| 7. Ashpura | 39. Khandolia | 70. Rajwal or Rangwal |
| 8. Balam or Valam | 40. Kapil | 71. Raikula |
| 9. Bhalvi | 41. Karbelia | 72. Raipura |
| 10. Bhargav (4 sub-
divisions) | 42. Karkhelia | 73. Raisthala |
| 11. Bharthana | 43. Khadayata | 74. Rayakwal (2 divisions) |
| 12. Bhukania | 44. Khedawal or Khedwal
(3 subdivisions) | 75. Rodhwal or Rotwal |
| 13. Borsada | 45. Lalat | 76. Sachora (2 sub-
divisions) |
| 14. Chaun | 46. Madhyachal | 77. Sajodra |
| 15. Chovisa or Chorisa (2
divisions) | 47. Malikwal | 78. Sanothia |
| 16. Dadhich or Dadhichi | 48. Mewada (5 sub-
divisions) | 79. Sanodia or Sanath or
Sanaola |
| 17. Dahema or Dayama | 49. Modh (9 subdivisions) | 80. Sarvaria |
| 18. Dareda | 50. Madhmaitra | 81. Sarsvat |
| 19. Deshawal | 51. Motala | 82. Sevak |
| 20. Gadiali | 52. Nagar (18 sub-
divisions) | 83. Sindhwal |
| 21. Gangaputra | 53. Nandrana or Nand-
raina | 84. Shrigaud (10 sub-
divisions) |
| 22. Garoda (priests) | 54. Narsingpura or Narsig-
pura | 85. Shrimali (5 sub-
divisions) |
| 23. Gayawal | 55. Nardik | 85A. Sonpura or Sompura |
| 24. Godhwal or Gorwal | 56. Namal | 86. Sorathia |
| 25. Girnara (5 sub-
divisions) | 57. Nandora or Nandodra | 87. Tangmodia |
| 26. Godmalvi | 58. Nandhana | 88. Tapodhan |
| 27. Ghogari | 59. Napal | 89. Udambara (3 sub-
divisions) |
| 28. Gomitra | 60. Oswal | 90. Vadadra or Valandra |
| 29. Gomtiwal | 61. Paliwal or Palewal | 91. Vainsh Vadhra |
| 30. Gujali | 62. Panjora or Pangora | 92. Vayada |
| 31. Gurjar | 63. Parja or Parasar (2
subdivisions) | 93. Yajnikwal |
| 32. Gurjar Gauda or Ghoda | | |

Names occurring in the State—Of these, 42 names occur in the Baroda Census. The marginally noted names found in the State are not included in the above list. Most of these Brahmans are from the Deccan, a few from the North speaking Hindustani. A few like Kayatia are Gujarati speaking but do not occur in the list. Vyas is probably a fusion of sub-castes. The name is given to descendants from 108 Brahmans of several sub-castes who conducted a penance ceremony performed by a Brahman jester in the court of a Musalman king of Ahmedabad. The families who took part in this ceremony were excommunicated and formed a separate caste. Vyas Brahmans allow widow-remarriage and in dress resemble Vanias and Patidars. They are husbandmen, cloth sellers and money-lenders and some have taken to begging. A later section find employ as strolling players and have joined with the Targalas and Bhavaiyas. Unevals are a curious omission from the list, as they are found chiefly in Baroda and Kathiawad and take their name from Una

Bardai
Deshastha
Devrukha
Golak
Kanyakubja
Karhada
Kayatia
Maithil
Rajgor
Raval
Tailangi
Uneval
Vanza gor
Vidur
Vyas
Yajurvedi

(in South Kathiawad). They originally came from Rajputana. Vanza Gors are priests of the caste of weavers of that name found in Kathiawad, and for that reason are degraded. Vanzas are distinct from Salvis and regard themselves as superior to them. They have gradually left off weaving and taken to other occupations, such as tailoring, calico printing, etc.

Territorial origins—Most of the subsections of these sub-castes of Brahmans derive their names from territories or places denoting their origin. A few of these names of territorial signification enter into other castes as well: *e.g.*, Agarwal, Deshawal, Harsola, Jharola, Khadaya, Nagar, Nandora, Oswal, Palival and Vayad occurring in both Prahman and Vania groups. Shrimali occurs not only amongst Brahmans and Vanias but with Sonis as well. So also Mewada, but with Suthar in addition. Sorathia occurs with Brahman, Vania, Kumbhar and Luhar. In two subdivisions, Audich and Nagar, there is a section called Barad, which definitely points to *varnasankar* or assimilation with other subdivisions or even perhaps other castes. A map is attached, showing the origins of some of these territorial names.



Function of Brahman groups—Except Anavalas, who are all theoretically laymen or *grīhasthas*, each of the Brahman subdivisions is either entirely priestly, *i.e.*, *bhikshuka*, or contains two classes, one priestly, and the other, lay. Except Bhargavas, Nagars and a few other Brahmans who have among them families believing in one or other of the Vedas, Gujarat Brahmans are generally followers of the Yajurveda. Each division includes from 5 to 25 exogamous *gotras* or family stocks, each stock claiming descent on the male side from one of the *rishis* or seers. Except among Nagars, religious and lay families, if not of the same stock, can intermarry. A man's position as priest or layman is hereditary and is not affected by his actual business or profession.

Their features—Except the fair and regular featured Nagars and Bhargavs, most Gujarat Brahmans, compared with the trading and other high caste Hindus, are somewhat dark, rough-featured and strongly made. Except in Cutch, where some men wear long flowing Rajput-like whiskers, and except some who in fulfilment of a vow allow the hair on the head and face to remain uncut for a few months or a year, Brahmans as a rule retain the hair of the head only over a space that could be covered by a cow's hoof. This hair is generally long and tied in a knot from behind, especially when engaged in religious worship. Women have their

forehead marked with a circular *kanku* (red powder) dot; the men's forehead is marked with sandal or *kanku* circle or two or three horizontal lines.*

Dress—Unlike Vantias who are always amply and cleanly clad, the everyday dress of most Brahmans is little more than a turban and a waist and shoulder cloth, and the everyday dress of most of the women is simple and cheap. Still all have some store of good clothes; the men, a rich turban and silk dining dress, the women at least two good robes, one of them of silk. Compared with other high caste Hindus, the men have few ornaments. But the women have nearly as large a store of jewels as the women of any other caste.

Sects of Brahmans—All Gujarat Brahmans, except a few who belong to the Svaminarayan sect, are followers of Shiva. Their social and religious customs are chiefly ruled by the Mayukh, the Mitakshara and the Dharma and Nirnaya Sindhu. Of the sixteen† Vedic *sanskars* or sacraments, Gujarat Brahmans observe only four at their proper time: *Simanta* ‡ or parting of the hair at pregnancy, *Upanayana* or thread girding, *Vivaha* or marriage, and *Svargarohana* or funeral ceremonies, literally "heaven-climbing," some of the remaining being observed along with one or other of these, some being not performed at all.

Marriage—Marriages are prohibited between *sapindas* and between members belonging to the same *gotra* and *pravara*. Sapindas ¶ are those who are within five degrees of affinity on the side of the mother and seven on that of father. The person himself constitutes one of these degrees; that is to say, two persons stand to each other in the *sapinda* relationship if their common ancestor, being a male, is not further removed from either of them than six degrees, or, being a female, four degrees. The *pravara*, also called *arsheya*, are those sacrificial fires which several *gotras* § had in common. So persons of these *gotras* which had a common *pravara* cannot intermarry. Marriage with a father's sister's, mother's sister's and brother's daughter is not allowed. A man may marry his deceased wife's sister. Except among Nagars whose girls are seldom married before they are thirteen, Gujarat Brahmans generally marry their girls between seven and eleven irrespective of the bridegroom's age. Besides a dowry the bridegroom receives presents with his wife. In regard to the dowry, the practice among most divisions of Brahmans is fixed. Except among some degraded Brahmans, widow marriage is not allowed. Divorce is strictly prohibited. Polygamy is permissible, but polyandry is unknown.

Notes on individual Brahman groups—The following brief notes are attached to some of the principal Brahman sub-castes occurring within the State. For more detailed accounts, the reader is referred to the Gujarat Population Volume and Enthoven's *Tribes and Castes of Bombay*, from which the above account is condensed:—

Aboti (264)—A caste of Brahmans, found mainly in the Okhamandal taluka of the Amreli district. They trace their origin to the younger son of sage Valmiki. Other Brahmans do not eat food cooked by them. As a class, they are poor and live as temple servants, beggars, confectioners and cultivators. The suggestion made in Enthoven's *Tribes and Castes of Bombay* that they are a subdivision of Shrimali Brahmans does not seem to be borne out by local enquiry.

Anavala (11,818)—A Brahman caste taking its name from Anaval, a village in the Mahuva taluka of the Navsari district and found in that district and in the neighbouring Surat district. The tradition that Rama, on his return from the conquest of Ceylon, wishing to perform a sacrifice near Patarwada (in Bansda State) where he had halted, and not finding enough Brahmans locally, had created 18,000 of the local hill tribes into Brahmans is naturally denied by the Anavalas themselves, and probably it is a creation of newer Brahman settlers who invented it to assert their superiority over earlier Brahman arrivals. But it is undoubted that the Anavalas represent the earliest Aryan wave of immigration into South Gujarat, and it was under their management that it was redeemed from forest and brought under cultivation. The terms *Mastan* and *Bhathela* applied to them are variously explained. "Mastan" as overbearing and proud may seem appropriate enough for Anavalas have been lords of the soil for centuries. According to another account *Mastan* is short for *Mahasthan* (great place) in reference to some supposed origin of the Anavil people. But probably it is of social

* Generally speaking worshippers of Shiva use horizontal and worshippers of Vishnu vertical marks.

† Some authorities make 12 only; others 40.

‡ Also *Simantak* or *Simantonayana*.

¶ *Sapinda*, literally having the same *pinda*. The *pinda* was the ball of flour or rice offered to the Manes in the *shraddha* ceremony.

§ *Gotra* means literally a cow-pen, and hence any enclosure; *pravara* excellent chief and hence a founder of a race; *arsheya* of or belonging to a *rishi*. The sense of sacrificial fire is not classical.

significance (as a socially select sept) and as such it forms a subsection of other communities (e.g., *Soni mastans*). *Bhathela* is either from *bhat* (rice) a name well deserved of these people, as they are the most successful rice growers in this area; or from *bhrasthela* (fallen)—a derivation of opprobrious intent, evidently favoured by Brahmans of other names. *Anavala* Brahmans are *grihasthas*. There are no priests or mendicants among them. Socially they are divided into an upper or *Desai* class, the revenue farmers, and a lower or *Bhathela* class, the ordinary cultivators. The *Desais* eat with *Bhathelas*, but object to marry their daughters into any except *Desai* families. On the other hand *Bhathelas*, anxious to improve their social position, try hard to marry their daughters into *Desai* families. This rivalry for bridegrooms of good family has, as among the *Patidars* of *Charotar*, led to some unusual practices. Polygamy is not uncommon. A *Desai*, who finds himself in difficulty, marries another wife and receives from his bride's father money to pay off his debts. Expenses consequent upon marriages, such as dowry, sending the bride to her husband's house, pregnancy, birth of a child, etc., are incurred not by the husband but by the wife's father. Even the expenses incurred by the mother of the bridegroom at the time of her delivery have to be paid by the father of the bride at the time of marriage. Some *Desai* families with many daughters have fallen into debts and have been forced to mortgage their lands. During the last twenty years reforms in marriage customs have been inaugurated by the educated in the community, which have resulted in the reduction of marriage expenses, diminishing polygamy and marrying of girls without reference to *kul* or family. Caste organisation is however notoriously loose amongst this caste—*Anavils* generally are enterprising—many having gone to Europe or Africa for education or industrial pursuits, without any dire social consequences on their return. As a result, there is little of mutual help or of collective co-operative effort towards caste welfare. But they are friends to education, hospitable and liberal. Almost all *Anavils* are *Shaiva* in religion, but they are lax on ceremonial observance as they are careless in enforcing caste rules.

Audich (45,222)—A Brahman caste so called, because they entered Gujarat from the North (*Udicha*). According to their caste tradition, they were invited to Gujarat by King *Mulraj* (A.D. 961-996) from the north, to help him in holding a sacrifice. When the sacrifice was over, the King offered them money and grants of land to induce them to stay in his country. About a thousand (*sahasra*), who readily agreed, came to be known as *Audich Sahasra* (36,754), while the rest, who formed a *tohi* (band) and refused till they were persuaded by further grants, came to be known as *Audich Tolakia* (3,925). The *Sahasras* are superior in social rank to the *Tolakias*. The *Sahasras* are again divided into *Sihoras* and *Sidhpurias* from the towns of *Sihor* in the *Bhavnagar* State and *Sidhpur* in the *Baroda* State, which are said to have been bestowed on their ancestors. *Audich* Brahmans live on alms; a few are cultivators, the rest are cooks or family or village priests. Those of them who are priests of *Darjis* (tailors), *Gandhraps* (musicians), *Hajams* (barbers), *Kolis* and *Mochis* (shoemakers), are looked upon as degraded. Ex-communications for serving low caste people have given rise to several subdivisions, such as *Darjigor*, who serve tailors, *Hajamgor*, who serve barbers, *Gandhrapgor*, who serve *Gandhraps* or musicians, *Koligor*, who serve *Kolis*, *Mochigor*, who serve shoemakers, etc. Those *Audichas* who have settled in *Vagad* are held degraded and are treated as out-castes, because they smoke the *hukka*, allow widow marriage and carry cooked food to the fields. They are, however, allowed to give their daughters in marriage to *Audichas* of *Halawad* in *Kathiawad*, whose daughters marry *Dhangadra* *Audichas*, and the daughters of *Dhangadra* *Audichas* are married to *Virangam*, *Ahmedabad* and *Sidhpur* *Audichas*, who hold the highest social rank in the caste. The *Sidhpuria* *Audichas* are regarded as superior to other *Audichas*, and it is considered honourable to give a daughter in marriage to a *Sidhpuria* *Audich*. It is this competition for bridegrooms from *Sidhpur*, which has given rise to polygamy in the caste. *Rodhval*, *Napal*, *Borsada* and *Harsola* Brahman castes have emanated from the *Audich* Brahmans, owing to some members of them emigrating from their home to other places; and *Koligor*, *Rajgor*, *Kayatia*, *Kriyagor*, *Vyas* and *Targala* castes have emanated from the same original caste owing to their taking to degrading occupations.

Deshastha (5,713)—Immigrant Maharashtra Brahmans from the Deccan, mainly for State service. It is said that a Maharashtra King who wanted to perform a sacrifice invited them to the Deccan from the North. After the ceremony was completed, he gave them rich gifts and settled them there. Hence they were known as *Deshastha*, i.e., those settled in the country (*desh*).

Gugali (1,513)—A Brahman caste, so called from *gugal* (aloe incense). Another derivation is from *Gokul*, the birthplace of *Shri Krishna*, and appears more likely as connecting *Shri Krishna* with *Kathiawad*. They are numerous in *Beyt* and *Dwarka* where they are *Vaishnav* temple *pujaris* or priests; they act as *purohit* and pilgrim conductors, and are also shop-keepers. They are not much respected by other Brahmans. Though not returned in the census, there is a small sub-caste *Bodha* among the *Gugalis*. *Bodhas* are neither allowed to intermarry nor

interdine with other Gugalis. The cause of the split is said to be due to a gentleman of the caste inviting all the individuals of the caste to attend a sacrificial ceremony and saying that those who did not come in time would be excommunicated. It so happened that some nephews of the man happened to come late. He was naturally angry and called them *bodha*, i.e., fools, and excommunicated them.

Jambu (2,412)—A Brahman caste, also called Jambusaria, found in the Baroda district. They derive their name from the town of Jambusar in the Broach district. They are said to be descended from the sage Yajnavalkya and according to tradition were the first colonists of the town of Jambusar. Copper-plate grants show that they were settled there as early as the beginning of the fourth century. They were once a large and learned community but are now mostly family priests in villages and cultivators. The rest are traders, money-lenders, village headmen and cultivators. Along with the Anavalas and Bharagavas, they represent a very early Aryan settlement. But like the Khedavals, they hailed from the South.

Karhada (1,224)—A caste of Brahmans from the Deccan. They are so called from their originally settling in the Karhat country, i.e., the tract between Ratnagiri and Savantwadi State, called *Karahatta desh*. There is also another tradition about their origin, viz., that they were made by Parashuram from camel's bones. The Karhadas were until recently supposed to be human sacrificers and even now, there are people especially some Tailangi Brahmans who have scruples to take their meals at the house of a Karhada. Karhadas are invariably Rigvedi.

Khedaval (3,992)—A Brahman caste which takes its name from Kheda or Kaira, the headquarters of the British Kaira district. Their chief settlements are at Umreth in the Kaira district and Sojitra in the Baroda district. According to their tradition they are descended from a band of *Tripravari* and *Panchpravari* Brahmans who under the leadership of Shankar Joshi and Dave came from Shrirangapattam in Mysore and settled in Kaira during the reign of a certain Mordhvaj, a Rajput of the lunar stock. The truth of the story is supported by the fact that Khedavals are still connected with Shrirangapattam. Their females wear a necklace called *chitak* and ear-rings called *kap* of the same shape as those worn by Deccani Brahman women and like them their widows dress in white. Many Khedavals, some from Sojitra in the Baroda district and others from towns in the Kaira district, have settled in Madras, Bengal, the Central and the United Provinces. Most of them are jewellers and traders, and some have attained to great wealth through money lending. They are divided into *Baj* "outsiders" (2,493) and *Bhitra* "insiders" (798). It is said that the Kaira chief, anxious to have a son, once offered them cows of gold as gift. The greater number refusing the gift secretly scaled the walls of the city, and came therefore to be known as *bahya*, corrupted into *baj*. Those who accepted the gift remained within the walls and came to be called as *bhitra* or insiders. Even to this day, the Baj Khedavals look upon the non-acceptance of gifts by their ancestors with feelings of pride. The Mahikantha Khedavals trace their origin from Brahma Khed in Idar, but according to tradition they are of the same stock as other Khedavals.

Konkanastha (3,539)—Also called Chitpavan. A Brahman caste, the members of which have immigrated from the Deccan mainly for the purpose of State service. The tradition about their origin is as under :—

When Parshuram, the sixth incarnation of Vishnu, had destroyed the Kshatriyas, 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 *shradha* 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 (*chita*). 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 Chitpavan Brahmans, since they had been purified near a funeral pyre.

They are also supposed by some to have migrated from the north-west of India, or from Egypt, and this supposition is based upon their colour. The celebrated family of the Peshwas belonged to this caste. Konkanastha Brahmans are among the Maharashtra Brahmans what the Nagars are among the Gujarati Brahmans. Konkanasthas are either *Rigvedi* or *Apasthamba*.

Mewada (5,075)—A Brahman caste which, as its name indicates, originally came from Mewad in Rajputana. Mewadas are divided into three classes, Bhat, Chorasi, and Trivedi. The last-named section is the most numerous in the State. These three interdine, but do not intermarry. They are mostly religious mendicants, family priests and peasants. There is a

curious custom among the Trivedi Mewadas. Before marriage, the bridegroom reposes on a cot and the bride applies molasses to his navel. After this, the bridegroom goes to the marriage hall.

Modh (9,039)—A Brahman caste, so called from Modhera, once an important place in the Chansma taluka, Kadi district. They are divided into five classes—Agiarasana (1,171), Chaturvedi (6,394), Dhinoja (759), Jethimal (48), and Trivedi (70). These neither interdine nor intermarry. There is a great difficulty in obtaining wives in this caste, in consequence of the large amount to be paid to the bride's father. All the five sub-divisions are to be found in the State, the Chaturvedi who are proficient in the four Vedas, the Trivedi, who know three, the Jethi who are wrestlers, the Dhinoja, who live at Dhinoj in the Chansma taluka and the Agiarasana, who are found in Baroda and Amreli districts. The Dhinojas were till the last century professional thieves and murderers and their depredations spread far and wide.

Nagar (8,096)—Nagars claim to be the highest among the Brahman castes of Gujarat. As a rule Gujarati Brahmans do not intermarry, but they have no objection to interdine, except with those Brahmans who are considered as degraded. But Nagars neither intermarry nor interdine with other Brahmans. They rank themselves above all other Brahmans and are undoubtedly a shrewd and intelligent people. They have an engaging address and their women are comely. By their tact, skill and intelligence, they always advance themselves into power in government service, which is their main occupation. Their motto is "*Kalam, kadchhi ane barchhi*" (pen, laddle and spear) which means that writing, cooking or fighting is the only work which a Nagar will do.

There are several traditions current among the Nagars about their origin. One tradition says that they were created to officiate at Shiva's marriage. According to another they were created to officiate at Shiva's sacrifice. A third tradition is that they are the descendants of a Nag, who pursued by some enraged snake charmers, assumed the form of a Brahman, fled to Vadnagar, married a Brahman girl and had several children by her, who came to be known as Nagars. Vadnagar was no doubt the place of their original settlement, and has given to them the name Vadnagara Nagars. Nagar is a Sanskrit word meaning belonging to or residing in a *nagar* or city. Nagars were probably so called either from their residence in the city or from their descent from the Nag tribe of people, who appear to have followed the Indo-Scythian king Kanaksen, intermarried with local Brahmans and settled in Vadnagar. Even at the present day Nagars say that their women are Nag *kanyas* or Nag maidens.

There are seven main sub-divisions of Nagars—Vadnagara (2,368), Chitroda (85), Krashnora, Prashnora (157), Sathodra (223), Dungarpura and Visnagara (4,963). None of the divisions intermarry or dine together except that food cooked by Vadnagaras or Dungarpuras is eaten by all other classes except Prashnoras. The split in the community is attributed to Shiva's wrath whose temple (Hatkeshwar) was excluded from Vadnagar when the town wall was built. It is said that from that day Nagars commenced leaving Vadnagar and the town now contains but one Vadnagara Nagar family. Another tradition attributes the Nagar migration to certain Nagars taking presents from Vishaldev, the Chohan king of Patan. When Vishaldev founded Visnagar, he caused a sacrifice to be made at which he invited many Vadnagara Nagar Brahmans and offered them *dakshina*, but they refused to accept it. The king then wrote upon pieces of paper the grant of certain villages and wrapped them in betel leaves which the unsuspecting Brahmans accepted. The grantees however were excommunicated by their caste men, who had remained behind at Vadnagar; whereupon they went and settled in the villages granted to them, and formed a separate caste as Vishalnagara Nagars. In addition to the seven main divisions, there is an eighth sub-division of Nagars called Barad among the Vishnagaras and Sathodras. They are those who, unable to have wives from their own community, married girls from other castes and lived apart. The rest of the sub-divisions are named after the places of their settlements subsequent to the split into Vadnagaras and Visnagaras. The Chitrodas take their name from their town of Chitrod, which is believed to be near Bhavnagar. They are a small body and are found in Bhavnagar and Baroda. The Sathodras take their name from Sathod, a village near Dabhoi. They are found in Dabhoi, in this State and in Nadiad, Ahmdabad and other places in British Gujarat. The Prashnoras take their name from Pushkar near Ajmer and are found mainly in Baroda district and Kathiawad. They are *vaidyas* and readers of *Purans*. The Krashnoras take their name from Krishnanagar or Krishnasagar. They are found in Gujarat.

Of the seven divisions, Vadnagara, Visnagara and Sathodra are again sub-divided in *grihastha* (laymen) and *bhikshuka* (priests). There are no intermarriages between the Grihastha and Bhikshuka sections among the Vadnagara Nagars.

Among Nagars marriage is a very expensive thing. The bridegroom has to present to the bride money for gold and silver ornaments and this has given rise to the proverb *Rupiya hoi gargardi, to male Nagardi* (a Nagar can marry if he has a potful of rupees).

The Vadnagara Nagars are strictly monogamous, and marry their daughters late, i.e. at the age of fifteen or even later.

Tapodhan (6,070)—A Brahman caste also contemptuously called Bharda. It is found in all the districts of the State. Tapodhans are *pujaris* of Mahadev, Muta and Shrivak temples. Those who are not engaged in temple service are husbandmen, labourers and bricklayers. Other Brahmans are apt to consider them lower than themselves as they accept food and other articles offered to Mahadev and allow widow marriage. As a result, Tapodhans, who are educated and have become socially affluent, have begun to discourage the remarriage of widows permitting it only in the case of child-widows.

BURUD—See under Depressed Classes—Vansfoda.

CHARAN (Hindu 2,610; Arya 1)—Found in Baroda, Meshana and Amreli districts. According to a bardic account, Charans are the descendants of a son born to an unmarried girl of the Dhadhi clan of the Rajputs. To hide her shame, the girl threw the boy as soon as he was born behind a *gadh* (fortress). The boy was saved and called Gadhivi by which name Charans are still known in Gujarat. Gujarat Charans include four distinct sections:—Gujjar, Kachhela or Kachh Charan, also called Parajia or outsiders, Maru or Marwar Charan and Tumer probably from Sindh. The Kachhelas are the largest division of Gujarat Charans. Besides Cutch, they are found all over Kathiawad and form the bulk of the Charan population, both in North and Central Gujarat. Kachhela Charans are closely allied to the Kathis and the Ahirs, who are their great patrons.

CHAMADIA, CHAMAR, CHAMBHAR—See under Depressed Classes—Khalpa.

CHODHRA—See under Primitive and Forest Tribes.

CHUNVALIA—See under Koli.

DARJI (Hindu 15,723; Jain 15; Arya 25)—They are also called Merai or Sui, from *Sui*, a needle, and live chiefly in towns and large villages. They are of twelve divisions, Dhandhaya, Doshi, Dungarpuri, Gujjar (3,545), Maru Ramdeshi (11), Champaneri, Charotaria, Kathiawadi (46), Pepavanshi, Surati (448) and Vakalia (169), none of whom either eat together or intermarry. The Pepavanshi or Rajkali, who are found in the Kadi and Baroda districts, seem to be of Rajput origin of which a trace remains in the surnames Chavda, Chohan, Gohel, Dabhi, Makvana, Parmar, Rathod, Solanki and Sonora. The Ramdeshis, who are found in the Baroda district, were originally Marwadi Girasias. Darjis hold a middle position in society. In South Gujarat in the absence of Brahmans, a Darji officiates at Bharvad marriage. Besides tailoring, Darjis blow trumpets at marriage and other processions. Nowadays they look upon this occupation as humiliating and in most places have resolved not to perform it. In religion, they belong to the Madhavachari, Parnamipanthi, Radhavallabhi, Ramanandi, Swaminarayan and Vallabhachari sects. Their widows are allowed to remarry. Husband and wife are free to divorce each other in some places, and in others like Kadi, a husband can divorce his wife but a wife cannot divorce her husband. Caste disputes are settled by a few leading men at a caste meeting.

There are a few Muslim converts from amongst Darjis but in this census, they were not compiled separately.

DEPRESSED CLASSES (Hindu 202,777; Arya 266; Christian 1,719)—In the body of the Report a standard list of castes definitely known to be untouchable is given. Of these, the marginally noted castes are Gujarati speaking. The remaining untouchable castes that are recorded in the State—Burud, Holar, Mahar and Mang—are from the Deccan. The uncleanness which attaches to these castes would seem to have its origin in the type of occupations in which they engage themselves, rather than in the character of these people themselves. Three causes are assigned why these castes first came to undertake their degrading duties: one is that they were of shameful birth, children of a Brahman woman and a Sudra man. The second is that their race of origin is alien, the remains of a tribe who had long refused to submit to their conquerors. The third, their own reason, and from the almost entire sameness of look, language and customs, it appears to be the true reason, is that they are fallen Rajputs, forced by the pressure of want or through misfortunes in wars to agree to undertake meanest callings. Fairer, larger and less active than the Bhil or other aboriginal, these castes are hardly to be distinguished from the lower ranks of artisans and

Bhangi
Chamar or Khalpa
Garoda
Nadia
Shenva
Thori
Turi
Vankar (including Dhed)
Vansfoda

cultivators. Their accent however distinguishes the bulk of these people readily from higher class Hindus, although educated persons amongst them in meetings and conferences are now able to speak with the purest accent. Their houses generally are in a quarter by themselves. Most of these huts are one-roomed but the walls made of mud or brick and the peaked roofs covered with thatch or tiles are larger and better built than those of the Raniparaj. Orderly and more sober than the aboriginals, they are freer than these from the dread of witches and spirits. They honour most of the Brahmanic gods, but chiefly Hanuman, Ganpati, Ram, and Devi, and above all they reverence the sacred basil or *tulsi* plant. A few among them belong to the Swaminarayan and a good many to the Kabirpanthi sects. These are more careful than the rest of their class-fellows in what they eat and with whom they associate. As they are not allowed to enter them, people of these classes seldom worship at the regular village temples or shrines. In some hut near their dwellings they have an image of Hanuman or of Ganpati, where on holidays they light a lamp or offer flowers. In front of their houses most of them keep a plant of basil or *tulsi*, and inside some of them have an image of Mata, Hanuman or Ganpati. Those who can afford it, are fond of going on pilgrimage, worshipping Krishna at Dakor and Devi at Pavagadh and Ambaji. They do not pass into the building, but standing in the portico, bow as they catch a glimpse of the image and present a few coppers to the temple servant.

Asceticism amongst the Depressed—Compared with artisans, many of these castes devote themselves to a religious life. Two of the best known and most respected religious teachers of Gujarat are Rohidas the Chamar and Haridas the Dhed. These religious men or *bhagats* differ in the extent to which they hold themselves aloof from the ordinary duties of life. Some of them continue with their families working for their support. Others without family ties live more strictly as ascetics, contenting themselves with what they receive in alms. Some are popular for their knowledge of charms. But, as a rule, they claim no special power over ghosts and spirits. They are sober and strict in their lives, spending most of their time in reciting hymns and prayers taught them by other holy men of their own class.

Religion—Except a half-Musalman section of the scavenger or Bhangia caste, the members of all these castes respect Brahmans and follow closely the ceremonies practised by the higher classes of Hindus. Except among Bhangias, the name is given by a Hindu priest, and, among all of the castes, betrothal is sealed by the red brow-mark or *chando* and children are married at any age up to sixteen. At marriages the priest chooses the lucky day, the god Ganesh is worshipped, the bride and bridegroom are rubbed with turmeric powder, and a booth with a central square or *chori* is built in front of the bride's house. On arrival the bride's mother meets the bridegroom, and, presenting him with the grain-pestle and other articles leads him to his seat and places the bride opposite him, separated only by a cloth; the priest recites verses, the hems of the bride and bridegroom's robes are tied, and, together they walk three to nine times round the central square.

Death ceremonies—When no hope of recovery remains the dying is laid on a freshly cleaned floor and a copper piece or some leaves of the basil or *tulsi* are placed in his mouth. Women come to the house to mourn and beat the breast. The body is carried on a rough bier, the bearers, except among the Dheds, calling Ram Ram as they go. Some of them burn; others bury their dead. But all observe the regular rites on the third, fourth and twelfth days after death. Except the Bhangias, the people of the depressed classes have a set of Charans who visit them, note the names of their children, and attend at marriages. According to their own story, the forefathers of these Bhangia Charans failed to pay the government demand due by certain Bharvads or shepherds, for whom they had stood security, and in punishment were forced to drink water from a Dheda's cup. They still visit Bharvads, but dine with Garodas, Dheds and Chamars.*

Social organisation—In every village with more than one family each of these castes has its headman or *patel*, and in social matters each of them has its caste rules, and, according to the decision of the council, visits with fine or expulsion such offences as adultery, abortion, and eating with or marrying persons of a lower caste. Though the bulk of them are poor and few have began to send their children to school, under British rule the position and prospects of the depressed castes have much improved. The same rights are conceded to them as to the higher classes, and they are freed from the burden of forced labour and from other indignities. Their progress has gone on remarkably in recent decades. The Chapter on Literacy shows the strides made by some of these castes in education. The last decade marked certain distinct stages in the development of a new sense of dignity and consciousness amongst these people.

* In Northern Gujarat the headman of these castes has the social title of *mehtar* or prince.

Bhangi or Bhangia (Hindu 31,018; Christian 8)—Scavengers. They are so-called because they split bamboos for making them into baskets. They are also called Olgana, from their living on scrapmeat. They are said to be the descendants of a Brahman sage who carried away and buried a dog that died in a Brahman assembly. They have for their surnames such names as Chohan, Chudasma, Dafda, Jethva, Makvana, Solanki, Vaghela, Vadher and Vadhiya, which point to a Rajput origin. They have also Dhevda, Maru, Purbiya and such other names as surnames which suggest a mixture of castes. They are scavengers and night-soil carriers and are viewed with kindlier feelings than Dheds partly because they are more subservient and also because their presence is so essential in rural economy. The cloth that covers the dead and the pot in which fire is carried before the corpse are given to the Bhangis. Presents of grain, clothes, and money are made to Bhangis on an eclipse day, as Rahu the "tormenter and eclipser" of the Sun and Moon, is a Bhangia and by pleasing them, he is pacified. Like Dheds, Bhangis are Hindus and honour all Brahman divinities. As they are not allowed to enter Hindu temples they bow to the idol from a distance. They are worshippers of Hanuman, Meldi, Sikotri and the basil plant. Many Bhangis are followers of the sects of Kabir, Ramanand and Nanak. Polygamy, divorce and widow re-marriage are allowed. A younger brother generally marries the widow of his elder brother. Priests of their own castes or Garodas (Dhed Brahmins) officiate at all their ceremonies. They eat flesh of every kind except in Surat, where the flesh of animals which die a natural death is not taken. They eat food cooked by Musalmans. Caste disputes are settled by the headman of the caste either alone or with the help of some elders. Breaches of caste rules are punished by forbidding the offenders the use of water or fire, and they are re-admitted into the caste on paying a fine. There is no half-Musalm section amongst Gujarati speaking Bhangis. Deccani Bhangis have six sections, of which Lal Begi is half-Muslim and Shaikh is completely so. The Lal Begis are a totemistic section who refuse to eat the flesh of a hare, because Lalbeg, their religious head or *guru*, was suckled by a female hare. The strength of Lalbegism is in the United Provinces, from which many immigrants have come and become later assimilated with the Gujarat Bhangis. The Gujarat Bhangi is fond of pilgrimages and is deeply religious. Besides Lal Beg, some Bhangis pay respect to other Musalman saints. In South Gujarat, their great day is the *chaddi*, or the dark ninth of Sravan (in August). The caste has given to the religious history of Hinduism many devout saints like Chiko, Dhiro, Harkho, Manor, Valo, etc.

Burud—See under Depressed Classes—Vansfoda.

Chamadia, Chamar, Chambhar—See under Depressed Classes—Khalpa.

Dhed—See under Depressed Classes—Vankar.

Garoda (7,796)—Priests of the unclean castes, including Bhangis in Central Gujarat, but except Bhangis in South Gujarat. Their surnames—Dave, Joshi and Shukal—point to a Brahman origin, but a few bear Rajput surnames such as Gohel, Parmar, etc. They keep the Brahman fasts and holidays, understand Sanskrit and recite hymns and passages from the Purans. They are called Brahmans by Dheds, Bhangis, Chamars, etc., and officiate at their marriages and deaths. As among Brahmans, a few men called Shukals act as priests of Garoda. They draw up and use horoscopes. Some Garodas till, others weave and a few act as tailors and barbers to Dheds. Their dead are buried and they perform *shradhas*. Divorce and widow marriage are allowed. They have no headman but a council of their caste punishes breaches of caste rules by fines or expulsion.

Holar (54).—A Deccani untouchable caste. They are musicians and ballad singers. Immigrants from the Deccan.

Khalpa (Hindu 42,802; Christian 82)—The name is derived from *Khal*, outer skin. They are also known as Chamars or Chamadias from *charma*, skin. They are tanners and skin-dressers and are found all over Gujarat. They bear Rajput surnames and appear to be descendants of Rajputs, degraded for following their unclean profession. In Northern Gujarat, they rank below and in Southern Gujarat above Dheds. Their work is the tanning and colouring of leather, the making of leather buckets, bags and ropes, and the repairing of old shoes. The leather is chiefly made from the skins of buffaloes, bullocks and cows. With goat and sheep skins they have nothing to do. They bury their dead. They eat coarse grain, but have no scruples to eat flesh. Their priests are Garodas. They have a headman or *patel* in each village and settle all caste disputes by calling together five of their own body.

Mahar (572)—Deccani Dheds. The term denotes properly speaking an assembly of tribal units, found throughout the Marathi speaking area. At least 50 sections are comprised in it, but they do not intermarry. Some of the Mahar sections are now the broken residue of many former aboriginal tribes who had owned the country and were now degraded to their present lowly position. Kolis, Bhois, Khatkis, etc., have much in common with them. Mahars

like their Gujarat confreres live apart from "caste" groups in the village site, but they have lower grades of untouchables with whom they will not consort. A popular derivation of the term Mahar is from *mahahari* (great eater) in support of which certain traditions exist. According to another tradition, Mahars were originally night rovers (*nishachar*) whom the god Brahma turned to men for the benefit of the whole creation. Mahars are usually strong, tall and dark but with regular features and intelligent countenances. Their Marathi is incorrect and oddly pronounced. Their men carry a long staff and dress in a loin cloth, blanket coat or smock with a dirty Maratha turban. The Mahars have 53 endogamous divisions: Somavanshis being the most numerous and socially superior. Their exogamous surnames are based on *devaks* (or totems) not unlike the Marathas. The remarriage of widows is permitted, so also is divorce. The caste follows the Hindu law of inheritance. Mahars profess Hinduism, of both Shaiva and Vaishnava forms. Many are followers of Kabir, Giri and Nath. The favourite deities of the Deccani section are Bhavani, Mahadeva, Chokhoba, Dnyanoba, Khandoba and Vithoba. The religious teachers and priests of the caste are from themselves, *gurus*, *sadhaks*, etc. A class of Mahar *thakurs* (probably degraded Bhats) acts as their priests in Khandesh. The dead are generally buried. A few with means burn. Mahars are hereditary village servants and are authorities in all boundary matters. Their duties are to cut firewood, carry letters, sweep and clean the yards in front of the villagers' houses, carry cowdung cakes to the burning ground and to dig graves. They are paid in cash and have a monopoly of dead village animals. The more skilful go in for domestic service with Europeans, a few have done well as chauffeurs, and have become money lenders or contractors. As unskilled labourers, Mahars have a good repute. The more ambitious section has taken keenly to education and have led the depressed classes generally in agitation for greater recognition of their rights. The usual village organisation of the caste is through Pandwars and Mehters who are hereditary office holders. Usually the most sensible son or other heir is chosen for the job. Caste disputes are settled by the men of the village with or without the help of the headman. In some places they have caste councils. Usual social penalties are expulsion, excommunication and fine.

The Mahars in the State are mostly to be found in Baroda City, where there are about 100 families. They were employed by the Marathas in their armies before in Kadi and Patan. Some of the Mahars are still in the Huzurat Paga (Irregular Horse). Some have taken to private service as *mukadam*, groom or even chauffeur. They have a temple built for religious worships.

Mang (37)—A wandering criminal tribe, found mainly in the Baroda and Navsari districts. They make baskets and winnowing fans. Some are nomad snake charmers and jugglers. Socially they are the lowest. They never make use of a Brahman's services nor pay him any respect. Among them, is a class of men called *Bhats* who claim to be of Brahman descent and act as their priests. Except the dog, cat and ass, they eat all animals. The Mangs bury the dead. A silver image of the dead is kept in the house and in front of the image, every seven or eight days, a lamp is lighted. Some men with the title of *patel* are chosen to settle social disputes. A man guilty of breaking caste rules is fined and money spent in drink. The caste has two kinds of leaders: (a) religious (*mehetaria*) who settle caste disputes, etc., and (b) *sarnaiks* who lead them in action, criminal expeditions, etc.

The tribe is described in Sanskrit literature by the name of *Matang*. It has three territorial divisions: (i) Maratha, (ii) Kanarese (or Madig) and (iii) Gujarat Mang (or Mangela). None of the sections interdine or intermarry.

As a class, Mangs are tall, dark, coarse featured, with blood shot eyes and lank and thick hair. Women tie the hair in the Kunbi fashion. Their hands and arms are profusely tattooed.

The caste has no less than 25 endogamous septs, some of which have a bastard (*akkarmashe*) division. The Assal Mangs have the highest social rank. Remarriage of widows is permitted, except amongst Poona Mangs with Maratha surnames. Polygamy is allowed. Mangs profess Hinduism. Most of them are Shaivas, but their favourite goddess is *Mariai* and their family deities are *Bahiroba*, *Khandoba*, etc.

Nadia (622)—An "untouchable" class, Gujarati-speaking, mostly found in the City and the Mehsana *prant* (Kalol taluka). Lower than Chamars or Shenvas, they are higher than Bhangis, whom they will not touch or consort with. They deal in bones and skins of dead animals (particularly horses in cities or towns where they dwell). Also they are rag-pickers and disposers of discarded glass. They are quite distinct from other untouchables and marry amongst themselves. They eat food from the hands of all other untouchables except the Bhangis. They bury their dead and allow remarriage of widows. *Garodas* serve as their priests on supply of food from them.

Shenva (Hindu 9,643; Christian 82).—Also called *Sindhva* from plaiting the leaves of *Shendi* or wild date and *Tirgar* from making *tir* or arrows. They bear such Rajput

names as Rathod, Solanki, Vaghela and Makvana. Most of them earn their livelihood by making mats and brooms from date trees and ropes of *bhendi* fibre. A few also serve as village servants. They rank between Dheds and Bhangis. Dheds do not touch them and they do not touch Bhangis. Their priests are Garodas. Their food is coarse grain, but they also eat flesh when they can get it. They are Bijmargi, Ramanandi and worshippers of *Ramde Pir* and *Bhildi Mata*. They observe the ordinary Hindu fasts and feasts, but the followers of *Ramde Pir* fast on new moon days and do not work on Fridays. Some of them go on pilgrimage to Ambaji, Behcharaji, Dakor and Dwarka. They do not enter the temple, but worship standing near the door. Among them divorce and widow-marriage are allowed. The widow of a man marries his younger brother. Social disputes are settled by a few of the elders.

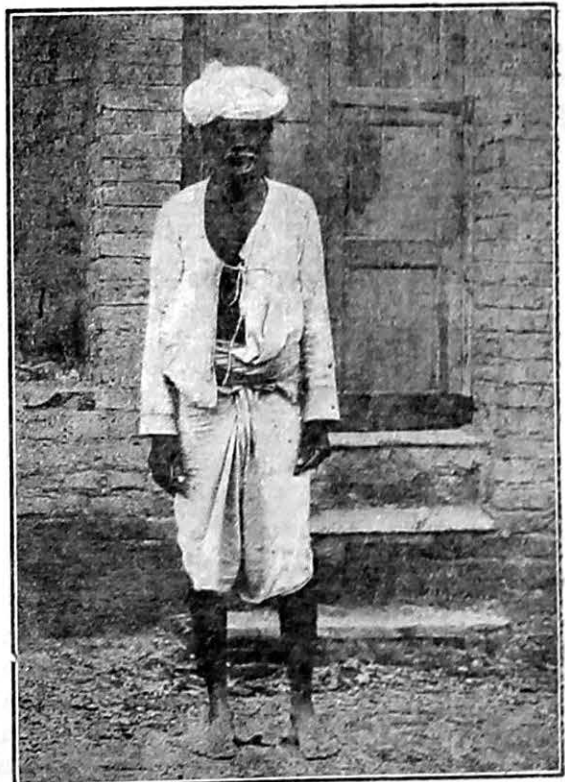
Thori (56)—A wandering tribe living upon the sale of *katharot* (wooden plates), *chatva* (wooden laddles) and plaited reed baskets. They are divided into Garasia and Makwana who differ in no way except that intermarriage is not allowed. They appear partly at least to be of Rajput descent, but are looked upon as untouchable like Dheds, etc. They are reputed to be cattelifters. Their headquarters are in Kapadvanj under Kaira and Mandva near Chandod, where they stay during the monsoon. During the rest of the year they travel from place to place in bands of ten to fifteen for the sale of their wares. Their home language is Gujarati but they understand Hindustani also. All social disputes are settled by a *panch* whose decision is final. Widow marriage is allowed. Those dying of small-pox or without ever having small-pox, are buried. All others are burnt. Flesh of any kind except pork and beef is eaten. Brahmans are not employed.

Turi (Hindu 1,711 ; Christian 22)—A caste found chiefly in the Kadi district. They take their name from *tur* (drum). They are said to be the descendants of a Bhangi and a Musalman dancing girl. According to their own story they are the descendants of a Bhat. They are probably degraded Rajputs as among their surnames are Dabhi, Makvana and Parmar. In appearance, dress and language, they do not differ from Vankars. In position they rank between Dheds and Bhangis. Besides grain of all kinds, they eat fish and flesh of animals that die a natural death. They eat the flesh of goats, sheep, fowls, deer, bears, hares and porcupines, but do not eat dogs, cats, horses, asses, jackals, camels, cows, vultures, owls, serpents, cranes, or iguanas. They cultivate during the rains and wander about in the fair season playing on *tur* and singing tales, half-prose, half-verse to the accompaniment of a *sarangi*. Widow remarriage and divorce are allowed. The younger brother of the deceased husband has the first claim to his widow. The dead are buried. They have a headman who with the majority of the men present at a caste meeting, settles all disputes. Breaches of caste rules are punished with fines which are spent in caste feasts.

In spite of their degraded position they have still retained traces of their bardic origin, in that they are the custodians of the Vankars' and Garodas' genealogies (*vahivancha*).

Vankar (Dhed) (Hindu 107,988 ; Arya 266 ; Christian 1,519)—Said to be the descendants of Kshatriyas, who during Parshuram's persecution, passed themselves off as belonging to the impure castes. Chavda, Chohan, Chudasma, Dabhi, Gohel, Makvana, Parmar, Rathod, Solanki, Vaghela and other surnames which they have, show that they must have Rajput blood in them.

Dheds from Marwad are called Marvadi or Maru and those from the Konkan and the Deccan are called Mahar. Besides these, there are ten local divisions named either from the tract of the country in which they live or from their callings. Patania (of Patan), Bhalia (of Cambay), Charotaria or Talabda (of Petlad and Kaira), Chorasias or Mahikanthia (of Baroda and Mahikantha), Kahanamia (of Kahnem tract in Baroda and Broach) and Surtis (of Surat) are the six place names. Hadias (bonemen), Megwans (rain-men) and Vankars (weavers) are the three craft names. Only one, Gujjar, is race-name and is adopted by the Dheds of Broach. None of these divisions intermarry but all except the Marus dine with each other. They live chiefly on grains, but have no scruple about eating flesh.



Vankar.

They have their own priests called *Garodas*. They worship *Hanuman*, *Ganpati* and *Mata*. Many belong to Bijmargi, Ramanandi, Kabirpanthi and Swaminarayan sects. Some of them have recently embraced Christianity. Polygamy, divorce and widow remarriage are allowed. The widow of a man generally marries his younger brother. Except a few, who are well-to-do, Dheds bury their dead. Death pollution is observed for 11 days. *Shradha* ceremony is performed by the chief mourner on the twelfth day or four days from the tenth to the thirteenth. Dheds believe that a high future is in store for their tribe. A king will marry a Dhed woman and will raise the whole caste to the position of Brahmans. Each village has its headman called *Mehtar* in North Gujarat, and *Patel* in South Gujarat. Along with three or four other members of the caste, he settles all caste and other social disputes. Dheds are strict in punishing breaches of caste rules and show more respect than other artisan castes to the opinion of their headman.

Large numbers of Vankars have gone over to Christianity. 1,519 Indian Christians owned to being Vankars (Dheds) in this census.

Vansfoda—Found in the Baroda City. So called from their occupation of splitting bamboos and making baskets, *chiks*, etc. They are also called Ghancha. The Deccani section of bamboo splitters is known as *Burud*. Together the two sections numbered 478 in this census.

DESHASHTHA—See under Brahman.

DESHAVAL or DISAVAL—See under Vania.

DHANKA—See under Primitive and Forest Tribes.

DHED—See under Depressed classes—Vankar.

DHIMAR (167)—Deccani fishermen who settled in South Gujarat. They have the peculiar North Konkan custom of naming their children from the week-day of their birth, e.g., Mangli (born on Tuesday), Budhio (born on Wednesday), etc. A Brahman officiates at their marriage.

DHODIA—See under Primitive and Forest Tribes.

DUBLA—See under Primitive and Forest Tribes.

FAKIR—See under Ascetics—C. Muslim.

GAMATADA }
GAMIT } —See under Primitive and Forest Tribes.

GANDHRAP—A caste of musicians from "Gandharva," the mythological musician of the gods. They are found in Kadi and Baroda *prants*. They have entered the provinces from the north and say that they were originally Chitroda Nagar Brahmans. Traces of a northern origin remain in the men's long and flowing turbans and in the coverlets with which the women swathe themselves when they go out of doors. They play on various musical instruments and accompany dancing girls in all their performances. They wear the Brahmanic thread and their priests are Audich Brahmans. They are vegetarians. Divorce and widow marriage are not allowed, but owing to the smallness of their number, marriage among the children of brothers and sisters is allowed and practised. Some of them are Shaiva and others Vaishnav. They have no headman and all social disputes are settled at a mass meeting of the male members of the caste.

Musalman Gandhraps—Musalman Gandhraps number 617. They are mostly found in the Patan mahal (Balisana village). These converts are Sunni in religion. In the dry season, they move about the country and in the rainy months, return to their homes and cultivate. As their girls become professional dancers and prostitutes, the men never marry in their own caste. They seek wives from among the poor Musalmans and sometimes Kolis. The parents live on their daughter's earnings. They have a union and a headman, and during the rainy season generally meet together at marriages.

Jagari—An allied caste to these—Hindu in religion—is a small section, known as Jagari (17 males and 15 females) found in Harij taluka. The caste is professedly devoted to prostitution without reserve. Gandhraps at least have the excuse of art in their calling. As soon as a female child is born, if she happens to be good looking, she is destined for prostitution. She is never betrothed, but when she is about 14 years of age, she is married to a sword. An auspicious hour is found and after, a regular ceremony of marriage with the *pratishtha* of Ganesh, songs appropriate to the occasion sung by women for four to eight days, the inevitable Brahman who performs the rites duly joins the child to the sword. From a hundred to four hundred rupees are spent by the father of the bride on the occasion. She is thereupon

allowed to ply her trade openly with the approval of her elders. But before the formal ceremony of the sword marriage happens, the girl is offered also the option of being chosen by anyone belonging to any Hindu caste, except the depressed, who is prepared to contribute towards the wedding expenses, as his partner. No formal marriage happens, but the partner so chosen has to live with her in her father's home (somewhat like the *Khandadiyo of Bhil tribes*), work for her and pay for her living, without any legal right as a husband. But he is free to leave her whenever he wills, although she is not free to accompany him. Even while this man continues to live with her, she is free to continue her trade as a prostitute; and her earnings go to the upkeep of the whole household, including her father's. Very few fathers dare to keep their good looking daughters from this calling. Other daughters, less favoured take to the usual course of marriage. The caste lives mainly on prostitution of its girls, but a few Jagaris have taken to agriculture. The caste is found also in Palanpur agency, and then Thar Parkar district in Sind and numbers over a hundred and fifty families all told.

GARODA—See under Depressed Classes.

GEDIA—See under Koli.

GHANCHI (Hindu 14,300 ; Muslim 7,426)—Oilmen, found chiefly in towns and large villages. They are of 8 divisions:—Ahmedabadi (652), Champaneria (145), Modh (8,909), Patani (168), Sidhpuria (164), Surati (58), Khambhati (5) and Pancholi (210). They have Rajput tribal surnames such as Gohel, Jhala, Parmar and Solanki. Of the eight divisions, the Modhs and Sidhpurias rank highest, the other divisions eating food cooked by them, while they do not eat food cooked by the other six. None of the eight divisions intermarry. Though they hold almost as good a position as Bhavsars and Sutars, the common Gujarati expression Ghanchi-Gola is used in the sense of low caste Hindus, just as Brahman-Vania is used for high caste Hindus. Ghanchis are fairly religious and belong to Kabirpanthi, Ramanandi, Swaminarayan, and Vallabhachari sects. They are also great worshippers of the *Kalka* and *Bahuchara Matas*. Marriage ceremonies do not differ from those performed by Kanbis, except in the fact that *Hanuman* is worshipped by the bride and bridegroom immediately after marriage. Polygamy and widow remarriage are allowed, but divorce is rarely granted. The widow of a man sometimes marries his younger brother. Each sub-caste has its own headman who settles caste disputes at a meeting of all the men of the caste. The Hindu Ghanchis have advanced rapidly in elementary education. Some of the Modh Ghanchis are now putting forward claims to be treated as Vanias and a few also returned themselves as Vanias in this census.

The Musalman section of Ghanchis are also called Ghanchi-Vohra. They are the descendants of Hindus of the Pinjara and Ghanchi castes. In their homes, they speak the Gujarati language. Their females dress like Hindu and have such Hindu names as Dhanbai, Jivi, Mankor, etc. Males put on Hindu-like turbans. At marriage, their women go singing like the Hindus with the bridegrooms to the bride's house, and in their feasts they have Hindu dishes of *ladru*, *kansar*, etc. At death women wail and beat the breast. They are Sunni in faith. They marry only among themselves and the Pinjaras. They have a *jamat*, with a headman chosen by the members.

GOLA (6,209)—Rice pounders, found in most of the towns. According to their story, they were originally Rajputs of Chitor in Mewad who called themselves slaves or *golas* to protect themselves from the persecution of Parshuram. In token of Rajput strain, the word *Rana* is always added to the name Gola. Their tribal surnames are Chohan, Chodhavada, Daladia, Divadia, Hirvana, Katakia, Manhora, Nagaretha, Panchshahdia, Pat, Parmar, Pasia, Samalia, Sitpuri, Solanki, Takoria, Vaghela, Vaghmar, Varaskia and Vehiriji. They eat besides coarse food-grains, fish, fowl and the flesh of the goat, deer, hare and antelope. They drink liquor to excess especially at their feasts and caste dinners. This leads to abusing each other and sometimes coming to blows, and has passed into a proverb. A quarrel ending in abuse with a certain amount of gentle slapping is called *gola ladhāi* or gola brawl. When employed in pounding rice, they have to be closely watched as they frequently carry rice away. Some Golas have given up rice-pounding and work as sawyers, *gumastas* to grocers and cloth-dealers, as sellers of salt and carriers of goods either on their shoulders or on donkey-back. The Gola is held in little respect. A slovenly Vania is called a Gola in contempt. The Golas and Ghanchis are the first on the other side of the boundary line between high and low caste Hindus. As a class they are religious and are either Bijpanthi, Kabirpanthi, Ramanandi or Swaminarayan. Some belong to the Pirana sect, who, while they worship their saint's tomb, also respect Hindu gods. Marriages are not allowed among near relations or between people bearing the same surname. Except that they are less detailed, their marriage ceremonies do not differ from those performed by Kanbis. Widow remarriage is allowed—the widow sometimes marrying a younger brother of her deceased husband. Caste disputes are settled by a headman with the help of five leading men.

GOSAIN—See under Ascetics—Hindu.

GUGLI—See under Brahman.

HOLAR—See under Depressed Classes.

JAMBU—See under Brahman.

KACHHIA (Hindu 8,143 ; Jain 11)—The caste of market growers, from *katchha*, a vegetable garden. They are said to be originally Kanbi or Koli cultivators who took to the growing of garden produce and formed a separate caste. They are of three divisions in North Gujarat and four divisions in South Gujarat. The three North Gujarat divisions are Ajvalia, the most numerous section in the State, Andharia and Khambhati of which the Andharias are the lowest in social rank. Ajvalia and Khambhati eat together, but do not intermarry. The four South Gujarat divisions are Ahmedabadi, Khambhar, Khatri and Mali, of which Ahmedabadi rank the highest. The four divisions neither eat together nor intermarry. In addition to growing garden produce, Kachhias are also bricklayers, hand-loom weavers, carpenters, sawyers and shopkeepers. In religion, they are Bijpanthi, Swaminarayan or Vallabhachari. The Andharia and Khatri Kachchias are like the Matia Kambis, followers of Imam Shah and observe half-Hindu, half-Mahomedan rites. They fast on *Ramjan* and visit Pirana instead of Hindu places of pilgrimage. Children are married before they are ten years old. Marriage ceremonies do not differ from those of Lewa Kanbis. Marriages are not allowed among relations on father's or mother's side. Widow marriage and divorce are allowed. The dead are burnt and *shradha* ceremonies are performed. They have a *patel* who settles caste disputes in a meeting of the caste.

KADWA PATIDAR (Hindu 219,086 ; Jain 21 ; Arya 54)—A caste of cultivators. They are found in all the districts of the State but are most numerous in the Mehsana district, which is their original home. They dine but do not intermarry with Lewa Patidars. About their origin it is said that when Shankar went to perform austerities on Mount Kailasa, 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 apprised of this by the sage Narad, returned from Kailasa 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 Kadwa, as they had been created from the perspiration of the *ked* or waist. At the same time he gave them *kana* (grain) and *bij* (seeds) to maintain themselves ; and so they came to be called Kadwa Kanbis. There is a temple of their patron goddess *Umia Mata* at Unjha in the Mehsana district. A curious marriage custom prevails among the Kadwa Kanbis. Once in every 9, 10 or 11 years, priests and astrologers connected with the temple of Umia Mata, fix a day on which marriages take place in the whole caste. Children about a year old and even unborn children are married. In the latter case the pregnant women walk round the *chori* on an understanding that, if their children are a boy and a girl, the couple will marry. If a suitable husband cannot be secured for a girl, she is married to a bunch of flowers. The flowers are afterwards thrown into a well or a river, and the girl, now a widow, can at any time be married according to the simple *natra* form. Sometimes a married man is induced, for a money consideration, to go through the form of marriage with a girl, and to divorce her as soon as the ceremony is over. The girl can then be married according to the *natra* form. Widows marry, but not necessarily to the brother of the deceased husband. A husband can divorce his wife, but a wife cannot divorce her husband without his consent or after she has become a mother. Certain families of good birth hold the position of *shethia* or *patel*, which is a hereditary distinction and manage the affairs of the caste. For the betterment of the caste, a reform movement under the leadership of the enlightened Patdi chief started nearly 20 years ago. Their main efforts were at first directed in the first place to abolish their *en masse* marriage system, and secondly to spread education amongst the people. In the first matter, the State helped them by their legislation preventing child-marriage, so much so that these Umia Mata unions, so it is reported, are now limited to a minority of the community. The Kadwa Patidar Kelvani Uttejank Mandal has been established for the last ten years at Kadi and has to its credit a number of useful activities some of which have been already detailed in the chapter.

KANBI—See under respective titles—Lewa and Kadwa Patidars.

KANSARA (Hindu 2,038 ; Jain 1 ; Arya 120)—Coppersmiths deriving their names from *Kansu* (bell-metal). They are found in most of the large towns except Sidhpur in the Mehsana district, where there are no coppersmiths. The saying is "Copper will not melt in Sidhpur." They say that their original home was Pavaghad, twenty-nine miles east of Baroda. According to their story, five brothers lived at Pavaghad and were warm devotees of *Kalika Mata*, whom

they worshipped by beating bell-metal symbols. The goddess was so pleased with their devotion that she told them to make a living by "beating" metal. From beating brass they advanced to making brass, copper and bell-metal vessels. Their surnames are Bagaya, Barmeya, Bhatti, Gohel, Karkasariya, Parmar and Solanki. The tribal surnames of Bhatti, Gohel and Parmar show that Kansaras have some strain of Rajput blood. Kansaras belong to five divisions:—Champaneri, Maru, Shihora, Ahmedabadi and Visnagara of whom the lastnamed are the most numerous. None of the five divisions eat together or intermarry. Of the five divisions, the Maru or Marwari wear the sacred thread. In their look, dress and speech, Kansaras do not differ from Vanias and Kanbis. Kansaras hold a respectable position like Vanias and call themselves *Mahajan*. In religion they are Ramanandi, Shaiva and Vallabhachari, but hold their family goddess Kalika Mata in high reverence. Their great holiday is the bright ninth of Aso, on which day they perform in some of their settlements a sacrifice and at midnight dance and leap, holding a wreath of *karena* (oleander) flowers in one hand and a lighted torch in the other, and shouting Palai! Palai! Palai! One of the revellers, inspired by the goddess, professes to cut off his tongue with a sword. They visit the shrines of Ambaji, Becharaji and Kalika. Their priests belong to many divisions of Brahmans—Audich, Mewada, Shrigod and Shrimali. Except among Visanagaras, widow remarriage is allowed. They have their own trade guild. In South Gujarat, an outsider who sets up a coppersmith's shop, pays Rs. 7 to the guild fund, Rs. 11, if he starts a pedlar's business and Rs. 150 if he wishes to work in brass.

KAPOL—See under Vania.

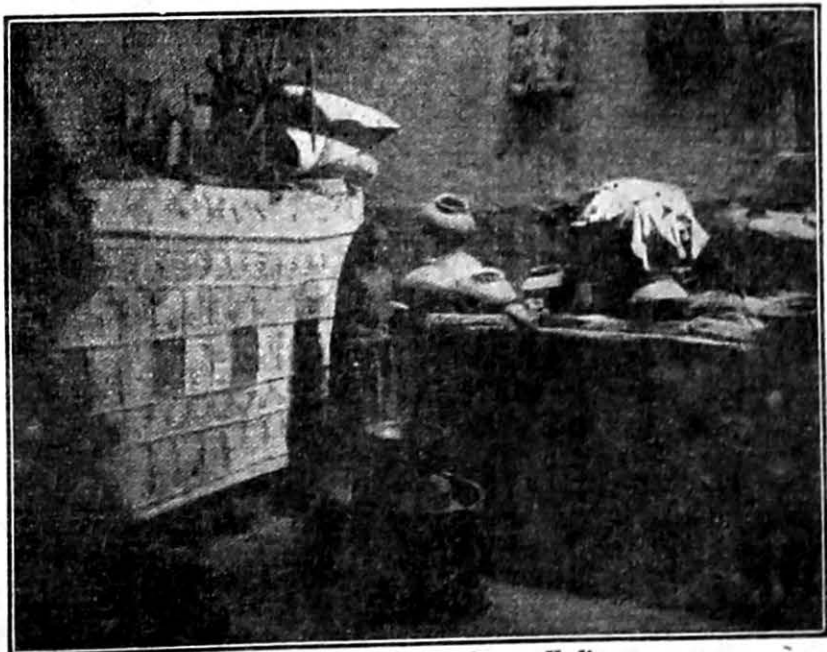
KARADIA (8,745)—A caste of semi-Rajput cultivators found in the Kodinar taluka of the Amreli district. They are said to be originally Rajputs, and have such surnames as Zala, Vaghela, Rathod, Chohan, Parmar, Jadhav, etc. They have acquired their present name from their having paid *kar* or taxes to Government. They are agriculturists. Their females appear in public. They dine with Rajputs but marry among themselves. Widow marriage is allowed.

KARHADA See under Brahman.

KASBATI (2,852) Literally dwellers in towns. Some of them are the descendants of Baloch or Pathan mercenaries and others of Rajput converts. Their home language is Urdu mixed with Gujarati or Urdu only. Some of them hold grants of land and the rest are agriculturists or employed in government service as sepoy, police constables, etc. Their women do not appear in public. They are Sunni in faith. The males have Pathan names as Jafarkhan, Sirdarkhan; and the females have such names as Laduibibi or Dulabibi.



Exterior of a Karadia's house, Kodinar



Interior of a Karadia's house, Kodinar

They give their daughters only to Musalmans but occasionally marry Hindu wives of the Rajput or Koli caste. At such marriages, the bride's friends occasionally call in a Brahman. In other cases the ceremony is entirely Musalman. They have no headman and do not form a distinct community.

KATHI (3,525)—A curious and interesting race found in Kathiawad. The cradle of this race is unknown, but it appears to have come from Central Asia, driven by the tide of



Kathi

Mahomedan invasion, through Sindh and Cutch in the 14th century. A party of them, under the leadership of Umro, came to Dhank, ruled by a Vala Rajput. Umro had a beautiful daughter named Umarbai with whom the Dhank chieftain Dhan Vala fell in love. Umro agreed to marry her with him on the condition that they should eat together. To this Dhan agreed, but his brethren considering him degraded, drove him out. He became the leader of the Kathis, and had by her three sons, Vala, Khuman and Khachar, whose descendants bear their names and are considered the three noble tribes of Kathis. They are called *Shakhayats*, while the descendants of the original Kathis are called *Avartias* or inferior. Kathis worship the Sun and use it as a symbol on all their documents. Owing to contact with Hindus, they worship Hindu gods and respect Brahmans. At funeral ceremonies, instead of feeding crows, they feed plovers and have a strong friendly feeling for them. They have adopted the Hindu feeling about the sacredness of the cow. They eat food cooked by any Hindu except the unclean ones and drink liquor. Widow marriage is allowed, but is seldom practised, except in the case of the deceased husband having a younger brother. In such a case, the rule is peremptory that he should marry with his widow. They do not observe *sutak* like Hindus.

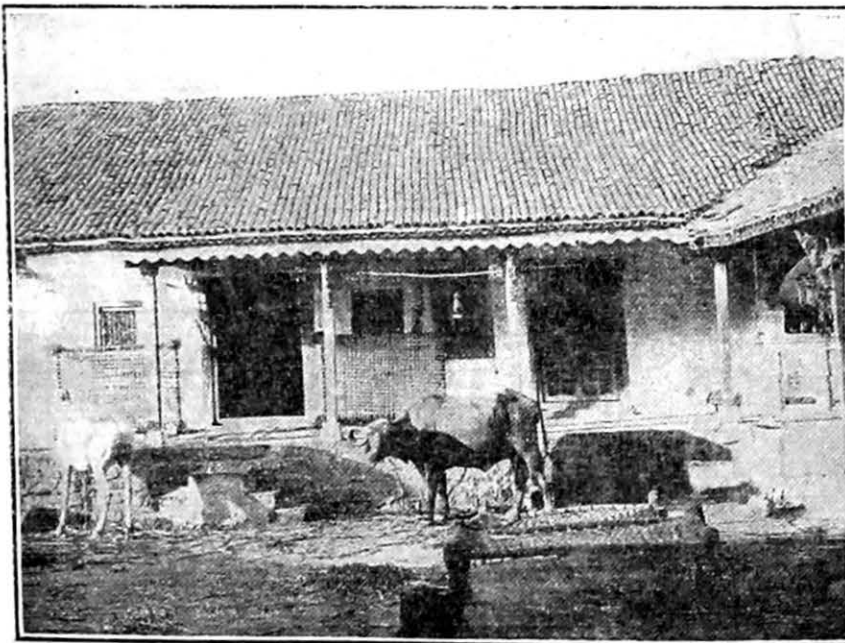
Similarly women are not segregated as among the Hindus at particular seasons.

KATHODIA—See under Primitive and Forest Tribes.

KHADAYATA—See under Vania.

KHALPA—See under Depressed Classes.

KHANT (4,427)—A caste intermediate between the Rajput and the Koli, found mostly in Mehsana and Amreli *prants*. The term means a borderer. As their name implies, they



House of a Kathi: Exterior

are a wild and high spirited tribe. They resent the name of Koli applied to them, but in appearance, they differ little from Bhils. Their chiefs who are known as Mers are descended from a Bhati Rajput. Their most famous leader was Jesa, who helped Emperor Mahmud Taghlak in the conquest of Junagadh from Rakhengar. The Khants owe their ascendancy in Sorath to this help as they got Ginar and 24 villages in Bilkha Chovishi as a reward. Their chiefs are good looking having intermarried Gohels and Jhalas. They are giving up their criminal propensities and settling down to agriculture. Except the cow, they eat all animals

including the pig. They practise *diyār vatū*, i.e. marriage of the widow with her late husband's younger brother.

KHEDAWAL—See under Brahman.

KHOJA (2,167)—Literally meaning "honourable converts" are the descendants of Luhanas who were converted to Islam by the preaching of a Shiah preacher called Nur Satagur or Nur-ud-Din in the 12th century. Nur Satagur is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. In addition to adopting the name of Nur Satagur (teacher of pure light), he practised the Hindu abstraction or *samadhi*, which shows the process by which the first Ismalia preachers succeeded in converting the Hindus. The Luhanas were the first to be converted, and they who were Kshatriyas were called Khavaja (lord) after their conversion. A late element of strength in the Khoja community was the conversion of a race of Sun worshippers called *Chak* and other tribes in the Punjab and Kashmir. One of Nur Satagur's successors Rande, originally a Tuwar Rajput, sowed the seed of Ismalia faith in Cutch and Kathiawad. On their first settlement in the towns of Gujarat, the Khojas were parched grain-sellers, fuel sellers and bricklayers. They now enjoy powerful position in all the trades. They are scattered all over Gujarat and are to be found in all important trade centres within and outside of India. Khojas have many observances and customs differing from those of regular Mussalmans. They observe the *chhathi* or sixth day ceremony after birth. Their marriage keeps a relic of the marriage by purchase, which they believe once obtained among them. The father of the bridegroom pays Rs. 5½ to the father of the bride which he hands over to the *jamat*. Like Hindus, they follow the Hindu law of inheritance. The religion of the Khojas is "Shiah Ismailism." In order to present the Ismalia faith in an inviting form to the *Shakti* worshipping Luhanas, the first Ismalia-missionary made some modifications in its doctrines. The *Mahdi* or unrevealed Imam of Alamut was preached to the Shaktipanthis as they looked for the tenth incarnation, the *Nikalanki* or stainless *avatar*. The five Pandavas were the first five Ismalia pontiffs. The first Ismalia missionary Nur Satagur (A.D. 1161) was the incarnation of Brahma that appeared on earth next after Buddha. Among the Matapanthis, each of the four *yugas* has its own preacher or *bhakta*. The first epoch is assigned to *Bhakta Pralhad*, to the second, Harischandra and to the third, Uddhishthir. Instead of the fourth Balibhadra, Pir Sadruddin, the third Khoja missionary, added his own name. The four sacrifices of the four *yugas* were confirmed, as were also confirmed the Ghat-Path Mantra or prayer and ritual of the Shaktipanthis. Instead of Shaktipanth, Sadruddin adopted the name of Satpanth or "True Doctrine" for his new faith. Sadruddin was not connected with the family of Aga Khan, the present religious head of the Khoja community by lineal descent, but is alleged to have been a disciple of his ancestor Shah Nazir. He said to Shah Nazir that on his return to India, he would declare Hazarat Ali, the first Imam, to be *Nikalanki* or the tenth *avatar* and Shah Nazir his descendant. When Aga Khan's ancestors came and settled in India, the Khojas transferred their allegiance to them, they being believed to be the proper religious heads of their community and discarded the descendants of Saiyad Sadruddin Shah. Originally the Khojas were a single body. But for about twenty years, they have split up into two factions called Panjaibhai and Pirai. The Panjaibhai section is the most orthodox body and look upon Aga Khan as the representative of the Prophet or the incarnation of God himself. The Pirai, which is a very small division, consider Aga Khan merely a *pir* or religious head of their community and nothing more. A Khoja has to pay his Imam the *dassonth* or tithe and the *petomdh*, a smaller contribution and about sixteen other minor contributions, varying from a few annas to Rs. 1,000. Besides this when pressed for money the Imam sends the *jholi* demanding an extraordinary levy of the *dassonth* and *petomdh*. The regular *dassonth*, tenth part of income, is levied on each new moon day, each Khoja dropping in the *jholi*, kept in the *jamatkhana* for the purpose, as much as he is inclined to pay.

KOKNA—See under Primitive and Forest Tribes.

KOLGHA—See under Primitive and Forest Tribes.

KOLI—A term applied loosely to tribes that differ widely from each other. Some writers speak of them as aboriginals of the plain or civilized Bhils; others find them so little unlike Rajputs as to lead to the conclusion that Kolis and Rajputs are in the main of the same stock. Bhils and Kolis of Eastern Gujarat are as hard to distinguish as are the Kolis and Rajputs of Western Gujarat. According to the author of the "Bombay Gazetteer" volume on Gujarat Population, the explanation of this difference seems to be that the Mihiras or Gujjars, coming into Gujarat from the west, north-west and north-east, found the plain country held by Bhils. In central parts, the new comers so dominated the earlier race that the result was a Koli hardly to be known from a Rajput. In the eastern parts, on the other hand, the new comer's element was small and intermixture produced a Koli or half-blood who

can hardly be known from a Bhil. Similarly the Kolis in the south had a later element so weak as to have but little affected the Dubla, Dhodia and other stocks with whom it mixed. Again in the north and west, when the struggles with the Musalmans set in, new comers, classed under the general head of Rajputs, joining with the earlier settlements of Kolis, were in some cases absorbed by them and in others succeeded in raising the Kolis to their own level. Even now intermarriage goes on between the daughters of Talbada Kolis and the sons of Rajputs and the distinction between a Rajput and a Koli is one of rank than of race. In view of this reason and also because of the fact that the term "Koli" is of very indeterminate signification, loosely including widely dissimilar castes and tribes, merely because of their superficial resemblance in status and occupation, it has been determined in this census to limit its application to tribes who are content to be included in it, and to show other castes like Talabda, Khant, Makwana and Baria separately as distinct entities, especially as these represent undoubtedly the Koli aristocracy in Gujarat. Talabda is undoubtedly the highest in rank. Khant and Baria have obvious Rajput affinities. The highest families in the social sense prohibit widow remarriage in imitation of the Rajputs; and the same is true of the Khants and Barias in the north of Central Gujarat and of the Patelias of the Panch Mahals and Rewa Kantha. The above named castes have given brides to Rajputs, and failing them, to Molesalam husbands. In Central Gujarat, all except Patanwadias are known as "Dharalas,"—a term which includes Khant and Baria, but is more applicable to Talabdas. Over the border of the Sabarmati towards the east of North Gujarat, the term Dharala is unknown and the Koli aristocracy is represented by the Koli Patelia and Talabda, while the Thakarda or Pagi, holding a distinctly inferior position, proclaims his baser blood in every line of his features. The "Thakarda" or more properly "Thakore" name is also appropriated by the higher families amongst the Chunvalias (*q.v.*). Other place names include Bhalia (belonging to the Bhal country, west of Charotar).

Units of Exogamous groups—Exogamous groups have been reported from Palanpur, Mahi Kantha, the Panch Mahals and Cutch, but it is doubtful whether marriages are regulated in practice by a consideration of these clan or family names, and careful enquiry has disclosed that the important group with most Kolis of the present day is the village. In no case is marriage within the village permitted and in some cases, a regular cycle of villages has been found to exist, brides being given from village A to village B, from village B to village C and so on.

Interrelation of castes in Koli group—These classes, *e.g.* Talabda, Baria, Chunvalia, Patanwadia, etc. are distinct and, as a rule, do not intermarry. Each class is divided into a number of sub-divisions or families and members of the same sub-division or family do not intermarry. Kolis used to live as robbers. Though they have now taken to husbandry and other callings, the love of thieving has not disappeared and they contribute the largest number of convicts in the State Jails. As husbandmen, they are inferior only to Kanbis. Kolis eat fish and flesh, but owing to poverty they are generally vegetarians. They worship all Hindu gods and goddesses, but specially *Khodiyar*, *Meladi* and *Verai Matas*. The Mahikantha Kolis regard the Mahi river as their family goddess. Some Kolis in the Navsari taluka are *Matia*, *i.e.* followers of the Pirana sect. Many Kolis are followers of Bijpanth and some follow the Swaminarayan, Kabir and Ramsanehi sects. At the beginning of the present century, the Swaminarayan Acharyas are said to have reclaimed many Kolis from lives of violence and crime. In recent years a Koli *guru* called Daduram acquired great respect. Brahmans are respected by them and also used as priests; their priests mostly belong to Shrimali or Audich castes of Brahmans. Kolis are superstitious and have a firm belief in spirits and spirit possession. They employ a *bhuvo* to exorcise spirits.

Boys and girls are married after their twelfth year. The Rajput practice of marrying out of the clan is closely followed. Polygamy and widow marriage are allowed. Preference is given by a widow to her deceased husband's younger brother. A Koli can divorce his wife merely by a formal declaration to that effect in writing. A Koli woman can also abandon her husband, but in that case, she must return the *palla* or dowry settled on her at the time of marriage. As a rule, Kolis burn their dead, but children under eighteen months are buried. All questions relating to marriage are settled by a *panch* or committee of *agevans* or leaders of the caste.

Chunvalia (8,185)—A caste of Kolis. They take their name from Chunval, a tract of country near Kadi, so called from its originally containing *chunvalis* or 44 villages. They are mostly found in the Mehsana district. Fifty years ago, they were the terror of North Gujarat. Led by their chiefs or *Thakardas* of partly Rajput descent, they lived in villages protected by impassable thorn fences and levied contributions from the districts round, planning, if refused, regular night attacks and dividing the booty according to recognised rules, under which live-stock and coin belonged to the chief, and cloth, grain and such articles belonged to the captors. There are still among them men of criminal habits, but as a class they have settled

as cultivators and labourers. They have twenty-one principal sub-divisions: Abasania, Adhgama, Baroga, Basukia, Dabhi, Dhamodia, Dhandhukia, Gohel, Jandaria, Jhenjuwadia, Kanaja, Lilapara, Makvana, Palegia, Parmar, Piplia, Babaria, Sadria, Solanki, Vadhlakhia and Vaghela. They intermarry among their own class alone, but not among members of the same sub-division.

Gedia—A caste of Kolis found in the Amreli district. They are so called from Ged, the name of the tract between Porebunder and Madhavpur, in which they originally lived. They are more respectable than other Kolis, live chiefly by tillage and have given up their predatory habits. They are a good looking race and live in houses, not in *kubas* or huts like others of the labouring class. They eat no flesh, but live on fish, vegetables, millets and fruits. Their women invariably wear a coin or two as ornaments. They marry only amongst themselves and consider themselves higher than other Kolis. Together with Bhalias, they number 27,437. They numbered 3,685 in 1921, on a 20 per cent increase, they ought to be about 4,422 now.

Patanwadia (20,777)—A caste of Kolis, so called from Patan, their original home. They are also called Kohoda. They freely partake of animal food and are the only class of Kolis who eat the flesh of the buffalo. They are lower in social rank to other Kolis. Most of them have Rajput surnames such as Chavda, Dabhi, Vaghela, etc. No Talabda or any other Koli or semi-Koli caste would intrude on a Patanwadia's land or beat. But a Patanwadia would not hesitate to commit depredations on the property of other Kolis. They are strong, active and hardy. Their houses are generally small single-roomed huts with sides of wattle and daub and high peaked roof of thatch. Their farm stock sometimes includes a cow or a pair of bullocks, but almost never goats, sheep or hens. Their tools are a hoe and a plough or sometimes a cart. Of late the caste has taken some advantage of education: and in evidence can show one or two matriculates and even a graduate.

Thakarda (Hindu 190,177; Jain 8)—A caste of Kolis mainly found in the Mehsana district. They are so called from their half-Rajput descent. The bulk are low type, half aboriginal, and thriftless. These are known as Pagis. But the term "Thakarda" is of somewhat vague significance; including as it does the low typed *pagi* of the northern talukas of Mehsana *prant*, it is applied also to the Koli aristocracy amongst the Chunvalias. There is a section found in Palanpur. These Palanpur Thakardas are a distinct and prosperous group like the Talabdas of South Gujarat.

KONKANASTHA—See under Brahman.

KOTWALIA—See under Primitive and Forest Tribes.

KUMBHAR (Hindu 50,996; Muslim 897)—Potters; the name is derived from *kumbhakar* (*kumbh* a water pot and *kar*, maker); they are generally found in all cities and villages. In some places, they are called *ojhas* and are also known as *prajapatis* (creators). Some of them have Rajput surnames, such as Chavda, Rathod, Gohel, Solanki, etc., and show the usual pretensions to Rajput descent. They are divided into nine sub-castes as follows:—Gujar, Lad, Maru, Ajmeri, Banda, Khambhati, Sami, Varia and Vatalia. The first named is the predominant section in the State. Besides working as potters, many of this caste are employed in villages as domestic servants and in towns have become carpenters or bricklayers. Those who have taken to carpentry or bricklaying call themselves Sutar-Kumbhar or Kadia-Kumbhar and claim superiority over others. Marriage between near relations is prohibited. Widows remarry, the younger brother of a deceased husband has no particular claim. They live mostly on vegetable food but some in South Gujarat take liquor and even eat flesh. Brahmans officiate at their ceremonies, and are treated on equal terms by other Brahmans. They burn their dead and perform *shradha*. Each division has its headman and settles social disputes at the meeting of all the men of the caste.

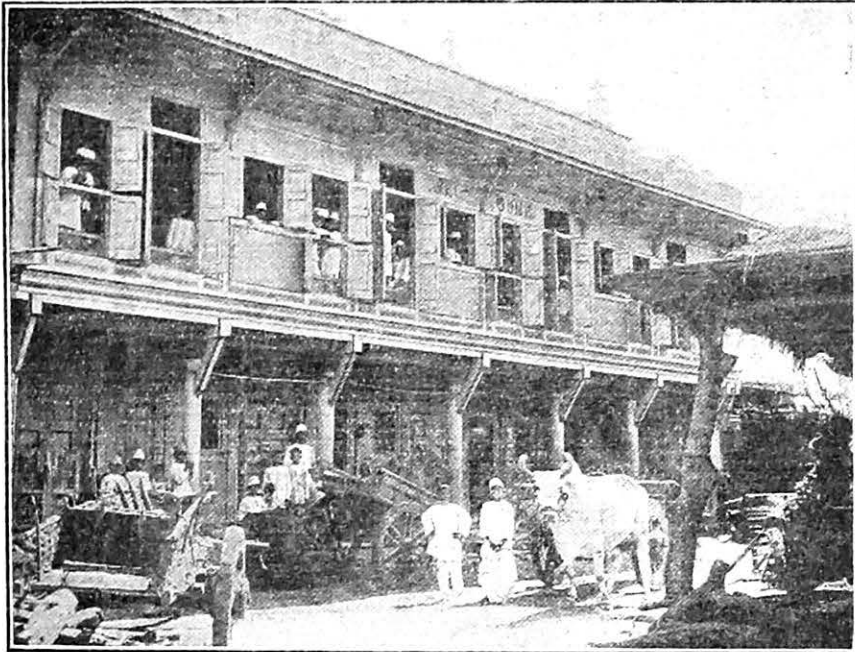
The Musalman section are descendants of Hindu converts from the Kumbhar caste. They are also called Karatia. They speak Gujarati. The men dress like poor Musalmans and women like Hindus, except that they wear silver bracelets of the Musalman pattern. They sell but do not make pots. The men work as labourers and servants. They marry among themselves and with Kathiaras or wood-cutters. With the Kathiaras, they form a *jamat*, (union) and have a headman to settle disputes.

LAD—See under Vania.

LAVAR—See under Luhar.

LEWA PATIDAR (Hindu 224,298; Jain 1,485; Arya 1,088)—A caste of landlords and cultivators. They are found all over the State, but are most numerous in the Baroda district. Kanbi is a descriptive term for the big functional group of husbandmen. Gujarat

Kanbis claim to be of Kshatriya stock. There is now no doubt that they are Gujjars and came from the Punjab. Socially they are divided into Patidars or shareholders in the village lands and Kanbis or cultivators. As a general rule, Kanbis allow widow marriage, but Patidars, in imitation of the Brahmans and Vantias, do not allow it. Patidars eat with Kanbis and even take their daughters in marriage, if endowed with a good dowry. Patidars of 13 villages in the Charotar (7 under Baroda, 5 under Kaira and 1 under Cambay) are considered *kulin* and are hypergamous to the rest. They do not give their girls in marriage outside these villages, but take as wives girls from any village. They not only exact large dowries from other Patidars wishing to give them their daughters in marriage, but also practise polygamy. Within the last twenty years, there has been a change in the general attitude of the caste towards *kulin* Patidars, and in most of the villages *ekda* or solemn agreements have been made to eschew the *kulins* and to give and take in marriage only in their own social circle. For instance, the Vakal circle containing villages of Baroda and Padra mahals and some villages of Jambusar, have framed rules, providing for heavy fines for giving a daughter in marriage outside the circle. The Kahnamb circle of 24 villages has similarly penalised against giving brides to Charotar. The Dhavat circle (16 villages of Karjan and southern portion of Baroda mahal) derives a large

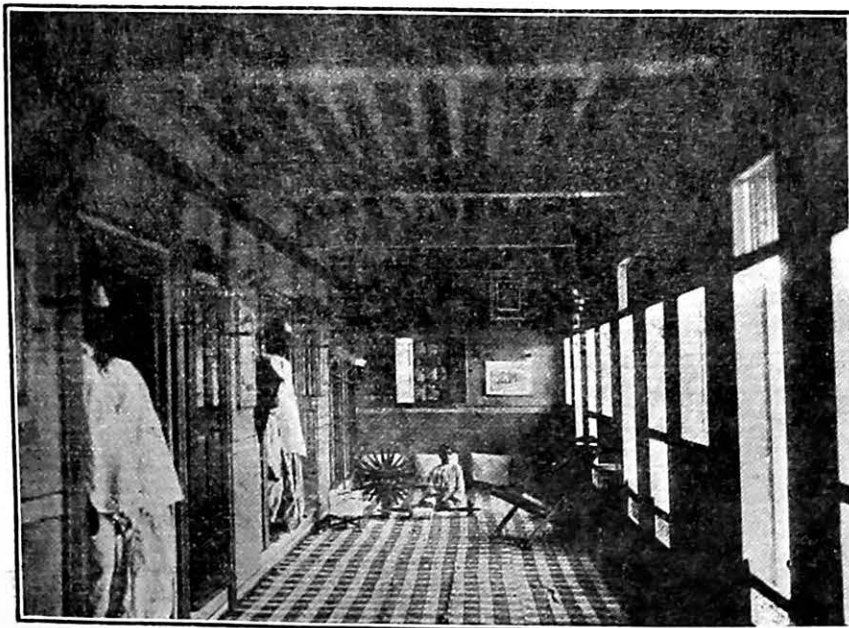


Exterior of a Patidar's House, Charotar

income from such fines and distributes *lahnis* (domestic utensils for eating or carrying food) to its members. The Lewa Kanbis of South Gujarat have two divisions—*Charotaria* and *Japti*—the cause of fission being the relative recency of their arrival from their original homes in Charotar. These two sections interdine, but do not intermarry. A curious set of prohibitions is met with in the Broach circle, which prohibits daughters from being given in marriage within the same village, or the *natra* ceremony form being performed within the precincts of

the village where the widow's former husband resided. There is no headman and no caste government, except among the Kanbis and Lewa Patidars of some villages.

The Patidar name has now practically lost its tenurial significance and is generally affected by all Lewas, especially the socially conscious section in Central Gujarat. In South Gujarat and Kathiawad, the Lewas residing there are content to call themselves Kanbis. North and South Gujarat Kanbis are considered inferior, and even daughters are not taken from them by the hypergamous Patidar section, except surreptitiously or driven by want.



Interior of a Patidar's House, Charotar

Owing to minute sub-divisions of ancestral land many of the Charotar Patidars have left off their original calling and taken to education. Many of them are now govern-

ment servants in all its departments, there are some traders also. They are very enterprising and have gone to Africa in search of employment.

LUHANA (Hindu 13,570; Arya 27)—A corruption of Lohana. They are said to derive their name from Lohanpur or Lohokat in Multan and were originally Rathod Rajputs. They were driven by the Musalmans from the Punjab into Sindh and afterwards in the 13th century, found their way to Cutch, Kathiawad and Gujarat. In Sindh they eat flesh, are addicted to spirituous liquors, do not object to eat fish and onions and drink water from the hands of their inferiors as well as superiors in caste. Tod (Annals of Rajasthan, 292) says:—"Of the Lohanas the proverb runs—'except cats and cows they will eat anything.'" In Cutch they still use animal food, but in Kathiawad and Gujarat they neither eat flesh nor drink spirits. Gujarat and Kathiawad Luhanas do not therefore regard those of Cutch and Sindh as belonging to their caste. Luhanas are Vaishnava of Vallabhachari and Ramanuji sects. Their family goddess is *Randel Mata*, and they are devout worshippers of Darya Pir, the spirit of the Indus, who is said to have saved them when they fled from Multan. They wear the sacred thread and allow polygamy and widow marriage. Their customs do not differ from those of the Bhatias. Their family priests are Saraswat Brahmans who dine with them. They have a headman (*patel*) but give him no personal authority. Social disputes are settled according to the opinion of the majority of the members.

They are mostly traders and are found in almost all towns and villages. This caste has many charitable, educational institutions in Bombay as well as in this State, which have large endowments.

LUHAR (Hindu 21,026; Arya 27)—Blacksmiths, from Sanskrit *lohkar*. They are found in cities and large villages. According to their account they are the descendants of one Pithvo, who was created by Parvati out of the dust clinging to Shiva's back, to prepare weapons in Shiva's war against the demons Andhkar and Dhundhakar. They have such surnames as Chavda, Chohan, Dodia, Sirohia, etc., which show that some Rajputs also must have taken to their calling. There are 13 main divisions in this caste, who neither eat together nor intermarry. They are Gujjar (12,177), Bhavnagari (266), Panchal (1,173), Sirohia (107), Surati (176), Chokia (51), Dali (30), Khambhati (1,350), Lodhaghada (47), Rupaghada (43), Pithva (2,910) and Parajia (332). Panchal Luhars claim to be Brahmans, who were degraded owing to their taking to the blacksmiths' profession, and in the present census some returned themselves as Panchal Brahmans. Luhars are strict vegetarians, except in South Gujarat, where they privately eat flesh and fish and drink liquor. In blowing the bellows and in the lighter part of the work, the Luhar is helped by the woman of his family. The competition of European ironware has forced Luhars to give up their original calling and become silversmiths, carpenters, watch repairers, etc., and in some cases field-labourers. In return for mending field tools, the villagers pay a Luhar in grain at harvest time. Marriage between near relations is avoided. Divorce and widow remarriage are allowed. Luhars belong to many religious sects, such as Kabirpanthi, Swaminarayan, Ramanandi, etc. Their priests belong to many divisions of Brahmans who are known as *Luhar Gors* and are despised by other Brahmans.

A small section of Luhar has become converted to Islam. These Muslim Luhars are mostly emigrants from Sindh. The men dress like Memons with a Musalman turban, coat and trousers. The women dress like Hindus. They make knives, nut-crackers, spear-heads and daggers. They are Sunnis in religion. They marry with other Musalmans and have no separate headman or union.

MAHAR—See under Depressed Classes.

MALEK (11,206)—They are converted Hindus. Their home tongue is Gujarati in North Gujarat and Hindustani in South Gujarat. They are landlords, cultivators and constables. In their marriage and other customs, they do not differ from other converted Rajputs. As a class they are tall and fair with good features. Of men, some dress like Kathis with big turbans, tight jackets, trousers and waist cloth. Others wear the common Muslim dress. The women dress in the north like Hindus and in the south like ordinary Musalmans. The women spin but do not work in the fields. Maleks are clean, but idle and thriftless in their habits. They are poor, many of them heavily in debt. Sunnis in name, they are not however religious, few of them knowing the Koran or saying their prayers. Traditions of Mahmud of Ghazni (A.D. 1025) converting Rajputs of North Gujarat still linger in the country. To distinguish converts from the armed Rajput and Koli castes, the Musalman governors coined such names as Molesalam, Malek and Sipahi.

MANG—See under Depressed Classes.

MARATHA (KANBI AND KSHATRIYA)—An immigrant caste from the Deccan. It has two divisions, Maratha Kshatriya (Hindu 12,155; Arya 9) and Maratha Kanbi, of which the former is hypergamous to the latter, but was not originally distinct. Maratha Kshatriyas support their claim to social superiority over Maratha Kanbis, by favouring infant marriages, forbidding the remarriage of widows and wearing the sacred thread. The Kanbi on the other hand does not claim to be a Kshatriya, allows both adult marriage and the remarriage of widows and wears no thread to indicate the twice-born status. The dividing line between the Kanbi and the Maratha is not of the nature of a permanent barrier, such for instance as that which exists between the Shenvi and Deshastha Brahmans. The Marathas proper are allowed to marry the daughters of the Kanbis. The latter would not ordinarily secure a daughter in marriage from their social superiors. The difficulty however is frequently surmounted by a well-to-do Kanbi, who rises to the higher rank as his means increase, and if common report is to be believed, adopts the title of Kshatriya with the sacred thread and its restrictions on adult and widow marriage. The superior division is supposed to consist of ninety-six families or *kula* such, as Surve, Bhonsle, Ghorpade, Salunke, Sitole, Chavan, etc. The bearers of the best names among the ninety-six *kulas* are undoubtedly of Rajput origin. In 1836, the Raja of Satara sent a Shastri to the Rana of Udaipur to make inquiries regarding the origin of the Bhonsles, a leading Maratha family. The Rana sent word that the Bhonsles and his family were one, and despatched with a messenger, Raghunathsing Zala, a letter to the same effect written by Raja Shahu in A. D. 1726 to Vaghaji Sisode of Pimple in Mewar (Udaipur). Raghunathsing is reported to have satisfied himself by inquiry at Satara of the purity of blood of certain Maratha families, viz., Bhonsle, Savant, Khanvilkar, Ghorpade, Chavan, Mohite, Nimbalkar, Shirke, Mane, Jadhav, and several others. At the same time, it has to be borne in mind that several Maratha families have *kuldevak* or totems which cannot be reconciled with a pure Rajput origin. Sun flower, *kadam* tree, the mango, the conch shell and the peacock's feather are examples of these totems which are rapidly falling into disuse but are still worshipped on the occasion of marriages and when a new house is occupied for the first time. The Maratha and Kokani Kanbis together numbered 4,834 (besides 9 Aryas) in this census.

MATIA (Hindu 3,530; Arya 28)—A caste of Kanbis mostly found in the Baroda and Navsari districts. They were originally Lewa Kanbis, who came to be called *matia*, because they followed the *mat* or doctrine of *Pir*. About 300 years ago, a company of Lewa Kanbis on their way to Benares, put up at Pirana, where the saint Imamshah prevailed upon them to abstain from 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 Kanbis looked upon him and accepted him as their holy saint. They thus acquired many Musalman customs and observances and had to separate from the Lewa Kanbis. They are strict vegetarians eating neither fish nor flesh and drink no spirits. They also do not use asafoetida, garlic and onions. They follow the Atharva Veda and call themselves *Satpanthi*. They worship the tombs of Musalman saints whose mausoleums are at Pirana, Navsari, Ahmedabad and Burhanpur. Their sacred book is a collection of religious precepts called *Shaiksha Patri* made by Imamshah, the saint of Pirana. Some of them learn this book by heart and are called *Kaka* or devotee. A family of the *Kakas* officiates at a temple at Kukas in the Sinore taluka. Matias have three religious divisions, *Panchia* or followers of Surabhai's mausoleum, originally managed by five devotees; *Satia* or followers of Baba Mahomed's Mausoleum, originally managed by seven devotees; and *Athia* or followers of Bakr Ali's mausoleum, originally managed by eight devotees. Except in being called by different saints, these divisions do not differ in belief or in practice. Matias keep *Ramjan* fast and observe as holiday the *Uras* or saint's day. Besides Musalman holidays, they observe as days of fasting, *Holi*, *Akshatrij*, *Divaso*, *Balev* and *Divali*. Their chief places of pilgrimage are Navsari, Vemar, Pirana and Burhanpur. Widow marriage is allowed, the widow of a man marrying his younger brother. Divorce is lawful. A bachelor cannot marry a widow or a divorced woman without first undergoing a mock marriage with the *shami* tree (*Prosopis Spicigera*). Matias bury their dead. They have no headman. Caste disputes are settled by the leading men. Fines inflicted on the offenders are used in purchasing vessels for the caste's use or are sent as presents to the saint's shrines.

From 1880 there has been a split among the Matias. Through the preaching of an ascetic called Nirmaldas, who told them of their Lewa Kanbi origin, some 200 families calling themselves Vaishnava Matias formed themselves into a separate caste as distinguished from the Pirana Matias. The seceding or Vaishnava Matias have joined the Ramanandi and Dadupanthi sects. They worship images of *Ranchhodji* or *Dwarkanathji* and go on pilgrimage to Benares, Mathura, etc. Vaishnav and Pirana Matias do not eat together. The Vaishnav Matias have abandoned all Musalman customs, call Brahmans to officiate on marriage and other occasions and in all respects live like Lewa Kanbis. But Lewa Kanbis do not dine with them.

MAVCHI—See under Primitive and Forest Tribes.

MEMON (8,971)—A corruption of *muamin* or believers, a name given to the descendants of Musalman converts from the Hindu castes of Luhanas and Kachhis. The conversion first took place in the middle of the 15th century in Sindh under the persuasion of one Saiyad Eusuf ud-Din Kadri, a descendant of a saint in Bagdad. At that time, Manekji, the head of the eighty-four *nukhs* of the Luhana community, was in favour at Nagarthatha in the court of a Samma ruler and 700 other Luhana families followed their ruler's example. On conversion, the saint changed the name of the community to Muamin or believers. Before leaving Sindh, he blessed his people,—a blessing to which the Memons trace their fruitfulness and success in trade. From Sindh, the Memons spread to Cutch and Kathiawad and are now to be found in all important towns in India and also in Burma, Siam, Singapur, Java and East Africa. They wear the moustaches short, according to the *sunna* (practice) of the Prophet and the beard about six inches long at the most. Most of them shave the head. Both males and females blacken their eyelids with collyrium. Memon women redden their palms, fingers and finger nails and their soles and toes with henna. Memons are fond of costly clothes. The men are fond of gold embroidery and the women of gay colours. They are great eaters and fond of good cheer. They have two divisions, Kachchhi and Halai. The Kachchhis are the descendants of market gardening Luhanas of Sindh and the Halai from Halar. From Halai, there have been three offshoots called *Dhoka* (belonging to Dholka), *Bhavnagari* (from Bhavnagar) and *Vervada* (from Veraval). The Halai Memons are darker and smaller than the Kachchhi Memons, with whom they never intermarry. In spite of the Sindh strain in the Kachchhi and the Kathiawadi strain in the Halai, the speech of both the divisions is fundamentally the same. Contact with Urdu-speaking Musalmans has given all Memons colloquial knowledge of Urdu. Both are Sunnis of the Hanafi School. As a class, they are religious, though some of them, especially the Kachchhi, keep to their former non-Islamic social usages. The most notable of these is their refusal to allow their daughters and widows any inheritance. They are very fond of performing pilgrimage to Mecca and about 50 per cent of them have the honourable prefix of *Haji* or pilgrim. They believe in astrology and consult astrologers, a practice condemned by the Prophet. The religious head of the Kachchhi Memons lives at Mundra in Cutch. He pays his followers a yearly or two-yearly visit when a money subscription called *kheda*, from Rs. 2 to Rs. 200, is gathered from every Memon family and is paid to the *Pir*. Besides having a high priest in Sarhind in the Punjab, who visits his Gujarat followers every five years, the Halai Memons have a provincial head or Mukhi at Dhoraji in Kathiawad. He hears and passes orders in marriage and divorce matters and sometimes in inheritance cases.

MEVADA—See under Brahman.

MOCHI (Hindu 10,520 ; Jain 52)—Leather workers. They are found in towns and in most of the villages. According to their own account, they were Rajputs living near Champaner, who got their present name, because one of them made a pair of stockings or *maji* out of a tiger's skin. Traces of their Rajput descent appear in their tribal surnames: Chohan, Chudasma, Dabhi, Gohel, Jhala, Makvana, Maru, Parmar, Rathod, Solanki and Vaghela. Their local divisions are Ahmedabadi, Khambhati, and Surat, who eat together but do not intermarry. Besides being divided according to their settlement, they have split up into many sections, according to their callings. The chief of these craft sections are Chandlagara or makers of lac spangles, Rasania or electro-platers, Chitara or painters, Minagara or workers in enamel, Panagara or gold and silver foil makers, Pakhari or makers of ornamental horse hangings, Netragara or makers of idols' eyes, Jingara or saddlers, Dhalgar or shield-makers and Sikligara or grinders. The Jingari is the largest, the Chandlagara comes next; the other sections are hardly met with in the State. The different sub-divisions eat together, but those Mochis who have left off working on leather, and especially the Chandlagaras, Chitaras and Rasanias have, of late, separated into separate castes and raised themselves to the level of bricklayers, carpenters, masons and other artisans. The Mochi holds a low position in social scale, and though he does not touch Khalpas, Dheds or other depressed classes, a high caste Hindu formerly considered the touch of a Mochi a pollution. Mochis used to eat fish and flesh, but of late years, owing to many of them becoming followers of Swaminarayan, the use of flesh and liquor has grown less and in some places has ceased. For this reason, and also on account of the advance of the caste in education, the Mochi has lost his "untouchable" character in Gujarat, unlike other provinces and is freely admitted to schools, etc., and mingle without restraint with other classes. In all their ceremonies, they employ Brahman priests, who are called Mochi Gors and are despised by other Brahmans. Girls are married before ten and boys at any age after eight. Polygamy is allowed and divorce is granted. Widow remarriage is allowed. The off-putting of a Mochi has passed in a proverb "*Saini sanj ane Mochinu vahanu*" (the tailor's to-night and the shoe-maker's to-morrow morning). As a caste, Mochis are generally unambitious. The proverb "*Mel Karvat Mochina Mochi*" (Even if sawn in two, a Mochi remains a Mochi) illustrates that they are quite satisfied with their lot. The proverb has its origin in the following tradition:—It is said to have been the belief in olden times, that if a man got himself sawn in

two at Benares, he would get the position he wishes at his next birth. Accordingly a Mochi went to Benares and desired to be sawn in two. The person in charge of the sacred saw asked him what caste he would like to have at his next birth. He pondered for a while and came to the conclusion that the caste of Mochi was preferable to all others, and openly declared "*Mel Karvat Mochina Mochi.*" The moral usually deduced from this is that each generally likes his own caste. Each sub-division of the caste has its headman. Social disputes are settled at a meeting of all men of the caste. There is a small section of Mochis, converted to Islam. Mochis observe every new moon day as a non-working day.

MODH BRAHMAN—See under Brahman.

MODH VANIA—See under Vania.

MOLESALAM (10,862)—Converts to Islam, made from among the Rajputs, chiefly in the reign of Mahamad Begda (A. D. 1459-1513). The name is derived from *Maula-Islam*, meaning masters in Islam. When an infidel was converted to Islam, it was the custom to call him *Maula*. Molesalams dine with other Musalmans, and though they sometimes take flesh, ordinarily they eat vegetables like Hindus. A Molesalam will marry his daughter to a Shaikh Saiyad, Mughal or Babi, but not, as a rule, to Musalmans of the lower order. The son of a chief may get a Rajput girl in marriage. But other Molesalams marry either among their own people or the poorer classes of Musalmans. They employ *kazis* and *maulvis*, but also maintain their old Brahman family priests and support Bhats and Charans, whom the rich engage to while away their leisure by reciting poetry and the poor to serve as priests at marriages. Indoors, a Molesalam wears a waistcloth; out of doors a turban, coat and trousers, with a cloth wound round the waist or thrown over the shoulders like a Rajput. The women wear a *salla*, a bodice and a petticoat.

MUGHAL (1,008)—They are of two distinct classes, the Persian and the Indian Mughals. Persian Mughals are the descendants of Persian political refugees and merchants. They form a distinct community and generally marry among themselves. They are chiefly found in cities. The second or Indian Mughals are the descendants of the Mughal conquerors of India and are found in all parts of the State. Like the Persian Mughals, the men place the title of *Mirza* (born of a great man) before their names and add *Beg* (lord) after them, as Mirza Mahomed Beg. The women add *Khanam* to their names, as Hussaini Khanam. In appearance they do not differ from ordinary Musalmans. In religion, they are Sunnis. They are occupied as cultivators, constables and sepoy.

MUMNA (13,829)—From *momin* (believers) they are the descendants of Hindus of many castes converted to the Shiah form of the faith by different members of the Ismailiya Saiyads, of whom Imamshah of Pirana was the most distinguished. Most of them on Palanpur side shave the head and wear the beard, but those in the vicinity of Ahmedabad keep the *choti*, shave the face and look like Kanbis. They put on their old Kanbi turbans. Their females dress like Hindus. Almost all eat flesh, but those living in the Kahnām tract of the Baroda district are strict vegetarians. Instead of the *Koran*, they read Imamshah's book of religious rules and also worship Hindu gods. Circumcision is practised and the dead are buried. Both males and females have Hindu names. In addition to Musalman marriage, the Kahnām Mumnas call in a Brahman and go through the Hindu ceremony. Like Hindus, women wail and beat the breast at deaths. Palanpur and Baroda Mumnas do not intermarry. Each settlement has its union, headman and code of rules, which are generally well-kept. The Kahnām Mumnas are far more Hinduised than those found in North Gujarat.

There is a movement in the caste for reform, and a tendency on the part of some towards Hinduism. This has resulted in fission into two factors; the feelings are so intense that married girls are not sent to their husbands if belonging to the opposite faction. In this State they are found mostly in Sidhpur and Patan mahals of the Mehsana district. They are agriculturists but some of them are hack-victoria drivers in Bombay. The agriculturists have begun to call themselves Mumna Patidars.

NADIA—See under Depressed Classes.

NAGAR BRAHMAN—See under Brahman.

NAGAR VANIA—See under Vania.

NAYAKDA—See under Primitive and Forest Tribes.

OD (Hindu 2,018)—Chiefly found in Baroda and Mehsana *prants*, and to a smaller extent in Navsari. They are a caste of earth diggers,—by tradition Sidhraj Jayasing is credited with bringing them to dig the Sahasralinga tank at Patan. The bulk of the tribe are residents of the Karnatak. From the name, they appear to be connected with Odra *desh* or Orissa, but they claim a Kshatriya origin and state that they are descendants of Bhagirath, son of Sagar. According to the *Ras mala*, Sidhraj brought these Ods from Malwa and fell in love with a beautiful woman of their number, named Jasma, who declined his favours and when pursued by him, committed suicide. She cursed the king, while dying, and declared that the tank would not hold water. She further announced that in future no *Odami* (Od woman) should be beautiful. Whatever the reason, it is true that the Od women are not comely. The skill of the caste in earth work and masonry is well known all over India; but originally of the same ethnic stock, the tribe must have recruited itself from other castes and even now accepts applications for admission (in Karnatak) from Lingayats, Kurubs and such like. The applicant is received into the caste with ceremony, his head and moustaches are shaved and the tip of his tongue is branded with a burning *nim* stick and he is made to drink of holy water. If the applicant is a female, she is spared the shaving but is stripped of her bodice and glass bangles. There are four territorial divisions: Maratha and Kanarese, Gujarati, Sindhi and Pardeshi, each differing from the rest in details of ceremonial. Gujarati Ods state they are Deccani immigrants and some are followers of the Ramdasi sect. Gujarat Ods have two endogamous sections: proper and *navabhai*, which dine together but do not intermarry. Exogamous sections exist like Bhatti, Chuhan, Solanki, allying each to the Rajput clan of the same name. Marriage of widows is permitted: so also the levirate or *diyarvatu* (which is even compulsory in Kathiawad). Divorce is allowed. The ceremony consists in calling the wife publicly mother or sister, which frees the husband. They are Hindus, the bulk worshipping Shiva, but many are Swaminarayanis or Ramdasias. Their religious teacher is Baba Gorakhnath. Their priests are village Brahmans, who do not however eat with them. The Ods bury their dead with the head pointing to the North. They eat flesh of goats, sheep, deer, and fish and drink liquor. Their dialect is a *patois* which is discussed in the Chapter on Language.

OSWAL—See under Vania.

PARSI (7,127)—The name means the people of Pars or Fars, the south-west province of Persia, the capital of which is now Shiraz. The present Parsis of India are the descendants of those who were forced out of their country more than 1,280 years ago by the Arabs, who conquered and well-nigh annihilated them. They landed first at Diu, then at Cambay and subsequently near Sanjan, a little to the north of modern Daman, where they kindled the sacred fire called Iranshah which now burns at Udwada, in thanksgiving of their safe arrival; but the traditional belief is that they brought it unextinguished from Persia. The Hindu king of Sanjan allowed them free liberty to follow their own religion, while they had import certain ceremonies and customs of the Hindus. Very little is known of them for over 800 years after this settlement. But they still follow their own religion in laborious rituals, which have been handed down to the present day. Among the Parsis, there is a sort of hierarchy, though not on the rigid method of the Hindus, but there are no castes. The Mobeds are to them what the Brahmans are to the Hindus. The stronghold of Mobeds is the Baroda town of Navsari, because the Parsis migrated to it from Sanjan and Bahrot and have thrived and flourished there ever since. No religious ceremony can be performed, no marriage tie can be knit, no prayers after the dead be recited and no funeral services can be held except by the Mobeds. When a child is seven years old, the ceremony of investing it with the *kasti* or sacred thread is performed. The Kasti is made by the intertwinings of 72 strong threads out of wool and woven in a special way on a sort of loom. It is sufficiently long to go thrice round the waist and to allow of its being knotted up in certain ways, which every child is taught to do. Mobed (priests) and Behdin (laymen) could not intermarry 50 years before. But the restriction is not much observed.

Parsis are divided into two divisions, called Shehenshahi and Kadami. This division arose in A. D. 1745 from a dispute regarding the reckoning of the year. Shehenshahis are those who kept to the Indian reckoning and the Kadamis, those who adopted the Persian practice. Formerly intermarriage was shunned but it is now common. Conversions from one division into another are rare.

Parsis speak the Gujarati language and put on a head-dress peculiar to them. The priests dress wholly in white. Parsi women wind a white piece of muslin round the head.

Fire is the chief object of Parsi veneration and the Fire temple is the public place of Parsi worship. Besides the leading rites and ceremonies called *jashan*, *gambhar* and *muktad*, Parsis have many minor practices and observances to which more or less a religious sanction is attached. A Parsi must always keep his head and feet covered, he must never be without the sacred shirt and cord, must never smoke and must wash his hands, if he puts his fingers in his mouth. After shaving his face, a Parsi bathes before touching anything.

Parsis followed many of the practices and beliefs of Hindus and Musalmans. They made offerings to the Hindu *Holi*, offered vows and sacrificed goats and fowls to *Shitala Devi*, and some offered oil to *Hanuman*. They offered vows and made presents to *Tabuts* and at the tombs of Musalman *Pirs*. Their women had great faith in amulets which they bought from sorcerers and wore round their neck or in their hair to win the favour of their husbands. Most of these superstitious practices have now died out of the community as a whole on account of the spread of education.

PATANWADIA—See under Koli.

PATHAN (15,884)—One of the four classes into which the regular Musalmans are divided. They are of Afghan origin. The men add *Khan* to their names and women *Khatun* or *Khatu*. The name probably means people of the Uplands. Burton derives it from the Arabic to mean "victorious." Afghan traditions trace the name to Batan (rudder) said to have been given by the Prophet of Islam to their great ancestor, Abdur Rashid. It is now however generally agreed that the name Pathan is the Indian form of the name "Pushtun" (plural Pushtanah), derived from an old Iranian word *Parshiti* ("hill"). The name first appears in Indian Literature through Varaha Mihira (A. D. 550) who mentions the race as Avgana (*vide Brihat Samhita*, Chapter XIV).

Pathans came originally to Gujarat as soldiers and merchants and are of two classes—old settlers and *vilaitis* (newcomers). The descendants of the first have by intermixture lost their original character. The new settlers are tall, with a ruddy olive complexion. They have a bad name locally for greed and are relentless as creditors. A few are merchants and horse dealers. The bulk are soldiers. All are *sunnis* by religion. The unlettered among them carry their fervour to fanaticism. But the State Pathans have taken kindly to education, sending their children to schools and universities. Many have taken to service, a few have risen in the service of Indian States.

PINJARA (4,764)—Cotton-cleaners. A term applied to Hindu converts who follow the profession of cotton cleaning. A pinjara is a cotton scutcher, who striking a bow with a heavy wooden plectrum, uses the vibrations of the bow-string to separate the fibres of the cotton, to arrange them side by side and to part them from dirt and other impurities. Some of them have left their traditional occupation after the introduction of cotton mills and are now shopkeepers, bricklayers, pedlars, oil-pressers, etc. They are ashamed of their old name of Pinjara and call themselves Vohra or Dhunak Pathans. In villages they put on Kanbi-like turbans and in towns *fantas*. Their women dress like Hindu females.

POMLA (25)—A curious caste found in the City of Baroda. Its members spoke a dialect which resembled the Telugu. Both males and females have now adopted Gujarati names, such as Haribhai, Narshi, Jamni, Kashi, etc. They live upon making and selling toys, brooms and baskets of palm leaves and seem to have migrated into Gujarat from the Madras Presidency about two hundred years ago. They had the custom prevalent among other primitive peoples in different parts of the world, requiring that the husband should be doctored while the wife gives birth to a child. This has given rise to the proverb:—" *Pomli jane are Pomlo khai*," which is applied when one enjoys the fruit while another undergoes the labour for earning it. Immediately after delivery the female was made to drink the juice of the bark of the nimb tree, and a quantity of oil. She was then taken out of the house and was not allowed to enter it for five days during which time the male lay confined taking the usual medicines. The Pomlas used to say that they did not lie confined merely to observe a custom; that they actually felt indisposed during the period and that the indisposition was but a mark of favour of the Mata or goddess and that immoral ones among them being outside the Mata's protection were not allowed by the Mata to lie confined. They have small settlements in Nadiad, Ahmedabad, Broach and Surat also. At every twelve years, a gathering of this caste takes place at Dumral Bhagol in Nadiad in honour of the Mata, when those who are specially favoured of the goddess perform various miraculous feats such as walking on fire, etc. In the 1921 Census, they were not returned at all. In 1931, only eight families were recorded.

Remarriage is not common among the Pomlas, the belief being that their tutelary goddess *Lakshmi Mata* does not favour those who perform it.

Special enquiries were made on this occasion as to whether their total number was recorded. It was found that the enumeration was complete. The community has one literate, and only one old man who could remember anything about the traditions of their origin. The caste is now completely Gujarati speaking, its Madrasi origin being entirely forgotten. The curious custom at birth recorded above does not now exist and the so-called analogy with *couvade* no longer holds good.

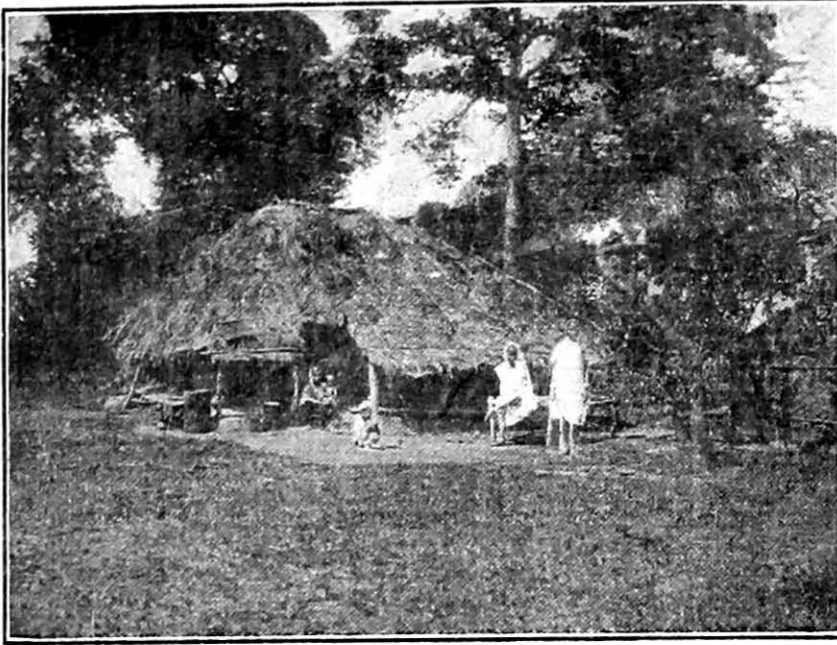
PORWAD—See under Vania.

PRABHU (Hindu 3,490 ; Arya 9)—A caste of the Kshatriya class, originally immigrants from the Deccan. Prabhus are found in all the divisions of the State. Their main occupation is government service. They are divided into Chandraseniya Kayastha and Pathare who neither interdine nor intermarry. There are no sub-divisions amongst them. At one time, *Davné* Prabhus were considered a sub-division of Chandraseni Kayastha Prabhus, who took food with them, but did not allow marriage relations. But now that *Davné* Prabhus were found to be true Chandraseni Kayastha Prabhus and were so called simply on account of their residence in the District of Daman and that 'Damni' was changed into 'Davné,' the two sections are now treated as one without any distinction, and intermarriage is now allowed.

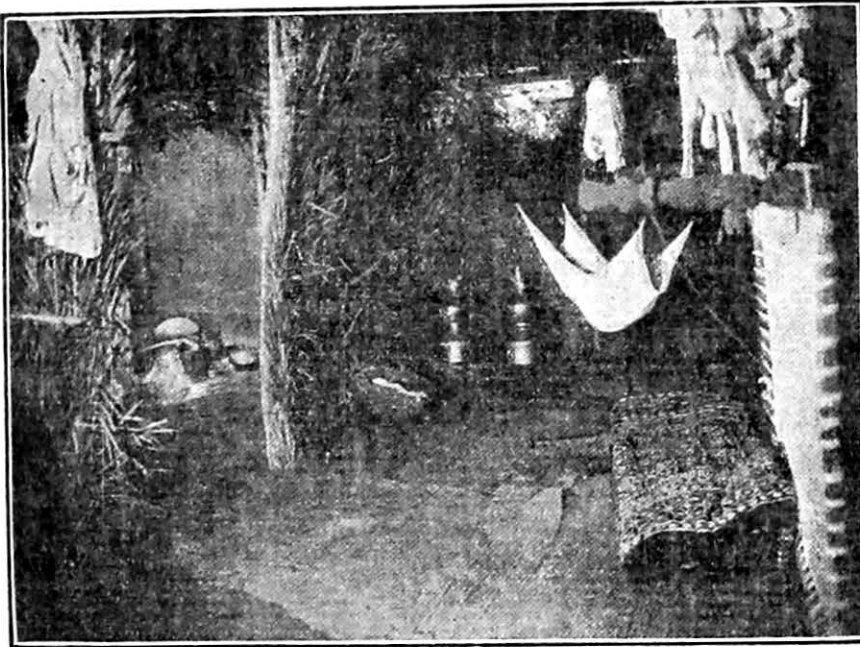
PRIMITIVE AND FOREST TRIBES (Hindu 267,161; Tribal 44,890; Arya 130; Christian 538)—Under this term are included all tribes of whose coming to Gujarat no traditions remain, and who at one time holding the plain country were ousted from their towns and strongholds by the Kolis, cultivating Brahmans, Kanbis, Rajputs and other waves of northern settlers, and except a few, who were kept near villages as servants or bondsmen, were driven by their conquerors mainly into the country of hill and forest that borders Gujarat on the east. With many minor clans and family divisions this section of the people is divided mainly into thirteen sections of which the Bhil, the Chodhra, the Dhodia (or Dhulia), the Dubla, the Gamit and the Nayakda are the chief. From the Bhil and Dubla sections there have been other offshoots, who have cut away from their parental stock and formed themselves into distinct tribes. The Vasawa, Mavchi, and Tadvi are thus tribes caused by fission from the great Bhil tribe. Similarly, Talavias have cut away from their Dubla congeners. In Central Gujarat, near Mahi Kantha and where the Panch Mahals stretch into the uplands of Malwa, Bhils and Nayakdas muster strong; and among the spurs of the Rajpipla hills in the forest-clad uplands of Vajpur, Umarpada and South Songadh, there is a concentration of Bhils, Chodhras, Dhodias, Dublas, Nayakdas and Varlis. The margin gives a complete list of these forest and hill tribes met within this State; in all they number 18. Of the origin of these tribes, though nothing certain is known, their names, their languages and their customs show that they reached Gujarat, some from the north, others from the east, and a third section from the south. With most of them, two influences have for ages been at work blotting out what was individual in their character and manners. The evergrowing pressure of stronger tribes, driving them back to wilder and more unhealthy lands, kept lowering them to a uniform level of poverty and ignorance and the intermixture of higher class Hindus especially of Rajputs, on the other hand served as a medium of contact with higher and more civilised communities and the introduction of better blood and more spiritual rites and observances. Though showing considerable varieties of feature, colour, and size, the aboriginals are, on the whole, smaller and darker than the rest of the Hindu population.

- | | |
|----|----------|
| 1 | Bavcha |
| 2 | Bhil |
| 3 | Chodhra |
| 4 | Dhanka |
| 5 | Dhodia |
| 6 | Dubla |
| 7 | Gamit |
| 8 | Kathodia |
| 9 | Kolgha |
| 10 | Kokna |
| 11 | Kotwalia |
| 12 | Mavchi |
| 13 | Nayakda |
| 14 | Tadvi |
| 15 | Talavia |
| 16 | Valvi |
| 17 | Varli |
| 18 | Vasawa |

Housing, Furniture and Social Condition—It would be of interest here to give a brief description of a Raniparaj dwelling. It is generally a hut sometimes with mud walls but oftener of wattled bamboos or sticks smeared with cowdung or mud. The roof is peaked or conical and has deep overhanging eaves; it is either covered with large flat tiles or thatched with grass or teak and palm leaves. It is generally situated by itself in a large cleanly kept enclosure. Of the household goods the stock is small. In the hut, besides the sleeping mat or a rough bedstead, the stone handmill, a pestle and mortar and a roll of blanket or torn coverlet, there is nothing but a few pots and cups, most of them of clay. Some own brass and copper dishes but a few have more than a scanty stock of cattle, some goats and fowls and a few field tools. On the next page are given two photographs showing the outside and the interior of a Dhodia house in Navsari taluka which very well illustrate the above description. Their store of goods is of the scantiest particularly in the wilder regions where modern influences have so far not penetrated. Of farm stock a few have ploughing cattle and a cow or she-buffalo, but most have only goats, cocks and hens. Their field tools are a hoe, a pick and an axe, and in the case of those who have cattle, a plough. Except in South Gujarat where the men of good families wear short cotton trousers, cotton jackets and a cap or turban, their dress is of the cheapest and scantiest. The men wear two coarse pieces of white cloth wound the one round the head, the other round the middle. The women wear the shortest robes, tucked almost to the top of the leg and worn with or without bodice. Of ornaments the men wear in their ears and on their fingers a few rings of tin or silver. The women, besides the strings of shells and beads with which many of them used to be laden, wear broad plain bands of brass, bone or wood, two or three at a time and sometimes rising in tiers on their legs from the ankle to near the knee, and on the arm from the wrist to the elbow. Under recent modern influences, the



Exterior of a Dhodia's House



Interior of a Dhodia's House

practice of covering their arms and hands with such decorations is being practically given up, particularly in the settled villages of Vyara and Mahuva talukas, where under the influence of teachers and state schools, the more decorous and comely habiliments of their Gujarat neighbours have come to be adopted.

Food—The bulk of the aboriginal classes eat the coarsest grain boiled in water. Want of thrift and love of drink compel most of them, during several months in a year, to live on borrowed grain, on wild fruits, berries and roots, on game and on liquor. Though all eat animal food, most of them refuse the flesh of the cow or of any animal found dead. Only a few eat the ass, the monkey or the rat. All have passionate craving for strong drink, and for their draught of toddy palm or beer or their glass of 'mahuda' (*bassia latifolia*) spirit they will recklessly barter away their whole stock of grain.

Occupation—Ex-

cept a few police

messengers and village watchmen, the aboriginal tribes are peasants, wood-cutters, basket-makers and labourers. In the Rasti talukas of Navsari or in Baroda, many among the Dublas and Talavias have shown themselves to be hardworking and successful farmers and in parts also of Central Navsari, Chodhras, Dublas and Dhulias have been able, under the influence of Anavala Brahmans and Kanbis, to grow rich crops of rice and garden produce; but for the most part their tillage is slovenly—yielding only a scanty harvest of the coarsest grains. Along the eastern frontier, especially in the southern forests of the Rani mahals they are still unsettled, moving from place to place, burning brushwood and tree-lopings and sowing seed in the ashes.

Religion—Most of these forest tribes which have forsaken aboriginal belief can be considered as Hindus. The *Bombay Gazetteer* of 1901, Volume IX-Part I, remarks that there are no Musalman Bhils in Gujarat. Mr. Enthoven regards Tadvīs as half Musalmans being the descendants of Bhil women and Musalman men and tracing their origin at about the time of Aurangzeb but he presumably refers to the section of that name of Khandeshi Bhils. The Tadvīs of this State who are found only in Baroda *prant* are all Hindus. Most extensive enquiries were made in all the villages, where they reside; and there is not the least trace of Muslim influence. They do not keep beards nor do they circumcise; they generally bury their dead, but so do other Hindu tribes, for burning is a matter of expense which only the well-to-do among them can afford. As the Rev. Enoch Hedberg, D. Litt, points out (*vide* Appendix N, page 23, in the Bombay Census Report of 1921), "all Bhils even the most wild and backward, with the exception of a small number which has turned Muhammedans or Christians, declare themselves to be Hindus. And as such they are accepted by Native Christians, Muslims and Hindus alike. In a tract

where there are Christian or Muhammedan converts from among the Bhils, those who stick to their ancestral religion are everywhere and by everyone called Hindu-Bhils. This is the case, to give only one instance, even among the very wild Bhils of the Akrani. And to tell them that they are not Hindus would be an insult.

“As to their conformity to the main points in Hinduism it is sufficient to mention:—

- (1) that they observe caste,
- (2) celebrate the Hindu festivals, and
- (3) worship Hindu gods and goddesses.

“It is true that their caste feelings on the whole are not so strong as among the Hindus in general. But caste is there; and its spirit manifests itself strongly enough at certain occasions. The Mahars, Chamars, Mangs, Holars and other low caste Hindus are looked down upon by all respectable Bhils to whatever tribe or class they may belong. They would never take food from their hands or accept them by marriage into their caste. Even to touch them is defiling.

“The religious festivals or holy days kept by the Bhils are the same as those kept by the Hindus—*holi*, *dasera*, *divali*. Even the petty Hindu festivals are more and more being observed by them. The Hindu Pantheon of gods, goddesses, *avatars*, apotheosis, etc., has been taken over by the Bhils. They bring them their sacrifices and worship them. Admittedly they have their tribal or local deities too. But so have other Hindus all over India. A good deal of Animism and even Animatism is still practised among them. This is however more or less the case not only in the lower strata of Hinduism, but to a great extent among Buddhists, Jews and even Muslims, not to speak of such Christians as uneducated Copts and Russian farmers. There may still in most cases be noted a difference between a common Bhil and an ordinary Hindu. But the difference is more of a racial or ethnological nature than a religious one, and is rapidly disappearing.

“To conclude, the Bhils should in this respect be accorded the same rights as are given to other Indians and professors of other religions the whole world over—to be taken at their word in religious matters. They are as good Hindus as many other low class people of this country. When they profess themselves to be Hindus they ought to be classified as such.”

Apart from the above testimony, there is ample evidence, as shown in the Chapter on Religion, that since the Mata movement of 1921, there is a genuine Hinduising wave amongst these tribes. Many have become regular Kabirpanthis or Ramanandi Vaishnavas. Some have joined the Kaivalya Panth. (Group V of Hindu Sects, *q.v.* in Chapter on Religion.)

Social Organisation—These tribes appoint a headman from amongst them but there is no rule as to who should be appointed. Any respectable man who is trustworthy and well conditioned is appointed as a *patel*, but if the parents do not belong to the same clan, this fact works as a disability for appointment.

The constitution of the *panch* differs in the various tribes. These *panch* committees give their decisions in matters of marriage and social disputes, which are binding on the whole community. Amongst the Bhils, however, the *nayak* (leader) and the *karbhari* together pronounce in caste matters. With the Gamits, again, the *patel*, *karbhari* and *pradhan* (minister?) form a committee to decide social matters. The *pradhan's* duty is to bring all people together.

With the Dublas, the leaders of two or three villages form the *panch*. People are ex-communicated but on payment of fine, they are taken back to the castes.

With the Chodhras, those of Naldhara (in the Mahuva taluka) are considered to be chief and all important matters are decided with their consent. Petty questions are disposed by the village leaders. Dhodias and Nayakas have looser territorial consciousness: leaders of their respective groups in each village work as *panchas*. Amongst the Vasawas, those with *nayak* as surname used to be chosen as *patils*, but now the distinction is done away with. Any adult man, taking a forward part in the community is appointed *patel*, and he is assisted by a *karbhari* and a *pradhan*. With Valvis, Kotwalias and Kathodias, the caste *agevans* act as *panchas*. In Baroda district particularly in Vaghodia taluka caste organisation is more in evidence—the Bhils there have not only *panchas* but a *sarpanch* and have regularly drawn up caste rules. In Sankheda and Tilakwada, leaders of each caste arbitrate for its members.

From the above it will be plain that there is only a small residuum of belief which can be called Animistic or rather Animetistic as distinguished from Hinduism. Animism of the unalloyed type which worships inanimate objects as spirits or gods hardly exists amongst the

aborigines of to-day. The greater deities worshipped by these tribes are the *Gohamayamadi*, the *Devalimadi*, the *Vira Mayamadi*, the *Kavadia Dev* and the *Kalo Kakad*. The first three are female deities and their sex seems to indicate that worship of purely inanimate nature has given place to anthropomorphism. In addition, the preponderance in aboriginal worship of the female principle as shown in these and the other *Matas* like the *Khodiar Mata* of the Bhil, the *Mori Mata* and the *Kalka Mata* of the Dublas and the *Bhavani* of the Dhodia and the *Nayakda*, are traces of a primitive, perhaps matriarchal social organisation which existed long before Vedic Aryanism. But in spite of these excrescences, the characteristic attitude of tribal belief is different from Hinduism. The worship of the *magar* (alligator) and the *vagh* (tiger) is reminiscent of this characteristic attitude. There is indeed some dim notion of the supreme spirit, but aboriginal worship is wholly indifferent towards it. It is interesting to see how the sun, the moon and the great stellar constellations are considered differently from Hindu mythology amongst these tribes. Thus the sun and the moon are considered male gods generally amongst these tribes, but in Songadh, the Dhodias consider the sun as male and the moon as female. The Orion's belt is known as the *haran* (deer,) the Heides as *govalia* (cowherd); the Great Bear in Mahuva, a more sophisticated area, is picturesquely described as *Bhagwan no khatlo* (God's bedstead). The Milky Way is variously represented: in Mahuva it is the "Way to Heaven" (*swarga no rasto*); in Songadh it becomes the "Ghost's Pathway" (*bhut wat*); in Tilakwada, most picturesque of all it is the way frequented by mothers-in-law and the daughters-in-law (*sasu vahu ni wat*). The dark spot on the face of the moon is said to be the banyan tree on which the witches are hanged; in Tilakwada amongst the Tadvis, the spot is called the mark or brand of the *bhabhi* (brother's wife). The rainbow has a curious explanation in Tilakwada, where it is said that when snakes are breathing it comes into existence; in Songadh and Vyara, the rainbow is believed to be Ram's or Indra's bow. If it appears in the East, rain is prophesied, but if on the West, the reverse, *i.e.*, a drought is bound to happen. Thunder amongst the tribes is caused by the sons of the Rain god playing at balls. No definite beliefs in the soul's resting place after death seem to be entertained by any of the tribes. In Songadh and Mahuva the belief is that the soul goes out somewhere, to the firmament or at any rate out of the world. In Vyara a witch is supposed to swallow all souls after death.

Bavcha (1,186)—An early tribe mostly found in the Songhad taluka of the Navsari district. They accompanied the Gaekwads as grooms, and have settled in Baroda, Patan and other places. Their women still dress like the women of the early tribes. They are occupied as grooms, grass-sellers, bricklayers and day-labourers. All Bavchas are Hindus.

A special appendix is devoted to their language Bavchi and its affinities to Mavchi (*Vide* Appendix VIII).

Bhil (Hindu 53,235; Tribal 1,307)—An aboriginal tribe, generally very dark in colour and very wild in appearance. The men are muscular, well-built and of a medium height. The women are well-made, but have coarse irregular features. Among the men, the hair of the head is, as a rule, worn long. The women fasten their hair in braids or plaits brought low down near each temple. Formerly they used to live in huts in their own fields. But now-a-days they live in groups of houses on the village side.

The Bhil's usual dress is a cloth wound round the loin and long strip twisted round the head. The women commonly dress in a large *ghagra* (petticoat), a bodice and a *sari* wrapped round the body and brought over the head. They tattoo their faces and pierce their ears and noses for wearing ornaments. Bracelets of tin or brass cover the arm from the wrist to the elbow. Glass and lac bangles are also worn.

Bhils eat all animals except the ass, horse, camel, rat, snake and monkey. Formerly they were always changing their houses and lands, but most of them have settled in villages and till regularly though roughly, the same fields. Fifty years ago there were almost daily complaints of their daring robberies. And though they are even now considered a criminal class, most of them are gradually becoming quiet and law-abiding cultivators. Though not considered one of the classes whose touch defiles, Bhils hold a very low place in the social scale and no high caste Hindu will take water from their hands.

They worship *Mata* or *Devi*, reverence the moon and believe in witches. Their chief objects of worship are spirits and ghosts. To these they offer clay horses, jars and beehive-shaped vessels.

As a rule, marriage seldom takes place before a boy is twenty and a girl fifteen. A man may marry a second or third wife in the life-time of the first. A woman marries again not only when her husband dies, but even when she gets tired of him. Her new husband pays her old husband his marriage expenses. The children, if any, stay with their father.

The Bhils of Central Gujarat claim descent from sage Valmiki, author of the epic of Ramayan, and insist on being classed as Hindus. There is a great awakening among them now, chiefly by the efforts of Mr. Amritlal Thakkar, who has made the uplift of the tribe his life's sole aim. There are schools, boarding houses and temples of Ram specially built for the community.

Chodhra (Hindus 29,736 ; Tribal 9,050)—A tribe found chiefly in the Rani mahals of the Navsari district. It has several divisions of which only two,—Chokapuri and Valvada were recorded in 1911. Chokapuris were found to be more than double the strength of the latter. Of these, the highest in social rank are the Chokapuris, who are also called Pavagadia. They claim partly to be of Rajput descent and to have lived as carriers in the Rajput kingdoms of North Gujarat and fled south on their overthrow by the Musalmans. This appears very probable, as the Anjana Kanbis of Kheralu are very similar to them in their appearance, manners and customs and may be the descendants of those of them who remained in North Gujarat. The men are stronger and fairer and the women are better looking than those of the other early tribes. The men dress in a turban, coat and waist cloth. The women keep their hair very tidy and wear a coloured cloth over the head, a bodice and a cloth round the waist. The men's ornaments are silver, brass and tin ear and finger rings, and if well-to-do, bands of silver at the elbow and wrist. Women wear round the neck coils of white glass beads and, if well-to-do, a silver necklace, brass brooch on the arm and tin brass anklets. Except the cow, buffalo, horse, donkey, jackal, rat, snake, dog and cat, they eat most animals. Their chief worship is paid to the spirits of their forefathers. They set apart near each village a plot of ground as the *devasthan* or spirit-yard. They honour Rama, but the objects of their special worship are *patio* and *simadio dev*s (boundary-gods and village guardians). They pay no special respect to Brahmans and never make use of their services. On the sixth day after a birth, they worship the goddess *chhatthi*, feasting their friends on liquor and *val*. A boy is considered fit to marry after 18, and a girl after 16. A man anxious to marry his son, goes to the girl's house, and if the father is willing, entertains her parents and relations with liquor. One or two days before marriage, the bride and bridegroom are rubbed with yellow powder. On the marriage day, the bridegroom goes to the girl's house, and after the boy's father has paid the girl's father Rs. 32½ as dowry, and presented the bride with a *salla*, a bodice and a silver necklace worth about Rs. 13, the bride and the bridegroom are seated in the marriage-booth. Their skirts are tied by the women of the house and together they walk four times round the pole of the booth. Dancing, in which the bride and the bridegroom join, and a feast of rice and pulse complete the ceremony. When the bride leaves her father's house, the father, according to his means, gives a few buffaloes or a little money as present. The practice of winning a bride by taking service with her father, *khandhadio* is common among the Chodhras. Their dead are burned. Before lighting the funeral pyre, Chodhras place cooked rice and pulse in the corpse's mouth and consider it lucky, if a crow comes and takes it away. On the fourth day, after a death, a spirit medium (*bahadar havria*), accompanied by the friends of the deceased, takes a stone and groaning and shaking, as if possessed, sets it in the spirit yard. He kills a fowl, letting some of the blood fall on the stone. Next, he adds butter, grain and liquor and making the stone red, consecrates it to the spirit of the deceased. Near the stone, the friends place a small clay cow or she-buffalo for a woman, or a horse for a man. Three times a year on *akhatrij*, *divaso*, and *divali*, Chodhras in a body visit these shrines. They offer fowls, goats and sheep, drink freely and men and women dance together and close the feast. The Chodhras have no headman, and there is an entire want of caste organization in them.

The so-called Tribal section is only a misnomer, as those that returned their castes in lieu of religion in the column for religion were compiled as Tribal. There is no doubt that the Chodhras are the most Hinduised of these early tribes.

Dhanka (3,457)—Literally one who taps the palm tree. It is a general term loosely applied to all members of the forest-tribe, and presumably has the same significance as Raniparaj.

Dhodia (Hindu 25,414 ; Tribal 718)—An early tribe found in the Navsari district. Man's ornaments are earrings and armlets of brass, tin or silver. The females put on solid rings of brass over the whole of the leg upto the knee and also on the arm from the wrist to the elbow. These ornaments weigh from 18 to 20 lbs. Dhodias hold a higher social position than the other early tribes, all of which except Chodhras eat food cooked by them. But a Dhodia dines with no one who is not of his own tribe. Among the Dhodias, there are many *kuls*, i.e., families whose status depends upon the villages inhabited by them and the occupations followed by them. They do not allow marriage within the same *kula*. Dhodias of higher families contract early marriages. A bride is purchased by the payment of about Rs. 25 to her father. Men with no means of paying the dowry, offer to serve the girl's father for a term of one to five years. During this time, the suitor receives food and clothing, but his earnings go to his master. If he proves idle or gluttonous, he may at any time be sent off. Even when the three years are over, the girl

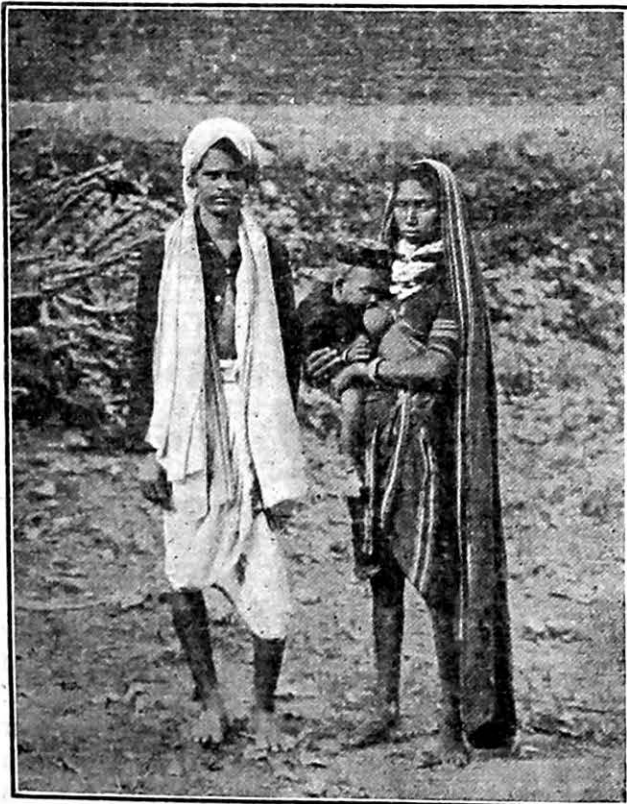
may refuse him, but then he can claim payment for his services. When all goes well, the regular marriage ceremony is performed. But it is not necessary to allow the pair to live as husband and wife. This is called *khandhadia* or bride-purchase system. In certain rare cases, Dhodias purchase a girl for their boy and allow the pair to live as husband and wife without making them go through any ceremony.

They do not use Brahmans as priests. Divorce and remarriage are allowed. A wife has to pay Rs. 5 only to be released from her husband. Corpses are taken in a procession with music playing to the burning ground. On the bier are placed a scythe, a *tansala* (brass bowl) and a *lota* (water jug). A *khatrun* (memorial stone) is erected in honour of the deceased. When the husband dies, the wife throws into the pyre her ornaments of solid rings of brass which she is wearing. When the wife dies, the husband throws one of his chief ornaments in the same way. In most Dhodia villages, one family has the hereditary right of headmanship. The Naik, as he is called, is treated with respect, but most of the social disputes are decided by a mass meeting of the tribe at one of the big funeral feasts. Breaches of caste rules are punished by fine, or if the offence is heinous by turning the culprit out of caste.

Dubla (Hindu 12,811 ; Tribal 83)—Derived from Sanskrit *durbala* (weak); an early tribe found in the Navsari district. They have come into closer contact with the civilised castes and do not much differ in appearance from Kolis. They have eight sub-divisions, Bava, Damani, Narda, Palia or Khodia, Sarvia, Talavia, Vasava and Voharia. The members of these clans seldom eat together and never intermarry. They claim a strain of Rajput blood and call themselves Rathod. Females wear the *kanchali*, and do not move about with open breasts like Gamits and other early tribes. (They are peasants and labourers. Most of them are *halis* or the hereditary servants of Bhathelas, Kanbis and other better class of cultivators. They are entirely dependent on their masters for food and clothing) They treat Brahmans with respect and make use of their services on marriage and other occasions. Boys are married between 10 and 20 and girls between 10 and 18. Widow marriage is allowed, but polygamy is not allowed. The dead are burned. Caste disputes are settled by a few hereditary leaders or *patels*.

Gamatda—Same as Gamit.

Gamit (Hindu 33,210; Tribal 26,003)—Also called Gamtâ or Gamatdâ; an early tribe found in the Navsari district. They eat sheep, goat, rabbit and fowl, but will not touch the flesh of



Gamit

a cow nor of any animal found dead. They are peasants and wood-cutters. They worship *Vaghdev*, *Samladev* and *Devli Mata*. They never make use of a Brahman's services nor pay him any respect. Men of their own caste act as their priests. Among Gamtas marriage takes place when a boy can climb a palm tree, *i.e.*, generally after he is 12 years of age. *Khandhadia* system prevails. Polygamy and divorce are allowed. Remarriage is also allowed but only between the widowed of both the sexes. A widowed person of either sex is not allowed to take as a partner the unmarried of the opposite sex. The dead are burned. Caste disputes are referred to a few hereditary leaders or *patels*.

Gamta—Same as Gamit.

Kathodia (Hindu 333; Tribal 218)—An early tribe found in the Navsari district. It has four sub-divisions; Helam, Jadu, Pawar and Sindhi. The Kathodias found in the State belong to the last class and are the most degraded. They are black in colour and go about almost naked. They are labourers and catechu makers. They worship the *Bhil Dev*. They pay no respect to Brahmans and never make use of their services. Boys and girls generally marry after they are fifteen years old. *Khandhadiya* system prevails. Polygamy and widow marriage are allowed and practised.

The dead are burned. A funeral feast is given by those who can afford to do so. They raise no tomb-stone and no other ceremonies in honour of the dead. They have a headman and a caste committee.

Kokna (Hindu 6,449; Tribal 1,503)—An early tribe found in the Navsari district. They speak a mixed dialect of Marathi and Gujarati, and from their name seem to have passed into Gujarat from Konkan. They are labourers and cultivators. (Some who from want of bullocks themselves drag the plough are called *hathodia* or hand-ploughmen.) They worship *Brahm* and *Vaghdev*. *Brahm*, a stone placed near a *sandi* tree, is supplied with a clay horse, a lampstand and a flag. *Vagh*, a wooden pillar, with a tiger cut on it, is generally covered with *sindur*. Koknas show no respect to Brahmans and never make use of their services as priests. The age of marriage is 16 to 20 for boys and 15 to 18 for girls.

The practice of *khandhadio* prevails. Polygamy is allowed and practised and widows marry again. A woman may leave her husband and go to live with another man on his agreeing to pay her husband the amount he spent as her dowry. The dead are cremated. Koknas have a well-organised caste system. When a man suspects his wife of adultery, he calls a meeting of the tribe. The *panchayat* hears the charge, and, if proved, fines the adulterer. Part of the fine is spent in liquor and the rest is made over to the complainant as compensation.

Kolgha (Hindu 798; Tribal 193)—They are one of the lowest of the early tribes, found in the Navsari district. Though reckoned impure, they neither eat with nor touch a Bhangi. The men's dress is a cap or a scanty turban, a waist cloth and a loin cloth. The women wear two clothes, one thrown over the head and shoulders, the other wound round the waist. Of ornaments they have earrings, two or three solid brass bands on each arm and one or two coils of glass beads round the neck. Anklets are not worn. As a class they are very poor and at times live on roots or fast for two or three days together. They pay no respect to Brahmans and have no priests of their own class. On the sixth day after a birth, the goddess *chhathi* is worshipped. On marriage occasions the boy's father gives girl's father Rs. 3 as dowry. Polygamy and widow marriage are allowed and practised. They have no headman. Social disputes are settled by the whole caste.

Kotwalia (Hindu 1,156; Tribal 1,051)—An early tribe found in the Navsari district. They 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, and 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. Marriages with the children of maternal uncle or a paternal aunt are legal with these people, but it is otherwise with the children of a mother's sister and of a brother.

In spite of this marriage by choice, if the husband does not like his 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 of divorce with them. Remarriage is also prevalent among them.

The *khandhadio* system obtains among them. The Kotwalias either burn or bury their dead; but before doing so they place a small quantity of *kodri* and a pice in the mouth of the corpse. After disposing of the dead body, they drink and then separate; at the end of a year they place a *khatrun* in the spirit yard and worship it every year.

They have no other ceremonies; but 5 days after the birth of the child, they cowdung the house, drink liquor and toddy, and name the newly-born babe.

Mavchi (Hindu 905; Tribal 14)—A forest tribe found in the Navsari district. Those who came to Baroda as grooms are known as Bavcha. This tribe has its home in the West Pimpalner and Baglan talukas of the Nawapur peta of Khandesh and adjoining parts of the Dangs and Songadh mahal of this State. Almost all Mavchis found in the State are confined to this taluka, a few stray individuals occurring in Amreli and Mehsana *prants*. They are a timid, quiet inoffensive people, rather given to drink and especially the wilder ones, truthful. They constantly change their huts and move their settlement. The commonest form of marriage

among them is the *khandadio* form, *i.e.* winning of the bride by serving her father for a term of years. Five years is the usual period, but credit is often given and the girl is allowed to live with, and have children by him, before the full term is over. The marriage tie is loose and divorce is easy, even on trivial reasons. Remarriage is allowed to the woman who leaves her husband at will. The caste *panch* usually awards compensation, but cases are not rare when the husband does not think it worth his while to apply to the *panch* and without any further ado, he may take on another wife. Mavchis are ignorant and superstitious, tracing all evil to the influences of witches. They worship *Astamba*, *Gavli Mata*, *Vaghdev* and even *Parameshwar*. They bury the dead and also sometimes, the personal property of the deceased with him. Mainly cultivators, they have taken to cart. They eat variety of animal food, including beef.

Naika or Nayakda (Hindu 11,662 ; Tribal 140)—An early tribe found in the Navsari and Baroda districts. It has four sub-divisions—Cholival, Nicha, Gabad and Kadhad—of which



Naikda

the first two eat together but not with the last two. None of them intermarry. This tribe once held the place of leaders among the Dhodias, who look upon them with respect, and at marriage and other ceremonies treat them as Brahmans. Like Dhodias, they are peasants and cultivators. At betrothal and marriage, men and women dance both singly and in pairs. The dead are cremated. A year after a death, a memorial stone (*khatrun*) is set up. It is rubbed with red lead, a hen is killed and its blood sprinkled on it. After the ceremony is over, the hen is roasted and eaten by the party. Every year at *holi* time, a hen is offered to the memorial stone. Hereditary headmen settle caste disputes.

Tadvi (20,817)—One of the early tribes found in the Baroda district. The Tadvis were treated in 1901 as an unclassifiable unit of the forest tribes. But the Tadvis as the name implies are a sub-caste formed by fission (*tad*) from the great Bhil tribe. Exactly how the fission arose, the details are not so far available. Mr. Enthoven regards them as descendants of Bhil women and Musalman men and traces their origin to Aurangzeb. But there is no reason to treat them on that account as

Musalman. Possibly Mr. Enthoven was not referring to the Gujarat Tadvis who have no connection with the tribe of the same name found at the foot of the Satpuda Hills in Khandesh. Very special enquiries about their religious belief were made in Sankheda and Tilakwada where they bulk the largest, and there is no doubt that they are Hindus. They all worship Hindu deities including Shankar (Mahadev). In Sankeheda they have a special reverence for Sri Krishna Bhagwan, paying court also to the Sun, and to all Matas. They do not circumcise or keep beards nor do they venerate any Muslim Pirs. They call in Brahmans of the Nandora section for their marriages and Kayatia Brahmans for their funerals. To mark the beginning of marriage ceremonies, they make a drawing of Ganpati with *geru* (ochre)—they propitiate the planets and tie the *choli* bands. They sing marriage songs in Gujarati which is their home-language. They allow widow remarriage and divorce; through a caste *panch*, social disputes are settled and divorces are decreed. No money to the bridegroom has to be paid, but the *panch* requires a fee of Rs. 12 out of which Rs. 5 are paid to the officiating Brahman. The *natra* ceremony is less formal, not always requiring the presence of a Brahman. All that is required is that the couple throw rice at each other in the presence of the caste *patel*. Hindu festivals are generally observed including the *sitala satam* (to propitiate the small-pox goddess), and the *janmastami* day (Sri Krishna's birth-day) when fast is observed. There is caste organisation in settled villages, where there is a *nyat patel*, chosen from among the fittest families, but there is no such thing as *kul*. They have *vahivanchas* amongst the well-to-do families—some Barot from *Kheralu* visiting once in three years. They burn or bury their dead, according as their circumstances permit. If cremation is followed, then a Brahman is called in, who offers *pindas* and is paid Rs. 25 to 30. Where burial is practised, there the ritual is less expensive and formal. Dead bodies are buried usually on the banks of the Narmada; and *kasumbo* (opium juice diluted

with water) is drunk copiously. While burying, the head of the corpse is placed towards the north: if the corpse is that of a male, it is swathed in white, if of a female, it is wrapped in *lal shetu* (red covering cloth).

Talavia (Hindu 52,407; Tribal 158)—Originally a sub-caste of Dublas now grown into an independent caste with them. They are chiefly found in the Navsari and Baroda districts. They are all Gujarati speaking and more or less Hinduised. The tribals returned as such in this census are properly speaking Hindus. Talavias consider themselves hypergamous to other Dublas, and seldom eat with them or intermarry with them, although they acknowledge their connection. They look down upon Bhils very definitely and have no social dealings with them. They marry amongst themselves. The prospective son-in-law has to pay Rs. 25 to the bride's father for marriage expenses. Rs. 1-4-0 worth of cloth and 12 annas worth of *choli* are his gifts to his bride. No other ornaments are needed. In other respects their marriage costs them little, as the Brahman lets them off lightly charging them from 8 to 12 annas. They are worshippers of *verai (vihat) mata*, the goddess also of the Rajputs, Vaghris and other communities. Brahmans are required for doing *puja* and applying *Sindur* (red paint) on to the stone image of the Mata. They have a vague notion of god and of Rama and other Hindu objects of veneration. But they worship the Sun every morning. Their women fast on full moon days and worship the moon. In the *navaratra* days (sacred to the *mata*) they sow paddy seeds and other corn and do fast. They bury their dead as they are too poor to burn. The corpse is buried in a lying position (an hour after death) with the head pointing to the north. No further ritual is observed, only the women wail. Their *gor* is an Audich Sahasara Brahman (in Karjan) who is looked down upon for ministering to these people. They have a *vahivancha*, by name Amarsing, who lives in Padra taluka.

Valari—Same as Varli.

Valvi (Hindu 101; Tribal 31)—A forest tribe found in the Baroda and Navsari districts. Considered degraded, they are probably an untouchable section of the Gamit tribe found in Songadh and Vyara talukas. Valvi is not to be confused with the Valvi section of Chodhras.

Varli (Hindu 187; Tribal 181)—An early tribe found in the Navsari district. They seem to have come from North Konkan where they are found in large numbers. The name is said to be derived from *varal*, a patch of cultivated ground. The men shave the head and do not wear the beard. The women wear the hair oiled and plaited. They do not eat the flesh of a cow or of a dead animal. They are fond of smoking and drinking. They cultivate land and also rear fowls. On the sixth day after a birth, the goddess *chhathi* is worshipped. Children are married at any time after they are twelve years old. The practice of serving for a wife, *khandhadio*, prevails. Widow marriage is allowed but polygamy is not practised. The dead are burned. Brahmans do not officiate on any ceremonial occasions. A headman who holds office during the pleasure of the community decides all caste questions.

Vasawa (Hindu 13,290; Tribal 4,237)—An early tribe, also called Vasavda, found in the Baroda and Navsari districts. Their males put on *dhotees* or *payjama*, 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 its 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, they 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 ceremony, the boy and his 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 bridegroom'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 of these men dance away with the human burden on their shoulders for a time and then put them down. After that, they sit down to dinner, which when 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 *khandhadio*, as well as re-marriage and divorce, obtains among these people.

No sooner a Vasawa dies, a match-lock is fired. The dead body is then placed on a bedstead and carried in procession with music playing and match-locks 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 burned and the mourners bathe and go home. In the evening they again assemble, drink and eat together. This being 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.

In the classification of early tribes, it is difficult to fit the Vasawas into the scheme. According to their own claim, they are the settled branch of the Bhils, as they have settled in permanent hamlets in the State. Mr. Enthoven considers them as a section of the Khandeshi pure Bhils. But the term Vasawa occurs as a well recognized sept of the Dublas (Group V).

RABARI (with Bharwad 64,378)—Herdsman. They claim to be Rajputs, who instead of marrying Rajput women, married celestial damsels (*apsaras*) that is, perhaps, Charan women or daughters of god (*devputris*) as they style themselves and were therefore called Rahâ-bahâri, that is going out of path. Their original home is said to be the United Provinces from which they moved to Marwar, and from thence to Gujarat, Kathiawad and Cutch. Some of their surnames are the same as Rajput tribe names, e.g., Chohan, Dodiya, Gohel, Jadav, etc. Except in Kathiawad, Rabaris have no sub-castes. In Kathiawad, there are six sub-divisions which interdine but do not intermarry. They take flesh and drink spirits and in Kathiawad eat with Musalmans. They are quarrelsome people and by breaking fences, and grazing their cattle on crops cause great loss and annoyance to cultivators. In religion they belong to Bijmargi, Ramanandi, and Pirânâ sects. Their priests are Audich and Sompura Brahmans. Among them all marriages take place on the same day. The Rabaris of one or more villages who wish to have their daughters married meet in a temple. A Brahman is called and he fixes the marriage day. Marriage among near relations is avoided. Widow marriage and divorce are allowed. The younger brother of the deceased husband has the first claim upon his widow. The dead are buried. *Shradhas* are performed, and caste people are feasted on the eleventh and twelfth day after a death. Rabaris have a headman but he has little authority and caste disputes are settled at meetings of the men of the caste.

RAJPUT (Hindu 94,805; Arya 88)—A Kshatriya caste found in all the parts of the State, but principally in the Kadi *prant*, as Anhilwad Patan in that district was, for many centuries, the capital of the Rajput kings of Gujarat. The chief social peculiarity of the Rajputs is their division into clans. The following is a list of the 103 Rajput clan names in use in Gujarat:—

Ada, Avera, Balater, Barod, Bhati, Bihola, Solanki, Biya, Bodav, Chamarpa, Chandavrat, Chavada, Chavad, Chochu, Chiod, Chohan, Chudavat, Dabhi, Dagh, Daima, Dairja, Devchand, Devda, Dhandhu, Dod, Dodiya, Duval, Ed, Galecha, Ghelot, Gohel, Golter, Gor, Gujjar, Hadial, Harashi, Hatha, Humad, Jadav, Jadeja, Jhala, Jiriya, Jodha Rathod, Joja, Jut, Kaba, Kachhotia, Kalam, Karadia, Kher, Khod, Khula, Kukan, Lakam, Mahida, Makvana, Mal, Masani, Mer, Mohal, Mori, Narvan, Padhra, Padhiar, Palonia, Parmar, Pesrau, Puravia Chohan, Rana, Ranrathod, Rathod, Raval, Ravar-Solanki, Rehevar, Revod, Sedhal, Sisodia, Sodha, Sodria or Sadria, Sojatria, Solanki, Songad, Surcha, Suvar, Tank, Tantol, Thokiya, Tuar, Vadhel, Vadvasia, Vaghela Vaish, Vaja, Vala, Vamla, Vanol, Vantia, Varam, Vejola, Vethia, Vezania, Virpura Solanki, Udvat and Uma.

All clans eat together and intermarry, but the members of a clan are forbidden to marry within the clan, as they are believed to be the children of one common ancestor. The Dagh, Karadia and Padhra clans allow widow remarriage and let their women appear in public. They are therefore looked upon as degraded. The Dagh is found in Cutch, Karadias are scattered all over Gujarat and Kathiawad; and Padhras are found only in the Surat and Navsari districts. Of the other clans only Chavada, Chohan, Daima, Gohel, Gori, Jadeja, Jhala, Parmar, Rathod, Rehevar, Sarvaiya, Sisodia, Solanki and Vaghelas have retained their importance. The rest have sunk into insignificance.

Rajputs are by birth soldiers and landholders. Some of them are even now chiefs, *Girasias* or landholders and holders of service lands. But their service as soldiers is not in demand; and by their indolence, habits of extravagant expenditure and opium taking, most of the landholders have lost their patrimony and dwindled into peasant proprietors. A great many of them are forced to take service as peons and constables and even as personal attendants and field labourers.

Except among their lower classes, Rajputs have no headman. Caste disputes are usually settled by a jury of four or five respectable persons of the clan who have the power to fine or expel from the caste.

RAVALIA (27,614)—Also called Jogi. They appear to be of Rajput origin and are sub-divided into Sakhia (clansmen) and Vahalia (carriers). Sakhias are divided into Joshi Raval, Maru Raval and Patai Raval. Both Sakhias and Vahalias eat together and intermarry. Surat Ravals are divided into Khambhati, Rajbhari and Surati; and Ahmedabad Ravals into Baria, Bhalia, Bhoinia Makvana and Udliia. The five Ahmedabad subdivisions eat together, but do not intermarry. Ravals eat fish, mutton and fowl and drink liquor. They keep sheep and asses and work as carriers and labourers; some weave bed tapes and a few cultivate lands. They also beg and it is considered pious to give cooked food to a Raval especially when there has been some death in the family. Widow remarriage and divorce are allowed; younger brother has the choice of marrying his elder brother's widow. They have caste councils and headmen in large villages.

SADHU—See under Ascetics—Hindu and Jain.

SAIYAD (9,590)—One of the four classes into which the Musalmans with a foreign strain are divided. They claim descent from Fatima and Ali, the daughter and son-in-law of the Prophet and are the descendants of those who came during the period of Musalman rule in Gujarat, as religious teachers, soldiers and adventurers. They mark their high birth by placing the title *Saiyad* or *Mir* before, or *Shah* after male names and *Begam* after female names. They marry their daughters only among themselves, but take wives from other Musalmans. Some of them are *pirs* or spiritual guides and the rest follow all callings. The head is often shaved but when allowed to grow the hair has a natural curl. As a class Saiyads are fond of learning. "Daulat mile to Mir, nahin to fakir, maren to Pir": "if we get money we are lords, without it, we are beggars; and when we die we are saints." As spiritual guides and religious teachers, they are well-to-do and some of them rich. In religion, they are both Sunnis and Shiah. In South and Central Gujarat, they are mostly Sunnis. In North Gujarat, though all profess the Sunni rite, most are Shiah at heart. The Shiah fraternity form a distinct group, their chief bond of union being their secret celebration of Shiah rituals. Saiyads, though they take daughters from all *pucca* Muslims are chary of doing so from the Nau-muslims.

SATHWARA (6,550)—A caste peculiar to the Mehsana and Amreli districts where its members follow agricultural operations in villages but are bricklayers in towns. Women of the caste sell vegetables. Their surnames Chavda, Dhobi, etc., point to a Rajput origin. They have no recognized divisions, though Ahmedabadi Sathwaras do not marry with the Kathiawadi section. Marriages are forbidden between descendants of collateral males within seven degrees, but *natra* (widow remarriage) and *diyavatu* (marriage with the deceased husband's younger brother) are allowed: so is divorce. Both husband and wife can seek divorce. In religion Sathwaras are Shaivas and Vallabhacharis. A few are Ramanandis and Bijmargis. Kathiawadi Sathwaras are meat-eaters, but do not eat birds; they eat fish only in the evening. The Kathiawadi Sathwara grows rich garden crops.

SHAIKH (26,073)—Properly speaking one of the four classes into which the Musalmans with a foreign strain are divided. But the term "Shaikh" which means *elder* is applied to descendants of local converts as well as of foreigners. The men have the title *Shaiikh* or *Mahomed* placed before their names and women *Bibi* after theirs. They follow all callings and are found in every grade of life.

Shaikh or Shaikhada (Hindu 231)—They are found chiefly in the Baroda district. Originally Hindus, they are converts to Islam worshipping the shrine of Bala Mahomed Shah, one of the minor Pirana saints. In their ways, they are similar to the Matia Kanbis. They bury their dead, but otherwise follow Hindu customs. They are not circumcised and do not eat with Musalmans. They make *tila* and many of them have lately been following the tenets of the Swaminarayan sect, and have returned themselves as Hindus in the present census. At the time of marriage, both a Hindu and a Mahomedan priest attends. *Nika* is performed by a Fakir and afterwards the Hindu rite of *chori* is performed by a Brahman. They form a distinct community and marry only among themselves.

SHENVA—See under Depressed Classes.

SHRIMALI—See under Brahman and Vania respectively.

SINDHI (4,602)—Musalman immigrants from Sindh. They are chiefly found in Baroda, Amreli and Mehsana districts.

SONI (Hindu 12,145; Arya 32)—Gold and silver smiths. They are found in towns and large villages. They are of eight main divisions:—Gujjar, Maru, Mewada, Parajia, Shrimali, Tragad, Kathiawadi and Khandeshi. The Shrimali section forms half of the total strength. The Tragad or Mastan community has two divisions, called *nanu* (small) and *motu* (large) and claims descent from a Vania father and a Brahman mother. In token of their partly Brahman origin, they wear the Brahmanic thread and do not eat food cooked by any one, other than a Brahman. The Parajias called after the village of Paraj near Junaghad, claim to be Rajputs. They are of two branches, Garana and Patni. Gango, the founder of the Garana branch, established himself at Girnar and his descendants are found in Halar and Sorath. Nando, the founder of the Patni branch, went to Patan during the reign of Sidhraj Jayasing (A. D. 1094-1143) and established himself there. The Patnis and Garanas eat together but do not intermarry. The four other subdivisions, Gujjar, Maru, Mewada and Shrimali claim to have once been Vanias. The Shrimali Sonis, who originally belonged to the Shrimali Vania community, are divided into Ahmedabadi and Charotaria. They eat together. The Ahmedabadis take Charotaria wives, but never give their daughters to a Charotaria in marriage. Mewada Sonis originally belonged to Mewada Vania community; the Maru or Marwari Sonis have come into Gujarat from Marwar; and the Gujjar belong to the Gujjar Vania stock and are a trace of the great settlement of Gujjars who gave its name to Gujarat.

Arranged according to their work, *Sonis* are goldsmiths or workers of gold ornaments, *Jadias* or tracers of designs on ornaments and *Panchigars* or diamond and precious stone setters.

Like Vanias Sonis live on grain and smoke tobacco. They have a bad name for filching gold and for mixing metal. The saying is:—"A Soni takes gold even out of his sister's ornaments." Socially Sonis hold a high position, ranking next to Vanias. Some of them are Shaiva, some Vallabhachari, and some Swaminarayan. Their family priests are Audich, Saraswat and Shrimali Brahmans. The Maru, Parajia and Chorataria Shrimali Sonis practise polygamy and allow widow remarriage. Among Charotaria Shrimalis alone, the wife is free to divorce her husband. Each community has its headman or *patel* who, in consultation with four or five leading men, settles caste disputes at a meeting of all the men of the caste.

SUTAR (Hindu 24,275; Arya 15)—Carpenters from the Sanskrit word *sutradhar* (*sutra*, i.e., the thread with which the course of the saw is marked). They are pretty evenly distributed over the whole State. They belong to six divisions, Pithva, Gujjar, Mewada, Pancholi, Marwadi and Vaishya. Of these, the Pancholis and the Vaishyas are found only in Gujarat proper, the Gujjars and Marwadis in Gujarat, Kathiawad and Cutch and the Pithvas in Kadi. The Gujjar, Mewada, Pancholi and Vaishya claim to be the descendants of Vishvakarma, the divine world builder. Both Marwadis and Pithvas claim to be the Rajputs who took to carpentry when Parshuram resolved to destroy the Kshatriyas. The Gujjar section forms over 40 per cent in the State. The Vaishya and Pancholi rank next in order of strength. Except that the other five divisions eat food cooked by Vaishyas, none of the six divisions eat together or intermarry. The Vaishyas rank highest, because they do not eat food cooked by the other divisions, wear the sacred thread and do not allow their widows to marry. The Pancholis rank lowest, because they alone prepare oil-presses and do other woodwork which causes the loss of animal life. Besides the regular carpenters, some Darjis, Kolis, Kumbhars and Tapodhans have taken to carpentry.

In look and dress, Sutars do not differ from Vanias. All the six divisions of Sutars are thrifty and sober. In religion they are Parnamipanthi, Ramanandi, Shaiva, Swaminarayan and Vallabhachari. Of the six divisions of Sutars, the Vaishya and Mewada in North Gujarat wear the Brahmanic thread. The Sutars' marriage customs do not differ from those of Vanias and Kanbis. Among the Vaishya and Mewada, widow remarriage, polygamy and divorce are not allowed; among the rest widows are allowed to marry, divorce is granted and polygamy practised. Caste disputes among the several divisions are settled either by a headman or a few leading men at the meeting of all the men of the caste. No fee is levied from an outsider who takes to carpentry. Carpenters who do not observe as a close day the dark fifteenth of every Hindu month, or the day on which a death has taken place in the caste in a town or village, are fined; and those who work as shoemakers are excommunicated.

A very small section of Sutars has become Musalman—numbering only about 40 families.

TADVI—See under Primitive and Forest Tribes.

TAI (4,160)—Weavers found chiefly in Dabhoi taluka of the Baroda district and also in the Navsari district. They claim descent from Hatim Tai, but appear to be a mixed class of foreigners and converted Hindus. Some of them speak Hindustani and others, Gujarati. They wear cotton robes and turbans. Like Hindus, they give caste dinners on pregnancy, marriage and death occasions. They marry only among themselves and form a separate *jamat* with a headman of their own.

TALABDA (Hindu 59,525; Arya 41)—A caste intermediate between Kanbis and Kolis and disdaining to call themselves by the latter name: they are also called Dharala or swordsmen. The name is derived from *sthalpada*, meaning local. According to themselves, the name is a corruption of talpati—landlord, and consider themselves superior to other Kolis and do not dine with them. They claim descent from a Parmar Rajput of Dharanagri in Malwa, who married the daughter of a Bhil chief in Gujarat to secure his help and support. The caste is localised mostly in Central and South Gujarat, isolated groups being found in Kathiawad and other places. The Central Gujarat group has two sections, the Mahikantha and Charotaria. The Dharalas of Charotar are subdivided into Vaghela, Pagi and Kotwal sections. Another section known as Baria is often confused with Barias proper (*q. v.*). The Dharala Talabda is a poor mean looking specimen. But in North Gujarat, the Talabda Patelia is a fine class. In South Gujarat, Talabdas are the main group. They are there thrifty and prosperous and make excellent agriculturists. It is curious that where they are financially the most affluent, they have little objection to the Koli name. Marriage between Rajputs and Talabdas is not uncommon, but the latter usually marry amongst themselves, observing the Rajput rule against marriages between members of the same subdivision. They have 22 surnames of which Chudasma, Jadav and Sarvarga are the highest socially. Talabdas have borne a good reputation for peaceful pursuits. Most are good agriculturists and efficient labourers. The Kotwals and Pagis serve as guards and village trackers. The caste has taken to education, and English literates including matriculates and at least one graduate are not unknown.

TALAVIA—See under Primitive and Forest Tribes.

TARGALA (Hindu 4,902; Jain 340)—Also called Bhavaiya, that is performers of *bhavai* or comedy. They are found mostly in the Mehsana *prant*. The word *bhavai* is derived from the Sanskrit word *bhav* which is a name of the god Shiva and is so called from that deity being personated in acting. Bhavaiyas are said to be the descendants of one Asit, an Audich Brahman of Unjha in the Mehsana district. Asit was excommunicated by other Audich Brahmans for dining with a Kanbi girl. He was a good songster and supported himself by singing and dancing. His descendants followed his profession and formed a new caste. The Targalas have two divisions, the Vyas and the Bhavaiyas who neither eat together nor intermarry. Both consider that they have the right to wear the Brahmanic thread, but are not very careful about wearing it. The Vyas do not eat with other castes lower than Kanbis, while some Bhavaiyas eat with Kolis. The latter are called Bhil Bhavaiyas with whom other Bhavaiyas neither eat nor intermarry. They travel during the fair season in companies of 15 to 30 and return to their homes and cultivate their fields during the rains. Each company or *toli* has its *naik*. They have no theatres and perform in open places in the outskirts of towns and villages. The high class performers nowadays take service as actors in dramatic companies in Bombay and other places. Their marriage and death ceremonies do not differ from those of Kanbis. Marriages are not allowed among the descendants of collateral males on the farther's side, but they are allowed among the descendants on the mother's side, when they are from three to seven degrees removed. Widow remarriage is allowed, but the widow of a man does not marry his younger brother. Divorce is granted on the ground of disagreement, the offending party having to pay a fine of Rs. 12. They have a headman in Ahmedabad who exercises little control. Social disputes are settled by a majority of the caste people. Targalas are Shaiva and keep in their houses, images of *Uma Mata* and *Mahadev*. No band starts on its cold weather acting tour without first performing before the Bahucharaji Mata.

THAKARDA—See under Koli.

THORI—See under Depressed Classes.

TURI—See under Depressed Classes.

UMAD—See under Vania.

VAGHER (5,175)—They are partly Hindus and partly Musalmans and are found in Okhamandal of which they claim to be the earliest inhabitants. The name Vagher is partly derived from *vai*, without, and *ger*, smell, meaning a tiger devoid of the sense of smell. In time the term

was applied to the *kala* tribe who were as criminal and sanguinary as tigers. Another legend is that Vaghers were so called because they cooled the gods on a visit to hot Okhamandal by *gher* (enclosing) of *va*, or wind and this refreshed them.

Vaghers are a fine looking race, strong, sturdy and enterprising. Like Rajputs, Rabaris and Charans, they part the beard in the middle curling the ends behind the ears. Their women are well-built and hard-working. The mother-tongue of the Vaghers is a corrupt form of the Kachchhi dialect. By nature they are restless, turbulent, impatient of control and have predatory leanings. They rose four times between 1816 and 1873 against the constituted authority. By occupation, they were first fishermen, then pirates and freebooters and are now landholders, fishermen and sailors. By religion, Musalman converts are Sunni. Those who are Hindus hold *Dwarkadhish* in great veneration. All Vaghers come to Dwarka on the *bhim agraras* day (11th of the bright half of *Jeth*), bathe in the Gomti and worship *Ranchhodji*. Hindu Vaghers do not eat food cooked by Musalmans, but give their daughters in marriage to those Musalmans who can pay for them.

VAGHRI (35,805)—A caste deriving its name from Sanskrit, *wagurik* or *vagura* drawer and means tribe of netters. In appearance and occupation, they seem associated with fowlers and birdcatchers known as Pardhis. Vagharis are superior to Dheds but inferior to Kolis. According to their own account they are Chohan Rajputs. Their surnames, however, do not favour a separate tribal origin. Chavan, Charan, and Koli suggest a mixed people, descendants of men of higher classes who either in time of famine or from a passion for a girl of the tribe or from some breach of caste rule, sank to be Vaghris.

Vaghris are divided into four main sub-castes Chunaras or lime-burners, who are also cultivators and fowlers; Datantias who sell *datan* or tooth brushes, Vedu who grow and sell *aria*, a species of gourd, and live in towns, and Patani who trade in wood and bamboos and sell chickens. The names of the other subdivisions are Talabda, Champta, Kankodia, Marwadi, Saraniya (27), etc. The Talbadas neither eat nor drink with the other divisions. The other divisions are of a lower grade and eat and drink together but do not intermarry. In order of strength the Datantias are the most numerous, forming about one-third; then come Talabdas forming one-sixth; followed by Chunaras and Patani.

Except the owl and the jackal, they eat all animals including the pig. Their favourite food is the flesh of the iguana or *gho* and *sandha* (a reptile of the lizard species). They generally keep goats and fowls, sell eggs, catch birds, and go as *shikaris*. They need no Brahmans for betrothal, marriage or death ceremonies. They believe in spirits and lucky and unlucky days. They worship goddesses, the chief among whom are *Bahucharaji*, *Kalka*, *Khodiar*, *Meldi*, *Hadkai* and *Vihat*. Children are married when 10 or 15 years old. They burn or bury their dead. Widow marriage and divorce are allowed. They have their headman or *patels*, but all caste disputes are decided by the council of the caste.

Vaghris pride themselves on the chastity of their women. When a family returns home from a tour abroad, the women are taken to *vihat*, and a buffalo or sheep is also brought along with her. The woman then has to confess all her sins; even the most trivial, as "One day, a miya ogled me, and forgive me, *Mata*, if my looks encouraged him." If the Devi is satisfied, then the animal shivers and is forthwith decapitated. If otherwise, then her wrath falls upon some member of the family, who sickens and dies. The priests of the Vaghris in these and other rituals are *bhuvas*, who are simply spirit-possessed Vaghris into whose bodies the *vihat mata* enters. These *bhuvas* are slayers of evil spirits.

VALAND (Hindu 28,016; Arya 19)—Barbers. They are found in every town and village in Gujarat. The word Hajam is derived from Arabic *hajam*, to cup, and refers to his doing cupping operations in olden times. This word can be applied more appropriately to muslim barbers and when applied to a Hindu, it is resented. "Valand" is the appropriate word—for this caste so named. The caste is also variously known as *Gainjo* from the barber's old operation of dressing wounds or *gha*; *rat* from practice of carrying a torch at night time; and *matka* from an earthen pot on which barber boys are taught to shave. There are seven main divisions of Valands:—Limachia, Bhatia, Maru, Masuria, Pardeshi, and Dakshani. Of these divisions, the Limachia (or more properly Nimachia from Neemuch) rank the highest. They allow Bhatia Valands to smoke out of their pipes, but do not eat with any other division. None of the divisions intermarry or interdine, but all except the Pardeshi and Dakshani eat food cooked by a Limachia Valand. The Limachias claim descent from a band of Rajputs, who after some defeat fled for protection to their goddess Limachia in Patan. From Patan they went to Champaner and from Champaner they spread over Gujarat. Among the Limachia surnames are Bhati, Chavda, Chohan, Dabhi, Gohel, Parmar, Rathod, etc. Except the Masurias of South Gujarat, who eat goat's flesh and drink liquor, and also work as *dhokis*, or drum-beaters on

marriage occasions, Valands live on ordinary food-grains. Their ordinary profession is shaving, but in villages they also cultivate land. Their women act as midwives in villages and some of them have received professional training in cities and towns. High caste Hindus do not allow Valands to touch drinking pots. Among Kanbis and low caste Hindus, a barber touches the drinking pots and cleanses the cooking pots and vessels. Valands' priests are Audich, Rayakval, Borsada and Shrigaud Brahmans, who by way of slight are called "Hajamgors". By religion, Valands are Bijpanthi, Kabirpanthi, Ramanandi and Vallabhachari. Divorce and widow remarriage are allowed. The widow of a man sometimes marries his younger brother. Hajams are proverbially talkative, boastful and pretentious. In villages where the Patidar element is strong, the Valand has to put in a great deal of forced labour, in respect of which he has a legitimate grievance.

The Deccani barbers of the Hindu persuasion are called *Nhavis*, while the corresponding caste in North India is known as *Nai*. A section of these, presumably under Arya Samaj influence have started calling themselves *Nai Brahmans*, implying a claim to Brahmanhood, on which Gujarat Valands have not yet insisted.

During the decade, this caste in various parts of Gujarat have taken kindly to vernacular education, and improved their caste organisation by running a caste journal, agitating against the encroachment of Patidars, etc., and the forced labour from subordinate village officials. But on the whole, the Valand caste is docile and noted for its fidelity in domestic service. The agitation set up by the *Nai Brahmans* has *totally* caused something like fission on the caste uplift movement.

VALVI—See under Primitive and Forest Tribes.

VALRI—See under Primitive and Forest Tribes.

VANIA (Hindu 41,486 ; Jain 44,939 ; Arya 52)—The Vanias occurring in the State are almost all Gujarati Vanias, claiming to be Vaishyas, the third of the fourfold classification of the Manavan system. But most of them do not perform the thread ceremony, which is compulsory in respect of the first three divisions. Possibly the caste in its present form (like the Patidar with the agricultural communities) evolved from members of many castes engaged in trade, who later when they rose in social position on account of their wealth claimed the Vaishya name, as a national designation for the commercial community as a whole. This tendency was welded through the centuries by the growth of the *mahajan* system of trade-guilds which definitely strengthened their corporate character, although in their marriages and other social exchanges the different Vania castes lived on a basis of co-existent exclusiveness.

Sub-castes of Vanias—Gujarat Vanias have forty sub-castes, of which the following are met with in this State:—

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|-------------|---------------|-------------|--------------|---------------|
| 1. Agarwal* | 6. Kapol* | 10. Mewada* | 14. Nima* | 18. Shrimali* |
| 2. Baj | 7. Kanpuri | 11. Modh* | 15. Oswal* | 19. Sorathia* |
| 3. Disawal* | 8. Khadayata* | 12. Nagar | 16. Porwad* | 20. Umad* |
| 4. Gujar | 9. Lad* | 13. Nandora | 17. Rayakwal | 21. Vayad |
| 5. Jharola | | | | |

Those marked with an asterisk have a Jain section. Dishaval, Kapol, Khadayata, Lad, and Modh have indeed small Jain sections but they are predominantly Hindu. Shrimali, the largest Vania caste is predominantly Jain. So is Porwad. Mewada, Oswal and Umad are exclusively so. Most of the sub-castes (except Kapol) have two divisions each a *Visa* and a *Dasa* section. A few have a *Pancha* section, e.g., Baj, Dishaval, Jharola and Nagar. These terms signify numerals, "twenties," "tens" and "fives". The last named are considered degraded with whom other Vanias will not dine. Occasionally a *Pancha* group, e.g., that of the Baj, develops class consciousness and refuses to dine with Patidars and forms a section of its own. "Twenties" or "tens" are said to represent gradations in the purity of lineage, although different traditions ascribe a variety of origins for these divisions. Thus about the origin of *Dasas* and *Visas* amongst Shrimalis, three stories are current: One says that those who settled in Gujarat after wandering in the four quarters of heaven or *disha* were called *Dasas*, and that those who had settled in the four corners or *vidish* were called *Vidishas* or *Visas*. A second account says that those who sprang from the right side of Mahalakshmi's garland were called *Visas*, and those from the left *Dasas*. The third tradition, which is the most sensible, the *Visas*, twenties were so called because they were twice as high as *Dasas* or tens. These divisions have become through time harder than even the difference of religion between the Meshri (Vaishnava) and Jain sections. For there could have been marriage between a Jain and Hindu belonging to the *Visa* Shrimali section, but a *Visa* Hindu cannot marry a *Dasa* Hindu bride from the same caste. The recent revival of sectarianism however has prevented the spread of intermarriages

between Jain and Hindu sections. The process of fission has further developed through the multiplication of marriage groups (*ekdas*) or circles of villages or towns within which all girls are reserved as brides for the eligible males of the caste. Originally these *ekdas* (or *gols*) were established as a protest (as with the Patidars) against the hypergamy of the *kulin* (or town-bred and affluent) families. The latter naturally did not care to give their daughters used to the standards of town-life to rude homes in the countryside, although they were willing to take brides from villages. Those with a rural domicile were at first attracted by the comforts of a city-life, but they soon found that brides were rare for the rural husbands, and the revolt led to the rapid development of *gols* which are now general throughout Gujarat. These groups are by no means rigid, villages drop out or are added, and departures from the strict rule of marriage within the circle are sometimes permitted by the *gol* panchayat on payment of a prescribed fee or fine.

Social Solidarity of Vantias—All the Vania sub-castes resemble each other strongly in most respects of social ceremonial or religious belief. They differ little in colour and dress varies according to locality. These resemblances have tended to produce a considerable amount of class consciousness which is seen in the efficiency of their *mahajan* organisation. In all the chief centres of trade or distribution of agricultural produce, the chief Vania capitalists under the name of *mahajan* (great men) form a merchant guild. The guild fixes the rates of exchange and discount, and levies fees on certain occasions spending the proceeds on humane and religious objects. The head of this guild is the *nagarsheth* or city-merchant (Shreshti—chief citizen) formerly a person of great importance, now with much diminished head, on account of the sweeping social changes brought about by democratic franchises and municipal institutions. The *mahajan* within recent years has taken on new phases, by taking on its body representatives from other commercial communities not necessarily Hindu (Vohras and Parsis have been sometimes requisitioned) and also from the crafts (such as Sonis, etc.). But it has carefully excluded the Brahman and the Kshatriya. For the settlement of social disputes each subdivision of Vantias has in each town one or more leading families. The representative of this family under the name of *patel* or *sheth* chooses some four or five members of the community and with their help decides the question in dispute. Compared with high-caste Hindus, Vantias treat their headmen with respect and are careful not to break their caste rules.

Religion—Vaishnava Vantias are staunch followers of the Vallabhachari sect, to which they were converted four centuries ago. To the Maharaj or religious head of the sect, they are wont to pay extreme reverence, which is now however on the wane owing to modern influences. Instead of the sacred thread, men and women both wear a basil bead necklace or *kanthi*. Agarwals and Shaiva Nagar Vantias wear the sacred thread. The Jain Vantias in Gujarat belong principally to two sections—Digambari and Swetambari.

Deshaval or Disaval (Hindu 7,137 ; Jain 78)—A Vania caste found mainly in the Mehsana and Baroda districts. Disavals are found in large numbers in Kalol, Kadi, Patan and Sidhpur talukas. They take their name from Deesa or Juna Disa, an ancient town near the military station of the same name. They are divided into Visa, Dasa and Pancha. Dasas are further subdivided into Ahmedabadi, Surati and Ghoghari. Both Visa and Dasa eat together but do not intermarry. The Panchas form a separate community. Bride and Bridegroom go round the *chori* eight times among the Deshavals instead of seven times as in other Vania castes. Their family priests are Deshaval Brahmans and they are followers of the Vallabhachari sect. *Sidhmata* is their family goddess, and certain rituals have to be done in her presence. The Deshavals of the Dasa section have a circle regulated by rules. These give their daughters to other circles, surreptitiously against the rules of their circle, and they do so only where they are able to drive a hard bargain.

Kapol (Hindu 2,535 ; Jain 10)—A Vania caste. It traces its origin to Junaghad or Girnar. Kapols are chiefly found in the Amreli and Dhari talukas of the Amreli district. They are not divided into Dasa and Visa. But they have divisions called Delvadia and Ghoghari, who interdine but do not intermarry. Their family priests are Kandolia Brahmans who take their name from Kandol near Than in Kathiawad. Their family goddess is *Samudri Mata* whose chief shrine is at Samudri, a Dhrangadra village, twenty miles from Than. Some of their families have settled in Bombay, where they hold a high place as merchants. They are Vaishnava Vallabhachari in religion.

Khadayata (Hindu 3,850, Jain 13)—A Vania caste which takes its name from Khadat, a village near Vijapur. Khadayatas are found chiefly in Baroda and Mehsana districts. They are numerous in the Savli and Vaghodia talukas. They are divided into Visa and Dasa. Their family priests are Khadayata Brahmans and their family deity is *Kotyarkeshvar* of Khadat Mahudi near Vijapur in the Mehsana district. They are Vallabhachari Vaishnavas and have to pay large sums for marriageable girls. The Visa section has nine circles : (i) Umreth circle

of 14 villages, (ii) Nadiad circle, (iii) Kheda Matar circle, (iv) Ahmedabad circle, (v) Haldarwas circle, (vi) Vanswada circle, (vii) Modasa, (viii) Dakshin chok and (ix) Madras. The largest circle is No. (ii).

Lad (Hindu 7,754; Jain 44)—A Vania caste; next to Shrimalis and Porwads, Lads are the most numerous in the Vania population of the State. They are found chiefly in Baroda and Dabhoi. They take their name from *Lat-desh*, the old name of South Gujarat, that is the country south of the Mahi river. They are divided into Visa and Dasa, who are found in equal strength in the State. Their family priests are Khedaval Brahmans and their family diety is *Ashapuri Mata* near Petlad. Their old names ended in *rai* and *pal* instead of in *das* or *lal* as at present, as Kalianrai, Dhanpal, etc. They are Vallabhachari Vaishnav.

Modh (Hindu 4,268; Jain 21)—A Vania caste which derives its name from Modhera in the Chanasma taluka of the Mehsana district. Modh Vanias form an important element in the Vania community and are found in all the districts. They are also found in Malwa, where some of them seem to have emigrated from Modhera, while others migrated to Adalaj, Gogha and other places in Gujarat, when Ala-ud-Din's army invaded Gujarat in 1298 A.D. Modh Vanias are divided into six different sub-castes each of which keeps itself aloof from the rest, and illustrates how castes are subdivided in Gujarat. The main divisions are *Adalja* from Adalaj near Ahmedabad; *Goghva* from Gogha and *Mandaliya* from Mandal, formerly a place of consequence about 48 miles north-west of Ahmedabad. All the divisions are subdivided into Visa and Dasa. Goghva and Adalja intermarry in Kathiawad and Cutch, but not in Gujarat proper. At the wedding of Modh Vanias, a sword and a fly-whisk are used which suggest a Rajput origin. But no trace of tribal surnames remains. They are Vallabhachari Vaishnavas. Malwa Modhs used to allow widow remarriage so late as in the 17th century. They appear to have however given it up in imitation of the Deccani Brahmans, who accompanied the Maratha invaders and settled in Malwa.

The large class of oilmen, known in Gujarat as Modh Ghanchi, were originally Modh Vanias, who by taking to making and selling oil were considered as degraded and now form a separate caste. They have now improved themselves and their Ahmedabadi section especially is now keen on calling themselves Vania.

Nagar (Hindu 3,619)—A caste of Vanias. Like Nagar Brahmans, it claims Vadnagar as its original seat. Nagar Vanias are found in considerable number in the Mehsana *prant*, more especially in Vadnagar, Visnagar and Vijapur. They are divided into Dasa, Visa and Pancha. Like the Brahmans of the same name, they are shrewd and intelligent and are mainly employed in trade or government service. In religion they are Vallabhachari Vaishnava. A small subdivision called Bam Nagars wear the sacred thread and are Shaiva. They are strict observers of religious ceremonials and do not eat with other Vanias.

Oswal (Jain 3,505)—A caste of Vanias. According to Tod (*Western India*, 465), they are descendants of the Solanki Kings of Anhilwada (A.D. 942-1240), who gave up the sword for the till. They have such surnames as Chaudhri, Jhala, etc., which supports the theory of their Rajput origin. They are divided into three sub-castes, Visa, Dasa and Pancha or Leta. The last subdivision is found in Cutch and ranks the lowest. They allow widow remarriage and few Shrayak or Meshri Vanias eat with them. Dasa Oswal marry Dasa Shrimali and Dasa Porwad, but Dasa and Visa Oswals, though they eat together do not intermarry. The family goddess of all Oswals is *Osia* in Marwar. Their priests are mostly Audich Brahmans.

Porwad (Hindu 1,314; Jain 6,553)—A Vania caste said to take its name from Porwad, a suburb of Shrimāl or Bhinmāl, the old capital of South Marwar. They are divided into Visa and Dasa who interdine but do not intermarry. Among Visa Porwads, there are both Jains and Vaishnavas. Their family priests are the Shrimali Brahmans and their family deity is the *Shri* or *Mahalakshmi* of Shrimal. They are partly Vaishnavas and partly Jains. The Dasas are more than twice as numerous as Visas in the State.

Shrimali (Hindu 4,637; Jain 29,535)—A Vania caste. Like Shrimali Brahmans they are settlers from Marwar. They are subdivided into Visa, Dasa and the Ladva. There are very few Ladvas in the State, but the Dasas are nearly double the strength of Visas. Like Oswal, they are said to be descendants of Solanki Rajputs. According to their caste story at Bhimral in Marwar, 90,000 families were created by Shri or Mahalakshmi, the daughter of the Sage Bhriḡu (out of her flower garland, say one party, and out of her thigh, say another). Visa and Dasa Shrimalis eat together but do not intermarry; neither of them eat with the Ladvas. The Visa Shrimalis are mostly Jains. The Dasas are either Jains or Vaishnavas. Jains and Vaishnava are pretty equally distributed in the Mehsana and Baroda districts and in the Baroda City. The Shrimali Sonis originally belonged to the Shrimali Vania class, but now form a new caste owing to their change of occupation.

Vania Sonis of Amreli are Vanias in all respects.

Umad (Jain 1,233)—A Vania caste; said to have entered Gujarat from Marwar about ten centuries ago. They are partly Vaishnava and partly Jain and are found mainly in the Mehsana and Baroda districts. The two sections, Visa and Dasa, exist also in almost equal strength, interdining, but not allowing marriage. The name "Umad" is said to have been derived from Humda, the spiritual head or *guru*, who established the class. They are also called Vagadiya, from the Vagad or wild country including Dungarpur, Pratappgarh and Sagvada, where considerable numbers are still settled. The headquarters of the caste are still at Sagvada near Dungarpur. They are mostly Jains of the strict Sthanakvasi (non-idolatrous) sect. There is a tradition that they originated from Patan about the 9th or 10th century and that there was a ruler of Patan named Ajit Shatru (*sic*), whose two sons quarrelled about the succession, and the elder eventually relinquished the throne and was converted to Jainism through the preaching of a Muni called Matungacharya. But this tradition is not borne out by the facts of history, such as are available.

VANKAR—See under Depressed Classes.

VANSFODA—See under Depressed Classes.

VARLI—See under Primitive and Forest Tribes.

VASAWA—See under Primitive and Forest Tribes.

VOHRA (Agricultural) (16,646)—Are the descendants of the Kanbi and other cultivating castes, who adopted Islam at the close of the fourteenth and during the fifteenth centuries. They are found mainly in the Baroda and Navsari districts. Their language is Gujarati and their ordinary food is rice, millet-bread and pulse. They eat fish or flesh but never drink liquor. Except in towns where they have lately adopted Musalman fashions, peasant Vohras, both males and females, dress like ordinary Hindus, males in *dhoti*, *bandi* and *fenta* and women in *sallo*, *ghagro* and *kapdu*. Their ornaments are peculiar, very massive and heavy and in make partly Hindu, partly Musalman. They marry only among themselves. But a few rich men in towns have begun to marry with regular Musalmans. Those who claim high-class descent, *i.e.*, from Brahmans, Vanias, or Kanbis take wives from, but refuse to give their daughters in marriage to those who are descended from Kolis, Ravalias, Dheds and other low castes. Almost all are landholders or peasants, but some go to Burma or East Africa for trade or labour. Their home language is Gujarati, but a change is going on from Gujarati to Urdu. They are Sunnis in faith and have their Pirzadahs or spiritual guides whom they treat with great respect. Most of the peasant Vohras still keep some Hindu practices. Some of their males have Hindu names, as Akhuji, Bajibhai, etc., others have oddly changed Musalman names, Ibru or Ibla for Ibrahim and Ipsu or Isap for Yusuf; among women, Khaja for Khatija and Fatudi for Fatima. At death, their women beat their breast and wail like Hindus. They celebrate marriage, pregnancy and death by giving caste dinners in which *ladu*, *kansar* and such other vegetable Hindu dishes alone are prepared. When a caste dinner is to be given the village barber is sent round to ask the guests. Each village has its headman of the community and caste disputes are settled in a meeting of the community in some central place.

VOHRA (Trading) (11,709)—These are mostly descendants of Hindu converts to the teaching of Ismailian missionaries who came to Gujarat in the 11th century. Even now they have such surnames as Dave, Travadi, Mehta, etc., pointing to their Brahman or Vania origin. A few Vohras claim descent from Egyptian and Arab refugees. They are the richest and most prosperous class of Musalmans in the State. Trading Vohras are divided into five sections—Daudi, Sulemani, Alia, Jaffri and Naghoshi or Rotia. The last four were formed by schisms from the main body.

Daudi Vohras are the most numerous among the Vohras in the State. They are also the richest and the most widely spread class in India. They are to be found in Aden, Zanzibar, Rangoon, Siam, China and other places, where they have migrated for trade. Boys' names end in *ji* or *ali*, as Ismailji, Yusufali, etc. A few girls have Hindu names, but the rest have oddly changed Musalman names such as Khatli for Khatija, Fatudi for Fatima and Ahli for Ayesha. They shave their head, wear long thin beards and cut the hair on the upper lip close. Their women pencil their eyelids with collyrium, blacken their teeth with *missi* and redden the palms of their hands and the soles of their feet with henna. Their home-tongue is Gujarati marked by some peculiarities in pronunciation, such as the irregular use of the dental and palatal *d* and *t* and of *kh* for *qu*. Daudi Vohras are noted for their fondness for living in large and airy houses and for their love of display in house ornaments and furniture. Their chief occupation is trade. Some Daudis in Sidhpur have large trade dealings in Bombay, Madras and Africa. Others are local traders and shopkeepers selling hardware, stationery, etc. Their women do house

work and weave cotton turbans. Daudis are Shiah of the Mustalian division of the great Ismaili sect. They are fond of pilgrimages to Mecca and Karbala. They abstain from music and dancing and from using or dealing in tobacco and intoxicating drinks or drugs. Of late, they have made a few converts chiefly of their servants and Hindu women taken in marriage. Their leader, both in things religious and social, is their Mullah who has headquarters at Surat. The Daudi Vohras in Kadi have their Mullah there who decides all religious and social disputes. Appeals against his decision lie to the Miya Saheb who resides in Ahmedabad and appeal against the decisions of the latter lie to the Bhai Saheb who also resides in Ahmedabad. The final appeal lies to the Bava Saheb who resides in Surat. On both religious and civil questions, his authority is final. Discipline is enforced in religious matters by fine and in cases of adultery and drunkenness, by fine and excommunication. Every important settlement of Daudi Vohras has its Mullah or Deputy of the head Mullah. Appeal from him lies to the head Mullah.

Sulemani Vohras, though not so numerous as Daudi Vohras, are an influential division of the trading Vohras. The origin of the Sulemani sect was during the sixteenth century, when a Surat Vohra sent as a missionary to Arabia, succeeded in making a considerable number of converts. These, besides by the regular name of Ismail, became known as Biazi Vohras, from the priest's title of Biazi, the fair. For a time, they considered the Gujarat high priest as their head. But about the close of the sixteenth century upon the death of Daud bin Ajabshah, the high priest of Gujarat Vohras, the Gujarat Vohras chose as his successor one Daud bin Kutabshah. Meanwhile one of the Yaman priesthood, Suleman by name, was accepted by the people of Yaman as the successor. He came over to Gujarat, but finding his claim rejected by all, returned to Arabia. Such of the Gujarat Vohras as upheld his claim were called Sulemani. In look, belief and customs, the Sulemanis do not differ from the Daudi Vohras with whom they associate but do not marry. They are a small class. They have given up the Gujarat Vohra dress and turban. Their home language is both Gujarati and Hindustani and they have begun to marry with regular Musalmans.

Alia Vohras are so called from Ali, the founder, one of the sons of Shaikh Adam, the head Mullah, who passing over his sons, appointed one Shaikh Tayyib as his successor. Tayyib had very few followers. Like Sulemanis, Alia do not intermarry with Daudis but do not differ from them in appearance or customs.

Jaffri Vohras are a section of the trading Vohras, who became Sunni on the advent of Muzaffar I, as Governor of Gujarat in A. D. 1391. They kept up their marriage relations with the Daudi section until their connection was severed by a saint named *Sayad Jaafari Shiraji* from whose name, they are called Jaffri. They are also called *Patani* from Patan, their headquarters. Because they are Sunnis, they are also known as *badi jamat*, the large body, and as *char yari* or believers in the Prophet's four companions, *as-habs*. In appearance they differ somewhat from Daudis, and from ordinary Musalmans by their round narrow-rimmed brown or black turban. Their occupation is trade and keeping of hardware, glass, cloth and stationery shops. Among them males have such names as Umar, Usman and Ali, preceded by Mian and followed by Bhai. Female names are like those of Daudi women. They marry only among themselves. Each settlement has its headman and forms a fairly organised body.

Naghoshi or Rotia literally means bread-eater. They form a very small section founded in A. D. 1789 by a member who held certain peculiar doctrines prominent among which was that to eat animal food was sin. From this, his followers came to be called *Naghoshi*, non-flesh eating or *Rotia*, bread-eaters. They intermarry with Alia but not with Daudi Vohras.

APPENDIX X

DIVORCE

1. Introductory—About the time of promulgation of the Baroda Divorce Act in 1931 His Highness the Maharaja Gaekwad expressed a desire that the existing practices of divorce among castes which permit it, should be enquired into. This note is an attempt to analyse the data made available by the enquiry which was conducted along with the census. It must be clearly understood at the outset that the census proper never attempts to enquire into the question of divorce, as it treats divorced persons as widowed, and further, that divorce is not a subject which lends itself to a proper statistical survey. The data obtained are of a descriptive nature and have few homogeneous aspects which could enable their tabulation; the material cannot be grouped into well-defined categories and few general conclusions can be drawn. An idea of these difficulties can be had when it is seen that there are nearly a hundred castes returning information which is not alike in any two. The ramifications of sub-castes which are again disintegrated by localities, multiply the varieties of social customs to an extent which almost defies analysis in a survey so modest as this. In such circumstances the second best line for the statistician is to deal with typical examples and the most frequently occurring aspects, to determine some common factors for a rough grouping and to view the data serially rather than in its cumulative perspective. The treatment of divorce practices in these pages therefore will be more in the nature of a series of loose-knit observations with the single common thread of the theme than a compact bird's-eye view.

2. Marriage and Divorce—Divorce has come as a corollary only after the axiom of marriage was established. The nature of divorce therefore varies according as the nature of marriage is considered institutional or as a phase of human relations. The institutional aspects of marriage and divorce are mainly social, religious and legal in their order of evolution, because in the beginning cognate societies codified their social tenets and called it religion and subsequently law. Yet it is not always that social custom, religious rulings and legal clauses harmonise, as the present Hindu Society illustrates, on the point of divorce. All the three aspects are present side by side—first, social custom renders marriage a utilitarian agreement and divorce is easy if the agreement proves unsatisfactory; secondly religion considers marriage a sacrament and does not conceive of its dissolution, while law fluctuates between social practice and religious edicts. The aspects of marriage as a phase of human relationship are physical and psychological. Human relations and particularly those between husband and wife are not hidebound by any set of rules and therefore are simple. If the marriage is neither a proper biological mating nor a temperamental harmony, it fails and it fails in spite of any custom, religion or law which may refuse to conceive of such a failure. It is the impossibility of continuation of marital relations between two discordant parties which led society first to provide for a release from marriage ties. As said above, at the evolution of social rules into religion this provision was also accepted, but the founders of the Hindu religion like the later Roman Catholics, have set such a hyperidealistic premium on the sanctity of the marriage institution that its nullity is almost impossible. Other religions however perhaps being much younger, have appreciated and made due allowance for the want of universal perfection. Law has generally followed the line of least resistance, favouring the opinion of the majority—be it for social or religious sanction. It is evident, therefore, that it is human relations that ultimately determine social custom, modify or override religion to suit their convenience and force law into recognition of human needs; and it is only because Hindu religion has been a monopoly in the safe keeping of an oligarchy for hundreds of years that human pressure has not hitherto succeeded in modifying it. Many communities have however wisely shelved religion in inconvenient matters like divorce, which must sooner or later receive universal legal sanction as it has already done in Baroda State.

3. Divorce and Society—In the meanwhile as far as Hindu society is concerned, the further away from religious ritual a community is, the more human its customs appear; in other words convenience in social customs seems to vary inversely with contiguity to religion. This explains why a man of the depressed classes, a Raniparaj, or a Koli, who is beyond the pale of strict Brahmanic influence freely allows divorce. As the strata of society go higher the aspects of divorce get more complicated. While for instance purely physical causes like impotency or sterility are common grounds for divorce in primitive tribes, intensely psychological causes like "incompatibility of temperament" distinguish those at the top of the social ladder. Between these extremes are sets of causes not necessarily exclusive of each other, like:—religious—such as conversion, socio-religious—such as loss of caste, socio-ethical—such as adultery, legal—such as bigamy, or economic—such as inability to maintain a wife. These causes operate amongst all the classes of society with varying importance, though those pertaining to human

relations are necessarily common to all classes. In Hindu society as it stands at present, grounds for divorce tend to assume a more institutional aspect as a community gets 'advanced.' In the ascent towards the higher social level, as custom becomes more stringent, religious ritual more exacting and ethics more ruthless, offences against the institution of marriage appear to be considered graver than offences against the human relations of man and wife. It was with a view to remedy this state of affairs that His Highness the Maharaja Gaekwad launched the latest bold experiment of offering legal redress to those whom it was denied by religion or tradition.

4. The Baroda Divorce Act : Its Purpose—It is a sad truism that Hindu advanced castes have occasion to seek relief from the law against their own religion which has completely pervaded their every-day life, and whenever such an occasion comes one can be sure that the aid of the law is invoked against some unnatural or inhuman edict, not of religion so much as of a cruel tradition which has displaced religion. In the present instance law in the Baroda State has come to the rescue of a people whose religion had once provided for divorce (of a kind) but whose traditions would not countenance it. The preamble of the Baroda Hindu Divorce Act (Act 22 of 1931) says:—

“The Parsis, Mahomedans and Christians are at liberty to dissolve marriage according to the law applicable to each of these communities. The Hindus in the present time are not allowed by any law to dissolve marriage; divorces are allowed by custom only in certain communities. It appears however that they were allowed by scriptures even in the higher communities in ancient times; but in course of time people lost sight of the fact and there is a traditional belief prevalent in certain communities that there can be no divorce among the Hindus. People at certain stage of social progress suffer mentally the evil effects of traditions and sentiments because they have not the courage to remove the defects of such traditions and sentiments or they do not know how to do it. This act is enacted with a view to give healthy facilities to the Hindu society and to promote its happiness. It contains provisions for filing a suit for the dissolution of marriage. But the communities in which divorces are allowed by custom will be at liberty to dissolve marriage according to their customs; only such dissolutions will have to be registered in courts.”

5. The Provisions of the Act—The Act came in force on the 10th August 1931, and applied to Hindus including Jains, Buddhists and Sikhs of the State domicile. The definition of domicile varies slightly according as the suit is for dissolution, nullity of marriage, judicial separation, separate residence or restitution of conjugal rights. The parties can be husband or wife if they are majors and if they are minors, their next friend. Grounds for divorce briefly are (where it is possible for either party)—

- (1) disappearance for seven years,
- (2) becoming a recluse,
- (3) conversion to another religion,
- (4) guilt of cruelty,
- (5) desertion without reasonable cause for a period of more than three years after commencement of co-habitation,
- (6) addiction to intoxicants to the detriment of fulfilment of marital obligation,
- (7) adultery,
- (8) impotence (of husband), and
- (9) pregnancy of wife without husband's knowledge or bigamy on part of the wife.

Suits are to be framed only on clearly stated grounds and in case of adultery the co-respondent also is to be hauled up. The court is to hear the suit in the presence of jurors of whom the majority will be of the parties' caste. The jurors' majority opinion is taken on points of fact and the court either gives judgment or refers the suit to a higher court according as it agrees or disagrees with the jurors. Nullity of marriages is granted upon either party discovering an infirmity or a different religion in the other. Judicial separation or separate residency can be granted upon all the above grounds with the following in addition:—Lunacy after marriage, cessation of conjugal relations for more than three years owing to incompatibility of temperament and bigamy on part of either party.

6. The Act and Existing Divorce Customs—As noted above, divorce according to existing social practices will be allowed so long as every such divorce is registered. The Act has not only refrained from infringing upon communal usages of divorce but on the contrary has been an additional convenience to caste custom, as well as an appeal over the caste's decision. It is also expected to exercise a healthy check through its system of registration over divorces sometimes obtained among lower castes on frivolous grounds, and over those surreptitious agreements between the first and second husbands by which divorce custom is exploited for virtual trafficking in wives.

7. The Public Attitude towards the Divorce Act—The Divorce Act is yet too new to prove its utility to the general public although it is endorsed by members of Dhara Sabha. It is however hailed as a landmark of social legislation from distant places in India. Women have welcomed it as an escape from misalliance to which a coercive tradition had hitherto bound them. But its inauguration is not likely to show immediate results; provision is made for an occasional social need; it is not as if this flood-gate was opened to relieve the pressure of marital miseries, and a considerable period of time must elapse before the effect of this law will enable one to assign values to it.

8. The Enquiry: Preliminary Arrangements—The special enquiry into the practice of divorce in the State which forms the theme of this appendix was started as a result of the following cablegram received by me on the 20th December 1930 from His Excellency the Dewan Saheb, when he was in England with His Highness the Maharaja Saheb:—

“His Highness desires you to collect information about existing customs in regard to divorce among communities in which divorce is permitted. Stop. After collection the information should be tabulated for each caste or community separately.”

A questionnaire therefore was drawn up by the Census department and referred to the census committees appointed in connection with inquiries *re*: social, economic and general condition of the people for collecting information on this question too. This department also referred to the Registration, Judicial and Revenue departments for information relating to this subject.

9. The Questionnaire—The questionnaire consisted of 36 questions divided into the following main heads:—

- (1) whether the practice of divorce is old or newly introduced;
- (2) whether the practice is unilateral or bilateral, *i.e.*, which of the parties to a marriage can give divorce;
- (3) what are valid grounds for divorce;
- (4) what is the authority of the caste *panchas* in the matter;
- (5) what ceremonies are performed at the time of divorce;
- (6) what price, if any, has got to be paid for procuring a divorce;
- (7) what is the practice as to reducing the consent to divorce to writing; whether it is registered or not;
- (8) what is the practice in regard to the divorce of minors;
- (9) whether resort to court is taken by the parties or not;
- (10) whether a woman is taken in marriage while her first husband is living or not; and
- (11) whether children of a divorced mother inherit the property of her second husband.

10. Special Additional Statistics called for—In addition to the subjects comprised in the foregoing questionnaire the following other data were collected:—

- (a) The Registration department was asked to furnish in regard to registered deeds of divorce details regarding:—
 - (1) castes of the parties to divorce,
 - (2) reasons for the divorce,
 - (3) party executing the divorce deed,
 - (4) consideration for the deed, and
 - (5) whether divorce is compulsorily registrable.
- (b) The Judicial department was asked to furnish information regarding:—
 - (1) criminal complaints
 - (a) under Wife's Possession Act,
 - (b) under Section 498 of the Penal Code *re*: adultery, and
 - (c) under Section 488 of Penal Code *re*: marrying again while the husband or wife is living.
 - (2) civil suits regarding
 - (a) restitution of conjugal rights, and
 - (b) *fargati* (release from the marriage bond).
- (c) Lastly, the Revenue mahal officers were asked to furnish statistics *re*: divorces registered under the Marriage and Divorce Registration Act.

11. Volume and Variety of Data collected—We have already stated that the Indian Census does not deal with the question of divorce in any of its aspects. It cannot therefore help us in any way to study this subject. We have therefore to rely on the material received in response to our questions. The responses to the questionnaire related to 74 Hindu and 23 Muslim castes as also for the Parsi community. The names of the castes for which the returns were received are given on the next page along with their population strength.

CASTE	Strength of Population	CASTE	Strength of Population	CASTE	Strength of Population
<i>All Castes</i>	2,002,678	Rajput	94,893	Bhandari	205
<i>Advanced</i>	367,225	Sathwara	6,550	Bharathari	255
<i>Hindu and Jain</i>	315,841	Targala	5,242	Bhoi	4,765
Barot	4,505	Valand	28,034	Charan	2,011
Bhavsar	5,876	Vankar-Dhed.. .. .	107,988	Dabgar	961
<i>Brahman</i>	6,070	<i>Muslim</i>	101,666	Dhobi	2,672
Tapodhan	6,070	Fakir	6,495	Gondha	Not available
Other	Not available	Ghanchi	7,426	Kadia	1,046
Ghanchi	14,300	Hajam	1,129	Kalal	1,606
Kachhia	8,155	Malek	11,206	Kansara	2,150
Lewa Patidar	226,871	Molesalam	10,802	Kharwa	6,800
Luhana	13,597	Momna	13,829	Khatri	3,125
Soni	12,177	Pathan	15,884	Khavas	Not available
Sutar	24,290	Shaikh.. .. .	26,073	Koli	27,438
<i>Muslim</i>	44,257	Sindhi	4,602	Lakkadfoda	Not available
Khoja	2,167	Tai	4,160	Maohhi	5,881
Memon	8,971	<i>Illiterate</i>	599,320	Mali	2,723
Pinjara	4,764	Bhangi	31,018	Matia-Patidar	3,530
Vohra (Agricultural).. .. .	16,646	Bharwad-Rabari	70,915	Meghwal	Not available
Vohra (Trading)	11,709	Chunvalia	8,185	Od	2,028
<i>Parsi</i>	7,127	<i>Primitive and Forest Tribes</i>	229,413	Otara	Not available
<i>Intermediate</i>	949,107	Bhil	54,542	<i>Primitive and Forest Tribes</i>	7,952
<i>Hindu, Jain and Tribal</i>	847,441	Dubla	12,894	Kokna.. .. .	7,952
Anjana Chaudhari	38,459	Gamit	59,213	Sagar	1,364
Baria	103,775	Nayakda	11,802	Sarania	554
Bava and Gosain	28,134	Tadvi	20,870	Sikligar Luhar	Not available
Chamar	42,802	Talavia	52,565	Tamboli	535
Darji	15,753	Vasawa	17,527	Teli	18
Garoda	7,796	Ravalia	27,614	Turi	1,711
Kadwa Patidar	219,161	Thakarda (Hindu and Jain)	191,195	Vansfoda	478
Kumbhar	52,276	Vagher	5,175	<i>Muslim other</i>	2,025
Luhar	21,062	Vaghri	35,805	Bhadela	1,908
Mochi	10,598	<i>Hindu, Jain and Tribal other</i>	85,001	Chauhan	Not available
<i>Primitive and Forest Tribes</i>	64,918	Bajania	3,925	Gandharva (Mumna).. .. .	Do.
Chodhra	38,786	Barad Patidar	Not available	Kassi	117
Dhodia	26,132			Khatri	Not available
				Mochi	Do.
				Rangrej	Do.
				Sepoy	Do.

The margin gives the population by religion for which returns have been received. It will be seen that divorce is allowed by all religions except the Hindu and the Jain. Amongst the Hindus, however, almost all castes practise it except the Vanias and the Brahmans, though stray cases are met with in both these classes also. Even amongst Brahmans, Tapodhan, Rajgar and Vyas sub-castes are reported to be practising it. The last two castes were not separately compiled. But if we deduct the Tapodhan strength

RELIGION	Total population	Returned as practising divorce	Remainder
Hindu, Jain and Tribal ..	2,244,153	1,847,603	396,550
Parsi	7,127	7,127	..
Muslim	182,030	147,948	34,082

from the total of Brahmans we get 123,714 Brahmans and 86,425 Vanias not practising divorce. If we deduct the total of these Brahmans and Vanias from the remaining Hindu, Jain and Tribal strength we get 186,411 persons for whom returns are not received but they mostly belong to lower Hindu elements which generally practise divorce. Before however accepting as true the above strength of the population practising divorce, we have to reckon the fact sometimes happening that although a caste may allow divorce, yet the advanced or socially higher section may not be practising it, e. g., the Charotar section amongst Lewa Patidars does not allow this practice at all. Amongst Muslims, Christians and Parsis, it is allowed by their religion and all members of those faiths practise it. But here too, the socially higher sections do not practise it. Some of the converted Rajput houses who are considered *kulin* like the Makwanas and Khants and other higher groups of Molesalams forbid divorce as being contrary to good form. The following castes are reported to have given up the practice of divorce within recent years in the localities shown against their names:—

HINDU

1. Dhobi (Chanasma mahal).
2. Darji (Chanasma, Kheralu, Padra and Karjan).
3. Gola (Baroda City).
4. Lewa Patidar (Dehgam mahal).
5. Luhana (Okhamandal).

6. Pancholi Sutar (Baroda City).
7. Barot (Padra mahal).
8. Rajput (Kadi mahal).

9. Bhavsar (Kadi, Mahuva and Chanasma).
MUSALMAN
10. Saiyad (Padra).

12. Statistics relating to Divorce supplied by Other Departments—In order to know the extent of this practice in the State—

(i) The registration of divorces like that of marriages was made compulsory in the State under the Marriage and Divorce Registration Act in the year 1923-24. The following statement gives the number of divorces so registered by caste upto the end of February 1931, i.e., for a period of 7½ years since the Act came into operation.

NAME OF CASTE	NUMBER OF DIVORCES REGISTERED IN								Total
	1923-24	1924-25	1925-26	1926-27	1927-28	1928-29	1929-30	1930-31 February	
All Castes	316	362	398	310	447	434	431	186	2,884
<i>Advanced</i>	15	14	19	6	14	20	10	2	100
<i>Hindu and Jain</i>	13	10	15	5	11	13	6	1	74
Ghanchi	6	..	2	2	2	1	2	..	15
Kachhia	4	7	9	3	8	6	2	..	39
Sutar	3	3	4	..	1	6	2	1	20
<i>Muslim</i>	2	4	3	1	3	7	4	1	25
Khoja .. .. .	..	..	..	..	..	..	1	..	1
Vohra	2	4	3	1	3	7	3	1	24
<i>Parsi</i>	..	..	1	..	..	..	..	..	1
<i>Intermediate</i>	123	124	143	114	139	151	151	65	1,010
<i>Hindu, Jain and Tribal</i>	122	124	143	114	139	149	148	65	1,004
Baria	45	49	31	25	40	37	24	17	268
Bava and Gosain .. .. .	..	..	..	1	..	..	2	..	3
Chamar	9	4	8	7	6	5	8	3	50
Kadwa Patidar	21	20	26	24	20	27	35	12	185
Karadia .. .. .	..	..	..	2	2	..	..	..	4
Kumbhar	4	1	2	7	3	4	4	2	27
Luhar	1	1	..	..	2	..	1	..	5
Mochi	1	2	4	2	6	4	3	..	22
<i>Primitive and Forest Tribes</i>	5	5	14	8	14	14	17	1	78
Chodhra	1	..	2	2	..	3	4	..	12
Dhanka	3	5	12	6	12	11	13	1	63
Dhodia	1	..	..	..	2	..	..	..	3
Rajput	1	3	5	7	3	3	2	1	25
Targala .. .. .	..	..	..	..	1	1	..	..	2
Valand .. .. .	..	2	3	1	1	4	1	1	13
Vankar-Dhed	35	37	50	30	41	50	51	28	322
<i>Muslim</i>	1	..	..	..	..	2	2	..	5
Mumna	1	..	..	..	..	..	1	..	2
Shaikh .. .. .	..	..	..	..	..	2	1	..	3
<i>Indian Christian</i>	..	..	..	..	..	..	1	..	1
<i>Illiterate</i>	132	175	197	153	221	204	196	98	1,376
Bhangi	9	7	13	4	12	24	26	6	101
Bharwad-Rabari	1	2	1	1	3	2	..	2	12
<i>Primitive and Forest Tribes</i>	93	138	155	122	176	138	141	79	1,042
Bhil and Vasawa	28	20	28	23	31	22	47	16	215
Dubla	11	33	28	21	38	28	25	15	199
Gamit	1	1	..	1	..	..	1	1	5
Nayakda .. .. .	..	1	2	..	1	4	3	..	11
Talavia	12	15	18	15	14	18	23	9	124
Unspecified	41	68	79	62	92	66	42	38	488
Ravalia	5	1	3	4	3	3	6	3	28
Thakarda (Hindu and Jain)	2	16	8	12	11	15	8	2	74
Vaghri	22	11	17	10	16	22	15	6	119
<i>Hindu and Jain Rest</i>	25	28	26	24	46	33	47	11	240
Koli	22	25	20	22	39	26	41	9	204
Other	3	3	6	2	7	7	6	2	36
<i>Muslim Rest</i>	21	21	13	13	27	26	27	10	158

(ii) Though the registration of divorce was introduced in the State in the year 1923-24, it was customary with the parties to a divorce to reduce their consent to writing and get it registered in order to avoid future complications in the matter. The Registration department was asked to furnish such cases for the last 10 years and they are given below by caste. It may be mentioned that no such cases were registered in the Amreli and Okhamandel *prants* at all.

CASTE	No. of Divorces with deeds registered	CASTE	No. of Divorces with deeds registered	CASTE	No. of Divorces with deeds registered
1	2	1	2	1	2
All Castes	287	Vohra (Agricultural)..	1	Muslim	7
Advanced	79	Parsi	14	Shaikh	1
Hindu and Jain	60	Intermediate	149	Illiterate	30
Brahmabat	1	Hindu, Jain and Tribal.	148	Bhangi	1
Brahman	3	Anjana Chaudhari ..	14	Bharwad-Rabari ..	16
Audich	1	Baria	13	Primitive & Forest Tribes.	3
Unspecified	2	Bava	4	Bhil	2
Ghanchi	2	Darji	1	Vasawa	1
Kachhia (Khambhar) ..	1	Garoda	2	Ravalia	3
Lewa Patidar	49	Kadwa Patidar	65	Shenva	1
Sutar	2	Kumbhar	2	Thakarda (Hindu and Jain)	4
Vania	2	Luhar	9	Vaghri	2
Disawal	1	Mochi	2	Hindu and Jain Rest ..	15
Modh	1	Patanwadia	7	Muslim Rest	14
Muslim	5	Rajput	2		
Memon	3	Sathwara	2		
Pinjara	1	Targala	2		
		Valand	1		
		Vankar-Dhed.. .. .	22		

(iii) It was further thought that the statistics regarding (1) divorce suits, (2) suits for restitution of conjugal rights and of possession of wife, and (3) bigamy and adultery cases would be instructive regarding the extent of resort to courts in such cases and also of the offences which led to such a resort. The figures supplied by the Judicial department for the last ten years are given below :—

NAME OF CASTE	Divorce suits	Suits for restitution of conjugal rights	Suits for possession of wife	Suits for bigamy	Suits for adultery
1	2	3	4	5	6
All Castes	224	368	2,899	1,410	1,150
Advanced	20	58	253	42	77
Hindu and Jain	14	36	222	33	69
Barot	1	2	13	3	8
Bhavsar .. .. .	.....	.....	3	.....	2
Brahman	2	12	72	2	16
Ghanchi	2	3	19	1	10
Kachhia (Khambhar) ..	1	1	11	.....	4
Luhana	1	1	5	1	2
Maratha	4	3	39	4	2
Soni	1	9	19	2	6
Sutar	1	1	27	17	8
Vania	1	4	14	3	11
Muslim	5	19	27	8	8
Khoja .. .. .	.....	2	6	.....	.....
Memon	2	12	10	3	.....
Pinjara .. .. .	.....	1	2	.....	1
Saiyad	1	1	1	.....	.....
Vohra	2	3	8	5	7
Parsi	1	3	4	1	.....
Intermediate	95	181	1,094	438	414
Hindu, Jain and Tribal	92	179	1,075	433	407
Anjana Chaudhari ..	2	3	15	.....	16
Baria	26	10	237	127	112

NAME OF CASTE	Divorce Suits	Suits for restitution of conjugal rights	Suits for possession of wife	Suits for bigamy	Suits for adultery
1	2	3	4	5	6
Intermediate—contd.					
Bava and Gosain	4	8	27	12	16
Chamar	6	....	38	9	6
Darji	4	7	13	3	3
Garoda	1	3	4	....	2
Gola	1	1	8	....	1
Kadwa Patidar	16	58	219	128	112
Karadia .. .. .	....	2	15	3	....
Kumbhar	10	17	60	10	14
Luhar	1	6	25	10	10
Mochi	5	3	26	15	3
Patanwadia	2	....	8	5	9
Primitive and Forest Tribes					
Chodhra .. .. .	....	2	21	20	5
Dhanka .. .. .	....	....	....	17	....
Dhodia .. .. .	....	2	4	3	5
Rajput	2	3	56	36	40
Sathwara .. .. .	....	1	1	....	....
Talabda .. .. .	....	1	4	6	1
Targala	2	4	23	2	2
Valand	3	10	26	14	9
Vankar-Dhed	7	40	249	33	46
Muslim					
Fakir .. .. .	....	1	5	1	4
Pathan .. .. .	....	1	1	....	....
Sindhi	1	....	2	2	2
Indian Christian					
Illiterate	2	....	11	2	1
Illiterate					
Bhangi	41	52	864	461	402
Bharwad-Rabari	2	13	110	38	43
Bharwad-Rabari	1	5	30	52	45
Chunvalia	2	2	4	1	2
Primitive and Forest Tribes					
Bhil	14	13	168	120	47
Dubla	2	7	70	57	16
Gamit	3	....	42	20	....
Nayakda .. .. .	....	4	47	12	3
Tadvi .. .. .	....	....	2	....	....
Talavia	9	1	....	23	20
Vasawa .. .. .	....	....	5	2	6
Ravalia .. .. .	....	1	2	6	2
Ravalia	6	4	51	23	22
Shenva .. .. .	....	....	1	2	1
Thakarda	3	2	176	114	142
Vaghri	13	13	324	111	100
Hindu, Jain and Tribal Rest					
Bhoi	35	52	410	415	173
Dhobi	1	1	33	22	7
Garasia	3	6	11	3	1
Koli	1	2	13	7	4
Koli	20	23	234	341	123
Primitive and Forest Tribes	2	1	20	5	2
Other	8	19	99	37	36
Muslim Rest					
Muslim Rest	33	25	278	54	84

13. **The Divorce Rate**—It might be helpful to a certain extent to study such figures as are available about this interesting social phenomenon. Since 1923-24 the Revenue department of the State started the registration of divorces and although it cannot be claimed that all divorces till now are registered, the available figures may be considered good enough to show us the trend of the practice of divorce among different castes. It might be mentioned in passing that whereas hitherto divorce registration was a mere note of the fact, it will henceforward be a legally solemnised record under the new Baroda Divorce Act. The actual number of divorces since 1923-24, for caste-groups arranged according to their

literacy standard are shown in column 2 of the marginal table. The divorce rate shown is calculated first for 100,000 persons living during the decade on the basis of the mean strength of each caste-group and then for 100,000 married persons on the same principle. It is evident from the table that the divorce rate tends to fall as literacy advances. In this connection it must be noted as an exception that the divorce rate of the Advanced Hindu and Jain castes is higher than that of the corresponding Intermediate castes. This is no doubt due to the *bourgeois* accretions to this group like Sutar, Ghanchi and Kachhia who though advanced in literacy have not abandoned their wholesome social customs like divorce and widow remarriage as some other neo-advanced castes like Maratha Kshatriya and Lewa have done in imitation of the Brahmans and Vantias. The low rate among Muslims must be due to negligence in registration (since divorce is such an easy affair with them) unless

CASTE-GROUP	Number of divorces (Actual)	DIVORCE RATE	
		Per 100,000 persons living during decade	Per 100,000 of married persons during decade
All Groups	1,998	149	304
Advanced	100	113	238
Hindu and Jain	74	149	285
Muslim	25	79	186
Parsi	1	14	37
Intermediate	1,010	135	262
Depressed Classes	372	261	484
Primitive and Forest Tribes	78	120	287
Other Hindu, Jain and Tribal	554	109	208
Muslim	5	21	45
Indian Christian	1	14	30
Illiterate	888	176	371
Depressed Classes	101	345	631
Primitive and Forest Tribes	554	281	635
Other Hindu and Tribal	233	82	171

Besides the above there were 886 divorces in whose case, the caste was either unspecified or did not fall in any of the above groups.

the practice of polygamy which renders divorce unnecessary is responsible for it. Depressed classes show the highest rate which might be interpreted as an indication of their whole-hearted adoption of this national social custom—an adoption to which they are free owing probably to their safe distance from Brahmanic influence. The relatively low rate among tribes must certainly be due to want of registration since divorce is easy among them too. The Parsi and Christian figures are too small to be of any value. Another feature noticeable is in regard to the divorce rate worked out on the married population. Roughly half the strength of each caste is found to be in the married state: according as the married proportion fluctuates from this norm, this rate is inversely affected: thus in castes more addicted to marriage it is low, and high in castes where marriages are fewer.

14. Antiquity of the Custom of Divorce—Voluntary or involuntary separation of a couple bound in ties of marriage is a custom prevalent in almost all castes in the State from very old times. But it is more or less in abeyance in certain *kulin* sections of particular castes while others have recently introduced it amongst themselves. The Golas in the Baroda City and the Darjis in Chanasma, Padra, Kheralu and Karjan do not now have it at all. On the other hand the Khatris in Amreli and Lubars generally had it for a very long time while the Gandevi Khatris practise it for last ten years and the Visnagar Lubars practise it for 50 years. The Rajputs have had it from very old days but in Kadi mahal, it is forbidden amongst them though the Nadoda section of them can dissociate from their wives at will. Among the Musalmans, the Saiyads do not generally practise divorce while the Momnas have recently introduced it.

15. Who can sue for Divorce?—The next question that crops up is as to the competency of the party to sue for divorce. In certain castes both the parties to a marriage can move for it while in certain castes the practice is unilateral, *i.e.*, one of the two parties—generally the male—can sue for it. Here again the practice varies in different localities, *e.g.*, amongst Targalas the husband alone can give it but in Mehsana and in Kheralu both the husband and the wife in their caste are competent to give it. On the contrary amongst Khambhars, the practice is bilateral but in Kalol the husband alone has the right to give it. Amongst Khatris in Gandevi, the right rests in the *panchayat* of seven villages of their circle, while amongst Koknas it can be valid only after endorsement by the *panchayat*. Sikligar is the only caste reported, in which the right to divorce is confined to the wife alone. Amongst Musalmans except the Ghanchis, Mochis and Khojas with whom it is bilateral, this practice is unilateral, *i.e.*, the husband alone has the right to give it. The following statement gives details regarding

Hindu and Muslim castes with their practice (whether unilateral or bilateral) and also the names of the places where one takes the other form for certain communities:—

Castes that allow divorce only to the husband	Places where such practice becomes bilateral	Castes that allow divorce only to the husband	Places where such practice becomes bilateral
1	2	1	2
Hindu, Jain and Tribal			
Anjana Chaudhari .. ..	.....	Rabari	Patan, Navsari, Gandevi, Kheralu, Kalol and Bhimkatta
Bajania .. ..	.....	Rajput .. ..	.....
Barad	Vaghodia	Rawal	Atarsumba, Kheralu, Mehsana, Dehgam and Sinor
Baria	Karjan and Sinor.	Sadhu	City
Barot .. ..	.....	Sarania .. ..	.....
Bava .. ..	.....	Sathwara	Mehsana and Kheralu
Bhangi	Sinor, Petlad, Kheralu, Mahuva, Baroda and Baroda City	Soni	Vyara
Bharthari .. ..	.....	Sutar	Navsari, Gandevi, Vyara Mahuva and Visnagar.
Bhavsar	Visnagar and Kheralu	Tadvi .. ..	.....
Bhil	Vaghodia and Sinor	Talavia	Dabhoi
Bhoi	Petlad and City	Tapodhan .. ..	.....
Chamar .. ..	.....	Targala	Mehsana, Kheralu
Charan .. ..	.....	Thakarda .. ..	.....
Chunvalia	Bhimkatta and Kadi	Turi .. ..	.....
Dalvadi .. ..	.....	Vagher .. ..	.....
Darji .. ..	.....	Vaghri	Padra, Petlad, City, Dabhoi, Kheralu, Mehsana and Karjan
Dhed	Mahuva, Sidhpur, Dehgam, Dabhoi, Atarsumba, Navsari, Gandevi, and City	Valand	Kheralu, Vyara and Beyt
Dhobi	City, Dabhoi, Navsari, and Damnagar	Vasawa .. ..	.....
Dubla	Navsari and Gandevi	Vyas (Brahman) .. ..	.....
Gamit	Songadh	Musalman	
Garoda .. ..	.....	Bhadela .. ..	.....
Ghanchi	City, Visnagar and Mehsana	Chauhan .. ..	.....
Kadia .. ..	.....	Fakir .. ..	.....
Kadwa Patidar	Visnagar	Gandharva (Mumna) .. ..	.....
Kalal .. ..	.....	Ghanchi	Atarsumba
Kansara .. ..	.....	Hajam .. ..	.....
Khatri .. ..	.....	Kasai .. ..	.....
Khavas .. ..	.....	Khatri .. ..	.....
Koli	Gandevi, Mehsana, Patan and Navsari	Malek .. ..	.....
Kumbhar	Vyara	Memon .. ..	.....
Lakkadfoda .. ..	.....	Molesalam .. ..	.....
Lewa Patidar	Navsari and Baroda	Mumna .. ..	.....
Luhana .. ..	.....	Pathan .. ..	.....
Luhar	Kheralu, Mehsana, Karjan and Vyara	Pinjara .. ..	.....
Machhi	Sinor	Rangrej .. ..	.....
Matia Patidar	Mahuva	Sepoy .. ..	.....
Meghwal .. ..	.....	Shaikh .. ..	.....
Mochi .. ..	.....	Sindhi	Sinor
Od .. ..	.....	Tai .. ..	.....
		Vohra (Trading) .. ..	.....

Castes that allow both parties freedom to divorce	Places where such bilateral practice becomes unilateral (husband alone)	Castes that allow both parties freedom to divorce	Places where such bilateral practice becomes unilateral (husband alone)
3	4	3	4
Hindu			
Bhandari .. ..	.....	Mali	Sinor, Baroda, Mehsana and Damnagar
Chodhara .. ..	.....	Nayka .. ..	.....
Dabgar .. ..	.....	Otara .. ..	.....
Dhodia .. ..	.....	Sagar .. ..	.....
Gandha .. ..	.....	Tamboli .. ..	.....
Gosain .. ..	.....	Teli .. ..	.....
Kachhia	Ratanpur and Mehsana	Vansfoda .. ..	.....
	Karjan, Tilakwada, Dabhoi and Sankheda	Parsi .. ..	.....
Khambhar	Kadi, Kalol and Mehsana	Musalman .. ..	.....
Kharva	Beyt and Okhamandal	Khoja .. ..	.....
Kokna (with the help of Panch)	.....	Mochi .. ..	.....
		Vohra (Ghanchi) .. ..	.....

16. Parties to Release Deeds—In the majority of castes, the release deed is executed by the husband and given to the wife. In certain castes however, mutual deeds are passed, each party keeping one to ensure against betrayal of the other party. The marginal table shows that of 287 cases of divorce registered in the Sub-Registrar's offices in the State, no less than 265 were signed by the husband alone. Only in one case, it was signed by both. It will be noted that the release deeds were signed by the guardians of the husband in 10 cases in Mehsana division and by the woman alone in an equal number of cases.

Party signing the deed	Total number of cases
Total	287
Husband	265
Guardian of Husband	10
Relatives of Husband	1
Wife	10
Both	1

17. Divorce and the Minors—Where marriage is a sacrament, the divorce of minors is unthinkable. But the irony of fate is that it exists and owes its existence to the custom of child marriages in India. Its prevalence however is not universal. There are certain castes which forbid it while there are others which freely allow it. There are again certain castes in which it is allowed for the boy and not for the girl and *vice versa*. The margin sets out the castes which do or do not allow it at all. There are curious customs in this matter too. Amongst Ods, if the minor girl is pregnant, the husband cannot divorce her. Amongst Kolis, the guardians of a minor party can move for divorce but the practice is that the boy is required to hold the pen in his hand and then if he cannot write the release deed, he puts it down so as to allow somebody else to write it out on his behalf. Amongst Kansaras divorce is allowed to minors, only for indispensable reasons. The Vaghris in Dehgam have the practice of putting Rs. 12 on the laps of both the minors before divorce is given. The Musalmans also have a varying practice but amongst Vohra Ghanchis, the minor wife has to pay Rs. 127-8-0 before she can sue for divorce.

Castes in which the divorce can be sued for and accepted by guardians of the minors	Castes in which divorce can neither be sued for nor accepted on behalf of minors	
	Hindu	Parsi
Garoda	Barot	
Kachhia	Bava	Musalman
Kadwa (Baroda Section)	Bharthari	
Kansara	Dabgar	Chamar
Khawas	Dalwadi	Gandharva
Koli	Gondha	Khatki
Od	Kalal	
Otara	Khambhar	Memon
Rajput	Khatri	Moochi
Thakarda	Kokna	Momna
Vansfoda	Nayaka	
	Sadhu	Pathan
	Sagaria	Rangrej
	Saranis	Sindhi
<i>Musalman</i>	Talavia	
Bhadela	Tamboli	
Hajam	Tapodhan	
Malek		
Molesalam		

18. Reasons for Divorce—The following are reported to be the reasons which occasion divorce:—

Common grounds of divorce for both parties	Grounds of divorce for the husband alone	Grounds for divorce for the wife only
(1) Incompatibility of temperament	(1) Wife's sterility	(1) Cruelty
(2) Mutual dislike	(2) Refuse to begin marital life	(2) Ruthless beating by husband
(3) Disparity of age between the pair	(3) Not working well, i.e., to husband's desire	(3) Vagabondism on the part of the husband
(4) Quarrels between relatives	(4) Family quarrels	(4) Addiction to vices
(5) Conversion of either to other religion	(5) Disclosure of relation between prohibited degrees	(5) Impotency
(6) Insanity after marriage	(6) Bigamy on the part of the wife	(6) Husband not calling the wife to keep house for him
(7) Chronic disease	(7) Woman given to thieving habits	(7) Continuous sickness of husband
(8) Mutual consent to divorce	(8) Married only for the sake of marriage, e.g., a defective woman	(8) If exchange promised not given by the husband
(9) Licentiousness on either side	(9) Woman having bad looks ..	(9) Husband having turned into an ascetic

But the most common causes are (1) incompatibility of temperament; (2) constant domestic quarrels; (3) ill-treatment; (4) sterility and (5) adultery or bigamy on either side. Where the woman has no right to divorce, she has recourse to a court of law either for maintenance or for

release on account of more or less the same reasons as above indicated. The following statement is illustrative of the reasons which occasioned divorces during the last ten years in the State, amongst different communities :—

Serial No.	CAUSES LEADING TO DIVORCE	NUMBER OF REGISTERED DEEDS OF DIVORCE BY THEIR CAUSES			
		Total	Baroda	Mehsana	Navsari
	Total ..	287	134	139	14
1	Incompatibility of Temperament	240	123	106	11
2	Breach of pacts made at marriage	1	..	1	..
3	Discovery of the wife's earlier marriage	1	..	1	..
4	Divorce of sister who was given in exchange of the wife to a person of wife's party	1	..	1	..
5	Absconding husband	2	..	2	..
6	Tender age of husband in comparison to the wife's age	3	..	3	..
7	Marriage having caused disruption among relatives	1	..	1	..
8	Mutual dislike	4	1	3	..
9	Sterility	1	..	1	..
10	Want of equal family status of both parties	1	..	1	..
11	Husband refusing wife's maintenance	4	..	4	..
12	Wife's desertion in favour of a fresh husband	4	2	2	..
13	Husband's inability to support wife	4	..	3	1
14	Either party catching some disease	2	..	2	..
15	Either party being rendered unfit for continuation of the marital state	1	..	1	..
16	Physical defect in either party	2	1	1	..
17	Lunacy in either party	3	..	3	..
18	Absence of ordinary marital relations	3	..	1	2
19	Husband and wife belonging to different castes	1	..	1	..
20	Wife refusing to stay at husband's house	2	2	..	..
21	Husband's refusal to treat wife as such	1	1	..	..
22	Marriage having not turned out to be happy	2	2	..	..
23	Infidelity of either party	2	2	..	..
24	Husband taking <i>Sanyas</i>	1	..	1	..

19. Authority of the Caste Panchas—

The next question is whether the permission of the caste *panch* is necessary for divorce or not? It is generally necessary but in certain castes at certain places it is not necessary. The marginal table gives the names of the castes in which it is absolutely necessary and not at all necessary to seek permission of the *panchas* before a divorce is given. If both parties are willing to divorce, the permission of the *panch* is dispensed with but in cases of unwillingness on the either side, the *panch* is called upon to decide the matter. It is generally called by the party suing for divorce who bears the expenses but at certain places in certain castes it has to be borne by the defaulting party, *e.g.* Kharwa in Beyt and Ghanchi in Kheralu. In certain castes it is borne by both the parties, *e.g.* Raval in Petlad and Meh-sana and Vaghri in Kadi, Mehsana, Padra, etc. It has sometimes to be borne by the husband even though he may not be at fault, *e.g.* Chunvalia in Damnagar, Bava in Baroda, Sankheda and Vaghodia

Names of castes in which the permission of the Panchas is absolutely		
NECESSARY		NOT NECESSARY
<i>Hindu</i>	<i>Hindu</i>	<i>Hindu</i>
1. Od	18. Vyas Brahman	1. Kadia
2. Otara	19. Sagaria	2. Kalal
3. Kachhia	20. Sarania	3. Kansara
4. Kokna	21. Meghwal	4. Charan
5. Kumbhar	22. Tadvi	5. Teli (Deccani)
6. Koli	23. Nayakda	6. Vagher
7. Kharwa		7. Sadhu
8. Gondha	<i>Musalman</i>	8. Gamit
9. Tapodhan		9. Chodhra
10. Tamboli	24. Kasai	
11. Dulwadi	25. Khatri	<i>Musalman</i>
	26. Khoja	10. Gandharva
12. Barot	27. Tai	11. Chawan
13. Bharthari	28. Pathan	12. Momna
14. Bhoi	29. Bhadela	13. Molessalam
15. Bhandari	30. Malek	14. Rangrej
16. Mali	31. Mochi	15. Vohra Trading
17. Vansfoda	32. Vohra (Ghanchi)	16. Shaikh

talukas, and Luhanas in Amreli. Amongst Bharwad and Dheds, it is customary for the people of the village to invite *panchas* in groups at their places, and feed them so that no expenditure is incurred.

The general usage is that the *panch* cannot give divorce if the husband is not willing to give it; of course where both parties are willing, the permission or the interference of the *panch* is not necessary, but in certain marginally noted Hindu castes, the *panchas* are competent to give divorce for unavoidable reasons against the will of the husband, but such cases are very rare. Amongst Muslims, the *panch* interferes only if the woman is at fault; amongst Khojas, their council after weighing the reasons *pro* and *con* pronounces in the matter of divorce while in the Muslim Ghanchis in Atarsumba and Mochis generally, the *panchas* do sanction divorce against the will of the husband. But these occasions are very rarely to be found. The general principle seems to be that the organisation of the *panch* is only set in motion in defence of the weaker party.

The Khojas have the most methodical form of *panch* government amongst their community. They have a council called "*Rajkot Sarhukami Shia Ismail Imami Council*" with whose permission the divorces take place. The Council has powers to grant divorce even against the will of the husband or the wife and its decree is appealable, the Agakhan having the right to hear it. Instead of the release deed, it is usual in this caste to give a copy of the council's decision to the parties. If the husband does not respond to the summons of the Council he is given three months' time, at the end of which the case is decided by Council.

1. Od
2. Otara
3. Khatri (Gandevi)
4. Gosain (Mehsana)
5. Ghanchi (Mehsana and Baroda City)
6. Dabgar (Baroda City)
7. Teli
8. Dhobi (Darnagar)
9. Kadwa Patidar (Kheralu)
10. Matia Patidar (Mahuwa)
11. Barad Patidar (Vaghodia)
12. Baria (Karjan)
13. Bhoi (Atarsumba)
14. Mali (Kadi)
15. Rabari (Kalol, Khambha, Kodinar, Bhimkatta)
16. Luhar (Karjan, Chansma, Beyt)
17. Valand (Khambha)
18. Sutar (Mahuwa)
19. Chamadia (Tilakwada)
20. Bhangi (Mahuwa)

20. The Mode of Divorce—There is no ceremony of a religious nature attached to the act of divorce. But custom has taken the place of religion and prescribed certain ceremonies which are required to be observed in fulfilment of the act. Before detailing the different observances, it would be better first to refer to the practice common to almost all castes to reduce in writing the act of divorce for avoiding future troubles. These deeds are mostly executed on an unstamped paper and are rarely registered, though registration is resorted to if stamp paper is used. They are usually written in the presence of the caste *panchayat* concerned and are witnessed by them. Turning now to the customary ceremonies, it would be convenient to study them by groups of castes for which returns have been received. We shall therefore divide them into the following groups:—

Serial No.	Name of Groups	Number of castes included in the groups
1	Advanced	Barot, Bhavsar, Ghanchi, Khambhar, Lewa Patidar, Luhana, Soni, Sutar, Tapodhan and Vyas Brahmans.
2	Intermediate	Anjana Chaudhari, Barad, Baria, Bava, Darji, Gosai, Kadia, Kalal, Kadwa Patidar, Kansara, Khatri, Kharwa, Kumbhar, Machhi, Mali, Rajput, Sathwara, Tamboli, Targala and Valand.
3	Depressed classes ..	Bhangi, Chamadia, Garoda, Hadi, Meghwal, Turi, Vankar (Dhed) and Vansfoda.
4	Primitive and Forest Tribes	Gamit, Chodhra, Dhodia, Dubla, Kokna, Nayaka, Tadvi, Talavia, Vasawa.
5	Rest	Bajania, Bhandari, Bharathai, Bhoi, Dhobi, Charan, Dabgar, Gondha, Khawas Lakkadfoda, Od, Sadhu, Sagaria, Sarania, Teli, Vagher, Vaghri.
6	Muslim	Bhadela, Chawan, Fakir, Ghanchi, Hazam, Kasai, Khatri, Khoja, Malek, Memon, Mochi, Molesalam, Momna, Pathan, Pinjara, Rangrej, Shaikh, Sepoy, Sindhi, Tai and Vohra.

(i) Amongst the Advanced section, the release deed is executed in all the castes though amongst Sonis, oral divorce is operative. Amongst Luhanas and Tapodhan Brahmans the deed is mutually executed. The Bhavsar and the Sathwara women in Kalol taluka have to take off their bangles in token of the divorce. The Khambhars in Visnagar have the practice of tearing the end of their women's *gown* (upper garment) in the presence of the *panchas*. On the other hand, the Lewa Patidars in Harij have to tear off an end piece of the husband's *salia* (turban cloth) which has to be given to the wife. The Sutars in Mehana and the Lewa Patidars in Vyara allow the divorced woman to retain an ornament of her choice from amongst those given to her by the husband.

(ii) In the Intermediate class too, the *fargati* takes the form of a written deed though amongst Kadias, it takes the oral form, i.e., the husband orally asks the woman to go away—(*chaliya*). The Kumbhars in Patan also do not require a written divorce deed. The Anjana Chaudhari execute it mutually and the Kumbhars and Darjis have to do it in the presence of

the *panchas*. The Rajputs execute it on the village boundaries. The Anjanas and Kadwas, and Darjis in the Kalol mahal, and the Sathwaras in Mehsana, and the Targalas require the woman to remove her bangles : amongst the Barias in Petlad, both the husband and wife tear off the ends of their garments in addition. The Khavas in Beyt have the practice for the husband to utter to his wife the words “*tu tare raste thai ja*” (you can now go your own way). Amongst the Gosains in Mehsana and Kumbhars in Khambha mahal, it is customary for the husband to tear off an end of his turban and give it to the woman in token of her release; the Kumbhars in addition have to utter to the woman, the words “*tu mari ma bahen chhe*” (you are my mother or sister); the Valand husband in Khambha also has to call her “*ma bahen*”.

(iii) Over and above the written *fargati*, there is, in the Depressed Class castes, a practice for the woman to remove her bangles and return them to the husband or sometimes, as amongst Bhangis in Bhadrans to break or throw them away. Amongst these classes in the Ratanpur mahal, the deed is always written on the boundary of the village. Amongst Dheds in the Damnagar mahal, it is usual to write in the divorce deed, the words “*bannene kain leva deva nathi*” (either of them has nothing to do with the other).

(iv) As in the other classes, amongst the Forest Tribes too, the release is given in writing. The Dhodias in Gandevi and the Nayakdas generally execute it mutually. Amongst the Gamits in Songadh taluka and the Vasawas in Mangrol, the *panch* is called together and offered wine to drink. But amongst the former it is the practice for the husband to give to the wife a new garment, of which an end is torn afterwards to signify the act of separation. The Dhodias in Mahuva remove the *mangalsutra* from the woman's neck and an end of her gown is torn. But the most curious practice prevails amongst the Bhils in Baroda district. In Baroda mahal, the Phil husband and wife wishing to have a divorce are made to sit on the two banks of a *kotar* by the *panch* who then fix the amount of divorce and ask one of the parties to deal a blow to the tree nearby in token of separation. In Sinor, however, it is the practice to cut the very tree under which the *fargati* is written. Amongst Chodhras in Songadh the husband is required to give in writing an undertaking that he would not object to the woman taking another husband.

(v) Amongst the castes grouped under the Rest also, the *fargati* is generally given in writing. Amongst the Charans and Sagarias it is executed mutually. Amongst Vaghers, the written document is entrusted to a respectable third party to preserve. Amongst Dhobis, it is required to be witnessed by two or three persons on the husband's side. The Vaghris go to the *Simada* of the village and write it there. Amongst Ods, it is the practice to write the words “*a kanya tene Bapne marjiman ave te thekane valave: a kanya uper have maro koi pan prakarno hak rahyo nathi.*” (This girl can be sent to any place her father fancies; I have now no kind of right upon her.) Amongst the Telis, the death ceremonies are performed as if the woman is dead. The Khavas in Beyt have the practice for the husband to utter to his wife the words, “*tu tare raste thai ja*” (you can now go your way) or “*ture ane mare ajthi fargati chhe*” (you and I are separated from today). Amongst Sadhus, after breaking her bangles, the woman has to bathe before she can marry again. Amongst the Hindu divorce practising castes in Dhari mahal, the deed of release is executed in a solitary place, outside the village, by the hands of one who is not of good repute in the village (*gam man saro na ganayo hoi eva manasna hathe*).

(vi) Amongst Muslims, it is customary amongst all castes thrice orally to utter the words signifying the act of separation in the presence of at least two *panchas* or other witnesses, though *fargati* is also passed in writing generally. The Memons in Harij and Musalmans generally in Bhadrans say to the wife “*tu mari ma bahen chhe*”, while in Sinor, the Memons declare before the *panchas* “*mhe hak oothavyo chhe*” (I waive my right over her). The Vohras in Sinor make such a declaration before the *Mulla* while those in Vijapur have to bathe and then utter words signifying *tallak* with *Kurane Sharif* in their hands. The Sindhis in Khambha ask the woman to go away (*chali ja*). Other castes follow the general usage of a document and an oral *tallak*.

21. The Price of Divorce—When a wife is divorced or sues for divorce, she, her relatives or her new spouse is required to give a certain amount in exchange for her release to her first husband in almost all castes, the only exception being the Khatri, Dabgar, Tapodhan, Tamboli, Luhana and Vyas Brahman castes in which nothing is given to the husband. The amount so given is called “*vel*” and the fixing of the amount depends on (i) the age of the woman, (ii) the expenditure incurred by the divorced husband in marriage, (iii) social circumstances of the parties, and (iv) the need for her on the part of her new spouse. This amount varies from Rs. 10 in the Nayakdas to Rs. 5,000 amongst the Lewa Patidars. This amount is fixed by the *panchas* in certain castes, e.g., Navsari Kachhias, Luhanas, Dhobis, Vaghris, Talavias and Garodas. During the last ten years, 287 cases of divorce were registered in the Sub-Registrar's offices. In 100 out of these, no price was given to husband for divorce, but in the remaining cases, various

amounts were given to the party concerned in exchange for divorce. The marginal table gives these cases by the amount of money given. It gives a very good idea of the price that is paid for it. Moreover it is usual in all castes to exact a certain amount (varying according to the conditions of the parties) as fine from either of the parties, the new spouse or the defaulting party. The amount varies from Re. 1 to Rs. 125. Amongst Kachhias and Otaras, the caste has got to be feasted.

Amount in Rupees	Total
No consideration	100
1—50	4
50—100	16
100—250	53
250—500	42
500—1,000	43
1,000—2,000	11
2000 and over	8
Part cash and part kind ..	10
Total ..	287

Besides this, the woman is required to return all ornaments that she might have received from the husband to be divorced and also any consideration received by her father in exchange for her. Amongst Bharwads in Harij, it is one of the conditions of divorce that woman cannot be given in marriage in the neighbouring villages or to the relatives of the divorced husband. Amongst Muslims, however when a woman is divorced, the husband has to give her some amount in the form of *meher*. This is to maintain her during the time (which is generally four months) she cannot marry again. The amount varies from a rupee and a quarter amongst Charans to Rs. 600 amongst Pinjaras. Amongst Ghanchis in Atarsumbha, the *panchas* sometimes prevail upon the woman to forgo the amount of *meher*. Amongst Fakirs, if the woman wants to have a divorce against the will of the husband she has to give an amount fixed by the *panchas* to her husband. Amongst Shaikhs, if she sues for divorce, nothing is given to her.

22. Divorce and Resort to Courts—It is only when the *panchas* fail to bring about a divorce, the parties resort to courts for separation. The marginal table gives the number of suits and appeals filed in the different courts with their results in all such suits during the decade (1921-30). But we have seen already that no less than 2,884 divorces were registered under the Act upto the end of February 1931, *i.e.*, 7½ years since the Marriage and Divorce Registration Act came into force. It would be interesting in this connection to know the grounds for which the parties had to go to the court. These grounds are given in the margin along with the number of cases. It may be noted that of the 224 cases, in no less than 220 the wife had to go to the court as a plaintiff while the husband figured as such in only 4 cases. This shows that it is only the weaker sex that is obliged to resort to court for separation.

Divorce suits or appeals	Total	Allowed	Rejected	Other-wise disposed of	Pending disposal
Original suits ..	224	81	120	1	13
First appeal ..	43	9	33	..	1
Second appeal ..	12	1	11	..	..

It would be interesting in this connection to

Grounds for suits	Number of cases
Ruthless beating	145
Incompatibility of temperament ..	17
Husband running away from home ..	15
Marrying another woman	12
Impotence	6
Husband's addiction to drinking liquor ..	5
Other	24

23. Divorce and Inheritance—It is the general practice that the children of the divorced mother remain with their legitimate father and inherit his property. Only where the husband waives his right over the children the latter go with the mother and inherit the step-father's property, *e.g.*, amongst Chunvalias in Kodinar. In Beyt amongst Bavas and in Rabaris in Kodinar if the sucking child accompanies the mother and does not return to his or her legitimate father, it inherits the step-father's property. Amongst Mochis in Khambha if the woman has no children by her second husband those of the first get benefit of inheriting the second husband's property.

24. Conclusion—The discussion can now be brought to a close with a final word of caution; the heterogeneous mass of information, an analysis of which is attempted in these pages, does not give any solid ground to build theories upon—nothing short of clear tabulable figures can give that. Yet the descriptive material may be of some use to study tendencies of different communities, their racial characteristics and the effect of literacy upon their social customs—as revealed by their divorce practices. It may be mentioned here at the risk of repetition that divorce customs will shed more light on the ways of thinking of the various communities if studied in conjunction with marriage customs. However such as the material was available, its treatment on the present lines was the only possible one. It is to be hoped that after an interval of years the operation of the new Act will give the student enough reliable statistics capable of more definite analysis.

INDEX

SUBJECT	PARA No.
Accuracy of Birth Registration : A method to test the—Ackland T. G. ..	133-138
Actuarial Report: Conclusions to—	147
Age : and mortality figures of 1911 and 1931 : Double weight for—	123
Changes in nature of question asked re :	102
Civil Condition by sex and—	193
Correction of previous census figures of—	131
Definition of—	127
Distribution of blindness by sex and—	234
Infirmities by—	214
Literacy by religion, sex and—	301
Method of grouping for—	128
Method of grouping recommended by Mr. Meikle	129
of infancy and childhood.. .. .	135
of mother at first birth	183, 184
of parents: Size of family correlated with—	180
of wife at marriage: Conclusions of correlating size of family with—	178, 179
Period under consideration for—	121
Proportion of the Sex at certain—	203
Reference to statistics of—	101
Review of the decades since 1901 for—	122
with vitality returns : Correlation of—	114
Age-correction adopted in 1921 : Method of—	126
Age-Curve for 1931 : Smoothed—	130
Age-distribution : and mortality rates	119, 120
by religion and caste	113
Effects of migration on—	132
of deaf-mutes : Sex Ratio and—	227, 228
Age-figures : Graduation for female—	134
Methods of graduation for—	133
Age-periods and sex : Infirmities by—	215
Variation in age returns by—	112
Age-Pyramid : Study of the—	107
Age Return : Divisional analysis of—	111
Errors of—	124
General analysis of the—	100
General results of the—	106
in the fertility enquiry	177
Types of errors in—	125
Agriculture : Analysis of certain principal occupations—	268
Possibilities of—	48
Agricultural: and seasonal conditions from year to year	23
holdings : Size of —	285
land : Value of—	284
water supply and density	16
Agriculturist groups : Distribution of—	269
with Revenue Statistics: Comparison of—	270
Area: and Population : Building site—	52
and Population : Comparison between—	13
and Population : Reference to statistics re :—	7
Census variation in the registrable—	31
Changes in—	5
dealt with	4
Fairly near—	96
for migration : Detailed study of—	93

SUBJECT	PARA No.
Area : Non-synchronous—	8
of the State	3
Remote and very remote—	97
Migration between contiguous—	94, 95
with a density of 150-450	47
Areality and proximity	38
Bhil dialects : being displaced : Are the—	341, 342
Variation in—	343
Bilingualism : Area of—	350, 351
Incidence of—	347, 348, 349
General results	340
Birth (Births) : and deaths correlated with infant mortality	118
Defective registration of—	140
Female Index at—	158
Rainfall, prices and—	25, 26
Registration : A method to test the accuracy of—	App. I
The spacing of—	184
Birth-place and migration : Introductory to—	79
return : Accuracy of—	81
return : Limitations of—	82
Scope of the chapter on—	80
Blind : Schools for the—	236
Blindness	230
and rainfall : Correlation between—	231
and small pox	236
by sex and age : Distribution of—	234
Variation since 1921 in—	232
record : Accuracy of—	233
Relief statistics re :	235
Brahmos and Aryas	383
Caste (Castes) : and Democracy	414
and Nationality	415
and Occupation tables correlated	401
and qualifications of State servants	280
and Races : Muslim—	405
and Race : English literacy by—	317
by religion	113
by size	399
by traditional occupation	400
census : Nature of the—	388
claims and their disposal	395
distribution	398
Early marriage by—	196
Female literacy in—	312
Glossary	App. IX
Literacy by—	311
Modern tendencies among—	411
Parvanu accretions to—	396
Signs of co-operative efforts in—	413
Traditional occupations in different—	266
Variation by—	212
Castes not returned : General Results	397
Caste return : Accuracy of—	394
Limitation of the—	389
Nature of introduction re :—	393
The State attitude in regard to the—	392
Utility of the—	391
Caste strength : General results : Variation in—	401
Cattle Census	App. IV

SUBJECT	PARA No.
Census : Divisional Variations	39, 40, 41, 42
increase : Constituents of the—	33
Census variation : in absolute figures since 1921	30
in the registrable area	31
in relation to density	37
since 1881	20
Centenarians	109
Childless period : Duration of—	186
Chimnabai Maternity and Child Welfare League: Work of the—	118
Christians : Race, caste or tribe of—	380
Race of—	406
Sects of—	377
Variation in the number of—	379
City : compared to other cities : Infant Mortality in the—	177
General results of the Census of—	72
Literacy in the—	309
Lunatic asylum in the—	223
municipal area : Elements of census increase in the—	75
Occupation in the—	258
Occupation of immigrants to the—	77
of Baroda : Area of the—	71
City population : Distribution of the—	73
Elements of the foreign born in the—	76
Variation in the—	76
Civil Condition : by locality	192
by main age periods : Distribution of—	202
by Religion	191
in rural and urban area	204
Miscellaneous items re :	204
record : Accuracy of—	189
return : Main features of—	190
Scope of the chapter on—	188
statistics : Reference to—	187
Variation by—	216
Conditions : influencing the movement of population (1881-1921)	21
of the last decade : Seasonal variations and—	22
Cost of living	288
Cottage and factory workers	274
Crops : Density, water-supply and—	18
Deaf-mutes : Sex ratio and Age distribution of—	227
Deaf-mutism—	224
by locality	225
on banks of certain rivers	226
Death : Sex ratio at—	159
Deaths in the decade : Volume of—	28
Decade : Conditions during the last—	22
Forecast of population during next—	32
Public health in the last—	27
Defectives : Schools for—	229
Densities : Comparative—	14
Density : Agricultural water-supply and—	19
and environment	19
by administrative divisions : Study of—	17
Distribution of population classified according to—	16

SUBJECT	PARA No.
Density : Factors of—	19
Luxury crops and—	19
of 150—450 : Areas with a—	47
Rainfall and—	19
Variation by talukas classified according to—	44, 45
Variation in natural population in relation to—	37
water-supply and crops	18
Dependency : by sex : Working—	252
of English literates	261
Dependents : by locality : Distribution of non-working—	249
by caste : Non-working—	265
Occupation of working—	250
to earners : Proportion of—	251
Depressed classes	404
Divorce	App. X
Disease : Incidence of—	115
Divisions : Natural—	2
Size of administrative—	.6
Divisional variations	39, 40, 41, 42
Disappearing industries	App. III
Earners : Proportion of working dependent to—	251
Eastern Hindi : Gujarati and—	357
Educational : efforts : State—	322
institutions : Progress in—	324
Emigrants : to contiguous areas : Estimate of—	95
to fairly near areas	96
Emigration : Main figures of—	87
English : Literacy by language in	315
English education : Early marriage and—	197
English literacy : among females	318
compared with other provinces and states	332
English literates : by caste and race..	317
by religion ..	316
compared with other sections : Working population of—	260
Dependency of—	261
Enumeration : Accuracy of the—	9
Examination results	325
Expansion : Possibilities of—	46
Eye : operations—cataract and other	236
Venereal diseases and diseases of the—	236
Factories : Distribution by division of—	276
Factory operatives from the industrial return	275
Fairly near areas : Migrants from—	96
Family : by caste or religion of husband : Size of—	174
by duration of marriage : Size of—	181
by number of children : Size of—	169
by occupation : Size of—	176
correlated with age of parents : Size of—	180
Sex constitution of—	171
Size of State—	168
with that of normal household : Comparison of the Size of State—	170
with age of wife at marriage : Conclusions from and correlations with the size of—	179
Female index at Birth	158

SUBJECT	PARA No.
Female index in normal mortality rates since 1921: Variations in the— ..	160
Females: English literacy amongst—	318
Occupation of—	253
workers by castes: Proportion of—	254
Fertility enquiry: Age return in the—	177
Food Survey of Principal Castes	App. V
Forecast of Population in the next decade	32
Gipsy languages	355
Gompertz' Formula	133
Grierson classification: Some considerations on—	App. VII
Hardy: Sir George—	133, 136, 138
Hijratis: Statistics re:—	11
Hindi and Urdu: Literacy in—	319
Hindu and Tribal: Variations in—	370
House: Persons per—	50
Houses: and Families	49
and House-room	App. II
per square mile	51
Household: Size of the normal—	167
Size of State family compared with that of normal—	170
Immigrants: from fairly near areas	96
to the City: Occupation of the—	77
Immigration: Detailed study of areas for—	93
Main figures of—	85
Political—	10
Income: Agricultural—Size of estimated—	289
Non-agricultural—Size of estimated—	291
per capita estimated	293
Variation in Agricultural—	290
Industrial Return: Analysis of the—	277
Industries other than textile	273
Industry: general distribution	271
Infant Marriage Prevention Act: Operation of the—	195
Infirmities: Accuracy of the record of—	208
by age	214
by age-periods and sex	215-216
by caste	212
by civil condition	217
by occupation	213
Co-existent—	210
Introductory to—	205
Local distribution of—	218
Reference to statistics of—	206
return: General results of—	209
Utility of the returns of—	207
Variation since 1891 in figures of—	211
Insanity: by age	221
by natural sub-divisions	220
in age-periods 0-10	222
Local distribution of—	219
Intercensal population	32
Jains: Sects among—	386
Joint Family: Break-up of—	33

SUBJECT	PARA No.
Karl Pearson : Formula of Graduation by—	133
Language : General distribution	337, 338
Introductory to—	334
return : Result of the change in—	335
statistics : Reference to—	336
tables correlated : Caste and—	345, 346
Languages : Classification of—	354
Gipsy—	355
Local distribution of—	339
Some notes on classification of—	356
Some considerations on classification of—	App. VII
spoken by Muslims	344
Spread of—	352
Why change insisted on in classification of—	358
Lepers : Distribution by age of the—	240, 241
Leprosy : by sub-division : Incidence of—	238
Incidence : Comparison with other provinces and states of—	243
Local distribution of—	237
relief : Statistics re:	242
return : Correctness of the—	239
Library movement : The Baroda—	App. VI
Life : Comparative expectations of—	143
Improvement in expectation of—	145
Life Table : columns explained	142
Desirability of the—	138
General method of constructing the—	139
Meikle's—	137
Suggestions and recommendation for—	146
Literates : in main religions : Variation in the number of—	299
Literacy : by age, sex and locality	305
by caste	311
by caste : Female—	312
by language	315
by locality : Variation in—	304
by religion, sex and age	301
by religion, sex and locality	303
by sex and locality : Progress in—	320
by sex : Disparity in—	300
by wards in municipal area	310
Comparison with British Gujarat	330
Comparison with other provinces and states	331
Comparison with other countries	333
Data re : groups of—	297
Expected and actual—	327, 328
figures : The basis of—	296
in age period 7-33	307
in age-periods 10-15 and 15-20 : Variation in—	302
in Hindi and Urdu by age-periods and mother tongue	319
in natural areas	306
in population : Variation in the degree of—	313
in the City	309
in the City : Decline of—	321
in towns	308
Partial—	314
Reference to statistics of—	295
return : General results of—	298
The problem of lapse in—	326
Literature : State encouragement to	360
Longevity	108
Longstaff method for estimating volume of migration	34
Lunatic Asylum in the City	223

SUBJECT	PARA No.
Makeham's Formula	133
Marriages : childless and fertile—	182
by caste : Early—	196
Disparate—	204
English education and early—	197
Early—	194
Mata movement	387
Mavchi and Bavchi	App. VIII
Mean age	103
by division and religion	105
how calculated	104
Meikle	129, 133, 137, 138
Migrants : from remote and very remote areas : Sex ratio of—	98
Types of—	83
Variation by division in number of—	90
Migration : Baroda method to estimate volume of—	34
between contiguous areas	94
from and to remote and very remote areas	97
Inter-divisional—	91
on age distribution : Effects of—	132
Overseas—	99
Variation in—	89
Variation in volume of—	92
Mobility : according to emigration figures	88
of population	86
Mortality : Age distribution and rates of—	119, 120
correlated with births and deaths	118
Infantile—	116
in the City : Infantile—	117
Rates of—	144
Varying risks of—	App. I
Movement of population : Nature of casual and short distances—	84
Muslims : Castes and races among—	405
Variation in the number of—	372
Nationality : Caste and—	415
Natural : areas : Distribution of population in—	15
divisions	2
increase : Extent of—	35
population : Variation in—	36
sub-divisions	2
Non-agriculturists	292
Non-synchronous areas	8
Non-working dependents : by caste	265
distribution by locality	249
Normal : population	12
rates of mortality since 1921 : Variation in female index in—	160
size of household	170
mortality rate	App. I
Occupation : Basis of the figures	245
Infirmities by—	213
in the City	258
of females	253
of immigrants to the City	77
of literates in English	259
of working dependents	250
return : Changes in—	246

SUBJECT	PARA No.
Occupation : return: General result of—	247
statistics : Reference to—	244
Subsidiary—	267
Traditional—	266
Occupational : classification; Changes in—	246
distribution by division	248
distribution : Conclusions of—	294
distribution : Conspectus of—	283
Occupations : Other—	282
Outer Band groups : Affiliation of Gujarati with—	App. VII
Partial literacy	314
Population : Area and—	7, 13
as returned by the census	8
Building site area and—	52
classified according to density : Distribution of—	16
Corrected and normal—	15
in natural areas : Distribution of—	21
Conditions influencing movement of—	21
General trend of—	43
Intercensal—	32
Meaning of—	8
Mobility of—	86
Natural variation in—	36
New (proposed) racial classification of Baroda State—	410
Rates of increase in—	141
Regional distribution of working—	256
Sundbarg's types of—	110
Urban and rural—	54
Polygamy : Evidence of—	204
Polylingualism	353
Port Okha	70
Prices and births : Rainfall—	25, 26
Proclaimed clans : Experience of—	136
Professional and liberal arts	281
Progress : Indications of—	29
Publications	359
Public Force and administration	279
Public Health in the decade	27
Race composition of the Gujarati population	408
Races of Christians	406
Rainfall : and density	19
Correlation between blindness and—	231
prices and births	25, 26
Rajputs and Gujars : Who are—	409
Registrable area : Variation in—	31
Relief facilities for the agriculturists	29
Religion : Age distribution by—	113
as basis of statistical classification	364
Civil condition by—	191
Comparison with all-India results—	375
English literacy by—	316
figures : Basis of the—	363
Instructions to enumerators re ;—	362
of urban and rural population	61, 367
Reference to statistics—	361
return : Accuracy of the—	365
sex and locality : Literacy by—	303

SUBJECT	PARA No.
Religion : Variation in proportionate figures of—	374
Variation in different—	369
Religious distribution : General statistics re :—	366
Remarriage of widows	200, 201
Revenue villages and residential area	69
Schools : and scholars	323
for defectives	223
for the blind	236
Seasonal : conditions from year to year	23
variations during last decade	22
Seasons : Variations of the—	24
Sects : bordering on Islam	385
Distribution and variation of—	376
Jain—	386
of Christians	377
of Hindus	381
return : Proportional distribution of main heads since 1911	382
return : Relative accuracy of Christian—	378
Vaishnava—	384
Sex : analysis by age-periods	157
Analysis of general figures of—	148
by natural divisions : General proportion of—	150
constitution of families	171
determination	173
figures : Causes of variation in—	151
of first born	172
proportions : Variation in different religions	155
proportion at certain ages	203
ratio and age distribution of the deaf-mutes	227, 228
ratio compared with other states and provinces	156
ratio at death	159
ratio in towns	68
ratios : Influence of locality on—	152
ratios : Influence of locality, races and function on—	153
ratios : Religion and—	154
return : Accuracy of the—	149
Sexes by natural divisions	150
Size and Sex constitution of families : Accuracy and relative value of the data re :	162, 163
Reference to data of—	161
Size and ratio of survival : Inverse correlation between—	175
Size and sex enquiry : Varying accuracy of record	166
Size and Sex : Slip-distribution by caste	164
tables : Nature of the—	165
Size of family : by occupation	176
by duration of marriage	181
correlated with age of parents	180
correlated with the age of wife at marriage	178
Small pox and blindness	236
Spinsters : Adult—	204
State : Area of the —	3
Position of the—	1
State servants : Castes and qualification of—	280
Sundbarg's types of population	110
Taxable level : Non-agriculturists below—	292
Tenement census in the City	78
Textile group	272

SUBJECT	PARA No.
Towns and villages : Variation in—	62
Towns : by size	59
classified by population : Variation in—	65
continuously urban : Variation in—	64
Literacy in—	308
with population over ten thousand	66
Sex ratio in—	68
Standard definition of—	55
Variation in types of	67
Trade	278
Traditional occupation in different castes	266
TOTAL Hindus : Variation estimated in—	371
Tribes : Primitive and Forest	407
Unemployment : Corrected estimate of	264
Limitations of the return—	263
in the State : Volume of—	262
Unmarried population	193
Untouchability : The problem of—	412
Urban and Rural Areas : Civil condition in—	204
Variation of population in—	63
Urban and rural population (introductory)	54
Reference to statistics of—	57
Religion of—	367
Urban population : Religions of—	61
Village : and residential area : Revenue—	69
Standard definition of a—	56
Villages : by size	60
Variation in number of towns and—	62
Vital Statistics—Baroda Method for testing the accuracy of—	App. I
Wage : index of industrial workers	287
levels	286
Water-supply and crops : Density—	18
Widowed : Statistics re : the—	198
Widows in the child-bearing period	199
Workers by class of towns : Variation in proportion of—	257
Working dependents : Occupation of—	250
to earners. Proportion of—	251
Working population : among English literates compared with other sections	260
Regional distribution of—	256
Yield data of principal crops	26