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CENSUS OF INDIA, 1911.

VOLUME VII.

BOMBAY.

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PART I.

REPORT.

BY

P. J. MEAD AND G. LAIRD MACGREGOR

OF THE INDIAN CIVIL SERVICE,

IN CHARGE CENSUS OPERATIONS.

BOMBAY:
PRINTED AT THE GOVERNMENT CENTRAL PRESS.
1912.

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TABLE OF CONTENTS.

PAGE.

INTRODUCTION.

Previous Enumerations. Enumeration. Tabulation. Arrangement of the Statistics. Summary. Acknowledgments v

CHAPTER I.

DISTRIBUTION OF THE POPULATION.

Introductory. Population. Geography. Administrative Divisions. Feudatories. Natural Divisions. Density of the Province. Density how arrived at. Rainfall. Density in Gujarát. Density of Ahmadábád; of Kaira; of the Pánch Maháls; of Broach; of Surat. Density in the Deccan, Khándesh, Násik, Ahmadnagar, Poona and Sholápur. Irrigation. Density in the Karnátak. Density in the Konkan—Ratnágiri and Kolába—Kánara. Density in Sind; in Karáchi; in Hyderábád; in Thar and Párkar; in Lárkána; in Sukkur; in the Upper Sind Frontier. General conclusions regarding Density. Causes of Density in Gujarát and Sind. Definition of Town and City; Bombay; Ahmadábád; Poona; Karáchi; Surat; Sholápur. Number of Towns. Distribution of Urban Population. Urbanization. Village Population. The Bombay Village. The House. Number of Houses. Families 1

CHAPTER II.

MOVEMENT OF THE POPULATION.

Previous Enumerations. Monsoons. Prices. Wages and Trade. Irrigation. Railways. Public Health. Plague. Summary of conditions since last Census. Vital statistics of Belgaum examined. Growth of the population. Variation in Gujarát: The Pánch Maháls, Ahmadábád, Broach and Surat, Kaira. The Konkan: Kolába, Kánara, Ratnágiri, Thána. The Deccan: Khándesh, Násik and Ahmednagar, Poona, Sholápur, Sátára. The Karnátak: Belgaum and Dhárwár, Bijápur. Sind: Thar and Párkar, Upper Sind Frontier, Hyderábád, Sukkur, Lárkána, Karáchi. Native States. Variation of population by age. General conclusions. Over-crowding 23

CHAPTER III.

MIGRATION.

Classification of migration. Reference to tables. Proportion of home born. Extra-provincial migration. Baroda; Rájputána; Hyderábád State. The United Provinces; Baluchistán. The Punjáb. The Central Provinces and Berár. Ajmer-Merwára; Madras; Central India. Emigration over seas. Migration within the Province; casual migration. Temporary migration. Periodic migration. Semi-permanent migration. Permanent migration. Migration in Sind. Summary 39

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PAGE.

CHAPTER IV.

RELIGION.

Reference to Statistics. General Distribution of the Population by Religion: Hinduism; Islám; Jainism; Animism; Christianity; Hindu-Muhammadans; Mátias; Momnás; Sheikhs; Molesaláms; Sanghárs; Sanjogis; Sikhs; Zoroastrianism; Judaism. Other Religions. Daily Worship; Periodical Worship. The Sixteen Sanskárs. Family Gods. Nature Worship; Worship of other Deities. Ceremonies connected with Agriculture. Bráhmans and the Community; Polluting Castes. The Religion of the Masses; of the Classes. Non-Bráhman Officiators. Converts to Islám. Witchcraft 55

CHAPTER V.

AGE.

Reference to Statistics. Accuracy of the Table. Effect of Famine. Of Plague. Mean Age. Religion and Mean Age. Mean Age and Natural Divisions. The Birth and Death Rates. Age Classes considered by Castes. Females 15—40 considered by Religion 75

CHAPTER VI.

SEX.

Proportion of Sexes. Proportion on the Natural Population. Sex Proportions by Religions and Natural Divisions. Causes of Deficiency of Females at Birth; at Age Period 10—15. Inaccuracy of the Age Return. Relative Accuracy of Census and Vital Statistics. Sex Proportions in Sind. Excess of Females at 20—25 9

CHAPTER VII.

CIVIL CONDITION.

Reference to Tables. Marriage among Hindus. Marriage in Gujarát. Mock Marriages. Marriage in the Deccan and Konkan. In the Karnátak. Child Marriage. Widow Marriage. Proportion of Widows to Widowers. Polygamy. Polyandry. Hypergamy. Exogamy and Prohibited Degrees. Cousin Marriage. A few strange Customs. Marriage by Service. Female Circumcision. Couvade 113

CHAPTER VIII.

EDUCATION.

Introductory. Reference to Statistics. Meaning of Literacy. Progress in Literacy. Literacy by Natural Divisions. Comparison by Age-periods. Literacy by Caste and Religion. Education among Parsis; among Christians; among Jains; among Hindus; among Musalmáns. Literacy in English. Comparison with previous Censuses. Subsidiary Table VII. Secondary Education. The Press 137

CHAPTER IX.

LANGUAGE.

Reference to Statistics and Meaning of Figures. Accuracy of the Table. General linguistic Distribution. Language in Sind. Varieties of Sindhi. Siraiki. Balochi. Minor Languages of Sind. Displacement of Non-Aryan Languages. Bilingual Tribes. Literary Activity. Miscellaneous... 155

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PAGE.

CHAPTER X.

INFIRMITIES.

Reference to Tables. Growth of Infirmities. Accuracy of the Return. Insanity. Insanity by Caste and Race. Deaf-mutism. Deaf-mutism by Caste. Blindness. Blindness by Caste. Leprosy. Leprosy by Caste and Race. Leper Asylums and the Treatment of Lepers 179

CHAPTER XI.

CASTE, TRIBE OR RACE.

Reliability of Caste Statistics. Explanation of important Variation in Caste Figures. Claims to new Nomenclature. Importance of Investigation of various Forms of Control. The Village Panchâyat Fallacy. Work of the Caste Panchâyat. Gols. Other Matters for Caste Interference and Control. Constitution of Panchâyats. Panchâyat Decisions. The Durbâr's Position in Caste Matters. Plan followed in the Glossary. Formation of Sub-castes. Re-amalgamation of Sub-castes. Muhammadans. Muhammadan Tribes of Sind. Baloch Tribes. Sirais. The Sama. Râjput Origin of Sind Aboriginal Tribes. Slave Tribes. Converts. Blue pigmentation in Infants 195

CHAPTER XII.

OCCUPATION OR MEANS OF LIVELIHOOD.

Past and present Methods of Classification. The present Classification. Comparison with past Census. Inherent Difficulties of the Subject. Reference to Tables. Broad Divisions of Occupations. Detailed Examination of Occupations; Agriculture. Occupations combined with Agriculture. Fishing and Hunting. Mines. Salt. Textiles. Leather. Wood. Metals. Chemical Products. Food Industries. Dress, Furniture, Building Industries and Luxuries. Construction of Means of Transport. Order 17. Transport. Trade. Hotels, Cafés, Restaurants. Comestibles. Orders 3-37—Public Force and Administration. Professions and Liberal Arts. Sub-classes IX to XII. Females and Occupation. Ownership and Management of Factories. General Consideration of the Economic Situation ... 311

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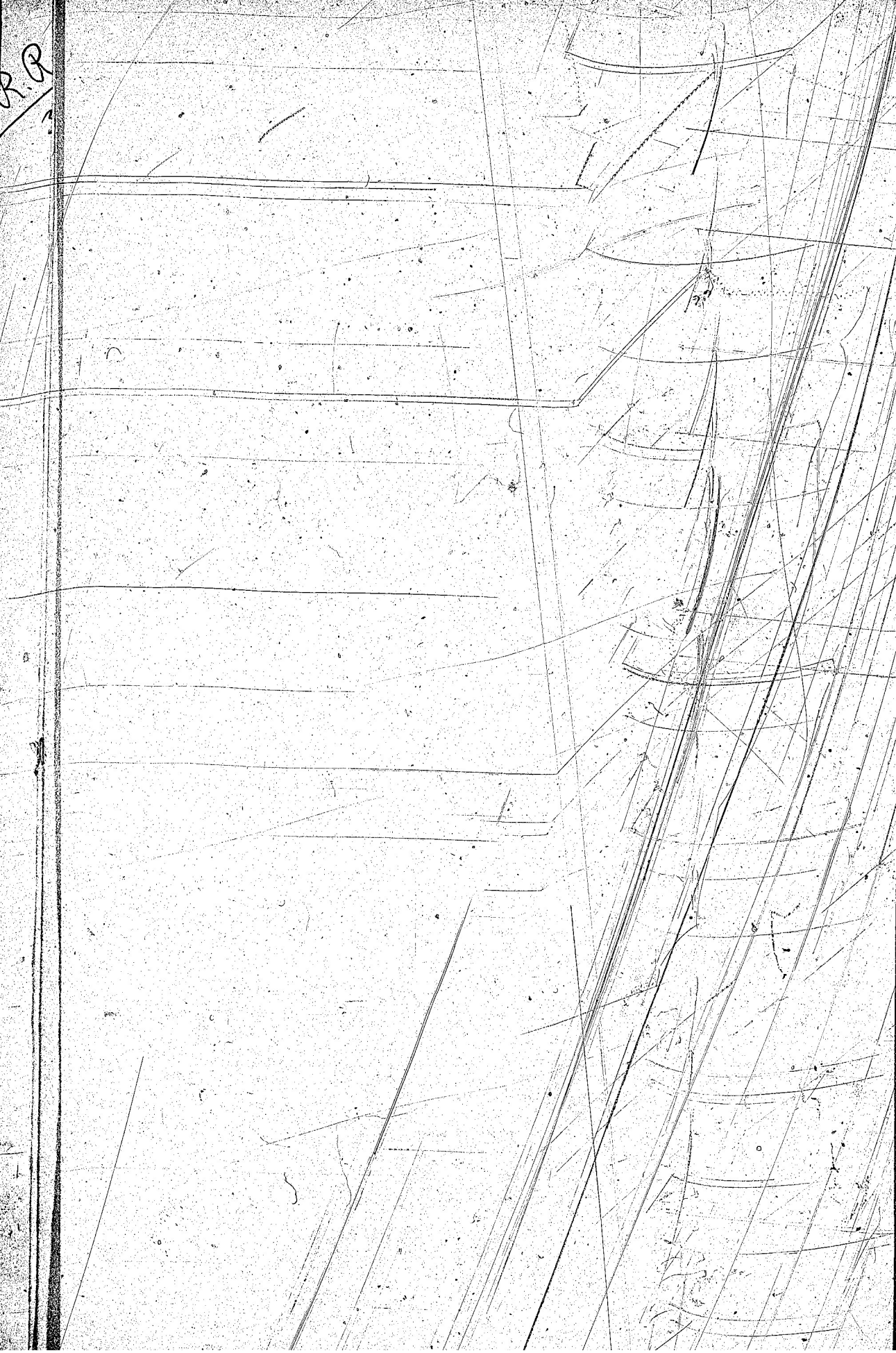

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INTRODUCTION.

Previous Enumerations.

THE fifth regular Census of the Bombay Presidency was taken on the 10th of March 1911. In 1854 an estimate of the population had been made, but it was not until 1872 that the first enumeration was attempted. Its accuracy is extremely doubtful. It was the first organized effort and the procedure was not so well known and the available staff not so educated as it is at the present day. In 1877-78 came the severe famine in the Deccan and Karnátak, and in spite of it the population showed an increase of nearly half a million in 1881, which goes to prove that there must have been large omissions from the census of 1872. In 1891 after a period of exceptional freedom from widespread calamity the population was found to have increased by 15 per cent. to nearly 27 millions. The Census of 1901 was taken under circumstances of exceptional difficulty in the famine in Gujarát and in the height of a plague epidemic in Bombay City to which some of the enumerators unfortunately succumbed. The numbers returned on the 1st of March 1901 showed an actual loss of one and a half million persons. This, in spite of plague, has now been recovered and the population is just a shade more numerous than in 1891.

There has been no change in the Districts and States over which our census operations extended, and no change in the broad outlines of the methods of enumeration. The general schedules were everywhere used, even in the wild Bhil tracts of the Mahi Kántha Agency, where in past censuses the use of them had been dispensed with as impracticable. A certain amount of tact and discretion had to be used, some areas being warned that the enumeration was in order to ascertain the requirements of the people should a famine unhappily recur, in others the enumeration was performed by the Bania hawkers with whom the Bhils are acquainted.

Enumeration.

Mr. P. J. Mead, I. C. S., was appointed Census Superintendent, and entered on his duties on the 1st of April 1910. The first step to be taken was the preparation of the General Village Register in which was shown a complete list of all the villages and hamlets in each táluka, the number of houses and the number of workers available for enumeration. The villages were then divided into blocks, 40 houses on the average going to a block, and the blocks grouped into Circles, which contained about 10 blocks apiece. The area was then ready for house numbering. Each village was numbered consecutively right through. This was finished everywhere by the 15th of November 1910 except in areas affected by plague. During this period the enumerators and supervisors had been selected and were undergoing training under the Charge Superintendent, who was generally the Mámlatdár, or principal revenue official of the táluka. Preliminary enumeration, or the work of writing up the sixteen columns of the schedule, was then commenced and completed by the 20th of February 1911. As the schedules were filled in they were gradually checked and rechecked by all superior officers right up to the census night. The only exception to this rule was in some of the wilder tracts in the Násik District, where the final check was dispensed with and no final test was taken.

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A certain amount of dislocation was caused by plague, chiefly in municipalities, and the reserves of enumerators had to be called up, but the date selected for the final enumeration did not coincide with any big gathering of pilgrims in this Presidency. The usual notices requesting people to avoid fixing the census week for marriages or social gatherings was extensively circulated but no special arrangements were called for.

On the night of 10th March, except in the plague-stricken villages where it was thought that more accurate results could be obtained by a day enumeration, and in certain jungle tracts where night travelling is not pleasant, the enumerators went out as soon as it was dark to take the final check. New comers and newly born children were added to the list, and persons who had left the locality struck off. The next morning all the enumerators collected at an appointed meeting place in the supervisor's charge and checked each other's totals. The supervisor then combined the block totals into a circle total, took the books and started off for the headquarters of his Charge Superintendent. The latter added up the totals of all the books and wired the total wherever possible to the Charge Summary Officer at the headquarters of the District who in turn telegraphed the final total to the Census Commissioner at Calcutta and the Provincial Superintendent. Special care was taken that these provisional totals showing the number of occupied houses, males, females and total population should be as accurate as possible, and the final result only varied from the preliminary figures by 0·2 per cent. The total number of Census Officers employed was 139,892 or 0·5 per cent. of the subsequently ascertained population.

Tabulation.

Thirteen Abstraction Offices were then opened, of which the largest was at Poona, where 750 clerks dealt with the schedules of all the Maráthi-speaking British Districts and some small Native States. There was no change from the procedure of 1901. The first business to be done was to transcribe the details of each individual on to a slip $2'' \times 4\frac{1}{2}''$. Religion was designated by colour, civil condition by a symbol of varying shape, and sex by the symbol being solid for a male and merely outlined for a female. The remaining details, age, caste, occupation, birth-place, language, literacy, knowledge of English and infirmities had to be written by hand. Copying was everywhere completed by the end of May 1911.

Sorting was then commenced. The slips were arranged in pigeon-holes according to the particular detail sorted for, then taken out of the pigeon-hole, counted and tied up in bundles of a hundred and the figure entered on a Sorter's Ticket. This method enabled a continuous check to be taken by the supervising staff, and as it was paid for as piece-work the sorters had no interest in concealing or making away with slips. Sorting was everywhere completed by the 7th October 1911. The Sorter's Tickets were then compiled into Compilation Registers and turned over to the Compilation Office, which brought out the final tables. Compilation was complete by the 1st May 1912.

Arrangement of the Statistics.

Some differences in arrangement have been made on this occasion, with a view to reduce bulk. Most of the Provincial Tables have been dispensed with as well as information for areas smaller than a táluka or petha, and the remainder has been consolidated into two tables which are incorporated with the Imperial Tables, and will be found at the end of Part II.

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There are, therefore, only two volumes dealing with the Census of the Presidency, *viz.*, the Report and Tables. A third volume on the Administration of the Census will be issued shortly, but as it is of interest only to officials who have to organise a census staff, it will not be available to the general public. The Report of the Town and Island of Bombay, which was published in three parts in 1901, will be produced in one volume, the historical portion being omitted and the tables amalgamated with the Report.

Turning to the contents of the Tables, the chief differences have been the cutting out of all statistics of castes which did not reach a standard of two per mille of the population of the Presidency or of any one district, in other words, those which were of no general or local interest, and a revision of the occupational statistics. The result of this was that 62 main castes were dealt with. Details of their life and customs were relegated to the caste glossary printed as an appendix to Chapter XI and the body of the chapter was devoted to a consideration of the system of caste government about which little has previously been published.

The recasting of Table XV has been a very important step. In 1889 Dr. J. Bertillon promulgated a scheme of classification of occupations which eventually received the approval of the International Statistical Institute in 1893. There were three classifications—a broad, a more minute and a very detailed arrangement—each classification being derived by subdivision from the one above it. The arrangement was therefore applicable to all grades of civilized society and at the same time a basis was formed for international comparison. The information contained in the schedule under the head of occupation is bound to be so meagre that only the broader subdivisions of occupations are possible. The minute classification of 1901 was accordingly abandoned in favour of an arrangement into 55 orders and 169 groups.

Another innovation was the taking of an industrial census, the results of which are embodied in Imperial Table XV-E. The managers of all industrial concerns employing more than 20 hands on the 10th of March were asked to fill in a special schedule which contained details of the caste of the management, of the nature of the power used, of the number of each sex employed and whether they were adult or juvenile. The state of trade was also given. This census, it must be remarked, was a matter outside the regular census and was not taken by the ordinary census staff, but by the heads of the factories themselves. Its full value will be apparent in succeeding censuses, when the great industrial development, which we may expect to see in this province during the next ten years and the beginnings of which are already evident, becomes an accomplished fact.

Cost of Census.

All the composing, printing and binding charges are not yet available, but the census apart from that has cost Government roughly Rs. 1,96,000, compared with Rs. 1,69,000 in 1901. The reasons for the increased cost are :—

(1) 6 per cent. larger population dealt with.
(2) Higher charges paid in abstraction offices.
(3) Plague and famine allowances.
(4) Abstraction took a good deal longer.

It is estimated that the cost of publishing the two parts of Volume VII will amount to Rs. 12,500.

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Summary.

The striking features revealed by Census are :—

(1) The terrible mortality caused by plague in the Karnátak.
(2) The recovery of Gujarát from famine.
(3) The increase in infirmities.
(4) The continued increase in Sind, and
(5) The enormous increase in the textile industry.

Acknowledgments.

This Report has been written under certain difficulties. Mr. Mead, who had carried through all the enumeration and most of the abstraction, found himself obliged to go home on account of ill-health just as compilation was about to commence, and I was appointed to succeed him. The necessity of being near my office in Poona prevented me doing any serious touring, and beyond a natural interest in the quaint customs of the wilder tribes of the South of the Presidency I had little ethnographical preparation, and was painfully conscious of my ignorance of the subject, as well as of the conditions in the Presidency in Sind and Gujarát. I was able, however, to obtain from Mr. Mead paragraphs 224, 226 to 236 and 238 of the Chapter on Caste and paragraphs 239 to 245 of the same Chapter from Mr. C. M. Baker, I. C. S. Mr. Baker was also kind enough to send me paragraphs 201 to 205 dealing with the languages of Sind ; a contribution which his natural taste for ethnography, previous study of the subject and fifteen years' residence in that part of the Province rendered more than ordinarily valuable.

To Mr. G. M. Kalelkar, who has been steadily progressing since the last census with the work of collecting material for the preparation of the monographs of the Ethnographical Survey I am indebted for the Caste Glossary as well as valuable help in the Chapter on Religion.

My thanks are also due to Mr. W. A. Dubois, Indian Police Retired List, who as Deputy Superintendent most ably organised the Poona Office with its 750 clerks and kept it going in spite of a plague panic most efficiently to the close, and to Mr. G. S. Yadkikar, who supervised the Compilation Office and has given me much material help and valuable co-operation.

Of the other Deputy Superintendents, Mr. S. V. Yatgiri, who administered the Dhárwár office, and Mr. Mularám Kirpárám, who was for the greater part of the time in charge of the office at Hyderábád, Sind, have been entirely satisfactory, while Mr. H. Fleming worked well with the very inferior material at his disposal in Ahmadábád.

The Government Central Press have worked very well at rather high pressure, and have got out proofs for me at short notice, and the Photozinco Office have been at some pains to make the various maps, charts and diagrams as clear and as striking as possible.

G. LAIRD MacGREGOR.

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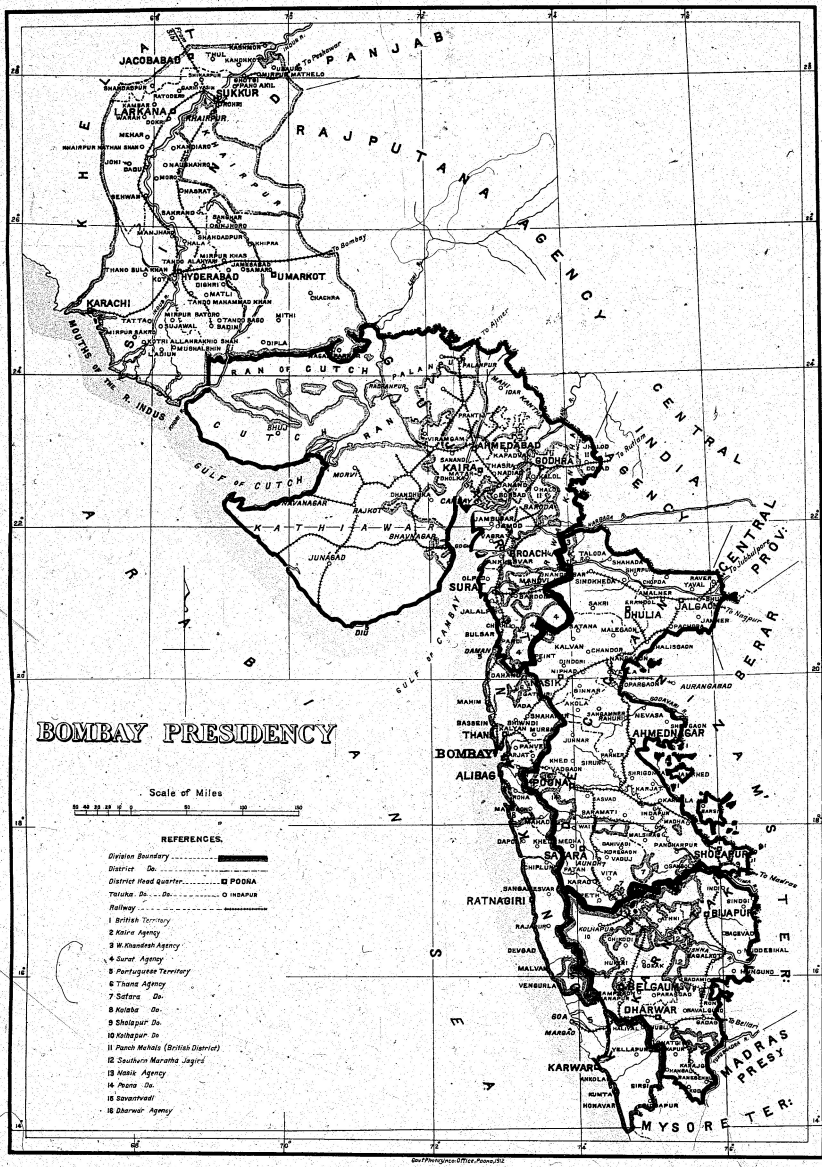

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CHAPTER I.—DISTRIBUTION OF THE POPULATION.

Introductory. Population. Geography. Administrative Divisions. Feudatories. Natural Divisions. Density of the Province. Density how arrived at. Rainfall. Density in Gujarát. Density of Ahmadábád; of Kaira; of the Pánch Maháls; of Broach; of Surat. Density in the Deccan, Khándesh, Násik, Ahmadnagar, Poona and Sholápur. Irrigation. Density in the Karnátak. Density in the Konkan—Ratnágiri and Kolába—Kánara. Density in Sind; in Karáchi; in Hyderábád; in Thar and Párkar; in Lárkána; in Sukkur; in the Upper Sind Frontier. General conclusions regarding Density. Causes of Density in Gujarát and Sind. Definition of Town and City. Bombay; Ahmadábád; Poona; Karáchi; Surat; Sholápur. Number of Towns. Distribution of Urban Population. Urbanization. Village Population. The Bombay Village. The House. Number of Houses. Families.

Introductory.

THE Bombay Presidency with its Feudatories and Aden covers an area of 186,923 square miles, to which Aden, which includes Sheikh Othman and Perim Island, contributes only 80 square miles with a population of 46,165.

Population.

2. The population of the Presidency as enumerated on the 10th March 1911 gave a total of 27,084,317 persons, 19,626,477 of whom were found in British territory while the Native States contributed 7,411,675.

Geography.

3. Geographically the Bombay Presidency extends from the fourteenth to the twenty-eighth degree of North latitude. Lying along the sea coast and rarely more than 300 miles wide, it possesses exceedingly varied climates from the almost rainless deserts of Sind to the damp and tropical forests of Kánara.

Administrative Divisions.

4. For administrative purposes the Presidency Proper is divided into the Northern, Central and Southern Divisions, each under a Commissioner who has his head-quarters at Ahmadábád, Poona and Belgaum. Sind is under a Commissioner with more extended powers residing at Karáchi. The Town and Island of Bombay is administered as a Collectorate the head of which is directly responsible to Government. The number of Districts that form a Division is six, but there are now seven in the Central Division due to the partition of Khándesh in 1906 into two Districts East and West Khándesh. The only other administrative change has been the formation of the new district of Lárkána in Sind, out of portions of Shikárpur and Karáchi, and renaming the former which is now known as Sukkur. This change took place in 1901 but subsequent to the taking of the census of that year.

Feudatories.

5. The Native States and Agencies vary greatly in size from Cutch and Khairpur, which are larger than many British Districts, to Sávanur and the congeries of small States which go to make up Káthiáwár, the Rewa Kántha Agency and the Southern Marátha Jágírs and which are smaller than a táluka. The more important feudatories and groups of States in Káthiáwár and the Southern Marátha Country have Political Officers while the petty principalities like Jawhár and Akalkot are in the political charge of the Collector of the neighbouring district. The area ruled over by the Feudatory Chiefs of this Presi-

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dency is just over 34 per cent. of the total area, with 27 per cent. of the population of the Province.

Natural Divisions.

6. In discussing the aspect of the census figures a return has been made to the Natural Divisions as arranged in 1891. Mr. Enthoven departed from this arrangement in 1901 because these physical divisions nowhere coincided with the administrative; but so long as the details are compiled by administrative divisions in the Imperial Tables where they will be readily available for administrative purposes, it seems preferable to adopt the Natural Division for the purposes of this report even though many districts are not in themselves homogeneous. Absolute accuracy of division into homogeneous compartments is not possible but the arrangement of 1891 is nearer homogeneity than the system of 1901 and the effect of natural conditions on population should be more marked. The twenty-five districts of the Presidency therefore have been divided into Sind, Gujarát, Konkan, Deccan and Kanátak. The first two divisions are indeed nearly homogeneous but Kánara has to be classed with the Konkan, though the eastern part of it is nearer the Carnátak in physical characteristics, while included in the Deccan are Khándesh and Násik which belong to the Western Sátpuras in the Imperial scheme of classification.

7. Sind, bounded on the West by the Kohistán hills and on the East by a sandy desert, supports in its central portion a very heavy population entirely dependent for its existence on the life-giving waters of the Indus. Across the Rann of Cutch we come to the plain of Káthiáwár which, with the valleys of the Sábarmati, Narbada and Tápti, form the tract known as Gujarát. Further south the line of the Western Ghát divides the rice growing districts of the Konkan, won from the sea by the by of the mythical hero Parashrám, from the eastward sloping plains of the Deccan with a scanty and precarious rainfall, and from the richer soils of the Kanátak south of and including the watershed of the river Krishna.

For a more detailed description of the physical characteristics of the Presidency the reader is referred to the opening pages of the first volume of the Imperial Gazetteer dealing with Bombay.

Area, Population and Density.

Reference to Tables.

8. The statistical Tables dealing with these details are the first three Imperial Tables. The Province ranks second in point of area among the Provinces of India and is a little smaller than Spain. It is somewhat curious to notice that the recorded area of the Presidency has decreased in each successive census. This is not due to erosion or any change in the external boundaries of the province but to the extension of Survey Operations in the Native States. The British Districts, surveyed a generation ago, show a negligible variation, but the Native States are responsible for a decrease of 1,873 square miles. This is only what one would be led to expect as the area of Feudatories has often been merely a rough estimate which naturally erred on the side of exaggeration.

Density of the Province.

9. The population, just over 27 millions, gives it the fourth place among the Indian Provinces between Eastern Bengal and Assam and the Punjab; compared with European Countries it most nearly approximates to Austria. The density of British Districts, which include Aden, is 160 per square mile

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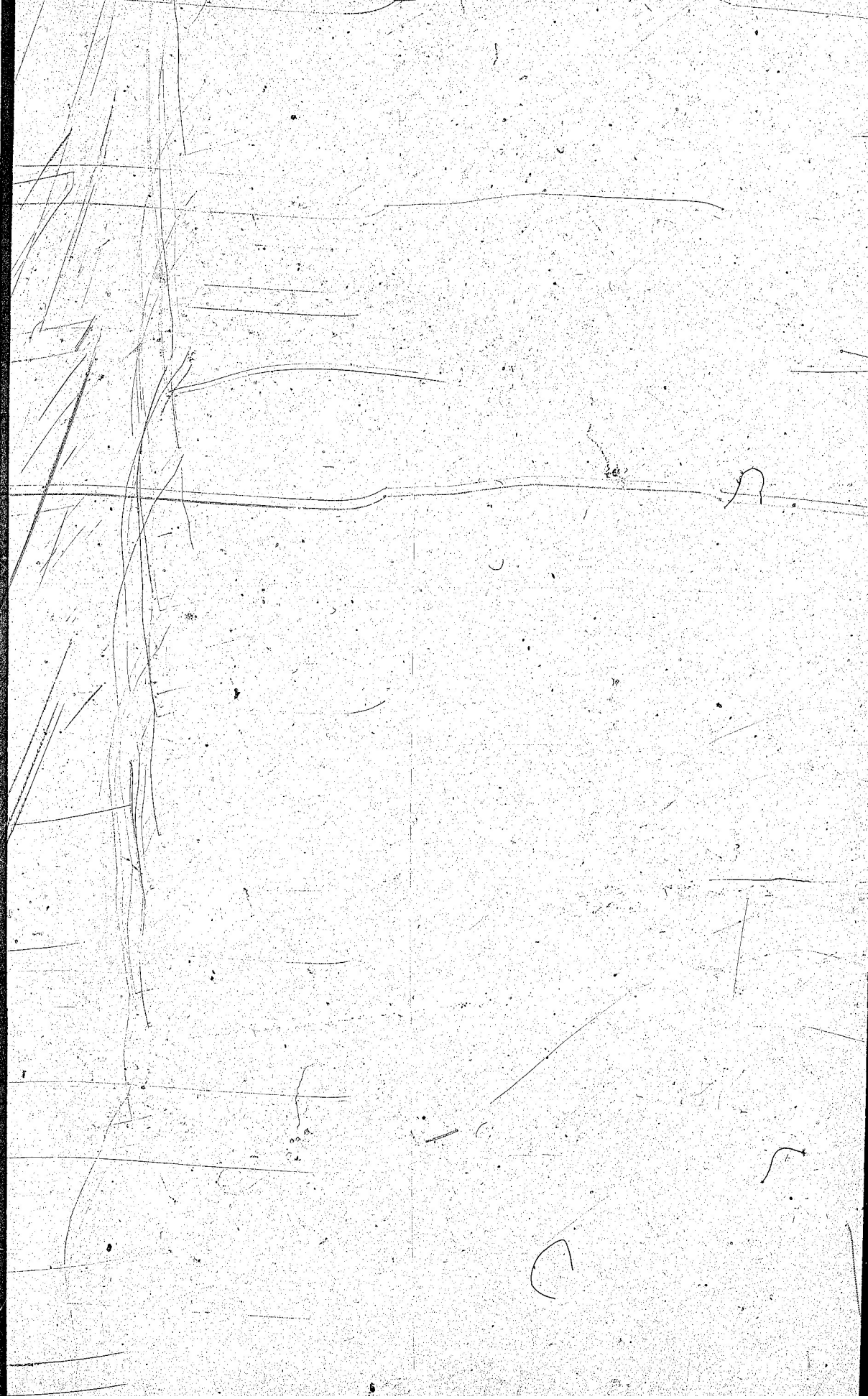

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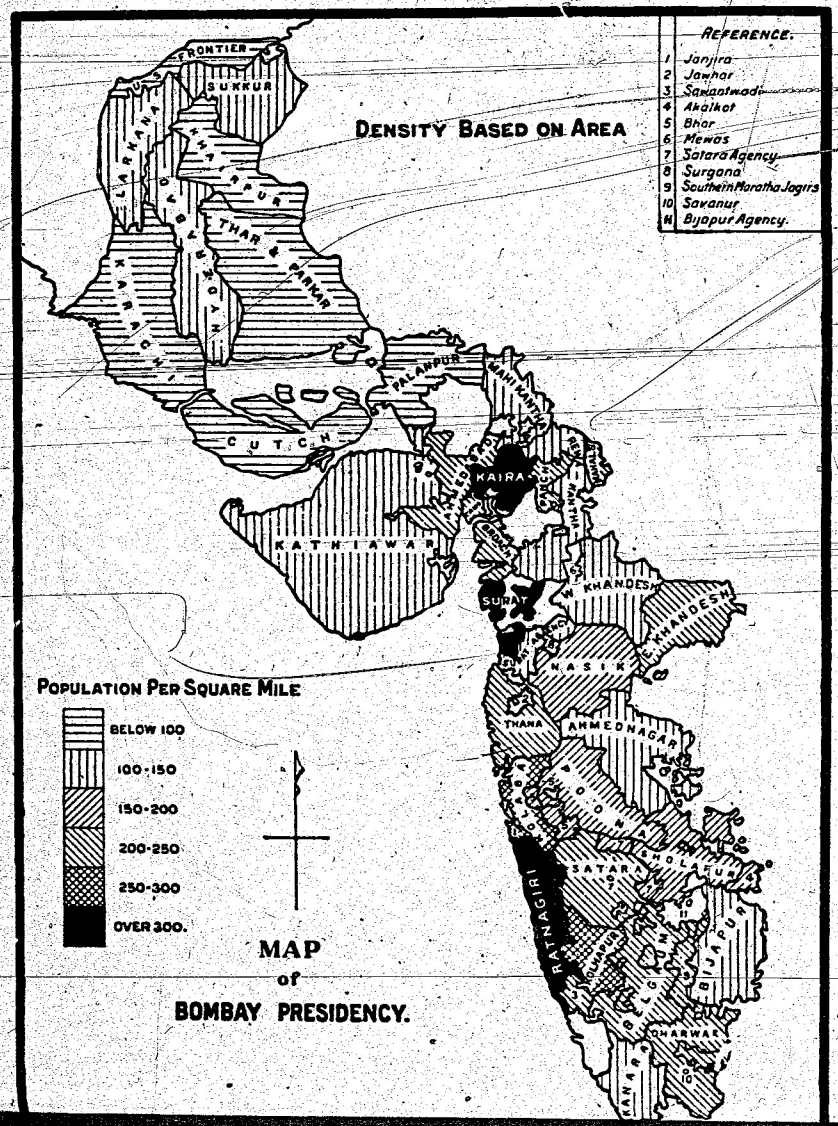

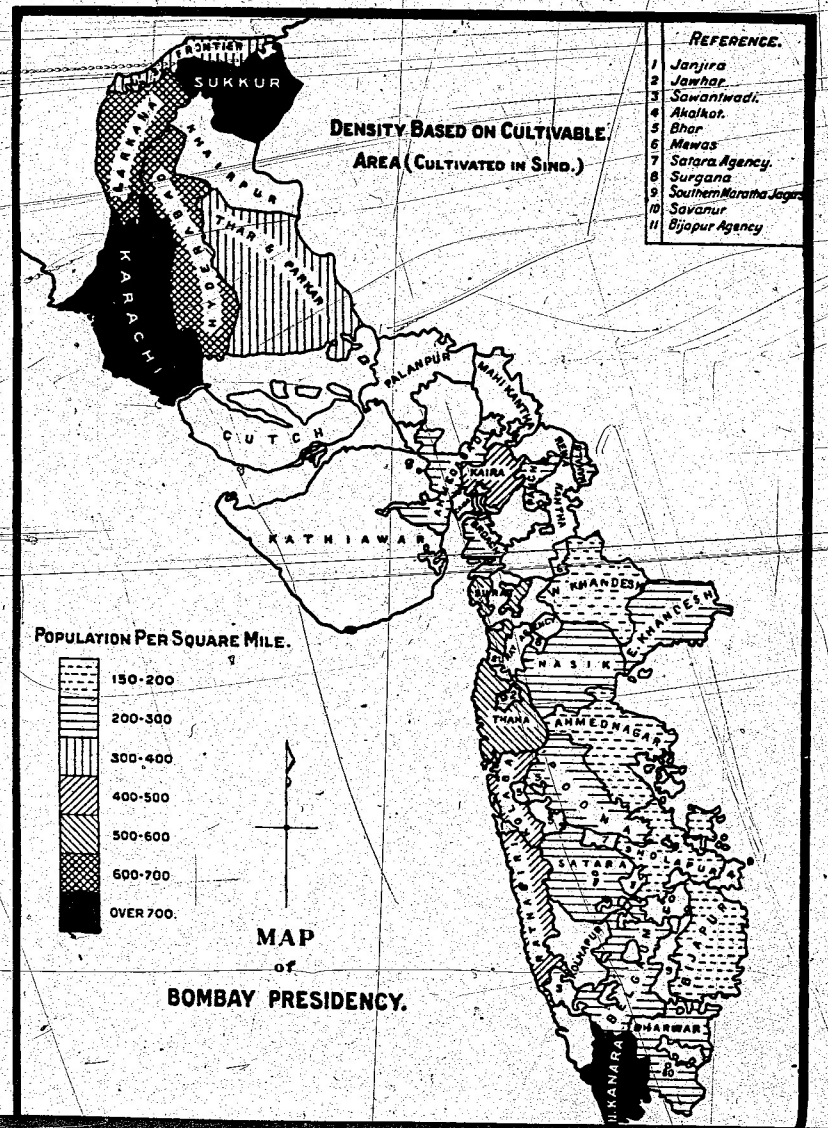

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while in the Feudatories the population averages 116. For the whole Province the Density is 145, or nearly the same as Servia.

Density how arrived at.

10. The densities above given have been arrived at by dividing the population by the area of the province, the Native States or British Territory as the case may be. This gives a correct idea of conditions as a general rule and is necessary for comparison with previous results. But as a guide to the population that a particular area can support and the fertility of the soil in terms of the population, it is somewhat misleading. For instance Kánara is largely under forest, which is organized and not likely to be thrown open to cultivation at any time, and it would not be fair to estimate the density of its population without first excluding the forest area from consideration altogether. These vast stretches of forest will never grow food-grains or other agricultural produce and the number of persons forest land can support is limited to those who are required for its protection and exploitation, an almost negligible number. Again, in Sind large areas are desert, which only require the fertilizing waters of the Indus to become an agricultural and fruit-farming area. It is as anomalous to speak of a desert supporting human life, which is what the inclusion of the uncultivated portions of the desert and Kohistán tracts of Sind in the density figures would amount to, as to treat a forest in the same category as agricultural land. It may safely be conjectured that the number of nomad graziers in the deserts are not more numerous than the persons who live on the forest. Unfortunately it is not possible to show the cultivated area only in the maps on which the density of areas based on cultivability has been shown, so in this respect the maps are misleading. To enable comparisons to be made with previous density figures Subsidiary Tables I and II to this Chapter have been compiled as in former years on a basis of total area and a map of the Province showing density arrived at in the same manner is attached. Kaira with a density of 433 although showing a drop of 13 per square mile on the figures of 1901, due to famine and to three bad plague epidemics which accounted for over 73,000 people, is still the most crowded district of the Presidency, and Thar and Párkar remains the most open with 33 inhabitants per square mile though it has increased by nearly a quarter. The most populous Native State is Kolhápur with 266 per square mile showing a decrease of 59 persons due to plague, and at the other end of the scale is Khairpur with 37, an increase of 4 in the decade. But to illustrate the discussion which follows the reader will find another map, printed beside the first map on the opposite page, showing the density of each district based on the cultivable area in the Presidency Proper and on the cultivated area in a normal year (1910) in Sind. The Sind figures are accordingly unduly high but as even the desert would grow crops if irrigation were available and the extent of cultivation varies with the inundation the normal cultivated area was selected. Owing to the necessary agricultural statistics being rarely available in Native States the density has only been calculated in British Districts. Throughout this chapter, unless otherwise stated, the examination of the density will be based on the figures in their relation to the cultivable area.

Rainfall.

11. Column 9 of Subsidiary Table I relating to normal rainfall calls for some remark. Owing to the intervention of the range of the Sahiyádris almost at right angles to the path of the monsoon the rainfall varies considerably even in different parts of the same district, and especially so on the Eastern slopes of the Ghats. The rain is precipitated on the coast line of the Presidency south

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of the Tápti under the disturbing influence of the Western Ghâts at an average of 100 to 120 inches, depending on the distance of that range from the sea. At the crest of the mountains the rainfall will be anything from 180 inches at Khandála (2,000 ft.) to over 400 at Mahábleshwar (4,700 ft.). Once the crest is passed the precipitation decreases very rapidly, until a belt is reached only 35 miles from the hills where the rainfall is very precarious and averages only about 17 inches. Further east again the South-West monsoon is nearly spent but the influence of the North-East monsoon begins to be felt and the rainfall improves.

The figures given in this column are taken from the returns at the head-quarters of districts but though they give a fair average for the Presidency as a whole it is difficult to say that they represent the average rainfall of the whole of the district for which they stand.

The rainfall in Gujarát is not interfered with by the Ghâts and is much more equally distributed, while in Sind there is practically no rain to speak of.

Density in Gujarát.

12. In Gujarát owing to the absence of any considerable range of hills the rainfall decreases gradually in a northward direction. The bulk of the division is flat alluvial plain watered by the Tápti, Narbada, Mahi and Sábarmati and containing some of the most fertile soil in the Province: though along the seashore there is often a strip of barren sand drift and salt marsh. In the north the soil is impregnated with salt from the Rann of Cutch. Gujarát has suffered severely in recent years from famine which will account for the slow growth of its population.

Density of Ahmadábád.

13. In Ahmadábád the density varies from 827 persons to the square mile in the neighbourhood of the city* to under 100 in the Bhál tract of Dholka and Dhandhuka Tálukas. The density is naturally greatest, varying from 300 to 400, in the valley of the Sábarmati, where there is a little irrigation and several large towns. On the west where the district borders on Káthiáwár the poorness of the soil will account for the thinness of the population, which varies between 92 and 240. Rice is but very little grown in Ahmadábád but like all Gujarát except Kaira and the Panch Maháls the cotton crop is of the greatest importance.

Density of Kaira.

14. Kaira falls naturally into two divisions; the rich black soil tract known as the Charotar which supports a population of 660 to the square mile and the rest of the district with a density of 360. Before the famine it was an important rice area, growing more paddy than the other Gujarát districts, but now the principal crop is *bájri* (*Pennisetum typhoideum*). The district has suffered much from famine and plague and with Cambay is the only part of Gujarát which has decreased in population since 1901.

Density of the Pánch Maháls.

15. The Pánch Maháls, two out-liers of British Territory surrounded by Native States, vary in density from 314 in the Western to 260 in the Eastern Maháls. The greater density is due to the situation of the head-quarters of the district, to greater rainfall and possibly to more extended rice cultivation.

Density of Broach.

16. The district of Broach is a flat alluvial plain, but separate density figures have been worked out for the 'Bára' tract where the soils are poor, water-logged and salt-encrusted. This area returned 172 persons to the square mile while the rest of the district showed 318.

* The population of cities is excluded in dealing with the district figures in this Chapter.

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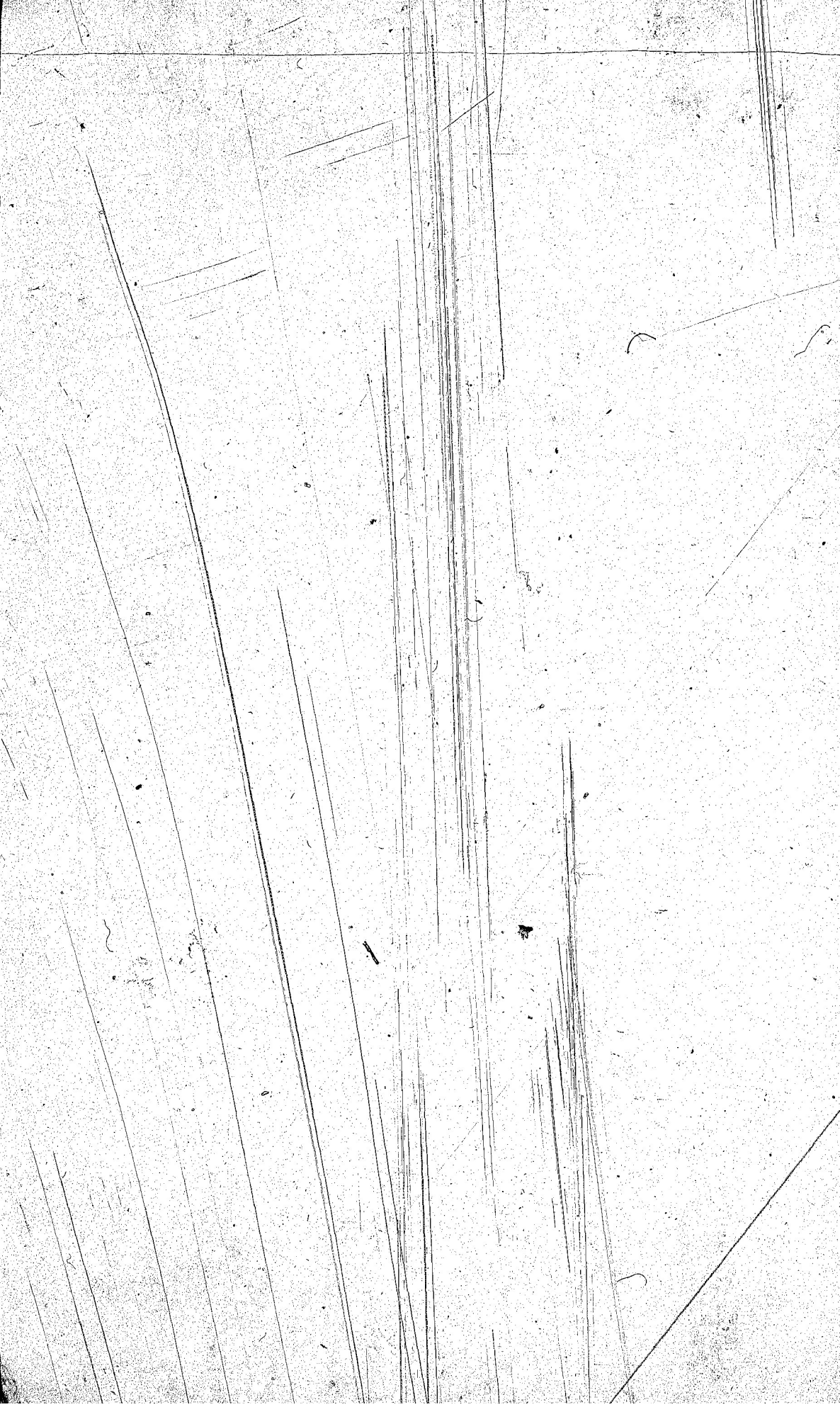

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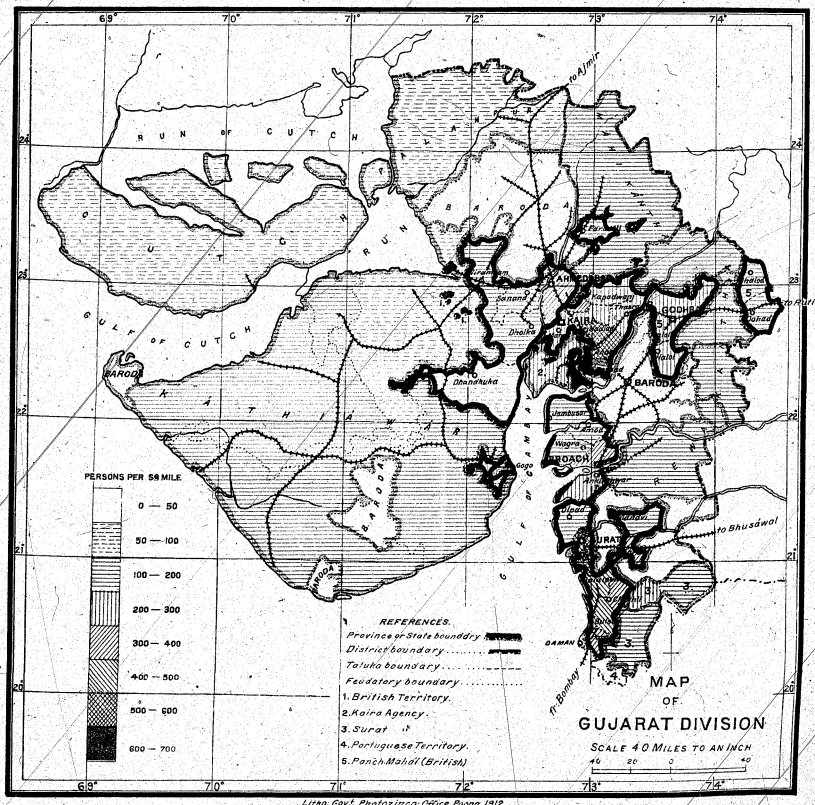

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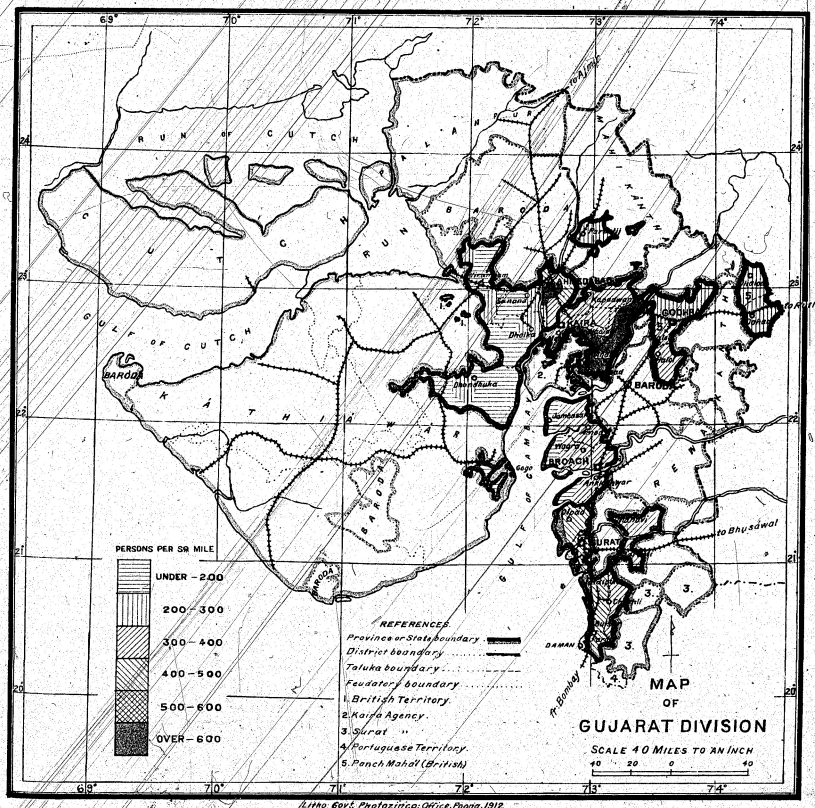

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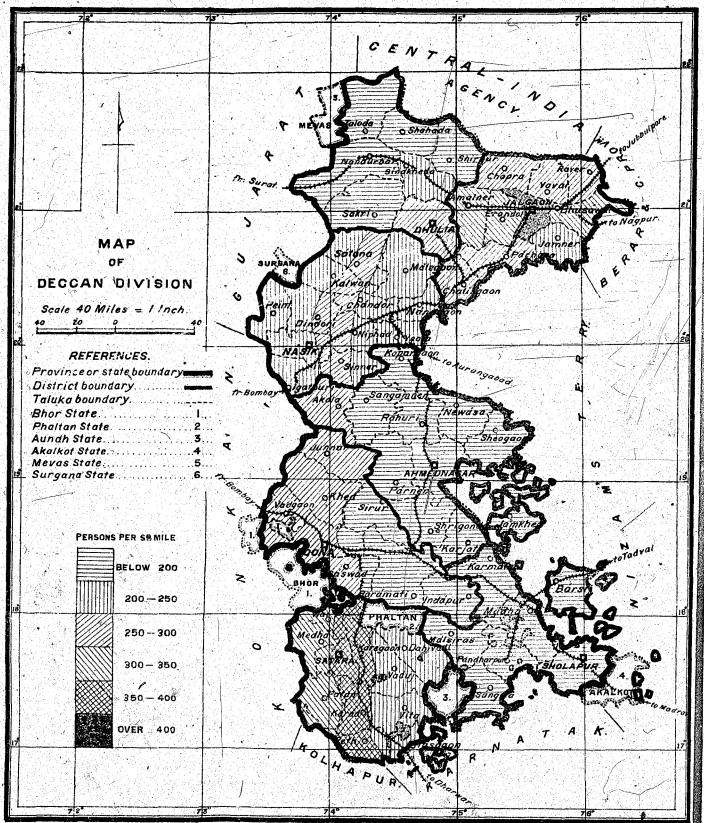

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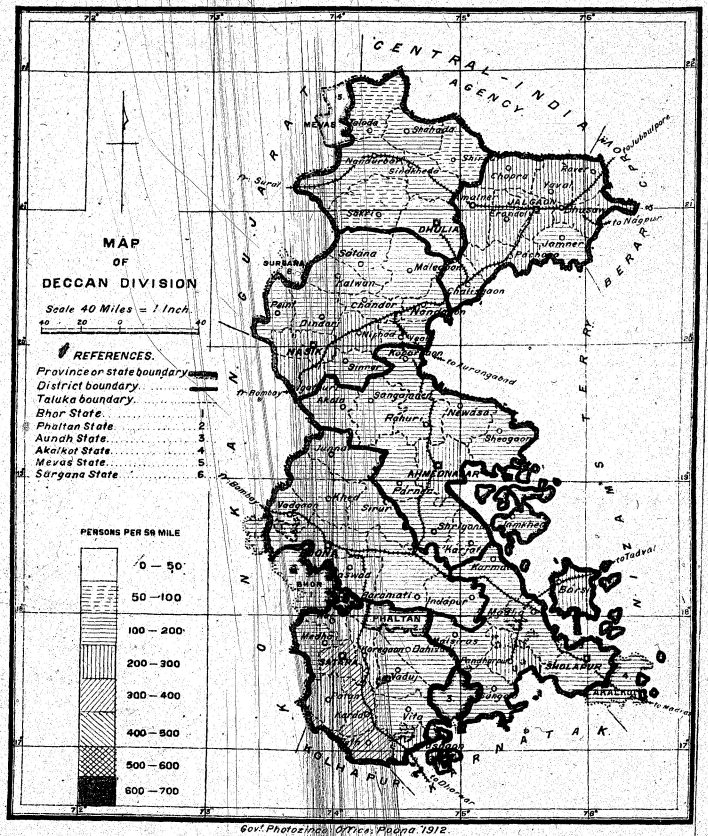

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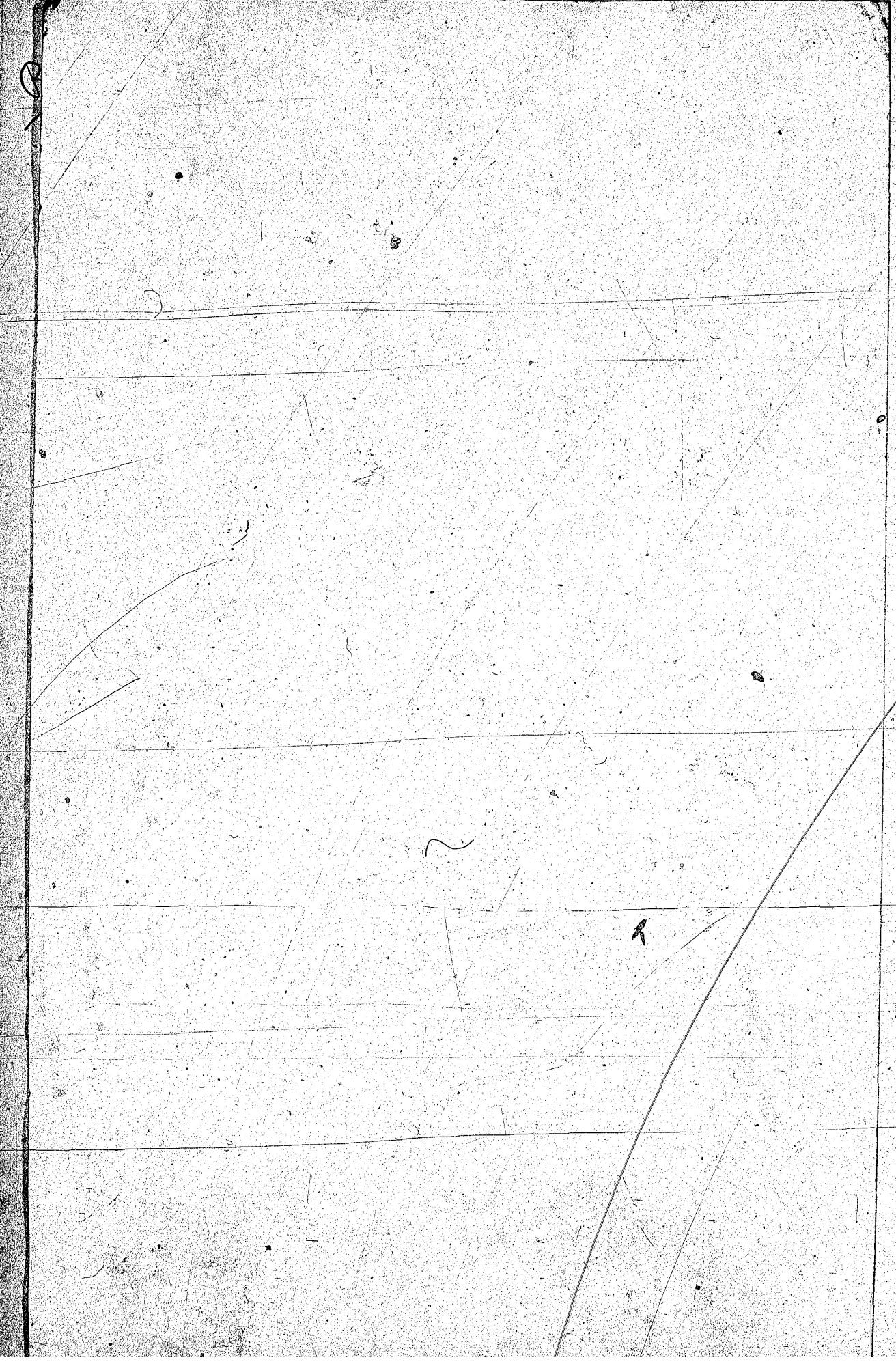

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Density in Surat.

17. Surat is the meeting ground of Gujarát and Konkan. The population is most dense on the coast, where it reaches the high figure of 635 to the square mile. The central rich plain supports 440 persons, and the poorer soils of the hills further East 320 persons to the square mile.

Density in the Deccan—Khándesh.

18. The Deccan does not coincide with the Imperial Scheme of natural divisions as it does not include the Karnátak. In Khándesh the figures of density have been arranged by tálukas, each táluka being treated as a homogeneous area. The map shows that in West Khándesh with the exception of Sindkheda táluka and the head-quarters, Dhulia, the rest of the district is but sparsely inhabited. This is exactly borne out by the physical characteristics of the country. Wild mountains and forest-clad hills inhabited largely by Bhils with rudimentary ideas of cultivation do not lend themselves to the arts either of industry or agriculture. In East Khándesh on the other hand the population round Jalgaon is the densest in the Deccan and amounts to 405 to the square mile. The physical characteristics form three fairly homogeneous tracts, the Sátpura hills which run the length of the district to the north of the Tápti and the Ajanta hills in the south with the valley of the Tápti between, the two hill regions being very similar. As was to be expected the rich alluvial plain has the higher population. South of Khándesh we get the Deccan proper divided into three tracts, the 'Dáng' or 'Máwal' (hill) to the west, in which are situated the head waters of the Godávari and the northern tributaries of the Krishna; the Transition in the centre; and the 'Desh' or black soil plain to the east. The soil however is not too fertile, and there are ranges of bare rocky hills running east and west, spurs so to speak of the Ghâts which neither store water for cultivation nor, except to a very small extent, attract the rainfall.

Násik, Ahmadnagar, Poona and Sholápur.

19. At first glance there does not appear to be any systematic explanation of the varying density in the Deccan, but the one underlying fact is that in each district the Transition is more populous than the Máwal and the Máwal than the Desh. In Násik the tracts are distinct and the Máwal comes midway between the Transition and the Desh, though it falls into the same group as the latter—all these tracts in this district are very close to each other as regards density. In Ahmadnagar there is no Transition, in Poona the Transition exists, but the population, though higher than in the 'Máwal' by 32 persons to the square mile, yet falls within the same group as the latter. Sholápur being far to the east is a homogeneous tract which may be classed entirely as Desh; and in Sátára the three tracts are quite distinct. As will be seen later in the case of the Karnátak the Transition in this district supports a heavier population than the Máwal and the Máwal than the Desh, and this in spite of the fact that the Máwal and the Transition are the more unhealthy. This will again be discussed in paragraph 33. The same tendency is to be seen in the map illustrating density based on total area of each táluka, though not so clearly defined and subject to exceptions, most of which can be easily explained (*e.g.* the existence of the Railway in the Igatpuri táluka of Násik).

Irrigation.

20. Irrigation on a large scale in the Deccan is confined as yet to the Mutha and Nira Canals; the Pravara and Godávari storage works are still under construction. The effect of this irrigation on density is shown by the higher figures of Haveli (Deshi portion), Purandhar and Bhimthadi tálukas in the Poona District which return 231, 203 and 191 persons respectively per square mile as

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against 152 of Sirur, an unirrigated táluka of Poona, and 175 of Indápur at the tail of the Nira Canal, which only gets water from it during the monsoon.

Density in the Karnátak.

21. The Karnátak in physical conditions approximates to the Deccan, but has a more certain and more copious rainfall, more fertile soil and a slightly more unhealthy climate. In addition during the last decade it may be said to have been the home of plague. It consists of the three districts of Belgaum, Bijápur and Dhárwár, the Native State of Kolháp ur and the intermingled feudatories known as the Southern Marátha Jágirs. In the western portion where it forms the eastern slope of the Western Ghâts it is well wooded and contains the head waters of many considerable rivers which eventually join the Krishna whose watershed is its northern limit. It may be roughly divided like the Deccan into three tracts running parallel to the Ghâts, the 'Mallád,' the Transition, of no great width, and the 'Desh', the bulk of the area. The 'Mallád' is an unhealthy malarious area, growing rice as its staple crop with a population varying from 260 to 290 per square mile. The Transition, also a rice tract with a sprinkling of pulses and millets and also somewhat unhealthy, supports from 322 to 597 persons, and the healthy wide rolling plains of the Desh 170 to 210 per square mile. This gradation is exactly similar to what has been shown (paragraph 18) to occur in the Deccan. The western rice tract in spite of its unhealthiness supports a higher population than the black soil plain and the Transition a higher than either. The figures for this last tract are unduly swollen by the existence of the 3 large towns of Hubli, Belgaum and Dhárwár. If their population is deducted the density of the Transition becomes 320 to the square mile. The difference in favour of the Transition must be due to less unhealthiness, accessibility of market and the presence of the railway. No doubt the railway was originally built through the Transition tract because there the population was denser, but the existence of the railway has also caused an increase in the population. As in the Deccan there is a belt of very precarious rainfall running from north to south in the Desh portion (see paragraph 11).

The fact that rice growing areas support a heavier population than dry crop land will be discussed in paragraph 33 on the causes of density.

Density of population in the Konkan.

22. In considering the density of the population in the Konkan, Bombay City has been excluded, and the Town and Island of Bombay, as it is officially called, has throughout this report been treated as a separate natural division. There are no cities in the Konkan, but there are numerous towns of ten to twenty thousand inhabitants. An area of certain and heavy rainfall it is natural that the predominant crop should be rice; on the higher ground a coarse millet locally known as *rági, náchni* or *nágli* (*Eleusine coracana*) is grown, and along the sea-coast itself wherever there is any soil between the laterite headlands a fringe of palms, mango groves and plantain orchards add to the beauty of the landscape and the wealth of the inhabitants. There are no large irrigation works but water obtained by throwing small temporary dams across the hill streams is plentifully used during the rainy months, June to October. The rest of the year being practically rainless the land is rarely double-cropped, though in parts of Kánara a small crop of vegetables or groundnuts is raised, and in the upland valleys cold weather rice. Thána and Kánara are forest clad districts, but it is only in the latter that the presence of evergreen forests keeps the springs flowing, while the Thána rivers very quickly dry up into pools.

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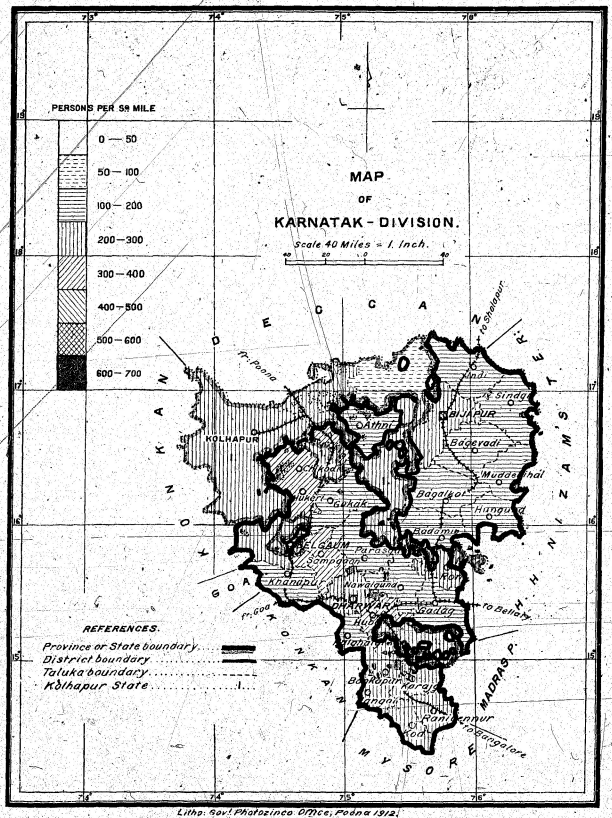

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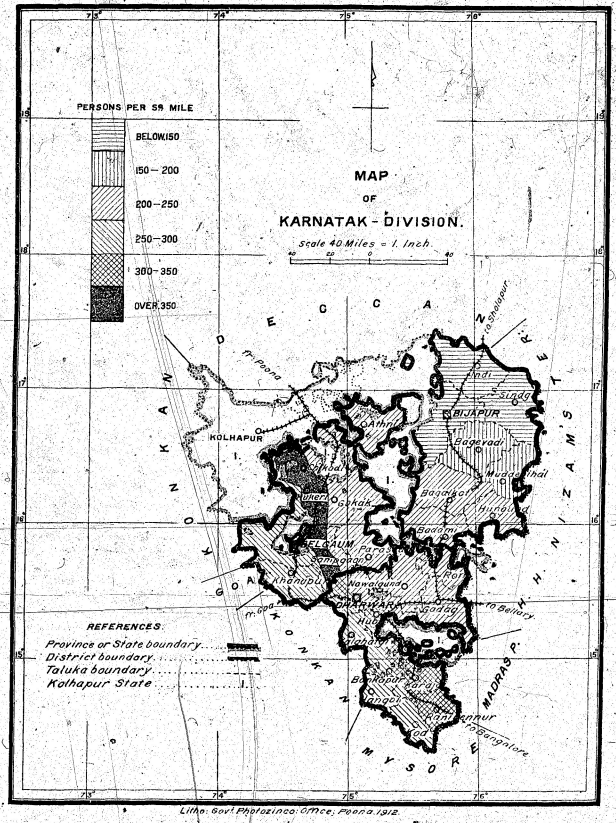

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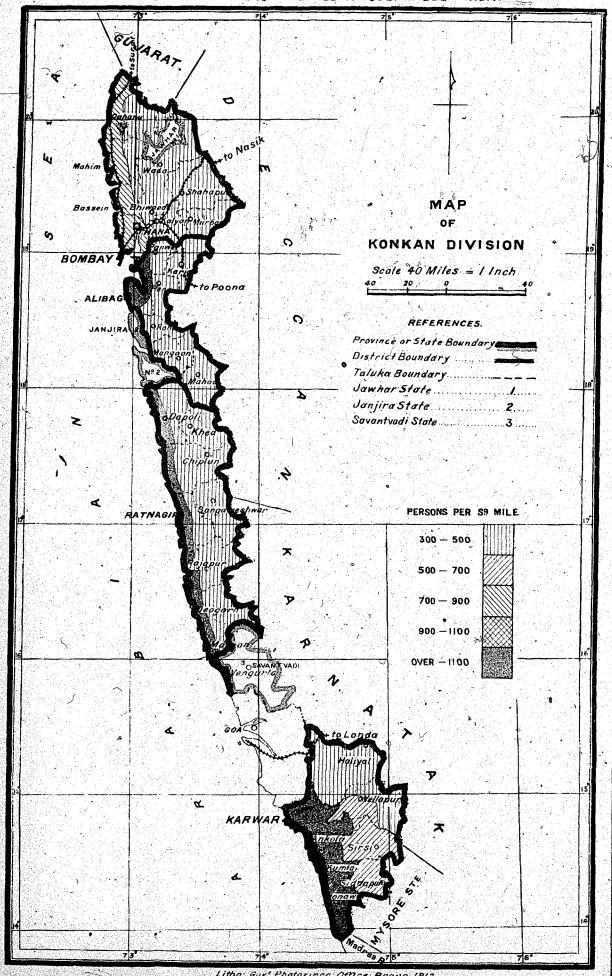

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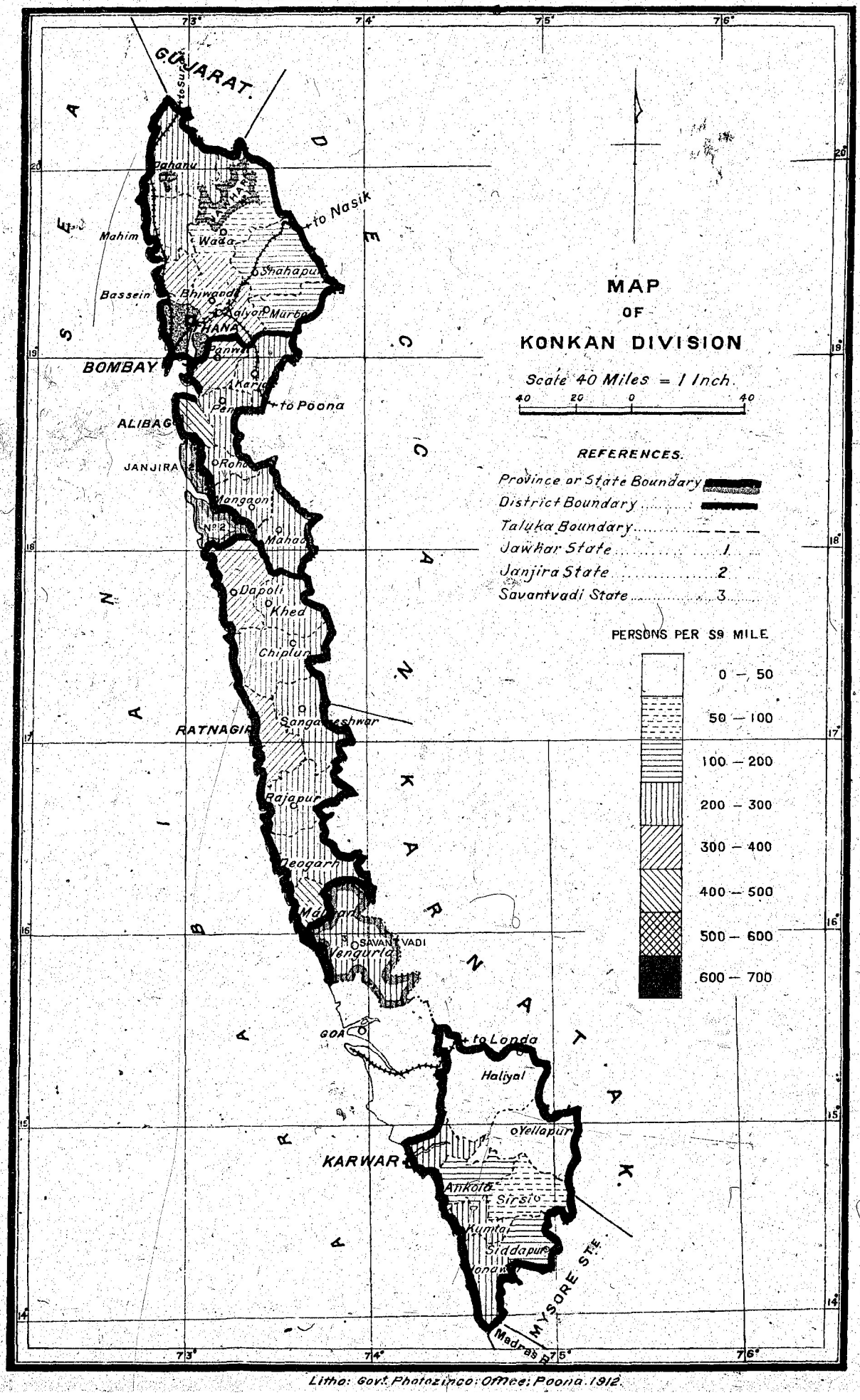

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Basing the density on the cultivable area and rice being the staple crop it is only to be expected that the population is about the densest in the Presidency.

23. Thána has been divided into three belts, a coast strip, containing much garden land and several populous towns, with a density of over 860; a central portion with 375; and the plateaux below the ghâts with a population of 461 persons to the square mile. This increase of inhabitants near the hills can only be attributed to the exceedingly good climate which the uplands of Thána enjoy. The plateaux as well as the higher hills above them are largely bare of trees and the area is well drained and not malarious. In fact in Thána malaria is chiefly prevalent on the coast and is probably due to the water-logging of the soil owing to the existence of garden cultivation on a large scale. Thána.

24. The rest of the Konkan except Kánara has been divided into a coast strip, where in addition to a better climate the fishing industry gives employment to a large population, and an inland undulating area consisting mostly of bare laterite hills and narrow valleys where the unfertile soil supports a population of 400 to 450 per square mile, only a third of the number of inhabitants on the more favoured coast-line. Ratnágiri and Kolába.

Ratnágiri and Kolába are the main areas from which Bombay City draws its salaried menials and millhands. Many from these districts ship as lascars on ocean steamers, and from their remittances home the money order business done in the Konkan post-offices is enormous. With this important addition to their local means of subsistance it is only natural that many of the 'remittance men'—the term is the complete opposite of what is meant by the same word in our colonies,—should live on the coast where the climate is good.

25. Kánara, which is unlike any other district in the Presidency, being half Konkan, half Karnátak and 80 per cent. forest clad, deserves a paragraph to itself. The coast strip is densely populated; even including their very sparsely inhabited and malarious inland villages the coast tálukas return over 1,100 inhabitants per square mile of cultivable land. The Northern half of the inland portion is the area of great teak forests with many hundreds of square miles devoid of human beings but with a population of 465 to the square mile where cultivation exists. The Southern half with just over 500 to the square mile is noted for its spice gardens where betelnut, pepper and cardamoms are principally grown. Both these areas are excessively malarious, especially near the crest of the Sahyádris where the rainfall amounts to over 250 inches. The slightly higher density of this tract with its prevalent malaria compared with the inland portions of the rest of the Konkan is due probably to the greater fertility of the soil, more perennial water and the consequent preponderance of rice cultivation over hill-millets. Kánara.

26. Density in Sind is entirely a question of irrigation. Sind naturally falls into three divisions, the Kohistán or mountainous and rocky tract which separates it from Mekrán and Baluchistán, the Indus Valley, and the desert of Thar and Párkar, which runs up through Khairpur as far as Sukkur. A comparison of the two maps which illustrate the density of Sind will show the enormous area which is still uncultivated. Based on the total area the variation Density in Sind.

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is from 386 to the square mile in parts of Hyderábád to 17 to 29 in the desert tract of Thar and Párkar, while if the normal cultivated area be taken the variation extends from 1,546 in Hyderábád (if the population of the city be excluded the density amounts to 933) to 169 in the Chháchro Táluka of Thar and Párkar. The relative density of the areas however remains the same whichever method is adopted.

Density in Karáchi.

27. To take the Districts *seriatim* Karáchi may be divided into four homogeneous tracts, the Riverain with a density of 967, the Kohistán with 654, the rice-growing delta with 607 and the Lár tract comprising creeks, sea-coast villages and desert with a population of 498 to the square mile of cultivation. The Kohistán stands abnormally high, for it is inhabited by nomad graziers who cultivate but little, indeed the soil is too poor, but are in close touch with the grain producing tracts and are not entirely dependent for their daily food on their own agricultural efforts. In addition much of it is unsurveyed so that while the population is enumerated the cultivable area is partly unknown.

Density in Hyderábád.

28. The Lár tract of Karáchi extends into Hyderábád, and includes the four southern tálukas and supports practically the same number of persons per square mile of cropped area. The other homogeneous divisions of Hyderábád are the Riverain tract with 834 persons and the newly established colonies on the Jamrao and the Nasrat Canals which are to be found in the Dighri and Nasrat Tálukas. This area should increase considerably in density in the course of the next decade, as it has not long been settled. It now supports a population of 319 persons to the square mile.

Density in Thar and Párkar.

29. Thar and Párkar comprises four homogeneous tracts, the Jamrao Canal area covering the tálukas of Sinjhoro, Mirpur Khás and Jamesábád, with a density of 469 persons to the square mile; the old canal tract including the western halves of the Pithoro, Umarkot and Jamesábád Tálukas with a density figure of 396; the desert with a population of 233 to the square mile; and the bulk of the Sánghar Táluka which contains the Makhi Dhand, a vast fen formed by the spill water of the Nára River, where many buffaloes are grazed, and the population was returned as 479 per square mile. This figure is probably abnormal being due to the census being taken at the time when the graziers are out in large numbers in the Makhi Dhand. The cultivation in the Desert tract of this District, unlike Sukkur, is settled.

Density in Lárkána.

30. Lárkána, the new district carved out of the Karáchi and Shikárpur Districts, falls into three well-defined tracts.

The most thickly populated, the typical Sind tract, extends from the Indus to the depression at the foot-hills of the Kohistán (which forms the western limit of irrigation from the Indus), and has a density figure of 682. The 'Kacho' which embraces the undulating ground between the Sind tract and the Kohistán proper supports a population of 499 per square mile while the Kohistán shows the very high figure of 601 persons to the same area. But as explained in the last paragraph many graziers are in this tract in March and much of the cultivation is unsurveyed.

Density in Sukkur.

31. Sukkur divides naturally into four tracts, the area commanded by canal; the inside of the bend of the Indus which is liable to floods; the Kacha lands along the river which are outside the protecting bunds and are liable to erosion; and lastly the desert. Their populations are 879, 566, 360 and 978 respectively per square mile.

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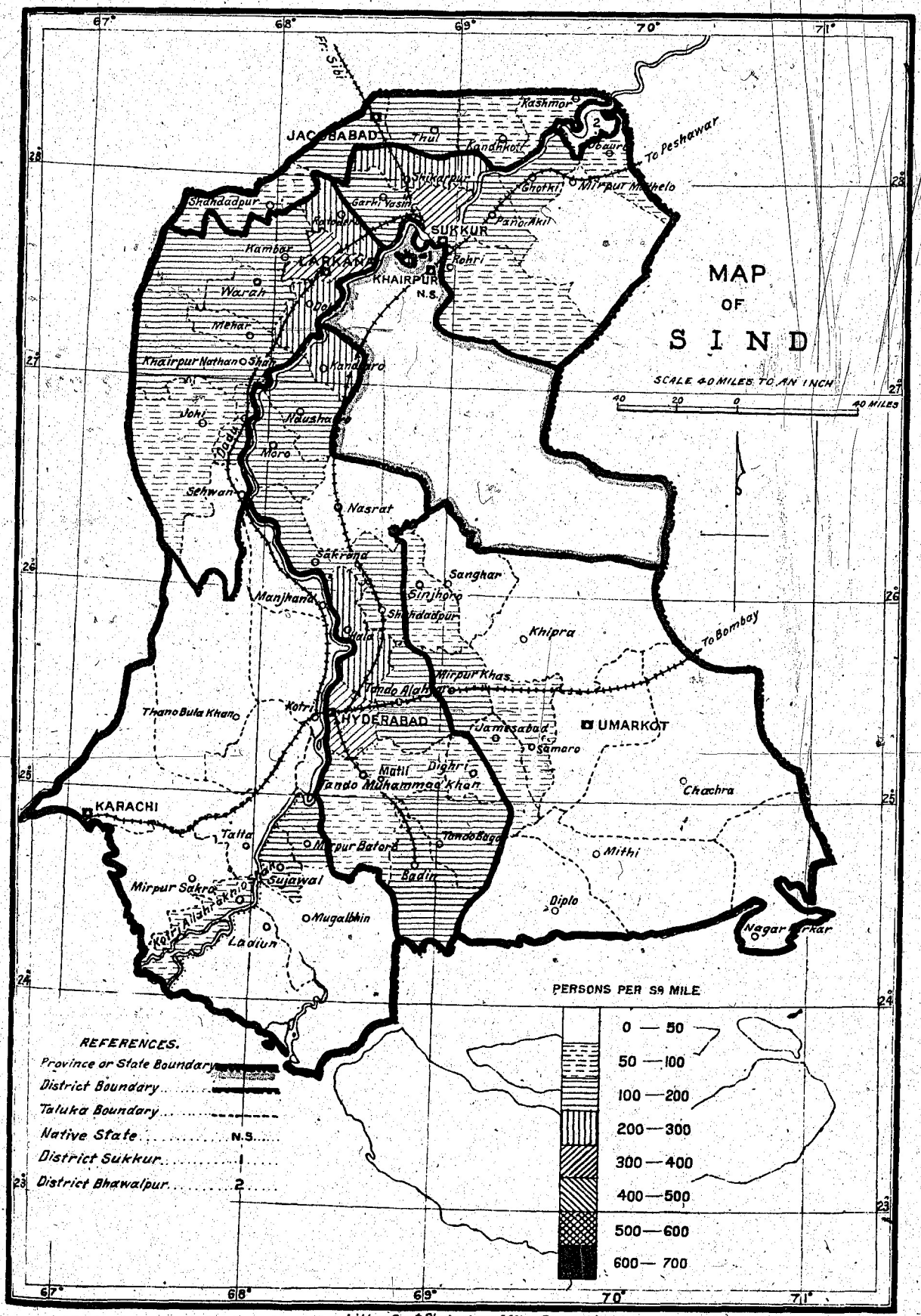

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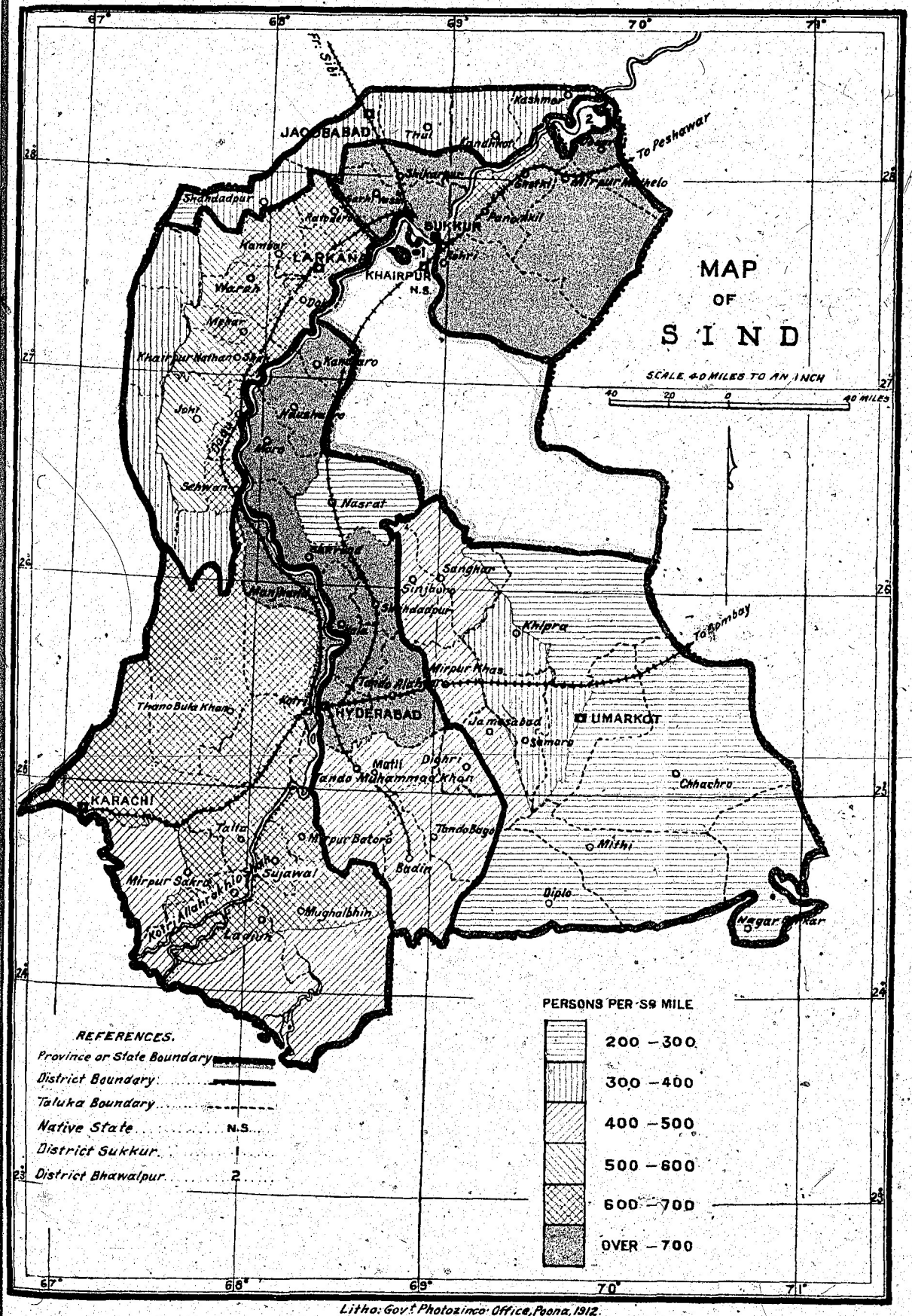

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The urban population of this district is about 100,000 all situated in the irrigated area which accounts for the high density. The flooded area has some permanent villages surrounded by bunds but the population is yearly decimated by malaria; and the third tract in which there are no permanent villages contains merely seasonal cultivators. The desert is inhabited by nomads who do not live by cultivation but by grazing and raising cattle which they sell to the cultivating tracts. This accounts for the extraordinary density of 978 to the square mile; there is very little cultivation, and an enormous area of uncultivated and until the water is brought to it, uncultivable land.

Density in the Upper Sind Frontier.

32. The Upper Sind Frontier is a fairly homogeneous district but the Kohistán and Sir Amáni tract in the west is unirrigated and supports a population of 271 to the square mile compared with 381 for the rest of the District. Even this small population is temporary and at certain seasons of the year the Kohistán is practically uninhabited.

General Conclusions regarding Density.

33. Of the two sets of maps attached to this chapter that showing density based on cultivable area yields much more homogeneous results than the series based on the total area of each táluka. There are so many disturbing factors in the second set that the map of a natural division merely becomes a patchwork and no apparent system runs through it.

The outstanding feature of the first set of maps is that density largely depends on rainfall, modified by malaria. On the coast density, except in the case of the Thána uplands (which I have explained in paragraph 23 are extremely healthy) varies inversely with the distance from the sea. In Sind irrigation takes the place of rainfall. In Gujarát the rice-growing area nearer the sea is more prolific than the drier area further inland. In the Deccan and Karnátak we get three belts, the population being highest in the centre, the reason being that the hilly tract is more malarious and in days gone by more infested with robbers—the '*Máwali Lok*' of Shivaji—, so that the concentration of population was originally greater at the eastern foot-hills of the Ghats.

The reason why rice should support a heavier population than jowári or cotton is rather obscure. The villages it is true are smaller, but they are closer together and rice cultivation certainly requires more labour than the crops of the Deccan. It is difficult to get accurate previous figures for the homogeneous tracts of a táluka as in former censuses the táluka was the unit. The boundary line of the homogeneous areas comes, at least so far as the Deccan and Karnátak are concerned, very much where it is shown in the Statistical Atlas. But as the population in the Transition and hill area of the Deccan and Karnátak is denser than in the black soil plains of those natural divisions it is useful to examine whether this density is of modern growth.

The marginal table shows the percentage variation of the population during the last twenty years in districts of the Deccan and Karnátak which have the tripartite classification. Only tálukas which lie entirely or nearly entirely within the boundaries of one or other of the tracts have been taken into account. In the case of Násik the division has been made into western, central and eastern tálukas. Central Poona shows a considerable increase, due chiefly to

	Hill Tract.	Transition.	Desh.
Násik ...	+ 6	+ 2	+12
Poona ...	— 3	+ 8	+ 5
Sátára ...	—24	—13	— 8
Belgaum ...	—10	—11	— 7
Dhárwár ...	+ 2	+ 6	— 3

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the growth of irrigation and to the increase in population in the vicinity of Poona; the city itself has not increased. The big drop in Sátára and Belgaum is undoubtedly due to plague and it is due to the same epidemic that Dhárwár has received a great set back, the mortality from plague having been greatest in the open country. Taking these facts into consideration it is probable that in the last 20 years the rate of increase in the eastern black soil plains has been comparatively greater than in either the Transition or the hilly areas. It has been asserted that density is purely a question of rainfall, the heavier the rain the greater the density, but this is subject to the limitations that malaria imposes. But in the absence of any knowledge regarding the effects of particular food-grains on fecundity an alternative conclusion may possibly be drawn that in the past the dry country was more liable to famines, and the bulk of the population collected in the central tract where the climate was not too unhealthy and the rainfall was generally assured. With the advent of better means of transport and measures of relief in times of famine the natural fertility of the Desh is asserting itself, which will become still more pronounced when the big storage reservoirs now under construction in the Ghâts, or projected, come into full use.

Causes of Density in Gujarát and Sind.

34. In Gujarát, if we exclude the concentration in the neighbourhood of Ahmadábád which must be due to the attraction of that city the heaviest population is in South Kaira and the sea-board of Surat. The density of Surat is probably normal and of long standing due to its historical connection with Europe and its consequent importance as a trade centre, while the density of Kaira is due to the extraordinary fertility of the Charotar tract. In Sind as already stated (paragraph 26) density is entirely a question of irrigation. It is an interesting fact that whereas Kaira in the past was a large rice-producing area, the famine and the vagaries of the monsoon are converting it to dry crop cultivation.

Cities.

Definition of 'Town' and 'City'.

35. Included in the definition of a town were all municipalities of whatever size, all cantonments, all civil lines and all villages containing more than 5,000 persons which it might be decided to treat as a town for census purposes. Civil lines and suburbs have been included in the total population of the adjoining town or city and have also been shown separately. Six cities were selected as coming within the definition of 'City', namely Bombay, Karáchi, Ahmadábád, Poona, Surat and the rising commercial town of Sholápur, the figures of which, however, have been vitiated by a serious epidemic of plague.

Bombay.

36. Of the six cities—Bombay is easily the largest with a population of close on a million; its statistics are, however, dealt with in a separate volume and a cursory glance at a few salient points will be sufficient. The enumerated population shows an increase of 203,000 in the decade, but the figures for 1901 were secured under conditions which render all comparisons with them misleading. There were about 1,300 plague deaths a week in March 1901 and the inhabitants had taken refuge along the railway lines and across the harbour; numbers also had returned to their homes. Mr. Edwardes estimated the number of plague refugees who settled temporarily along the railways so as to be near their work at 43,000 but there is no doubt that a much larger unestimated number representing the labouring classes returned to their homes in Poona, Ratnágiri and Kolába leaving the better-off persons in permanent employment to carry on their business by taking the local trains into Bombay every

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morning and returning at night like the London City man. This is probably the cause of the diminished population of Kolába at the present time.

A reference to the vital statistics of Bombay City where males are nearly twice as numerous as females shows that the yearly average of births in the intercensual period is 18,368 against a mortality of 44,471. Many women are sent to their homes for their confinement and stay there, which accounts for the small birth rate, and the population is only kept up by immigration.

The existence of this large temporary population which only visits the city in search of work and remains domiciled in its original homes also explains the great disproportion between the sexes. It is unfortunate that the census is generally taken at the busiest time of the year when the number of the temporarily employed is largest. A month or two later these would all be seeking their homes to prepare for the monsoon crops. Bombay is however no exception to the well known rule that temporary immigration has a tendency to become permanent and the city with its increasing number of cotton mills should record well over a million souls in 1921.

37. Ahmadábád with 217,000 occupies the second place amongst the cities, and shows an increase of nearly 17 per cent. almost double that of any other town in Gujarát. Famine hits towns very little; probably it increases their population and Ahmadábád is no exception to this rule. From ancient times a capital city it has in the last 40 years found in the cotton industry a force that has nearly doubled its population, and while most of the towns of Gujarát, even Surat City itself, show diminished returns, Ahmadábád has never looked back. Its density is now 21,678 per square mile or 32 per acre. In spite of its former Moslem dynasty three-fourths of its population is Hindu and only one-fourth Muhammadan, and the former, at any rate at present, is increasing at the faster rate. Ahmadábád.

The growth of its textile industry is extraordinary. In 1904, it had a factory population of 18,000 to 20,000 persons, today it possesses thirty-eight mills connected with the manufacture of cotton cloth employing nearly 27,000 hands, while matches, oil mills, foundries, carpet weaving and hemp shoe factories together with four printing presses employ another 500. Situated in the centre of a cotton area with the production of the raw material stimulated by prices that have only been exceeded during the American civil war it is small wonder that in spite of occasional bad years on account of the dearness of cotton seven years have seen a development in this trade of fifty per cent.

38. Poona occupies the third place in the list of cities. Its growth has been small, not four per cent., and the city is still short of the population recorded in 1891. It has suffered from five serious epidemics of plague in the last ten years and has lost 30,000 inhabitants from this disease. Poona.

As mentioned on page 34 of the Census Report of 1901 its industrial concerns cover a wide field. There are eight printing presses employing a total of nearly 600 hands, two textile mills with 1,355 operatives, four metal foundries with just over 100, a railway repairing establishment with 68 employés, a biscuit factory with 40, an ink factory with 30 and an umbrella workshop with about the same number. In addition many of the artisans employed in the Brewery, the Reay paper mills, the Government dairies and the Distillery come from within city limits. But whereas the industries of Ahmadábád are

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entirely in the hands of natives of India, over 56 per cent. of the concerns in Poona and its vicinity are worked by Government, and if the cotton mills are excluded the sum total of the industrial population is about 1,000 hands.

As a focus of education, the summer head-quarters of Government and the former home of the Peshwas Poona is a large residential centre and it may be in this direction that its future expansion will proceed.

Eighty per cent. of the population is Hindu.

There are 86 females to 100 males compared with 93, the provincial average. This disparity is due to the large garrison and the concentration of students at the various educational institutions.

The density is 12,220 per square mile or a little less than 19 persons to the acre. At the last census the density was returned as 27,845 per square mile, but the figures represented only the native city and not the cantonments and suburbs which have been included on this occasion.

Karáchi.

39. Karáchi, fifth in 1901 and fourth now, has increased 30 per cent., in spite of plague which has claimed nearly 25,000 victims. There are 39 industrial enterprises in the city, the most important being the Port Trust Engineering and the Tramway Company's shops which employ 550 and 312 hands respectively. Five metal working establishments employ 852 men, eight grain mills 364, three quarries 308, three tanneries 168. 355 persons are employed in printing presses. The Bulk Oil installations have 288 hands, and salt works, furniture, coach-building, the thread factories and a bone mill employ the balance of the 4,000 artisans which constitute the industrial population of Karáchi.

The City's phenomenal growth, much in excess of any other city in the Province, is due to its activity as the out-let for the Punjab and Sind harvests and the growth of its ocean-borne trade.

The disparity in the sexes is as marked as in Bombay and from the same causes.

Forty-nine per cent. of the population is Muhammadan and forty-three per cent. Hindu. Its density is 2,139 per square mile or 3 to the acre, but the city limits are unusually extensive, enclosing a space nearly three times the size of Bombay Island.

Surat.

40. Whereas the preceding cities have all in varying degrees increased in population Surat shows an actual decline of four per cent. Once reputed the largest city in India* with a population of 800,000 souls it now ranks fifth among the cities of this Presidency. For the last forty years its population has remained practically stationary. With the rise of Bombay its trade has dwindled, though the opening of the Tápti Valley Railway has benefited it considerably. The export of cotton is the principal item of its commerce; and there is a considerable trade with Mauritius which is largely in the hands of the Bohora community, some of whom have married French wives. This decrease in population will for the next 10 years permit the local merchants to lament with some show of truth the decay of their city in the addresses

* Imperial Gazetteer, Vol. I, page 345.

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presented to august personages to which Mr. Enthoven alludes (page 12 of his report). As one of the strongholds of the Zoroastrian faith the prosperity of the city is greater than its slow progress in numbers would indicate.

The industrial population numbers only 1,600 persons the vast majority of whom are employed in the textile industry, and in gold and silver embroidery, for which Surat has long been famous. Three printing presses, a small rice-mill and a brick field complete the list of the large employers of artizan labour.

The proportion of females to males is 943 per 1,000 which is considerably in excess of the proportion for the whole Presidency and indicates the solidly settled character of the community.

Seventy per cent. of the population is Hindu and twenty-one per cent. Muhammadan, while the Pársis contribute four per cent. In density it ranks next to Bombay City with 38,289 per square mile or 60 to the acre.

41. The last of the cities is Sholápur. Unfortunately an epidemic of plague seriously interfered with the enumeration and the figures are valueless except as an instance of the dislocation plague can cause. Although it is a prosperous and growing town the enumerated population shows a drop of 19 per cent. and it is therefore quite useless to investigate the results of the enumeration. A subsequent Municipal census taken after the epidemic had subsided gives the number of inhabitants at over 89,000 and it is probable that even this figure is a conservative estimate, many not having by then returned to their homes. Over 12,000 hands are employed in the five cotton mills which form the basis of the city's prosperity. The only other establishments employing over twenty hands are two metal foundries with a total of 59 employés. Sholápur.

There are just over 92 females to 100 males which indicates that the Sholápur operative is not a mere bird of passage during the slack season in his village but has come with his family to settle there for good.

The density per square mile on the 10th March was 10,224 or 17 persons to the acre. It should be noted here that at the last census the density was shown as 2,596 per square mile; the explanation of this anomaly is that in 1901 the density was calculated on the land within the revenue limits, not on the municipal area.

Towns.

42. Having dealt with cities the statistics of towns follow next in logical sequence. The number of towns fluctuates not according to any automatic rule that as soon as a village records a certain number of inhabitants it shall be treated as a town, but is subject to variations from year to year. Municipalities drop out, fresh Municipalities are created and towns which were classed as towns at one census find themselves relegated to villages at the next, while villages which have grown in importance are promoted. In comparing therefore the urban population due allowance must be made for the towns which have become villages and the villages which have ascended to the dignity of towns. Number of Towns.

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There are 332 towns at this census, an increase of one since 1901. Eleven towns have dropped back to villages under the clause in the definition of a town which allows the local authorities a wide discretion in the matter. Subsidiary Table V at the end of this Chapter gives in a summary way the growth of the urban population according to population classes. In comparing the urban population at the various censuses in this table the figures have been 'smoothed', towns which have dropped out altogether have had their present population as villages added in and the new towns have been ignored. This has been necessitated by the difficulty of ascertaining the population of newly promoted towns in past censuses. The big increase in Class I is due to the fictitious growth of Bombay referred to in paragraph 36 above and to the expansion of Karáchi and Ahmadábád. Kolhápur and Nawánagar (Jámnagar) drop out of the next class and Shikárpur moves up into it. Similarly Málvan Miraj and Viramgám move into Class III while Bársi and Sátára drop out. The cause of these decreases is undoubtedly plague.

Distribution of Urban population.

43. The bulk of the urban population lives in towns of ten to fifty thousand inhabitants, and one-third in the great cities, but whereas all the classes showed progress at the last census, except the big cities which were stationary, this time the increase is insignificant and would be a decrease if it were not for the figures of Bombay City.

Urbanization.

44. The figures throughout show that there has been very little variation, either in the number of towns or in their population taken as a whole, which shows an increase for the decade of 117,000 or 3·4 per cent. When it is considered that the population of Bombay City in 1901 was about that number short of its proper figures on account of the plague exodus at the time the census was taken, it is clear that the urban population has been stationary. Some of the towns on this occasion also, Sholápur City and Sátára for example, were largely evacuated on account of the epidemic, but the dislocation of the population was not so great in their case as in Bombay City in 1901.

Only a little over 18 per cent. reside in towns of 5,000 and over and just over 13 per cent. in towns with a larger population than 10,000; at the last census the figures were 19 and nearly 14 per cent. respectively. While these figures are certainly vitiated by plague anybody who has seen the extra-urban development of Bombay will agree that the tendency to live in suburbs is increasing. Unfortunately the pious wish expressed in the last census report that this census would see the province clear of plague has not been realized, on the contrary the disease appears to be firmly established, but it acts as a potent force to drive the well-to-do out into suburbs. The two Railways that serve Bombay now run local train services to stations distant 40 miles from their termini and the trains are very well patronized in the mornings and evenings. The same is to be seen in the neighbourhood of Poona where new pakka houses are springing up in what started as a plague camp to the North of the City. Out of evil good may come and if it achieves nothing else plague will have served a useful purpose if it prevents urbanization and promotes suburbs. But it should be borne in mind that whereas the cry at home of 'Back to the land' is meant to affect the labouring classes the de-urbanization of the Presidency, if it may be permissible to coin a new word, tends to the removal from the centre of the well-to-do and the supplying in their place of more room and therefore better sanitary surroundings to the indigent artizan classes.

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Villages.

45. Eighty-two per cent. of the population resides in villages of less than 5,000 inhabitants. Some of these villages are no doubt treated for census purposes as towns, but on the other hand some towns of over that number are not included in the list of towns, so the border line at 5,000 is fairly accurate. Proportion of Village Population.

In all cases the revenue village has been taken as the census unit, but local conditions vary so much in this Presidency that a revenue village especially in the wilder regions may consist of a number of hamlets which in the more settled and agricultural areas would each be classed as a separate village. Instances occur where a village has nineteen hamlets, each of which is sufficiently self-contained except in the matter of village officials to be treated as a separate village. Before the survey, villages went so far as to have hamlets which formed enclaves completely surrounded by other villages; some of these still exist, but are gradually being absorbed by executive order in the encompassing village.

46. The ordinary average Bombay village consists of a central inhabited nucleus situated high and surrounded by cultivated lands. The local aristocracy congregate round the village meeting house where all Government business is transacted, and the unclean and servile castes reside in the outskirts, generally in a compact area, on one side. But in the Konkan and especially in Kánara there is a tendency to decentralize and the head of each family has a house within his own holding; sometimes two or three families live in the same block and even under the same roof-tree, though with separate entrances to their domicile, no doubt an instance of sons or brothers breaking away from the ancestral home and founding a family of their own. The Bombay Village.

47. Just as the villages vary according to local conditions so do the houses of which they are composed. In the regions of heavy rainfall the houses are built with gables, generally thatched, but, in the case of the comparatively wealthy, tiled. It is a significant fact marking progress that tiled houses are on the increase due partly to the improvement in economic conditions but also to the fear of fire, which was of frequent occurrence with low thatched eaves and cooking done on the verandah. In the dry country the houses are generally built of mud with flat roofs, the well-to-do using stone for their walls. The border line of flat roofs coincides pretty fairly with the line of 25 inch rainfall. The House.

48. The number of houses has increased by 520,000, while the population has increased by 1,660,000. The definition of house has, however, been changed. In 1901 it included in rural areas every dwelling place, whether inhabited by a single family or by a number, which had a separate entrance, and in towns every building assessed to municipal taxation. On this occasion commensality was made the basis of the house and all the buildings inhabited by one family messing together were treated as a single house. In large towns or cities the previous census definition was made optional. Taking 5 as the numerical strength of the average family the increase in the number of houses should have been 332,000, but the change in the definition sufficiently explains the greater increase. The family represents now 4·9 persons whereas at the last census it was 5·1. Commensality is probably a better test of the size of a family than the number of buildings, but under the conditions which obtain in Bombay it appears immaterial which basis is selected. Number of Houses.

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Families.

49. The formation of new families depends very much on the general progress of the area concerned. Where the tract is backward the patriarchal system, with a membership in the family of sometimes over a hundred, maintains. Where the surrounding atmosphere is progressive the son on starting out into the world breaks off from the family taking his share of its worldly goods with him; in a conservative family he has often to work up a quarrel, but he gets his share nevertheless.

A subsidiary table at the end of this Chapter gives the number of persons per house, *i. e.*, family, and the number of persons per square mile, but the unit is so small that the variations are exceedingly minute and call for no comment.

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Subsidiary Table I.

Density, Water-supply and Crops.

For British Districts and Natural Divisions.

District and Natural Division.	Mean density per square mile in 1911 on the total area.	Mean density per square mile of cultivable area in 1911.	Percentage of total reporting area.		Percentage to cultivable area of		Percentage of cultivated area which is irrigated.	Normal rainfall.	Percentage of gross cultivated reporting area under				
			Cultivable.	Net Cultivated.	Net Cultivated.	Double Cropped.			Rice.	Other Cereals.	Pulses.	Cotton.	Other Crops.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
BOMBAY PRESIDENCY	160	303	63	38	61	2	14	.....	9	55	11	15	9
Bombay City	42,585	...	...	...	...	...	...	.....	...	...	...	...	...
Gujarát	276	357	77	50	65	4	4	.....	9	46	12	26	7
Ahmadábád	216	277	78	46	59	2	6	31·39	4	49	9	33	5
Broach	209	283	73	59	81	...	...	41·77	2	32	11	52	3
Kaira	433	498	87	65	75	2	7	32·73	13	62	12	3	11
Páncli Mahális	201	237	70	30	53	12	1	38·13	14	53	19	3	11
Surat	396	513	77	46	60	7	3	39·58	10	28	15	31	7
Konkan	227	509	39	28	45	2	3	.....	67	19	6	...	8
Kánara	109	722	15	9	59	6	7	118·81	74	3	3	...	20
Kolába	274	470	58	27	46	2	1	88·78	69	24	5	...	2
Ratnágiri	302	485	64	25	39	3	7	96·65	42	36	10	...	12
Thána	247	531	46	20	43	1	1	100·24	72	18	6	...	4
Deccan	172	288	75	60	80	2	4	.....	2	62	13	13	10
Ahmadnagar	143	189	77	66	86	2	3	22·08	1	69	13	8	9
Khándesh, East	227	291	78	73	94	1	1	28·82	...	35	14	47	4
Khándesh, West	107	154	69	53	78	1	2	22·40	3	45	10	34	8
Násik	154	231	68	54	79	2	4	29·19	3	63	16	5	13
Poona	200	267	75	55	74	3	6	31·02	4	74	12	1	9
Sátára	224	299	75	51	68	5	7	40·65	3	67	18	1	11
Sholápur	169	193	87	68	78	1	5	25·99	1	74	9	4	12
Karnátak	190	225	84	71	84	1	2	.....	3	56	10	24	7
Belgaum	205	263	78	59	76	1	3	51·88	7	56	12	17	8
Bijápur	151	168	90	79	88	...	1	23·61	...	65	7	22	6
Dhárwár	223	266	84	73	87	1	4	34·11	7	44	10	32	7
Sind	75	590	49	14	28	3	79	.....	25	49	10	6	10
Hyderábád	129	653	75	20	27	1	100	7·22	24	47	3	14	12
Karáchi	44	912	26	5	20	1	77	7·66	53	26	7	...	14
Lárkána	131	644	74	24	33	9	89	5·07	37	33	17	...	13
Sukkur	103	698	54	13	25	3	75	4·05	16	62	14	1	7
Thar and Párkar	33	319	39	11	28	...	43	8·96	13	70	1	12	4
Upper Sind Frontier ...	99	377	79	29	36	5	100	4·10	15	49	23	...	13

Note.—The density figure in column 3 has been calculated on the cultivable area of 1910-1911 in the Presidency Proper and cultivated area of 1909-1910 (normal year) in Sind.

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Subsidiary Table II.

Distribution of the population classified according to Density.

For British Districts and Natural Divisions.

District and Natural Division.	Ta'luka's with a Population per Square Mile of															
	Under 150.		150—300.		300—450.		450—600.		600—750.		750—900.		900—1,050.		1,050 and over.	
	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Bombay City ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	42,685	979
	...	...	...	...	...	...	...	...	...	...	...	...	...	...	*100*	*100*
Gujara't ...	2,305	243	5,302	1,069	1,405	557	468	277	205	140	...	...	345	347	114	170
	23	*9*	*69*	*38*	*14*	*20*	*5*	*10*	*2*	*5*	...	...	*3*	*12*	*1*	*6*
Ahmadábád ...	1,997	213	1,483	268	...	...	...	...	...	...	...	...	345	347	...	...
	52	*26*	*39*	*32*	...	...	...	...	...	...	...	...	*9*	*42*	...	...
Broach ...	308	31	870	165	290	111	...	...	...	...	...	...	...	...	...	...
	21	*10*	*59*	*54*	*20*	*36*	...	...	...	...	...	...	...	...	...	...
Kaira ...	...	...	752	207	171	68	468	277	205	140	...	...	...	...	...	...
	...	...	*47*	*30*	*11*	*10*	*29*	*40*	*13*	*20*	...	...	...	...	...	...
Pánch Mahás ...	...	...	1,006	323	...	...	...	...	...	...	...	...	...	...	...	...
	...	...	*100*	*100*	...	...	...	...	...	...	...	...	...	...	...	...
Surat ...	...	...	592	107	945	377	...	...	...	...	...	...	...	...	114	170
	...	...	*36*	*16*	*57*	*68*	...	...	...	...	...	...	...	...	*7*	*2*
Konkan ...	3,582	250	7,661	1,893	1,884	657	238	111	315	199	...	...	...	...	...	...
	26	*8*	*55*	*61*	*14*	*21*	*2*	*4*	*2*	*6*	...	...	...	...	...	...
Kánara ...	3,015	206	931	225	...	...	...	...	...	...	...	...	...	...	...	...
	76	*48*	*24*	*52*	...	...	...	...	...	...	...	...	...	...	...	...
Kolába ...	...	...	1,074	405	495	189	...	...	...	...	...	...	...	...	...	...
	...	...	*77*	*68*	*23*	*32*	...	...	...	...	...	...	...	...	...	...
Ratnágiri ...	...	...	2,771	737	915	310	238	111	65	45	...	...	...	...	...	...
	...	...	*69*	*61*	*23*	*26*	*6*	*9*	*2*	*4*	...	...	...	...	...	...
Thána ...	567	44	2,285	525	474	158	...	...	250	154	...	...	...	...	...	...
	16	*5*	*64*	*60*	*13*	*18*	...	...	*7*	*17*	...	...	...	...	...	...
Deccan ...	16,002	1,838	19,121	3,796	2,098	753	...	...	...	...	...	...	...	...	...	...
	43	*29*	*51*	*50*	*6*	*19*	...	...	...	...	...	...	...	...	...	...
Ahmadnagar ...	3,823	457	2,790	488	...	...	...	...	...	...	...	...	...	...	...	...
	53	*48*	*42*	*52*	...	...	...	...	...	...	...	...	...	...	...	...
Khándesh, East ...	...	...	4,550	1,035	...	...	...	...	...	...	...	...	...	...	...	...
	...	...	*100*	*100*	...	...	...	...	...	...	...	...	...	...	...	...
Khándesh, West ...	4,174	362	1,265	218	...	...	...	...	...	...	...	...	...	...	...	...
	77	*69*	*25*	*38*	...	...	...	...	...	...	...	...	...	...	...	...
Násik ...	4,174	555	1,685	350	...	...	...	...	...	...	...	...	...	...	...	...
	71	*61*	*29*	*39*	...	...	...	...	...	...	...	...	...	...	...	...
Poona ...	1,168	155	3,366	570	832	338	...	...	...	...	...	...	...	...	...	...
	22	*14*	*63*	*57*	*15*	*32*	...	...	...	...	...	...	...	...	...	...
Sátára ...	629	65	2,023	602	1,266	415	...	...	...	...	...	...	...	...	...	...
	13	*6*	*61*	*56*	*26*	*38*	...	...	...	...	...	...	...	...	...	...
Sholápur ...	2,014	244	2,542	525	...	...	...	...	...	...	...	...	...	...	...	...
	44	*32*	*56*	*68*	...	...	...	...	...	...	...	...	...	...	...	...
Karna'tak ...	3,952	500	9,824	1,943	1,148	391	...	...	...	...	...	...	...	...	...	...
	26	*18*	*66*	*68*	*8*	*14*	...	...	...	...	...	...	...	...	...	...
Belgaum ...	633	72	3,143	604	837	268	...	...	...	...	...	...	...	...	...	...
	14	*8*	*68*	*64*	*18*	*28*	...	...	...	...	...	...	...	...	...	...
Bijápur ...	3,319	427	2,388	436	...	...	...	...	...	...	...	...	...	...	...	...
	58	*50*	*42*	*50*	...	...	...	...	...	...	...	...	...	...	...	...
Dhárwár ...	...	...	4,293	903	311	123	...	...	...	...	...	...	...	...	...	...
	...	...	*93*	*88*	*7*	*12*	...	...	...	...	...	...	...	...	...	...
Sind ...	42,013	2,954	4,021	807	952	352	...	...	...	...	...	...	...	...	...	...
	89	*67*	*9*	*23*	*2*	*10*	...	...	...	...	...	...	...	...	...	...
Hyderábád ...	6,264	617	1,366	272	384	148	...	...	...	...	...	...	...	...	...	...
	78	*59*	*17*	*26*	*5*	*15*	...	...	...	...	...	...	...	...	...	...
Karáchi ...	11,782	522	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lárkána ...	3,520	299	1,268	261	265	101	...	...	...	...	...	...	...	...	...	...
	70	*45*	*25*	*39*	*5*	*16*	...	...	...	...	...	...	...	...	...	...
Sukkur ...	4,376	275	906	196	303	103	...	...	...	...	...	...	...	...	...	...
	78	*48*	*16*	*34*	*6*	*18*	...	...	...	...	...	...	...	...	...	...
Thar and Párkar ...	13,868	457	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Upper Sind Frontier...	2,183	184	461	79	...	...	...	...	...	...	...	...	...	...	...	...
	83	*70*	*17*	*30*	...	...	...	...	...	...	...	...	...	...	...	...

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Subsidiary Table II (*a*).

Distribution of the population classified according to Density. (Figures of Density based on cultivable area in the Presidency and on the normal cultivated area in Sind.)

For British Districts and Natural Divisions.

District and Natural Division.	Ta'luka's with a Population per Square Mile of															
	Under 150.		150—300.		300—450.		450—600.		600—750.		750—900.		900—1,050.		1,050 and over.	
	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).	Area.	Population (,000's omitted).
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Gujara't ...	1,073 *14*	156 *6*	3,714 *47*	858 *31*	1,415 *18*	511 *18*	663 *8*	344 *12*	602 *8*	417 *15*	... ...	... ...	... ...	... ...	382 *5*	517 *18*
Ahmadábád ...	861 *29*	126 *15*	1,834 *61*	355 *43*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	202 *10*	347 *42*
Broach ...	212 *20*	31 *10*	651 *60*	165 *54*	... ...	... ...	211 *20*	111 *36*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Kaira ...	... ...	... ...	... ...	... ...	637 *46*	207 *30*	149 *11*	68 *10*	602 *43*	417 *60*	... ...	... ...	... ...	... ...	... ...	... ...
Panch Mahals ...	... ...	... ...	836 *74*	232 *72*	289 *26*	91 *28*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Surat ...	... ...	... ...	393 *31*	107 *16*	489 *38*	213 *33*	303 *24*	165 *25*	... ...	... ...	... ...	... ...	... ...	... ...	90 *7*	170 *26*
Konkan ...	... ...	... ...	245 *4*	44 *1*	3,067 *50*	1,230 *40*	1,407 *23*	727 *23*	880 *15*	566 *18*	140 *2*	119 *4*	45 *1*	45 *2*	329 *5*	378 *12*
Kánara ...	... ...	... ...	... ...	... ...	204 *34*	82 *19*	96 *16*	48 *11*	60 *10*	37 *9*	47 *8*	30 *9*	... ...	... ...	189 *32*	225 *52*
Kolába ...	... ...	... ...	... ...	... ...	840 *66*	335 *56*	137 *11*	70 *12*	288 *23*	169 *32*	... ...	... ...	... ...	... ...	... ...	... ...
Ratnágirí ...	... ...	... ...	... ...	... ...	1,851 *71*	749 *62*	289 *11*	148 *12*	404 *16*	261 *22*	... ...	... ...	45 *2*	45 *4*	... ...	... ...
Thána ...	... ...	... ...	245 *15*	44 *5*	172 *10*	61 *7*	885 *53*	461 *52*	128 *8*	79 *9*	93 *6*	80 *9*	... ...	... ...	140 *8*	154 *18*
Deccan ...	4,855 *17*	597 *9*	19,053 *68*	4,189 *66*	3,215 *12*	1,130 *18*	877 *3*	471 *7*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Ahmadnagar ...	883 *17*	111 *12*	4,194 *83*	834 *83*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Khándesh, East ...	... ...	... ...	2,133 *60*	560 *55*	1,425 *40*	469 *45*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Khándesh, West ...	1,813 *48*	179 *31*	1,953 *52*	402 *69*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Násik ...	... ...	... ...	3,474 *87*	728 *80*	524 *13*	177 *20*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Poona ...	... ...	... ...	3,423 *85*	733 *68*	... ...	... ...	590 *15*	338 *32*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Sátára ...	453 *13*	65 *6*	1,608 *44*	399 *37*	1,260 *35*	485 *45*	287 *8*	133 *12*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Sholápur ...	1,706 *43*	244 *32*	2,208 *57*	525 *68*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Karna'tak ...	2,419 *19*	318 *11*	7,156 *57*	1,500 *53*	2,995 *24*	1,016 *36*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Belgaum ...	... ...	... ...	2,072 *68*	421 *45*	1,513 *49*	523 *55*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Bijápur ...	2,419 *47*	318 *37*	2,707 *53*	545 *63*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Dhárwár ...	... ...	... ...	2,377 *62*	533 *52*	1,482 *38*	493 *48*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Sind ...	... ...	... ...	897 *15*	190 *6*	915 *15*	343 *10*	2,023 *34*	1,052 *30*	937 *16*	635 *18*	653 *11*	517 *15*	237 *4*	232 *7*	299 *5*	545 *15*
Hyderabád ...	... ...	... ...	132 *8*	30 *4*	... ...	... ...	632 *40*	314 *30*	448 *28*	303 *29*	212 *13*	172 *17*	69 *5*	65 *6*	96 *6*	148 *14*
Karáchi ...	... ...	... ...	... ...	... ...	... ...	... ...	373 *65*	207 *40*	99 *16*	62 *12*	... ...	... ...	47 *8*	47 *9*	62 *11*	205 *39*
Lárkána ...	... ...	... ...	... ...	... ...	... ...	... ...	475 *40*	257 *39*	262 *26*	180 *27*	280 *28*	224 *34*	... ...	... ...	... ...	... ...
Sukkur ...	... ...	... ...	... ...	... ...	... ...	... ...	89 *14*	51 *9*	137 *21*	91 *16*	151 *24*	121 *21*	121 *19*	120 *21*	141 *22*	191 *33*
Thar and Párkar ...	... ...	... ...	584 *41*	101 *22*	565 *39*	212 *46*	287 *20*	144 *32*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Upper Sind Frontier ...	... ...	... ...	181 *26*	53 *29*	350 *50*	131 *60*	167 *24*	79 *30*	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...

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Subsidiary Table III.

Distribution of the population between towns and villages.

For British Districts and Natural Divisions.

District and Natural Division.	Average Population per		Number per mille residing in		Number per mille of Urban Population residing in towns with a population of				Number per mille of Rural Population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Bombay City	979,445	...	1,000	...	1,000	...	...	...	...	...	...	...
Gujara't	19,493	656	236	764	671	152	137	40	16	192	571	221
Ahmadábád	25,233	605	366	634	785	45	146	24	...	137	615	248
Broach	21,243	598	208	792	681	178	141	...	22	137	571	270
Kaira	10,803	1,013	156	844	251	452	262	35	35	313	555	97
Pánch Mahál	9,804	432	122	878	505	...	237	198	...	92	531	377
Surat	29,799	660	228	772	771	179	...	50	16	194	565	225
Konkan	10,074	502	87	913	170	478	319	33	22	157	517	304
Kánara	7,041	292	148	852	...	449	548	3	10	150	389	445
Kolába	6,171	383	62	938	...	...	794	206	...	62	452	486
Ratnágiri	14,055	666	61	939	391	612	87	...	28	222	624	126
Thána	12,270	420	111	889	247	576	166	11	31	135	471	363
Deccan	11,733	624	149	851	375	283	274	68	8	185	568	239
Ahmadnagar	11,959	634	101	899	449	149	402	...	21	130	614	235
Khándesh, East	9,533	576	212	788	...	558	419	23	...	168	552	280
Khándesh, West	8,387	465	130	870	408	157	150	285	...	105	517	378
Násik	10,764	487	119	881	311	393	267	89	...	152	509	339
Poona	18,405	701	223	777	664	153	125	58	...	234	562	204
Sátára	7,405	749	75	925	...	373	503	124	...	255	576	169
Sholápur	18,798	606	171	829	633	138	142	37	26	210	639	115
Karna'tak	12,963	710	133	867	512	208	209	71	35	239	533	193
Belgaum	14,063	808	89	911	505	292	150	53	55	300	493	152
Bijápur	12,758	694	103	897	509	479	212	...	34	209	556	210
Dhárwár	12,641	644	197	803	604	54	233	109	15	312	553	220
Sind	18,076	616	129	871	702	107	106	85	6	134	641	219
Hyderábád	15,937	603	108	892	679	80	110	122	...	120	652	228
Karáchi	34,978	525	335	665	869	64	41	26	...	166	512	322
Lárkána	7,154	854	54	946	...	450	327	223	9	159	734	98
Sukkur	21,827	685	190	810	818	...	151	31	...	181	620	199
Thar and Párkar	4,418	439	19	981	...	...	...	1,000	27	88	581	304
Upper Sind Frontier ...	11,361	593	43	957	...	1,000	...	...	...	56	685	259

Subsidiary Table IV.

Number per mille of the Total Population and of each Main Religion who live in towns.

For British Districts and Natural Divisions.

District and Natural Division.	Number per mille who live in Towns.					
	Total Population.	Hindu.	Musalmán.	Christian.	Jain.	Zoroastrian.
1	2	3	4	5	6	7
Bombay City	1,000	1,000	1,000	1,000	1,000	1,000
Gujara't	236	194	510	174	587	659
Ahmadábád	366	300	737	408	646	919
Broach	208	200	253	358	346	806
Kaira	156	135	334	101	526	815
Pánch Mahál	122	77	700	125	625	809
Surat	228	183	574	740	480	584
Konkan	87	72	237	298	131	414
Kánara	148	128	341	263	107	643
Kolába	62	55	173	293	120	452
Ratnágiri	61	55	112	446	65	413
Thána	111	79	465	292	189	411
Deccan	149	128	430	473	236	845
Ahmadnagar	101	90	254	161	137	896
Khándesh, East	212	188	429	922	360	930
Khándesh, West	130	118	480	342	344	498
Násik	119	88	604	753	154	512
Poona	223	192	584	838	318	943
Sátára	75	65	281	830	184	943
Sholápur	171	153	371	716	293	937
Karna'tak	133	113	269	612	105	921
Belgaum	89	76	194	525	77	925
Bijápur	103	89	205	396	181	893
Dhárwár	197	168	359	769	192	922
Sind	129	294	72	848	644	976
Hyderábád	108	275	55	905	971	844
Karáchi	335	685	218	886	995	992
Lárkána	54	185	30	208	...	167
Sukkur	190	450	92	332	1,000	823
Thar and Párkar	19	34	8	187	101	667
Upper Sind Frontier ...	43	299	20	516	...	1,000

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Subsidiary Table V.

Towns classified by population.

Class of Town.	Number of towns of each class in 1911.	Proportion to total Urban Population.	Number of females per 1,000 males.	Increase per cent. in the population of towns as classed at previous censuses.				Increase per cent. in Urban Population of each class from 1871 to 1911.	
				1901 to 1911.	1891 to 1901.	1881 to 1891.	1871 to 1881.	(a) in towns as classed in 1871.	(b) in the total of each class in 1911 as compared with the corresponding total in 1871.
1	2	3	4	5	6	7	8	9	10
Total ...	332	100	831	+ 3	+ 3	+12	— 8	+12	—10
I.—100,000 and over ...	5	33	634	+20	...	+ 9	—14	+10	+16
II.—50,000—100,000 ...	5	7	891	— 5	+14	+24	—27	+12	+55
III.—20,000—50,000 ...	26	16	906	+ 1	+ 2	+14	— 7	+12	+34
IV.—10,000—20,000 ...	66	19	955	— 5	+ 5	+13	— 6	+11	...
V.—5,000—10,000 ...	129	18	950	— 9	+ 3	+12	+ 2	+ 5	—22
VI.—Under 5,000 ...	101	7	965	+ 2	+ 9	+ 8	+48	+49	—70

Subsidiary Table VI.

Cities.

City.	Population in 1911.	Number of persons per square mile.	Number of females to 1,000 males.	Proportion of foreign born per mille.	Percentage of variation.				
					1901 to 1911.	1891 to 1901.	1881 to 1891.	1871 to 1881.	1871 to 1911.
1	2	3	4	5	6	7	8	9	10
Ahmadábád ...	216,777	21,678	848	360	+17	+25	+16	+ 7	+81
Bombay ...	979,445	42,585	530	804	+26	— 6	+ 6	+20	+52
Karáchi ...	151,903	2,139	683	592	+30	+11	+43	+30	+168
Poona ...	158,856	12,220	862	338	+ 4	— 5	+24	+ 9	+34
Sholápur ...	61,345	10,224	924	194	—19	+22	+ 3	+12	+15
Surat ...	114,863	38,289	926	155	— 4	+ 9	— 1	+ 2	+ 7

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Subsidiary Table VII.

Persons per house and houses per square mile.

For British Districts and Natural Divisions.

District and Natural Division.	Average number of persons per house.				Average number of houses per square mile.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9
Bombay City	26	26	14	26	1,649	1,369	2,589	1,287
Gujara't	4	4	4	5	66	65	68	62
Ahmadábád	4	4	4	4	57	55	56	52
Broach	4	4	4	5	49	47	52	50
Kaira	4	4	4	4	119	119	130	119
Pánch Maháls	5	5	5	5	42	35	40	32
Surat	5	5	5	5	73	79	76	72
Konkan	5	5	6	6	45	41	39	35
Kánara	5	5	6	6	21	22	20	18
Kolába	5	5	5	5	58	55	53	48
Ratnágiri	5	5	6	6	60	54	50	45
Thána	5	6	6	6	48	40	41	36
Deccan	5	5	6	6	35	30	27	22
Ahmadnagar	5	5	7	7	30	25	20	16
Khándesh, East	5	5	5	6	45	26	24	21
Khándesh, West	5				21			
Násik	5	5	6	6	31	26	24	21
Poona	5	6	5	6	38	33	37	29
Sátára	4	5	6	7	51	45	40	30
Sholápur	5	5	7	7	34	30	24	18
Karna'tak	5	5	6	6	39	36	35	29
Belgaum	5	5	5	6	41	41	40	33
Bijápur	5	5	6	6	31	24	24	20
Dhárwár	5	5	5	5	48	41	42	36
Sind	5	5	6	6	14	12	11	9
Hyderábád	5	6	6	5	24	21	18	17
Karáchi	5	5	5	5	9	9	8	6
Lárkána	5	6	6	6	24	22	17	14
Sukkur	5				20			
Thar and Párkar	5	5	6	5	7	5	4	3
Upper Sind Frontier	6	6	6	5	18	14	11	10

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CHAPTER II.—MOVEMENT OF THE POPULATION.

Previous Enumerations. Monsoons. Prices. Wages and Trade. Irrigation. Railways. Public Health. Plague. Summary of conditions since last Census. Vital statistics of Belgaum examined. Growth of the population. Variation in Gujarát: The Pánch Maháls, Ahmadábád, Broach and Surat, Kaira. The Konkan: Kolába, Kánara, Ratnágiri, Thána. The Deccan: Khándesh, Násik and Ahmadnagar, Poona, Sholápur, Sátára. The Karnátak: Belgaum and Dhárwár, Bijápur. Sind: Thar and Párkar, Upper Sind Frontier, Hyderábád, Sukkur, Lárkána, Karáchi. Native States. Variation of population by age. General conclusions. Over-crowding.

50. Having analysed the actual numbers as revealed by the Census we turn to a consideration of the rate of growth of the population.

Previous Enumerations.

51. No attempt at enumeration was made before 1872, but in 1854 an estimate of the number of inhabitants gave a total of 15,578,992. Eighteen years later the total showed a population of 23,099,332 so the estimate must have been in the most favourable circumstances about 5,000,000 short. In 1877-1878 there was a severe famine in the Deccan and Karnátak, but in spite of that the population in 1881 increased by nearly 400,000 or 1·44 per cent. Some part, if not the whole, of this increase was probably due to better enumeration. From 1881 to 1891 the Province enjoyed a series of good years and in the latter year returned a total of very nearly 27,000,000 souls, an increase of 15·06 per cent.

In 1896 came the plague; the monsoon rains of that year failed in the Deccan and East Karnátak, and in 1899 began the disastrous famine in Gujarát, which continued for two years more. Mr. Enthoven computed that the loss from plague and famine during this period was 3,000,000* and unfortunately there is every reason to accept his estimate as accurate. Small wonder then that the Census of 1901 showed a population of less than 25½ millions, a falling off of 5·7 per cent. These last three enumerations may be taken as fairly accurate. The gradual elimination of non-synchronous tracts, the better educated agency employed and the better methods that are born of past experience all tend towards greater accuracy with each succeeding Census. There has been no change in the districts or States subjected to enumeration.

Conditions of the last decennium.

Monsoons.

52. The rains of 1901 again failed, for the third year in succession, and consequent on the extraordinary natural conditions rats and locusts made their appearance; prices however ruled lower, so distress was less acute. The monsoon of 1902 was again erratic but redeemed itself by good late rain. 1903 was fair, the rain again coming late. 1904 was another lean year and Gujarát again suffered from a long break. In 1905 the monsoon current was late and weak. In 1906 the rains were excellent, and if they had only kept on a bit longer would have given bumper crops. In 1907 the rainfall was scanty and in 1908 was also below normal, except in the Deccan, while in 1909 the precipitation was generally favourable, though it did not continue long enough. In 1910 the rainfall was pretty good, but a long break spoilt the Konkan rice-crop and frost damaged the cotton in Gujarát and the Deccan. In fact the one

* Page 29, Bombay Census Report, 1901.

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distinguishing feature of the rainfall during the ten years has been a complete inability to break up to time and to continue sufficiently long to enable the late crops to get a fair start.

Prices.

53. One of the results of the shortage of the rainfall has been the substitution of dry crops where formerly rice was grown, especially in Gujarát. The cultivator has also discovered that cotton is a more paying crop than food-grains, and the area under it increased very largely (with a set-back in the year 1904-1905) till 1907-1908, by which time the expansion of this staple had caused a contraction in the area under food-grains and a consequent rise in their price. The cotton area, however, again began to increase annually from 1909, largely stimulated by the prices obtained owing to a shortage in the American crop. No doubt as prices of food-grains rise a re action will again set in in their favour. It should be noticed in this connection that wheat, in this Province, is almost entirely grown for export and not consumed locally. Up to 1904-1905 the price of food-grains dropped while the area under cotton increased. In that year food-grains rose 20 per cent. and continued to rise till the reaction in their favour resulted in a slight fall in 1909-1910. A chart showing the variations from normal of rainfall and food-grain prices for the natural divisions is included among the subsidiary tables at the end of this chapter. The normals have been based on the average of ten years as no strictly normal year has occurred in the decade, and pre-famine normals are hopelessly out of date.

Wages.

54. Wages on the other hand seem to be unaffected by prices. They ruled low at the commencement of the decade, began to rise in 1903 and have continued to do so ever since. The cause is probably that the expansion in the mill industry, the large railway improvements and irrigation works and the great commercial activity in the port of Bombay have created a demand which is now greater than the supply. But the amount of labour which transfers itself to Bombay and other milling centres in the off cultivating season is increasing year by year and may in time meet the demand. The succession of lean years has taught the labouring classes to move further afield and they are now better off materially and more independent than they have ever been.

Trade shows great expansion and has helped by the demand for labour to keep wages up.

Irrigation.

55. Irrigation in Sind depends entirely on the inundation and fluctuates from year to year; four years of the decade have been good to excellent in this respect, two bad and the rest moderate. The worst inundation in Sind was in 1901-1902 when 2,586,000 acres were irrigated and the best in 1906-1907 when the area was 3,488,000 acres. In the Presidency Proper, the Deccan and Gujarát, where most of the large irrigation works are to be found, have shown a steady increase in the area irrigated, the last five years showing an average of 12,248 acres protected in excess of the average of the first five years. The area under irrigation in these two divisions was, in 1909-1910, 145,000 acres, the best on record. In the Karnátak, where much land is irrigated by small tanks, a large number of these have been greatly improved.

Railways.

56. About 325 miles of newly constructed railway, mostly in Gujarát and Káthiáwár, have been opened since 1901, and the big lines have been heavy employers of labour in the making of improvements and renewals on a very large scale. There were, at end of the year 1909-1910, 4,846 miles of railway open in the Province.

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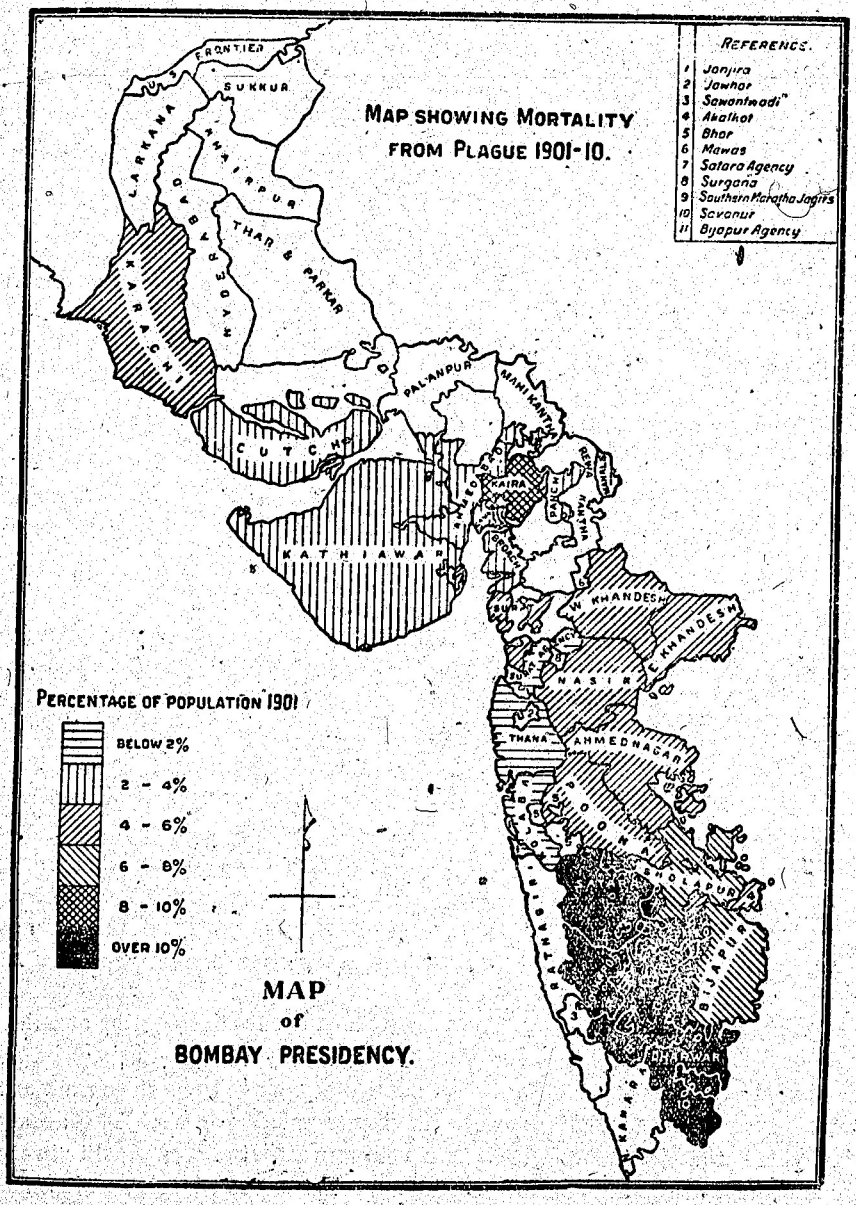
57. The mortality from cholera was not abnormal though there was a serious epidemic in 1906-1907. Small-pox was serious in the first two years of the decade when owing to famine and plague the vaccination arrangements had to some extent broken down. Malaria and fevers account for a steady quarter of a million a year, but this is not abnormal; in the primitive state of death registration which exists in this Presidency, fever covers a multitude of other causes of mortality. Public Health.

58. But it is from plague that the Presidency has more particularly suffered; the distribution and virulence of it being clearly shown in the in-set map. Districts which did not return one per cent. mortality on their 1901 Plague.



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population have been omitted. These, it must be remembered, are the *reported* deaths, there must have been many others which were not properly diagnosed, or concealed. From September 1896, its first outbreak, to the end of February 1911 the registered mortality has been over 1,766,000. During the intercensual period it was nearly 1,414,000. The mortality from this scourge has twice been in the neighbourhood of 300,000, during two years it was over 200,000, and two years about 100,000. From 1908 it showed signs of abating, but an appalling recrudescence shortly after this census was taken shows that we are as far as ever from being rid of the plague. The districts which have suffered most severely have been Sátára (180,000), Belgaum (148,000) and Dhárwár (144,000), while Kolhápur and the Southern Marátha Jágirs have lost 173,000. Plague spares the extremes of life and the greater part of this mortality has therefore been among those who are of reproductive ages. Therefore we must expect a low birth rate for some years to come in the badly affected districts. The following table gives the birth and death rates in the province during the decade:—

Year.	Birth rate per mille.	Death rate per mille.
1901-02	25·19	37·12
1902-03	34·16	39·04
1903-04	31·22	43·91
1904-05	35·04	41·39
1905-06	33·07	31·84
1906-07	33·84	35·06
1907-08	33·03	32·82
1908-09	35·72	27·15
1909-10	35·59	27·38
1910-11	37·32	30·30
Average ...	33·42	34·60

Summary of conditions since last census.

59. To sum up then, with three good years and four bad ones following on a succession of lean years crops have been below the average, and prices have advanced. The change from food-grains to cotton and the revival of trade has meant material prosperity accompanied by a great increase in the cost of living. The labouring classes have made substantial progress consequent on the rise in wages and the demand for labour of all descriptions. Railways and irrigation show good progress, but these advances have been discounted by the poor rainfall and the prevalence of plague. Gujarát which began the decade in the grip of famine has recovered wonderfully, while the south-west Deccan and western Karnátak have suffered severely from plague. The Deccan and Konkan have progressed, and Sind again shows a large increase in population.

Vital statistics.

60. Mr. Enthoven ten years ago placed but little reliance on the accuracy of the vital statistics and it is clear that the accuracy of the registration of births and deaths cannot have improved sufficiently since then to warrant any conclusions as to the population during the intercensual periods. The agency which records the births and deaths of the community is the municipality in the town and the village headman in the country. The former statistics are sometimes obtained by compulsory notification and the householder who is discovered to have evaded this duty is occasionally fined a trifling sum, but the burden of

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all municipal reports where they deal with vital statistics is always the same, their inaccuracy. In the villages the result is mostly the same, the inspecting officer calls aloud for the names of householders in whose family deaths or births have occurred and it is very rarely that the village officers have not got some spokesman ready who, carefully primed beforehand, will recite the names of those entered in the register and no others. Deaths, however, are more accurately registered than births, about which, except the old women, nobody seems to care. Still-births are frequently entered through error. This may have some effect on the disparity of the sexes which will be discussed in Chapter VI. The Vaccination Department in the course of their work naturally come across the most omissions, but in spite of their efforts the statistics are probably the most unreliable record in the possession of Government. An example will show the correctness of this proposition.

Vital statistics of Belgaum examined.

61. Let us take the case of Belgaum, a district to which immigration from beyond the Presidency is fairly constant and whose emigration outside it is negligible. Its

Population in 1901 was	992,607
Deduct excess of deaths over births (1901—1910) ...	103,506
	889,101

which would have been its population in 1911, if migration had been constant.

	1901.	1911.
The foreign born population of Belgaum	992,607	943,820
	—906,808	860,840
was	85,799	82,980
And the home born enumerated in the Presidency outside the district	1,013,900	958,491
	—906,808	860,840
was	107,092	97,651

The foreign born therefore declined by about 3,000 and the emigrants by just under 10,000. This is the state of affairs which one would expect considering the decline in population of this district. The figures show that there has been no big wave of immigration or emigration since last census. It ought therefore to have a population of 889,000 according to the vital statistics, but as a matter of fact the census returns show that it has a population of 944,000. It must be borne in mind, however, that the births and deaths in the above table include two months of 1901 which was a period of great mortality in the Presidency and do not include the two months and ten days of 1911 which was not so unhealthy. Still it is impossible to believe that this is more than a secondary reason for the variation in the two sets of figures, the principal reason being the inaccuracy of the vital statistics. An examination of the statistics of other districts will reveal a similar state of affairs. It is therefore of little use comparing the records of birth and death with the results of the census. Those however who care to pursue this question further will find a reference to Subsidiary Table III at the end of this chapter will assist them in their investigations.

Growth of the population.

62. The area covered by the Bombay Census was the same as in 1901. The people were everywhere enumerated, not estimated, and full details shown of the information called for in the Census Schedule. On account of plague

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the final check in 149 villages situated chiefly in Kolhápur (16), Alibág (29), East Khándesh (15), Dhárwár (13), and Ahmadábád (12), was taken just before sunset on the 10th March. Plague huts being scattered about generally under no systematic arrangement, it was concluded that omissions would be less likely to occur than the missing of whole households if the Census was taken after sunset. In the non-synchronous tracts the preliminary enumeration was checked either on the 10th or the 11th March except in the Kalwan and Peint tálukas of Násik, the petty State of Surgána, the Akráni Petha and Kathi Estate of West Khándesh and the Census of the Dungri (hill) Bhils of Idar, Pólo and Dánta States in the Mahi Kántha Agency, covering a population of perhaps 100,000 souls. In these tracts there was no subsequent check. In the latter area the plan adopted for enumerating the Bhils was the same as in vogue in Rájputána. These people are averse to strangers approaching their villages, so the headman of each family was called to a given rendezvous near his village and the census details obtained from him, the number of houses being further checked against the house-lists kept by the Agency for revenue purposes. The Banias who are in the habit of hawking the small luxuries the Bhil requires were, wherever possible, selected for this enumeration and the famine of ten years ago has educated the Bhil sufficiently to enable him to grasp the points of an enumeration which he was told was to form the basis of relief measures in the event of future crop failures. Serious omissions from the record are therefore unlikely to have occurred.

On the opposite page are two maps showing the variations of population by districts on the basis of percentage of the previous enumeration and of density in persons per square mile. The outstanding features of increase are the re-population of the Bhil country in Gujarát and Khándesh which had suffered severely in the last famine, the large increase in Bijápur and the general increase in the centre of the Presidency proper. The increase in the Bhil country is also due, apart from the rebound after famine, to better enumeration. The area of decrease is the compact group of the Southern Maratha Country, Kolhápur and Sátára.

Variation in Gujarát.

63. In the accompanying map it will be seen that the population of Gujarát, which has increased nearly 4 per cent., has grown fairly evenly. The wild tracts like the Pánch Mahals and the Mándvi táluka of Surat, which suffered most from the famine, naturally show the greatest increase—a famine acts in a manner diametrically the opposite of plague, it carries off those at both extremes of life and leaves those at the reproductive ages. Consequently ten years after a famine we expect to find a large increase of children aged below 10, a decrease in those 10—20 who were children below 10 during the famine period and suffered accordingly, and a very small increase in the declining years of life. Moreover the effect of the sterility which temporarily affects the famine stricken will show itself in a proportionately smaller increase in the 5—10 years class than in those aged 0—5 years. The

Pánch Mahals.

Pánch Mahals which had lost 27 per cent. in the period 1901—1910* show all these characteristics in a marked degree, as a reference to Table VII, Part II, page 78, will show. The increase of 24 per cent. in this district is not due to excessive immigration. There are only 7,700 foreign born more than in 1901, about 2·3 per cent. of the present population.

Ahmadábád.

64. To take the individual districts Ahmadábád would have been stationary if it had not been for the trade expansion in the city. The táluka

* Bombay Census Report, 1901, page 28.

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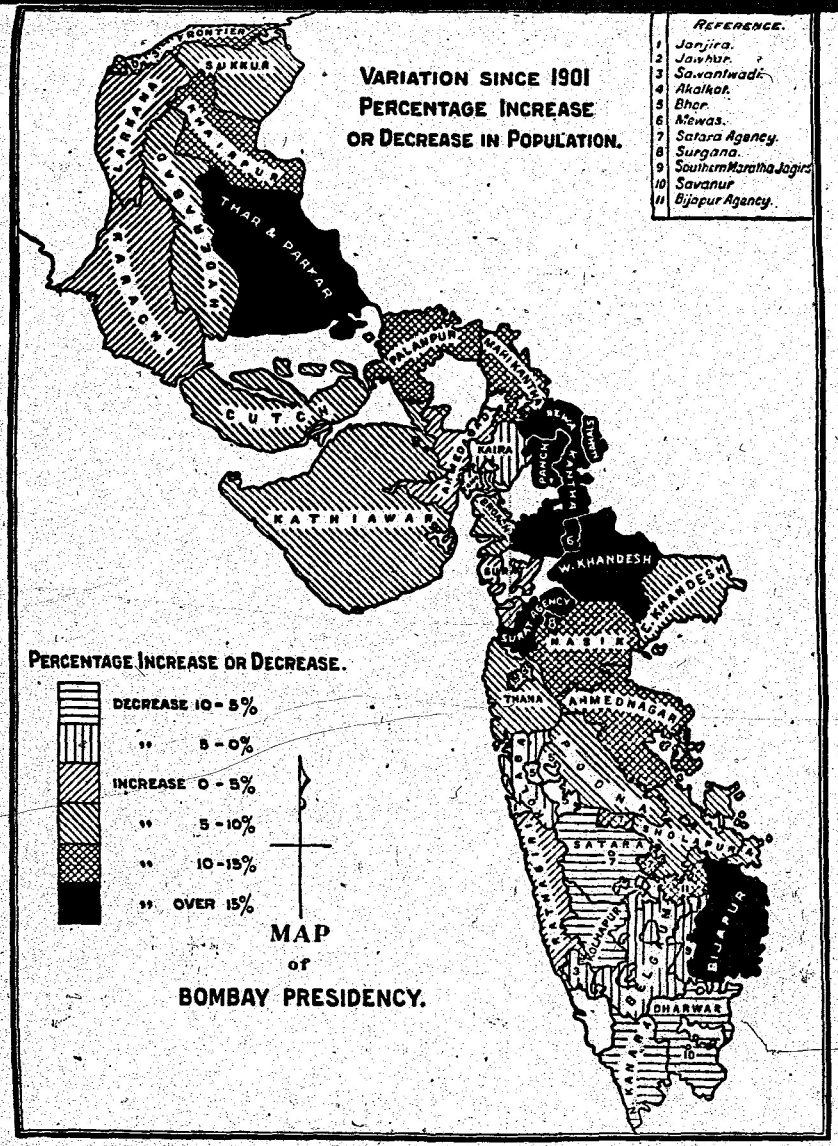

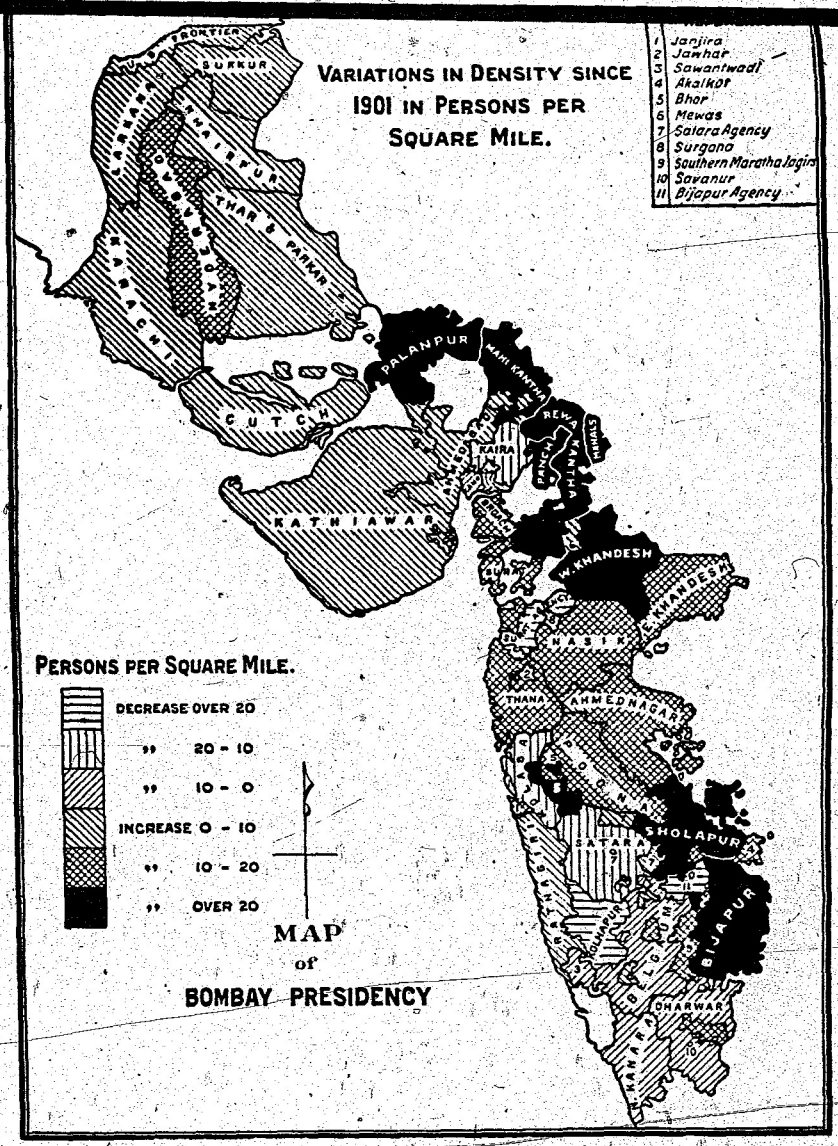

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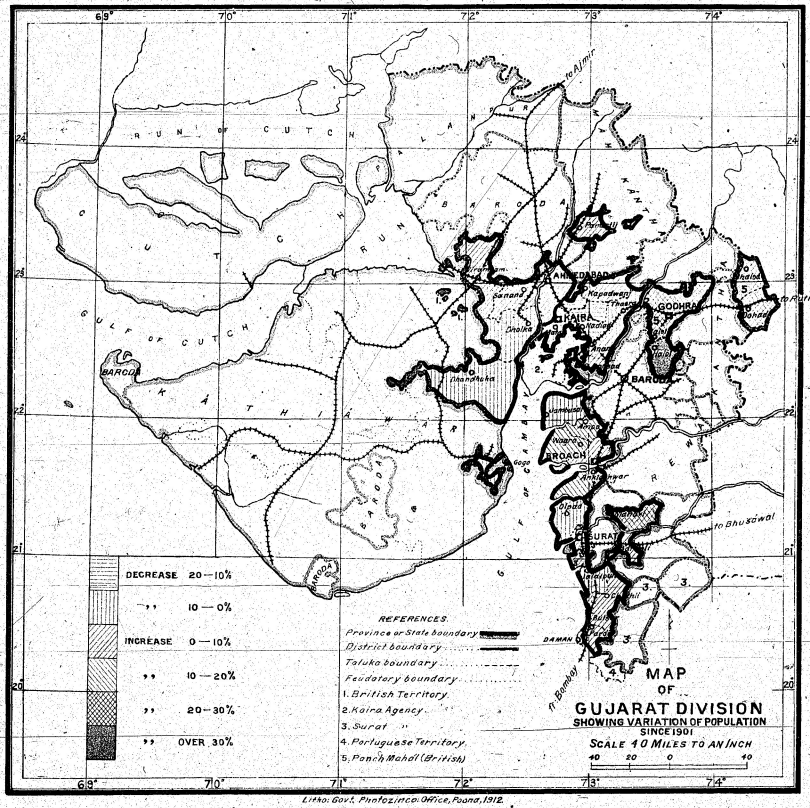

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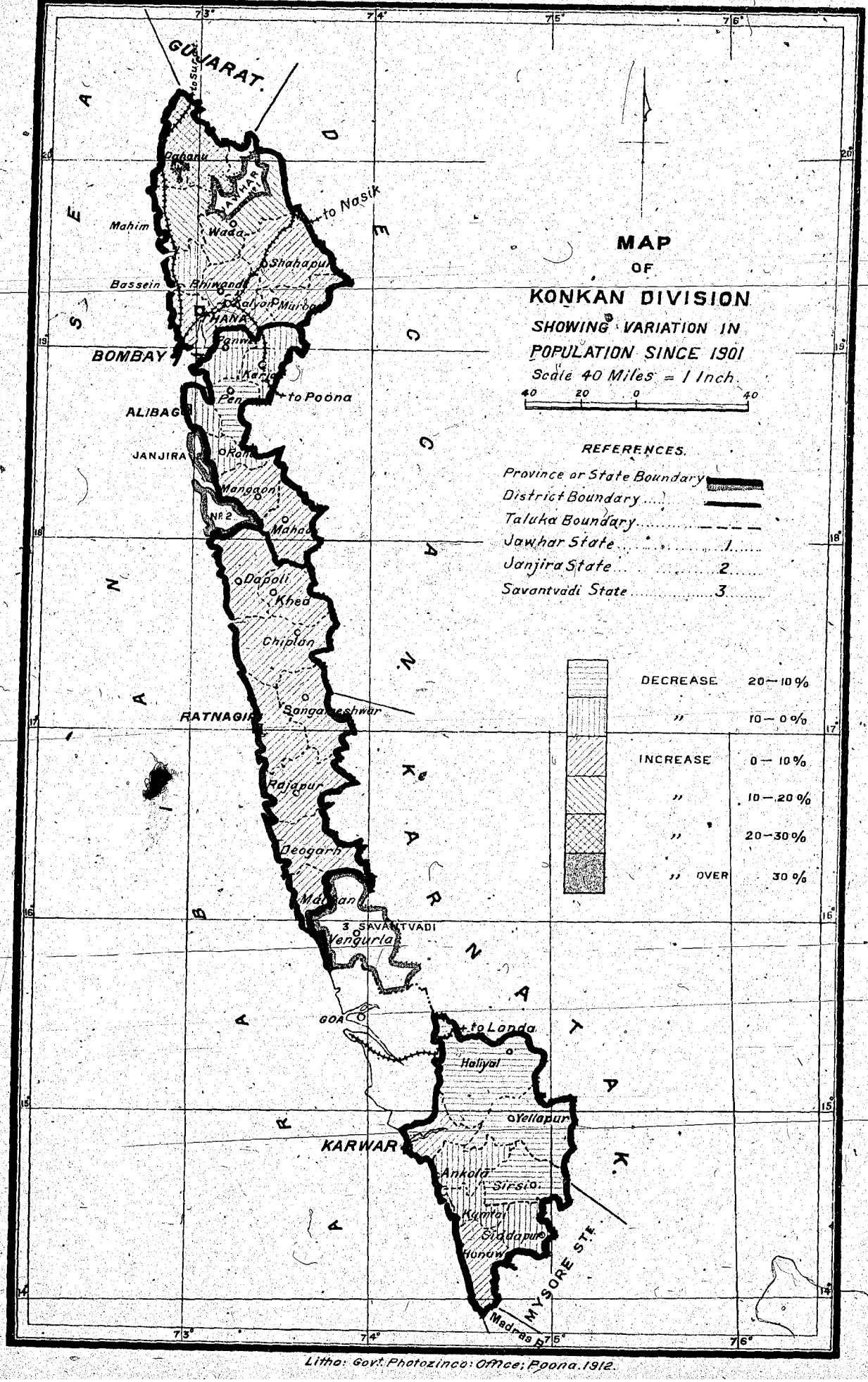

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figures show that the greatest variations outside the head-quarters are a loss of 4,000 in Dhandhuka due to famine and a rise of 4,000 in Viramgám for which that town is responsible.

65. The whole of the population of Broach has slightly increased except the Jambusar táluka which has equally slightly decreased, having only lost a thousand. Similarly in Surat, Olpád and Jaláipur Tálukas have lost five or six thousand apiece, while Mándvi has jumped up 25 per cent.—a reaction after the famine. Broach and Surat.

66. Kaira has been exceptionally unfortunate. The famine had no sooner terminated than a course of plague epidemics took its place; seventy thousand persons died of this disease in the ten years since 1901, and the small increases in Ánand, Borsad and Kapadvanj are more than counterbalanced by the losses in the rest of the district. Mehmedábád and Nadiád have suffered most. Kaira.

67. The Konkan has grown 2 per cent., in spite of a fall of 4 per cent. in Kolába and 5 per cent. in Kánara. The falling off in the former is probably the complement to the increase in Bombay City. It will be remembered that in 1901 the population of our metropolis was in the grip of a plague epidemic that drove many to the mainland. Now the Bombay City Special Tables show that over 37,000 of the inhabitants come from Kolába, about a third of whom are of the mill-hand, labouring and artisan classes, probably not permanently domiciled in the City. These would find a return to their homes the easiest method of escaping from the plague, and to that extent the population of Kolába must have been swollen beyond what is customary at that time of the year. It is now, moreover, about 12,000 persons short in foreign born whose presence would have transformed the deficit into an actual increase. The Konkan: Kolába.

68. The case of Kánara is quite different. It shows a drop of 24,000, which is only partly accounted for by the decrease of 12,000 in immigrants on the figures of 1901. All the four tálukas situated above the Sahyádris have declined, while the coast population has varied only a few hundreds. The cause of this is malaria. With reference to the coast-board of this district it is worth noting that in Kumta, which shows a drop of nearly 1,600, the births registered exceed the deaths so that the abnormal result must be due to migration from that táluka probably within the district. It is interesting to trace the recent history of malaria in the Supa Petha. While the survey was being introduced into it a wave of malaria commenced which extended right into the plain country and survey parties were so stricken with fever that only 2 months' work could be done in the year and the settlement was not completed until 1887. Major Anderson of the Bombay Survey states that this fever, previously unknown in epidemic form, made its appearance three years before the survey commenced. Previous to that Supa was not considered unhealthy.* The opinion of an officer who had known this tract for over twenty years is of great value and it is to be hoped that the malaria has passed its maximum and that a healthier time is coming. The great difficulty that faces all attempts at remedying this evil is that outsiders cannot stand the climate at its best, and the mortality amongst them is very great when the epidemic of fever is at its height. The decrease is spread over nearly all the villages: but some of it is undoubtedly due to emigration to Belgaum and Goa. Kánara.

* No. CLXXXVII new series of the Selections from the Records of the Bombay Government, pp. 7, 8.

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Ratnágiri.

69. Ratnágiri has progressed uniformly in spite of a small decrease in the number of foreign born. In addition to a growth of nearly 36,000 it must be remembered that this district must also have had a number of plague refugees from Bombay in 1901. There are 216,000 Ratnágiri born in Bombay City, but unfortunately the 1901 census gave no figures of immigrants by districts, and it is therefore impossible to say if the number of immigrants from Ratnágiri has increased. Almost certainly it has.

Thána.

70. Thána, which has passed through a satisfactory decade, has increased 9 per cent. and calls for little comment, the only táluka showing a diminished population, Bassein, has only decreased 300. The greatest increase is in the northern half of the district.

Deccan.

71. Progress in the Deccan has been continuous. In the north, West Khándesh with its fertile soils made available to cultivators by the Tápti Valley Railway has grown 24 per cent. Násik, Poona, Ahmadnagar and Sholápur, in spite of rather lean years, have increased considerably, and Sátára alone, with a loss from plague of 16 per cent., shows a drop on the figures of 1901. The series of short harvests has had its effect in sending the Deccani in search of work and it is quite usual to come across villages in the hot weather nearly denuded of adult males, these latter having gone to Bombay or to the big engineering undertakings on the railways and irrigation projects.

Khándesh, West and East.

72. Khándesh West shows the largest increase of any district in the Province. With a fertile soil it used to be a populous country but was devastated by Holkar's army in 1802 and became over-grown with jungle. With the advent of British rule and the keeping in check of marauding Bhils, it has steadily risen and the opening of the Tápti Valley Railway in 1900, combined with the reaction after famine (during which over a quarter of a million were on relief works), has resulted in a large expansion of cultivation. East Khándesh has been more settled for some considerable time, but it owes its present increase to cotton cultivation and its accompanying mill industry. Considering that it has suffered somewhat from plague the increase of 8 per cent. is satisfactory. Immigration into both these districts has risen 70 per cent since 1901.

Násik and Ahmadnagar.

73. Both Násik and Ahmadnagar have increased by about an eighth of their numbers. Násik, a place of pilgrimage, has suffered a little more from plague than Ahmadnagar and has also attracted considerably more foreign born, otherwise the conditions of both districts have been about the same. The storage works on the head-waters of the Godávari river have not yet been completed, but both these districts should benefit considerably from them by next census. It should be noted here that the returns for Násik are swollen by the presence of 10,000 workpeople on these same works.

Poona.

74. Poona has made good the losses it suffered before 1901 and has advanced 8 per cent. This increase is largely natural, but an addition of 30,000 to the foreign born has helped considerably. Plague has not been so bad, except in the City.

The progress of Poona City has been discussed in paragraph 38.

Sholápur.

75. Sholápur district has suffered nearly as much from plague as Poona and shows a slightly smaller increase. Like Poona it sends out more individuals, principally to Bombay, than it absorbs. There has been a satisfactory increase in foreign born, probably attracted by the sanctity of Pandharpur and

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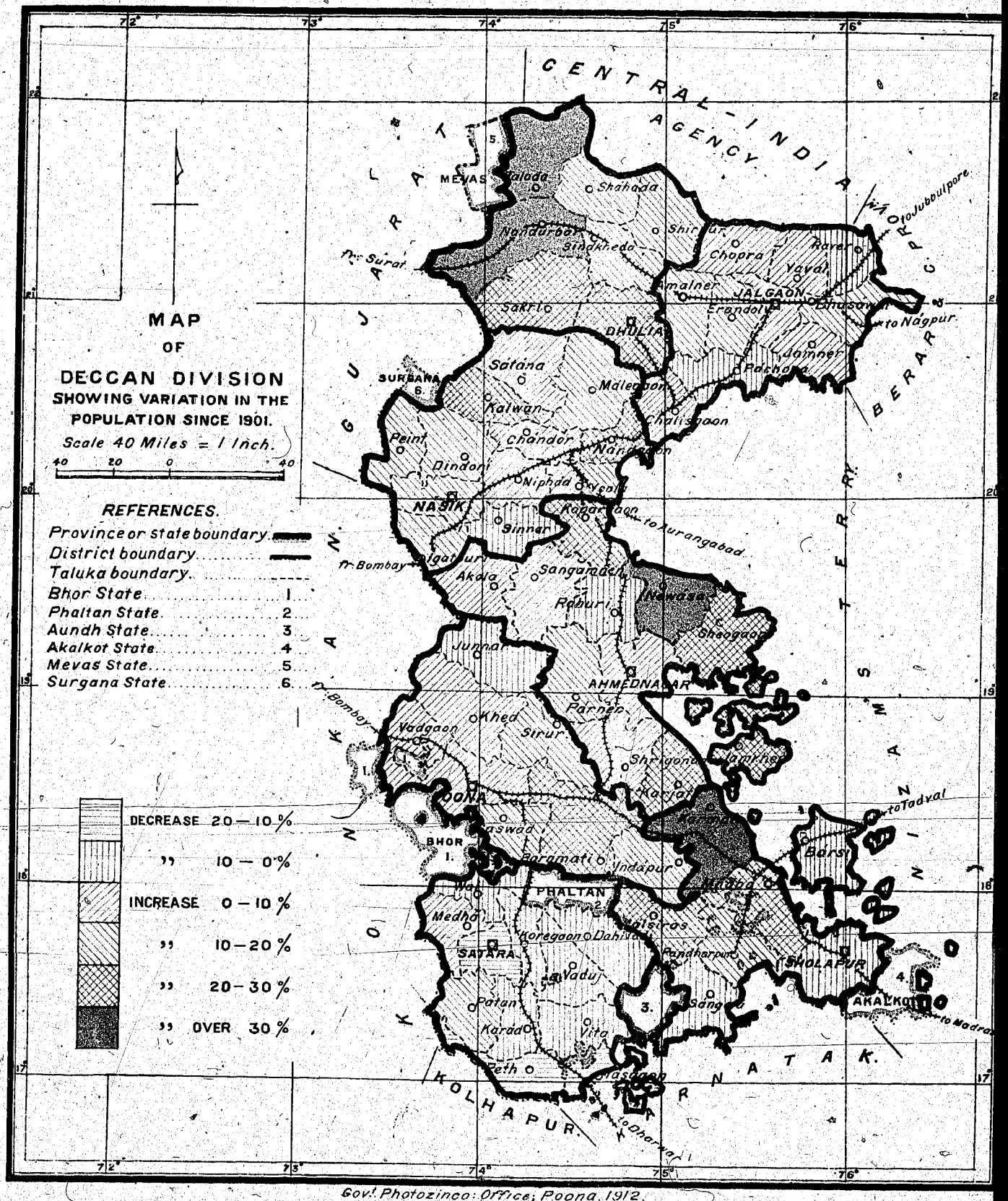

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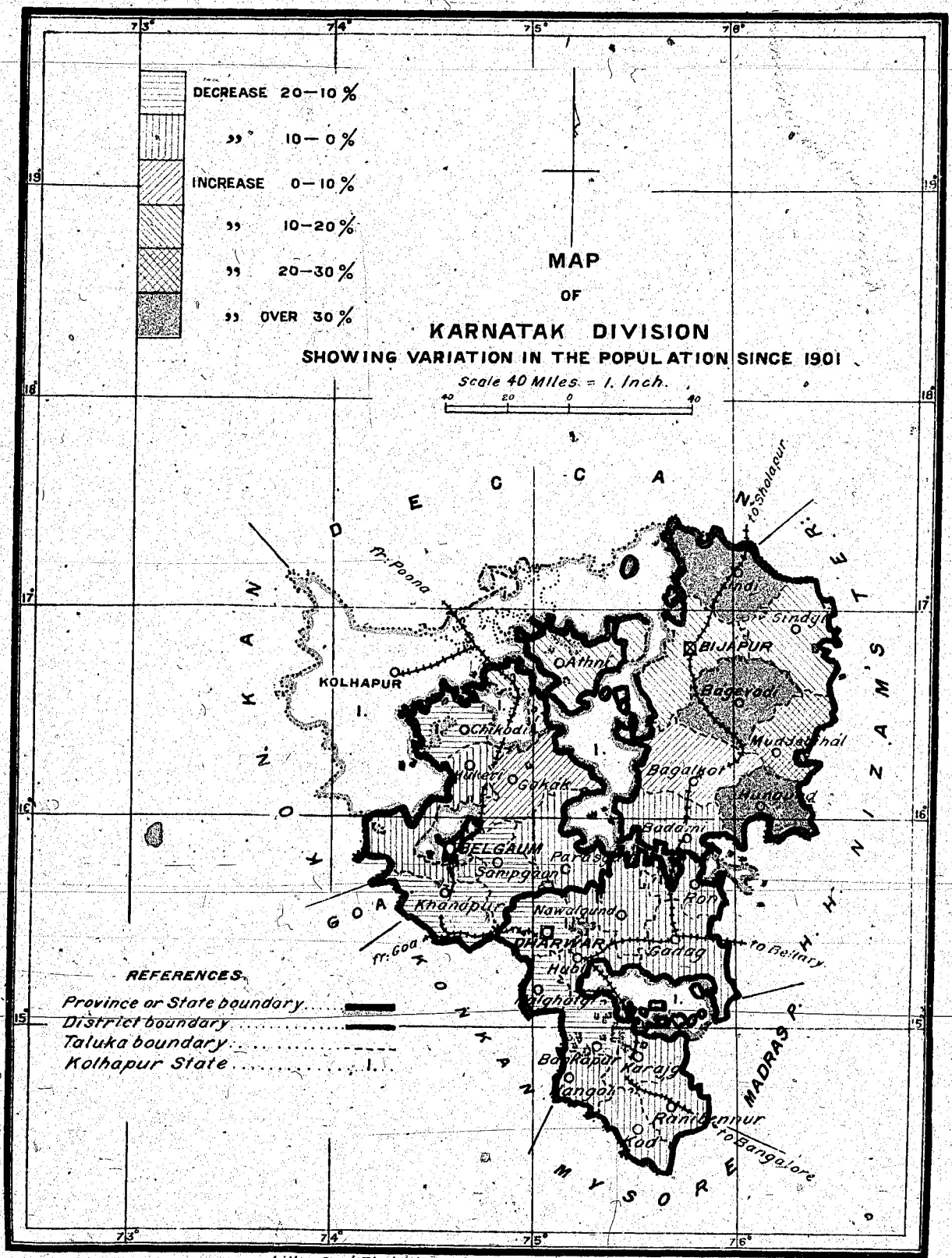

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the mills of Sholápur City. In connection with the former it is satisfactory to note that the annual epidemics of cholera at the fair held in honour of the god Vithoba, which was a potent focus of cholera infection, appear to have come to an end with the provision of a better water-supply. The decrease in Sholápur táluka is probably due to plague, severe epidemics having visited it in 1902 and 1903. For further particulars regarding Sholápur City the reader is referred to paragraph 41.

Sátára.

76. In 1901 the decrease of the population of Sátára was due to famine and plague, and unfortunately a further decrease has to be recorded due to the same causes. There was scarcity in the district in 1901 which continued till October of that year and over 180,000 persons are recorded as having died of plague during the decennium. All tálukas show a diminished population except Jávli and Pátan which are in the Ghâts and therefore further removed from plague infection. Sátára, like Poona is a large contributor to the labour supply of Bombay and its emigrant population is over four times as great as the foreign within its boundaries. It is a curious fact that while Sátára has lost population, the agency, although practically surrounded by it, has advanced 14 per cent. A comparison of the tables of birth place (Imperial Table XI) at the two censuses shows that this increase is not due to migration from Sátára, indeed, as might be expected considering Sátára's losses from plague, the immigrants have diminished in numbers.

The Karnátak.

77. The Karnátak is the only natural division to show an actual drop in population. The palmy days preceding the census of 1891 when the population rose 20 per cent. appear to have gone. Last census revealed a decrease of one per cent. and the present enumeration shows the same figure. The falling off is due to plague, which has swept off 15 per cent. of the 1901 population of Belgaum, 13 per cent. in Dhárwár and 6 per cent in Bijápur. Emigration and immigration about balance in this tract. There have been years of short rainfall, notably in 1901 and 1902 when scarcity was general, but famine conditions never rose to the severity they attained in the Deccan districts and the effect on natural growth must have been confined to sterility of a temporary kind, not to actual diminution of the population by death.

Belgaum and Dhárwár.

78. It will be convenient to take the two districts of Belgaum and Dhárwár together. Their conditions are very similar; both have suffered severely from plague, in both the eastern portions of the district are liable to famine and suffered in the lean years of the decade and in both the number of foreign born is about the same. But Dhárwár has decreased 8 per cent. in density which is double the decrement of Belgaum. There is a rise in two tálukas of Belgaum due to the reaction after the famine, which was more severe in Belgaum than in Dhárwár, and it is probable that unrecorded or wrongly diagnosed plague mortality is responsible for the greater decrease in Dhárwár, every táluka of which shows a fall in population.

Bijápur.

79. After these depressing figures it is a relief to turn to the rise of 16 per cent. shown by Bijápur. This district has shown marked fluctuations at each enumeration, a drop at each census being succeeded by a rise at the next. The district is peculiarly liable to famine, having no tracts corresponding to the hill and transition of Belgaum, Dhárwár and the Deccan where the rainfall is practically certain. It was badly hit by the famine of 1897 and again suffered from scarcity in 1900-1901.

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In the margin will be found a table showing the variation per cent. in the several age classes of the population. The figures for the age class 15—20 are abnormal and should probably be smoothed over the class below and the class above; otherwise, the table shows that the district passed through a bad time between 1896 and 1906, and since then a reaction has set in. This is in accordance with the facts. From June 1903 to May 1905, 40,000 persons died of plague, but the last five years of the decade ending with this census have been a period of good crops and little disease and in addition the number of immigrants has increased by 11,000. The increase in population has been general, every táluka reporting an increase except Bádámi which has suffered from plague.

Age Class.	Variation per cent. 1901—1911.
0— 5 ...	+33
5—10 ...	− 3
10—15 ...	− 3
15—20 ...	+53
20—40 ...	+20
40—60 ...	+21
60 and over ...	+ 2

Sind.

80. Every district in Sind reports an increase. Plague has secured no hold outside Karáchi City which is responsible for 81 per cent. of the 24,000 deaths from this disease reported from the Division. Cultivation being dependent, almost entirely, on canals, famine has not touched Sind. There have been no heroic irrigation works, but the opening of new canals, of which the principal are the Dád, Nasrat, Mahiwáh and Navlákhi, has led to an increase of some 20,000 individuals born outside the Province.

Thar and Párkar.

81. The largest increase is in Thar and Párkar where the population shows an increase of 22 per cent. Immigration and emigration in this district just balance, so the growth must be due to the natural increase of the population. But though the district figures show a substantial increase, the desert tálukas have all increased enormously. The table in the margin shows that in 1901 these tálukas were much below their proper density, many of the people not having returned to their homes on account of the famine.

Táluka.	1911.	1901.	1891.
Chachro	53,501	40,925	49,502
Diplo	25,909	16,886	23,917
Mithi	41,472	26,154	36,445
Nagar Párkar	47,518	25,355	41,178
Total ...	168,490	109,320	151,042

The increase in the other tálukas is due to immigration to the Jámrao canal.

Upper Sind Frontier.

82. Upper Sind Frontier has not increased so largely as in the past but shows a satisfactory rise of 11 per cent. As the number of foreign born has decreased by over 11,000, this increase must be largely due to the natural growth of the district and not to immigration, which with a total rise of 2,000, shows a falling off from the Panjáb and Afghánistán and an increase from Baluchistán and Rájputána.

Hyderábád, Sukkur, Lárkána.

83. Hyderábád, Sukkur, and Lárkána show smaller increases which call for no comment. The tálukas vary as new irrigational facilities are opened to the inhabitants. The great scourge of the Indus valley is malaria which carries off large numbers of the population at the time of the inundation.

Karáchi.

84. The increase in Karáchi is not confined to the city, though it is naturally greatest there, but is distributed over all the tálukas except Ghorábári which is slightly down. The growth of the city has been roughly outlined in the section of Chapter I dealing with cities (paragraph 39). Immigration

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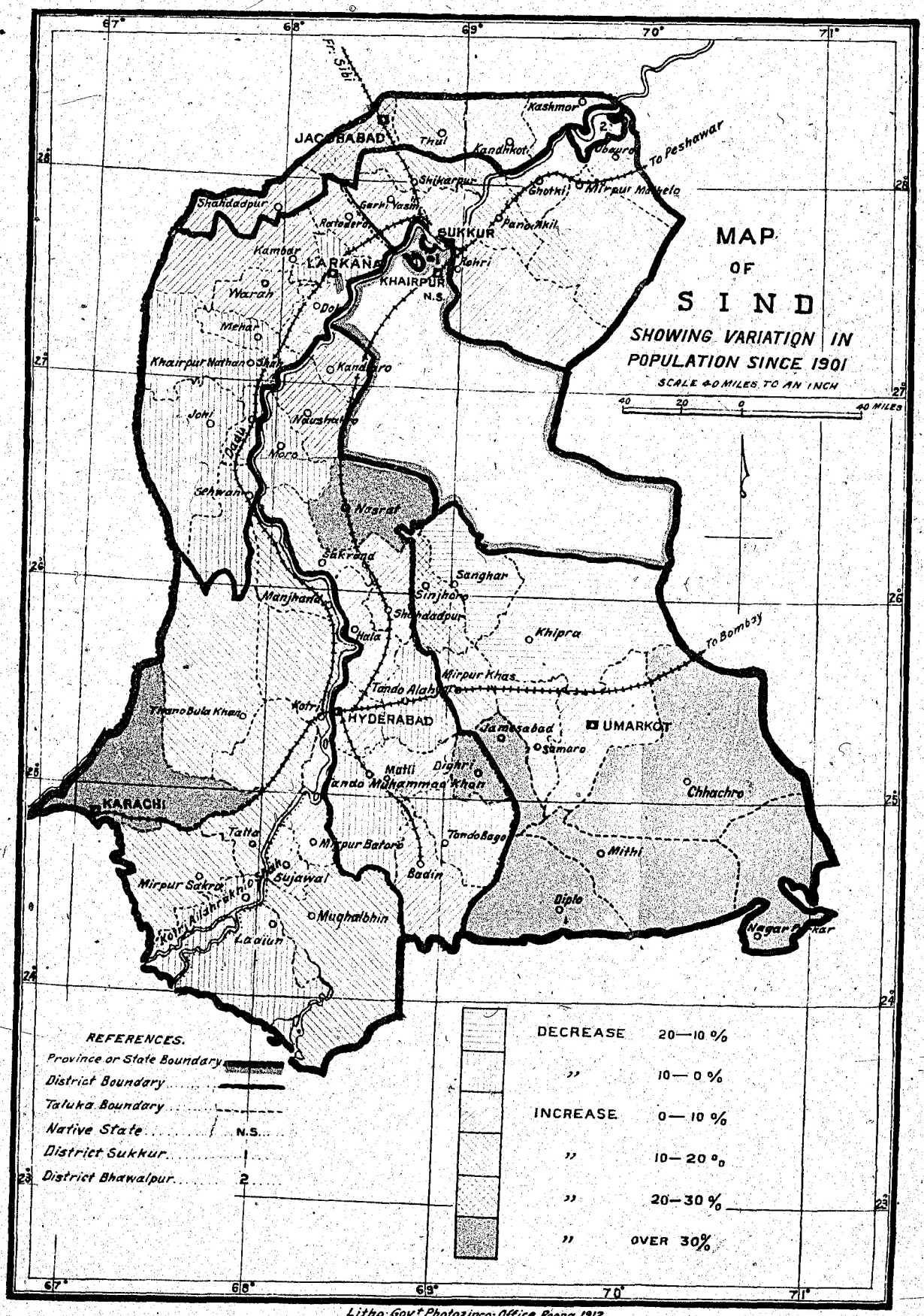

Litho: Gov.t Photozinco: Office, Poona, 1912.

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shows a rise of 6,000 principally from Káthiáwár and Ratnágiri, but the increase is largely independent of the foreign born.

Native States.

85. Whereas British Districts have grown 4·1 per cent., the Feudatories have increased by 6·8 per cent. The rise has not been general but the wonderful recovery of the Gujarát States from famine has more than counterbalanced the great losses from plague suffered by Kolhápur and the Southern Marátha Jágírs. Mahi Kántha, Rewa Kántha, Pálanpur and the Surat Agency show large increases due to the reaction from famine and the return of people who had then migrated to British Districts as well as to better enumeration, while Cutch and the conglomeration of states that go to make up Káthiáwár show satisfactory advances of 5 and 7 per cent. In Sind, Khairpur has again prospered and shows an increment of 12 per cent. All the smaller states have grown except Cambay, Sávantvádi and Savanur. The first and last have had epidemics of plague, but the decrease in Sávantvádi is due to a decrease of foreign born of just over 2,000 and a rise in emigrants of 540. The state is immune from famine and serious plague and would normally show an increase. It is probable that it has nearly reached the limit of population that it can support.

Variation of population by age.

86. The marginal table shows the variation of the population of the Province according to age periods since 1901. Detailed figures by natural divisions will be found in subsidiary Table VI at the end of Chapter V.

Age.	Variation per cent. 1901—1911.
0—5	+30
5—10	— 5
10—15	—13
15—20	+ 5
20—25	+16
25—30	+ 8
30—35	+ 5
35—40	+ 6
40—45	+ 9
45—50	+ 9
50—55	+12
55—60	+ 4
60 and over ...	+17

The large increase in the first age period is chiefly from Gujarát and the Deccan, and is the recovery after famine. The Karnátak shows a decrease due to the heavy mortality from plague of the adult population at reproductive ages. This is still more pronounced between 10 and 15, as it is in Gujarát, but there the reason is the famine of ten years ago. The various anomalies in the body of the figures, *e.g.*, the great increase at 20—25, is due to the figures not having been smoothed and the ignorance of people generally about their ages.

Considering Gujarát had just emerged from famine in the early years of the decade it shows a remarkable growth in aged persons. Both it and the Deccan show increases above the average for the Province.

General conclusions.

87. Allowing an increase for the decade of 7 per mille per annum as representing the normal growth of the Province, which is the estimate made by Mr. Hardy on the census figures of 1901, the census ought to have shown a total of 27,302,000 or about 218,000 more than it did. When it is remembered that 1,414,000, persons are recorded as having died of plague it is clear that all other disturbing causes sink into insignificance.

The burden of this chapter has been plague and again plague, but at the risk of wearying the reader an attempt will be made to estimate the difference in population that there would have been if there had been no plague.

As regards the recorded mortality we know it to be 1,414,000. As plague is especially severe in the case of those in the prime of life if we can make a rough guess at the number of married women between 15 and 40 who have died of plague we shall be able to get some idea of the loss to the Province. Now the mortality at these ages is probably somewhere in the neighbourhood of 70 per

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cent. of the total plague mortality. From Subsidiary Table X of Chapter V it can be worked out that the total number of females that have died of plague amounts to 551,610. 70 per cent. of this will give 386,127 as the number of women between 15 and 40 who died of plague. At this age on the average of the censuses of 1901 and 1911, 83 per cent. of the women are married. Say in round numbers 320,000 as the number of married women who died of plague. Subsidiary Table V of Chapter V shows that there are about 160 children to 100 married women of 15—40, and as 15—40 is a 25-year period and we are dealing with a 10-year period we must divide the result by two and a half to get the natural increment for the decade which is $320{,}000 \times \frac{160}{100} \times \frac{2}{5} = 204{,}800$. Add to this the 1,414,000 who actually died of the disease and we get 1,620,000 which under more favourable circumstances the Presidency might have included in its total. If 60 per cent. is taken (instead of 70) as the proportion of women aged 15 to 40 to the total women dead of plague the natural increment comes to 176,000, and the total potential loss to 1,590,000. This difference would have given the Province an increase of $12\frac{1}{2}$ per cent., almost exactly double its present figures. But as we have plague, like the poor, always with us, all that we can do is to hope that the remedies which have been successfully proved may become more popular, and the mortality from this terrible scourge diminished to less formidable proportions.

Over-crowding.

88. Over-crowding may be said to be confined to the Ratnágiri District and Sávantvádi State. There is a heavier population in Kaira, but as it has decreased in the decade there is presumably more room than formerly. Although Ratnágiri has increased some 36,000 the signs of overcrowding, a very large emigrant population, large remittances by money order to relatives at home and intensive cultivation, have been visible for some little time. The soil is not particularly fertile, though the rainfall is good, but in much of the district crops are only won by unremitting toil. *Rági* for example is grown there by transplantation and each young seedling is wrapped in a bit of sun dried fish when it is planted out. The native of the soil naturally has to work hard, and it is satisfactory to note that his energy does not desert him when he emigrates. In the south of the Presidency the Ratnágiri man has a great reputation for hard work, and the same is true of the stranger from Sávantvádi.

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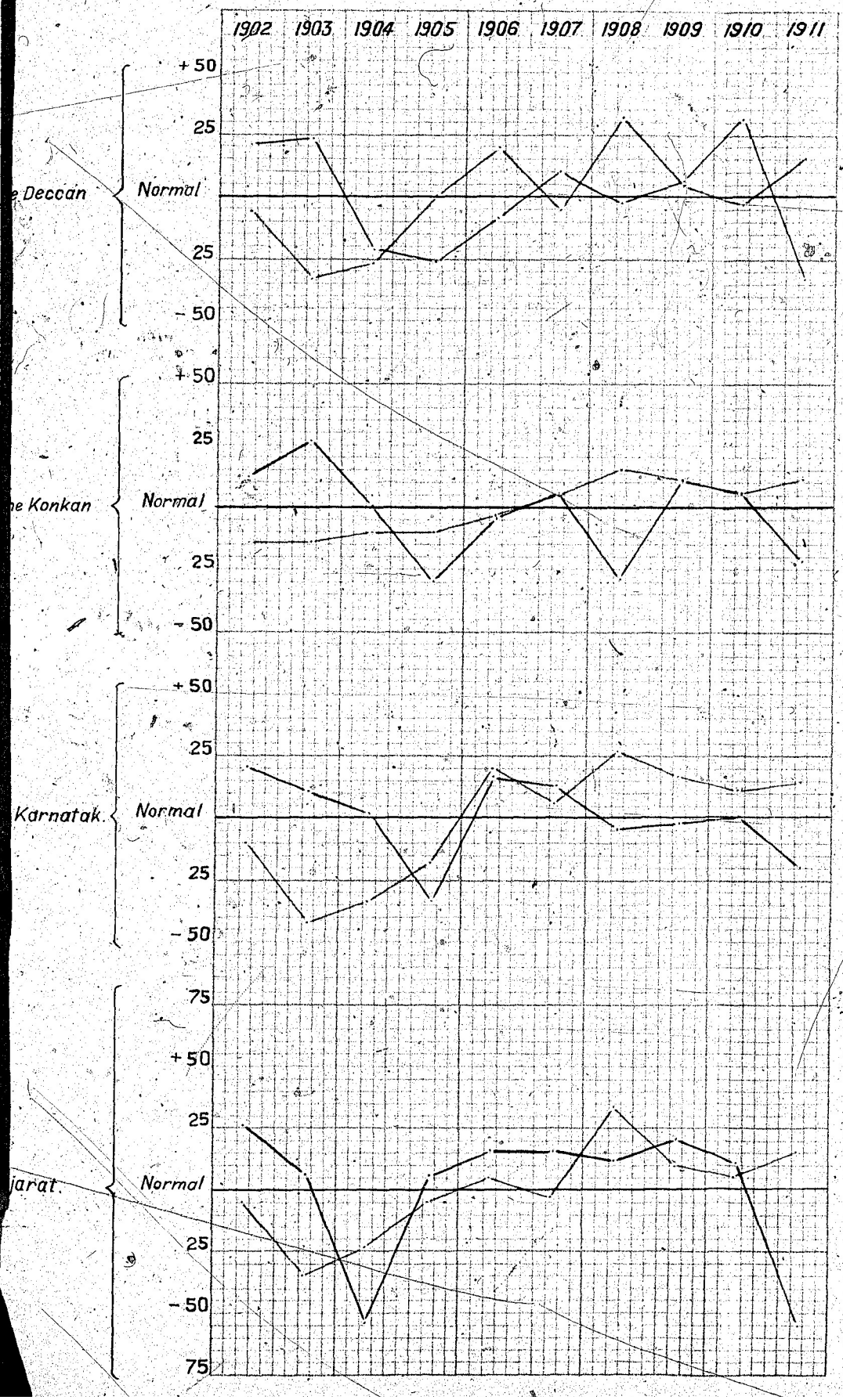
Chart

Showing Variations from Normal in Rainfall & Grain Prices 1902-11.



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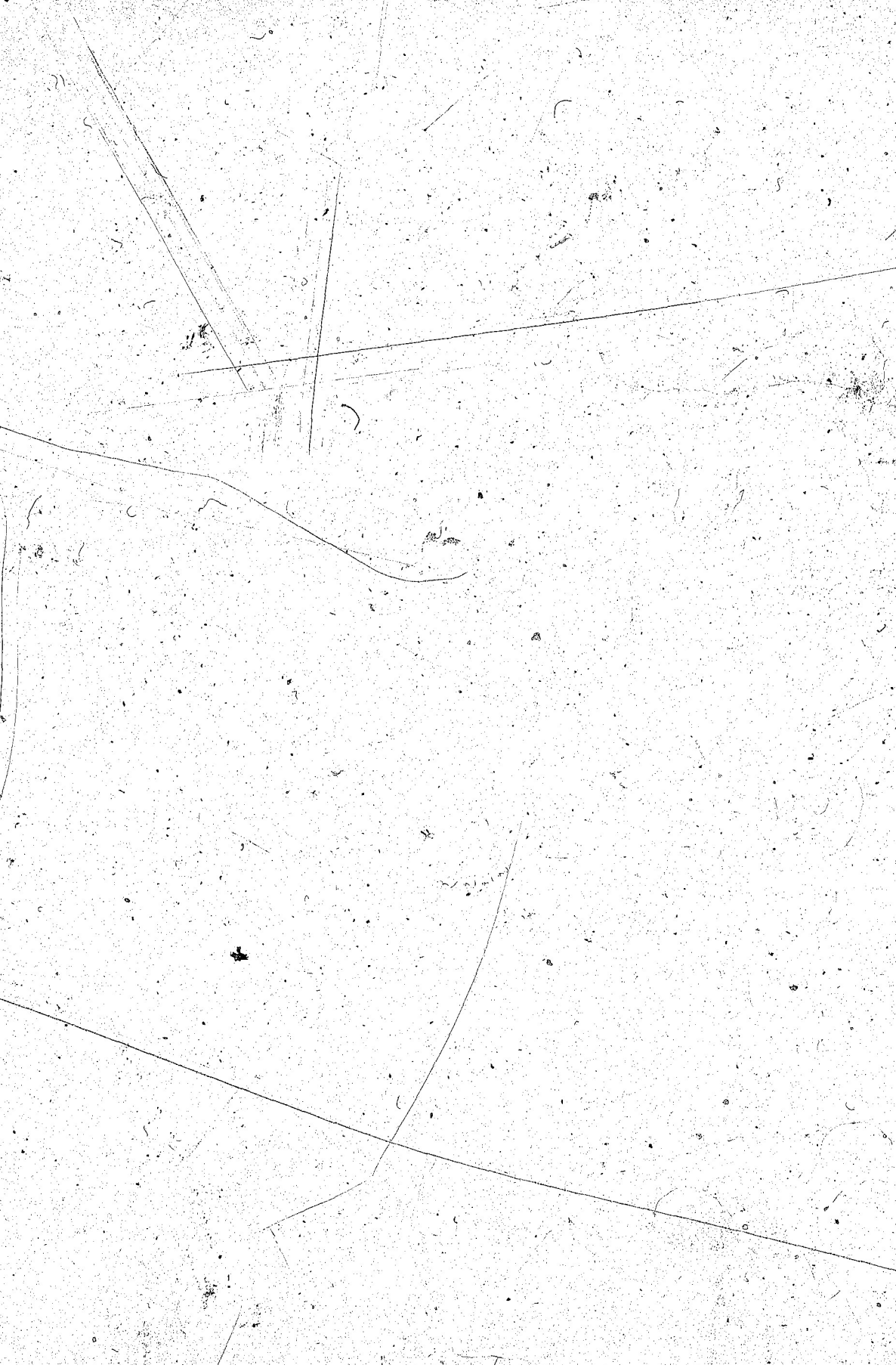

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Subsidiary Table I.

Variation in relation to density since 1872.

For British Districts and Natural Divisions.

District and Natural Division.	Percentage of Variation, Increase (+) Decrease (—).				Percentage of Net Variations, 1872 to 1911.	Mean Density per square mile.				
	1901 to 1911.	1891 to 1901.	1881 to 1891.	1872 to 1881.		1911.	1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9	10	11
Bombay City	+26	−6	+6	+20	+52	42,585	33,739	35,729	33,617	28,018
Gujarát	+4	−13	+8	+2	...	276	266	305	282	277
Ahmadábád	+4	−14	+3	+3	−1	216	208	241	224	218
Broach	+5	−15	+4	−7	−12	209	199	233	223	239
Kaíra	−3	−18	+8	+3	−12	433	449	546	504	491
Pánch Maháls	+24	−17	+23	+6	+34	201	163	195	159	150
Surat	+3	+2	+6	+1	+8	396	386	394	372	368
Konkan	+2	+2	+10	+4	+19	227	222	217	198	191
Kánara	−5	+2	+6	+6	+8	109	115	113	107	101
Kolába	−2	+2	+5	+8	+13	274	279	274	260	242
Ratnágiri	+3	+6	+11	−2	+18	302	293	277	250	255
Thána	+9	−1	+13	+8	+31	247	227	229	203	188
Deccan	+7	−4	+17	+1	+22	172	160	167	143	141
Ahmadnagar	+13	−6	+18	−4	+22	143	127	134	113	118
Khándesh, East ...	+8	+4	+11	+20	+49	227	211	203	18	152
Khándesh, West ...	+24	−9	+26	+20	+71	107	86	95	75	62
Násik	+11	−3	+8	+6	+23	154	139	143	133	125
Poona	+8	−7	+19	−2	+16	200	185	199	168	172
Sátára	−6	−6	+15	...	+2	224	233	254	220	220
Sholápur	+6	−4	+20	−19	+7	169	158	165	128	158
Karnátak	...	−1	+20	−13	+3	190	190	192	160	184
Belgaum	−5	−2	+17	−9	...	205	215	219	187	205
Bijápur	+17	−8	+27	−22	+7	151	129	140	110	141
Dhárwár	−8	+6	+18	−11	+3	223	242	228	194	217
Sind	+9	+12	+19	+10	+59	75	68	61	51	47
Hyderábád	+7	+15	+23	+4	+57	129	120	105	86	82
Karáchi	+17	+9	+2	+23	+61	44	38	35	34	28
Lárkána	+1	+10	+23	+1	+38	131	130	118	96	95
Sukkur	+10	+10	+12	+12	+51	103	94	85	76	68
Thar and Párkar ...	+18	+2	+38	+11	+86	33	28	27	20	18
Upper Sind Frontier ...	+13	+33	+20	+27	+129	99	88	66	55	44

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Subsidiary Table II.

Variation in Natural Population.

For British Districts and Natural Divisions.

District and Natural Division.	Population in 1911.				Population in 1901.				Variation per cent. (1901-1911) in Natural Population. Increase (+) Decrease (−).
	Actual Population.	Immigrants.	Emigrants.	Natural Population.	Actual Population.	Immigrants.	Emigrants.	Natural Population.	
1	2	3	4	5	6	7	8	9	10
Bombay Presidency	27,084,317	1,021,261	* 660,706	26,663,762	25,468,209	862,218	617,239	25,223,230	+6
Bombay City	979,445	787,864	67,651	259,252	776,006	594,172			
Gujarát	2,803,072	332,394	321,756	2,792,436	2,702,099	282,031			
Ahmadábád	827,809	183,740	114,651	758,720	705,967	148,561			
Broach	306,717	42,348	26,376	290,745	291,763	37,856			
Kaira	691,744	74,015	90,100	707,829	716,332	72,040			
Pánch Maháls	322,695	40,734	30,988	312,949		33,053			
Surat	654,109	54,068	122,152	722,193	637,017	51,503			
Konkan	3,110,661	152,887	367,868	3,325,642	3,039,416	177,192			
Kánara	430,548	30,283	16,402	416,667	454,490	42,888			
Kolába	594,166	31,629	63,367	625,904	605,566	43,305			
Ratnágiri	1,203,038	23,668	208,169	1,478,419	1,167,027	25,354			
Thána	882,309	112,771	35,114	804,652	811,433	110,685			
Deccan	6,387,064	298,566	463,893	6,552,391	5,944,447	236,854			
Ahmadnagar	945,305	60,070	93,195	969,430	837,095	64,133			
Khándesh, East	1,034,886	75,972	34,413	993,327	1,427,382	74,834			
Khándesh, West	580,723	51,134	38,740	568,329			This information was not abstracted by Districts in 1901.		
Násik	905,030	65,683	63,933	903,280	816,501	45,863			
Poona	1,071,512	124,455	153,300	1,100,357	995,330	91,484			
Sátára	1,081,278	41,380	176,120	1,216,018	1,116,559	44,166			
Sholápur	768,330	87,056	120,376	801,650	720,077	75,432			
Karnátak	2,832,798	183,966	191,364	2,840,196	2,842,709	178,205			
Belgaum	943,920	82,980	100,154	960,994	993,976	87,108			
Bijápur	862,973	65,226	65,520	863,267	735,435	51,734			
Dhárwár	1,025,905	83,958	73,688	1,015,935	1,113,298	97,579			
Sind	3,513,435	314,319	29,436	3,228,551	3,210,910	294,272			
Hyderábád	1,037,144	96,639	44,894	985,402	989,030	102,492			
Karáchi	521,721	110,401	23,404	428,724	607,828	97,979			
Lárkána	660,879	40,818		‡ 41,703	1,018,113	79,282			
Sukkur	573,913	41,636	27,014	559,391					
Thar and Párkar		70,	15,454	305,235	303,894				
Upper Sind Frontier	263,007	55,381	920	217,546	232,045	60,849			

* In addition to the above 7,912 Indians born in Bombay were enumerated at this Census in British Colonies, chiefly in the Straits Settlements, Uganda, Mauritius and Ceylon.

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Subsidiary Table III.

Comparison with Vital Statistics.

For British Districts and Natural Divisions.

District and Natural Division.	In 1901-1910, total number of		Number per cent. of Population of 1901 of		Excess (+) or deficiency (—) of Births over Deaths.	Increase (+) or Decrease (—) of Population of 1911 compared with 1901.	
	Births.	Deaths.	Births.	Deaths.		Natural Population.	Actual Population.
1	2	3	4	5	6	7	8
Bombay City	**183,682**	**444,715**	**24**	**57**	**−261,033**	.....	**+203,439**
Gujarát	**990,859**	**1,068,521**	**37**	**40**	**−77,662**	.....	**+100,975**
Ahmadábád	255,751	339,020	32	43	−83,269	.....	+31,842
Broach	125,911	119,705	43	41	+6,206	.....	+14,954
Kaira	268,743	319,319	38	45	−50,576	.....	−24,588
Pánch Mahála	113,414	67,595	43	26	+45,819	.....	+61,675
Surat	227,040	222,882	36	35	+4,158	.....	+17,092
Konkan	**971,381**	**829,824**	**32**	**27**	**+141,557**	.....	**+71,245**
Kánara	137,262	147,205	30	32	−9,943	.....	−23,942
Kolába	203,908	185,128	34	31	+18,780	.....	−11,400
Ratnágiri	352,788	252,108	30	22	+100,680	.....	+35,711
Thána	277,423	245,383	34	30	+32,040	.....	+70,876
Deccan	**2,397,506**	**2,227,568**	**40**	**37**	**+169,938**	.....	**+442,617**
Ahmadnagar	361,887	296,702	43	35	+65,185	.....	+107,610
Khándesh, East ...	458,396	368,853	48	39	+89,543	.....	+77,158
Khándesh, West ...	246,702	180,750	53	38	+65,952	.....	+111,069
Násik	359,687	315,441	44	39	+44,246	.....	+88,526
Poona	338,956	354,557	34	36	−15,601	.....	+76,182
Sátára	364,127	445,664	32	39	−81,537	.....	−65,281
Sholápur	267,751	265,601	37	37	+2,150	.....	+47,353
Karnátak	**963,219**	**1,141,455**	**34**	**40**	**−173,236**	.....	**−9,911**
Belgaum	324,725	428,231	33	43	−103,506	.....	−50,156
Bijápur	285,220	256,622	39	35	+28,598	.....	+127,538
Dhárwár	353,274	456,602	32	41	−98,328	.....	−87,293
Sind	**665,885**	**684,247**	**21**	**21**	**−18,362**	.....	**+302,525**
Hyderábád	168,162	183,719	17	19	−15,557	.....	+48,114
Karáchi	107,351	112,706	18	19	−5,355	.....	−86,107
Lárkána	147,177	151,521	22	23	−4,344	.....	+216,679
Sukkur	130,652	125,332	25	24	+5,320	.....	
Thar and Párkar ...	66,452	72,392	18	20	−5,940	.....	+92,877
Upper Sind Frontier ...	46,091	38, 77	20	17	+7,514	.....	+30,962

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Subsidiary Table IV.

Variation by Talukas classified according to density.

(*A*).—*Actual Variation.*

Natural Division.	Decade.	Variation in Talukas with a population per square mile at commencement of decade of							
		Under 150.	150—300.	300—450.	450—600.	600—750.	750—900.	900—1,050.	1,050 and over.
1	2	3	4	5	6	7	8	9	10
Bombay City	1901—1911.	...	.....	...	...	...	...	...	+203,439
Gujarát		−1,636	+78,262	+3,673	+163	−12,780	...	+32,202	+1,091
Konkan		−13,598	+72,571	+1,459	+10,233	+580	...	...	...
Deccan		+381,450	+91,523	−30,445	...	...	...	...	...
Karnátak		+99,341	−56,672	−52,580	...	...	...	...	...
Sind		+247,496	+34,882	+20,147	...	...	...	...	...

Subsidiary Table IV.

Variation by Talukas classified according to density.

(*B*).—*Proportional Variation.*

Natural Division.	Decade.	Variation per cent. in Talukas with a population per square mile at commencement of decade of							
		Under 150.	150—300.	300—450.	450—600.	600—750.	750—900.	900—1,050.	1,050 and over.
1	2	3	4	5	6	7	8	9	10
Bombay City	1901—1911.	...	.....	...	...	...	...	...	+26
Gujarát		− 1	+ 8	+ 1	...	− 4	...	+10	+ 1
Konkan		− 4	+ 4	...	+ 4	+ 1	...	...	...
Deccan		+17	+ 3	− 5	...	...	...	...	...
Karnátak		+16	− 3	− 9	...	...	...	...	...
Sind		+11	+ 5	+ 6	...	...	...	...	...

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CHAPTER III.—MIGRATION.

Classification of migration. Reference to tables. Proportion of home born. Extra-provincial migration. Baroda; Rájputána; Hyderábád State. The United Provinces; Baluchistán. The Punjáb. The Central Provinces and Berár. Ajmer-Merwára; Madras; Central India. Emigration over seas. Migration within the Province; casual migration. Temporary migration. Periodic migration. Semi-permanent migration. Permanent migration. Migration in Sind. Summary.

Classification of migration.

89. The last chapter dealing with the growth of the population necessarily encroached somewhat on the aspect of growth caused by the transfer of population from one district to another and from one province to another, which will form the subject of this chapter. But whereas we then examined the question principally from the point of view of district variation it will be advisable now to look at the statistics from a wider point of view.

It will be convenient to classify migration into

(1) casual which deals with the ordinary intercourse between villages and which only appears in Table XI—Birth-place, when the villages lie on the boundaries of a district. Table XI, it may be here mentioned, is the basis from which all migration statistics are compiled;

(2) temporary, where a temporary demand for labour has been created or where a sacred festival has attracted outsiders to a place of pilgrimage;

(3) periodic, where the labour demand in towns attracts people during the slack season in agricultural operations;

(4) semi-permanent, where individuals reside in one place but keep in touch with their old homes; and

(5) permanent as in the case of the canal colonies in Sind where the cultivators have left their homes for permanent residence in a fresh locality.

The general index of which sort of migration is taking place is afforded by the proportion of females among the immigrant population. Where they are more numerous than the males, it will almost invariably be found that the migration is into an adjacent district, and is due to the common Hindu practice of taking a wife from another village. This custom is so far pronounced in Gujarát that it has led to the formation of *gols* or endogamous groups of villages which will be further referred to in Chapter VII (paragraph 175).

In (2) and (3) the proportion of males is generally in considerable excess, the wife staying behind to mind the family, except in castes like the Od or Vaddar where the women act as carriers while the men dig, or the weaving industry in which women are to some little extent employed.

In (4) and (5) the proportion of the sexes is approximately equal.

It is assumed for the purposes of this report, though it is not necessarily true for everybody, that the district of nativity is the same as the district in which the person's home is situated. With the extension of railways and the

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spread of railway travelling this must become less and less true every year, but the people are still conservative enough to make the statistics accurate when dealing with large figures.

Reference to Tables.

90. Apart from Imperial Table XI which gives the absolute figures of birth-place for the province, the subsidiary tables at the end of this chapter present various aspects of migration both within and without the Province, and subsidiary table II to the last chapter which deals with the natural population may also be referred to with advantage. The natural population of a district, it may be here explained, is an approximation to what its population would have been if there had been no migration. It is the sum total of those enumerated in the district plus those returned at this census in other parts of India minus the foreign born. It is not a strictly accurate index of the natural growth of the district as it does not take into consideration those born in the district but enumerated in foreign countries or those on the high seas, and it includes the children of immigrants, who are of course returned as home born.

Proportion of home born.

91. Out of every 1,000 persons enumerated in the Province

870 were born in the district of enumeration,
41 in one of the adjacent districts,
46 in other parts of the Bombay Presidency,
20 in contiguous parts of other Provinces or States,
21 in non-contiguous parts of the same, and
2 outside India.

It seems at first sight strange that there should be more persons born in distant parts of the province than in contiguous districts and that more people should come from distant provinces than those near by, but a glance at subsidiary table I to this chapter will show that the disturbing factor is Bombay itself.

Eliminating Bombay City we get the following figures :—

904 born in the district of enumeration,
40 in contiguous districts,
18 in non-contiguous districts,
21 in contiguous parts of other Provinces and States,
16 in non-contiguous parts of other Provinces and States, and
1 outside India.

If we treat the population from adjacent districts as casually present at the time of enumeration and being not a migration in the real sense of the word, we see how small the actual migratory movement really is, only 56 foreign born in every 1,000 persons.

The reasons for this devoted adherence to the ancestral soil are not far to seek. One is the unsettled character of the country previous to British rule, when travelling was dangerous on account of dacoits and States were perpetually at war with one another. Another is the caste system which discourages the crossing of certain geographical boundaries. Three hundred years ago it was death to certain castes to cross certain rivers. For instance the Moger caste was prohibited from crossing the Gangávali river in North Kánara and the writer of this report is under the impression that a similar embargo was laid on the Nair with reference to the Kásarkod river in South Kánara. And it is a

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fact today that only the emancipated few of these two castes are found to the North of those rivers. A third reason is that the wealth of this Presidency is largely based on agriculture, which is a stay at home occupation, and industries and commerce are of comparatively late growth. And lastly and probably chiefly, this absence of movement is due to ignorance of what is beyond the confines of the rayat's very limited horizon. But famine and the pressure of population at home, combined with rapid modes of transit and a demand for labour in the larger industrial centres, are effecting great changes.

Extra-provincial Immigration.

92. The principal Provinces and States that contribute to the foreign born of the Province are, in order of their importance—

Baroda,	The Panjáb,
Rájputána,	The Central Provinces and Berar,
Hyderábád State,	Ajmer-Merwára,
The United Provinces,	Madrás,
Baluchistán,	Central India, and
	Mysore.

93. Of these Baroda is completely encircled by Bombay territory with its villages dovetailed into this Presidency in inextricable confusion, and its immigrants may be regarded as belonging to the casual variety owing to the extensive intercourse and intermarriage between frontier villages. But this only applies to the persons who were enumerated in Gujarát and Káthiáwár. Of these also a certain proportion must have permanently settled in British Territory. There is too a certain amount of immigration from Baroda into Bombay City, Thána and Khándesh West, where the rich lands of the Tápti have been recently opened up, which must be considered to be of the nature of a permanent settlement. These, however, have not appreciably increased in numbers since 1901 and do not muster more than 8,000 of the 229,000 that Baroda has sent us. Casual immigration from Baroda has grown 15 per cent. in the last decade. The balance of migration is in favour of Bombay to the extent of some 22,000 which represents what we absorb over and above what we send across the border, but the difference has decreased considerably since 1901. In that year owing to the famine the amount of casual immigration must have been abnormal and the increase during the decade is probably much greater than the figures indicate. In 1891, 247,000 immigrants from Baroda were registered. Baroda.

94. The number of immigrants from Rájputána is 141,000. 62,000 of these are to be found in the adjoining Districts and States of the Presidency and most of them may be treated as casual visitors though some of those who are in Sind appear to have settled there permanently. This is true at least of the 20,000 who have been enumerated in Hyderábád. The balance of 60,000 are to be found scattered all over the Presidency, doing, under the generic name of *Márwári*, a large trade in grain and usury. Most of these, though they have been domiciled in the Presidency for a long time, keep up their connection with their ancestral homes in Rájputána which they frequently visit for the weddings of their relations and to which they finally retire in their old age. Rájputana.

Bombay only sends 15,000 emigrants to Rájputána, three-fifths of whom go from the Native States.

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Hyderábád State.

95. The greater part of the immigration from Hyderábád State is casual and periodic, though military service is probably responsible for some of the settlers in Poona. The 9,000 who were enumerated in Bombay have been attracted by the large works in progress.

Emigrants from Bombay exceed the immigrants from Hyderábád State by 22,000, whereas in 1901 the immigrants were 33,000 in excess of the emigrants. This State has varied considerably in the numbers it has sent to this Presidency, which amounted to 187,000 in 1891. The long conterminous frontier is, no doubt, responsible for these fluctuations.

The United Provinces.

96. The United Provinces send us two streams of immigrants, one is purely seasonal, consisting mainly of men looking for work while cultivation is slack, and the other of weavers and artisans who are semi-permanent residents in Bombay, Bhiwandi in the Thána District and in other towns, many of which are in the Násik District, where weaving is carried on. These people are mostly Momins, or True Believers. The figures for Bombay City, which absorbs 54 per cent. of the immigrants from the United Provinces, show a large increase of immigrants, but the closing of the mills for plague in 1901 prevents any deductions being made. It is probable that there has been an increase though not so large as the statistics show.

After a decade which recorded no change there has been a general rise in the number of immigrants from the United Provinces of 39 per cent. distributed over all the districts they favour. It is interesting to note that whereas none of them were found in Khándesh in 1901, there are now over 4,000, which shows the attraction that they feel for a weaving or milling centre. The immigration to Karáchi and Hyderábád is purely seasonal, five-sixths of it being confined to males. There has been a large decrease in Thar and Párkar and Sukkur and a small one in Káthiáwár, but the increases in 1901 were probably due to famine.

The tide of migration sets almost entirely westwards, Bombay only sending 9,000 to the United Provinces, less than a tenth of the number that come from these to this Presidency.

Baluchistán.

97. Baluchistán and the States under that agency send nearly 70,000 persons into Sind in return for a little over 4,000 that go from Bombay. The Upper Sind Frontier, Lárkána and Karáchi take most of these. That many of the Baluch tribesmen are permanently or semi-permanently domiciled in British Territory is shown by the steadiness of the figures and the large proportion of women, 764 to 1,000 males compared with 812 which is the figure for Sind. There has been a decrease in Sukkur and Lárkána, which formed the old Shikárpur District, but it is compensated by the increase in the Upper Sind Frontier.

The Panjáb.

98. Migration in any volume between this Province and the Panjáb is confined to Sind and Bombay City. No district in the Presidency Proper except Poona, where the presence of Panjábis in the garrison explains the figures, returns large numbers. Bombay City with nearly 9,000 is second only to Sukkur on the list.

The Panjábi as soon as he gets into the Presidency Proper is at once either called or calls himself a Pathán, an object of terror to the average villager. He is generally in the pay of a sávkár and does most of his unpleasant work

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for him. Armed with a big stick he collects his dues or guards his property, very often a disputed field, in which case there is a very good chance of blows. This sort of work, chaukidári and bill-collecting explains why they are so scattered over the districts and why the proportion of women is so small. It has moreover decreased since the last census.

In Sind he is a different person altogether and is a cultivator, a family man and a permanent settler. Hyderábád shows a large increase due to colonization and Thar and Párkar a still larger due to the settlement on the Jámrao Canal, but the Upper Sind Frontier has dropped back to the figures of 1891. He appears in that district to have given way before the Balochi; or it may be that the Balochi is satisfied with less. While the number of Panjábis has increased 27 per cent. the number in Sind has increased only 15 per cent., so temporary immigration from the Panjáb has increased the faster.

Emigration from Bombay to the Panjáb and North-West Frontier, never very large, has dropped to insignificant proportions.

The Central Provinces and Berár.

99. There has been a rise of over 100 per cent. in immigrants from the Central Provinces and Berár since 1901. The migration then recorded was abnormally small (in 1891 it was only 6,000 less than that now registered) and must be explained by the decrease in population in the famines with which the Central Provinces were afflicted between 1891 and 1901. Labour being required at home emigration was unnecessary and moreover the neighbouring Bombay districts presented no attractions for immigrants in 1901. Seventy per cent. of the immigrants were enumerated in the adjoining districts of the Presidency in 1911 against 14 per cent. in 1901 and 81 per cent. in 1891. Clearly casual migration suffered, and the greater portion of the immigrants are, as the above figures show, temporary visitants.

Next to Baroda and Hyderábád, Berár and the Central Provinces are the localities where most emigrants from this Province are to be found. Its community of language and political history as well as its vicinity explain this fact. The rapid development of the Central Provinces following on serious famines is a sufficient reason for the balance of migration of 66,000 individuals being in their favour.

Ajmer-Merwára.

100. There has been a mysterious rise in the number of immigrants from Ajmer-Merwára since 1901, from 466 to 36,368. Every district including Kánara and Aden and nearly every Native State returned some immigrants. The largest numbers were found in Bombay City (7,000), Pálanpur Agency (6,500), Ahmadábád (4,000) and Mahi Kántha (3,000). There does not appear to have been any famine in Ajmer or Merwára to account for this, and the enquiries made in several directions showed that the district authorities were unaware of these arrivals. The small proportion of women points to this invasion being of a temporary character and its unobtrusiveness to a gradual increase extending over the decade. The movement appears to be quite recent and to be due to the attractions of Bombay as a field for the labourer after his own crops have been harvested.

Madras.

101. The frontier between Madras and Bombay being barely 20 miles long it follows that nearly all the migration belongs to one or other of the more permanent types. With the exception of Bombay City where the migration contains a proportion of temporary workers, the districts in which the Madras

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born are mostly found are Dhárwár and Kánara. Many of the 11,000 returned from Dhárwár are connected or have been connected in the past with the Madras and Southern Marátha Railway, which had its headquarters until recently at Dhárwár and still has large shops for the erection of rolling stock at Hubli. Kánara returns nearly 5,000, but the greater proportion of these are Nádors from South Kánara in the Madras Presidency who come every year to work in the betel-nut gardens of Sirsi and Siddápur tálukas. North Kánara was, however, only transferred to this Presidency in 1863 so there must be still a few living who came into the northern part of the then Kánara District as Government officials sent out from the headquarters at Mangalore and who on retiring settled down in this Presidency.

The rest of the immigration from Madras is solidly and permanently established.

The Madrasi residents of Poona appear to have been there for several generations, their ancestors having arrived there in the train of the old Madras army, with the Commissariat Department of which they were intimately connected.

Central India.

102. The influences and conditions which govern the migrations between Central India and this Province are very much the same as maintain in the Central Provinces and Berár. Forty-eight per cent. of the immigration is casual and the balance periodic. Famine conditions have given rise to great fluctuations in this stream of immigration. In 1891 it was 25,000; it dropped to 12,000 in 1901 and has now risen to 19,000. Decrease in the home population and the counter-attractions of the Central Provinces, backward 20 years ago but progressive to-day, will account for this.

The tide of migration is adverse to Bombay which sends Central India nearly three times as many persons as it attracts therefrom.

Mysore.

103. This is also the case with Mysore which gets twice the number of immigrants from Bombay that it sends here. Four-fifths of this immigration is casual.

Emigration over seas.

104. In addition to the above migrations by land there is a stream of emigration to East Africa (267) in the wider sense of the name, Mauritius (1,903), the Straits Settlements (807), the Federated Malay States (320) and Ceylon (3,006). The proportion of women to men in this emigrant population of nearly 8,000 souls is about 1 to 4 and this migration is of a semi-permanent nature, coolies under indenture, and the like.

The whole of the Bombay sea-board, moreover, supplies lascars to the Royal Indian Marine as well as to the various lines that use Bombay as a port of call. The firemen on ocean steamers are generally Sidis or Afghans or Panjábis, not inhabitants of this Presidency, but the deck hands come largely from Cutch and Ratnágiri. The total number of them it is difficult to estimate but 20,000 is probably a conservative approximation.

Migration within the Province.

Casual migration.

105. It is hardly necessary to go into the figures of casual migration which is present along the borders of every district. It will be sufficient to draw attention to the magnitude of it, and the small bearing it has on economic questions.

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Temporary migration.

106. Temporary migration is often connected with pilgrimage to sacred shrines. In 1891 for instance the census was taken while a rather important fair was taking place at Ulvi, but fortunately on this occasion no important collection of pilgrims clashed with the taking of the census and notices had been widely published advising people not to select that time for the celebration of marriages. But it is impossible to avoid all the sacred days of one or other of the various religions and some 6,000 pilgrims are reported from Pandharpur, who had come for the fortnightly Ekádashi service at the shrine of Vithoba, which was to take place on the night following the census. To that extent the number recorded at Pandharpur would be abnormal, but as the festival was not an important function it probably did not attract many outside the neighbourhood or vitiate the district statistics.

Other temporary disturbing factors were the building of the great irrigation dams on the Godávari and Právara in the Násik District, which employed some 10,000 persons drawn principally from Násik District itself and the neighbouring Deccan districts, and the great works spread over the whole system of the G. I. P. Railway within the Thána District and the Island of Bombay.

Periodic Migration.

107. Of periodic immigration, owing to the thriving condition of Bombay there was more than usual. 590,000 of the inhabitants of Bombay are natives of other parts of the Presidency, an increase of 105,000 on last census, 216,000 of whom come from Ratnágiri, 71,000 from Poona, 59,000 from Káthiáwár, 57,000 from Sátára, 37,000 from Kolába and 35,000 from Surat. Many of them are permanent and semi-permanent residents, but probably 125,000 of these who work as coolies, mill-hands and cartmen are periodic. These figures are obtained by taking as temporary workers 75 per cent. of the coolies, 66 per cent. of the cartmen and 30 per cent. of the mill-hands who are natives of the Bombay Presidency. The mill-hands come principally from Ratnágiri the coolies from Ratnágiri, Sátára and Poona and the cartmen from Ratnágiri and Poona.

Another periodic migration is the influx of labourers to the sugarcane harvest on the Poona canals. Some of this migration is confined to within the district and does not therefore appear in the census returns but there are also immigrants from Phaltan and Sholápur. Information obtained from local officers puts it at 22,000 hands of whom 9,000 come from outside the district.

Semi-permanent Migration.

108. Semi-permanent migration is only found in any volume in Bombay City. Ratnágiri again heads the list in everything except shop-keeping where it is passed by Cutch and Káthiáwár. The rest of the immigrants from the Presidency occupy themselves as follows:—

Clerks and domestic servants principally come from Káthiáwár and Surat, mill-hands from Sátára and Kolába, artizans from Káthiáwár and Poona and mill-hands from Sátára, Kolába and Poona, while in the humbler walks of life the scavengers hail mostly from Káthiáwár and the leather workers from Sátára and Poona. Many of these must have completely lost touch with their homes and it is only a question of time before they sever their connection altogether with the district of their birth.

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Permanent Migration.

109. Permanent migration, like semi-permanent, exists to a large extent in Bombay City. There are one or two things in Bombay that militate against the rapid development from semi-permanent to permanent inhabitants. One is the cost of living. The essence of permanent residence is that the retired individual should remain in the city. But the cost of living and the generally cramped surroundings induce him to return to his home. Moreover his wife is probably far more in touch with his old home than he is, she has been there periodically when additions to the family have arrived or when marriages or festivals were celebrated; for it is the same in Bombay as the world over, it is the women who principally attend these functions. It is her influence that persuades the worn out craftsman to retire to quieter spheres, and it takes a generation till the sons grow up who though born in their mother's home have spent their childhood in Bombay, before the city dweller is really evolved. Urban life, with its squalid chawls and ruinous expenditure cannot appeal to the man who has ceased to earn his living, and though an Indian father looks to his son to support him in his old age he has probably purchased with his savings, if he had it not before, a little landed property in his native district in which to spend the remainder of his days.

Most of the permanent migration is from outside the province and has already been discussed in the preceding pages.

Migration in Sind.

110. As the principal locality in which permanent immigration is taking place it will be advisable to complete this review of the figures of migration by a short study of the present position in Sind.

It has already been mentioned (paragraph 98) that Sind takes the bulk of the immigration from the Panjáb. This is the case too with that from Balochistán.

In the Upper Sind Frontier Balochi immigrants have increased from 26,000 to 29,000 while the number of Panjábis has dropped from four to seven thousand. As this district borders on both Balochistán and the Panjáb a certain number of the new comers must be casual visitants, though judged by the proportion of women the Balochis are firmly established as permanent settlers, while the Panjábi is a periodical visitor. But conditions are somewhat different in a Muhammadan country and the women being purdah naturally do not travel as much as the men. This district attracts population chiefly from Sukkur and Lárkána, but there has been a big drop in the numbers from 23,000 to 14,000, and as there has been a rise in the home born of Sukkur-Lárkána (excluding Sehwan and Johi which belonged in 1901 to the Karáchi District) of 12 per cent. it may be conjectured that they returned to their homes.

Sukkur and Lárkána must be taken together to compare them with the last census totals of Shikárpur. Here again the principal foreign immigrants are from Balochistán and the Panjáb, Panjábis into Sukkur and Balochis into Lárkána, while Rájputána sends 7,000 immigrants to Sukkur. There is a decline of a thousand in those born in Khairpur, probably due to the better government of that State mentioned in the last Bombay Census Report (page 36).

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The further settlement on the Jámrao canal in the Thar and Párkar District combined with the return to their homes of the famine refugees of 1901 has heavily reduced the number of persons born in that district who were enumerated in Hyderábád. Immigration to Hyderábád from Cutch, which was abnormal in 1901 owing to the famine has dropped back to slightly below the figures for 1891. For immigrants from outside the Province the district draws most on Rájputána.

This is also the case with Thar and Párkar where 35,000 persons were enumerated who were born in Rájputána. Immigration from the Panjáb has increased five-fold, many of them apparently settlers on the Nára and Jámrao canals. There has been a large decrease in persons born in Hyderábád, but it is mostly among males.

Karáchi's foreign population comes principally from Cutch, Káthiáwár, Balochistán, Hyderábád and the Panjáb. The first two being maritime states are naturally well represented. It may be noticed that Ratnágiri, a district with an extended sea board, is responsible for three times as many immigrants as in 1901. The settled character of the Baloch immigrants has been already remarked (paragraph 97); for the last three enumerations there has been little change either in the numbers or the sex proportion of these immigrants from the Makrán coast.

111. To sum up—There is quite a considerable amount of periodic migration within the Presidency, induced very largely by the hard times in the Deccan and Gujarát which has rendered labour more fluid. The large cities, especially Bombay, Karáchi and Ahmadábád, have attracted much periodical as well as semi-permanent labour, but permanent migration, handicapped in Bombay City by local conditions, is practically confined to newly developed tracts such as are found in Sind. Summary.

From outside the Presidency we receive five streams of immigrants, from Rájputána, Ajmer-Merwára, the Panjáb, the United Provinces and Balochistán. The first named largely consists of semi-permanent residents, the village money-lenders. From the Panjáb come periodically coolies and from the United Provinces coolies and semi-permanent weavers, and from Baluchistán colonists for Sind. Eliminating casual migration the other Provinces and States send us very few immigrants.

Bombay absorbs more labour than it sends out, and the most important streams are to Baroda, Central India and Hyderábád State. Over-seas emigration is small, but a considerable Bombay population not recorded on the books of this census gains its livelihood in our mercantile marine.

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Subsidiary Table I.

Immigration. (Actual Figures.)

For British Districts and Natural Divisions.

District and Natural Division where enumerated.	Born in (000's omitted).								
	District (or Natural Division).			Contiguous District in Province.			Other parts of Province.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Bombay City	192	104	88	53	34	19	570	377	193
Gujarat	2,471	1,305	1,166	139	58	81	13	7	6
Ahmadábád	644	347	297	91	39	52	9	5	4
Broach	264	137	127	16	8	8	8	5	3
Kaira	618	347	271	29	7	22	9	5	4
Pánch Mahális	282	147	135	22	9	13	5	3	2
Surat	660	299	361	10	5	5	15	9	6
Konkan	2,958	1,438	1,520	93	49	44	22	13	9
Kánara	400	202	198	14	8	6	4	3	1
Kolába	563	277	286	18	10	8	10	6	4
Ratnágiri	1,180	544	636	17	6	11	5	3	2
Thána	770	389	381	47	27	20	45	28	17
Deccan	6,089	3,076	3,013	89	40	49	29	16	13
Ahmadnagar	876	447	429	30	12	18	7	4	3
Khándesh, East	950	484	475	18	8	10	14	8	6
Khándesh, West	530	268	262	31	14	17	10	6	4
Násik	830	424	415	21	8	13	21	10	11
Poona	947	477	470	65	31	34	30	16	14
Sátára	1,040	524	516	25	9	16	14	5	9
Sholápur	681	356	325	40	16	24	8	4	4
Karnátak	2,649	1,351	1,298	107	46	61	9	5	4
Belgaum	861	445	416	72	29	43	4	2	2
Bijápur	708	404	304	31	14	17	9	5	4
Dhárwár	942	480	462	41	19	22	7	4	3
Sind	3,199	1,743	1,456	62	36	26	47	29	18
Hyderábád	941	512	429	39	24	15	25	15	10
Karáchi	405	219	186	13	9	4	61	37	24
Lárkána	620	335	285	15	9	6	2	1	1
Sukkur	532	286	246	14	8	6	4	3	1
Thar and Párkar ...	380	209	171	25	16	9	8	5	3
Upper Sind Frontier ...	208	113	95	14	8	6	2	1	1

District and Natural Division where enumerated.	Born in (000's omitted)—*continued*.								
	Contiguous parts of other Provinces, etc.			Non-contiguous parts of other Provinces, etc.			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	11	12	13	14	15	16	17	18	19
Bombay City	.....	.....	.....	150	115	35	15	12	3
Gujarat	154	65	89	25	17	8	2	1	1
Ahmadábád	59	26	33	24	15	9	1	1	...
Broach	15	6	9	2	1	1	...	...	...
Kaira	32	9	23	4	3	1	...	...	...
Pánch Mahális	11	5	6	2	2	.....	...	...	...
Surat	21	10	11	8	5	3	...	...	...
Konkan	3	1	2	35	23	12	1	1	...
Kánara	3	1	2	10	7	3	...	...	...
Kolába	.....	.....	.....	3	2	1	...	...	...
Ratnágiri	.....	.....	.....	2	1	1	...	...	...
Thána	.....	.....	.....	20	13	7	1	1	...
Deccan	118	47	71	54	35	19	9	8	1
Ahmadnagar	25	8	17	6	4	2	1	1	...
Khándesh, East	33	14	19	11	7	4	...	...	...
Khándesh, West	2	1	1	9	6	3	...	...	...
Násik	7	3	4	16	10	6	1	1	...
Poona	.....	.....	.....	23	14	9	6	5	1
Sátára	.....	.....	.....	2	1	1	...	...	...
Sholápur	35	13	22	4	2	2	...	...	...
Karnátak	60	27	33	6	4	2	2	2	...
Belgaum	.....	.....	.....	6	3	3	1	1	...
Bijápur	23	9	14	2	1	1	...	...	...
Dhárwár	33	15	18	2	1	1	...	...	...
Sind	174	106	68	19	15	4	13	10	3
Hyderábád	.....	.....	.....	32	21	11	1	1	...
Karáchi	.....	.....	.....	37	25	12	6	5	1
Lárkána	18	10	8	4	3	1	1	1	...
Sukkur	10	7	3	12	8	4	1	1	...
Thar and Párkar ...	35	20	15	8	5	3	...	...	...
Upper Sind Frontier ...	20	16	13	8	6	2	2	1	1

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Subsidiary Table I (*a*).

Statement showing figures of immigrants to the Bombay Presidency from contiguous Districts of other Provinces and States in India.

Province or State.	Contiguous Districts.	Immigrants.		
		Persons.	Males.	Females.
Baluchista'n ...	.....	26,204	14,484	11,720
	Kalat State	24,036	13,301	10,735
	Las Bela	2,168	1,183	985
Panja'b ...	.....	3,820	2,541	1,279
	Dera Ghazi Khan ...	795	565	230
	Bahawalpur	3,025	1,976	1,049
Ra'jputa'na Agency.	.....	21,165	11,636	9,529
	Jaisalmer	12,255	7,322	4,933
	Sirohi	1,918	1,235	683
	Mewar	3,250	1,584	1,666
	Dungarpur	2,125	742	1,383
	Banswara	1,617	753	864
Central India Agency.	.....	70	39	31
	Bhopáwar	70	39	31
Central Provinces and Bera'r.	.....	4,524	1,885	2,639
	Buldana	3,540	1,400	2,140
	Akola	984	485	499
Hydera'ba'd State ...	.....	1,666	540	1,126
	Aurangabad	151	117	34
	Osmanabad	11	6	5
	Bider	2	.....	2
	Gulburga	1,502	417	1,085
Madras ...	.....	13,619	8,331	5,288
	Bellary	7,862	4,049	3,813
	South Canara	5,757	4,282	1,475
Mysore ...	.....	1,768	748	1,020
	Shimoga	1,044	503	541
	Chitaldurg	724	245	479

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Subsidiary Table II.

Emigration. (Actual Figures.)

For British Districts and Natural Divisions.

District and natural Division of birth.	Enumerated in (000's omitted).														
	District (or Natural Division).			Contiguous District in Province.			Other parts of Province.			Contiguous parts of other Provinces, etc.			Non-contiguous parts of other Provinces, etc.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Bombay City	192	104	88	10	5	5	23	12	11	...	...	...	34	18	16
Gujara't	2.471	1,305	1,166	129	54	75	68	47	21	118	43	75	8	6	2
Ahmadábád	644	347	297	60	21	39	31	21	10	18	6	12	6	4	2
Broach	264	137	127	10	4	6	4	2	2	11	4	7	1	1	...
Kaira	618	347	271	41	18	23	6	4	2	42	13	29	...	...	...
Páncb Mahals	282	147	135	22	7	15	2	1	1	7	3	4	...	...	...
Surat	600	299	301	37	21	16	45	31	14	36	16	20	5	4	1
Konkan	2.958	1,438	1,520	329	204	125	20	13	7	4	3	1	15	10	5
Kánara	400	202	198	5	3	2	4	3	1	4	3	1	3	2	1
Kolába	563	277	286	10	9	10	42	26	16	...	...	...	2	1	1
Ratnágiri	1,180	544	636	33	13	20	256	169	87	...	...	...	9	6	3
Thána	770	389	381	25	15	10	9	5	4	...	...	...	1	1	...
Deccan	6.089	3,076	3,013	135	56	79	202	123	79	121	55	66	6	4	2
Ahmadnagar	876	447	429	36	15	21	24	14	10	24	9	15	9	5	4
Khándesh, East	959	484	475	27	12	15	4	2	2	3	1	2	...	...	...
Khándesh, West	530	268	262	14	6	8	24	12	12	...	...	...	1	...	1
Násik	839	424	415	32	14	18	25	13	12	3	2	1	5	3	2
Poona	947	477	470	42	18	24	92	51	41	...	...	...	20	10	10
Sátára	1,040	524	516	57	26	31	107	61	46	...	...	...	11	6	5
Sholápur	681	356	325	47	17	30	23	13	10	35	14	21	15	8	7
Karna'tak	2.649	1,351	1.298	134	51	83	14	8	6	40	20	20	3	2	1
Belgaum	861	445	416	92	36	56	6	3	3	...	...	...	3	2	1
Bijápur	708	404	304	39	15	24	8	4	4	15	7	8	3	1	2
Dhárwár	942	480	462	45	19	26	7	4	3	22	11	11	1	1	...
Sind	3.199	1,743	1.456	7	3	4	6	4	2	11	7	4	5	3	2
Hyderábád	941	512	429	35	22	13	4	3	1	...	...	...	6	4	2
Karáchi	405	219	186	15	10	5	6	3	3	...	...	...	3	2	1
Lárkána	620	335	285	17	9	8	4	3	1	...	...	...	1	1	...
Sukkur	532	286	246	16	10	6	6	4	2	4	2	2	3	2	1
Thar and Párkar	390	209	171	15	8	7	1	1	...	...	...	...	...	...	...
Upper Sind Frontier ...	209	113	95	7	4	3	2	1	1	1	1	...	...	...	...

Subsidiary Table III.

Proportional migration to and from each District.

For British Districts and Natural Divisions.

District and Natural Division.	Number per mille of actual population.						Number of Females to 100 Males amongst			
	Immigrants.			Emigrants.			Immigrants.		Emigrants.	
	Total.	From contiguous Districts.	From other places.	Total.	To contiguous Districts.	To other places.	From contiguous Districts.	From other places.	To contiguous Districts.	To other places.
1	2	3	4	5	6	7	8	9	10	11
Bombay City	334	54	750	69	11	58	57	46	102	94
Gujara't	119	105	14	115	88	27	138	55	154	43
Ahmadábád	222	181	41	138	94	44	130	69	197	47
Broach	138	102	36	86	69	17	123	62	171	65
Kaira	107	88	19	130	120	10	275	75	167	61
Páncb Mahals	126	103	23	94	90	6	120	62	195	91
Surat	93	47	30	187	111	76	114	67	100	43
Konkán	49	31	18	118	107	11	88	55	61	58
Kánara	70	39	31	38	22	16	89	43	73	41
Kolába	53	31	22	107	33	74	86	63	105	61
Ratnágiri	20	14	6	248	27	221	184	84	103	52
Thána	128	54	74	40	29	11	76	59	70	83
Deccan	47	33	14	78	40	38	138	56	131	64
Ahmadnagar	73	58	15	99	64	35	182	53	152	76
Khándesh, East	73	49	24	33	29	4	128	61	130	62
Khándesh, West	89	56	32	67	24	43	120	67	132	96
Násik	73	30	43	71	38	33	151	82	116	85
Poona	116	61	55	143	39	104	113	66	134	83
Sátára	38	23	15	163	53	110	167	155	120	76
Sholápur	113	97	16	157	108	49	157	97	161	83
Karna'tak	65	59	6	68	62	6	129	55	145	79
Belgaum	88	76	12	108	97	9	151	65	155	69
Bijápur	76	63	13	76	63	13	130	62	140	110
Dhárwár	62	72	10	72	65	7	117	62	123	84
Sind	89	66	23	8	5	3	66	46	79	58
Hyderábád	93	37	56	43	34	9	65	59	58	55
Karáchi	223	24	199	45	28	17	49	55	55	70
Lárkána	62	50	12	33	27	6	69	55	85	37
Sukkur	73	41	32	48	34	14	57	52	71	58
Thar and Párkar	100	133	36	34	33	1	70	58	79	54
Upper Sind Frontier ...	211	164	47	38	30	8	79	39	61	67

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Subsidiary Table IV.

Migration between Natural Divisions. (Actual Figures) compared with 1901.

Natural Division in which born.	Number enumerated (000's omitted) in natural Division.							
	Year.	Bombay City.	Gujarát.	Konkan.	Deccan.	Karnátak.	Sind.	
1	2	3	4	5	6	7	8	9
Bombay City ...	1911 ...	192	3	12	9	1	2	
	1901 ...	182	2	14	6	1	2	
Gujarát ...	1911 ...	56	2,471	13	10	...	3	
	1901 ...	38	2,420	9	4	...	2	
Konkan ...	1911 ...	271	4	2,958	21	8	5	
	1901 ...	179	4	2,862	14	6	2	
Deccan ...	1911 ...	162	3	37	6,089	13	4	
	1901 ...	159	4	51	5,708	14	2	
Karnátak ...	1911 ...	5	...	15	11	2,649	...	
	1901 ...	3	...	23	10	2,665	...	
Sind	1911 ...	2	1	1	1	...	3,199	
	1901 ...	9	...	...	...	...	2,917	

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Subsidiary Table V.

Part I.—Migration between the Province and other parts of India.

Province or State.	Immigrants to Bombay Presidency.			Emigrants from Bombay Presidency.			Excess (+) or Deficiency (—) of Immigration over Emigration.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5.	6	7	8	9
Grand Total	**888,118**	**718,195**	**+169,923**	**600,740**	**617,239**	**—16,499**	**+287,378**	**+100,956**
Provinces	**312,011**	**235,116**	...	**167,380**	**169,867**	...	**+144,631**	**+65,249**
Ajmer-Merwara	36,368	466	+35,902	1,917	1,260	+657	+34,451	—794
Andamans and Nicobars	38	...	...	1,030	...	...	—992	...
Balochistán	43,169	65,684	...	4,466	4,335	...	+38,703	+61,349
Bengal	6,795	6,526	...	7,629	8,118	...	—834	—1,592
Eastern Bengal and Assam ...	1,280			3,334			—2,054	
Burma	632	302	+330	12,821	6,669	+6,152	—12,189	—6,367
Central Provinces and Berár ...	34,720	16,676	...	100,357	106,381	...	—65,637	—89,705
Coorg	11	...	...	549	653	—104	—538	...
Madras	35,482	32,362	...	18,470	21,411	...	+17,012	+7,951
North West Frontier Province ..	7,141	...	...	677	....	...	+6,464	...
Panjáb	52,090	44,070	...	6,848	11,959	...	+45,242	+32,111
United Provinces of Agra and Oudh	94,285	69,030	...	9,282	6,081	...	+85,003	+62,949
States and Agencies	**576,107**	**483,079**	...	**433,360**	**447,372**	...	**+142,747**	**+35,707**
Balochistán States	26,204	...	...	492	...	...	+25,712	...
Baroda State	229,307	195,675	+33,632	207,748	161,440	+46,308	+21,559	+34,235
Bengal States	141	...	...	3,435	...	...	—3,294	...
Eastern Bengal and Assam States	57	...	...	123	...	...	—66	...
Central India Agency	19,244	11,583	+7,661	52,056	75,031	—22,975	—32,812	—63,448
Central Provinces and Berár States	44	...	...	710	...	...	—666	...
Hyderábád State	140,990	129,577	+11,413	118,830	164,185	—45,355	+22,160	—34,608
Kashmir State	751	666	+85	194	202	—8	+557	+464
Madras States	2	...	...	352	...	...	—350	...
Cochin State	391	...	...	909	863	+46	—518	...
Travancore State	135	...	...	171	...	...	—36	...
Mysore State	14,222	13,173	+1,049	29,771	36,501	—6,730	—15,549	—23,328
North West Frontier Province States	...	...	...	...	...	...	...	...
Panjáb States	3,354	...	...	3,735	...	...	—381	...
Rájputána Agency	141,251	132,405	+8,846	14,558	9,150	+5,408	+126,693	+123,255
Sikkim State	14	...	...	232	...	...	—218	...
United Provinces of Agra and Oudh States	...	...	...	44	...	...	...	...

Note 1.—60 persons enumerated in Bombay were born in the French Settlements of Pondicherry, Mahé, Chandarnagore and 58,074 in the Portuguese territories of Goa, Daman and Diu.

Note 2.—In addition to the above, 7,912 Indians born in Bombay were enumerated at this census in British Colonies chiefly in the Straits Settlements, Uganda, Mauritius and Ceylon.

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SUBSIDIARY TABLE V—*continued.*

Part II.—Migration between the British Districts and other parts of India.

Province or State.	Immigrants to Bombay British Districts.			Emigrants from Bombay British Districts.			Excess (+) Deficiency (−) of Immigrants over Emigrants.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
Grand Total	**740.363**	**604.581**	**+135.782**	**365.493**			**+374.870**	
Provinces	**286.843**	**219.349**	...	**81.484**			**+205.359**	
Ajmer-Merwara	24,962	381	+24,581	1,254			+23,708	
Andamans and Nicobars	31	..	...	826			—795	
Baluchistán	42,588	65,217	...	4,046			+38,542	
Bengal	6,008	4,752	...	4,441			+1,567	
Eastern Bengal and Assam ...	1,131			1,050			+81	
Burma	499	246	+253	3,030			—2,531	
Central Provinces and Berár ...	33,035	15,686	...	44,167			—11,132	
Coorg	8	...	...	354			—346	
Madras	33,590	30,364	...	8,408			+25,182	
North West Frontier Province ...	6,870	...	...	477			+6,393	
Panjáb	49,170	40,422	...	5,835			+43,335	
United Provinces of Agra and Oudh	88,951	62,281	...	7,596			+81,355	
States and Agencies	**453.520**	**385.232**	...	**284.009**	Figures not available.	Figures not available.	**+169.511**	Figures not available.
Baluchistán States	26,202	...	...	336			+25,866	
Baroda State	143,593	129,292	+14,301	126,094			+17,499	
Bengal States	127	...	...	289			—162	
Eastern Bengal and Assam States	56			3			+53	
Central India Agency	15,086	10,168	+4,918	13,245			+1,841	
Central Provinces and Berár States	40	...	...	271			—231	
Hyderábád State	132,189	121,628	+10,561	110,102			+22,087	
Kashmir State	712	637	+75	176			+536	
Madras States	2	...	...	227			—225	
Cochin State	381	...	...	...			...	
Travancore State	83	...	...	36			+47	
Mysore State	13,787	12,901	+886	23,324			—9,537	
North West Frontier Province States	...	...	...	...			...	
Panjáb States	3,258	...	...	3,524			—266	
Rájputána Agency	117,920	110,606	+7,384	6,111			+111,879	
Sikkim State	14	...	...	228			—214	
United Provinces of Agra and Oudh States	...	...	...	43			...	

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Subsidiary Table V—*continued.*

Part III.—Migration between the Native States and Agencies and other parts of India.

Province or State.	Immigrants to Bombay Native States.			Emigrants from Bombay Native States.			Excess (+) Deficiency (—) of Immigrants over Emigrants.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
Grand Total	**146,181**	**110,344**	**+35,837**	**114,365**			**+31,816**	
Provinces	**23,972**	**12,936**	...	**23,624**			**+348**	
Ajmer-Merwara	11,392	65	+11,327	347			+11,045	
Andamans and Nicobars	7	...	...	43			—36	
Baluchistán	511	452	...	308			+203	
Bengal	715	704	...	3,177			—2,462	
Eastern Bengal and Assam ...	148			1,839			—1,691	
Burma	111	49	+62	39			+72	
Central Provinces and Berár ...	1,645	895	...	14,715			—13,070	
Coorg	3	...	...	31			—28	
Madras	1,853	1,964	...	1,518			+335	
North West Frontier Province ...	260	...	...	108			+152	
Panjáb	2,563	3,266	...	566			+1,997	
United Provinces of Agra and Oudh	4,764	5,541	...	933			+3,831	
States and Agencies	**122,209**	**97,408**	...	**90,741**	Figures not available.	Figures not available.	**+31,468**	Figures not available.
Baluchistán States	2	...	...	80			—78	
Baroda State	85,646	66,353	+19,293	73,686			+11,960	
Bengal States	14	...	...	380			—366	
Eastern Bengal and Assam States	1	...	...	110			—109	
Central India Agency	4,111	1,359	+2,752	6,848			—2,737	
Central Provinces and Berár States	4	...	...	349			—345	
Hyderábad State	8,762	7,650	+1,112	177			+8,585	
Kashmir State	29	25	+4	18			+11	
Madras States	...	...	...	...			...	
Cochin State	10	...	...	...			...	
Travancore State	51	...	...	...			...	
Mysore State	431	271	+160	1,009			—578	
North West Frontier Province States	...	...	...	...			...	
Panjáb States	86	...	...	145			—59	
Rájputána Agency	23,062	21,750	+1,312	7,934			+15,128	
Sikkim State	...	...	...	4			...	
United Provinces of Agra and Oudh States	...	...	...	1			...	

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CHAPTER IV.—RELIGION.

Reference to Statistics. General Distribution of the Population by Religion: Hinduism; Islám; Jainism; Animism; Christianity; Hindu-Muhammadans; Mátias; Momnás; Sheikhs; Molesaláms; Sanghárs; Sanjogis; Sikhs; Zoroastrianism; Judaism. Other Religions. Daily Worship; Periodical Worship. The Sixteen Sanskárs. Family Gods. Nature Worship; Worship of other Deities. Ceremonies connected with Agriculture. Bráhmans and the Community; Polluting Castes. The Religion of the Masses; of the Classes. Non-Bráhman Officiators. Converts to Islám. Witchcraft.

Part I.—Statistical.

Reference to Statistics.

112. At the present census no enquiries were made into the various sects which comprise the population except among Christians, and statistics of religion only were tabulated. In Imperial Table VI will be found the details of the principal religions in the Presidency. The best represented is the Indo-Aryan which includes, besides the Hindus proper, who accept the supremacy of the Bráhmans, the Aryas and Bráhmos, both of which are unimportant numerically in this Province, the Sikhs, Jains and Buddhists. Next come the Musalmáns, Christians, Zoroastrians, Jews and the indeterminate beliefs which are grouped under the term Animist.

Imperial Table V shows the urban population arranged according to the five main religions, and Aryas, Bráhmos, Sikhs and Buddhists, who are not numerous in Western India, have been classed together under "Others."

Imperial Table XVII gives the Christian population by sect and race and Table XVIII, which is divided into two parts, the province as a whole and the six cities, the age-distribution of Europeans, Armenians and Anglo-Indians.

In addition to these Tables, Provincial Table II, printed at the end of the Imperial Tables, gives details of the population of each táluka by the two main religions, Hindu and Musalmán, combined with statistics of education.

At the end of this Chapter will be found tables showing:—

I.—General distribution of the population by religion.

II.—Distribution by districts and main religions.

III.—The number of Christians in each district for the last four censuses.

IV.—Christianity by sect and race.

V.—Distribution of Christian races by sect and sects by race.

VI.—Religions of urban and rural population.

General distribution of the population by religion: Hinduism.

113. Hindus who form 77 per cent. of the population are strongly represented throughout, though in Sind they yield first place to the Muhammadans. They are most numerous in the Konkan and Deccan, where 91 per cent. of the people are Hindus, and fewest in Sind, where they form less than a quarter of the population. Various tests have been suggested to fix what constitutes a Hindu, but finally it was decided to treat all who called themselves Hindu as Hindus and to enter the caste of those who said they were not Hindus in the

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religion columns of the schedule, leaving the question whether such a person was or was not a Hindu to be decided in the Abstraction office. Naturally there were difficulties even in these simple orders and 11,000 Bhils in the Dángs were returned as Hindus, though in other districts they were shown as Bhils by religion, which was translated in the Abstraction office as Animists. Some Bhils in the more frequented parts of the Presidency have become Hindus, in the same way that Sidis in Kánara may be nominally either Hindu, Musalmán or Christian, but the vast majority are outside the pale of Hinduism and there can be little doubt that these Dángi Bhils should have been returned as Animists.

The impossibility of framing a comprehensive definition of Hinduism intelligible to the average enumerator and of drawing a hard and fast line between Hinduism and other religions, Jainism, Islam, Animism and Sikhism, makes any comparison with past results a very difficult matter. On the present occasion we have a marked decrease in Jains which points to the probability of some of them having returned themselves as Hindus; we have 35,000 Hindu-Muhammadans whose creed and customs partake of both religions and will be discussed in a subsequent paragraph; and there are the Lohánas in Sind, many of whom are apparently Sikhs, but who have, as in 1901, returned themselves as Hindus. With so many points of variation the five per cent. increase in Hindus must be accepted with considerable qualifications.

Islám.

114. Muhammadans are most numerous, 95 per cent., in Sind. They contribute 18 per cent. to Bombay City, 11 per cent. to the Karnátak and also to Gujarát and 6 per cent. each to the Konkan and Deccan. Sind has long been a Musalmán country and is surrounded except on the east by territory in which the followers of Islam predominate, so there is every reason for them to form the bulk of the community. Gujarát came under Musalmán domination when it was subdued by Alá-ud-din's brother Alafkhán in 1298 and owes its Musalmán population to the Ahmad Sháhi dynasty of Ahmadábád, as the Karnátak does to the Adil Sháhs of Bijápur.

The Nizám Sháhi dynasty of Ahmadnagar does not seem to have left its mark on the religious constitution of the Deccan, that district showing a Muhammadan population below the average. Bombay and the Konkan derive their Muhammadan residents not from invaders from the north but from peaceful traders by sea from Arabia and Persia.

The increase in Muhammadans has been slightly greater than the growth of the population which is due to the uninterrupted growth of Sind where that religion predominates.

Jainism.

115. The third religion numerically in the Presidency is Jainism, which claims nearly half a million worshippers. These are mostly found in the Deccan and Gujarát, including the Native States of Cutch and Káthiawár, but a few, mostly village money-lenders, are scattered all over the Presidency. The followers of this religion showed a decrease in numbers of 20,000 in the decade 1891—1901. This falling off has continued and appreciably increased and they now number 44,000 less than in 1901, a decrement of 9 per cent.

Plague will account for the greater part of the loss of 12,000 in the Karnátak, for 17,000 in the Southern Márátha Country and for some of the deficiency in Sátára, but the decrement of 18,000 in Gujarát is hard to explain.

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In the south of the Presidency, the Jains, who are principally of the Chaturth caste, are cultivators, quite different from the shop-keeping class which predominates elsewhere, and have been hard hit by the plague, but there has been no calamity to account for the falling off in numbers in Gujarát. The Jain does not die during a famine; on the contrary, he grows fat. A reference to the Rájputána and Central India census figures showed that there could not have been any migration to speak of; indeed, the Rájputána figures also show a decrease. On enquiry with a leading Jain merchant in Poona the only suggestion offered was that many people had died in Rájputána of a mysterious fever, the description of which seemed very like pneumonic plague; but auch an explanation would not solve the difficulty in this province, and the only conclusion is that the Jains have been returning themselves as Hindus, though there have been no signs of any such movement so far as Bombay is concerned. The decrease is to be seen in every district except Bombay City (where the 1901 figures were vitiated by plague), Poona, Násik and Khándesh where the increments are quite small and approximate to the small increase of the population.

Animism.

116. Animists show an increase of 225,000 or 233 per cent. This extraordinary variation is due partly to change in classification, partly to better enumeration and partly to the rebound after famine. In 1901 many of the Animists were by the zeal of the enumerators gathered into the Hindu fold. On this occasion the instructions were that those who returned themselves as Hindu should be entered in the schedules as Hindu, but that in the case of those who said they were not Hindus their caste was to be written up in the column devoted to religion. This was necessary as there is no word for animist in the vernacular which the average enumerators could understand. In the Abstraction offices all entries which showed the caste name in the column for religion were written down as Animistic.

The areas showing the greatest variation are the Rewa Kántha Agency and Khándesh. The population of the latter has increased 13 per cent., but the Hindus who form the bulk of the inhabitants show an increase of only 7·3 per cent. Similarly the total growth of the Rewa Kántha Agency is 39 per cent. while the Hindus have increased 13 per cent. The Animists in the meantime in both areas have increased by very nearly 700 per cent. The obvious deduction is that in the strain of the famine in 1901, when official effort was fully engaged in keeping the starving alive, many Bhils living away in the jungle were overlooked. The number of Animists in the Pánch Mahál shows a decrease but it must be remembered that many famine refugees were enumerated in that district in 1901 who afterwards returned to their homes in the Agency tracts.

Mention has already been made (paragraph 113) of the 11,000 Bhils in the Dángs who should have been included with the other 66,000 Animists who were enumerated in Gujarát, and the presence of 9,000 Animists in Sind, where none were returned in 1901, gives additional weight, if any were needed, to Mr. Enthoven's remarks on the inaccuracy of the Animistic census returns in the last Census Report of this Presidency*.

Christianity.

117. Christianity with its many sects shows an increase of 30,000 worshippers, a rise of 12 per cent. The largest increases are in Bombay City, Karáchi,

* Page 65.

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Thána and Ahmadnagar, but the first two are not greater than the increase in population of those cities generally and the same is true of Thána, and only in Ahmadnagar can the result be said to be due to missionary endeavour. Larger proportionate increases are returned from some of the districts; the Pánch Mahál for instance have nearly quadrupled, but the numbers are still very small. Kaira, Sátára and Sholápur show a diminished Christian population due in the case of the first named, if not of all three, to famine converts reverting to their ancestral beliefs. There are 7,000 Salvationists in Kaira now compared with 11,000 in 1901.

Turning to the principal sects, the greatest increase is among Methodists, whose numbers have nearly trebled, Presbyterians who are 44 per cent. more numerous, and Roman Catholics with 36 per cent. The principal fields of missionary enterprise are Kaira, Ahmadnagar and Poona, but little progress has been made except in Ahmadnagar. Bombay does not appear to be such good ground for sowing the seed of Christianity as Madras, probably because we have a larger intermediate class of clean Sudras. In Madras the large number of "untouchables" rise in the social scale by becoming Christians, while a clean Sudra would not. The great Lutheran organization of the Basel Mission has its outposts in the Southern Marátha Country, and though it has been in existence a number of years it only numbers a congregation of 1,300 souls. One of its Missionaries was lamenting the slow progress made, and on being asked whether the Christianity of his converts was more than skin deep, he replied "At any rate we give them a conscience, a sense of right or wrong. If one of my congregation is a witnesss in a Criminal Court the Magistrate at once knows if he is lying, but with other Indians he does not." This is probably as far as most recent converts have got to a knowledge of the Christian religion. The inducements offered are generally educational. There are one or two High Schools conducted by missionaries, but some of the best work done is in connection with the hospitals. But it is an uphill task, and though the tolerant Hindu looks upon the "Padre Saheb" as a good man he does not feel the want of religious comfort. The uneducated masses of Hinduism rarely bother themselves with the esoteric aspect of religion. Worship with them is largely uncomprehended ceremonial or is treated as part of a *tamásha* which they attend because it is the centuries old fashion of the country side to attend it. Having no knowledge or desire to probe into the inner meanings they feel no impulse towards Christianity. The above remarks do not of course apply to the educated minority, but it is not from among them that the missionaries gather in their converts.

Hindu-Muhammadans.

118. Of the remaining religions the only figures that call for comment are the various indeterminate beliefs that have been classed together under Hindu-Muhammadan, and the Sikh. Under Hindu-Muhammadan have been classed the following six castes, Mátias, Momnas and Sheikhs whose religion approaches Hinduism and the Sanghárs, Molesaláms and Sanjogis. The Sanjogis were shown as a separate sect in 1901.*

Mátias.

119. Mátias are found only in the Jaláipur and Bárdoli talukas of Surat. Originally Lewa Kanbis, they adopted Islám about three hundred years ago under the guidance of Imámsháh, a Musalman recluse who lived at Giramatha. In 1880, about 160 families of Mátias, reminded of their respectable Hindu origin,

* Bombay Census Report, page 74.

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formed themselves into a separate caste, calling themselves Vaishnava Mátias, as distinguished from the original or Piráná Mátias. They gave up all Musalmán customs, stopped eating with the Piráná Mátia, and returned to Lewa Kanbi customs. The Lewa Kanbis do not, however, recognise them as Hindus. They employ Audich or Modh Bráhman priests, conform to the Atharva Veda and call themselves Satpathis or followers of the truth. They worship the tombs of Musalman saints and bury their dead.

Momnas.

120. Momnas are found almost entirely in Cutch. Siáhs in faith they are Musalmán in little more than name. They do not associate with Muhammadans, eat no flesh, do not circumcise, do not say the five daily prayers or keep the Ramzán. Among themselves their usual salutation is the Srávak phrase "Johar, Johar," and with others the ordinary Hindu "Ram, Ram." They keep the Janmashtami and Diváli holidays, which are purely Hindu festivals. Originally Lewa Kanbis, of late they have shown a tendency to call themselves Lewa Pátidárs or Lewas. They worship the Hindu Triad and look upon Imámsháh as an incarnation of Bramhá. About a century ago some families of Momnas adopted the Swáminárayan creed and formed themselves into a separate group. They do not marry, though they will eat, with other Momnas.

Sheikhs.

121. The Sheikhs who are found chiefly in Broach claim descent from, and, like the Mátias and Momnas, are followers of, Imamsháh, who 300 years ago gathered Pátidárs, Bráhmans, Vánias and others into one sect. They refuse to be classified as Hindu or Musalmán, though of late years they have shown leanings to Hinduism and some have taken to worshipping at the Swáminárayan temples. They bury their dead for reasons not connected with economy and employ a Fakir, who is maintained for this purpose by the community, at marriage and death ceremonies. In the case of marriage the Fakir performs the *nika* ceremony and the rite is then completed according to Hindu practice. In all other respects they are Hindus. They worship the ordinary gods of the Kanbis, employ Borsada, Audich, and Shrimáli Bráhman priests and do not reverence the Kurán. They are admitted into Hindu temples and make pilgrimages to the tomb of Imámsháh at Piráná near Ahmadábád. They swear by Khuda, the God of Islám, though they worship Hindu deities.

The influence of the Piráná shrine on the Hindus of Cutch and Gujarát is still active and it is certain that the census failed to return correctly all these Hindu-Muhammadans. Many secretly profess an allegiance to this shrine who would return themselves to an enquirer as Hindus.

An exactly similar case is to be seen in the veneration in which Sai Bábá, a Musalmán ascetic in Ahmadnagar (who teaches nothing and preaches nothing) is held by Bráhmans of high position, some of them Government servants, who have built dharmsháls in his honour.

The tolerance and elasticity of the Hindu religion is also to be seen in the variety of Hindu castes that flock to the tomb of St. Francis Xavier at Goa whenever an exposition of the saint's body is held.

Additional information about these Sheikhs will be found in the appendix to Chapter XI.

Molesaláms.

122. Molesaláms are found throughout Gujarát proper and as far south as Broach. They were originally converts to Islám from Chohan, Vághela, Gohel,

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Parmár, Solankhi and other Rájput clans in the reign of Mahmud Begada (A. D. 1459—1513). They follow half Hindu half Musalman customs and would revert to Hinduism if they could secure their old position in the hierarchy of caste. They employ Kázis, Sayads and Maulvis as well as Bráhman priests. For further details the reader is referred to the caste glossary which is printed as an appendix to Chapter XI.

Sanghárs.

123. Sanghárs who are found chiefly in Káthiáwár and Cutch are said to be Sind Rajputs who came with the Jadejas to Cutch in the 13th and to Káthiáwár in the 16th century. They were once daring pirates, but are now indifferent seamen. They bury their dead and are Hindus or Muhammadans and equally lax which ever religion they profess.

Sanjogis.

124. Sanjogis come principally from the Sháhdádpur táluka of the Upper Sind Frontier, Lárkána and Sukkur. They were forcibly converted to Islam under the Kálhora and Tálpur rule in Sind not more than 150 years ago. The Hindus call them Sanjogis and the Muhammadans Sheikhs. Their customs are either purely Hindu or purely Musalmán or a mixture of both according to their environment. Thus in the Kákar táluka of Sukkur they are Nánakpanthis, follow Hindu customs, worship Hindu gods and employ Sársudh Bráhmans as priests. Instead of the Vedic they observe the Anand or Sikh form of marriage. In the Rohri division the main influence affecting the Sanjogis has been Musalmán. They call a Mulla for their ceremonies, perform nika, worship no Hindu deities, and are disciples of Musalmán Murshids and Sayads and bury their dead in the Muhammadan position. In the Mehár and Kámbár talukas we get an intermediate type following mixed Hindu and Muhammadan customs.

Sikhs.

125. In 1881 there were 127,000 persons returned as Sikhs. In 1891 there were only 912, nearly all of them in Sind. In 1901, 1,502 persons were shown as Sikhs, the bulk of them in the Pánch Maháls, Poona, Pálanpur and Ahmadábád, and not a single individual in Sind.

On the present occasion we find about 13,000, over 12,000 of whom were enumerated in Sind. Ten years ago sect was returned in the schedules in addition to religion and it became apparent that the Sindhis who had called themselves or been classed by the enumerators in 1881 as Sikhs were returned in 1891 and 1901 as Nánakshái Hindus. At this census information about sect not having been collected it is not possible to decide to which of the various Sikh sects the 13,000 now enumerated belong. All that can be said definitely is that outside Sind the 424 males in Poona are nearly all Khálsa, or true Sikhs, and so are the 21 in Belgaum, these persons being sepoys in the Indian Army. Presumably their womenfolk are not true Sikhs as they are not initiated but they generally go by the name of Sikh all the same. In Sind those that are returned as Sikhs are most of them Lohánas by caste and call themselves Hindus of the Nánakshái sect. The Collector of Hyderábád quotes an example typical of many families in Sind; all four are brothers, and except for the differences noted and the use of a different form of bier at funerals, observe the same religious ceremonies.

No. 1 calls himself Hindu; Nánakshái; Khatri. Does not keep the five signs; follows Bráhmans; does not cut his hair or beard; does not smoke.

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No. 2.—Same as No. 1 but cuts his beard.

No. 3.—Same as No. 1 but cuts his hair and his beard.

No. 4 calls himself Hindu; Khálso; keeps the five signs; refrains from cutting his hair or his beard and does not smoke, but follows Bráhmans.

Some would say that the first and the last were Sikhs and the other two not. On the other hand, all accept the Bráhman, all their names end in *Singh*, but none of them call themselves Sikhs. Presumably Mr. Maclagan, the author of the Punjab Census Report of 1891, would call No. 4 a Sikh and the others Nánakpanthis. Bandoi Sikhs and Sahjdharis are also to be found in Sind, but with no record by sect it is impossible to say to what section of Sikhism the Sikhs now returned belong.

Zoroastrianism.

126. The Parsis show an increase of 6 per cent. in the ten years, but the age figures given in Imperial Table VII show that with the exception of a slightly larger number of 33 infants below one year old, the increase begins to appear in the age classes over 20, an indication of a falling birth-rate. This point will be further discussed in the Chapter on Age (paragraph 153).

Judaism.

127. The greatest number of Jews is to be found in Bombay and Aden. These are the mercantile branch of the community. In Kolába and the adjoining Native State of Janjira there are some 2,500 whose chief employment is cultivation, fishing and oil-pressing. The last named are also called Shanvár Telis or Saturday Oilmen, an allusion to the day of rest on the Sabbath, to distinguish them from the Somwar Telis or Monday Oilmen who are Hindus and whose day of rest is consequently Monday. As noticed by Mr. Enthoven the Beni-Israel use the ordinary vernacular of the locality in their houses, Hebrew being confined to their religious ceremonies. The mercantile Jews still talk Hebrew in their homes.

Other religions.

128. None of the other religions are of any numerical importance, but it may be noticed that the Arya Samáj have increased from 371 to 578 and the Brahmos have fallen off from 161 to 130. Both these forms of the great Indo-Aryan religion appear to be most numerous in Sind.

Daily worship.

129. The Bráhman is enjoined to perform daily, in addition to the *sandhyá* prayers, the *panchamahâyadnya* or five daily acts of devotion, viz., (1) *bhutayadnya* an oblation to all created beings, (2) *manushyayadnya* hospitable reception of guests, (3) *pitrayadnya* oblations of water to the manes, (4) *brahmáyadnya* the recital of the Vedas, (5) *devayadnya* oblations to the gods through fire. But except the very orthodox who are few in number none perform any except the *sandhyá*, which is also dispensed with by a large number of the educated and office-going persons and school-and college-going students. The same is the case with the Prabhus who are entitled to perform the daily rites prescribed for the twice-born. The Vánis, Lohánás, etc., who stand next in the social scale have no daily forms of worship prescribed for them. So also with Maráthás, Rájputs, Kunbis and the artisan castes. These are expected to worship the house gods after the morning bath before eating or to visit temples. In Gujarát, the rule of visiting temples daily morning and evening is strictly observed by the Vánis and other castes, both by men and women. In other parts greater laxity is shown. The worship of the house gods should be performed by the

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head or other elder of the family; but it is generally entrusted to the drone of the family, if there be one. It is often delegated to boys, and even to women as a last resort. Among the well-to-do, a Bráhman priest is engaged to perform the daily worship of the house gods. The unclean castes generally no house gods and perform no daily worship of any kind.

Periodical worship.

130. Periodical worship is performed on religious holidays, special days being appointed for different deities. Thus, Ganpati is worshipped on the fourth day of the bright half of *Bhádrapad*, Krishna on the eighth of the dark half of *Srávan*, and so on. On such occasions the services of priests are engaged by Bráhmans and the higher castes who closely follow Bráhman rituals. This worship is performed by all castes except the lowest. Women also have their periodical worship such as *Vatasávitri*, *Hartálika*, etc. Casual worship is performed in fulfilment of vows.

The sixteen Sanskárs.

131. The ceremonies or *Sanskárs* prescribed for Bráhmans and other twice-born castes are sixteen in number. They are as follows:—

(1) *Garbhádhan* is the ceremony performed at the consummation of marriage.

(2) *Punsavana* is the sacrifice on the vitality in the fœtus.

(3) *Anavalomana* is the sacrifice performed in the third month of pregnancy.

(4) *Vishnubali* is the guardian-pleasing sacrifice performed in the seventh month of pregnancy.

(5) *Simantonayana* is the parting of the hair in the fourth, sixth or eighth month of the first pregnancy.

(6) *Játakarma* giving the infant clarified butter out of a golden spoon before dividing the navel string.

(7) *Námakarma* the ceremony of naming the child on the tenth, eleventh, twelfth or hundred and first day.

(8) *Nishkramana* carrying the child out to be presented to the moon on the third lunar day of the third bright fortnight after birth.

(9) *Suryávalokana* carrying out the child in the third or fourth month to be presented to the sun.

(10) *Annaprásana* feeding the child with food in the sixth or eighth month.

(11) *Chudákarma* tonsure of the hair in the second, third or fifth year.

(12) *Upanayana* the ceremony of investing the boy with the sacred thread.

(13) *Mahánámya* is the instruction in the *Gayatri* after the *Upanayana*.

(14) *Samávartana* return home of a boy after the completion of his studies at his preceptor's.

(15) *Viváha*, marriage.

(16) *Antyeshthi*, obsequies.

In Gujarát *Garbhádhan* is not observed, but *simanta* is performed with great solemnity. All castes except the twice-born have only birth, naming, marriage and death ceremonies, to which is added *garbhádhan* in the Deccan, Konkan and Karnátak and *simanta* in Gujarát.

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Family gods.

132. The Bráhmans and other high caste Hindus have generally in their houses a room set apart for the worship of the gods, which is known as the god-room. Their family gods generally consist of the *Panchávatana* or the group of five, a stone *linga* pyramid for Mahádev, a stone *Sháligrám* or round pebble from the Gandaki or the Narbadá river or an idol of Vishnu, an image of Shakti, Bhaváni or Mátá, Ganpati, and Surya or the sun. Besides the *Panchávatana*, some families have the images of their family deities such as Khandobá, Vithobá, etc. In Gujarát very few of the Kanbis and of the lower castes have images of gods in their houses. In the Deccan, the Maráthá Kunbis and castes of similar standing have generally in their houses, besides some of the gods of the *Panchávatana*, *táks* or embossed images of Khandobá, Bhaváni, Biroba, Jakhái, Janái, Jokhái, Kálika, Bhairava, Máruti, Tukái, Satvai, Vetál, etc.: *táks* of deceased ancestors are also kept among the house gods. The castes of the Konkan and Southern Maráthá Country and Karnátak do not differ in this respect from the Deccan castes. In Kánara the favourite house gods of the lower castes are Venkatramana and Ammás or mother goddesses, to which are sometimes added unhusked cocoanuts representing the original ancestors of the family. Castes below the Kunbis and the impure castes have generally no house gods.

Nature worship.

133. In addition to the house deities mentioned above, the sun is worshipped by Bráhmans and other castes who perform Brahmanic rites, by the offering of *arghyás* or water while performing *sandhyá*. Other Hindus worship the sun every morning by bowing down to him after cleaning their teeth and washing their faces; sometimes after the bath. Certain texts are repeated by Bráhmans and other twice-born castes when bathing, while the other castes repeat the names of the sacred rivers such as the Narbadá, Bhágirathi (Ganges), Krishna, Godávari, etc. The *tulsi* plant is grown in a kind of altar in the back yards of houses in towns and in front yards in villages by all pious Hindus. It is worshipped daily, especially by married women whose husbands are still alive. Every year in the month of *Kártik* the marriage of the *tulsi* with Vishnu is celebrated in every Hindu house with the help of a Bráhman priest.

Worship of other Deities.

134. Of the principal Hindu gods, Siva is worshipped annually on the great Sivarátri or Siva's night in *Magh* and on every Monday in the month of *Srávan*. Vishnu is worshipped in his incarnation as Krishna on the eighth of the dark half of *Srávan* and as Rám on the ninth day of *Chaitra*. The goddess Bhaváni is worshipped during the *Navarátra* or nine days of the first half of *Ashvin*. In the Deccan, Konkan and Karnátak Ganpati is worshipped every year on the fourth day of the bright half of *Bhádrapad*, and the God Khandobá is worshipped, in the Deccan only, on the *Champáshasthi* or sixth day of *Margashirsha*. When cholera breaks out, Máriammá or Kákábaliá that is the cholera goddess is worshipped with offerings of water, goats, sheep, fowls or he-buffaloes. Similar offerings are made to the Sitaládevi or small-pox godess when small-pox is raging. The worship of the goddess of small-pox is also observed when a child recovers from small-pox, and in certain castes even after vaccination. In other cases of sickness vows are made to certain deities, which are fulfilled if the patient recovers. No special deities are worshipped to overcome barrenness, but vows are made and *pipal* trees are circumambulated for hundreds of times a day continually for a number of days. On all ceremonial occasions Ganpati is worshipped as the remover of obstacles. Among Bráhmans and other higher

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castes, Gaurihar is worshipped by the bride at the time of marriage. Among Hálvakki Vakkals, Halepaiks, Mukris, Nádors, Agers and other castes of Dravidian origin in the Kánara district, the *bali* or totem is specially brought into prominence at the time of marriage; and among Maráthás and kindred castes of the Deccan, the worship of the *devak* is a principal part of the marriage ceremony.

Animal sacrifices are made to the gods Khandobá, Bahirobá, Jotibá, Kshetrapál, etc.: and to the goddess Bhaváni, Káliká, Máruti, Kákábaliá, Sitala and others. The usual occasion for animal sacrifices is the Dasara holiday. Occasional sacrifices are made to the gods generally on Sundays and to the goddess on Tuesdays or Fridays when they do not fall on fast days. The offerings consist of he-goats and cocks, and to Bhaváni of he-buffaloes as well. The sacrifice is attended with little or no ceremony: but at times the sacrificed animal is worshipped and music is played while it is being slaughtered.

Ceremonies connected with Agriculture.

135. All the cultivating castes perform field rites for the protection of their crops and cattle. Thus, in Gujarát, the Kanbis begin to take manure to their fields on the lucky *akhatrij* or third day of *Vaisháh*. Before sinking a well and before each season's first ploughing the ground is worshipped. Before watering the ground for the first time the water in the well is worshipped, and to guard against excessive rainfall the village headman and other husbandmen go with music to the village tank and offer flowers, red powder and cocoanuts. The field rites of the Maráthá Kunbis are far more elaborate. On the *akshatritiyá* or third day of *Vaisháh* they make offerings to deceased ancestors, and a fresh year of field work begins. In some places before beginning to plough waste land, cooked rice or five bájri or jowári cakes, curds, a cocoanut and a he-goat or fowl are offered to the field spirit Mhasobá, Navlái or Satvái. When the rice seedlings are ready for transplanting, the villagers meet on a Sunday, anoint their village god, generally Bahirobá or Hanumán, with red lead, sacrifice a he-goat and ten fowls, and offer five cocoanuts, frankincense, fifteen limes and camphor. They ask the god to give them good crops and walk round the village calling on the name of their god. A feast is prepared and the sacrificial offerings are eaten near the temple. Each landholder, on the Tuesday before he begins to plant his rice, kills a fowl and sprinkles its blood over the field and offers the field spirit a cocoanut and a he-goat or fowl. Before setting up the *tidva* or central pole of the threshing floor an astrologer is consulted as to the wood to be used for the pole, and under the pole are buried mango, jambhul *(Eugenia jambolana)*, sámi *(Prosopis spicigera)*, arati and rui *(Callotropis gigantea)* twigs. They set up as a shrine an earthen pot and seven pebbles five for the Pandavs and one each for Vandev or the forest god and Vansapatra or the forest lord. The pot and the pebbles are smeared with red lead, and frankincense is burnt before them.

Kunbis sacrifice a sheep or a he-goat; a Bráhman would offer five grains of wheat or five millet cakes and five each of betel-nuts, cloves, cardamoms, turmeric roots, and pieces of cocoa-kernel. Before winnowing, an animal or cakes and fruit are offered at the Pandav shrine. Rice is also offered and scattered over the threshing floor, a rite known as *raspuja*, that is the heap-worship. When an animal is offered the rice is steeped with blood before it is thrown. Before measuring the grain the astrologer is asked which of the husbandman's family should measure it. With a broom of early jowári stalks

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the grain is heaped round the central pole and incense is burnt before it, a two sher or *adholi* measure is held in the incense smoke and handed to the measurer, who offers the first measureful to the village god. At all these rites the village priest is present, recites texts, and is given a cocoanut and a few coppers. Similar rites are performed by the Raddis, the leading cultivating caste of the Karnátak. The chief of these are the *kurgi-puja* or seed drill worship, *charagas* or Lakshmi's feasts and the *dáng* or feast at which the *dáng* or field-song is sung. In all these festivals offerings are made to the spirits and the field-guardian, which consist of cocoanuts and goats. Even Bráhman and Lingáyat cultivators vicariously offer goats through Maráthás or some other flesh-eating Hindus. Among the Vakkal castes of Kánara, the principal ceremony in this connection is *Haridina* or *Harisheva*, that is Hari's day or Hari's propitiation. It is performed a few days after *Ugádi* or Hindu New Year's Day and marks the beginning of the agricultural year.

Reversions to Hinduism.

136. There are only three instances of castes being admitted to Hinduism who had previously been Muhammadans or Christians. Two of these are the Urap Agris, Varap Ágris or Nave Maráthás and the Kirpál Bhandáris. The former are found in several villages in Sálsette and Bassein in the Thána district. They are said to be Christian Ágris who reverted to Hinduism, some in 1820 and others in 1828. Their manners and customs are the same as those of other Ágris and they worship the Hindu gods. But other Ágris do not eat or marry with them. Kirpál Bhandáris are also found in the Thána district. They were forcibly converted to Christianity by the Portuguese, but soon after the conquest of Bassein by the Maráthas (about 1739 A. D.) they were given the choice of reverting to Hinduism which they accepted.

The Jadeja Rájputs were practically Muhammadans up to 1818. The Sanjogis in Sind, in fact all the Hindu Muhammadans, show leanings towards a reversion to Hinduism but are prevented by social considerations.

The Relations between Bráhmans and the community.

137. The principal castes which deny the supremacy of the Bráhman may be divided into two classes, those who consider themselves as good as the Bráhman and claim to be Bráhmans and those that are on the borders of Hinduism and Animism. In the first category there are only two castes, both of them belonging to functional groups, the Panchál and the Sonárs. Lingáyats also do not reverence Bráhmans and have their own priests but they are a sect of Hinduism and on rather a different footing. Below is a list of the castes that fall within the second class; in the case of those marked with an asterisk only the wilder sections deny the supremacy of Bráhmans:—

Beldár, Od, or Vaddar.	Hálvakki vakkal.	Naikda.
Bhil.*	Kátkari.	Thákur.
Chodhra.	Koli.*	Vághri.*
Dhodia.	Lamáni or Vanjári.*	Várli.
Dubla.		

In this Presidency there are no castes except the animistic tribes which do not receive *mantra* from a Bráhman or other recognised Hindu guru. Similarly it is only the Animists, who are ignorant of their existence, who deny the authority of the Vedas. There are no castes which, being denied the ministrations of Bráhmans, retaliate by professing to reject them.

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The following castes are not served by good Bráhman priests :—

Darji.	Lohár.	Rájput.
Káthi.	Mochi.	and certain Koli sub-castes.

The priests who minister to them are called gors and are generally branches of the Audich caste. Rájputs, in addition to being served by Rájgors, also employ other Bráhmans on occasions, but the latter do not lose caste thereby.

Polluting castes.

138. We have no castes which cause pollution within a certain distance, but the touch of the Bhangi, Chámár, Dhed, Holiya, Mahár, Máng and Mochi is unclean, and none of these castes are allowed within the interior of the ordinary Hindu temples. It is a curious fact that Bhangis and Mángs are the lowest in the social scale, but their power of pollution is less than that of the others. The Máng's case is peculiar as he is not so useful either in family or village life as the Mahár.

The castes which bury their dead are :—

Beldar, Od or Vaddar.	Holiya.	Rámoshi.
Bhangi.	Kabbaligar.	Rávalia.
Bhil (burns in Gujarát).	Mahár.	Thákur.
Dhed.	Máng.	Vághri.

but burial is frequently a question of economy.

The following castes eat beef and do not reverence the cow :—

Berad.	Dhed.	Máng.
Bhangi.	Holiya.	Naikda.
Bhil.	Mahár.	and the Dhor Koli of Thána.

Part II.—Descriptive.

The religion the masses.

139. The present census so far as Bombay is concerned takes no account of sect, and in the religion of the unlettered masses sect finds no place. If a coolie or a cartman were asked if he was a Vaishnava or a Saiva he would not understand the question. His attitude towards it is exactly the same as that of the Japanese who was asked by a European traveller whether he was Buddhist or Shinto by religion. In a land where it is the established custom to present infants at the Shinto family temple one month after birth, where burials are conducted by the Buddhist parish priest, and the inhabitants contribute to the local festivals of both religions alike, there is no conception of the idea that the two religions are mutually exclusive.* The Bráhman recognises differences of sect and would be able to say whether he was a follower of Vishnu or Siva, but the ordinary villager, who in his every day life takes no thought for the morrow of a subsequent existence, is content to worship the village godlings to whom he looks for rain, bountiful harvests and escape from plague, cholera and small-pox. He has a fair idea of a reincarnation, the quality of which will vary

* "Things Japanese," by B. H. Chamberlain, page 409.

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with whether he has lived this life well or ill, but he has no idea of final extinction or of a place near a Supreme Being. His only hope in *mukti* is for an advantageous subsequent life. When on the point of death the Kánarese speaking Marátha of the Southern Marátha Country generally calls on "Dev, Dev" though some also call on Ráma. Yet from the family gods they worship, Mailár Linga and Kedár Linga, they would seem to be Saivas, though they do not appear to know it themselves. In fact, the sect of these people, which conveys nothing to them, depends on the sect of the Bráhmans among whom they reside. There are, as it were, two religions: a work-a-day religion to meet the requirements of every day existence and a higher religion, known only to the Bráhman who is called in to officiate on great occasions, which the average man does not attempt to understand.

The religion of the classes.

140. The bulk of the people are polytheist, not many are monotheists pure and simple, either among Vaishnavas or Saivas. The Vánias and Bhátias are the staunchest followers of the Vaishnav pontiff Vallabhácháryá; yet the principal Saiva temples in Bombay City, Bábulnáth and Bhuleshwar, are maintained by Bhátias. The Vaishnava Deshasth Bráhmans on the one hand and the Lingáyats on the other are monotheists. It is said of these that neither sect would ever utter the name of the other's god. It is a well known fact that Lingáyats do not use any word which means a name of Vishnu. For example, they call a *harinámá* (a flat brass dish) *támbana*, as Hari is one of the names of Vishnu. Similarly, Vaishnava women do not say "shu, shu," while washing clothes, as all other women do, because "shu" sounds like "Siva," but they say "ha, ha."

Their death-bed *mantras* would be invocations to Siva and Vishnu respectively. A curious instance of a death-bed *mantra* which combines the names of both deities is to be found among the Bhagvat subsect of the Shenvi Bráhmans, who say "Siva, Siva, Náráyan" when they are about to die.

To the Bráhman and the educated classes generally the godlings of the village are not the all important deities that they are to the rustic. In south-west Káthiáwár crops are guarded from the evil-eye and other blights by planting on the border of the field a red painted stone called *mamo*. A Bráhman's field has no such stone. When a Bráhman cultivator was asked "where is your *mamo?*" he replied, "who ever heard of a *mamo* troubling a Bráhman?"* He has an idea of a single deity, all pervading and invisible, and looks upon Vishnu and Siva as manifestations of the same one God. Like the Sudra he believes that he will be born again advantageously or otherwise according to his *karma* in this life; and he hopes that the final end of reincarnation will be *mukti* or freedom from all worldly pain and pleasure and a cessation from reincarnation. But this devoutly desired consummation can only come by *bhakti* (devotion), *dnyán* (knowledge), or *karma* (works) according to the sect to which he belongs. "*Bhakti*, a personal faith in a personal god, love for him as a human being and the dedication of everything to his service", appears to be a modern development connected with the worship of Krishna and identified with the cult of Vithoba at Pandharpur.†

* Bombay Gazetteer, Vol. IX, Part I, page 271.

† For a learned disquisition on the subject the reader is referred to an article by Mr. L. J. Sedgwick, I. C. S., reported in the journal of the Bombay Branch of the Royal Asiatic Society, No. LXV, Vol. XXIII.

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Non-Bráhman Officiators.

141. The officiating priests at Pandharpur are Badvais and Sevadháris, subsects of Deshasth Bráhmans. Some of them are Bhagvats, that is worshippers of both Vishnu and Siva. They may owe their standing in a Vaishnav temple to the legend mentioned by Mr. Sedgwick that the founder of the Vithoba shrine housed his idol in a disused temple of Mahádev.

Bráhmans are not always the priests of the important temples in the Deccan. The officiators at the shrine of Ganpati at Chinchvad are Gurávs as well as Bráhmans, but the temple property is managed by Bráhman trustees. The priests of Vithoba at Alandi, of Khandoba at Jejuri and of Vithoba at Dehu, the three other principal shrines of the Poona District, are Gurávs and Gosávis. At Sátára a buffalo used to be sacrificed annually to Bhaváni, the officiator being Sardar Bhonsle, the lineal descendant of Siváji, but for the last two years no sacrifice has been performed. In the Southern Marátha Country the worship of Káli in her various forms Durgi, Laxumi, Demavva is performed by Mahárs. The festivals of the goddess are held at intervals of several years and buffaloes and goats are sacrificed to her. Formerly the buffalo (a bull) used to be led round the boundaries of the town before being literally hacked to pieces, but now this torture is prohibited by executive order and the animal despatched with the least possible suffering. Bráhmans do not participate in this form of worship, but they appear to have tolerated it when they found it existing among the Dravidians on their arrival from the north.

Converts to Islám.

142. As mentioned above (paragraph 114) conversions to Islam have had a three-fold origin. Along the coasts the religion was brought by traders from Arabia and Persia, in Gujarát and the Deccan, as far south as Bijápur, by invading armies from Delhi, and in the extreme south of the Presidency many Jains were forcibly converted by Haidar Ali and Tipu Sultán. In Sind the aboriginal tribes became Muhammadan from the time of the Arab conquest and under the rule of the Kálhora and Tálpur Kings. Now the age of compulsory conversions is over and the proselytizing zeal of Islám a thing of the past; though the religion of Muhammad still obtains converts they are a negligible number and drawn from the lowest Hindu classes, who seek thereby to improve their social status.

Witchcraft.

143. Black magic nowadays is fortunately not common. The existence of witches, however, is admitted by all the lower strata of society and many of the higher. The Bhils have recognized ordeals such as swinging by the legs from a branch, for proving whether a woman is a witch or no. If the branch breaks and she is injured she has proved her innocence. A year or two back witchcraft was responsible for two revolting murders of infants in the Násik District. The object of the murder in one case was to secure male offspring, the murderess having had nine sons who had all died; in the other, one of the two women was childless, while the other was subject to epileptic fits. In both cases the water deities (*mávlis*) were supposed to be responsible and had to be appeased. One of the essentials of the ceremony was the waving of the infants over the head of the woman, after which various loathsome rites were performed, including in one case cannibalism. It is not quite clear why the epileptic woman joined in the ceremony; if the child was to take over the epileptic spirit, as the waving of it over her head would have meant, it was contrary to all the rules of magic to afterwards destroy it. The spirit having lost its home would then be able to return to its original abode in the woman and the whole object of the ceremony would be frustrated.

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Subsidiary Table I.

General Distribution of the Population by Religion.

Religion and Locality.	Actual Number in 1911.	Proportion per 10,000 of Population in				Variation per cent. (increase + decrease −).			Variation per cent. (increase + decrease −).
		1911.	1901.	1891.	1881.	1901—1911.	1891—1901.	1881—1891.	1881—1911.
1	2	3	4	5	6	7	8	9	10
1 Hindu—									
Total for the Province...	20,977,303	7,745	7,821	7,953	7,612	+5	−7	+20	+18
Bombay City	664,042	6,780	6,554	6,612	6,504	+31	−6	+8	+32
Gujarát	2,330,338	8,314	8,280	8,622	7,866	+4	−16	+19	+4
Konkan	2,841,409	9,134	9,147	9,134	9,114	+2	+3	+10	+15
Deccan	5,798,828	9,079	9,188	9,152	8,841	+6	−4	+21	+23
Karnátak	2,448,224	8,642	8,646	8,670	8,732	...	−1	+19	+17
Sind	837,426	2,383	2,340	1,974	1,262	+11	+32	+86	+174
2 Musalman—									
Total for the Province ...	4,901,916	1,810	1,807	1,629	1,622	+7	+5	+16	+29
Bombay City	179,346	1,831	2,007	1,889	2,053	+15	....	−2	+13
Gujarát	300,717	1,073	1,089	1,001	1,035	+2	−5	+5	+2
Konkan	184,889	594	585	579	574	+4	+3	+10	+19
Deccan	367,509	575	585	563	545	+6	...	+21	+27
Karnátak	315,087	1,112	1,071	1,049	980	+4	+1	+28	+35
Sind	2,639,929	7,514	7,619	7,705	7,808	+8	+10	+17	+40
3 Jain—									
Total for the Province...	489,952	181	211	206	213	−9	−3	+11	−2
Bombay City	20,460	209	184	307	223	+44	−44	+47	+19
Gujarát	56,924	203	233	212	229	−10	−4	...	−13
Konkan	7,560	24	27	24	26	−6	+13	+2	+7
Deccan	70,600	111	124	119	126	−4	...	+10	+5
Karnátak	55,181	195	237	235	244	−18	...	+16	−5
Sind	1,349	4	3	3	5	+46	...	−23	+13
4 Animistic—									
Total for the Province ...	320,234	118	37	108	338	+238	−68	−69	−66
Bombay City	6	...	...	...	...	+100	...	...	...
Gujarát	66,080	236	215	94	805	+13	+100	−87	−71
Konkan	74	...	...	24	48	...	...	−47	−99
Deccan	95,321	149	20	160	442	+715	−88	−58	−59
Karnátak	3	...	...	...	...	...	...	...	...
Sind	8,869	25	...	271	356	...	...	−9	−89
5 Christian—									
Total for the Province ...	245,657	91	86	63	63	+12	+29	+15	+66
Bombay City... ...	57,355	586	582	551	547	+27	...	+7	+36
Gujarát	31,787	113	115	15	12	+3	+670	+38	+849
Konkan	68,557	220	214	216	213	+5	+2	+11	+19
Deccan	43,194	75	73	39	37	+12	+77	+25	+146
Karnátak	13,728	48	45	44	39	+8	...	+36	+48
Sind	10,911	31	24	27	25	+40	+1	+28	+79
6 Zoroastrian—									
Total for the Province ...	83,565	31	31	28	32	+6	+3	+3	+13
Bombay City	50,931	520	596	577	628	+10	−3	−2	+5
Gujarát	16,477	59	64	55	58	−5	+1	+4	...
Konkan	5,463	18	18	14	12	−2	+36	+22	+62
Deccan	4,904	8	7	6	5	+15	+22	+42	+100
Karnátak	405	1	1	1	1	+41	+21	+82	+235
Sind	2,411	7	6	5	4	+21	+30	+44	+127
7 Hindu-Muhammadan.									
Total for the Province...	34,976	13	...	...	...	...	...	...	...
Bombay City... ...	.....	...	...	...	...	...	...	...	...
Gujarát	235	1	...	...	...	...	...	...	...
Konkan	5	...	...	...	...	...	...	...	...
Deccan	.....	...	...	...	...	...	...	...	...
Karnátak	.....	...	...	...	...	...	...	...	...
Sind	297	1	...	...	...	...	...	...	...
8 Jew—									
Total for the Province...	16,109	6	5	5	5	+16	+3	+22	+45
Bombay City	6,597	67	69	61	43	+23	+7	+51	+98
Gujarát	315	1	1	1	1	+7	+7	−16	−3
Konkan	2,555	8	9	10	11	−2	−8	−8	−16
Deccan	1,166	2	2	2	2	+7	−15	+29	+18
Karnátak	106	...	...	...	...	−2	+209	−67	−1
Sind	595	2	1	1	1	+39	+104	+37	+289

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Subsidiary Table I—*continued.*

General Distribution of the Population by Religion.

Religion and Locality.	Actual Number in 1911.	Proportion per 10,000 of Population in				Variation per cent. (increase + decrease −).			Variation per cent. (increase + decrease −).
		1911.	1901.	1891.	1881.	1901—1911.	1891—1901.	1881—1891.	1881—1911.
1	2	3	4	5	6	7	8	9	10
9 Sikh—									
Total for the Province...	13,078	5	1	...	54	+731	+72	−99	−90
Bombay City	107	1	1	...	...	+22	...	...	...
Gujarát	21	...	2	...	...	−96	...	...	+600
Konkan	12	...	...	...	...	−54	+550	+300	+1,100
Deccan	497	1	1	...	...	+53	+245	−22	+314
Karnátak	64	...	...	...	...	+327	...	...	...
Sind	11,166	32	...	2	525	...	...	−99	...
10 Buddhist—									
Total for the Province...	692	...	...	...	...	+27	−22	+101	+90
Bombay City... ...	578	6	4	2	2	+46	+108	+12	+242
Gujarát	6	...	...	...	...	−75	−27	+230	−40
Konkan	52	...	...	...	...	+160	−81	+85	+225
Deccan	24	...	...	...	...	−27	−76	+26	−76
Karnátak	.....	...	...	...	...	...	...	...	...
Sind	21	...	...	...	...	...	...	...	+133
11 Hindu—Arya—									
Total for the Province ...	578	...	...	...	...	...	...	...	...
Bombay City... ...	.....	...	...	...	...	...	...	...	...
Gujarát	164	1	...	...	...	...	...	...	...
Konkan	.....	...	...	...	...	...	...	...	...
Deccan	.....	...	...	...	...	...	...	...	...
Karnátak	.....	...	...	...	...	...	...	...	...
Sind	358	1	...	...	...	...	...	...	...
12 Hindu—Brahmo—									
Total for the Province ...	135	...	...	...	...	...	...	−21	+214
Bombay City	6	...	...	...	...	...	...	...	...
Gujarát	9	...	...	...	...	...	...	−76	−47
Konkan	.....	...	...	...	...	...	...	...	...
Deccan	13	...	...	...	...	...	...	...	...
Karnátak	.....	...	...	...	...	...	...	...	...
Sind	103	...	...	...	...	...	...	−88	+296
13 Unspecified—									
Total for the Province ...	122	...	...	...	...	...	...	...	...
Bombay City	17	...	...	...	...	...	...	...	...
Gujarát	1	...	...	...	...	...	...	...	...
Konkan	80	...	...	...	...	...	...	...	...
Deccan	8	...	...	...	...	...	...	...	...
Karnátak	.....	...	...	...	...	...	...	...	...
Sind	.....	...	...	...	...	...	...	...	...

Note.—The total for the Province includes figures for British Districts, Native States and Agencies and Aden —and the Natural Divisions show figures for British Districts only.

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Subsidiary Table II.

Distribution by Districts of the Main Religions (for British Districts).

District and Natural Division.	Number per 10,000 of the Population who are											
	Hindu.				Musalmán.				Jain.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Bombay Presidency ...	7,745	7,821	7,953	7,617	1,810	1,807	1,629	1,627	181	211	206	213
Bombay City	6,780	6,554	6,612	6,504	1,831	2,007	1,889	2,053	209	184	307	223
Gujara't	8,314	8,280	8,623	7,866	1,073	1,089	1,001	1,035	203	233	212	229
Ahmadábád	8,373	8,364	8,557	8,519	1,112	1,096	982	980	434	475	430	449
Broach	6,290	6,715	7,187	6,816	2,209	2,173	2,087	2,057	100	112	105	115
Kaira	8,647	8,573	8,977	8,957	915	952	888	906	96	118	106	119
Pánch Mahális	8,502	8,065	8,980	6,248	690	818	595	629	48	64	55	73
Surat	8,741	8,650	8,814	6,757	840	851	905	904	150	185	176	190
Konkan	9,134	9,147	9,134	9,114	594	585	579	574	24	27	24	26
Kánara	8,910	8,964	9,021	9,040	667	645	593	576	29	34	35	40
Kolába	9,429	9,424	9,400	9,436	485	484	497	469	24	28	25	30
Ratnágiri	9,237	9,228	9,224	9,237	708	709	720	713	16	20	18	17
Thána	8,919	8,927	8,932	8,880	476	447	445	467	34	30	25	28
Deccan	9,079	9,188	9,152	8,841	575	585	563	545	111	124	119	126
Ahmadnagar	9,052	9,031	9,211	9,108	507	522	530	527	162	194	182	206
Khándesh, East ...	8,717	8,982	8,550	7,744	961	835	767	746	90	86	77	61
Khándesh, West ...	9,166				539				65			
Násik	9,322	9,327	9,209	8,750	527	537	499	452	87	93	93	97
Poona	9,255	9,252	9,270	9,270	456	460	480	467	109	108	116	121
Sátára	9,509	9,467	9,491	9,497	339	357	353	343	137	161	143	148
Sholápur	9,022	9,095	9,151	9,101	721	756	719	755	99	117	112	129
Karna'tak	8,642	8,646	8,670	8,732	1,112	1,071	1,049	980	195	237	235	244
Belgaum	8,665	8,618	8,616	8,637	817	789	794	767	440	521	512	521
Bijápur	8,778	8,794	8,833	8,808	1,171	1,148	1,112	1,051	33	45	42	42
Dhárwár	8,507	8,573	8,596	8,714	1,394	1,271	1,246	1,140	101	111	116	119
Sind	2,383	2,340	1,974	1,262	7,514	7,619	7,705	7,803	4	3	3	5
Hyderábád	2,371	2,454	2,021	1,181	7,532	7,529	7,701	7,878	1	1	...	2
Karáchi	2,138	1,896	1,779	1,441	7,597	7,954	8,023	8,149	12	2	2	...
Lárkána	1,538	2,149	1,998	1,094	8,435	7,837	7,959	8,022	...	1	...	...
Sukkur	2,701				7,225				...			
Thar and Párkar ...	4,308	4,160	2,678	2,152	5,565	5,807	5,530	5,370	11	18	27	51
Upper Sind Frontier ...	1,007	981	1,066	797	8,972	9,015	8,903	8,702	...	1	...	...

District and Natural Division.	Number per 10,000 of the Population who are											
	Animistic.				Christian.				Zoroastrian.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	14	15	16	17	18	19	20	21	22	23	24	25
Bombay Presidency ...	118	37	108	398	91	86	63	63	31	31	28	32
Bombay City	...	...	...	...	586	582	551	547	520	593	577	628
Gujara't	236	215	94	800	113	115	15	12	59	64	55	58
Ahmadábád	8	...	2	23	49	43	17	18	20	17	9	8
Broach	1,267	867	521	914	36	25	4	4	90	107	96	93
Kaira	...	...	...	2	341	352	26	13	1	3	2	2
Pánch Mahális	696	1,016	354	3,047	57	19	3	2	6	5	4	1
Surat	62	100	...	1,932	18	17	8	10	180	197	196	205
Konkan	...	...	24	48	220	214	216	218	18	18	14	12
Kánara	...	...	...	...	391	356	350	344	...	1	...	...
Kolába	...	...	12	...	21	21	16	8	5	5	3	1
Ratnágiri	...	...	...	...	47	42	38	33	...	...	...	...
Thána	...	...	70	144	506	529	479	495	58	64	46	36
Deccan	149	20	160	442	75	73	39	37	8	7	6	5
Ahmadnagar	13	1	4	93	265	249	71	64	2	2	2	2
Khándesh, East ...	212	82	593	1,417	13	10	8	9	3	4	4	1
Khándesh, West ...	1,315				11				4			
Násik	16	...	149	662	36	36	44	34	9	6	5	4
Poona	...	...	...	12	139	145	105	105	26	24	19	17
Sátára	...	...	...	...	13	13	8	8	2	2	1	...
Sholápur	...	...	...	...	22	27	14	11	4	5	3	3
Karna'tak	...	...	...	...	43	45	44	39	1	1	1	1
Belgaum	...	...	...	...	76	71	75	73	2	1	1	1
Bijápur	...	...	...	...	18	12	10a	9	...	1	...	...
Dhárwár	...	...	1	...	53	43	40	27	2	1	1	...
Sind	25	...	271	356	31	24	37	25	7	6	5	4
Hyderábád	52	...	209	304	10	7	8	6	...	1	1	...
Karáchi	...	...	54	64	173	107	112	98	42	30	25	20
Lárkána	...	...	32	69	1	5	6	9	...	...	1	1
Sukkur	1	...			10				1			
Thar and Párkar ...	74	...	1,764	2,393	2	1	1	1	...	...	...	...
Upper Sind Frontier ...	...	...	12	96	1	3	8	19	...	...	...	1

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Subsidiary Table III.

Christians—Number and Variations (for British Districts).

District and Natural Division.	Actual number of Christians in				Variation per cent.			
	1911.	1901.	1891.	1881.	1901—1911.	1891—1901.	1881—1891.	1881—1911.
1	2	3	4	5	6	7	8	9
Bombay Presidency ...	245,657	220,067	170,009	147,751	+12	+29	+15	+66
Bombay City	57,355	45,176	45,310	42,327	+27	.....	+7	+36
Gujarát	31,787	30,977	4,626	3,349	+3	+570	+38	+82
Ahmadábád	4,056	3,450	1,592	1,528	+18	+117	+4	+165
Broach	1,102	719	128	115	+53	+462	+11	+858
Kaira	23,502	25,210	2,282	1,041	−6	+100	+119	+2,166
Pánch Mahála	1,852	503	84	44	+268	+502	+91	+4,109
Surat	1,185	1,092	540	621	+9	+102	−13	+91
Konkan	63,557	65,148	63,963	57,634	+5	+2	+11	+19
Kánara	16,843	16,199	15,639	14,509	+4	+4	+8	+16
Kolába	1,238	1,221	823	305	.....	+53	+170	+312
Ratnágiri	5,714	4,081	4,206	3,275	+15	+18	+28	+74
Thána	44,743	42,707	43,295	39,545	+5	−1	+10	+13
Deccan	48,191	43,150	24,436	19,622	+12	+77	+25	+146
Ahmadnagar	24,933	20,834	6,333	4,821	+20	+229	+31	+417
Khándesh, East	1,420	1,398	1,174	1,145	+47	+19	+2	+70
Khándesh, West	629							
Násik	3,253	2,035	3,083	2,644	+11	−20	+39	+23
Poona	14,036	14,484	11,262	9,500	+3	+29	+19	+57
Sátára	1,235	1,504	903	886	−14	+67	+2	+46
Sholápur	1,725	1,945	1,081	625	−11	+80	+73	+176
Karnátak	13,728	12,713	12,566	9,363	+8	.....	+36	+48
Belgaum	7,181	7,080	7,017	6,322	+1	−7	+20	+14
Bijápur	1,098	901	827	625	+22	+9	+32	+76
Dhárwár	5,445	4,732	4,222	2,356	+15	+12	+79	+131
Sind	10,911	7,817	7,764	6,982	+40	+1	+28	+79
Hyderábád	1,130	747	778	428	+51	−4	+82	+164
Karáchi	9,013	6,485	6,314	4,674	+30	+3	+35	+93
Lárkána	72	402	522	735	+34	−6	−29	−11
Sukkur	585							
Thar and Párkar	80	31	21	14	+167	+43	+50	+471
Upper Sind Frontier ...	31	62	129	230	−50	−52	−44	−87

Subsidiary Table IV.

Races and Sects of Christians—Actual numbers (for British Districts).

Sects.	European.		Anglo-Indian.		Indian.		Total.		Variations + or −
	Males.	Females.	Males.	Females.	Males.	Females.	1911.	1901.	
1	2	3	4	5	6	7	8	9	10
Total ...	21,601	8,588	4,493	4,404	106,011	85,437	230,532	204,961	+25,571
Anglican Communion ...	14,286	5,238	960	927	5,052	5,895	32,078	35,614	−2,036
Armenian	31	18	...	...	2	8	57	.....	+57
Baptist	154	93	12	13	40	28	309	.....	+309
Congregationalist	93	53	2	5	5,822	5,697	11,672	.....	+11,672
Greek	129	39	...	...	1	3	172	.....	+172
Lutheran	108	34	...	...	645	531	1,298	.....	+1,298
Methodist	774	278	244	111	6,082	5,027	12,893	4,750	+8,136
Minor Protestant Denominations ...	49	59	9	6	759	778	1,060	23,053	−21,333
Presbyterian	910	390	44	33	2,776	2,530	6,689	5,277	+1,412
Protestant (Unsectarian or sect unspecified)	300	192	176	86	3,075	2,618	6,468	.....	+6,468
Quaker	3	...	...	...	...	...	3	.....	+3
Roman Catholic	4,666	2,139	3,183	3,217	75,895	57,162	146,262	106,055	+39,593
Salvationist	26	32	1	3	5,317	4,607	9,986	.....	+9,986
Syrian	1	...	...	...	8	3	11	.....	+11
Sect not returned	1	1	...	...	37	21	60	23,612	−23,552
Indefinite beliefs	64	12	1	...	3	...	80	.....	+80

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Subsidiary Table V.

Distribution of Christians per mille (a) races by sect and (b) sects by race (for British Districts).

Sect.	Races distributed by sect.				Sects distributed by race.			
	European.	Anglo-Indian.	Native.	Total.	European.	Anglo-Indian.	Native.	Total.
1	2	3	4	5	6	7	8	9
Anglican Communion ...	648	211	60	143	593	57	350	.....
Armenian	2	.....	.....	.....	825	.....	175	.....
Baptist	7	3	.....	1	699	81	220	.....
Congregationalist	5	1	60	51	13	1	986	.....
Greek	6	.....	.....	1	977	.....	23	.....
Lutheran	6	.....	6	6	156	.....	844	.....
Methodist	35	25	61	56	82	17	901	.....
Minor Protestant Denominations.	4	2	8	8	65	9	926	.....
Presbyterian	43	9	28	29	195	12	793	.....
Protestants (Unsectarian or sect unspecified)	17	29	30	26	79	40	881	.....
Quaker	.....	.....	.....	.....	1,000	.....	.....	.....
Roman Catholic	223	720	695	634	46	44	910	.....
Salvationist	1	.....	52	43	6	.....	994	.....
Syrian	.....	.....	.....	.....	91	.....	909	.....
Sect not returned	.....	.....	.....	.....	33	.....	967	.....
Indefinite beliefs	3	.....	.....	.....	950	13	37	.....

Subsidiary Table VI.

Religions of Urban and Rural Population.

Natural Division.	Number per 10,000 of Urban Population who are					Number per 10,000 of Rural Population who are				
	Hindu.	Musalmán.	Animistic.	Christian.	Others.	Hindu.	Musalmán.	Animistic.	Christian.	Others.
1	2	3	4	5	6	7	8	9	10	11
Bombay Presidency	6,893	2,303	28	265	506	7,934	1,700	138	52	176
Bombay City ...	6,780	1,631	...	586	803	...	.....	...	.....	...
Gujarat ...	6,838	2,315	89	84	674	8,771	688	281	123	137
Konkan ...	7,479	1,613	...	750	158	9,233	497	...	170	40
Deccan ...	7,813	1,664	47	240	236	9,300	385	167	47	101
Karnatak ...	7,353	2,257	...	223	168	8,849	937	...	22	201
Sind ...	5,440	4,225	...	205	130	1,933	7,999	29	5	34

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CHAPTER V.—AGE.

Reference to Statistics. Accuracy of the Table. Effect of Famine. Of Plague. Mean Age. Religion and Mean Age. Mean Age and Natural Divisions. The Birth and Death Rates. Age Classes considered by Castes. Females 15—40 considered by Religion.

Reference to Statistics.

144. The age distribution of the population is given in Imperial Table VII which is so arranged as to show in conjunction with it civil condition, sex and the six main religions of the Province. Statistics by age will also be found in Table VIII (Literacy), Table XII which deals with Infirmities, and Table XIV which treats of the civil condition of certain selected castes. These age details will be examined in the special chapters dealing with those subjects and the present chapter will be confined to a consideration of the conclusions to be drawn from the age statistics regarding longevity and fecundity and the changes in the age distribution that appear to occur from time to time.

There are ten subsidiary tables at the end of this chapter which illustrate the various aspects of the age distribution by religion and locality and for certain selected castes, the proportions of the reproductive and non-reproductive sections of the population, the variations at previous censuses, the reported birth and death rates, and a table showing the actual number of deaths from the principal epidemic diseases from which this Presidency has suffered in the past ten years.

Accuracy of the Table.

145. When even in literate England the ages returned at the census are notoriously inaccurate, partly from ignorance, partly from wilful misrepresentation, especially by the fair sex, it is small wonder that accuracy is impossible in the census of illiterate India. The elderly spinster at home who mis-states her age has her counterpart in this country, where among certain castes a spinster of over 12 years being looked upon with horror her father 'corrects' her age according to the necessities of the situation. This point will be dealt with at greater length in the next chapter; t will suffice to say here that though it probably does occur it is rare enough to have little effect on the statistics.

But though the enumerator is probably called upon to decide the age of most of those enumerated and makes a successful or unsuccessful guess accordingly, the census is taken on each occasion by the same class of individual dealing with much the same sort of material, and with the vast numbers that form our population the errors tend to counteract each other and the age returns *en masse* are probably much nearer the mark than they appear to be, though the precise number at any particular annual age period is probably quite inaccurate. There is of course the tendency, not unknown in Europe, of plumbing on round numbers, generally multiples of 10 and 20, but in this country also all multiples of 4 up to 16 and above that all numbers that have 2 or 8 for the last digit, appear to be favourites. The reason is that whereas Europe is confined to the decimal scale, in the East the multiples and fractions

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of 16 are equally considered to be 'round numbers'. This bunching can be corrected by several methods; Bloxam's formula has been used this time to ascertain the mean age which is shown at the bottom of Subsidiary Table II. But even then the inverted pyramid is not complete and the series is broken by some very favourite number whose influence does not readily answer to smoothing. Theoretically of course in a stationary or progressive population, such as that with which we have to deal, the age table should show a series gradually descending as the age ascends, and the result of smoothing is to get something approaching this.

Effect of Famine.

146. Unfortunately this process also eliminates real inequalities which are not due to bunching but to disturbing causes which are not capable of being satisfactorily dealt with by a mathematical formula, and two of these, in fact the principal factors, are famine and plague. The effects of famine have been already touched upon (paragraph 63 *ante*) in reviewing the increase of the population in the Pánch Maháls. During a famine the very young and the old die off and leave those in the prime of life. Consequently, when fecundity has re-established itself, the birth rate *per mille* of the population goes up because those at reproductive ages have survived and the aged have died. Thus we find a great increase of children under five accompanied by a deficiency at the 5—10 age period due to the loss at the end of that period from sterility and a greater loss in the 10 to 15 period which covers the survivors of the famine and prefamine infants. In addition it must be remembered that children at this age period would be relatively more numerous in a census taken immediately or very shortly after a famine owing to the mortality of both extremes of life. This is clear from Subsidiary Table II where the returns show a relative decrease in the age distribution at age period 10—15 in the censuses of 1891 and 1911. It is nearly impossible now to trace the aftermath of the famine of 1877 which was of great severity in the Deccan and Karnátak. Probably all that is left of it is the larger proportion of women aged 20—40 in nearly all the affected districts, women being known to withstand famine conditions better than the sterner sex. Where it does not amount to an actual majority at that age period it more nearly approaches equality with the males than in the other age periods which cover the prime of life.

A brief study of Subsidiary Table V will show the results of the famine of 1900-1902. The proportion of children to persons aged 15—40 has gone up considerably in Gujarát where there has been serious famine, and slightly in the Deccan where it was not so severe, while it has dropped in the Konkan which has had no famine. The Karnátak shows a decrease which will be explained in the next paragraph, and Sind shows a fall in the figures, which is due to the large proportionate rise in married women aged 15—40; in other words the birth-rate has not kept pace with the marriage-rate.

Effect of Plague on Age Distribution.

147. The effect of plague on the age distribution is the exact opposite. As it does not attack children or old people one would expect to find the birth-rate unchanged, but the epidemic has been so bad that the reproductive section of the population has been seriously reduced. The proportion of children below 15 has dropped considerably in Belgaum and Dhárwár, two badly affected districts. Sátára, the worst affected district in the Presidency, returns a smaller decrement, but the figures are affected by migration.

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148. The mean age of the population, by which is meant the average age of the individual, is 24·08 for males and 24·00 for females. These figures have been arrived at, after smoothing by Bloxam's method,* from what is known as the Actuary Table which gives the age statistics of four tálukas, Indi, Násik, Lárkána and Broach, with a population of 426,000, selected for their having suffered no abnormal disturbance, such as famine or plague. They are merely an approximation as the formula seeks only to eliminate departures from the regularity of the curve. A famine has little effect on it as the deaths at each end of life would balance each other, nor has plague which attacks persons in the prime of life. It would be only slightly affected by the sterility so common as an aftermath of famine and it is probably partly due to this that there has been a decrease from 24·3 to 24·08 for the males of the Presidency since 1901. But the greater part of the decrease is due to the large numbers of young children which is inseparately connected with a growing population and which is exceptionally large at the present census on account of the famine that preceded the decennium. Mean Age.

149. The figures by religion have been compiled for annual age periods up to five years of age and after that in quinquennial periods up to 70; after 70 the residue is collected into one age group. Consequently in working out the mean age of the followers of each religion no smoothing has been employed, the crude figures of the different age periods being used. This is a rough approximation, but is probably as accurate as the mean age arrived at by Bloxam's method as applied to the Actuary Table, which is compiled for small areas as far as possible untouched by disease or natural calamities. The variation between the two results is shown below, whereas the selected areas show a mean age of 24·08 for males and 24·00 for females, while the corresponding unsmoothed mean ages for the Province are 24·69 and 24·76. 3·2 per cent. of the enumerated population of the province consists of immigrants and this slightly higher mean age is due to immigration which raises the mean age of the country as the majority of the immigrants are adults. The mean age of the Hindus, who form the bulk of the people, most nearly approaches that of the Province; very close to them come the Musalmáns which show a slightly higher mean age for males and a considerably lower mean for females. This means comparatively more young females and can be traced directly to the later age at which Muhammadan girls marry. Religion and Mean Age.

The Jains, who have decreased in number very much since the last census, show a very high mean age. The reason of the decrease has already been discussed (paragraph 115) in the last chapter.

The mean age of Christians is interfered with by the absence of individuals belonging to the European community at both extremes of life. Though these counteract each other the balance is on the side of age.

The Parsis show the highest mean age of all, which is due, as will be shown in paragraph 153, to a low birth-rate.

150. Turning to the mean age of the natural divisions Bombay City with its dearth of children shows a good deal higher mean age than the rest of the Presidency; the Karnátak comes next and Sind last. It is noticeable that the Mean Age and Natural Divisions.

* Bombay Census Report, 1901, page 85.

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mean age of females exceeds that of males in Gujarát, the Konkan and the Karnátak, which is also the case with Hindus and Jains; but there appears to be no connection between these two sets of circumstances as Hindus and Jains are alike most numerous in the Deccan.

The Birth and Death-rates.

151. The birth-rate primarily depends on the number of married women of child-bearing age, which for census purposes is taken as 15—40. But the modifying factors are so numerous and so obscure that any estimates of fecundity are largely guess-work and are generally exceeded when it comes to actual enumeration.

Subsidiary Table VII gives the birth-rate by sex and natural divisions. Excluding Bombay which, being an urban area, is liable to different influences, the Deccan has the largest birth-rate and Sind the smallest. Yet the number of married females aged 15—40 is the same per 100 females of all ages in both cases. But Sind has fewer females, and the lower death-rate; this however frequently exceeds the birth-rate, and we come to the obvious conclusion that the vital statistics are inaccurate especially in relation to births.

Age Classes considered by Castes.

152. Mr. Enthoven has described the table showing sex proportion by caste as having the appearance of an inverted warrant of social precedence.* The same might equally be said of Subsidiary Table IV. The animistic and lower castes with few exceptions show the largest proportion of children of either sex up to the age of 15 and the Bráhmans and higher castes the smallest, and conversely at over 40. It appears that by a provision of nature, to supply the wastage caused by inadequate food and unhealthy surroundings, it has been ordained that semi-civilized man should reproduce his species at the faster rate.

Females 15—40 considered by Religion.

153. The most important age class is that which consists of the females from 15—40. Among Hindus this class has after a drop at the census of 1891 improved its position at the expense of the other age classes at each succeeding enumeration, and now stands at 4,165 per 10,000 females of all ages.

The Musalmáns have progressed even more rapidly and whereas the similar age class was 243 per 10,000 worse than the corresponding age class among the Hindus in 1881 it is now only 23 behind. That is to say that the number of potential mothers has increased more rapidly among the Musalmáns than among the Hindus. This is borne out by the rates of increase of the two religions, Muhammadans showing an increment of 7 per cent. against the 5 per cent. of the Hindus. This is due to plague which has been most prevalent in the natural division where there are fewer Muhammadans and to the greater fertility that a late marriage age brings with it. It is not due to the marriage of widows as 84 per cent. of Muhammadan females at this period are married compared with 88 per cent. of Hindus, the corresponding figures in 1901 being 80 and 81 per cent. So the marriage rate during the decade shows a greater proportionate increase among Hindus.

With an increased proportion of females aged 15—40 in the population the next census should show a more rapid growth than before.

* Bombay Census Report, 1901, page 89.

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Among the Parsis this age class has increased enormously and now stands at the very high figure of 4,546 in every 10,000 females. They ought to show, therefore, a bigger increase in population than 6 per cent., but it must be noted that the marriage rate is declining and that, of females between the ages of 20—40 (Parsi ladies do not marry much before 20), there are 32 per cent. unmarried compared with 28 per cent. in 1901.

The increase in the proportion of Parsi women aged 15—40 is due as much to the declining birth-rate which is illustrated by the figures in the margin, as to the care taken of Parsi women during child-birth, and the consideration in which they are held in the community.

Age.	1891.	1901.	1911.
0 —5	8,512	7,334	6,867
5—10	9,144	8,582	7,904
Total ...	17,656	15,916	14,771

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Subsidiary Table I.

Age distribution of 100,000 of each sex by annual periods.

Age.	Males.	Females.	Age.	Males.	Females.	Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
0	3,307	3,631	27	770	809	55	1,413	1,191	83	3	4
1	1,839	2,073	28	1,487	1,506	56	124	124	84	2	2
2	2,841	3,238	29	371	442	57	78	72	85	42	45
3	2,934	3,216	30	6,010	6,148	58	226	162	86	8	2
4	2,912	3,172	31	270	290	59	80	96	87	1	2
5	3,474	3,131	32	1,294	1,180	60	2,053	2,293	88	6	3
6	2,664	2,650	33	350	300	61	150	80	89	5	2
7	2,405	2,441	34	311	424	62	190	178	90	52	52
8	2,974	2,987	35	4,788	4,212	63	125	79	91	14	1
9	1,612	1,800	36	659	555	64	90	132	92	3	3
10	3,545	2,797	37	309	306	65	516	587	93	1	1
11	1,171	1,206	38	655	670	66	63	29	94	2	...
12	3,357	2,731	39	253	330	67	34	24	95	8	9
13	1,234	1,081	40	5,494	4,970	68	55	90	96	2	...
14	1,486	1,425	41	168	288	69	31	25	97	...	1
15	2,676	2,237	42	769	543	70	422	644	98	...	...
16	1,794	1,696	43	160	261	71	13	8	99	1	3
17	933	1,120	44	228	366	72	45	41	100	10	21
18	2,089	1,987	45	2,975	2,781	73	17	70	101	1	...
19	719	889	46	222	218	74	11	48	102	1	1
20	4,463	4,739	47	209	187	75	193	231	103	...	1
21	480	1,097	48	404	380	76	8	8	104	...	...
22	1,984	1,966	49	163	153	77	7	5	105	...	1
23	631	847	50	3,543	3,490	78	10	33	106	...	...
24	800	1,056	51	146	192	79	5	2	107	...	...
25	5,656	5,500	52	315	325	80	256	20	108	...	...
26	1,111	946	53	125	191	81	3	3	109	...	...
			54	119	195	82	11	10	110	1	...

Note.—Figures for each annual period by religions not being available, this table has been compiled only for all religions.

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Subsidiary Table II.

Age distribution of 10,000 of each sex in the Province and each Natural Division.

(A) Province.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—1 ...	331	355	206	214	337	362	274	289
1—2 ...	175	196	150	164	164	186	189	208
2—3 ...	295	330	252	276	299	342	221	251
3—4 ...	291	331	252	277	314	358	252	286
4—5 ...	288	307	287	302	319	338	290	304
Total, 0—5 ...	1,380	1,519	1,147	1,233	1,433	1,586	1,226	1,338
5—10 ...	1,261	1,268	1,412	1,435	1,413	1,394	1,450	1,425
10—15 ...	1,084	925	1,325	1,148	1,062	886	1,298	1,102
15—20 ...	843	791	858	806	802	753	854	816
20—25 ...	881	971	806	893	845	934	859	932
25—30 ...	960	940	945	926	941	931	944	941
30—35 ...	860	874	887	881	880	871	856	842
35—40 ...	655	587	653	602	620	552	625	576
40—45 ...	649	663	628	649	629	636	512	494
45—50 ...	395	352	378	355	358	319	398	414
50—55 ...	435	449	408	431	421	442	378	414
55—60 ...	174	155	176	163	163	149	178	191
60—65 ...	244	298	372	473	425	540	355	456
65—70 ...	68	72						
70 and over ...	111	136						
Unspecified ...	...	...	5	5	8	7	67	59
Mean Age ...	24·08	24	27	27	27	27	27	27

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Subsidiary Table II—*continued.*

Age distribution of 10,000 of each sex in the Province and each Natural Division.

(B) Bombay.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0— 5 ...	516	963	547	914	624	1,105	874	1,333
5—10 ...	537	928	707	1,064	656	1,061	920	1,208
10—15 ...	753	827	886	982	920	996	948	966
15—20 ...	1,067	1,115	947	1,084	1,104	1,106	1,261	1,419
20—40 ...	5,455	4,414	5,004	4,041	4,761	3,702	4,529	3,543
40—60 ...	1,451	1,404	1,629	1,524	1,633	1,564	1,287	1,266
60 and over ...	221	349	280	391	302	436	181	265
Mean Age ...	27·42	25·36	...	...	...	...	...	...

(C) Gujara't.

0— 5 ...	1,438	1,553	910	931	1,338	1,446	1,201	1,276
5—10 ...	1,211	1,175	1,341	1,312	1,402	1,344	1,457	1,412
10—15 ...	1,003	809	1,390	1,166	1,122	910	1,275	1,073
15—20 ...	900	784	1,004	900	898	793	890	791
20—40 ...	3,455	3,553	3,532	3,584	3,318	3,345	3,314	3,333
40—60 ...	1,653	1,700	1,550	1,719	1,566	1,682	1,531	1,654
60 and over ...	340	426	267	382	356	480	332	461
Unspecified ...	...	...	6	6	...	...	...	...
Mean Age ...	24·36	24·92	...	...	...	...	...	...

(D) Konkan.

0— 5 ...	1,386	1,393	1,286	1,342	1,469	1,548	1,431	1,517
5—10 ...	1,401	1,329	1,550	1,497	1,493	1,400	1,581	1,455
10—15 ...	1,181	996	1,241	1,053	1,124	915	1,141	922
15—20 ...	853	852	815	796	798	819	776	771
20—40 ...	3,091	3,252	3,038	3,175	3,101	3,219	3,178	3,266
40—60 ...	1,638	1,639	1,636	1,619	1,584	1,543	1,481	1,530
60 and over ...	450	539	427	511	431	556	412	539
Unspecified ...	...	...	7	7	...	...	...	...
Mean Age ...	24·45	25·05	...	...	...	...	...	...

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Subsidiary Table II—*continued.*

Age distribution of 10,000 of each sex in the Province and each Natural Division.

(E) Deccan.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0— 5 ...	1,434	1,550	1,154	1,244	1,493	1,648	1,295	1,421
5—10 ...	1,301	1,289	1,454	1,459	1,388	1,353	1,475	1,446
10—15 ...	1,140	963	1,372	1,168	1,108	915	1,299	1,074
15—20 ...	767	787	767	762	750	776	714	726
20—40 ...	3,197	3,282	3,204	3,272	3,163	3,232	3,214	3,299
40—60 ...	1,673	1,592	1,618	1,591	1,626	1,529	1,560	1,587
60 and over ...	488	537	425	499	472	547	443	497
Unspecified ...	...	...	6	5	...	...	...	...
Mean Age ...	24·88	24·70	...	...	...	...	...	...

(F) Karna'tak.

0— 5 ...	1,333	1,405	1,233	1,295	1,556	1,606	972	989
5—10 ...	1,180	1,226	1,476	1,479	1,381	1,357	1,371	1,372
10—15 ...	1,253	1,121	1,438	1,253	948	811	1,502	1,290
15—20 ...	872	816	752	675	785	730	829	735
20—40 ...	3,131	3,176	2,957	3,072	3,289	3,358	3,408	3,477
40—60 ...	1,756	1,690	1,710	1,640	1,634	1,562	1,561	1,622
60 and over ...	475	568	434	586	407	576	357	515
Mean Age ...	25·01	25·16	...	...	...	...	...	...

(G) Sind.

0— 5 ...	1,345	1,585	1,483	1,635	1,573	1,817	1,492	1,689
5—10 ...	1,414	1,422	1,395	1,468	1,573	1,542	1,630	1,531
10—15 ...	1,073	866	1,121	932	962	753	1,024	804
15—20 ...	782	705	768	717	683	603	713	655
20—40 ...	3,420	3,454	3,265	3,191	3,215	3,228	3,079	3,142
40—60 ...	1,559	1,504	1,548	1,567	1,487	1,477	1,575	1,563
60 and over ...	407	464	420	490	507	580	487	610
Mean Age ...	24·26	24·02	...	...	...	...	...	...

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Subsidiary Table III.

Age distribution of 10,000 of each sex in each main religion.

A.—For the whole Province.

(a) Hindu.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—1 ...	330	349	191	198	336	358	272	285
1—2 ...	189	207	149	162	170	190	191	208
2—3 ...	301	333	249	270	304	344	218	245
3—4 ...	289	327	240	267	312	354	240	273
4—5 ...	285	301	279	295	313	330	277	291
0—5 ...	1,394	1,517	1,108	1,192	1,435	1,576	1,198	1,302
5—10 ...	1,242	1,248	1,432	1,439	1,408	1,387	1,441	1,419
10—15 ...	1,087	930	1,357	1,168	1,076	898	1,344	1,139
15—20 ...	855	802	867	815	817	768	882	837
20—25 ...	878	969	796	898	844	936	866	939
25—30 ...	963	935	953	931	947	933	966	955
30—35 ...	849	865	884	877	869	860	853	839
35—40 ...	658	594	656	606	626	561	629	584
40—45 ...	644	661	622	651	626	631	496	476
45—50 ...	401	359	382	358	364	324	408	430
50—55 ...	433	454	406	433	415	439	376	418
55—60 ...	181	161	176	162	166	153	183	199
60—65 ...	240	301	359	467	407	534	343	448
65—70 ...	71	75						
70 and over .	104	129						
Unspecified .	...	...	2	3	...	...	15	15
Mean Age ...	24·67	24·82	26·9	27·2	...	...	...	...

(b) Musalma'n.

0—1 ...	341	383	276	286	349	384	280	302
1—2 ...	121	144	157	175	137	163	172	196
2—3 ...	274	320	271	318	291	343	224	262
3—4 ...	305	347	310	328	337	384	290	320
4—5 ...	303	337	335	345	362	386	332	340
0—5 ...	1,344	1,531	1,349	1,447	1,476	1,660	1,298	1,420
5—10 ...	1,362	1,361	1,370	1,433	1,476	1,437	1,471	1,412
10—15 ...	1,081	894	1,212	1,045	997	806	1,135	949
15—20 ...	786	732	808	753	722	670	751	723
20—25 ...	857	969	810	861	814	924	815	907
25—30 ...	937	961	891	905	901	933	851	878
30—35 ...	911	923	904	904	941	941	867	871
35—40 ...	633	557	638	584	593	504	592	532
40—45 ...	672	676	651	647	648	661	574	589
45—50 ...	365	319	355	339	322	288	373	357
50—55 ...	451	436	412	418	454	462	405	418
55—60 ...	145	128	167	164	144	124	158	159
60—65 ...	264	292	432	499	512	590	428	529
65—70 ...	55	57						
70 and over .	137	164						
Unspecified .	...	...	1	1	....	...	282	256
Mean Age ...	24·73	24·52	26·7	27·1	...	...	...	...

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Subsidiary Table III—*continued.*

Age distribution of 10,000 of each sex in each main religion—continued.

A.—For the whole Province—*continued.*

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3.	4	5	6	7	8	9
0—1 ...	282	306	207	225	287	329	290	305
1—2 ...	160	186	140	163	152	177	181	216
2—3 ...	250	290	228	249	243	282	187	220
3—4 ...	237	274	206	236	236	282	192	232
4—5 ...	229	248	232	258	238	269	229	249
0—5 ...	1,158	1,304	1,013	1,131	1,156	1,339	1,079	1,222
5—10 ...	1,103	1,188	1,187	1,270	1,160	1,266	1,172	1,260
10—15 ...	1,151	986	1,265	1,163	1,125	989	1,312	1,161
15—20 ...	947	811	950	838	915	783	933	826
20—25 ...	976	971	910	938	957	932	957	934
25—30 ...	934	901	947	893	922	878	944	911
30—35 ...	811	848	867	848	850	836	840	819
35—40 ...	671	595	669	626	653	587	661	619
40—45 ...	650	727	661	687	661	697	582	547
45—50 ...	432	367	425	388	426	358	450	455
50—55 ...	471	515	457	480	464	502	436	484
55—60 ...	224	188	216	190	214	186	237	238
60—65 ...	257	338	426	545	497	647	397	524
65—70 ...	95	96						
70 and over .	120	165						
Unspecified .	...	...	7	8	...	...	...	...
Mean Age ...	25·82	26·09	28·3	28·3	...	...	...	...

(d) Christian.

0—1 ...	235	314	162	212	208	329	226	307
1—2 ...	141	201	114	161	130	202	168	249
2—3 ...	214	282	183	252	187	290	189	282
3—4 ...	199	292	189	268	191	305	196	301
4—5 ...	199	262	211	277	185	283	212	302
0—5 ...	988	1,351	859	1,170	901	1,409	991	1,441
5—10 ...	910	1,203	1,147	1,489	902	1,311	1,020	1,395
10—15 ...	924	1,072	1,141	1,349	874	1,057	887	1,035
15—20 ...	925	1,011	859	899	882	915	873	902
20—25 ...	1,492	1,101	1,188	915	1,483	1,004	1,268	1,030
25—30 ...	1,262	1,025	1,373	957	1,475	991	1,331	1,076
30—35 ...	919	839	919	829	914	851	1,050	835
35—40 ...	748	609	682	579	685	608	824	619
40—45 ...	599	573	591	586	635	577	547	430
45—50 ...	404	350	388	339	425	349	432	404
50—55 ...	349	347	378	377	373	358	312	306
55—60 ...	160	144	168	156	160	164	188	178
60—65 ...	184	214	298	346	291	406	277	349
65—70 ...	59	62						
70 and over .	77	99						
Unspecified .	...	...	9	9	...	...	...	...
Mean Age ...	25·64	23·88	27·1	26·1	...	...	...	...

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Subsidiary Table III—*continued.*

Age distribution of 10,000 of each sex in each main religion—continued.

A.—For the whole Province—*continued.*

(e) Zoroastrian.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—1 ...	222	194	212	221	275	287	363	355
1—2 ...	113	128	121	137	156	162	233	227
2—3 ...	153	158	151	188	195	198	226	215
3—4 ...	178	186	199	203	242	234	257	256
4—5 ...	187	193	212	218	234	242	271	259
0—5 ...	853	859	895	967	1,102	1,123	1,350	1,312
5—10 ...	970	993	1,059	1,119	1,190	1,201	1,190	1,180
10—15 ...	1,001	999	1,177	1,137	1,202	1,062	1,288	1,132
15—20 ...	973	1,009	1,054	1,049	1,000	993	997	975
20—25 ...	993	1,084	1,034	980	1,014	991	916	864
25—30 ...	951	935	865	880	803	779	763	787
30—35 ...	874	836	823	796	732	670	703	680
35—40 ...	744	682	659	620	607	549	639	658
40—45 ...	728	693	617	581	579	639	513	508
45—50 ...	521	473	459	436	454	426	454	512
50—55 ...	491	477	437	484	445	404	413	420
55—60 ...	296	274	293	285	293	297	285	324
60—65 ...	282	320	564	644	579	766	489	648
65—70 ...	155	143						
70 and over	168	223						
Unspecified	...	...	64	22	...	...	...	...
Mean Age ...	28·25	28·11	29·4	29·4	...	...	...	...

B.—Bombay City.

(a) Hindu.

0—5 ...	512	971	530	901	600	1,086	849	1,315
5—10 ...	509	897	695	1,040	615	1,030	922	1,213
10—15 ...	740	799	857	933	887	985	910	950
15—20 ...	1,092	1,174	924	1,123	1,113	1,169	1,296	1,506
20—40 ...	5,652	4,554	5,229	4,206	4,985	3,815	4,685	3,607
40—60 ...	1,332	1,314	1,546	1,458	1,552	1,502	1,191	1,179
60 and over	163	291	219	339	248	413	147	230

(b) Musalma'n.

0—5 ...	513	1,024	584	951	690	1,180	912	1,363
5—10 ...	595	1,063	765	1,158	754	1,132	960	1,217
10—15 ...	756	866	960	1,073	915	1,002	960	943
15—20 ...	930	926	928	965	943	920	1,150	1,334
20—40 ...	5,123	4,164	4,513	3,747	4,304	3,535	4,307	3,479
40—60 ...	1,726	1,490	1,829	1,590	1,896	1,636	1,463	1,373
60 and over	357	467	421	516	498	595	248	291

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Subsidiary Table III—*continued.*

Age distribution of 10,000 of each sex in each main religion—continued.

B.—Bombay City—*continued.*

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5 ...	332	1,062	356	1,071	318	1,173	432	1,295
5—10 ...	411	835	374	972	413	995	526	1,018
10—15 ...	970	802	936	857	1,216	955	1,262	1,117
15—20 ...	1,435	1,560	1,166	1,450	1,592	1,496	1,687	1,708
20—40 ...	5,526	4,590	5,496	4,196	4,856	3,986	4,622	3,488
40—60 ...	1,189	952	1,513	1,183	1,460	1,153	1,342	1,182
60 and over .	137	199	159	271	145	242	129	192

(d) Christian.

0—5 ...	461	885	458	934	524	1,076	732	1,366
5—10 ...	461	852	548	1,017	561	1,037	720	1,191
10—15 ...	656	871	713	1,037	824	955	831	941
15—20 ...	1,104	1,087	1,038	975	1,195	994	1,253	1,148
20—40 ...	5,449	4,409	5,197	3,993	4,911	3,905	4,912	3,876
40—60 ...	1,620	1,583	1,759	1,689	1,740	1,671	1,402	1,240
60 and over .	249	313	281	355	245	362	159	238
Unspecified .	...	...	6	...	...	...	...	...

(e) Zoroastrian.

0—5 ...	721	772	759	866	987	1,060	1,383	1,388
5—10 ...	851	913	924	1,043	1,099	1,158	1,150	1,183
10—15 ...	936	959	1,137	1,128	1,256	1,093	1,307	1,132
15—20 ...	1,013	936	1,122	1,039	1,101	1,040	1,068	1,018
20—40 ...	3,867	3,743	3,704	3,456	3,273	2,933	3,073	2,996
40—60 ...	2,058	1,977	1,831	1,865	1,773	1,957	1,613	1,752
60 and over .	554	650	523	603	511	699	406	531

C—Gujarát.

(a) Hindu.

0—5 ...	1,440	1,561	900	919	1,344	1,459	1,181	1,262
5—10 ...	1,212	1,170	1,342	1,312	1,413	1,357	1,440	1,399
10—15 ...	989	798	1,391	1,162	1,119	911	1,278	1,073
15—20 ...	903	775	1,009	903	904	793	910	797
20—40 ...	3,480	3,574	3,561	3,604	3,327	3,345	3,327	3,341
40—60 ...	1,650	1,708	1,541	1,726	1,551	1,672	1,538	1,671
60 and over .	326	414	251	368	342	463	326	457
Unspecified .	...	...	5	6	...	...	...	...

(b) Musalma'n.

0—5 ...	1,412	1,496	980	999	1,310	1,371	1,197	1,187
5—10 ...	1,191	1,201	1,294	1,251	1,334	1,267	1,359	1,316
10—15 ...	1,071	861	1,379	1,202	1,153	922	1,317	1,105
15—20 ...	879	805	983	881	871	792	831	761
20—40 ...	3,334	3,480	3,379	3,499	3,249	3,354	3,277	3,362
40—60 ...	1,685	1,664	1,612	1,697	1,646	1,726	1,621	1,720
60 and over .	428	493	367	465	437	568	398	549
Unspecified .	...	...	6	6	...	...	...	...

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Subsidiary Table III—*continued.*

Age distribution of 10,000 of each sex in each main religion—continued.

C.—Gujara't—*continued.*

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5 ...	1,128	1,175	Figures are not available.		1,087	1,125	970	1,014
5—10 ...	1,043	1,013			1,131	1,076	1,124	1,110
10—15 ...	1,119	834			1,092	850	1,186	976
15—20 ...	979	835			908	815	901	765
20—40 ...	3,544	3,482			3,452	3,429	3,635	3,529
40—60 ...	1,796	2,046			1,865	2,054	1,798	2,011
60 and over .	391	615			465	651	386	595

(d) Christian.

0—5 ...	1,457	1,709	Figures are not available.		1,199	1,769	932	1,696
5—10 ...	1,090	1,100			1,181	1,448	1,006	1,567
10—15 ...	1,165	936			777	906	848	1,098
15—20 ...	1,080	1,050			825	937	819	863
20—40 ...	3,522	3,510			4,243	3,412	4,615	3,429
40—60 ...	1,425	1,424			1,525	1,227	1,534	1,151
60 and over .	261	271			250	301	246	196

(e) Zoroastrian.

0—5 ...	1,153	940	Figures are not available.		1,392	1,140	1,315	1,102
5—10 ...	1,285	1,056			1,444	1,219	1,349	1,116
10—15 ...	1,252	1,023			1,195	957	1,322	1,100
15—20 ...	922	1,006			809	885	877	892
20—40 ...	2,661	3,098			2,576	2,916	2,558	2,883
40—60 ...	1,886	1,954			1,726	1,854	1,782	1,908
60 and over, .	841	923			858	1,029	797	999

D.—Konkan.

(a) Hindu.

0—5 ...	1,392	1,405	1,291	1,349	1,475	1,556	1,431	1,523
5—10 ...	1,402	1,329	1,550	1,502	1,496	1,402	1,586	1,458
10—15 ...	1,176	987	1,239	1,045	1,120	909	1,140	918
15—20 ...	854	851	813	792	799	820	780	773
20—40 ...	3,098	3,243	3,045	3,169	3,106	3,210	3,178	3,256
40—60 ...	1,635	1,645	1,633	1,622	1,579	1,544	1,476	1,528
60 and over .	443	540	423	515	425	559	409	544
Unspecified .	...	...	6	6	...	...	...	...

(b) Musalma'n.

0—5 ...	1,379	1,265	1,302	1,284	1,499	1,463	1,464	1,434
5—10 ...	1,472	1,326	1,655	1,458	1,561	1,365	1,626	1,432
10—15 ...	1,266	1,048	1,281	1,102	1,162	919	1,194	931
15—20 ...	802	845	804	805	741	794	706	716
20—40 ...	2,867	3,352	2,799	3,243	2,900	3,343	2,982	3,354
40—60 ...	1,643	1,615	1,640	1,604	1,602	1,577	1,535	1,612
60 and over .	571	549	513	497	535	539	493	521
Unspecified .	...	...	6	7	...	...	...	...

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SUBSIDIARY TABLE III—*continued.*

Age distribution of 10,000 of each sex in each main religion—continued.

D.—KONKAN—*continued.*

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5 ...	694	1,091	Figures are not available.		602	1,404	541	1,184
5—10 ...	768	1,158			740	1,170	735	1,090
10—15 ...	1,129	1,054			1,214	902	1,066	1,015
15—20 ...	1,178	947			1,279	860	1,227	761
20—40 ...	4,176	3,439			4,189	3,329	4,613	3,645
40—60 ...	1,682	1,679			1,652	1,746	1,524	1,713
60 and over .	373	632			324	589	294	592

(d) Christian.

0—5 ...	1,256	1,341	Figures are not available.		1,253	1,405	1,384	1,486
5—10 ...	1,278	1,351			1,304	1,412	1,412	1,435
10—15 ...	1,194	1,193			1,210	1,158	1,049	1,018
15—20 ...	881	885			842	864	725	788
20—40 ...	3,254	3,314			3,238	3,273	3,457	3,432
40—60 ...	1,683	1,456			1,776	1,449	1,605	1,425
60 and over .	454	460			377	439	368	416

(e) Zoroastrian.

0—5 ...	1,021	1,013	Figures are not available.		1,313	1,270	1,461	1,336
5—10 ...	1,214	1,095			1,391	1,241	1,238	1,115
10—15 ...	1,032	1,013			1,093	1,072	1,127	1,073
15—20 ...	921	1,135			906	913	775	906
20—40 ...	3,164	3,351			3,023	3,090	3,251	3,131
40—60 ...	2,050	1,784			1,808	1,637	1,696	1,825
60 and over .	598	609			466	777	452	614

E.—DECCAN.

(a) Hindu.

0—5 ...	1,441	1,548	1,158	1,241	1,506	1,650	1,286	1,401
5—10 ...	1,304	1,283	1,462	1,455	1,391	1,346	1,471	1,435
10—15 ...	1,144	963	1,376	1,164	1,110	913	1,312	1,080
15—20 ...	766	784	766	761	749	775	721	730
20—40 ...	3,174	3,282	3,192	3,281	3,144	3,235	3,200	3,302
40—60 ...	1,682	1,604	1,618	1,595	1,629	1,534	1,564	1,548
60 and over .	489	536	421	497	471	547	446	504
Unspecified .	...	...	7	6	...	...	...	...

(b) Musalma'n.

0—5 ...	1,352	1,535	1,168	1,295	1,390	1,584	1,228	1,352
5—10 ...	1,285	1,346	1,394	1,496	1,353	1,378	1,422	1,419
10—15 ...	1,140	977	1,340	1,169	1,086	884	1,305	1,088
15—20 ...	765	769	781	723	751	750	683	675
20—40 ...	3,257	3,222	3,190	3,183	3,221	3,227	3,215	3,278
40—60 ...	1,659	1,541	1,630	1,573	1,652	1,558	1,631	1,613
60 and over .	542	600	492	558	547	619	516	575
Unspecified .	...	...	5	3	...	...	...	...

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Subsidiary Table III—*continued.*

Age distribution of 10,000 of each sex in each main religion—continued.

E.—Deccan—*continued.*

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5 ...	1,071	1,331	973	1,274	1,067	1,390	1,021	1,387
5—10 ...	1,066	1,284	1,090	1,292	1,053	1,254	1,083	1,322
10—15 ...	1,167	1,046	1,181	1,120	1,096	1,007	1,156	1,081
15—20 ...	911	867	874	834	905	897	810	755
20—40 ...	3,465	3,253	3,513	3,244	3,519	3,240	3,617	3,272
40—60 ...	1,814	1,667	1,881	1,672	1,838	1,612	1,859	1,664
60 and over .	506	552	478	560	522	600	464	519
Unspecified .	...	...	10	4	...	...	...	...

(d) Christian.

0—5 ...	1,133	1,439		836	1,622	869	1,520
5—10 ...	1,013	1,326		790	1,439	894	1,554
10—15 ...	944	1,130		629	1,056	728	1,065
15—20 ...	797	1,148	Figures are	641	923	611	880
20—40 ...	4,482	3,373	not available.	5,564	3,344	5,280	3,491
40—60 ...	1,295	1,244		1,264	1,221	1,349	1,212
60 and over .	336	340		276	395	269	328

(e) Zoroastrian.

0—5 ...	889	959		1,137	1,351	1,190	1,404
5—10 ...	1,030	1,198		1,371	1,300	1,183	1,575
10—15 ...	1,075	1,105		975	1,243	1,168	1,134
15—20 ...	1,011	1,070	Figures are	860	1,186	937	1,017
20—40 ...	3,391	3,532	not available.	3,332	2,930	3,296	3,078
40—60 ...	2,044	1,592		1,783	1,465	1,689	1,287
60 and over .	560	544		542	525	537	505

F.—Karna'tak.

(a) Hindu.

0—5 ...	1,330	1,396	1,229	1,286	1,555	1,597	968	982
5—10 ...	1,175	1,213	1,468	1,467	1,376	1,350	1,371	1,369
10—15 ...	1,251	1,121	1,438	1,252	948	811	1,501	1,295
15—20 ...	871	814	752	674	788	732	833	744
20—40 ...	3,134	3,188	2,962	3,084	3,286	3,368	3,411	3,477
40—60 ...	1,766	1,702	1,722	1,651	1,643	1,567	1,562	1,623
60 and over .	473	566	429	586	404	575	354	510

(b) Musalma'n.

0—5 ...	1,396	1,488	1,292	1,375	1,643	1,712	972	1,002
5—10 ...	1,242	1,322	1,535	1,593	1,472	1,434	1,410	1,422
10—15 ...	1,275	1,119	1,488	1,277	939	774	1,559	1,284
15—20 ...	864	827	741	669	743	700	804	678
20—40 ...	3,037	3,072	2,813	2,969	3,249	3,319	3,417	3,528
40—60 ...	1,685	1,598	1,615	1,541	1,541	1,432	1,493	1,565
60 and over .	501	574	456	576	413	579	345	521

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Subsidiary Table III—*continued.*

Age distribution of 10,000 of each sex in each main religion—continued.

F.—Karna'tak—*continued.*

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5 ...	1,142	1,288	Figures are not available.		1,297	1,437	1,140	1,164
5—10 ...	1,099	1,237			1,256	1,274	1,259	1,275
10—15 ...	1,311	1,151			1,047	958	1,403	1,154
15—20 ...	923	748			860	711	773	656
20—40 ...	3,231	3,155			3,240	3,158	3,173	3,256
40—60 ...	1,769	1,759			1,787	1,727	1,797	1,843
60 and over .	525	662			513	735	455	652

(d) Christian.

0—5 ...	1,189	1,440	Figures are not available.		1,112	1,672	903	1,223
5—10 ...	1,102	1,313			986	1,302	1,123	1,419
10—15 ...	947	1,090			728	951	1,062	1,155
15—20 ...	858	1,033			782	971	723	766
20—40 ...	4,223	3,357			4,786	3,323	3,888	3,501
40—60 ...	1,413	1,331			1,330	1,368	1,582	1,419
60 and over .	268	436			276	413	719	517

(e) Zoroastrian.

0—5 ...	996	1,322	Figures are not available.		1,429	1,379	1,067	1,087
5—10 ...	996	1,034			677	1,609	1,333	1,957
10—15 ...	649	1,207			301	575	1,600	2,174
15—20 ...	823	862			752	1,034	267	435
20—40 ...	3,550	3,736			5,489	3,908	3,733	2,174
40—60 ...	2,771	1,437			1,128	1,264	1,867	1,957
60 and over .	215	402			224	231	133	216

G.—Sind.

(a) Hindu.

0—5 ...	1,289	1,596	1,411	1,667	1,478	1,773	1,374	1,661
5—10 ...	1,258	1,378	1,363	1,412	1,492	1,578	1,458	1,520
10—15 ...	1,100	927	1,178	1,028	1,023	841	1,067	871
15—20 ...	898	793	860	794	785	668	826	720
20—40 ...	3,669	3,441	3,299	3,050	3,381	3,156	3,372	3,099
40—60 ...	1,460	1,449	1,520	1,589	1,429	1,456	1,511	1,562
60 and over .	326	416	369	460	412	528	392	567

(b) Musalma'n.

0—5 ...	1,366	1,581	1,508	1,626	1,592	1,819	1,504	1,683
5—10 ...	1,471	1,437	1,408	1,487	1,590	1,523	1,660	1,527
10—15 ...	1,069	846	1,106	900	945	727	1,011	783
15—20 ...	746	676	740	692	656	588	684	637
20—40 ...	3,322	3,455	3,244	3,234	3,169	3,255	3,028	3,159
40—60 ...	1,593	1,524	1,558	1,562	1,512	1,491	1,599	1,582
60 and over .	433	481	436	499	536	597	514	629

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SUBSIDIARY TABLE III—*concluded.*

Age distribution of 10,000 of each sex in each main religion—continued.

G.—SIND—continued.

(c) Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—5 ...	931	1,400	732	1,026	998	1,602	1,092	1,571
5—10 ...	856	1,326	976	1,072	998	1,699	876	1,294
10—15 ...	881	608	1,423	1,492	998	1,383	1,154	1,349
15—20 ...	1,042	1,068	1,098	1,026	939	728	1,262	776
20—40 ...	4,839	3,978	3,232	3,660	3,581	2,743	3,785	3,272
40—60 ...	1,266	1,363	2,154	1,538	2,016	1,408	1,523	1,460
60 and over .	185	257	385	186	470	437	308	278

(d) Christian.

0—5 ...	622	1,485	871	1,487	655	1,589	827	1,535
5—10 ...	467	1,116	593	1,163	521	1,207	610	1,361
10—15 ...	435	882	538	1,180	483	919	448	1,100
15—20 ...	605	879	636	963	561	1,198	655	1,094
20—40 ...	6,400	4,061	5,657	3,585	6,323	3,643	5,753	3,587
40—60 ...	1,276	1,248	1,477	1,352	1,283	1,202	1,519	1,100
60 and over .	195	329	228	270	174	242	188	223

(e) Zoroastrian.

0—5 ...	1,120	1,068	930	1,438	1,186	1,462	1,174	1,004
5—10 ...	993	1,181	1,233	1,342	1,068	1,331	1,438	1,354
10—15 ...	1,001	1,276	1,319	1,311	1,246	1,042	1,339	1,485
15—20 ...	1,001	920	996	1,258	1,174	984	942	1,026
20—40 ...	3,638	3,464	3,577	2,907	3,286	3,184	2,843	2,991
40—60 ...	1,763	1,693	1,537	1,226	1,601	1,462	1,851	1,397
60 and over .	484	398	408	518	439	535	418	743

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Subsidiary Table IV.

Age distribution of 1,000 of each sex in certain castes.

Caste.	Males, number per mille aged.					Females, number per mille aged.				
	0—5	5—12	12—15	15—40	40 and over.	0—5	5—12	12—15	15—40	40 and over.
1	2	3	4	5	6	7	8	9	10	11
Hindu, Jain and Animistic—										
Agri	149	198	64	405	184	156	192	51	415	186
Ahir	147	186	76	389	202	161	188	59	403	189
Berad or Bedar	148	182	85	365	220	152	182	62	396	208
Bhandári	150	223	75	334	218	133	184	53	385	245
Bhátiá	104	99	87	483	227	123	143	56	418	260
Bhangi or Halálkhor	164	183	53	430	170	173	164	43	442	178
Bharvád, Dhangar or Kurub	139	168	76	393	224	148	168	59	399	226
Bhil	186	197	57	404	156	201	177	51	422	149
Bhil (Sind)	160	202	62	405	171	194	173	59	413	161
Bhoi	169	168	63	420	180	182	162	50	422	184
Bráhman Audich	100	124	58	475	243	111	121	42	451	275
Bráhman Chitpávan or Konkanasth ...	140	163	81	380	236	139	163	64	394	240
Bráhman Deshasth	120	149	74	414	243	130	168	63	397	242
Bráhman Gaud Sárasvat	118	173	78	392	239	121	166	54	427	232
Bráhman (Sind)	119	108	57	531	185	153	136	56	449	206
Chámbhár, Mochi, Machigár or Sechi ...	160	168	60	410	202	167	156	50	419	208
Chaturth	119	167	82	398	234	138	186	62	371	243
Chhatri, Khatri, Kilikat or Katabu ...	131	160	89	391	229	138	165	63	390	244
Darji, Shimpi, Sái or Mirdi	130	161	80	419	210	138	162	55	419	226
Dhobi, Parit, Agasa or Madival ...	130	171	74	417	208	130	178	56	410	226
Dholiá	161	191	66	382	200	160	186	60	394	200
Dublá or Talaviá	160	188	58	379	215	176	176	49	407	192
Gurav or Hugár	144	207	71	343	235	136	166	59	390	249
Hajám, Nhávi or Nádig	155	195	68	374	208	156	180	56	401	207
Halepaik	125	225	84	359	167	124	182	71	428	195
Káthari	173	203	53	409	162	181	193	42	446	138
Koli	154	167	56	441	182	169	152	43	440	196
Koli (Sind)	168	184	67	432	149	211	155	58	416	160
Kshti, Hutgár, Jed or Vinkár ...	123	151	78	406	212	142	160	60	413	225
Kumbhár	150	161	59	425	205	153	146	45	424	232
Kunbi	145	178	67	395	215	147	161	53	416	223
Lingáyat	130	157	87	402	224	134	170	66	400	230
Lohána	33	57	49	709	152	68	106	51	590	185
Lohána (Sind)	128	184	74	431	183	152	176	65	416	191
Lohár, Luhár or Kammár	144	154	57	459	186	148	148	42	448	214
Mahár, Holiá or Dhed	159	186	62	376	217	158	131	47	401	233
Dhed (Sind)	138	153	82	459	168	178	146	80	415	181
Máli	146	180	67	389	218	159	167	55	395	224

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Subsidiary Table IV—*continued.*

Age distribution of 1,000 of each sex in certain castes.

Caste.	Males, number per mille aged.					Females, number per mille aged.				
	0—5	5—12	12—15	15—40	40 and over.	0—5	5—12	12—15	15—40	40 and over.
1	2	3	4	5	6	7	8	9	10	11
Hindu, Jain and Animistic—*continued.*										
Máng or Madig	151	164	66	388	231	148	154	48	423	227
Maráthá	135	183	72	373	237	137	170	51	396	246
Naikdá	176	186	64	358	216	158	180	55	396	211
Panchál	119	154	84	426	217	131	174	67	414	214
Rabári	151	159	55	447	188	154	160	49	437	200
Rájput	142	156	58	452	192	152	145	40	441	222
Rájput (Sind)	110	123	49	537	181	169	150	34	422	225
Rámoshi	145	185	62	390	218	160	170	48	422	200
Sáli	134	162	65	417	222	150	159	51	424	216
Soni, Sonár or Aksáli	145	209	77	359	210	131	184	56	405	224
Sonár (Sind)	113	155	72	471	189	146	177	50	441	186
Sutár or Badig	144	178	70	394	214	153	170	49	414	214
Teli, Gániger or Ghánchi	149	196	75	367	213	148	176	56	400	220
Thákur	138	189	56	454	163	154	189	51	446	160
Vaddar or Od	155	176	87	365	217	162	175	84	401	178
Vághri	179	183	59	420	159	207	160	40	432	161
Vanjári	147	180	57	389	227	159	182	45	395	219
Várli	162	198	58	405	177	176	184	51	426	163
Váni Osvál	65	111	65	575	184	134	168	52	457	189
Váni Shrimáli	114	140	68	455	225	114	131	48	437	270
Musalma'n—										
Bohora, Khoja, Memon Teli or Ghánchi ...	150	177	66	393	214	153	162	50	415	220
Sheikh and Patháu	141	168	80	395	216	146	174	64	399	217
Other Musalmán	130	159	75	410	226	149	177	58	407	209
Baloch (Sind)	104	190	62	395	209	162	182	59	394	203
Bráhui	147	183	66	369	232	171	156	44	394	235
Bohora, Memon, Khoja (Sind) ...	140	149	68	430	213	176	158	60	406	200
Zoroastrian—										
Zoroastrian	114	178	77	369	262	97	145	64	431	263
Christian—										
Anglo-Indian (Sind)	121	146	50	450	233	132	170	93	435	170
Indian Christian	131	174	78	413	204	143	186	67	414	190
Indian Christian (Sind)	71	88	52	561	228	151	146	61	494	148

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Subsidiary Table V.

Proportion of children under 10 and of persons over 50 to those aged 15—40; also of married females aged 15—40 per 100 females of all ages.

British Districts and Natural Divisions.

District and Natural Division.	Proportion of Children of both sexes per 100.						Proportion of persons over 50 per 100 aged 15—40.						Number of married females aged 15—40 per 100 females of all ages.		
	Persons aged 15—40.			Married females, 15—40.			1911.		1901.		1891.				
	1911.	1901.	1891.	1911.	1901.	1891.	Males.	Females.	Males.	Females.	Males.	Females.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Total for the Presidency ...	65	63	72	159	162	171	25	27	23	26	25	28	35	33	35
Bombay City ...	22	27	29	88	99	108	10	15	13	19	14	22	44	40	40
Gujarát	62	50	66	148	129	157	21	24	19	24	22	27	38	36	36
Ahmadábád ...	55	42	62	135	110	151	19	23	20	23	19	26	39	37	37
Broach	61	46	58	144	118	138	22	25	20	24	21	26	38	36	38
Kaira	59	45	65	147	116	154	22	24	21	23	24	28	38	38	37
Pánch Mahále ...	76	58	78	181	160	191	18	21	11	23	17	23	36	33	34
Surat	69	67	74	155	164	165	27	27	24	23	29	32	36	33	34
Konkan	72	73	74	158	175	171	28	29	25	27	26	29	34	32	34
Kánara	55	58	58	159	173	167	22	27	22	25	19	24	31	30	32
Kolába	71	74	79	160	175	176	25	27	24	27	26	28	35	34	35
Ratnágiri	91	82	85	159	175	170	42	36	29	28	42	37	32	31	38
Thána	64	68	70	155	175	171	19	21	23	26	18	21	38	34	37
Deccan	69	66	74	160	157	167	28	28	24	26	28	28	35	34	36
Ahmadnagar ...	68	65	72	150	148	158	30	28	24	27	28	27	37	35	37
Khándesh, East ...	73	63	77	162	148	174	26	26	23	25	24	25	37	36	36
Khándesh, West ...	76			170			20	21					37		
Násik	70	64	74	157	153	165	23	23	23	25	24	23	37	36	37
Poona	64	67	71	152	165	162	28	29	24	27	29	30	35	32	36
Sátára	71	73	78	181	174	172	34	34	27	28	34	34	30	31	34
Sholápur	66	67	72	153	158	163	35	31	25	28	27	28	35	33	37
Karnátak	64	74	72	163	182	172	29	31	26	28	24	29	32	30	35
Belgaum	67	77	74	170	183	173	29	33	26	29	25	31	32	30	34
Bijápur	66	74	73	157	176	171	32	33	27	29	23	28	33	31	36
Dhárwár	60	71	70	162	181	172	26	28	25	28	25	28	31	30	34
Sind	69	75	84	184	215	217	23	24	24	27	28	30	35	31	33
Hyderábád	67	74	83	181	223	216	23	22	24	27	27	27	35	30	33
Karáchi	64	70	79	183	197	212	18	20	23	26	26	28	36	33	33
Lárkána	70	78	83	181	211	208	24	25	24	28	29	32	35	31	33
Sukkur	72			183			26	26					35		
Thar and Párkar ...	66	72	96	186	230	263	21	24	24	28	29	34	34	28	29
Upper Sind Frontier.	80	84	88	198	223	222	29	30	24	28	30	32	35	33	33

Note.—For the year 1901 there are no figures available for the age period 50 and over; proportional figures have been worked out.

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Subsidiary Table VI.

Variation in population at certain age-periods.

Natural Divisions of British Districts.

Natural Division.	Period.	Variation per cent. in population (Increase + Decrease −).					
		All Ages.	0—10.	10—15.	15—40.	40—60.	60 and over.
1	2	3	4	5	6	7	8
Presidency ...	1881-1891	+16	+23	—7	+13	+20	+37
	1891-1901	—6	—15	+20	—4	—3	—17
	1901-1911	+6	+10	—14	+8	+9	+17
Bombay City ...	1881-1891	+ 6	−18	+ 5	+ 7	+34	+79
	1891-1901	− 6	−10	− 8	− 3	− 7	−16
	1901-1911	+26	+11	+ 7	+38	+14	+ 4
Gujarát ...	1881-1891	+ 8	+12	− 6	+ 9	+11	+14
	1891-1901	−13	−29	+10	− 6	−12	−32
	1901-1911	+ 4	+24	−26	...	+ 6	+22
Konkan ...	1881-1891	+10	+ 8	+ 8	+ 9	+14	+14
	1891-1901	+ 2	− 2	+15	+ 1	+ 7	− 3
	1901-1911	+ 2	− 1	− 3	+ 5	+ 3	+ 8
Deccan ...	1881-1891	+17	+22	...	+17	+20	+27
	1891-1901	− 4	−14	+20	− 4	− 3	−14
	1901-1911	+ 7	+13	−11	+ 8	+ 9	+19
Karnátak ...	1881-1891	+20	+50	−24	+16	+20	+35
	1891-1901	− 1	− 7	+52	− 9	+ 4	+ 3
	1901-1911	...	− 7	−12	+ 7	+ 2	+ 2
Sind ...	1881-1891	+19	+22	+12	+21	+12	+18
	1891-1901	+12	+ 3	+33	+10	+17	− 7
	1901-1911	+ 9	+ 5	+ 4	+15	+ 8	+ 5

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Subsidiary Table VII.

Reported birth-rate by Sex and Natural Divisions (British Districts).

Year.	Number of births per 1,000 of total population (Census of 1901).													
	Province.		Bombay.		Gujarát.		Konkan.		Deccan.		Karnátak.		Sind.	
	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
Total 1901-10	**336**	**331**	**198**	**300**	**373**	**360**	**330**	**309**	**413**	**394**	**344**	**337**	**212**	**202**
1901 ...	25	25	15	21	25	24	26	24	29	28	28	27	19	19
1902 ...	34	34	19	28	38	37	35	33	43	41	31	31	23	22
1903 ...	31	31	17	26	31	31	31	29	39	37	34	33	21	20
1904 ...	35	35	21	32	39	38	34	32	45	43	34	32	22	22
1905 ...	33	33	20	30	39	38	31	29	40	37	35	34	23	22
1906 ...	34	34	22	34	38	37	34	32	42	40	35	34	20	19
1907 ...	33	33	21	31	38	36	31	29	42	41	34	33	19	18
1908 ...	36	35	21	33	40	39	34	32	44	42	39	38	22	20
1909 ...	36	35	21	33	42	40	37	35	43	41	37	37	20	19
1910 ...	37	37	21	32	42	41	37	34	47	45	38	38	23	21

Subsidiary Table VIII.

Reported death-rate by Sex and Natural Divisions (British Districts).

Year.	Number of deaths per 1,000 of total population (Census of 1901).													
	Province.		Bombay.		Gujarát.		Konkan.		Deccan.		Karnátak.		Sind.	
	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
Total 1901-10	**346**	**345**	**529**	**644**	**389**	**402**	**284**	**262**	**381**	**369**	**403**	**401**	**210**	**217**
1901 ...	37	37	74	81	45	45	29	26	32	31	60	60	20	21
1902 ...	39	37	57	69	49	50	26	24	42	42	48	48	23	24
1903 ...	43	44	60	72	44	48	29	26	49	49	68	68	21	22
1904 ...	41	42	51	61	46	50	31	30	49	49	54	54	17	18
1905 ...	32	32	56	69	35	35	28	26	36	34	32	31	20	21
1906 ...	35	35	61	78	37	38	31	30	40	37	29	29	27	30
1907 ...	33	33	45	56	37	40	28	26	39	37	29	29	22	22
1908 ...	27	27	45	56	32	32	28	25	28	27	25	25	19	20
1909 ...	28	27	41	50	31	30	26	24	29	28	29	28	20	19
1910 ...	30	30	40	52	33	33	28	26	36	35	29	28	19	19

Subsidiary Table IX.

Reported death-rate by sex and age in decade and in selected years per mille living at same age according to the Census of 1901 (British Districts).

Age.	Average of decade.		1903.		1905.		1907.		1909.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
All ages	35	34	43	44	32	32	34	33	28	27
Under 1 year	320	285	317	284	352	318	312	276	309	270
1—5	54	52	53	51	55	52	54	52	47	46
5—10	15	16	22	25	12	13	12	13	10	10
10—15	13	16	24	30	11	13	11	14	8	9
15—20	18	21	29	33	16	18	17	20	12	14
20—30	20	21	29	30	17	18	19	21	14	16
30—40	23	23	33	32	19	19	22	22	17	16
40—50	32	26	43	38	26	21	30	25	24	18
50—60	47	39	61	55	41	33	45	37	36	29
60 and over	100	98	115	112	89	80	97	87	85	75

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Subsidiary Table X.

Reported deaths from certain diseases per mille of each sex.

Year.	Whole Province.					Actual number of deaths in											
	Actual number of deaths.			Ratio per mille of each sex.		Bombay.		Gujarát.		Konkan.		Deccan.		Karnátak.		Sind.	
	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1901 ...	686,134	357,586	328,548	37	37	35,286	23,863	61,851	59,147	43,961	39,797	94,960	90,948	35,501	34,736	36,027	30,956
Fever ...	291,951	152,285	139,666	16	16												
Cholera ...	13,600	7,299	6,301	1	1												
Small-pox ...	5,340	2,808	2,532	...	...												
Plague ...	128,259	66,318	61,941	7	7												
1902 ...	721,462	369,491	351,971	39	39	37,563	20,444	67,203	66,628	38,752	36,036	126,315	125,253	68,303	68,324	41,325	35,286
Fever ...	270,845	139,617	131,028	15	15												
Cholera ...	3,229	1,906	1,323	...	...												
Small-pox ...	2,189	1,132	1,057	...	...												
Plague ...	184,752	93,402	91,350	10	10												
1903 ...	811,525	413,783	397,742	43	44	28,720	21,466	61,097	63,555	43,083	39,609	146,789	146,067	96,648	95,425	37,444	31,620
Fever ...	259,704	134,048	125,656	14	14												
Cholera ...	1,825	976	849	...	...												
Small-pox ...	2,732	1,488	1,244	...	...												
Plague ...	281,269	141,559	139,710	15	16												
1904 ...	764,914	389,980	374,934	41	42	24,238	18,070	63,853	65,678	47,518	45,241	145,904	143,849	77,805	76,070	30,662	26,026
Fever ...	251,930	129,384	121,946	14	14												
Cholera ...	13,156	6,853	6,303	1	1												
Small-pox ...	4,289	2,222	2,067	...	...												
Plague ...	223,057	111,033	112,024	12	12												
1905 ...	588,394	306,039	282,355	32	33	26,894	20,507	47,948	46,726	42,572	39,814	106,951	100,974	45,770	43,372	35,904	30,963
Fever ...	245,373	126,975	118,398	13	13												
Cholera ...	5,396	2,888	2,508	...	...												
Small-pox ...	16,985	8,750	8,235	1	1												
Plague ...	71,363	37,790	33,573	4	4												
1906 ...	648,019	336,017	312,002	35	35	29,328	23,126	51,258	50,491	47,005	45,116	118,881	109,899	41,830	41,006	47,715	43,354
Fever ...	274,653	142,030	132,623	15	15												
Cholera ...	46,119	23,740	22,379	3	2												
Small-pox ...	4,063	2,105	1,958	...	...												
Plague ...	51,625	27,950	23,675	3	3												
1907 ...	606,606	313,890	292,716	33	33	21,728	16,598	51,661	52,866	43,018	39,928	116,405	110,162	41,848	40,702	39,230	32,460
Fever ...	260,329	135,125	125,204	14	14												
Cholera ...	7,656	4,131	3,525	...	...												
Small-pox ...	1,862	937	925	...	...												
Plague ...	93,609	47,324	46,285	5	5												
1908 ...	501,838	261,646	240,192	27	27	21,378	16,498	44,567	42,473	41,825	38,530	84,250	78,595	35,947	35,278	33,679	28,828
Fever ...	243,372	126,099	117,273	13	13												
Cholera ...	1,759	938	821	...	...												
Small-pox ...	2,526	1,395	1,131	...	...												
Plague ...	27,345	14,819	12,527	2	1												
1909 ...	505,936	264,378	241,558	28	27	19,609	14,835	42,196	40,198	38,641	36,625	88,050	82,286	41,405	40,192	34,477	27,973
Fever ...	223,889	116,893	106,992	12	12												
Cholera ...	26,714	14,755	13,959	2	2												
Small-pox ...	5,019	2,533	2,486	...	...												
Plague ...	24,319	13,135	11,184	1	1												
1910 ...	560,003	290,696	269,307	30	30	19,108	15,407	45,742	43,383	42,498	40,235	108,652	102,463	41,101	40,190	33,595	27,624
Fever ...	263,823	136,362	127,161	14	14												
Cholera ...	3,694	2,133	1,561	...	...												
Small-pox ...	4,600	2,374	2,226	...	...												
Plague ...	25,043	13,273	11,770	1	1												

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CHAPTER VI.—SEX.

Proportion of Sexes. Proportion on the Natural Population. Sex Proportions by Religions and Natural Divisions. Causes of Deficiency of Females at Birth: at Age Period 10—15. Inaccuracy of the Age Return. Relative Accuracy of Census and Vital Statistics. Sex Proportions in Sind. Excess of Females at 20—25.

Introductory.

154. Probably no question arouses greater interest or is more closely scrutinized in all its aspects by European scientists than the sex proportions revealed by the Indian census.

In Europe more boys come into the world than girls. As the Indian statistics so far agree with their own figures continental critics do not doubt them. But whereas in Europe the heavier mortality among boys causes females at about the age of 15 to become more numerous than males, a numerical supremacy which they maintain almost to the end of life, in India it is not so.

The proportion of females to 1,000 males in this Province was returned in 1911 as 920 of the actual population. In subsidiary Table I will be found the figures for the natural divisions which are 1,039 in the Konkan (where alone they are in excess of the males), 983 in the Deccan, 975 in the Karnátak, 928 in Gujarát and 812 in Sind. All these figures show a fall since 1901, except the Konkan which is kept up by the emigration of males from Ratnágiri and Kolába to Bombay. Full details for previous enumerations will be found in this Subsidiary Table and two maps at the end of the chapter showing the sex proportions based on the natural and on the enumerated population.

Proportions on the Natural Population.

155. If we discount the effects of migration on the figures it will be seen that all the natural divisions show an excess of males. The Konkan again heads the list with 996 females to 1,000 males, followed by the Karnátak with 984, the Deccan with 977, Gujarát with 919 and Sind, a long way last, with 834. The figures for 1901 are almost identical, except that Bombay City stood much higher (owing to the plague exodus of her temporary workers) and Sind was somewhat better. In fact Sind shows a progressive decline since 1881 in the proportions of females in both her actual and natural population while the Province as a whole shows a rise in 1881, a drop in 1891 and again a rise in 1901.

Gujarát rose progressively from 1881 to 1901 since then it has been steady at 919 females to 1,000 males.

Bombay City advanced to 920 in 1891 but receded to 913 in 1901, and 878 at this census. This is the natural progress of an industrial town in a country that does not employ female domestic servants.

In the Konkan there has been very little change, the decrease of 2 per mille representing the persons who left Bombay for their homes on account of the plague in 1901.

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In the Deccan the big decreases come in Sátára and Sholápur. An analysis of the migration statistics shows that Sátára has received proportionately fewer male immigrants and has sent out fewer female emigrants, but the decrement comes in the number of females born and enumerated in Sátára which amounts to 35,000.

In Sholápur much fewer males came in and more females went out, and a smaller natural increase in females adds to the decrease in their proportion to males.

The Karnátak shows very little variation from decade to decade.

Sex proportions by religions in Natural Divisions.

156. In Subsidiary Table III of this chapter figures will be found showing the relation between sex and religion. Statistics have only been collected for the two main religions Hindu and Muhammadan. Where aboriginal tribes exist, as in Gujarát and parts of the Deccan, where the border-line between Hinduism and Animism is vague, some who were returned as Hindus at the last census now more properly figure as Animists. This is especially the case in West Khándesh and, the sex proportions being more in favour of the female than the male among the lower orders of civilization, the proportion of Hindu females was therefore *pro tanto* raised in 1901. From a comparison with Subsidiary Table VII of the corresponding Chapter in the last Census Report of Bombay (page 103) it will be seen that, whereas in 1901 Muhammadan females were more numerous in respect to males in Bombay City, Gujarát, the Konkan and the Karnátak and closely approached the male figures in Sind, on the present occasion Musalmán females are only in a majority in Gujarát, the Konkan and Sind. In Bombay City and the Karnátak their relative proportion has decreased.

Dr. Von Mayr, the inaugurator of the slip system of abstracting Census statistics, has assumed from the figures of the Bombay Presidency as a whole that the proportion of males to females being less among Muhammadans than Hindus that the shortage of females is due to concealment of women, but there is little *pardah* in the Presidency Proper except in Sind, and there females are actually in greater proportion among Muhammadans at the present Census than among Hindus. Even though the female Muhammadans exceeded the female Hindus at the last census in Sind the difference between the religions, two *per mille*, was not sufficient to make it probable that concealment was a main cause of the deficiency. In face of the many and adequate reasons that can be quoted why women should be in a minority it seems unnecessary to argue that concealment plays such a prominent part as the learned Doctor considers.

Causes of deficiency of females at birth.

157. As already stated male births preponderate and apparently this is true all the world over. According to the vital statistics on which, especially in dealing with births, too much reliance should not be placed, 1,000 boys were born to every 926 girls during the last decennium. Now the birth registers are not supposed to include still births, but the writer has frequently found that they are included, and in view of the statement made by Darwin in the Descent of Man that the proportion of male still births varies from 135 to 150 per 100 females, we may have here a reason, but only to a very small extent, for the excess of male births.

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The Indian theory is that a son being so much more desired than a daughter, every effort is made to ensure a boy being born. Prayers are offered, vows made and pilgrimages performed; therefore the result of all this cumulative effort tends to the birth of males. This theory is hardly scientific, but as none of the theories really are, it is given for what it is worth.

Sex variations through life.

158. Boys being more difficult to bring up females are more numerous in the second year of life and this continues till the fifth year when they are passed by the boys. Still looking at Table VII, we find that the balance in favour of females up-to the end of the fifth year is wiped out in the next five years and becomes a large deficit.

From 10—15, a critical period for females, they are in great defect; are still in defect from 15—20 but are in excess at 20—25. After this they fall back again and it is only in the last age period after the age of 70 that they are again in excess. The same general variations are to be found in the age returns of the census of 1901. The factor therefore that governs them should be constant.

Causes of deficiency at 10—15.

159. The striking figures in these variations are the extreme deficiency of females aged from 10—15 and their excess in the period from 20—25.

The causes of deficiency are briefly :—

(1) Female infanticide, which has been alleged to exist to this day, but only to a very small extent, and that only among certain Rajput clans. (This is further discussed in paragraph 175).

(2) Neglect of female infants.

(3) Infant marriage and early child-bearing.

(4) Unskilful midwifery and in the case of *pardah* women the difficulty of securing treatment for female complaints.

(5) Abortions in the case of pregnant widows.

(6) The brutality of confinement ceremonies and regulations.

(7) The hard life and short food of widows, and the hard life of women of the lower classes.

These are sufficient to account for the shortage of females. The only causes that would operate during the age period 10—15 when the deficiency is greatest are those connected with child-bearing and in the case of young widows the nature of their treatment. The ceremonies connected with confinement are many of them most brutal. The young mother is often confined in the most insanitary and ill-ventilated of rooms or i the case of some of the less civilized castes goes through her confinement i n an out-house or shed. These methods coupled with the tender age of the child-mother are quite sufficient to either kill her at once or to induce hysteria and complications which carry her off later. Probably Dr. Von Mayr has no idea of the mortality in childbed in India, or he would unquestionably put that down as the first and foremost reason for the deficiency of young women. Widows moreover among many Brahman castes have all the house work to do, the cooking and the washing, and get one meal a day compared with two that are eaten by males.

Inaccuracy of the ages return.

160. There is an inherent difficulty in dealing with age periods which recurs throughout the census. The inaccuracy of the ages returned at the

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census precludes any definite line being drawn between different age periods especially after early youth. In a country where birth-days are not observed and mental arithmetic is not indulged in by everybody, 12 is about the limit of fair accuracy and even then many persons are no doubt returned as over 15 when they are under that age and as under 20 when they are over. There is also of course the possibility that certain Hindu castes, who consider it shameful to have daughters unmarried who have attained maturity, should wilfully return them as younger than they are, or possibly even omit to return them at all, but such cases must be so few as to have no practical effect on the returns.

Relative accuracy of Census and Vital Statistics.

161. Another reason adduced for bolstering up the suggestion that women are concealed or rather omitted from the census returns is the progressive rise in females tending to show greater accuracy (and therefore past inaccuracy) in the census figures coupled with the fact that the female death returns at age period 10—15 show no increase on the male death returns. But these reasons are hardly satisfactory. In the first place the vital statistics, in this Presidency at least, are not reliable and are probably more inaccurate than the census returns. Secondly if concealment on a large scale were practised it would affect the sex population in the first 30 years of life, but a reference to subsidiary table II shows that for British Districts the proportions of females to males for that period is 925 compared with 912 for the rest of the period of life, and that too in spite of the acknowledged fact that there are more old women than old men. And lastly the progressive rise in the proportion of females has never existed in this Province, the pendulum swinging backwards and forwards with great regularity.

A comparison in Mr. Hardy's life table for Madras and Bombay shows that in 1901 the percentage of female deaths is less than males in both provinces up to the age of 4 and in Bombay the percentage is greater from 5 to 32 while in Madras it is greater from 5 to 34. After 32 in Bombay and 34 in Madras the male deaths again show a heavier percentage. The series therefore in Bombay where there was a deficieney of women in 1901 worked out very similarly to that in Madras where there was an excess of females, and it seems unnecessary to explain the difference as due to concealment.

Sex proportions in Sind.

162. In Subsidiary Table VII the sex proportions have been worked out by age classes for typical castes and tribes in Sind, Balochis, Bráhuis, and Lohánas being selected. The high proportion of females at the age period 0—5 is against the theory that female infanticide is prevalent in Sind, in fact it has not been practised of late years in this Province outside Gujarát. Intentional concealment of females between 12 and 15 would be practised, if at all, by Hindus, whose caste rules require that females should be married early, but this table shows that if there are most females between 12 and 15 among the Balochis, there are more of that age among the Lohánas than the Bráhuis. It is possible that when a girl has entered the *pardah* she is more likely to be omitted from the census returns but these figures are inconclusive. The Balochi is the aristocrat of Sind and sets the fashion, and it is not likely that there has been any concealment on his part, the age period showing no abnormality. The great drop in the Bráhui figures at age periods 5—12 and 12—15 is however extraordinary. It may possibly be due to the disturbing influence of immigration.

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Unborn daughters being not uncommonly promised in marriage, the continual quarrels over such girls and the trade in women from outside Sind, which flourished and is not yet extinct, show that there is a real deficiency of women. And yet it is an admitted fact that in spite of this paucity of females and their high marriage value the male is the more desired and valued offspring and therefore presumably the better cared for and attended. This is in striking contrast with the Havik Brahmans in the extreme south of the Presidency, where marriageable girls—there are any number of widows—are in such demand that female offspring is preferred. Consequently the young man has to wait till he has made enough to pay the bride-price demanded, with the result that he marries late in life and leaves a widow.

Excess of females at 20—25.

163. It is difficult to explain the excess of females at 20—25, except on the grounds that the ages returned at the census are grossly inaccurate. But if inaccuracy is the sole cause this excess should not exist in the literate religions for which the ages would be more accurately returned. It is not found among the Jains, Muhammadans or Christians living in British Districts though it exists among their co-religionists in the Native States. In the case of other religions it is found throughout the Province including among the Pársis, who might be expected to return the ages of their womenkind correctly.

If inaccuracy is not the cause, perhaps it is due to an actual deficiency among the males at that age. The death returns for the period 20—30 show a proportionate decrease of female deaths in each year of the decade, that is to say the increase in male deaths *per mille* of the population alive at that age period in 1901 is greater than the increase in female deaths, but no satisfactory reason can be found for this greater liability to succumb on the part of males between the ages of twenty and thirty. It may possibly be due to twenty being the age at which they commence their career in life and are therefore more exposed to sickness due to mal-nutrition and to accident connected with their employment, but it must be remembered that this would only affect those who left their homes to earn a living and would not touch the vast majority of the population who are agricultural and do not leave the shelter of the paternal roof.

Comparison of age periods of Hindu and Muhammadan Females.

164. It is interesting to note that the proportion of females under 30 compared with those over 30 is greater among Muhammadan females than among Hindu, a possible cause being that Hindu widows of the twice born castes and of those castes that aspire to be included with them, do not remarry, while a Muhammadan widow generally does and is therefore again exposed, provided she is capable of bearing children, to the dangers of maternity.

Granted that there is really a deficiency of females the explanation of it is hard to come by. It might be suggested that it was due to plague, but though in Bengal, the United Provinces and the Panjáb plague accounts for more female deaths than males, the reverse is apparently the case in Bombay as well as in Burma, the Central Provinces and Madras. Famine generally has less effect on females than on males, so that if there had been a serious famine during the decade there ought to have been a rise. It is true that the Gujarát famine carried on from the last intercensual period and was not concluded till the rains of 1902, but Gujarát is one of the localities which is the worst off for women at the present day. Almost does it seem that the real explanation is to

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be found in the theory that the Aryan race has a smaller proportion of females at birth than the Dravidian. The Bombay Presidency generally is classed as Scytho-Dravidian by the late Sir Herbert Risley in the last India Census Report, but there must be a lot of Aryan blood in Gujarát and Sind which are thrust like a wedge into an Aryan country and their deficiency discounts the three southern natural divisions of the Presidency which show a fair proportion of females. The subject though enthralling is based so largely on theories that are continually being disproved, that the amateur enquirer soon gets bewildered in the maze of speculation.

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Subsidiary Table I.

General Proportions of the Sexes by Natural Divisions and Districts.

Districts and Natural Divisions.	Number of Females to 1,000 Males.							
	1911.		1901.		1891.		1881.	
	Actual Population.	Natural Population.	Actual Population.	Natural Population.	Actual Population.	Natural Population.	Actual Population.	Natural Population.
1	2	3	4	5	6	7	8	9
Bombay City	**530**	**878**	**617**	**913**	**586**	**920**	**664**	**885**
Gujára't	**928**	**919**	**955**	**919**	**945**	**899**	**941**	**893**
Ahmadábád	915	906	951	914	946	908	949	880
Broach	938	965	964	968	952	944	940	926
Kaira	868	853	907	847	892	820	886	822
Pánch Maháls	945	987	977	971	933	947	948	942
Surat	1,001	954	1,005	966	1,021	965	1,007	972
Konkan	**1,039**	**996**	**1,013**	**998**	**1,012**	**995**	**998**	**936**
Kánara	956	964	995	957	905	958	892	935
Kolába	1,013	994	989	1,001	990	996	973	984
Ratnágiri	1,175	1,021	1,133	1,030	1,153	1,025	1,108	1,015
Thána	930	966	922	962	916	971	940	974
Deccan	**983**	**977**	**990**	**984**	**968**	**965**	**973**	**961**
Ahmadnagar	985	977	1,005	980	967	940	969	953
Khándesh, East	983	988	976	982	953	972	955	966
Khándesh, West	980	986	981		961		960	
Násik	985	982	975	975	961	957	966	968
Poona	973	980	980	971	957	968	979	972
Sátára	1,006	969	1,015	1,005	998	980	995	967
Sholápur	963	962	986	989	967	948	975	924
Karna'tak	**975**	**984**	**986**	**984**	**989**	**990**	**998**	**977**
Belgaum	967	980	978	978	979	990	989	961
Bijápur	989	997	998	997	1,000	994	1,011	996
Dhárwár	971	977	985	981	991	986	997	979
Sind	**812**	**834**	**823**	**841**	**831**	**847**	**833**	**852**
Hyderábád	813	824	816	811	837	830	854	839
Karáchi	773	835	795	826	790	847	765	839
Lárkána	840	848	853	864	851	871	720	880
Sukkur	834	850	857		854		853	
Thar and Párkar	789	813	798	879	812	828	818	824
Upper Sind Frontier ...	807	832	787	867	813	843	770	846

Subsidiary Table II.

Number of Females per 1,000 Males at different age-periods by Religions at each of the last three censuses.

For British Districts including Sind and Aden.

Age.	All Religions.			Hindu.			Musalman.		
	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.
1	2	3	4	5	6	7	8	9	10
0—1 ...	1,002	974	999	1,012	1,002	1,011	957	898	962
1—2 ...	1,064	1,035	1,041	1,069	1,049	1,046	1,042	979	1,010
2—3 ...	1,070	1,037	1,043	1,078	1,044	1,055	1,034	1,010	1,001
3—4 ...	1,066	1,034	1,052	1,085	1,076	1,078	996	901	962
4—5 ...	987	989	994	1,003	1,025	1,009	929	881	947
Total, 0—5 ...	**1,033**	**1,013**	**1,024**	**1,046**	**1,039**	**1,038**	**981**	**929**	**970**
5—10 ...	919	957	935	933	970	962	845	905	848
10—15 ...	773	810	790	794	828	816	690	731	694
15—20 ...	894	892	881	923	920	911	795	801	779
20—25 ...	1,032	1,033	1,008	1,067	1,098	1,046	974	893	937
25—30 ...	911	913	891	928	939	910	890	862	851
Total, 0—30 ...	**931**	**933**	**925**	**951**	**957**	**949**	**870**	**858**	**851**
30—40 ...	877	891	872	902	917	902	805	820	791
40—50 ...	896	930	892	915	962	923	845	839	801
50—60 ...	936	953	920	963	980	953	848	870	797
60 and over	1,167	1,167	1,091	1,225	1,227	1,138	996	994	945
Total, 30 and over ...	**928**	**943**	**912**	**954**	**974**	**946**	**850**	**854**	**814**
Total, All Ages (Actual Population) ...	**930**	**937**	**920**	**952**	**963**	**948**	**863**	**857**	**838**
Total, All Ages (Natural Population) ...	**944**	**950**	**945**	...	...	...	...	...	...

Note.—The Natural Population figures for past censuses are not accurate as information by Districts of emigrants beyond the Province is not available.

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Subsidiary Table III.

Number of Females per 1,000 Males at different age-periods by Religions and Natural Divisions.

(Census of 1911.)

Age.	Bombay City.			Gujarát.			Konkan.		
	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.
1	2	3	4	5	6	7	8	9	10
0—1	900	902	891	984	982	971	1,004	1,006	990
1—2	1,010	1,003	1,035	1,004	995	1,043	1,036	1,035	1,040
2—3	1,030	1,040	1,046	1,018	1,022	1,005	1,052	1,056	1,032
3—4	1,056	1,052	1,090	1,037	1,040	999	1,100	1,102	1,047
4—5	962	950	1,006	974	970	990	1,027	1,030	994
Total, 0—5 ...	990	989	1,013	1,003	1,002	997	1,045	1,047	1,018
5—10	915	918	907	901	892	949	985	984	1,001
10—15	582	563	581	749	746	756	876	871	920
15—20	553	560	506	809	793	862	1,038	1,035	1,170
20—25	531	535	522	994	986	1,044	1,239	1,239	1,375
25—30	416	403	416	939	932	986	1,098	1,087	1,353
Total, 0—30 ...	583	575	585	907	900	935	1,029	1,027	1,096
30—40	371	356	347	939	937	939	1,014	1,008	1,224
40—50	467	462	414	946	946	938	1,037	1,037	1,128
50—60	630	663	495	969	975	914	1,044	1,053	1,038
60 and over	835	831	662	1,163	1,171	1,080	1,242	1,265	1,067
Total, 30 and over ...	449	436	408	968	968	951	1,055	1,057	1,138
Total, All Ages (Actual Population) ...	530	521	507	928	924	941	1,039	1,038	1,111
Total, All Ages (Natural Population) ...	878	...	...	919	...	...	996	...	...

Age.	Deccan.			Karnátak.			Sind.		
	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.
1	11	12	13	14	15	16	17	18	19
0—1	1,026	1,029	993	1,020	1,019	1,027	961	996	951
1—2	1,078	1,078	1,072	1,047	1,047	1,053	983	1,025	967
2—3	1,082	1,082	1,072	1,032	1,036	1,000	993	1,010	988
3—4	1,117	1,117	1,126	1,022	1,017	1,045	947	1,015	926
4—5	1,022	1,021	1,039	1,023	1,023	1,056	924	948	917
Total, 0—5 ...	1,063	1,063	1,056	1,028	1,027	1,034	957	996	945
5—10	974	978	974	1,013	1,010	1,033	816	881	798
10—15	831	833	797	872	877	852	655	678	647
15—20	1,009	1,012	934	912	914	929	731	711	740
20—25	1,170	1,196	1,034	1,043	1,054	1,040	895	807	945
25—30	974	985	900	930	935	925	826	738	865
Total, 0—30 ...	996	1,001	952	968	970	971	821	812	826
30—40	949	960	874	991	995	978	774	730	790
40—50	935	944	863	923	925	916	789	796	790
50—60	936	944	865	964	970	926	771	803	764
60 and over	1,077	1,085	1,027	1,162	1,169	1,111	928	1,013	907
Total, 30 and over ...	960	969	892	988	992	969	796	788	800
Total, All Ages (Actual Population) ...	983	989	929	975	978	970	812	804	816
Total, All Ages (Natural Population) ...	977	...	...	984	...	...	834	...	...

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Subsidiary Table IV.

Number of Females per 1,000 Males for certain selected Castes.

Caste.	Number of Females per 1,000 Males.						
	All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
Hindu, Jain and Animistic—							
Group I.							
Bráhman, Audich	910	1,007	883	659	814	877	1,031
Bráhman, Chitpávan or Konkanasth	1,017	1,002	1,020	812	875	1,119	1,034
Bráhman, Deshasth	943	1,024	1,062	801	1,007	872	940
Bráhman, Gaud Sárasvat ...	968	991	929	676	959	1,087	939
Bráhman (Sind)	680	809	791	616	640	597	702
Group II.							
Rájput	899	960	835	628	767	904	104
Rájput (Sind)	627	968	762	439	394	518	777
Group III.							
A'hir	1,032	1,127	1,047	804	1,126	1,054	964
Bhátiá (Sind)	983	1,162	1,419	636	1,044	802	1,126
Chaturth	921	1,038	1,027	693	750	889	956
Chhatri, Khatri, Kiliket or Katabu	951	997	979	677	805	995	1,014
Darji, Shimpi, Sái or Mirási ...	978	1,038	987	670	846	1,002	1,052
Gurav or Hugár	1,152	1,082	923	951	999	1,413	1,224
Koshti, Hutgár, Jed or Vinkár ...	1,031	1,192	1,088	789	1,042	1,050	962
Kunbi	1,023	1,037	927	820	986	1,099	1,059
Lingáyat	968	990	1,051	735	883	988	993
Lohána	421	887	784	440	554	308	511
Lohána (Sind)	857	1,017	823	762	790	836	892
Máli	998	1,087	926	822	932	1,084	1,025
Maráthá	1,034	1,056	955	736	966	1,134	1,069
Panchál	941	1,032	1,519	754	1,024	879	933
Sáli	871	973	858	687	925	876	850
Soni, Sonár or Aksáli	1,065	958	940	776	1,097	1,237	1,134
Sonár (Sind)	779	1,008	888	546	669	747	768
Váni, Osvál	624	1,293	939	499	607	471	640
Váni, Shrimáli	980	982	914	723	820	974	1,171
Group IV.							
Bharvád, Dhangar or Kurub ...	976	1,038	974	766	957	1,001	98
Dhobi, Parit, Agasá or Madiválá ...	992	991	1,034	758	943	935	1,075
Hajám, Nhávi or Nádig ...	988	995	910	811	1,003	1,073	986
Kumbhár	1,040	1,058	945	799	962	1,060	1,176
Lohár, Luhár or Kammár ...	946	976	907	697	801	958	1,086
Rabári	875	890	882	782	736	884	929
Sutár or Badig	1,007	1,066	961	753	934	1,094	1,009
Teli, Gániger or Ghánchi ...	1,008	1,004	903	752	1,085	1,102	1,042

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SUBSIDIARY TABLE IV—*continued.*

Number of Females per 1,000 Males for certain selected Castes.

Caste.	Number of Females per 1,000 Males.						
	All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
Hindu, Jain and Animistic— *continued.*							
GROUP V.							
A'gri	996	1,046	964	801	982	1,029	1,005
Berad or Bedar	986	1,010	985	720	917	1,120	931
Bhoi	937	1,013	902	740	872	955	961
Halepaik	954	948	768	814	930	1,058	1,113
Náikda	1,054	947	1,019	895	1,105	1,179	1,035
Rámoshi	962	1,061	882	755	1,113	1,025	882
GROUP VI.							
Bhandári	1,186	1,059	976	836	1,156	1,433	1,334
Bhangi or Halálkhor	950	1,003	851	771	823	1,017	996
Bhil	1,013	1,092	911	894	1,194	1,032	969
Bhil (Sind)	806	981	690	761	761	837	760
Chámbhár, Mochi, Machigár or Sochi	977	1,018	912	806	886	1,026	1,010
Dhodiá	1,022	1,018	993	929	958	1,081	1,022
Dublá or Talaviá	983	1,084	921	827	1,017	1,064	878
Kátkari	1,007	1,054	958	785	1,227	1,071	862
Koli	928	1,016	846	704	796	960	1,001
Koli (Sind)	856	1,074	723	735	844	822	916
Mahár, Holiyá or Dhed ...	1,059	1,052	920	802	983	1,168	1,139
Dhed (Sind)	820	1,053	787	804	721	746	886
Mang or Madig	1,067	1,047	1,000	782	1,180	1,161	1,046
Thákur	959	1,074	954	876	1,023	924	937
Vaddar or Od...	989	1,032	988	954	1,331	1,007	813
Vaghri	862	996	754	573	704	942	873
Vanjári	963	1,042	972	755	982	977	930
Várli	996	1,079	927	892	1,190	1,038	913
Musalmán—							
Bohora, Khoja, Memon and Teli or Ghánchi	1,010	1,030	921	765	912	1,115	1,039
Sheikh or Pathán	962	99	998	764	950	977	969
Other Musalmán	900	1,029	1,003	696	926	885	894
Balochi (Sind)	826	927	794	780	816	827	801
Bráhui (Sind)...	809	937	676	546	749	894	818
Bohora, Khoja, Memon (Sind) ...	784	984	832	687	776	728	738
Zoroastrian	1,151	974	934	959	1,332	1,350	1,157
Christian—							
Anglo-Indian (Sind)	1,066	1,157	1,250	1,966	1,703	923	784
Indian Christian	943	1,030	1,005	810	900	958	879
Indian Christian (Sind) ...	510	1,082	845	599	490	440	331

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Subsidiary Table V.

Actual number of Births and Deaths reported for each sex during the decades 1891-1900 and 1901-1910.

Year.	Number of Births.			Number of Deaths.			Difference between columns 2 and 3. Excess of latter over former +. Defect −.	Difference between columns 5 and 6. Excess of latter over former +. Defect −.	Difference between Columns 4 and 7. Excess of former over latter +. Defect −.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1891	355,626	328,047	683,673	267,282	245,850	513,132	−26,579	−21,432	+169,541	925	920
Bombay City	7,806	7,403	15,209	12,204	11,297	23,501	−403	−907	−8,292	948	926
Gujarát	62,549	57,188	119,737	52,113	47,390	99,503	−5,341	−4,823	+20,334	914	909
Konkan	46,333	43,871	90,204	33,983	32,387	66,350	−2,462	−1,016	−23,854	947	952
Deccan	134,016	125,941	259,957	100,905	92,791	193,696	−8,075	−8,114	+66,261	940	920
Karnátak	62,430	60,193	122,632	39,006	37,930	74,936	−2,246	−1,076	+45,696	964	972
Sind	42,453	33,451	74,934	29,071	24,175	53,246	−8,032	−4,896	+21,088	806	832
1892	337,150	313,517	650,667	317,031	294,711	611,742	−23,633	−22,320	+38,925	930	930
Bombay City	7,909	7,304	15,213	13,416	12,762	26,178	−605	−654	−10,965	924	951
Gujarát	55,522	51,031	106,553	63,768	60,230	123,998	−4,491	−3,538	−17,445	919	945
Konkan	47,949	45,375	93,324	37,989	36,935	74,374	−2,574	−1,054	+18,950	946	958
Deccan	131,251	124,348	255,599	98,614	91,350	189,964	−6,903	−7,264	+65,635	947	926
Karnátak	57,354	55,526	112,880	40,020	47,757	86,777	−1,828	−1,263	+16,103	968	974
Sind	37,165	29,933	67,098	54,224	46,227	100,451	−7,232	−7,997	−33,353	805	853
1893	345,424	318,881	664,305	266,554	245,277	511,831	−26,543	−21,277	+152,474	923	920
Bombay City	7,712	7,189	14,901	12,216	10,586	22,802	−523	−1,630	−7,901	932	867
Gujarát	55,025	50,290	105,315	54,333	49,087	103,420	−4,735	−5,246	+1,895	914	903
Konkan	47,156	44,556	91,712	34,067	32,130	66,797	−2,600	−2,537	+24,915	945	927
Deccan	138,652	130,066	268,718	100,987	94,138	195,125	−8,586	−6,849	+73,593	938	932
Karnátak	59,044	56,924	115,968	37,840	37,472	75,312	−2,120	−368	+40,656	964	990
Sind	37,835	29,856	67,691	26,511	21,864	48,375	−7,979	−4,647	−19,316	789	825
1894	342,911	317,357	660,268	316,786	290,393	607,179	−25,554	−26,393	+53,089	925	917
Bombay City	7,699	7,097	14,796	14,139	12,769	26,908	−602	−1,370	−12,112	922	903
Gujarát	55,335	50,713	106,048	69,131	62,019	131,150	−4,622	−7,112	−25,102	916	897
Konkan	47,512	44,966	92,478	42,325	40,294	82,619	−2,546	−2,031	+9,859	946	952
Deccan	130,732	123,278	254,010	121,618	111,073	232,691	−7,454	−10,545	+21,319	943	913
Karnátak	59,102	56,804	115,906	41,891	40,525	82,416	−2,298	−1,366	+33,490	961	967
Sind	42,531	34,499	77,030	27,682	23,713	51,395	−8,032	−3,969	+25,635	811	857
1895	350,115	324,189	674,304	280,869	257,674	538,543	−25,926	−23,195	+135,761	926	917
Bombay City	7,980	7,391	15,371	13,077	11,578	24,655	−589	−1,499	−9,284	926	885
Gujarát	53,951	52,386	109,037	44,522	38,757	83,279	−4,265	−5,765	+25,758	925	871
Konkan	46,502	43,375	89,877	38,030	35,856	73,886	−3,127	−2,174	+15,991	933	943
Deccan	137,832	130,012	267,844	118,316	109,478	227,794	−7,820	−8,838	+40,110	943	925
Karnátak	61,496	59,076	120,572	39,980	39,368	79,348	−2,420	−613	+41,224	961	985
Sind	30,654	31,949	71,603	26,944	23,697	49,641	−7,705	−4,247	+21,963	806	842
1896	359,097	332,750	691,847	312,751	284,014	596,765	−26,347	−28,737	+95,082	927	908
Bombay City	8,104	7,496	15,600	18,396	14,957	33,353	−608	−3,439	−17,753	925	813
Gujarát	60,335	55,835	116,170	59,217	52,662	111,879	−4,500	−6,555	+4,291	925	889
Konkan	51,852	48,785	100,637	42,686	40,507	83,193	−3,067	−1,679	+18,444	941	955
Deccan	138,383	130,111	268,494	117,847	107,708	225,555	−8,272	−10,139	+42,939	940	914
Karnátak	58,626	57,005	115,631	41,926	41,185	83,111	−1,621	−741	+32,520	972	982
Sind	41,797	33,518	75,315	33,279	27,295	60,574	−8,279	−5,984	+14,741	802	820
1897	327,573	305,140	632,713	396,154	353,762	749,916	−22,433	−42,392	−117,203	932	893
Bombay City	4,788	4,314	9,102	27,164	20,311	47,475	−474	−6,853	−38,373	901	748
Gujarát	59,055	57,740	116,795	50,430	45,528	95,958	−1,315	−4,902	+20,837	978	903
Konkan	50,673	47,367	98,040	53,559	49,596	103,155	−3,306	−3,963	−5,115	935	926
Deccan	120,078	112,278	232,356	166,806	147,834	314,640	−7,800	−18,972	−82,284	935	886
Karnátak	52,590	50,709	103,303	60,303	57,595	117,898	−1,890	−2,708	−14,590	964	955
Sind	40,380	32,732	73,112	37,892	32,898	70,790	−7,648	−4,994	+2,322	811	868
1898	302,635	279,736	582,371	388,796	260,029	548,825	−22,899	−28,767	+33,546	924	900
Bombay City	5,507	5,037	10,544	30,504	21,113	51,617	−470	−9,391	−41,073	915	692
Gujarát	60,307	55,593	115,900	47,214	44,603	91,877	−4,804	−2,551	+24,113	920	946
Konkan	42,174	39,918	82,092	37,160	34,015	71,184	−2,256	−3,151	+10,908	947	915
Deccan	109,019	103,245	212,264	82,034	77,681	160,615	−5,774	−5,253	+51,649	947	937
Karnátak	47,208	45,259	92,527	63,850	60,830	124,680	−2,009	−3,020	−32,153	957	953
Sind	38,270	30,684	68,954	27,125	21,737	48,862	−7,586	−5,388	+20,102	802	801
1899	355,869	329,449	685,318	355,241	317,019	672,260	−26,420	−38,222	+13,058	926	892
Bombay City	5,534	4,853	10,387	33,103	22,959	56,062	−681	−10,144	−45,675	877	694
Gujarát	63,378	57,541	119,919	58,975	53,461	112,436	−4,837	−5,514	+7,483	922	907
Konkan	51,609	48,541	100,149	45,699	42,279	87,978	−3,067	−3,420	+12,171	941	925
Deccan	136,453	129,197	265,650	129,416	118,902	248,318	−7,256	−10,514	+17,332	947	919
Karnátak	56,293	54,283	110,576	57,295	54,007	111,302	−1,983	−3,288	−726	965	943
Sind	43,030	35,034	78,064	30,753	25,411	56,164	−8,596	−5,342	+22,500	803	826
1900	262,837	242,825	505,662	706,275	612,508	1,318,783	−20,012	−93,767	−813,121	924	867
Bombay City	6,411	6,022	12,433	45,087	33,725	78,812	−389	−11,362	−66,379	939	748
Gujarát	35,078	32,112	67,190	259,864	224,750	484,614	−2,966	−35,114	−417,424	915	865
Konkan	42,040	40,283	83,223	73,857	68,331	142,188	−2,657	−5,526	−58,965	958	925
Deccan	93,700	89,112	182,812	210,318	191,267	410,585	−4,588	−28,051	−227,773	951	872
Karnátak	47,743	45,471	93,214	53,216	50,235	103,451	−2,272	−2,981	−10,237	952	944
Sind	36,065	29,825	66,790	54,933	44,200	99,133	−7,140	−10,733	−32,343	807	805
Total, 1891-1900	3,338,237	3,091,891	6,430,128	3,507,739	3,161,237	6,668,976	−246,346	−346,502	−238,848	926	901

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Subsidiary Table V—*continued.*

Actual number of Births and Deaths reported for each sex during the decades 1891-1900 and 1901-1910.

Year.	Number of Births.			Number of Deaths.			Difference between Columns 2 and 3. Excess of latter over former + Defect —.	Difference between Columns 5 and 6. Excess of latter over former + Defect —.	Difference between Columns 4 and 7. Excess of former over latter + Defect —.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1901	243.412	223.265	466.677	357.586	328.548	686.134	−19.147	−29.038	−220.457	921	919
Bombay City	6,962	6,331	13.293	35,286	23,862	59.148	−631	−11,424	−45,855	909	676
Gujarát	35,180	32,091	67.271	61,851	59,147	120.998	−3,089	−2,704	−53,727	912	956
Konkan	39,605	37,284	76.889	43,961	39,797	83.758	−2,321	−4,164	−6,869	941	905
Deccan	87,908	82,267	170.075	94,960	90,948	185.908	−5,541	−4,012	−15,833	937	958
Karnátak	39,498	38,122	77.620	85,501	84,738	170.239	−1,376	−763	−92,619	965	991
Sind	33,359	27,170	60.529	36,027	30,056	66.083	−6,189	−5,971	−5,554	814	834
1902	327.549	303.844	631.393	369.491	351.971	721.462	−23.705	−17.520	−90.069	928	953
Bombay City	9,040	8,337	17.377	27,563	20,444	48.007	−703	−7,119	−30,630	922	742
Gujarát	52,427	48,667	101.094	67,203	66,028	133.231	−3,760	−675	−32,137	928	991
Konkan	53,185	49,920	103.105	38,782	35,036	74.818	−2,265	−3,746	+27,287	957	920
Deccan	129,413	121,262	249.675	126,315	125,253	251.568	−7,151	−1,062	−1,893	944	992
Karnátak	44,802	43,656	88.548	68,303	68,324	136.627	−1,236	+21	−48,079	972	1,000
Sind	40,592	32,002	72.594	41,325	35,296	76.611	−8,590	−6,039	−4,017	789	854
1903	299.485	277.484	576.969	413.781	397.742	811.523	−22.001	−16.039	−234.554	927	961
Bombay City	8,382	7,732	16.114	28,720	21,466	50.186	−650	−7,254	−34,072	922	747
Gujarát	43,411	40,773	84.184	61,097	63,555	124.652	−2,638	+2,458	−40,468	939	1,040
Konkan	47,536	44,793	92.329	43,083	39,609	82.692	−2,743	−3,474	+9,637	942	919
Deccan	115,087	108,795	223.882	146,789	146,067	292.856	−6,292	−722	−68,974	945	995
Karnátak	48,070	46,408	94.478	96,048	95,425	192.073	−1,662	−1,223	−97,595	965	987
Sind	36,999	28,983	65.982	37,444	31,620	69.064	−8,016	−5,824	−3,082	783	844
1904	336.315	312.279	648.594	389.980	374.934	764.914	−24.036	−15.046	−116.320	929	961
Bombay City	9,849	9,417	19.266	24,238	18,070	42.308	−432	−6,168	−23,042	956	746
Gujarát	54,221	50,215	104.436	63,853	65,678	129.531	−4,006	+1,825	−25,095	926	1,029
Konkan	50,773	48,308	99.080	47,518	45,241	92.759	−2,464	−2,277	+6,321	951	952
Deccan	133,771	126,345	260.116	145,904	143,949	289.753	−7,426	−2,055	−29,637	944	986
Karnátak	48,352	46,516	94.868	77,805	76,070	153.875	−1,836	−1,735	−59,007	962	978
Sind	39,350	31,478	70.828	30,662	26,026	56.688	−7,872	−4,636	+14,140	800	849
1905	317.958	293.215	611.173	306.039	282.355	588.394	−24.743	−23.684	+22.779	922	923
Bombay City	9,706	9,058	18.824	26,804	20,507	47.401	−706	−6,387	−28,577	928	763
Gujarát	53,099	49,665	103.664	47,948	46,726	94.674	−4,334	−1,222	+8,990	920	975
Konkan	46,742	44,679	91.421	42,572	39,814	82.386	−2,063	−2,758	+9,035	956	935
Deccan	117,170	110,187	227.357	106,051	100,974	207.025	−7,013	−5,077	+19,402	940	944
Karnátak	49,849	47,654	97.503	45,770	43,372	89.142	−2,195	−2,398	+8,361	956	948
Sind	40,432	32,002	72.434	35,904	30,962	66.866	−8,430	−4,942	+5,568	792	862
1906	324.195	301.291	625.486	336.017	312.902	648.919	−22.904	−23.115	−23.433	929	931
Bombay City	10,562	9,924	20.506	29,328	23,126	53.454	−638	−6,202	−31,948	938	789
Gujarát	51,911	48,205	100.116	51,259	50,491	101.749	−3,706	−767	−1,633	929	985
Konkan	51,067	48,885	99.952	47,005	45,116	92.121	−2,182	−1,889	+7,831	957	960
Deccan	124,012	118,194	243.106	118,881	109,809	228.690	−5,718	−9,072	+14,416	946	924
Karnátak	50,306	48,322	98.628	41,830	41,006	82.836	−1,984	−824	+15,792	961	980
Sind	35,417	27,761	63.178	47,715	43,354	91.069	−7,656	−4,361	−27,891	784	909
1907	316.867	293.666	610.533	313.890	292.716	606.606	−23.201	−21.174	+3.927	927	933
Bombay City	10,105	9,103	19.208	21,778	16,598	38.326	−1,002	−5,130	−19,118	901	764
Gujarát	52,141	47,891	100.032	51,661	52,866	104.527	−4,250	+1,205	−4,495	918	1,023
Konkan	46,835	44,618	91.443	43,018	39,024	82.916	−2,217	−3,990	+8,527	953	928
Deccan	120,611	119,890	240.501	116,405	110,162	226.567	−6,721	−6,243	+19,934	947	946
Karnátak	48,252	46,636	94.888	41,848	40,702	82.550	−1,616	−1,146	+12,338	966	973
Sind	32,923	25,528	58.451	39,230	32,460	71.690	−7,395	−6,770	−13,239	776	827
1908	342.669	317.532	660.201	261.646	240.192	501.838	−25.137	−21.454	+158.363	927	918
Bombay City	10,225	9,663	19.888	21,378	16,198	37.576	−562	−4,880	−17,688	945	772
Gujarát	55,829	51,473	107.302	44,567	42,473	87.040	−4,356	−2,094	+20,262	922	953
Konkan	51,064	48,798	99.862	41,325	38 520	80.345	−2,266	−3,805	+19,517	956	921
Deccan	132,293	124,797	257.090	84,250	78,595	162.845	−7,496	−5,655	+94,245	943	933
Karnátak	55,305	53,259	108.624	35,947	35,278	71.225	−2,106	−669	+37,399	962	981
Sind	37,803	29,542	67.435	33,679	28,528	62.507	−8,351	−4,851	+4,928	780	850
1909	341.454	316.351	657.805	264.378	242.159	506.537	−25.103	−22.219	+151.268	926	916
Bombay City	9,888	9,675	19.563	19,609	14,885	34.494	−213	−4,724	−14,931	979	759
Gujarát	58,032	53,146	111.178	42,196	40,198	82.394	−4,886	−1,998	+28,784	916	953
Konkan	56,298	53,325	109.623	38,641	36,625	75.266	−3,013	−2,016	+34,357	948	948
Deccan	128,025	120,919	248.983	89,050	81,286	170.336	−7,067	−7,764	+78,647	945	935
Karnátak	53,432	51,701	105.133	41,405	40,192	81.597	−1,671	−1,213	+23,536	969	971
Sind	35,609	27,556	63.365	34,477	27,073	62.450	−8,253	−6,504	+915	770	811
1910	357.949	331.752	689.701	290.696	269.307	560.003	−26.197	−21.389	+129.698	927	926
Bombay City	10,141	9,502	19.643	19,108	15,407	34.515	−639	−3,701	−14,872	937	806
Gujarát	57,916	53,666	111.582	45,742	43,383	89.125	−4,250	−2,359	+22,457	927	948
Konkan	56,116	52,661	108.777	42,408	40,235	82.733	−3,455	−2,263	+26,044	938	947
Deccan	138,929	131,823	270.751	109,052	102 469	211.120	−7,105	−6,184	+59,631	949	943
Karnátak	54,885	53,004	107.889	41,101	40,190	81.291	−1,881	−911	+26,598	966	978
Sind	39,963	31,096	71.059	33,595	27,624	61.219	−8,867	−5,971	+9,840	778	822
Total, 1901—1910	3.206.853	2.970.679	6.177.532	3.303.504	3.092.826	6.396.330	−236.174	−210.678	−218.798	926	936

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Subsidiary Table VI.

Number of deaths of each sex at different ages.

Age.	1905.		1906.		1907.		1908.		1909.		Total.		Average number of female deaths per 1,000 male deaths.
	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
0—1 ...	72,978	64,234	73,268	64,529	65,696	56,826	65,741	56,775	64,059	54,615	341,741	295,979	866
1—5 ...	50,743	49,246	58,512	58,415	49,652	48,774	45,134	43,703	43,541	43,554	247,582	243,754	985
5—10 ...	16,222	16,422	20,570	19,999	16,152	17,137	11,710	11,943	13,611	13,041	78,265	78,442	1,002
10—15 ...	13,422	13,633	14,769	13,285	13,946	13,735	8,884	8,352	9,318	8,588	60,239	56,593	939
15—20 ...	13,284	12,377	13,828	13,674	13,143	13,717	9,454	9,753	9,378	9,846	59,087	59,667	1,025
20—30 ...	28,862	29,696	32,696	34,515	31,093	33,314	22,950	24,557	23,004	25,373	139,225	147,655	1,061
30—40 ...	28,897	25,237	33,578	28,551	32,616	28,846	23,795	20,654	24,609	21,323	142,495	124,610	875
40—50 ...	25,691	18,967	28,299	20,936	29,458	22,412	22,187	15,614	23,274	16,307	128,909	94,236	731
50—60 ...	23,238	17,763	25,440	19,661	25,471	20,386	20,601	15,668	20,741	15,676	115,191	89,154	772
60 and over...	33,602	35,578	36 057	38,237	36,762	38,570	31,190	33,213	32,244	33,236	169,945	178,834	1,052

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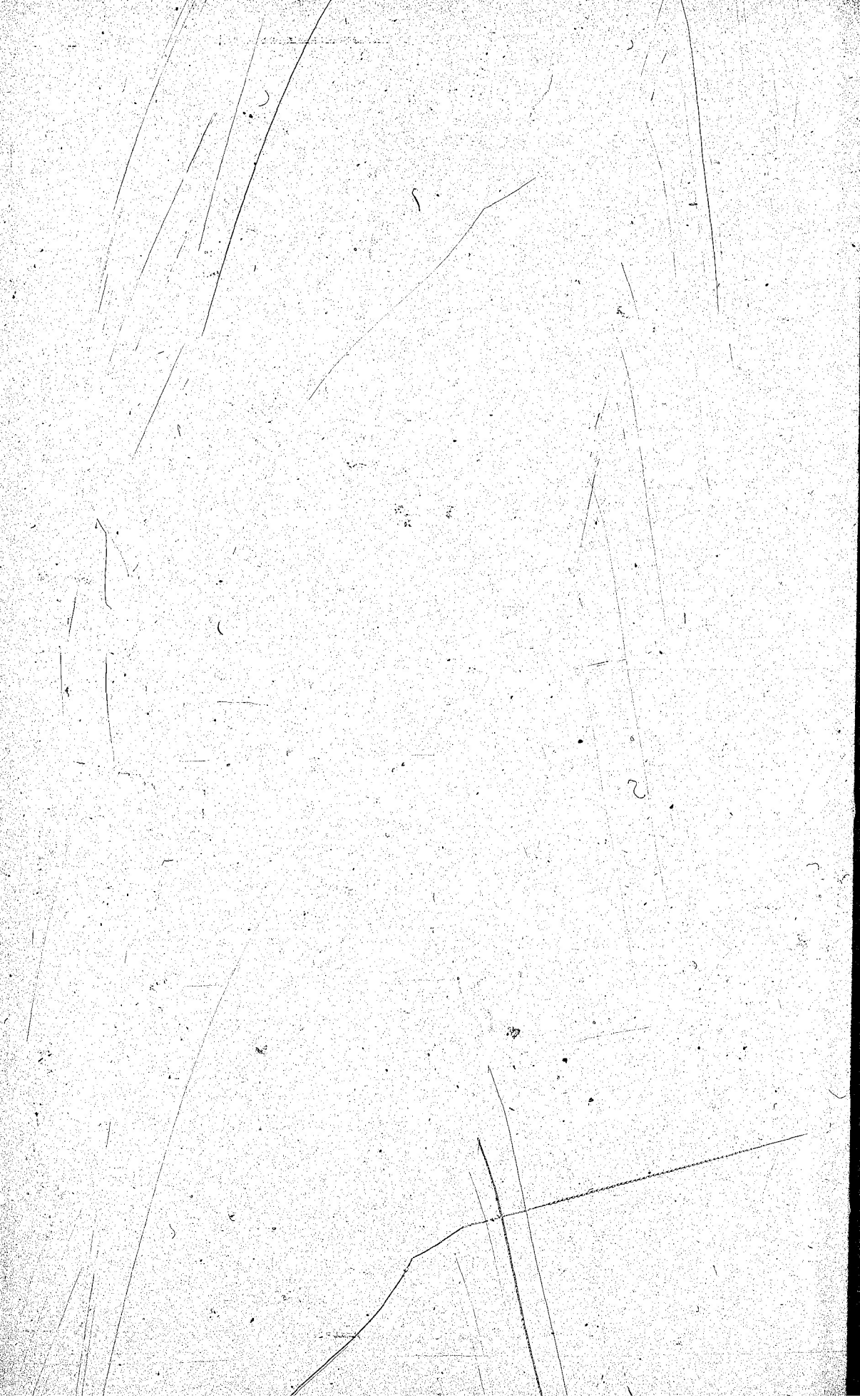

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CHAPTER VII.—CIVIL CONDITION.

Reference to Tables. Marriage among Hindus. Marriage in Gujarát. Mock Marriages. Marriage in the Deccan and Konkan. In the Karnátak. Child Marriage. Widow Marriage. Proportion of Widows to Widowers. Polygamy. Polyandry. Hypergamy. Exogamy and Prohibited Degrees. Cousin Marriage. A few strange Customs. Marriage by Service. Female Circumcision. Couvade.

Reference to Tables.

165. Imperial Table VII contains the particulars of civil condition of the people and Table XIV details by age and civil condition of certain castes showing the prevalence of infant marriage and widow remarriage. In addition to these at the end of the Chapter will be found Subsidiary Tables showing

I.—Distribution by civil condition of 1,000 of each sex by religion and age-period at the last four enumerations.

II.—A similar Table to I, but showing the distribution in each natural division at the present census.

III.—Distribution by main age-periods and civil condition of 10,000 of each sex and main religion.

IV.—Proportion of the sexes by civil condition at certain ages for each main religion and natural division.

Marriage among Hindus.

166. Amongst the vast majority of the population, who are Hindu, marriage may be of two kinds, infant or adult. Among Muhammadans infant marriage, though not unknown, is not as frequent as marriage between adults. In the case of infant marriage therefore the ceremony is more of the nature of a betrothal, which cannot however be set aside, and the bride remains in her parent's house till she arrives at physical maturity.

The attendant ceremonies show extreme variation from caste to caste, but all have one factor in common, the feasting of fellow caste-men. The giving of this feast is enforced by heavy caste fines and where the caste is numerous is a heavy drain on the resources of the bride's parents.

Marriage in Gujarát.

167. In Gujarát except among Nágar Bráhmans and Kapol Vánias, marriage is generally infant and betrothal takes place several years before. A dowry (*pallun*) the amount of which is fixed by caste rules is generally settled on the girl and she actually wears it—in ornaments—at the ceremony. Among the higher castes the binding portion of the ceremony consists in the bridal pair walking seven times round the sacrificial fire. This ceremony is called *saptapadi*. The lower castes walk four or five times round, which act is called *mangalphero*.

With the Bhils, Naikdas and other wild tribes the proposal of marriage comes from the bridegroom's parents and a bride price is paid or the cost of the wedding feast defrayed by them. Marriage is adult and the binding portion is the sitting of the couple in the centre of the marriage booth where the hems of their garments are tied together and the knot subsequently cut.

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Subsidiary Table VII.

Balochis, Bráhuis and Lohánás arranged by age classes.

District or State.	Total.			0—5.		5—12.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8
BALOCHI—							
SIND—							
Hyderábád	177,070	96,680	81,390	13,722	12,906	18,966	15,267
Karáchi	51,515	27,503	23,922	4,940	4,389	5,402	3,717
Lárkána	141,918	78,977	62,941	10,957	9,256	13,775	10,637
Sukkur	68,034	37,824	30,210	5,036	5,708	7,584	6,063
Thar and Párkar	54,344	30,653	23,691	4,502	3,955	5,119	4,012
Upper Sind Frontier	83,065	44,228	38,777	6,602	6,613	9,116	7,915
Khairpur	25,116	13,729	11,387	1,814	1,690	2,564	1,989
Total ...	601,908	329,590	272,318	47,341	44,087	62,525	49,603
Proportion of Females to 1,000 Males .	.....	.....	826	.....	931	.....	793
BRA'HUI—							
Hyderábád	3,445	1,852	1,593	267	275	376	248
Karáchi	10,147	5,612	4,535	954	811	1,018	761
Lárkána	21,698	11,878	9,820	1,591	1,562	1,940	1,222
Sukkur	4,024	2,011	2,013	356	346	503	336
Thar and Párkar	1,089	598	491	122	92	125	94
Upper Sind Frontier	19,110	10,684	8,426	1,589	1,566	2,220	1,515
Khairpur	276	148	128	24	30	28	46
Total ...	60,389	33,383	27,006	4,923	4,631	6,210	4,223
Proportion of Females to 1,000 Males.	.....	.....	809	.....	941	.....	680
LOHA'NA'—							
Hyderábád	136,761	72,834	63,927	9,175	9,383	14,593	12,200
Karáchi	47,763	27,056	20,707	3,412	3,349	4,065	3,207
Lárkána	88,104	47,105	40,999	5,993	6,082	8,841	7,025
Sukkur	121,863	64,005	57,858	8,773	9,300	12,117	9,752
Thar and Párkar	25,556	14,740	10,816	1,483	1,489	1,883	1,071
Upper Sind Frontier	18,614	10,488	8,126	1,409	1,000	1,957	1,235
Khairpur	33,809	16,996	16,813	2,856	2,792	3,101	3,249
Total ...	472,470	253,224	219,246	33,101	33,545	46,617	38,999
Proportion of Females to 1,000 Males.	.....	.....	866	.....	1,013	.....	837

District or State.	12—15.		15—20.		20—40.		40 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	9	10	11	12	13	14	15	16
BALOCHI—								
SIND—								
Hyderábád	5,516	5,670	6,083	5,962	30,221	26,725	21,178	15,560
Karáchi	1,617	1,363	2,508	1,835	8,194	8,035	4,083	4,553
Lárkána	6,196	4,142	5,898	5,631	25,481	20,585	17,170	12,990
Sukkur	1,973	1,715	2,562	1,553	12,018	8,921	7,752	6,177
Thar and Párkar	1,891	999	2,666	1,540	9,603	8,165	7,172	5,023
Upper Sind Frontier	2,485	1,468	3,264	2,100	14,895	11,709	7,807	6,872
Khairpur	886	677	1,073	760	3,998	3,449	3,394	2,622
Total ...	20,564	16,021	24,454	19,491	105,250	87,589	69,456	55,527
Proportion of Females to 1,000 Males.	.....	779	...	797	...	832	...	799
BRA'HUI—								
Hyderábád	95	98	115	130	578	435	401	398
Karáchi	460	216	424	266	1,526	1,455	1,230	1,024
Lárkána	901	504	943	782	3,964	3,311	2,839	2,389
Sukkur	131	75	178	135	749	663	604	458
Thar and Párkar	26	17	43	24	164	164	118	100
Upper Sind Frontier	597	281	725	472	3,141	2,701	2,442	1,951
Khairpur	5	5	8	3	50	5	33	30
Total ...	2,185	1,196	2,436	1,821	9,872	8,784	7,757	6,352
Proportion of Females to 1,000 Males.	.....	547	...	748	...	890	...	819
LOHA'NA'—								
Hyderábád	5,561	3,902	6,350	4,855	24,177	21,177	12,978	12,290
Karáchi	1,821	1,091	2,441	1,915	10,535	7,309	4,782	3,806
Lárkána	4,007	3,102	3,447	2,988	16,152	13,675	8,575	7,537
Sukkur	4,404	3,005	5,580	4,530	20,921	19,063	12,510	11,168
Thar and Párkar	1,014	496	1,498	812	6,168	4,108	2,754	2,240
Upper Sind Frontier	655	587	970	621	3,833	3 060	1,664	1,503
Khairpur	1,051	622	1,188	1,162	5,177	5,668	3,563	3,080
Total ...	18,603	14,115	21,114	16,913	86,963	74,060	46,826	41,674
Proportion of Females to 1,000 Males.	.....	759	...	801	...	851	...	890

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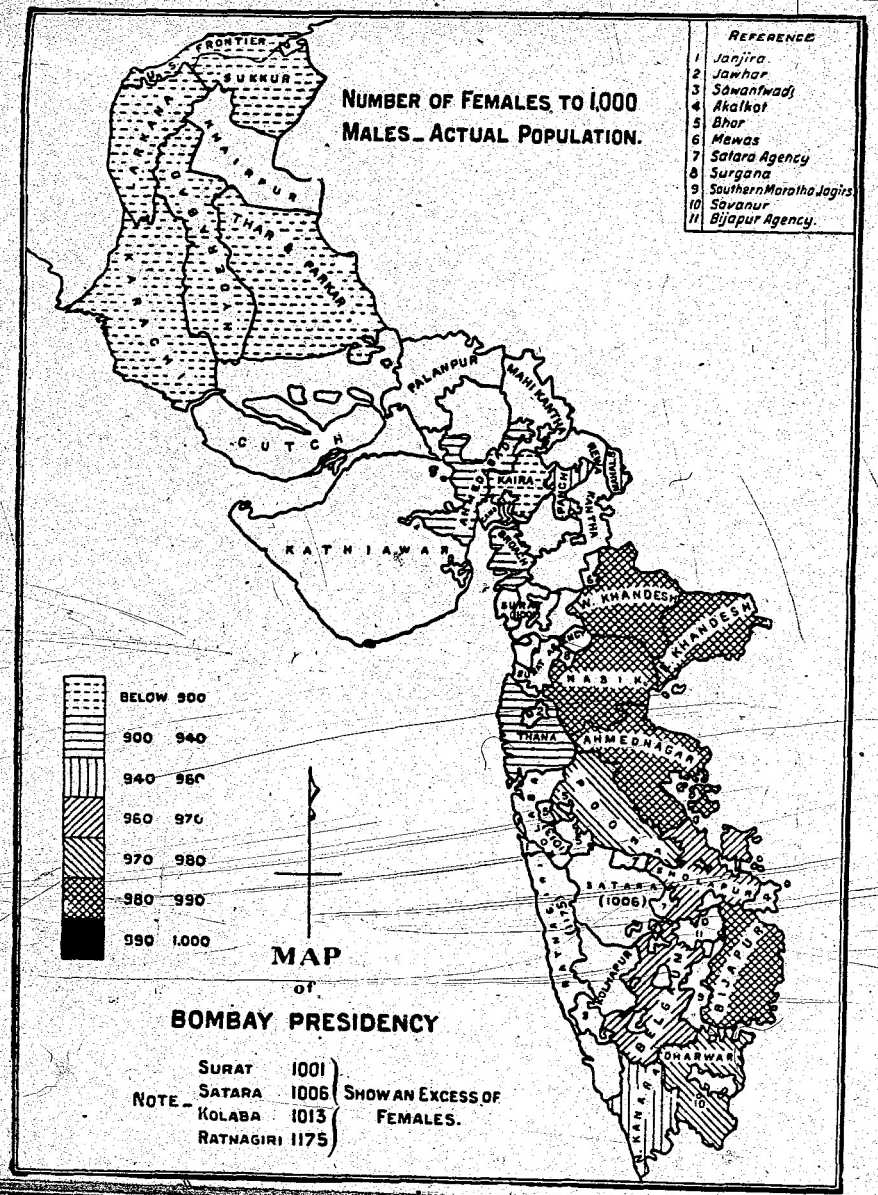

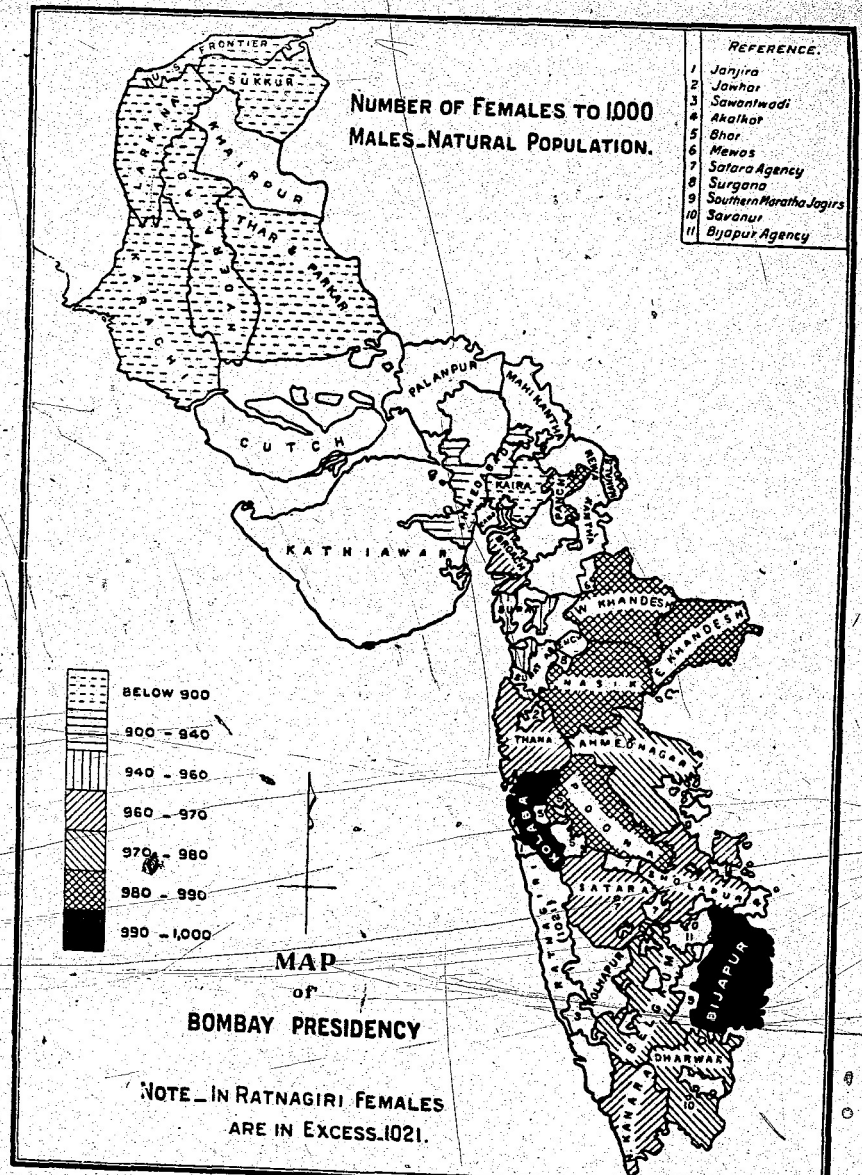

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The Kadva Kanbis celebrate their marriages only once in nine, ten or eleven years. The reason for this is obscure and at present a fierce argument is going on in Surat district about the date when marriage is legitimate. A good account of the *Bharvád Jang* or shepherd's wedding of 1895, the first held for 24 years, is given in the Bombay Gazetteer* to which the reader is referred for further details. The smearing of the marriage post, which is made of the wood of the sacred sámi tree (*Prosopis spicigera*) with human blood and the superstition that the principal bridegroom dies within six months points to a former custom of human sacrifice in honour of Máta, the first bridegroom taking on himself the prospective ill luck of all the other marrying couples like the scapegoat of the ancient Israelites which was driven out into the wilderness. In 1895, 775 Bharvád couples were married at this feast.

Mock marriages.

168. To obviate the difficulties attendant on a system which only recognizes certain years at long intervals as suitable for weddings, children while yet unborn are married, the prospective mothers going through the ceremony on the understanding that the children born will be of opposite sexes. In other cases the girl is married to a bunch of flowers which is then thrown down a well. She is then considered to be a widow and can be remarried, when a suitable match presents itself, according to the *natra* ceremony, a much simpler matter. An alternative is to marry the girl to a man who is already married who at once divorces her. Mock marriages of this description are common among Hindus, most of the castes who devote their girls to temple service going through a ceremony with some inanimate object, frequently a dagger. A Rajput of high family sometimes sends his sword to represent him at his wedding. A similar custom is to be found in the practice called *rambháviváha* where the husband goes through a mock ceremony of marriage with a plantain tree which is afterwards cut down and destroyed, if his wife is sick and the astrologers have said that he will marry two wives. In North Kánara polygamy being practically unknown amongst Hindus this prediction would mean the death of the first wife and the calamity is by this means supposed to be averted. The practice which is not confined to one caste is interesting as the mock marriage is performed by a man whereas such ceremonies are usually confined to the marriage of females.

Marriage in the Deccan and Konkan.

169. In the Deccan and Konkan the marriage customs of the higher and lower castes do not differ in important details; in the case of the former the service is conducted according to Vedic and in the latter according to Puránic ritual. The ceremony is generally performed before the girl has reached the age of puberty. Várlis, Kátkaris and other aboriginal tribes do not employ Bráhmans for this purpose, the officiators being the tribal elders. Among the higher castes a bridegroom price is paid by the bride's parents, but with the Marátha Kunbis, Nhávis, Mális, Parits, and other castes not in the first flight the bride's parents generally take a bride-price. The essential portion of the marriage service among the higher castes is the *saptapadi* and among the lower the throwing of sacred grains of rice over the heads of the bride and groom.

Marriage in the Karnátak.

In the Southern Marátha Country the customs are similar in most respects to the Deccan. The bridegroom price varies with the social position or intellectual attainments of the future husband. Among Government servants a

*Part I, Vol. IX, pp. 270 *et. seq.*

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graduate naturally commands a good price in the market and the writer knows of a Deshasth Bráhman who had to pay Rs. 1,400 for a graduate son-in-law,—about eighteen months' pay. The Havik Bráhmans on the other hand take a bride-price, which in one instance amounted to Rs. 2,000. The reason of this is the scarcity of marriageable girls.

Among castes of Dravidian origin Nádors, Hálvakki Vakkals and the like the binding portion of the marriage ceremony is the *dhára*, or pouring of milk or water over the joined hands of the bride and bridegroom.

170. The most striking peculiarity from a European standpoint in the statistics of civil condition is the extremely early age at which marriage is contracted in India. We have seen that even unborn children in Sind are contracted in marriage should they prove to be girls (paragraph 152) and this is the case also with the Kadva Kanbis of Gujarát. Such a betrothal is rarely broken subject as it is to a heavy fine which the caste imposes on the guilty party. Child marriage.

The Shástras contain several passages which treat the marriage of a girl before she attains puberty as a religious rite, and even visit its omission retrospectively on the ancestors of the girl, but at the time the Vedas were written infant marriage appears to have been unknown. It is almost entirely a Hindu custom, marriage among Muhammadans, Christians and Parsis being with but few exceptions adult, while amongst Jains only 6 per cent. of girls below 10 have gone through the ceremony of marriage.

It has been suggested from its comparative rarity among non-Hindu tribes and the existence of the Shástric ordinance that child marriage was an exotic in ancient India introduced by the Aryan invaders, and has since spread through the lower castes imitating the example of those above them in the social scale.

But Subsidiary Table V shows that although it is not common among the Dhodias, Kátkaris, Naikdas and Várlis, all of them animistic tribes, it is extensively practised by other tribes outside the pale of Hinduism such as Bhils, Dublas and Thákurs and is extremely common among the lower caste Hindus.

Taking the extreme form of infant marriage where the bride is less than five years old, the list is headed by the weaving castes which have been amalgamated under the style of Chatri with 115 married girls out of 1,000 of that age. Berads with 108 come next and Rabaris with 97 third, while Bharváds and Chaturths occupy fourth place. Bráhmans come very low on the list, twenty-sixth. Infant bridegrooms are most common among Rabáris (71) followed by Kumbhárs (50) and Bhois, Bhangis and Darjis (34).

At the next age period, from 5 to 12 years of age, Rabáris head the list followed by Chaturths, Ahirs, Bharváds and Berads, the Bráhmans again coming very low. Of boys married at that age Rabáris, Bhangis, Bhois and Kumbhárs show the largest proportion.

These figures show us that infant and child marriage is chiefly practised by the lower castes in which the marriage of widows is allowed, and in which owing to the larger percentage of females a bride can be more easily procured, and that it is most common among the pastoral and occupational castes. There

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is a wide difference between the castes which affect infant brides and those which have a large number of infant bridegrooms, Rabáris being in fact the only caste that appears to favour the betrothal of children of about the same age. Most of the castes who marry their daughters at an early age do not marry off their sons till considerably later.

The Rájputs, who are as a tribe much given to hypergamy, are not in the first twenty and do not appear to take brides very young. This is probably due to the desire in a warrior race to keep up its physique—a fact noticed in the Punjab by the late Sir Denzil Ibbetson.

Widow marriage.

171. Though early marriage is commoner among girls than among boys in the lower castes the low proportion of widows show that remarriage is extensively practised. The largest proportionate number of widows aged over 40 as well as over 20 is found among the Halepaiks of Kánara, a caste which does not prohibit widow marriage, though it is not very common, and which does not marry off its children at a very early age.

The Panchál of Dhárwár also show high figures for widows, but widow marriage, though practised occasionally by the carpenter and blacksmith branches of the Panchál, is not allowed by their caste rules, and the orthodox refuse to eat with the progressives who indulge in it.

Proportion of widows to widowers.

172. In this Presidency as a general rule the higher castes do not allow a widow to marry, while in the lower grades of society remarriage is permitted. Widow marriage is allowed amongst all but the highest castes of Rájputs. In some castes, *e. g.*, the Ods and Bharváds the younger brother is expected to marry the elder's widow and the elder brother is barred, while among the Lewa Pátidárs the younger brother may, but is not obliged to, marry his elder brother's widow. Outside those castes which practise the 'levirate,' as it is called, a widow generally has to avoid the groups to which her father and late husband belonged. There is never any objection to a widower taking another wife, indeed polygamy being forbidden neither by the Hindu nor by the Muhammadan law, the taking of another wife is allowable during the lifetime of the first and there can be no objection to remarriage in the case of the latter's death.

A bachelor generally cannot marry a widow unless he has previously gone through a mock form of marriage with a sámi tree (*Prosopis spicigera*) or a rui tree (*Callotropis gigantea*).

There are 55 widowers to 177 widows among 1,000 of each sex in the Presidency as a whole and Hindus who form the bulk of the community show practically the same figures. Among Musalmans who allow widow marriage there are 56 widowers to 147 widows and among the Jains 82 widowers to 245 widows. The Jains do not allow a widow to take a second husband so they naturally show a higher proportion of widows than the Hindu castes, some of which allow re-marriage. Among Christians there are 35 widowers to 137 widows. The Indian Christian has come somewhat under the influence of his Hindu surroundings and recognizes three different social strata among his co-religionists, the Bráhman, the cultivator and those who are connected with the liquor trade. The probable origin of these distinctions lies in the original caste of the converts arranged according to the four classes of Manu. The

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Kshattriya class it will be noticed is missing, the home of Christianity in India being in the Portuguese conquests in the Konkan and Malabár where the Kshattriya was non-existent. So also is the trading class which is amalgamated with the Sudra, the latter being sub-divided into clean and unclean Sudras. Although theoretically there is absolutely no bar to marriage, in practice these social distinctions are observed, hypergamy is known and widow marriage is not regarded with approval in higher circles. Consequently the number of widows is rather larger than would be expected considering the absence of any theoretical restrictions.

Hindu influence would also appear to be visible in the existence of child marriage, but the majority of these child-husbands and child-wives are to be found in Gujarát where missionary endeavour and famine conditions have been active in the recent past and must be converts who were married previous to their conversion.

In the population generally up to the age of 10 widows are naturally rare, but they are four times as numerous as widowed males. At age period 10—15 there are three times as many and nearly the same at 15—40. As regards locality they are found in largest numbers in Kánara, where one female in every four is a widow, and in the south of the Presidency generally. Gujarát has more widows than the Deccan outside Sátára, and they are naturally fewest in Sind where Muhammadans preponderate. The large number in Kánara is due to the numbers of Bráhmans who are to be found there and to the marriage customs of the Havik Bráhman caste which have already been noted (paragraph 162).

Widowers on the other hand are most numerous proportionately in Gujarát, and are fewest in the Deccan, Konkan and Sind. There is therefore an excess of widowed both in Gujarát and the south of the Presidency. The former is due to famine and the latter to plague.

Polygamy.

173. Polygamy, though permitted under both Hindu and Muhammadan law, is not practised to any extent in this presidency, and a man rarely takes a second wife during the life-time of the first, except on the score of her not bearing him male children. Irregular unions are however numerous, and the inverted *ménage à trois* without any bickering on the part of the ladies is of not uncommon occurrence. If a man already has male offspring it is not worth his while marrying again when matters can be arranged so simply. But things do not always run smoothly and a second wife is often dispensed with not only for the sake of the family peace but on the score of expense. Imperial Table VII shows that there are in the province 5,296,218 Hindu husbands to 5,345,911 wives, but if we exclude the age periods below 10 we find that there are 5,196,060 husbands compared with 5,036,376 wives. In the case of Musalmáns the husbands exceed the wives at all ages. The excess of husbands over wives is due to the existence of casual migration all along the land frontiers of the Province and to periodic migrants into the Presidency who do not generally bring their wives with them.

Polyandry.

174. Polyandry is now unknown. That it used to exist among the Dravidian tribes is shown in the occurrence, though it is extremely rare, of the *alyásantan* law of inheritance among the Mogers of North Kánara. The

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majority of the castes now follow the Hindu law of inheritance. Traces of it are also to be found among the Bharváds of Gujarát who live in especial dread of the spirit of the maternal uncle who is supposed to dwell in the *sámi* tree. Another trace is the existence amongst them, as well as amongst the Ods (Vaddars) and a number of other tribes of the levirate.

The Bharváds whose name signifies out-dwellers (*baher*, outside and *váda*, the hamlet) are supposed to have come from Mathura and the United Provinces, and are not therefore connected with any of the Dravidian tribes who practise polyandry.

Hypergamy.

175. Hypergamy is found among the Leva and Kadva Kanbis of Gujarát, who are divided into a landlord class, Pátidár, and a tenant class of cultivators, Kanbis. The Pátidárs, although they will eat with the Kanbis, are hypergamous to them, that is to say they will take a wife from them but will not give their daughters to them in marriage. There is a further sub-division of the Pátidárs in the Charotar, the richest land in Gujarát, where in 13 villages there are Pátidárs who are called *Kulia* or men of family and will not give their daughters to the Pátidárs of their villages who are called *Akulia* or men of no family. The same hypergmous sections are found among the Kadva Kanbis of south Gujarát but those of the caste who are domiciled in Surat will not intermarry with each other at all and have broken up into three endogamous groups.

This artificial restriction on marriage has led to the payment of extravagant dowries by people lower in the social scale who had daughters to provide for, and the result has been female infanticide. In 1855 in villages near Broach, communities, mustering hundreds of souls, had not half a dozen females.*

It was once contemplated to apply the Female Infanticide Act to these villages but the project was never carried through. The figures for the Kulia Leva Kanbis, separately abstracted at this Census for the six villages of the Charotar, Uttarsanda, Virsad, Karamsad, Od, Nadiád and Tárápur (Cambay), show 706 females per 1,000 males. This is a great improvement on the figures of 1855, though they are still easily the worst in Gujarát. Infanticide has been discontinued but neglect of female children still remains.

Some of the Lád Kumbhárs of Olpád in the Surat District have deserted their ancestral occupation of potters and have become carpenters. It is interesting to note that these latter have become hypergamous to the former.

Similarly the Motála Bráhmans of Mota, the village from which they take their name, do not give their daughters in marriage to Motála Bráhmans of other villages. Such instances, by no means uncommon, are due to one of two causes, the hypergamous group being of older stock, or the uncertainty whether the members of the caste who have gone to a distance have observed all the numerous caste rules and kept themselves ceremonially pure.

In the last Bombay Census Report Mr. Enthoven has given interesting details regarding the importation of brides into Sind. This practice still continues and is also found among the Lewa Pátidárs of Broach, who marry girls of other castes (mainly imported from Káthiáwár) under the most transparent pretence of their being Kunbis.

Many of the Surat Bráhman and Vánia castes are said to take wives from villages within the district only, not from outside. In many of the Gujarát

* Bombay Gazetteer, Vol. II. p. 373.

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castes endogamous local groups of villages have been formed called *gols* and a man has to select a bride within his own *gol*, which has considerably simplified the process. These *gols* are of fairly recent origin, and are probably contemporaneous with the formulation of caste rules restricting the expenses of wedding ceremonials.

Exogamy and Prohibited Degrees.

176. Among Bráhmans we find exogamous divisions called *gotras* within which a man is not allowed to marry. But the *gotra* of the father only is considered, not that of the mother. Anávala Bráhmans, however, may marry within the same *gotra* provided the couple are outside the first seven degrees of relationship. Among the Audich Bráhmans if the surname is different marriage can take place even if the *gotra* be the same. With the Modha Bráhmans if the *pravar* is different a marriage can take place within the *gotra*. The *gotra* is not indigenous but a Bráhmanical importation, to which most of the high and middle classes have succumbed, even where it serves no useful purpose. For instance a few Vánia castes and the Kumbhárs in Surat have only one *gotra*, and as marriage is not allowed outside the caste the *gotra* ceases to be of any significance in regulating marriage. The Modh Vánis also disregard the *gotras* of which they have two. *Gotras* are generally named after the Hindu saints Vishvámitra, Báradváj, etc.

Among the Rájputs, and their kindred the high caste Maráthas, the place of the *gotra* is taken by the clan, *e.g.*, Jadeja, which is an equally strictly exogamous division. But it appears that in Gujarát at least this tribal system is breaking down. The Collector of Broach, Mr. O. Rothfeld, writes that the Solankhi Rájputs of the Pánch Maháls who "eleven years ago were strictly exogamous like all Rájput clans, are now in rather a shamefaced and half-hearted way thrusting their exogamy into oblivion". Among the Dravidian tribes like the Hálvakki Vakkals of Kánara the *gotra* is replaced by the totem (*bali*) which is derived from some plant or animal. A man belonging to the sámbar totem is not allowed to marry a woman of the same totem nor is he allowed to eat the meat of the sámbar, and similarly with the other totemistic groups.

A curious survival of totemistic exogamy which has lost all exogamous significance is to be found in the system of *devaks* or marriage guardians closely resembling the *balis* of the Kánarese country. It has in many cases ceased to regulate marriage and no longer forms a bar to the union of two worshippers of the same *devak*. The *devak* is usually some common tree such as the mango, bel (*Ægle marmelos*), pipal (*Ficus religiosa*), sámi (*Prosopis spicigera*), jámbhul (*Eugenia jambolana*) or rui (*Callotropis gigantea*). In its commonest form it consists of the leaves of five kinds of trees (whence the name, *pánchpálvi*), of which one, as the original *devak* of the section, is held in special veneration. It is worshipped at the time of marriage, which suggests its former close connection with that rite. The installation of the *devak* is still an important part of the marriage ceremony in the Deccan, where it is found among the Maráthas and allied castes such as Sutárs, Lohárs, Ghisádis, Mális, Shimpis, Parits, Telis, Nhávis and Gábits.

In addition to the arbitrary line of demarcation of the *gotra*, clan or totem marriage is prohibited within certain degrees of relationship varying from two in the case of Dheds in parts of Gujarát to 10 among the Lewa Kanbis in Surat,

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the ordinary number of degrees being seven. Where the people are too ignorant to remember the degrees of relationship, the usual practice is to forbid marriage between families with whom a former relationship can be traced.

Intermarriage is of course lawful between any tribes of the Muslim faith: but in practice it is strictly limited in Sind by custom as regards at least a man's first marriage. The general rule seems to be that a man should marry his nearest female relative. If he has a female first cousin unmarried, she has the first claim on him. It is not respectable to take one's first wife from outside the tribe, or to give one's daughter outside the tribe (unless it be to a Sayad) or to give a daughter as a second wife to a married man (unless he be a superior). But the shortage of women compels some men to buy wives where they can get them. Those who want two commonly get the second from inferiors, frequently even from the Muhána fisher-folk.

Marriages are generally arranged during infancy, or even earlier, usually by a system of barter. Sometimes the bargain is made between family and family, the first bridegroom being unspecified and the second perhaps unborn.

The practice of marrying first cousins no doubt accounts for the low birth rate: marrying Muháni women accounts for the deterioration of Zamindár families in the places where the custom exists.

'Burdafaroshi' is not confined to the Panjáb; Bráhui women are often sold in a similar way. What little effect it has had on the breed must be good, as the abducted women are often strong and handsome.

Cousin marriage.

177. First cousin marriage and cross cousin marriage are generally forbidden in Gujarát, but are permitted in the Deccan and Konkan except among Yajurvedi Deshasth and Konkanasth Bráhmans. In the Karnátak, among Deshasth Bráhmans, Kabbaligars and other Dravidian castes, marriage with a sister's daughter is permitted though not encouraged. In an appendix at the end of this Chapter, will be found a list (not exhaustive) of castes in the Southern Marátha Country among whom cousin marriage is permitted.

In many castes a man can marry his wife's sister even during his first wife's life-time, in others he has to wait till his first wife is dead.

A few strange customs.

178. There are many quaint customs connected with marriage. Traces of marriage by capture are to be found in the show of resistance made to the bridegroom's party when it comes to the bride's house in the case of many castes in Kánara.

Marriage by service.

179. Marriage by service is practised among certain primitive tribes in Gujarát, Chodhras, Koknas, Dhodias, Dublas and Gámtas. The husband is called *khandálio*, and has to serve his father-in-law for a stipulated period of years. Whether any marriage ceremony is actually performed is doubtful owing to the poverty of the husband. If funds are forthcoming it is performed later.

Female Circumcision.

180. Circumcision of the male is of course a well-known rite, but it may not be generally known that the Dávudi Bohoras of Gujarát excise the clitoris of their daughters. This is performed by the elder women of the household

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when the child is over a year old and is supposed to prevent concupiscence. Sunnis are said not to indulge in this practice which is confined to certain branches of the Siáh sects, and is an importation from Arabia. The fact that the operation is not attended by any religious ceremony and that no medical or surgical aid is rendered would go to show that this rite has lost any religious significance it may once have had. Perhaps it owed its origin to a slavish imitation of the corresponding mutilation of the opposite sex.

181. But probably the most extraordinary custom is the couvade practised by the Koravas of the Dhárwár District. When the wife feels her confinement coming on the husband goes to bed, is fed on chicken and spiced mutton broth and is rubbed with oil and treated as a patient. The practice of letting the hair grow during the last two months of the pregnancy of a wife is occasionally practised in North Kánara, but only by the old-fashioned and orthodox. It is not confined to any particular caste; its object is to secure a safe delivery, and as soon as that is accomplished, the husband shaves. The custom is enjoined in a religious work, the Dharmasindhu, but its origin is obscure, though it may be connected with the abstention from hair-cutting common in the making of vows, as for example the Nazarite vow among the Hebrews, or it may be, though less probably, a relic of the couvade. Couvade.

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APPENDIX

List of castes in the Southern Mara'tha Country which allow cousin marriage.

A.—Castes in which marriage is allowed with a mother's brother's and father's sister's daughter.

1. Agasá.
2. Bágdi.
3. Berad.
4. Bhoi.
5. Bhandári.
6. Bráhman Deshasth Rigvedi.*
7. „ Gaud Sárasvat.
8. „ Karháda.
9. „ Sárasvat.
10. Dhor.
11. Ghádi.
12. Ghadshi.
13. Ghisádi.
14. Hallir.
15. Hanbar.
16. Kabbaligar.
17. Komárpaik.
18. Koshti.
19. Kudavakkal.
20. Lonári.
21. Máli.
22. Maráthá.
23. Maráthá Kunbi.
24. Nhávi.
25. Padti.
26. Parit.
27. Shimpi.
28. Shudra or Sudir.
29. Sappalig or Devadig.
30. Vaddar.
31. Sonár.

B.—Castes in which marriage is permitted only with a mother's brother's daughter.

1. Ager.
2. Burud or Medár.
3. Chámbhár.
4. Dhangar.
5. Gábit.
6. Halepaik.
7. Holia or Holer.
8. Jingar.
9. Kumbhár.
10. Lohár.
11. Sonár.
12. Mahár.
13. Máng or Madig.
14. Moger.
15. Otári.

C.—Castes in which marriage is allowed with a father's sister's, mother's sister's or mother's brother's daughter.

1. Kurub.
2. Pardhi.
3. Rámoshi.

* The practice does not obtain among Chitpávans, Yajurvedi Deshasths and Gujarát Bráhmans, who are followers of the Yajurveda, but is known among other Bráhman castes of the Deccan.

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Subsidiary Table I.

Distribution by Civil Condition of 1,000 of each sex, religion and main age period at each of the last four Censuses (British Districts including Sind and Aden).

Religion, Sex and Age.	Unmarried.				Married.				Widowed.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
All religions—												
Males ...	472	483	473	478	473	458	480	470	55	59	47	52
0—5 ...	986	991	991	979	13	9	9	20	1	...	...	1
5—10 ...	963	970	964		35	28	34		2	2	2	
10—15 ...	858	857	839	840	137	134	156	152	5	9	5	8
15—20 ...	639	631	585	570	349	348	404	414	12	21	11	16
20—40 ...	185	176	163	162	770	764	800	788	45	60	37	50
40—60 ...	40	46	37	43	815	806	837	819	145	148	126	138
60 and over ...	32	40	29	36	641	641	667	662	327	319	304	302
All religions—												
Females ...	314	330	319	317	509	486	515	504	177	184	166	179
0—5 ...	971	983	976	916	28	16	24	81	1	1	...	3
5—10 ...	836	878	821		159	115	176		5	7	3	
10—15 ...	440	486	403	426	542	483	583	549	18	31	14	25
15—20 ...	111	147	89	88	851	796	884	869	38	57	27	43
20—40 ...	26	29	19	18	840	818	866	834	134	153	115	148
40—60 ...	14	18	11	10	467	467	490	471	519	515	499	519
60 and over ...	12	15	8	8	139	144	137	156	849	841	855	836
Hindu—												
Males ...	450	463	451	455	495	476	502	492	55	61	47	53
0—5 ...	984	989	990	975	16	10	10	24	...	1	...	1
5—10 ...	955	966	957		43	32	41		2	2	2	
10—15 ...	834	846	812	813	160	144	182	177	6	10	6	10
15—20 ...	592	594	533	517	395	382	455	464	13	24	12	19
20—40 ...	146	136	124	127	810	802	839	822	44	62	37	51
40—60 ...	33	36	30	35	821	814	845	825	146	150	125	140
60 and over ...	27	31	23	29	641	644	668	666	332	325	309	305
Hindu—												
Females ...	293	310	301	294	522	496	529	519	185	194	170	187
0—5 ...	965	980	971	896	34	19	28	101	1	1	1	3
5—10 ...	800	858	784		195	135	212		5	7	4	
10—15 ...	356	426	324	347	622	539	660	623	22	35	16	30
15—20 ...	67	99	58	53	891	839	913	899	42	62	29	48
20—40 ...	21	21	16	15	836	815	864	827	143	164	120	158
40—60 ...	14	14	10	9	449	447	477	453	537	539	513	538
60 and over ...	11	12	7	7	127	126	123	143	862	862	870	850
Musalmán—												
Males ...	539	546	546	547	405	400	404	401	56	54	50	52
0—5 ...	995	996	996	991	5	4	4	8	...	...	...	1
5—10 ...	986	984	986		13	15	13		1	1	1	
10—15 ...	939	893	934	926	59	103	64	71	2	4	2	3
15—20 ...	791	747	773	743	201	243	220	248	8	10	7	9
20—40 ...	290	290	282	274	658	636	676	678	52	54	42	48
40—60 ...	60	83	64	70	794	779	805	793	146	138	131	137
60 and over ...	45	68	47	55	643	632	664	647	312	300	289	298
Musalmán—												
Females ...	383	403	388	377	470	451	466	461	147	146	146	162
0—5 ...	992	992	992	973	8	7	8	26	...	1	...	1
5—10 ...	956	955	950		43	42	49		1	3	1	
10—15 ...	743	722	720	695	250	265	275	296	7	13	5	9
15—20 ...	254	317	211	194	724	648	770	778	22	35	19	28
20—40 ...	35	50	26	25	864	838	882	856	101	112	92	119
40—60 ...	15	30	12	12	537	551	547	522	448	419	441	466
60 and over ...	14	23	12	12	184	213	191	196	802	764	797	792
Jain—												
Males ...	466	454	459	461	452	470	480	476	82	76	61	63
0—5 ...	976	989	991	984	12	11	9	15	12	...	...	1
5—10 ...	974	973	971		19	25	28		7	2	1	
10—15 ...	905	882	869	846	85	110	125	147	10	8	6	7
15—20 ...	686	637	634	605	297	344	356	382	17	19	10	13
20—40 ...	231	211	235	234	705	725	722	716	64	64	43	50
40—60 ...	74	70	70	77	715	746	772	758	211	184	158	165
60 and over ...	53	46	52	58	539	573	590	591	408	381	358	351

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Subsidiary Table I—*continued.*

Distribution by Civil Condition of 1,000 of each sex, religion and main age period at each of the last four Censuses (British Districts including Sind and Aden).

Religion, Sex and Age.	Unmarried.				Married.				Widowed.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	4	6	7	8	9	10	11	12	13
Jain—												
Females ...	281	272	269	207	474	499	516	503	245	229	215	227
0—5 ...	965	973	969	905	33	26	30	92	2	1	1	3
5—10 ...	860	838	807		134	152	189		6	10	4	
10—15 ...	499	456	438	413	478	514	547	561	23	30	15	26
15—20 ...	50	46	23	24	895	900	937	927	55	54	40	49
20—40 ...	13	10	6	6	765	801	830	802	222	189	164	192
40—60 ...	7	5	4	4	374	409	438	417	619	586	558	579
60 and over...	6	4	1	2	91	106	107	117	903	890	892	881
Christian—												
Males ...	556	572	587	559	409	387	382	404	35	41	31	37
0—5 ...	986	990	996	997	13	10	4	3	1	...	...	...
5—10 ...	956	971	993		41	27	7		3	2	...	
10—15 ...	894	913	979	975	99	80	21	24	7	7	...	1
15—20 ...	828	808	878	836	161	180	120	161	11	12	2	3
20—40 ...	456	458	514	415	522	510	469	558	22	32	17	27
40—60 ...	70	72	66	83	831	818	840	805	99	110	94	112
60 and over...	51	60	36	115	681	649	685	606	268	291	279	279
Christian—												
Females ...	418	417	430	419	445	425	429	439	137	158	141	142
0—5 ...	961	981	994	995	38	17	6	5	1	2	...	...
5—10 ...	892	893	986		104	94	14		4	13	...	
10—15 ...	801	741	871	857	191	200	127	140	8	59	2	3
15—20 ...	485	371	389	303	501	538	602	675	14	91	9	22
20—40 ...	112	93	85	57	784	782	809	818	104	125	106	125
40—60 ...	49	37	29	15	480	478	495	492	471	485	476	493
60 and over...	24	26	12	7	150	144	138	158	817	830	850	835
Zoroastrian—												
Males ...	586	580	550	497	372	373	414	462	42	47	36	41
0—5 ...	996	998	995	995	4	2	4	5	...	...	1	...
5—10 ...	988	994	993		11	6	6		1	...	1	
10—15 ...	980	979	978	927	18	20	21	72	2	1	1	1
15—20 ...	959	927	889	677	40	72	109	317	1	1	2	6
20—40 ...	544	468	342	171	439	502	637	798	17	30	21	31
40—60 ...	86	45	28	16	822	848	891	884	92	107	81	100
60 and over...	26	23	19	13	698	679	732	697	276	298	249	290
Zoroastrian—												
Females ...	489	506	426	373	370	350	420	477	141	144	148	150
0—5 ...	996	996	997	985	4	4	3	15	...	...	...	...
5—10 ...	989	990	988		10	8	12		1	2	...	
10—15 ...	972	950	916	796	25	48	84	202	3	2	...	2
15—20 ...	854	793	613	273	140	198	378	711	6	9	9	16
20—40 ...	323	281	129	34	615	641	805	868	62	78	66	98
40—60 ...	44	79	5	2	611	546	635	606	345	375	360	392
60 and over...	15	51	4	1	239	200	229	240	746	749	767	759

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Subsidiary Table II.

Distribution by Civil Condition of 1,000 of each sex at certain ages in each Religion and Natural Division.

Natural Divisions of British Districts.

Religion and Natural Division.	MALES.																	
	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6		8	9	10	11	12	13	14	15	16	17	18	19
Province—																		
All religions	439	475	56	982	17	1	954	44	2	853	142	6	209	691	40	37	775	188
Hindu	450	493	57	979	20	1	946	52	2	828	165	7	237	723	40	32	779	189
Musalmán	535	408	57	995	5	...	985	14	1	937	61	2	376	581	43	53	763	184
Jain	486	431	83	988	7	5	982	15	3	920	74	6	328	618	54	67	676	257
Christian	554	411	35	987	12	1	958	39	3	897	93	7	514	466	20	65	809	126
Zoroastrian	583	375	42	996	4	...	988	11	1	991	18	1	629	357	14	70	795	135
Bombay City—																		
All religions	377	590	33	986	14	...	971	29	...	890	108	2	305	673	22	48	839	113
Hindu	342	627	31	983	17	...	966	33	1	867	131	2	256	723	21	36	854	110
Musalmán	391	566	43	992	8	...	976	24	...	924	75	1	332	639	29	52	825	123
Jain	409	562	29	990	9	1	974	25	1	917	80	3	344	639	17	37	818	125
Christian	564	412	24	992	7	1	956	14	...	965	35	...	595	394	11	105	809	86
Zoroastrian	589	373	38	996	4	...	990	10	...	980	18	2	651	337	12	67	789	124
Gujara't—																		
All religions	437	489	74	971	27	2	903	89	4	753	236	11	230	703	61	44	729	227
Hindu	430	495	75	969	29	2	900	96	4	733	256	11	227	710	63	45	723	232
Musalmán	472	458	70	984	15	1	944	52	4	851	143	6	289	657	54	38	744	219
Jain	431	431	88	943	10	42	964	14	22	913	65	22	337	601	62	85	681	234
Christian	353	551	66	961	35	4	796	190	14	545	416	39	195	747	58	20	788	192
Zoroastrian	570	369	53	993	6	1	987	9	4	978	19	3	579	402	19	30	804	166

Religion and Natural Division.	FEMALES.																	
	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Province—																		
All religions	314	511	175	965	34	1	835	161	4	455	527	18	41	848	111	12	394	594
Hindu	296	522	182	958	41	1	802	193	5	380	599	21	31	852	117	12	381	607
Musalmán	330	472	198	991	8	1	955	43	2	742	251	7	71	844	85	14	448	538
Jain	302	453	245	976	23	1	894	101	5	595	385	20	22	781	197	5	323	672
Christian	418	445	137	962	37	1	893	103	4	804	188	8	190	726	84	43	415	542
Zoroastrian	459	372	139	995	5	...	989	11	1	970	27	3	438	513	49	35	516	449
Bombay City—																		
All religions	285	542	173	987	12	1	943	55	2	616	371	13	87	798	115	20	363	617
Hindu	241	574	185	986	14	...	924	73	3	491	501	18	39	829	132	10	321	669
Musalmán	315	528	157	990	9	1	974	25	1	809	184	7	72	844	84	18	400	582
Jain	254	636	110	983	17	...	962	38	...	613	379	8	30	899	71	16	413	571
Christian	444	412	144	991	9	...	983	15	2	951	46	3	317	600	83	83	401	516
Zoroastrian	489	369	142	998	3	1	989	10	1	972	26	2	457	494	49	47	504	449
Gujara't—																		
All religions	294	536	170	951	47	2	808	187	5	450	534	16	32	867	101	5	410	585
Hindu	286	544	170	948	50	2	792	203	5	403	580	17	27	872	101	5	410	585
Musalmán	323	504	173	970	29	1	884	113	3	621	368	11	39	861	100	7	396	597
Jain	283	444	273	984	15	1	973	26	1	736	258	6	16	786	198	3	296	701
Christian	275	591	134	828	168	4	397	579	24	415	551	34	105	828	67	16	410	574
Zoroastrian	471	371	158	995	5	...	990	9	1	971	24	5	412	534	54	15	513	472

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Subsidiary Table II—*continued.*

Distribution by Civil Condition of 1,000 of each sex at certain ages in each Religion and Natural Division.

Natural Divisions of British Districts.

Males.

Religion and Natural Division.	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Konkan—																		
All religions ...	506	451	43	992	8	...	985	14	1	935	63	2	290	684	26	29	816	155
Hindu ...	503	454	43	992	8	...	985	14	1	934	65	1	282	692	26	29	817	154
Musalmán ...	539	414	47	994	6	...	983	17	...	933	65	2	360	607	33	31	813	153
Jain ...	508	425	67	991	9	...	979	19	3	956	38	6	435	515	50	112	696	192
Christian ...	528	423	49	994	6	...	990	9	1	979	20	1	368	602	30	36	795	169
Zoroastrian ...	572	388	40	1,000	...	...	985	15	...	986	14	...	576	403	16	49	822	129
Deccan—																		
All religions ...	445	500	49	984	16	...	961	38	1	826	169	5	201	768	31	26	808	166
Hindu ...	439	512	49	983	16	1	959	40	1	816	179	5	187	782	31	24	810	166
Musalmán ...	494	455	51	988	12	...	979	20	1	928	70	2	304	660	36	30	805	165
Jain ...	404	421	65	980	13	1	986	12	2	930	66	4	352	596	52	90	644	266
Christian ...	605	373	22	990	9	1	978	21	1	923	75	2	501	488	11	65	838	97
Zoroastrian ...	600	356	44	1,000	...	...	978	22	...	986	14	...	647	338	15	76	779	145

Females.

Religion and Natural Division.	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Konkan—																		
All religions ...	325	481	194	988	11	1	918	79	3	495	490	15	33	833	134	10	360	630
Hindu ...	320	484	196	988	11	1	915	82	3	466	518	16	29	836	135	10	357	633
Musalmán ...	350	467	183	988	11	1	930	68	2	723	265	12	57	822	121	8	387	605
Jain ...	285	484	231	980	20	...	888	112	...	533	456	21	94	803	158	21	286	693
Christian ...	424	420	156	992	7	1	988	11	1	872	126	2	119	770	111	21	413	566
Zoroastrian ...	482	392	126	989	11	...	980	20	...	961	36	3	379	570	51	28	541	431
Deccan—																		
All religions ...	288	536	176	972	27	1	771	224	5	277	702	21	23	863	114	10	391	599
Hindu ...	281	541	178	971	28	1	756	239	5	248	730	22	20	865	115	9	391	600
Musalmán ...	348	480	172	985	14	1	919	78	3	563	426	11	39	857	105	15	387	598
Jain ...	312	454	234	982	17	1	905	90	5	511	473	16	24	779	197	9	315	676
Christian ...	457	434	109	992	8	...	925	74	1	755	237	8	215	724	61	55	438	507
Zoroastrian ...	553	347	120	995	5	...	989	7	4	980	20	...	445	504	51	27	524	449

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SUBSIDIARY TABLE II—*continued.*

Distribution by Civil Condition of 1,000 of each sex at certain ages in each Religion and Natural Division.

Natural Divisions of British Districts.

MALES.

Religion and Natural Division.	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Karna'tak—																		
All religions ...	447	482	71	985	14	1	950	47	3	616	172	12	239	714	47	27	748	225
Hindu ...	438	490	72	985	15	...	946	51	3	802	185	13	225	727	48	27	747	226
Musalmán ...	510	431	59	988	11	1	976	22	2	910	85	5	328	637	35	32	762	206
Jain ...	437	461	102	985	15	...	960	33	7	857	134	9	243	676	81	25	684	291
Christian ...	623	346	31	990	10	..	984	15	1	975	24	1	562	403	15	53	809	138
Zoroastrian ...	533	424	43	1,000	...	...	957	43	...	867	133	...	574	406	20	101	783	116
Sind—																		
All religions ...	563	380	57	998	2	...	992	8	...	950	49	1	412	543	45	71	740	189
Hindu ...	547	396	57	998	2	...	992	8	...	934	65	1	387	569	44	70	714	207
Musalmán ...	568	375	57	998	2	...	992	8	...	954	45	1	417	536	47	68	747	185
Jain ...	509	415	76	1,000	...	...	1,000	...	...	944	42	14	385	575	40	120	530	350
Christian ...	718	263	19	1,000	...	...	994	6	...	988	12	...	777	216	7	148	757	95
Zoroastrian ...	604	355	41	1,000	...	...	992	8	...	1,000	...	...	617	373	10	35	806	159

FEMALES.

Religion and Natural Division.	All ages.			0—5.			5—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Karna'tak—																		
All religions ...	285	504	211	929	69	2	715	274	11	356	610	34	49	801	150	32	320	648
Hindu ...	276	511	213	923	75	2	690	299	11	322	642	36	49	799	152	34	317	649
Musalmán ...	353	453	194	970	26	4	890	105	5	614	370	16	50	821	129	14	351	635
Jain ...	244	499	257	919	75	6	686	303	11	283	671	46	16	780	204	6	291	703
Christian ...	452	388	160	985	13	2	988	12	...	897	101	2	174	719	107	37	331	632
Zoroastrian ...	523	397	80	1,000	...	...	944	56	...	952	48	...	388	562	50	...	688	312
Sind—																		
All religions ...	400	463	137	998	2	...	976	23	1	786	210	4	78	839	83	15	467	518
Hindu ...	382	458	160	998	2	...	971	28	1	716	279	5	51	839	110	8	388	604
Musalmán ...	406	464	130	998	2	...	977	22	1	809	187	4	80	840	74	17	490	493
Jain ...	355	446	199	1,000	...	...	1,000	...	...	788	212	...	62	763	175	23	295	682
Christian ...	524	399	77	1,000	...	...	994	6	...	979	21	...	320	643	37	125	501	374
Zoroastrian ...	538	368	94	1,000	...	...	1,000	...	...	980	20	...	418	550	32	25	593	382

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Subsidiary Table III.

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

British Districts including Sind and Aden.

Religion and Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
All religions	**4,718**	**4,731**	**551**	**3,135**	**5,095**	**1,770**
0—10	2,530	62	3	2,513	246	7
10—15	948	151	6	417	514	18
15—40	1,161	2,909	164	176	3,514	481
40 and over	79	1,609	378	29	821	1,264
Hindu	**4,502**	**4,946**	**552**	**2,927**	**5,217**	**1,856**
0—10	2,513	74	3	2,433	225	8
10—15	931	179	7	342	599	21
15—40	992	3,069	160	124	3,528	513
40 and over	66	1,624	382	28	795	1,314
Musalma'n	**5,389**	**4,052**	**559**	**3,831**	**4,704**	**1,465**
0—10	2,652	24	1	2,829	71	3
10—15	1,014	64	2	665	223	6
15—40	1,605	2,392	181	305	3,488	360
40 and over	118	1,572	375	32	922	1,096
Jain	**4,665**	**4,517**	**818**	**2,811**	**4,742**	**2,447**
0—10	1,907	31	19	2,210	198	9
10—15	1,051	99	11	498	477	23
15—40	1,559	2,937	255	87	3,355	795
40 and over	148	1,450	533	16	712	1,617
Christian	**5,556**	**4,093**	**351**	**4,184**	**4,445**	**1,371**
0—10	1,810	49	4	2,262	176	7
10—15	814	90	7	850	203	8
15—40	2,810	2,489	106	894	3,330	389
40 and over	122	1,465	234	78	736	967
Zoroastrian	**5,861**	**3,723**	**416**	**4,887**	**3,702**	**1,411**
0—10	1,709	14	1	1,820	13	1
10—15	995	18	2	968	25	3
15—40	2,888	1,607	61	2,004	2,324	226
40 and over	189	2,084	352	95	1,340	1,181

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Subsidiary Table IV.

Proportion of the sexes by Civil Condition at certain ages for Religions and Natural Divisions.

Natural Divisions of British Districts.

Natural Division and Religion.	Number of Females per 1,000 males.														
	All ages.			0-10.			10-15.			15-40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Province—															
All religions	625	1,005	3,872	920	3,014	2,105	425	2,948	2,617	141	1,134	2,551	323	486	3,022
Hindu	627	1,009	3,034	921	3,090	2,245	374	2,959	2,693	124	1,111	2,761	370	481	3,164
Musalmán	611	994	2,243	904	2,371	2,129	503	2,948	2,248	162	1,254	1,706	226	501	2,493
Jain	575	970	2,727	960	5,627	683	512	4,131	2,623	58	1,110	3,206	69	472	2,568
Christian	562	806	2,925	957	2,715	1,340	775	1,694	950	236	995	2,090	487	374	3,122
Zoroastrian	793	944	3,170	907	1,052	1,200	940	1,461	1,429	664	1,370	3,623	472	610	3,125
Bombay City—															
All religions	400	487	2,760	939	1,475	3,478	403	2,005	4,009	127	532	2,370	235	240	3,031
Hindu	367	477	3,102	935	1,632	3,421	312	2,156	6,000	66	508	2,744	158	211	3,393
Musalmán	469	473	1,639	954	1,009	2,250	508	1,435	4,000	92	999	1,219	164	231	2,283
Jain	205	372	1,202	834	1,100	...	182	1,283	750	26	409	1,220	78	144	1,301
Christian	383	486	2,979	915	975	...	637	852	5,000	217	622	3,003	387	245	2,960
Zoroastrian	750	894	3,332	967	993	...	918	1,283	1,250	615	1,282	3,500	487	581	3,291
Gujarát—															
All religions	625	1,017	2,139	902	1,885	999	448	1,699	1,063	124	1,141	1,526	116	557	2,519
Hindu	614	1,016	2,093	894	1,853	1,113	411	1,687	1,120	108	1,127	1,474	104	502	2,506
Musalmán	644	1,035	2,320	941	2,022	813	553	1,946	1,245	129	1,253	1,777	188	510	2,624
Jain	562	994	2,935	985	1,605	39	574	2,812	183	43	1,192	2,902	44	504	3,482
Christian	617	923	1,764	704	3,075	1,333	526	918	603	462	945	993	661	451	2,588
Zoroastrian	947	1,174	3,402	956	857	200	945	1,222	1,333	950	1,773	3,679	629	784	3,494
Konkan—															
All religions	666	1,109	4,072	979	4,141	3,091	463	6,763	8,468	124	1,317	5,447	359	478	4,407
Hindu	669	1,106	4,702	978	4,238	3,200	435	6,978	8,763	109	1,229	5,598	304	477	4,477
Musalmán	721	1,251	4,324	979	3,483	2,625	712	3,748	7,116	203	1,719	4,664	270	517	4,190
Jain	312	634	1,914	811	4,100	...	284	6,190	2,000	36	715	1,427	116	258	2,255
Christian	771	953	3,072	1,018	1,224	1,250	855	5,629	2,666	315	1,248	3,643	500	418	2,889
Zoroastrian	868	1,042	3,211	965	1,800	...	985	2,500	...	744	1,681	3,700	543	613	3,109
Deccan—															
All religions	637	1,040	3,535	924	4,512	3,150	278	3,443	3,072	118	1,133	3,673	366	469	3,494
Hindu	634	1,045	3,584	917	4,619	3,230	253	3,395	3,099	110	1,129	3,766	367	471	3,518
Musalmán	656	981	3,119	980	2,782	2,012	483	4,882	3,880	116	1,200	2,721	440	435	3,269
Jain	537	917	2,333	996	4,305	2,650	410	5,434	3,438	55	1,045	3,031	78	398	2,066
Christian	630	974	4,086	1,049	2,857	600	617	3,178	3,333	275	1,210	3,865	685	424	4,221
Zoroastrian	769	837	2,316	966	500	...	875	1,250	...	615	1,336	3,118	250	472	2,170
Karnátak—															
All religions	621	1,019	2,968	874	5,707	3,350	381	3,093	2,385	199	1,090	3,126	1,132	423	2,810
Hindu	616	1,020	2,903	859	5,805	3,165	352	3,040	2,343	212	1,074	3,121	1,202	421	2,838
Musalmán	672	1,026	3,121	961	3,970	5,053	575	3,096	2,737	149	1,249	3,587	424	444	2,975
Jain	503	960	2,291	841	8,072	9,500	262	3,971	4,059	55	980	2,126	230	405	2,306
Christian	592	917	4,148	980	1,000	2,000	864	4,000	1,000	211	1,257	4,850	583	351	3,937
Zoroastrian	740	704	1,400	889	1,000	...	1,538	500	...	534	1,038	2,000	...	407	1,250
Sind—															
All religions	577	988	1,960	878	2,180	2,044	542	2,792	1,886	153	1,242	1,451	175	513	2,225
Hindu	562	931	2,251	930	2,737	2,080	519	2,933	2,457	93	1,100	1,856	80	457	2,468
Musalmán	583	1,009	1,872	863	2,031	2,078	548	2,722	1,602	171	1,299	1,319	204	530	2,153
Jain	487	742	1,800	1,028	...	...	388	2,333	...	97	801	2,667	143	419	1,463
Christian	310	644	1,707	1,014	1,000	...	854	1,500	...	124	894	1,475	383	301	1,794
Zoroastrian	815	949	2,118	977	...	...	1,143	...	...	536	1,276	2,667	600	627	2,044

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Subsidiary Table V.

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

Caste and Locality.	Distribution of 1,000 Males of each age by civil condition.																	
	All ages.			0-5.			5-12.			12-20.			20-40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU, JAIN AND ANIMISTIC—																		
A'gri ... ... Thána and Kolába.	483	476	41	991	8	1	976	23	1	726	270	4	107	859	34	17	824	159
A'hir ... ... Khándesh.	388	571	41	989	11	...	912	86	2	400	591	9	30	940	30	9	841	150
Berad or Bedar ... ... Belgaum.	429	491	80	980	20	...	875	116	9	578	399	23	82	858	60	11	726	263
Bhanda'ri ... ... Kánara and Ratnágiri.	561	400	39	995	5	...	991	9	...	894	104	2	168	806	26	24	827	149
Bha'tia' ... ... Karáchi and Sukkur.	474	411	115	1,000	...	...	996	4	...	880	113	7	242	599	159	76	692	232
Bhangi or Hala'lkhor ... ... Gujarát.	404	545	51	966	30	4	777	214	9	498	481	21	85	862	53	21	816	163
Bharva'd, Dhangar or Kurub. Ahmadábád, Deccan, Karnátak.	404	536	60	976	22	2	885	109	6	561	420	19	87	869	44	18	705	187
Bhil ... ... Panch Mahals, Khándesh West and Násik.	513	464	23	989	11	...	979	20	1	767	229	4	105	874	21	20	883	97
Bhil (Sind) ... ... Hyderábád, Karáchi, Thar and Párkar.	583	380	37	999	1	...	994	6	...	893	105	2	202	705	33	39	808	153
Bhoi ... ... Kaira and Khándesh East.	399	523	78	966	33	1	810	180	10	474	487	39	86	827	87	16	755	229
Bra'hman Audich ... ... Gujarát.	454	449	97	985	14	1	960	35	5	749	243	8	264	665	71	82	636	282
Bra'hman Chitpa'van ... ... Poona and Ratnágiri.	533	410	57	997	3	...	991	8	1	910	89	1	200	772	28	46	748	206
Bra'hman Deshasth ... ... Ahmadnagar and Dhárwár.	471	436	93	995	5	...	982	16	2	752	231	17	187	750	61	68	641	291

Caste and Locality.	Distribution of 1,000 Females of each age by civil condition.																	
	All ages.			0-5.			5-12.			12-20.			20-40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried	Married.	Widowed.	Unmarried	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANIMISTIC—*continued.*																		
A'gri ... ... Thána and Kolába.	343	514	143	990	10	...	960	138	2	151	835	14	10	899	91	5	403	592
A'hir ... ... Khándesh.	264	595	141	981	18	1	533	463	4	22	961	17	6	911	83	3	404	593
Berad or Bedar ... ... Belgaum.	263	549	188	892	105	3	548	438	14	123	809	68	18	838	144	24	353	623
Bhanda'ri ... ... Kánara and Ratnágiri.	329	455	216	990	9	1	915	82	3	156	805	39	15	796	189	11	363	626
Bha'tia' ... ... Karachi and Sukkur.	292	452	256	1,000	...	...	949	48	3	207	774	19	1	751	248	2	328	670
Bhangi or Hala'lkhor ... ... Gujarát.	271	596	133	929	69	2	556	436	8	112	868	20	12	906	82	5	436	559
Bharva'd, Dhangar or Kurub. Ahmadábád, Deccan, Karnátak.	243	569	188	915	83	2	544	442	14	78	881	41	12	855	133	6	385	609
Bhil ... ... Panch Mahals, Khándesh West and Nágik.	425	480	95	988	12	...	931	68	1	391	604	5	25	931	44	10	518	472
Bhil (Sind) ... ... Hyderábád, Karáchi, Thar and Párkar.	436	452	112	1,000	...	...	974	26	...	466	526	8	22	883	95	8	488	504
Bhoi ... ... Kaira and Khándesh East.	274	578	148	946	54	...	567	422	11	54	930	16	7	893	100	4	403	593
Bra'hman Audich ... ... Gujarát.	218	471	311	981	17	2	830	154	7	44	591	65	5	710	285	1	277	722
Bra'hman Chitpa'van ... ... Poona and Ratnágiri.	317	441	242	995	5	...	938	59	3	156	789	55	7	756	237	2	330	668
Bra'hman Deshasth ... ... Ahmadnagar and Dhárwár.	289	457	254	991	8	1	837	158	5	99	837	64	8	715	277	2	331	667

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SUBSIDIARY TABLE V—*continued.*

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

Caste and Locality.	Distribution of 1,000 Males of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Bra'hman Gaud Sa'rasvat Kánara.	520	431	49	997	3	...	993	7	...	881	110	9	212	748	40	43	806	151
Bra'hman (Sind) Hyderábád, Karáchi, Sukkur, Thar and Párkar.	529	400	71	1,000	...	...	994	6	...	809	182	9	340	593	67	153	628	219
Cha'mbha'r, Mochi, Machiga'r or Sochi Ahmadábád and Poona.	423	533	44	979	21	...	876	122	2	572	416	12	101	859	40	16	840	144
Chaturth Sátára and Belgaum.	415	479	106	981	18	1	942	55	3	661	314	25	81	813	106	11	696	293
Chhatri, Khatri, Kiliket or Katabu Karnátak.	420	505	75	978	13	9	891	104	5	596	373	31	120	817	63	24	765	211
Darji, Shimpi, Sai or Mira'i Ahmadábád, Sátára, Dhárwár.	493	486	81	966	32	2	918	80	2	620	361	19	135	786	79	26	728	246
Dhobi, Parit, Agasa' or Madiva'l Sátára and Kánara.	503	434	63	986	13	1	969	32	...	816	184	...	207	741	52	37	743	220
Dhodia' Surat.	522	434	44	993	6	1	937	12	1	865	132	3	141	824	35	19	818	163
Dubla' or Talavia' Surat.	446	500	54	990	10	...	971	28	1	669	323	8	59	899	42	12	806	182
Gura'v or Huga'r Ratnágiri.	510	454	36	994	6	...	987	12	1	802	196	2	126	853	21	17	854	129
Haja'm, Nha'vi, or Na'dig Khándesh East and Sátára.	437	519	44	975	25	...	921	78	1	545	446	9	71	829	30	23	813	164
Halepa'ik Kánara.	615	317	68	995	4	1	997	3	...	896	94	10	309	650	41	38	638	324
Ka'tkari Thána.	489	489	22	992	8	...	978	21	1	714	284	2	78	898	24	19	695	86
Koli Gujarát, Násik.	444	491	65	983	16	1	912	85	3	618	365	17	133	799	68	22	767	211
Koli (Sind) Hyderábád, Karáchi, Thar and Párkar.	541	418	41	1,000	...	...	996	4	...	833	163	4	177	784	39	22	795	183

Caste and Locality.	Distribution of 1,000 Females of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Bra'hman Gaud Sa'rasvat Kánara.	301	473	226	995	5	...	964	33	3	114	842	44	6	789	205	4	340	656
Bra'hman (Sind) Hyderábád, Karáchi, Sukkur, Thar and Párkar.	326	478	196	1,000	...	...	947	52	1	232	742	26	17	806	177	6	358	636
Cha'mbha'r, Mochi, Machiga'r or Sochi Ahmadábád, Poona.	281	561	158	956	42	2	653	339	8	108	863	29	10	887	103	10	426	564
Chaturth Sátára and Belgaum.	238	521	241	915	82	3	511	466	23	75	857	68	13	774	213	9	316	675
Chhatri, Khatri, Kiliket or Katabu Karnátak.	241	537	222	885	113	2	552	434	14	132	821	47	19	795	186	14	353	633
Darji, Shimpi, Sai or Mira'i Ahmadábád, Sátára, Dhárwár.	237	510	223	948	49	3	700	286	8	102	849	49	16	797	187	9	318	673
Dhobi, Parit, Agasa' or Madiva'l Sátára and Kánara.	302	464	234	959	41	...	824	172	4	150	795	55	21	741	238	9	334	657
Dhodia' Surat.	444	469	93	992	8	...	982	17	1	618	347	5	38	916	46	9	587	404
Dubla' or Talavia' Surat.	334	520	87	990	10	...	932	66	2	328	662	10	14	944	42	6	631	373
Gura'v or Huga'r Ratnágiri.	279	515	206	992	7	1	769	224	7	94	860	46	10	846	144	3	381	616
Haja'm, Nha'vi or Na'dig Khándesh East and Sátára.	270	550	180	958	41	1	575	419	6	47	920	33	24	836	140	11	368	621
Halepa'ik Kánara.	333	419	248	991	8	1	938	61	1	195	757	48	15	697	288	7	248	745
Ka'tkari Thána.	395	511	94	994	6	...	912	87	1	258	735	7	14	933	53	7	465	528
Koli Gujarát, Násik.	302	545	153	974	25	1	763	229	8	130	837	27	11	889	100	5	422	573
Koli (Sind) Hyderábád, Karáchi, Thar and Párkar.	417	475	108	1,000	...	...	969	31	...	375	620	5	10	914	76	4	486	510

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SUBSIDIARY TABLE V—*continued.*

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

Caste and Locality.	Distribution of 1,000 Males of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Koshti, Hutga'r, Jed or Vinka'r ... ... Karnátak and Sholápur.	386	520	94	982	18	...	898	93	9	562	403	35	99	834	67	18	714	268
Kumbha'r ... ... Ahmadábád and Ratnágiri.	396	542	62	950	45	5	832	161	7	535	438	27	97	843	60	30	792	178
Kunbi ... ... Ahmadábád, Kaira, Thána, Khándesh East, Ahmadnagar, Ratnágiri.	426	517	57	968	30	2	900	97	3	573	412	15	109	841	50	31	792	177
Linga'yat ... ... Karnátak.	421	496	83	983	15	2	909	83	8	623	351	26	115	815	70	18	733	249
Loha'na' ... ... Bombay City.	313	643	44	976	24	...	970	28	2	709	230	2	154	814	32	32	801	167
Loha'na' (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar, Lárkána, Upper Sind Frontier.	548	391	61	1,000	...	...	987	13	...	809	187	4	283	657	60	67	719	214
Loha'r, Luha'r or Kamma'r ... Ahmadábád and Khándesh East.	382	551	67	972	25	3	869	121	10	460	506	34	94	844	62	14	837	149
Maha'r, Holiya' or Dhed ... Ahmadábád, Sátára and Ratnágiri.	460	500	40	968	32	...	927	71	2	686	306	8	102	870	28	20	839	141
Dhed (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar, Upper Sind Frontier.	575	377	48	1,000	...	...	997	3	...	913	87	1	302	652	46	55	760	185
Ma'li ... ... Poona.	446	507	47	992	8	...	968	32	...	682	313	5	83	882	35	14	825	161
Ma'ng or Madig ... ... Bijápur and Sholápur.	448	503	49	989	11	...	937	60	3	672	320	8	130	834	36	34	809	157
Mara'tha' ... ... Poona, Sátára, Ratnágiri and Sholápur.	475	469	56	979	21	...	953	46	1	790	205	5	148	815	37	28	784	188

Caste and Locality.	Distribution of 1,000 Females of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Koshti, Hutga'r, Jed or Vinka'r ... ... Karnátak and Sholápur.	249	547	207	944	54	2	584	403	13	68	886	46	21	814	165	10	350	640
Kumbha'r ... ... Ahmadábád and Ratnágiri.	247	505	188	934	64	2	623	369	8	72	905	23	9	870	121	4	391	615
Kunbi ... ... Ahmadábád, Kaira, Thána, Khándesh East, Ahmadnagar, Ratnágiri.	258	560	182	947	51	2	648	345	7	70	895	35	8	865	127	4	394	602
Linga'yat ... ... Karnátak.	246	524	230	919	79	2	583	400	17	111	831	58	17	788	195	7	313	680
Loha'na' ... ... Bombay City.	200	592	208	907	3	...	934	64	2	121	844	35	14	828	158	6	276	718
Loha'na' (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar, Lárkána, Upper Sind Frontier.	377	460	163	1,000	...	...	953	46	1	366	621	13	13	855	132	3	385	612
Loha'r, Luha'r or Kamma'r ... Ahmadábád and Khándesh East.	251	565	184	953	44	3	628	362	10	74	897	29	14	873	113	8	347	645
Maha'r, Holiya' or Dhed ... Ahmadábád, Sátára and Ratnágiri.	278	528	194	954	46	...	658	331	11	92	877	31	23	845	132	12	366	622
Dhed (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar, Upper Sind Frontier.	423	420	157	998	1	1	985	15	...	541	450	9	30	631	139	5	392	603
Ma'li ... ... Poona.	293	533	174	988	12	...	732	263	5	78	900	22	10	882	108	3	391	606
Ma'ng or Madig ... ... Bijápur and Sholápur.	354	515	131	927	72	1	685	408	7	218	733	49	160	740	71	162	398	440
Mara'tha' ... ... Poona, Sátára, Ratnágiri and Sholápur.	273	490	237	966	34	...	704	286	10	94	839	67	21	774	205	10	339	651

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SUBSIDIARY TABLE V—*continued.*

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

Caste and Locality.	Distribution of 1,000 males of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Na'ikda' ... ... Surat.	506	448	46	995	5	...	980	20	...	843	153	5	116	849	35	16	821	163
Pancha'l ... ... Dhárwár.	471	433	96	993	5	...	968	26	6	727	250	23	189	731	80	37	664	299
Raba'ri ... ... Ahmadábád and Kaira.	352	546	102	929	66	5	699	313	18	395	544	61	121	769	110	31	703	266
Ra'jput ... ... Ahmadábád, Kaira and Khándesh West.	449	489	62	989	10	1	924	73	3	659	326	15	172	774	54	35	761	204
Ra'jput (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar, Upper Sind Frontier.	594	344	62	999	1	...	997	3	...	885	111	4	465	493	42	131	633	236
Ra'moshi ... ... Poona and Sátára.	470	478	52	993	7	...	965	34	1	769	227	4	127	840	33	16	798	186
Sa'li ... ... Ahmadnagar, and Dhárwár.	494	513	93	983	14	...	928	71	3	610	367	23	92	838	72	17	737	246
Soni, Sona'r or Aksa'li ... Ratnágiri and Kánara.	556	406	38	996	4	...	990	10	...	893	106	1	177	798	25	34	817	149
Sona'r (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar.	504	367	69	1,000	...	...	981	19	...	857	136	7	343	593	50	92	661	247
Suta'r or Badig ... ... Ahmadábád, Poona, Khándesh East and Ratnágiri.	451	503	46	986	12	2	941	57	2	652	339	9	111	849	40	18	832	150
Teli, Ga'niger or Gha'nchi ... Surat, Khándesh East and Ratnágiri.	408	542	50	986	14	...	853	142	2	485	505	10	56	901	43	15	819	166

Caste and Locality.	Distribution of 1,000 females of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Na'ikda' ... ... Surat.	424	482	94	995	4	1	981	19	...	610	382	8	37	918	45	6	625	369
Pancha'l ... ... Dhárwár.	202	458	250	968	31	1	748	246	6	144	772	84	25	698	277	11	289	700
Raba'ri ... ... Ahmadábád and Kaira.	239	609	152	903	95	2	509	484	7	112	865	23	9	902	89	8	415	577
Ra'jput ... ... Ahmadábád, Kaira and Khándesh West.	270	516	214	968	30	2	723	270	7	121	651	28	9	817	174	5	340	655
Ra'jput (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar, Upper Sind Frontier.	364	433	203	999	1	...	990	10	...	359	618	23	24	822	154	8	344	648
Ra'moshi ... ... Poona and Sátára.	303	515	180	987	13	...	764	230	6	88	877	35	13	827	161	6	305	689
Sa'li ... ... Ahmadnagar and Dhárwár.	305	512	183	977	21	2	743	245	12	226	726	48	28	831	141	4	409	587
Soni, Sona'r or Aksa'li ... Ratnágiri and Kánara.	314	455	231	989	10	1	901	97	2	104	825	71	7	760	233	3	338	659
Sona'r (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar.	381	439	180	1,000	...	...	963	37	...	365	611	24	28	810	162	12	339	649
Suta'r or Badig ... ... Ahmadábád, Poona, Khándesh East and Ratnágiri.	369	531	180	979	20	1	735	259	6	76	892	32	10	859	131	4	381	615
Teli, Ga'niger or Gha'nchi ... Surat, Khándesh East and Ratnágiri.	256	570	174	981	18	1	577	416	7	44	921	35	9	870	115	3	400	597

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SUBSIDIARY TABLE V—*continued.*

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

Caste and Locality.	Distribution of 1,000 Males of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Tha'kur ... ... Thána.	511	443	46	993	7	...	967	33	...	799	197	4	195	759	46	36	792	172
Vaddar or Od ... ... Dhárwár.	539	403	58	994	6	...	932	17	1	867	119	15	182	757	61	49	774	177
Va'ghri ... ... Ahmadábád and Kaira.	484	462	54	982	17	1	905	90	5	659	315	26	117	818	65	18	802	180
Vanja'ri ... ... Ahmadnagar and Násik.	403	554	43	980	19	1	924	75	1	500	432	8	50	910	34	10	852	138
Va'rli ... ... Thána.	533	440	27	995	5	...	987	13	...	863	133	4	174	800	26	20	878	102
Va'ni Osva'l ... ... Ahmadnagar and Bombay City.	433	508	59	991	9	...	976	23	1	821	177	2	222	744	34	85	682	233
Va'ni Shrima'li ... ... Ahmadábád and Kaira.	478	440	82	989	11	1	979	18	3	755	239	6	249	691	60	71	667	262
MUSALMA'N—																		
Bohora, Khoja, Memon and Teli or Gha'nchi ... ... Surat, Broach and Ahmadábád.	403	470	67	979	20	1	895	101	4	670	314	16	158	762	80	31	759	210
Sheikh and Patha'n ... ... Karnátak and Ahmadábád.	504	488	28	991	9	...	971	27	2	810	178	12	193	762	45	30	777	193
Other Musalma'ns ... ... Násik, Thána and Sholápur.	479	464	57	991	9	...	966	33	1	810	184	6	205	747	48	29	798	173
Balochi (Sind) ... ... Throughout.	550	399	51	999	1	...	990	10	...	830	167	4	263	664	53	67	776	157
Bra'hui (Sind) ... ... Throughout.	569	384	47	999	1	...	991	9	...	834	156	10	348	612	40	80	775	145
Bohora, Memon and Khoja (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar.	517	379	104	1,000	...	...	992	8	...	718	274	8	208	637	105	82	598	320
ZOROASTRIAN ... ... Surat and Thána.	594	365	51	998	2	...	994	15	1	969	30	1	440	535	25	38	790	168
CHRISTIAN—																		
Anglo-Indian (Sind) ... ... Throughout.	598	359	45	1,000	...	...	1,000	...	...	970	15	15	505	486	9	97	731	172
Indian Christian ... ... Broach, Thána, Ahmadnagar and Kánara.	516	442	42	991	9	...	977	21	2	864	131	5	193	770	32	30	819	151
Indian Christian (Sind) ... Throughout.	555	411	34	1,000	...	...	1,000	...	...	970	30	...	488	496	16	92	792	116

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SUBSIDIARY TABLE V—*concluded.*

Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

Caste and Locality.	Distribution of 1,000 Females of each age by civil condition.																	
	All ages.			0—5.			5—12.			12—20.			20—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU, JAIN AND ANIMISTIC—*continued.*																		
Tha'kur ... ... Thána.	398	476	126	991	9	...	919	79	2	410	580	10	31	886	83	11	393	596
Vaddar or Od ... ... Dhárwár.	413	433	154	986	14	...	919	77	4	386	563	51	35	818	147	31	404	565
Va'ghri ... ... Ahmadábád and Kaira.	356	538	106	965	33	2	765	231	4	239	737	24	14	922	64	6	502	492
Vanja'ri ... ... Ahmadnagar and Násik.	262	589	149	961	38	1	548	444	8	41	942	17	12	909	79	5	448	547
Va'rli ... ... Thána.	429	474	97	992	8	...	960	39	1	468	520	12	40	912	48	19	510	490
Va'ni Osva'l ... ... Ahmadnagar and Bombay City.	323	472	205	989	10	1	923	75	2	160	780	40	13	788	197	11	306	683
Va'ni Shrima'li ... ... Ahmadábád and Kaira.	277	447	276	986	11	3	963	35	2	259	716	25	10	757	233	4	294	702
MUSALMA'N—																		
Bohora, Khoja, Memon and Teli or Gha'nchi ... ... Surat, Broach and Ahmadábád.	331	519	150	962	37	1	838	157	5	331	652	17	14	936	80	7	448	545
Sheikh and Patha'n ... ... Karnátak and Ahmadábád.	319	492	189	976	23	1	860	135	5	302	670	28	25	828	147	14	352	634
Other Musalma'ns ... ... Násik, Thána and Sholápur.	348	486	166	988	11	1	864	131	5	284	694	22	21	832	147	13	400	588
Balochi (Sind) ... ... Throughout.	421	465	114	999	1	...	972	28	...	749	249	2	41	872	87	13	571	416
Bra'hui (Sind) ... ... Throughout.	393	504	103	1,000	...	...	953	47	...	442	522	36	53	898	49	31	617	352
Bohora, Memon and Khoja (Sind) ... ... Hyderábád, Karáchi, Sukkur, Thar and Párkar.	456	399	144	1,000	...	...	986	13	1	561	419	20	106	731	163	50	493	457
ZOROASTRIAN ... ... Surat and Thána.	467	375	158	994	6	...	987	12	1	856	126	18	237	646	117	19	537	444
CHRISTIAN—																		
Anglo-Indian (Sind) ... ... Throughout.	616	316	68	1,000	...	...	1,000	...	...	925	75	...	312	644	44	181	514	305
Indian Christian ... ... Broach, Thána, Ahmadnagar and Kánara.	406	447	147	990	9	1	933	65	2	486	505	9	42	844	114	14	420	566
Indian Christian (Sind) ... Throughout.	488	409	103	1,000	...	...	985	15	...	797	199	4	145	789	66	49	434	517

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CHAPTER VIII.—EDUCATION.

Introductory. Reference to Statistics. Meaning of Literacy. Progress in Literacy. Literacy by Natural Divisions. Comparison by Age-periods. Literacy by Caste and Religion. Education among Parsis; among Christians; among Jains; among Hindus; among Musalmáns. Literacy in English. Comparison with previous Censuses. Subsidiary Table VII. Secondary Education. The Press.

Introductory.

182. The trend of events and the growth of Indian politics have directed within recent years a great amount of attention to education. The conference held at Simla a dozen years ago revealed certain defects in the educational system. In the last ten years the enlargement of the Provincial Councils and the efforts of individual members to increase the diffusion of primary education among the masses have brought education to a greater degree than ever before into the public gaze. Government and local bodies have spent large sums in widening the basis of primary education, and though it is still early to gauge the effect of these measures the figures of this census will be scrutinized by many with more than ordinary interest. The census schedules only aimed at recording information regarding literacy and literacy in English, but these figures have been supplemented by certain returns from the Educational Department (Subsidiary Tables VII and VIII) which show the extent of the progress made by secondary education in the course of the last twenty years.

The introduction of rural standards which would encourage the great mass of the population to get their children taught the three R's had not been made at the time the census was taken, but its results should be visible and of the greatest interest by the time the next enumeration takes place. Owing to the early age at which cultivators' and artizans' children commence to take part in their ancestral avocations there has been, outside urban areas, a general reluctance of the parents to send their children to school. It has been necessary for them to choose whether they could afford to lose the services of their offspring for a number of years, and they have not yet realized the advantages of education in fitting their children for the more strenuous life which modern conditions entail.

Reference to statistics.

183. The statistics of education are contained in Imperial Tables VIII and IX. Table VIII has been divided into three parts, a general table arranged according to religions and the four age classes which have the greatest bearing on education, a table giving details by districts and the principal Native States and another for the six cities. Table IX shows the proportion of literacy among the principal castes.

At the end of the chapter will be found ten Subsidiary Tables showing the proportion of literacy in each religion, the number of literate persons per thousand in each district, the progress of education since the last census, the extent of the knowledge of English and certain details regarding educational institutions, public examinations and the press.

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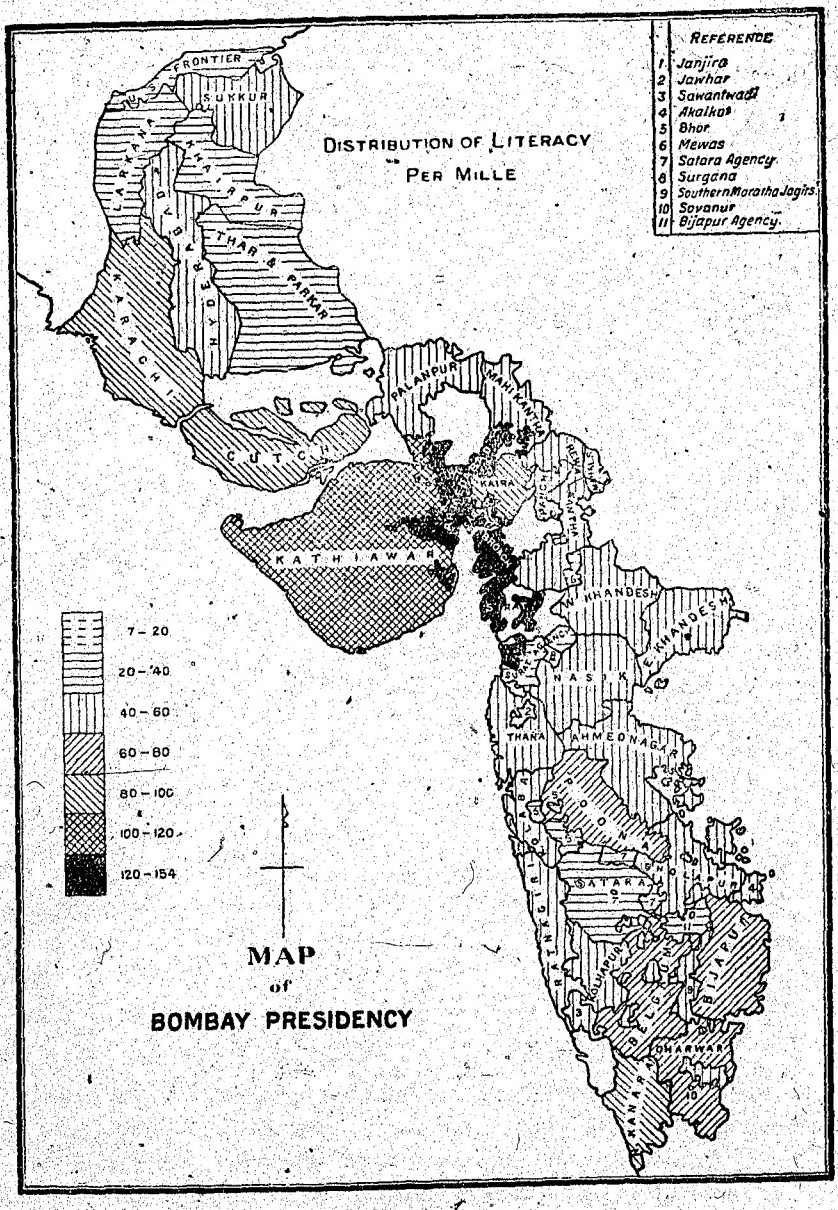
Meaning of Literacy.

184. Up to 1891 there was a distinction made between those able to read and write and those learning. But the definitions were *per se* such that the classes overlapped and an accurate record of literacy was not obtained. In 1901 the 'learning' class was eliminated altogether and the test imposed was the ability to read and write, but no standard of ability was set. The literate consequently included a number who could only sign their name or laboriously spell out a printed book. At this census the standard of literacy was the ability to read and write a letter and the 'learning' class of 1891, which was probably largely included in the literates of 1901 has now been altogether excluded.

Literacy by Natural Divisions.

185. In the subjoined map will be found the distribution of the literate by Districts and States.



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At the present census 70 persons in every thousand were returned as literate. Next to Bombay City which shows 282 males and 123 females able to read and write per 1,000 of each sex, literacy is greatest in Gujarát where the proportions are 201 males and 26 females. Then follows a big gap, the Karnátak with 109 and 5 and the Konkan with 103 and 9 coming close together. The Deccan returns 90 and 8 and Sind 79 and 8 literate persons per 1,000 of each sex. These figures show the enormous leeway female education has to make up.

The predominance of Gujarát is due to the large numbers of the Vania castes with which it swarms, and the low position occupied by Sind to the preponderance of Muhammadans, among whom the desire for education is only of recent growth.

The six cities for which separate statistics have been collected return 280 literate males per 1,000 males and 96 females able to read and write in each 1,000 of that sex. The figure for males is about the same as for Bombay alone, but females are about 22 per cent. worse.

Comparison by age periods.

186. The age period which shows the greatest extent of literacy is 15—20, when 172 per 1,000 males and 29 per 1,000 females are literate. At 20 and over the figures are 165 and 16 respectively and at 10—15, 117 and 24. This exhibits very fairly the much greater interest taken in female education in the last 15 years. Compared with the age period 10—15 there are six times as many women aged 20 and over, but the educated ones are only four times as numerous.

At the age period 0—10 the number of children able to read and write is only 14 and 4 per 1,000 of each sex respectively which, when we consider the tender age at which boys and girls are sent to school, shows the effect of the more stringent definition of literacy.

Literacy by Religion.

187. An examination of the statistics by religion results in the Parsis being easily first with 718 persons able to read and write in 1,000 of the population. A long way behind them but close together come Christians with 336 and Jains with 319 per thousand. There is again a long interval before we come to the Hindus with 66. The Musalmáns come last with 43 per 1,000.

Education among the Parsis.

188. The Parsi figures require little comment. The adult illiterate among them are comparatively few and getting annually less. They consist of the older Parsi cultivating families to be found in Surat and northern Thána. The great proportion of the Parsi illiterates are children who are too young to go to school or who having commenced instruction, have not yet attained the proficiency required.

Among Christians.

189. One of the criticisms levelled at the educational tables of the previous census was that there was no discrimination between the educational qualifications of the different sects, and that the results of modern missionary endeavour which pays special attention to the education of its congregations, are obscured by the illiteracy of the older but less progressive Roman Catholic and Syrian Churches. It appears, however, from the statistics that the latter are by no means being left behind in the race. Subsidiary Table I has been compiled only for British Districts, and Indian Christians, or Native Christians as they are shown on the title page of Table VII, show a literacy coefficient of

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220, made up of Syrians 800, Roman Catholics 228, Protestants 201 and sect not returned 585 per mille. There were only 10 Syrians, 8 males and 2 females, the former were literate, the females not, and there were only 56 Christians in British Districts whose sect was not returned. These two groups can be eliminated and the rest of the figures show that practically there are two broad sects the Protestant and the Roman Catholic, and that of the two the latter is the more literate.

Europeans and kindred races and Anglo-Indians are shown under other Christians and are an easy first.

Education among Jains.

190. There are two great bodies of Jains in the Presidency, in Gujarát and the Southern Marátha Country. The former are traders, the latter cultivators, and the influence of their occupation is directly reflected in their educational statistics, as shown in the marginal table. As explained by Mr. Enthoven in the last Census Report* there is probably no ethnic connection between these two centres of the Jain religion. The Jain in the Karnátak is indistinguishable both in appearance and dress from the local cultivators, and the comparatively low ratio of literacy is due to racial causes.

Literate Jains per 1,000 of each sex.

Division.	Males.	Females.
Gujarát ...	745	154
Karnátak ...	188	7

Hindus.

191. The figure of literacy for Hindus represents the mean of a number of castes varying from a literacy ratio of 444 per 1,000 of the population among Shrimáli Vánis to 1 per 1,000 of the Hinduized Bhil, the Sindhi Koli and the Máng. It is a curious fact that although Manu assigned literature and the arts to the Bráhman the two castes which stand highest in the table of literacy are the Shrimáli and the Lohána. Perhaps the comparison with the latter is hardly fair as the figures for Lohánas are taken from Bombay City where females are few and the proportion of educated persons high, but the Shrimális are from Ahmadnagar and Kaira and have a high proportion of females.

Osvál Vánis come between Audich and Konkanasth Bráhmans, then come Deshasth and Gaud Sárasvat Bráhmans with Bhátias eighth. These all muster over 300 educated persons per 1,000 but there is a big gap before we come to the Bráhman in Sind 266, who is not only frequently illiterate but belongs to the depressed classes, and is made a fool of in every play that is staged. The figures for Prabhus have not been abstracted on this occasion so it is not possible to compare them with Bráhmans as last time. Bhandáris, who are by profession toddy-tappers, and Nádors who are cultivators, have taken very strongly to education of recent years and the former have their own high school at Málvan in the Ratnágiri District.

Musalmáns.

192. With the exception of the Animists who have practically no literates at all, Muhammadans are at the bottom of the educational scale. The most educated of them are the trading classes, the Bohoras, Khojas, Memons and Telis of the Presidency Proper who have been grouped together and show a ratio of 223 able to read and write per 1,000. The similar castes in Sind show just over half those figures.

* Page 132.

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193. Seventeen males and 3 females per 1,000 are literate in English. Excluding Christians who are not natives of India, English education is commonest among the Parsis, 345 per 1,000 being able to read and write English. Literacy in English.

The marginal table will show the present state of English education and the progress made since 1901. The total figure for all Christians is 238 compared with 209 at last census, but Indian Christians, which were separately abstracted for the first time on this occasion, show a proportion of English knowing members of 106 per 1,000. The increase has been large under all religions, though it does not amount, except in the case of the Jains, to the hundred per cent. increase which was the figure of progress between 1891 and 1901.

Religion.	1911.	1901.
Parsis ...	345	258
Jains ...	18	9
Hindus ...	7	4
Musalmáns ...	3	2

175 Parsi and 62 Indian Christian females per 1,000 are conversant with English, but in no other religion does even one per 1,000 of the fair sex know English.

194. The change of system in 1901 and the uncertainty as to the number of learners included among the literate makes a comparison with previous decennial figures rather difficult. A rough idea of the progress of education may be obtained by dealing only with age-periods over 15 and including in those figures those described in 1891 as learning. The result is shown in the table in the margin. The comparison is not complete as it takes no account of those below the age of 15 who at present contribute 15 per cent. of the total number of literate persons, and who are now far more numerous, comparatively than in past censuses. At the same time also the standard of literacy has been materially raised, so it is not surprising that the progress compared with the efforts which have been made during the decade appears disappointing, the advance in literacy being only five *per mille*. Comparison with previous Censuses.

Progress of literacy, 1891—1911.

Year.	Number of literate aged 15 and over.		Proportion per mille of population aged 15 and over.	
	Male.	Female.	Male.	Female.
1891 ...	1,405,986	58,538	167	7
1901 ...	1,231,652	77,992	154	10
1911 ...	1,441,550	134,357	164	16

Between the ages of 0—10 and 10—15 there is an actual decrease in literate males of 18,000 and 16,000 and it is in the remaining two classes 15—20 and 20 and over that the increase is to be found. This decrease is not a real falling off in education, but is entirely due to the stricter definition of literacy. The outstanding feature of the figures compared with last census is the great rise in female education, the number of literate females having increased over 60 per cent. The actual numbers who were returned as literate (thousands omitted) at each census since 1881 are given in the margin.

Year.	Males.	Females.
1881 ...	939	38
1891 ...	1,309	63
1901 ...	1,507	111
1911 ...	1,682	178

The marginal table shows the increase in literacy by religion compared with the growth of the population. The Jain female figures are startling but the number of literate Jain females in 1901 was very small, under 7,000. It will be seen that the Muhammadans have made greater progress than the Hindus. They have still much ground to cover before they will be within measurable distance of them.

Religion.	Increase in population.	Increase in literacy.	
		Males.	Females.
Hindu ...	5	10	79
Jain ...	—9	—8	110
Musalmán ...	9	27	65
Christian ...	14	28	89
Zoroastrian ...	6	11	26

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Turning to the localities in which progress has been greatest Bombay City with an increase of 33 per mille shows the greatest advance. Gujarát has actually declined a little, so have the Konkan and the Deccan; the Karnátak has only improved one per mille, but Sind shows an advance of 30 per thousand or 60 per cent. There must have been, as Mr. Enthoven has suggested, some mistake in the Sind figures in 1901, to account for the literate Muhammadans of both sexes having more than doubled since then.

Subsidiary Table VII.

195. Subsidiary Table VII shows how recent is the enthusiasm for education. In 1891 there were 9 Arts Colleges and 1,300 students; in 1901 the number of institutions remained unchanged but the pupils increased 50 per cent. In 1911 there were two more Colleges and 80 per cent. more pupils than in 1901. Secondary schools which had increased 20 per cent. in number and 14 per cent. in boys by 1901, now show an increase of 12 per cent. in number and 51 per cent. in pupils on the figures of that year. Primary schools have grown from 2 per cent. in 1901 to 38 per cent. in 1911 and their learners in the same proportion. Private institutions have also increased and have 20 per cent. more pupils than twenty years ago, while training schools have increased 66 per cent. and show 88 per cent. more pupils under training.

Secondary Education.

196. Subsidiary Table VIII gives the results of the University Examination. It will be seen that progress is fully maintained, a satisfactory feature being the increased attention paid to Science, Agriculture (a new degree) and Medicine.

The Press.

197. The Journalistic talent of the Province generally finds its outlet in weekly papers, and successful daily vernacular sheets are very few.

There are 27 English papers compared with 13 and 11 at the last two censuses, but with the exception of the three Bombay dailies their circulations are small.

Gujaráti and Anglo-Gujaráti publications are 45 compared with 31 and 31 in the past, six of which have a circulation of over 2,500 copies.

Maráthi and Anglo-Maráthi newspapers number 60 compared with 68 and 67 in 1901 and 1891. Four of them have a circulation of over 2,500.

The Anglo-Portuguese press consists of 16 papers, nine of which have a circulation of between 500 and 2,500.

The Sindhi and Anglo-Sindhi newspapers have doubled their numbers since 1901.

The other vernacular newspapers call for no comment.

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Subsidiary Table I.

Education by age, sex and religion.

For British Districts including Sind and Aden.

Religion.	Number per mille who are literate.								
	All ages.			0—10.		10—15.		15—20.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
All religions	70	121	14	14	4	117	24	172	29
Hindu	66	120	9	13	3	118	17	171	19
Jain	319	525	65	73	27	464	120	648	129
Musalman	43	74	7	7	2	69	11	104	13
Christian	336	409	236	94	89	354	327	451	417
Indian Christian	220	278	148	Details not abstracted.					
Syrian	800	1,000	...						
Roman Catholic	228	296	137						
Protestant	201	229	171						
Sect not returned	585	818	95						
Other Christian	875	908	804						
Zoroastrian	718	789	644	236	211	847	782	915	828

Religion.	Number per mille who are literate—*continued.*		Number per mille who are illiterate.			Number per mille who are literate in English.		
	20 and over.		Total.	Males.	Females.	Total.	Males.	Females.
	Males.	Females.						
1	11	12	13	14	15	16	17	18
All religions	165	16	930	879	986	10	17	3
Hindu	163	10	934	880	991	7	13	...
Jain	666	61	681	475	935	18	33	1
Musalman	104	8	957	926	993	3	5	...
Christian	504	254	664	591	764	238	297	158
Indian Christian	Details not abstracted.		780	722	852	106	142	62
Syrian			200	...	1,000	Details not abstracted.		
Roman Catholic			772	704	863			
Protestant			799	771	829			
Sect not returned			415	182	905			
Other Christian			125	92	196	851	886	779
Zoroastrian	921	724	282	211	356	345	507	175

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Subsidiary Table II.

Education by age, sex and locality.

For British Districts and Natural Divisions.

District and Natural Division.	Number per mille who are literate.										
	All ages.			0—10.		10—15.		15—20.		20 and over.	
	Total.	Males.	Females.	Males.	Females.	Males	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Total for the Province.	69	120	14	14	4	123	24	171	28	163	15
Bombay City	227	282	123	86	52	296	183	314	162	305	130
Gujarát	117	201	26	31	9	252	58	271	56	262	26
Ahmadábád	126	211	32	38	14	260	77	263	64	270	31
Broach	154	274	26	34	7	329	58	384	53	357	27
Kaira	98	167	18	28	7	219	48	222	45	213	16
Pánch Mahála	50	89	8	10	2	105	18	127	23	128	8
Surat	141	247	35	37	9	308	66	363	73	326	37
Konkan	55	103	9	9	2	96	17	148	19	148	10
Kánara	88	157	17	18	5	144	23	207	31	211	17
Kolába	49	92	6	9	2	89	14	127	12	134	7
Ratnágiri	43	80	4	6	1	79	6	138	8	136	4
Thána	60	100	17	10	4	101	31	141	35	138	18
Deccan	49	90	8	9	2	86	14	139	17	125	8
Ahmadnagar	46	86	6	9	2	87	14	132	17	116	6
Khándesh, East	49	93	3	7	1	89	5	143	6	135	4
Khándesh, West ...	42	79	4	5	1	78	7	131	7	116	5
Násik	44	81	6	7	2	74	11	121	13	116	6
Poona	75	126	23	19	6	127	39	200	48	165	24
Sátára	36	69	4	6	1	59	6	100	7	99	4
Sholápur	47	88	5	8	2	89	9	134	11	117	5
Karnátak	58	109	5	7	1	93	9	158	11	152	6
Belgaum	46	87	5	6	2	65	8	119	11	126	5
Bijápur	47	91	3	7	1	90	4	142	5	123	3
Dhárwár	77	145	8	9	2	133	13	205	16	199	30
Sind	47	79	8	7	2	68	12	106	15	114	10
Hyderábád	44	71	9	8	2	73	15	101	17	98	12
Karáchi	86	136	22	13	7	108	34	198	39	190	27
Lárkána	39	70	3	5	1	58	3	87	6	104	4
Sukkur	54	94	7	7	1	81	11	113	15	139	8
Thar and Párkar ...	23	40	1	3	...	26	2	45	2	61	2
Upper Sind Frontier ...	30	52	2	3	...	36	2	76	3	81	3
All Cities (including Bombay)	217	280	96	68	37	303	155	330	141	315	102

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Subsidiary Table III.

Education by religion, sex and locality.

For British Districts and Natural Divisions.

District and Natural Division.	Number per mille who are literate.											
	Hindu.		Jain.		Musalmán.		Christian.		Animistic.		Zoroastrian.	
	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
Total for the Province.	**115**	**9**	**496**	**62**	**85**	**7**	**404**	**231**	**9**	**1**	**788**	**644**
Bombay City	**226**	**59**	**702**	**163**	**226**	**44**	**538**	**413**	...	...	**802**	**662**
Gujarát	**180**	**18**	**745**	**154**	**270**	**19**	**211**	**144**	**19**	**1**	**748**	**602**
Ahmadábád	177	23	753	157	240	22	380	357	97	29	835	762
Broach	283	24	781	145	347	12	199	101	25	1	767	628
Kaira	159	15	711	121	187	9	162	88	...	...	898	688
Pánch Maháls	77	6	719	145	206	11	188	217	4	...	835	820
Surat	222	22	728	170	331	36	605	503	22	4	726	572
Konkan	**94**	**6**	**563**	**33**	**174**	**16**	**181**	**65**	**53**	...	**752**	**210**
Kánara	153	15	229	11	210	35	141	30	...	...	889	600
Kolába	83	5	764	28	187	16	287	127	...	...	847	721
Ratnágiri	87	3	218	7	125	8	139	40	...	...	879	538
Thána	80	9	722	74	222	24	198	80	95	...	744	562
Deccan	**79**	**4**	**532**	**22**	**131**	**8**	**484**	**339**	**3**	...	**796**	**653**
Ahmadnagar	67	3	617	16	141	7	265	120	16	...	821	673
Khándesh, East	90	2	525	20	86	3	706	542	2	...	810	500
Khándesh, West ...	80	3	580	22	142	15	324	322	2	...	822	614
Násik	68	3	591	16	157	7	699	576	7	...	786	651
Poona	101	12	677	41	204	25	767	617	302	156	790	673
Sátára	62	2	278	9	132	6	649	660	...	...	844	667
Sholápur	80	3	535	36	102	4	549	483	154	...	773	641
Karnátak	**107**	**4**	**188**	**7**	**93**	**5**	**465**	**246**	...	...	**814**	**632**
Belgaum	78	3	134	3	104	6	483	195	...	...	839	728
Bijápur	92	2	490	23	69	4	313	185	...	...	875	667
Dhárwár	147	6	303	20	103	6	470	322	...	...	767	563
Sind	**233**	**17**	**680**	**87**	**24**	**2**	**774**	**643**	...	...	**816**	**756**
Hyderábád	218	29	621	12	24	3	832	611	1	...	815	524
Karáchi	353	29	778	192	45	4	774	642	...	...	825	772
Lárkána	339	10	...	...	20	2	707	774	...	...	400	...
Sukkur	285	13	1,000	1,000	22	3	673	687	...	...	696	660
Thar and Párkar ...	70	2	543	16	16	1	597	444	...	...	200	...
Upper Sind Frontier ...	360	11	....	...	15	1	741	500	...	...	667	500
All Cities (including Bombay)	**242**	**52**	**613**	**140**	**204**	**33**	**589**	**466**	**52**	**23**	**784**	**657**

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Subsidiary Table IV.

English education by age, sex and locality.

For British Districts and Natural Divisions.

District and Natural Division.	Literate in English per 10,000.											
	1911.										1901.	
	0—10.		10—15.		15—20.		20 and over.		All ages.		All ages.	
	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
Total for the Province	7	5	106	29	275	43	200	24	145	21	112	15
Bombay City	172	128	963	571	1,246	556	1,163	432	1,052	400	931	317
Gujarát	2	1	156	17	311	24	184	9	144	9	131	5
Ahmadábád	4	1	256	31	383	35	241	13	197	13	203	8
Broach	1	...	116	21	240	27	174	7	130	8	143	3
Kaira	...	...	107	3	230	4	97	3	85	3	62	2
Páncb Maháls	...	...	35	3	107	6	74	3	50	2	33	2
Surat	1	1	166	21	446	36	267	14	197	13	155	7
Konkan	5	4	78	30	223	39	174	16	120	16	97	11
Kánara	5	2	82	11	244	14	134	8	113	7	93	8
Kolába	2	1	44	4	149	8	115	6	77	5	53	3
Ratnágiri	...	...	23	2	152	5	97	1	63	1	64	1
Thána	13	11	180	103	562	123	308	51	219	50	192	34
Deccan	6	5	60	22	212	36	157	20	109	17	90	13
Ahmadnagar	4	2	40	8	187	26	123	10	88	9	67	6
Khándesh, East... ...	2	2	21	7	86	9	85	8	54	6	44	3
Khándesh, West... ...	1	...	24	...	110	2	67	3	45	2		
Násik	6	6	28	13	124	26	128	17	82	14	67	12
Poona	21	20	216	93	640	131	439	73	322	65	263	50
Sátára	3	3	21	9	87	14	73	8	48	7	49	4
Sholápur	2	3	38	6	135	21	102	7	72	7	58	6
Karnátak	4	4	36	9	146	13	113	8	79	7	65	5
Belgaum	6	6	37	16	132	18	140	12	92	11	87	6
Bijápur	2	...	27	...	84	1	55	1	41	1	28	...
Dhárwár	5	6	43	11	207	17	138	10	100	10	71	7
Sind	5	6	85	23	206	33	142	21	103	17	61	9
Hyderábád	1	1	102	7	206	8	97	7	80	6	63	4
Karáchi	28	30	223	133	621	179	537	117	378	95	123	37
Lárkána	...	...	32	...	75	1	35	1	28	1	51	4
Sukkur	3	4	86	13	206	23	107	11	81	10		
Thar and Párkar ...	...	...	2	...	13	...	26	1	15	...	7	...
Upper Sind Frontier ...	...	...	11	...	19	...	31	...	19	...	20	1

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Subsidiary Table V.

Progress of education since 1901.

For British Districts and Natural Divisions.

District and Natural Division.	Number of literate per mille.											
	All ages.				15—20.				20 and over.			
	Males.		Females.		Males.		Females.		Males.		Females.	
	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total for the Province	120	118	14	9	171	168	28	19	163	152	15	9
Bombay City	282	249	123	96	314	297	162	138	305	275	130	100
Gujarát	201	206	26	16	271	258	56	30	262	264	26	14
Ahmadábád	211	206	32	18	263	230	64	28	270	260	31	15
Broach	274	284	26	18	384	364	53	33	357	354	27	17
Kaira	167	179	18	10	222	224	45	18	213	223	16	7
Pánch Maháls	89	105	8	7	127	132	23	11	128	142	8	8
Surat	247	245	35	24	363	361	73	53	326	322	37	23
Konkan	103	107	9	6	148	163	19	14	148	145	10	6
Kánara	157	150	17	12	207	209	31	23	211	187	17	11
Kolába	92	90	6	3	127	146	12	6	134	120	7	3
Ratnágiri	90	109	4	3	138	177	8	7	136	155	4	3
Thána	100	91	17	12	141	129	35	26	138	126	18	13
Deccan	90	92	8	5	139	134	17	10	125	124	8	5
Ahmadnagar	86	89	6	4	132	126	17	8	116	121	6	4
Khándesh, East ...	93	93	3	2	143	131	6	4	135	126	4	3
Khándesh, West ...	79		4		131		7		116		5	
Násik	81	81	6	4	121	114	13	6	116	111	6	4
Poona	126	116	23	15	200	172	48	35	165	157	24	12
Sátára	69	81	4	3	100	122	7	5	99	110	4	3
Sholápur	88	88	5	4	134	136	11	7	117	116	5	3
Karnátak	109	108	5	3	158	175	11	8	152	147	6	3
Belgaum	87	98	5	3	119	150	11	8	126	133	5	3
Bijápur	91	90	3	1	142	153	5	3	123	121	3	1
Dhárwár	145	128	8	5	205	209	16	11	199	177	30	5
Sind	79	49	8	5	106	80	15	16	114	66	10	5
Hyderábád	71	54	9	3	101	75	17	6	98	76	12	2
Karáchi	136	56	22	5	198	77	39	16	190	83	27	6
Lárkána	70	55	3	10	87	116	6	38	104	94	4	8
Sukkur	94		7		113		15		139		8	
Thar and Párkar ...	40	18	1	...	45	32	2	...	61	25	2	...
Upper Sind Frontier ...	52	37	2	...	76	50	3	...	81	52	3	...

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Subsidiary Table VI.

Education by caste.

Caste.	Number per 1,000.						Number per 10,000 literate in English.		
	Literate.			Illiterate.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females
1	2	3	4	5	6	7	8	9	10
Hindu, Jain, Animistic—									
A'gri	20	40	1	980	960	999	2	4	...
A'hir	59	119	2	941	881	998	5	10	...
Berad or Bedar	3	6	...	997	994	1,000	...	1	...
Bhandári	61	130	3	939	870	997	18	39	...
Bhangi or Halálkhor ...	11	21	1	989	979	999	1	1	...
Bharvád, Dhangar or Kurub ...	9	17	1	991	983	999	1	2	...
Bhátiá	312	559	60	688	441	940	778	1,525	17
Bhatiá ... ...(1901)	*182*	*321*	*35*	*818*	*679*	*965*	*190*	*368*	*2*
Bhil	1	2	...	999	998	1,000	...	...	...
Bhil (Sind)	1	2	...	999	998	1,000	2	3	...
Bhoi	6	12	...	994	988	1,000	1	1	...
Bráhman Audich	407	673	115	593	327	885	460	848	18
Gujarát Bráhman ...(1901)	*346*	*621*	*74*	*654*	*379*	*926*	*424*	*844*	*7*
Bráhman, Chitpávan or Konkanasth ...	355	630	85	645	370	915	972	1,903	56
Bráhman, Deshastha ...	334	615	36	666	385	964	530	1,022	9
Bráhman, Gaud Sárasvat ...	326	540	104	674	460	896	555	1,077	15
Bráhman (Sind)	266	405	45	734	595	955	427	694	3
Bráhman (Sind) ...(1901)	*195*	*327*	*26*	*805*	*673*	*974*	*73*	*130*	...
Chámbhár, Mochi, Machigár or Sochi	23	43	2	977	957	998	7	13	...
Chaturth	43	82	2	957	918	998	3	5	1
Chhatri, Khatri, Kiliket or Katabu	42	79	3	958	921	997	12	22	1
Darji, Shimpi, Sai or Mirási ...	141	268	11	859	732	989	28	55	...
Dhobi, Parit, Agasá or Madiwál	20	38	1	980	962	999	4	7	...
Dhodiá	11	22	1	989	978	999	1	2	...
Dublá or Talaviá	7	14	...	993	986	1,000	...	...	...
Gurav or Hugár	9	19	1	991	981	999	1	2	...
Hajám, Nhávi or Nádig ...	21	41	...	979	959	1,000	4	7	1
Halepaik	14	27	1	986	973	999	1	2	...
Kátkari	3	6	...	997	994	1,000	1	2	...
Koli	27	51	1	973	949	999	1	2	...
Koli (Sind)	1	2	...	999	998	1,000	...	1	...
Koli (Gujarát) ...(1901)	*13*	*24*	*1*	*987*	*976*	*999*	...	...	...
Koshti, Hutgár, Jed or Vinkár	89	177	3	911	823	997	8	16	...
Kumbhár	20	39	2	980	961	998	7	14	1
Kunbi	49	94	5	951	906	995	13	27	...
Kunbi ... ...(1901)	*11*	*26*	...	*989*	*974*	*1,000*	*3*	*7*	...
Lingáyat	71	136	4	929	864	996	15	30	...
Lingáyat ... ...(1901)	*69*	*130*	*4*	*931*	*870*	*996*	*10*	*19*	...
Lohána	433	582	78	567	418	922	459	643	23
Lohána (Sind)	199	350	23	801	650	977	172	314	6
Lohána (Sind) ...(1901)	*158*	*291*	*13*	*842*	*709*	*987*	*192*	*364*	*5*
Lohár, Luhár or Kammár ...	89	162	12	911	838	988	22	42	1
Mahár, Holiyá, or Dhed ...	5	10	...	995	990	1,000	...	1	...
Dhed (Sind)	2	4	...	998	996	1,000	1	2	...
Dhed or Mahár ...(1901)	*4*	*7*	...	*996*	*993*	*1,000*	*1*	*2*	...
Máli	21	39	3	979	961	997	24	46	1
Máng or Madig	1	2	...	999	998	1,000	...	...	...
Maráthá	24	46	2	976	954	998	11	22	...
Maráthá ... ...(1901)	*20*	*43*	*1*	*980*	*957*	*999*	*4*	*8*	...

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SUBSIDIARY TABLE VI—*continued.*

Education by Caste.

Caste.	NUMBER PER 1,000.						NUMBER PER 10,000 LITERATE IN ENGLISH.		
	Literate.			Illiterate.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu, Jain, Animistic— *continued.*									
Naikda	5	10	...	995	990	1,000	...	...	...
Panchál	149	283	8	851	717	992	17	32	...
Rabári	6	10	...	994	990	1,000	1	1	...
Rajput	71	124	11	929	876	989	9	17	...
Rájput (Sind)	26	40	2	974	960	998	33	53	1
Ráneshi	5	10	...	995	990	1,000	...	...	...
Sáli	86	155	8	914	845	992	25	45	3
Soni, Sonár or Aksáli ...	115	230	7	885	770	993	24	48	1
Sonár (Sind)	119	209	5	881	791	995	41	72	...
Sutár or Badig	57	109	5	943	891	995	12	24	...
Teli, Gániger or Ghánchi ...	79	153	5	921	847	995	14	28	...
Thákur	8	15	2	992	985	998	3	6	...
Vaddar or Od	4	7	...	996	993	1,000	...	...	...
Vághri	3	5	...	997	995	1,000	...	1	...
Vanjári	15	30	1	985	970	999	1	3	...
Várli	3	5	1	997	995	999	1	1	...
Váni, Osval	390	603	50	610	397	950	185	291	17
Váni, Shrimáli	444	739	143	556	261	857	397	774	11
Musalma'n—									
Bohora, Khoja, Memon and Teli or Ghánchi	223	414	33	777	586	967	77	111	3
Sheikh and Pathán	56	103	7	944	897	993	34	67	1
Other Musalmáns	82	148	9	918	852	991	46	86	1
Balochi	7	13	1	993	987	999	3	5	...
Bráhui	6	11	1	994	989	999	2	4	...
Bohora, Memon and Khoja (Sind)	114	183	26	886	817	974	139	244	5
Zoroastrian	**643**	**727**	**569**	**357**	**273**	**431**	**1,708**	**2,934**	**642**
Christian—									
Anglo-Indian	826	833	818	174	167	182	7,894	7,882	7,906
Anglo-Indian ...(1901)	*837*	*868*	*796*	*163*	*132*	*204*	*9,125*	*8,679*	*9,734*
Indian Christian	121	177	63	879	823	937	542	794	275
Indian Christian (Sind) ...	469	506	395	531	494	605	3,831	4,205	3,098
Indian Christian ...(1901)	*286*	*373*	*110*	*714*	*627*	*890*	*2,472*	*2,846*	*1,713*

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Subsidiary Table VII.

Number of Institutions and Pupils according to the returns of Education Department.

Class of Institution.	1911.		1901.		1891.	
	Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7
TOTAL ...	16,186	868,535	12,132	632,860	11,977	620,498
(A) Arts Colleges	11	3,258	9	1,826	9	1,289
(B) Professional Colleges	4	1,200	5	1,011	4	566
(C) Secondary Schools	541	72,043	484	47,628	403	41,714
(D) Primary Schools	12,388	705,302	9,067	514,922	8,864	506,672
1 Government	17	2,276	13	1,400	33	2,547
2 Local Board	6,369	334,530	3,989	218,671	4,222	227,634
3 Municipal	948	106,478	716	81,970	716	81,132
4 Grant-in-aid	2,188	100,637	1,926	86,343	1,835	74,922
5 Unaided	181	8,256	101	5,725	68	2,639
6 Native States	2,685	153,125	2,322	120,813	1,990	117,798
(E) Training and other Special Schools	73	5,262	52	3,746	44	2,851
(F) Private Institutions	3,169	81,470	2,515	63,727	2,653	67,406

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Subsidiary Table VIII.

Main results of University Examinations.

Examination.	1911.		1901.		1891.	
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.
1	2	3	4	5	6	7
TOTAL	8,143	3,961	6,252	2,657	4,602	1,465
ENTRANCE OR PRELIMINARY EXAMINATIONS—						
Arts—						
Matriculation	3,766	1,463	3,511	1,171	2,957	744
Previous Examination	1,559	832	828	480	637	263
Medicine, Preliminary Scientific Examination	116	61	...	...	...	...
INTERMEDIATE EXAMINATIONS—						
Arts—						
First B.A.	736	524	541	320	396	169
First B.Sc.	33	15	17	9	17	3
Law—						
First LL.B.	342	215	274	125	...	...
Medicine—						
Intermediate M.B., B.S. Examination	97	38	...	...	...	...
First L.M. & S.	74	54	175	98	77	44
Second L.M. & S.	118	49	132	54	60	30
Engineering—						
First L.C.E.	...	...	66	45	23	13
Second L.C.E.	7	7	30	24	10	8
Examination in Art Drawing	1	1	...	...	...	...
First Examination in Engineering	53	41	...	...	...	...
Second Examination in Civil Engineering	18	14	...	...	...	...
Agriculture—						
First Examination in Agriculture	29	14	10	4	...	...
Second Examination in Agriculture	30	26	1	1	...	...
DIPLOMA EXAMINATIONS—						
Arts—						
Master of Arts	74	45	21	16	14	2
Bachelor of Arts	507	280	332	205	201	103
Bachelor of Science	36	15	6	4	9	2
Law—						
Master of Law	5	3	...	...	...	...
Bachelor of Law	284	142	224	65	85	39
Medicine—						
M.D.	3	2	...	...	...	...
Bachelor of Hygiene	5	2	...	...	...	...
L.M. & S.	167	55	61	22	41	10
Engineering—						
L.C.E.	61	43	21	12	65	28
Agriculture—						
Examination in Agriculture	...	...	...	...	10	7
Licentiate of Agriculture (B.Ag. from 1911)	22	20	2	2	...	...

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Subsidiary Table IX.

Number and Circulation of Newspapers.

Language.	Class of Newspapers.	Circulation.	Number in 1911.	Number in 1901.	Number in 1891.
English ...	Daily ...	Below 500	5	2	3
		500—2,500	3	1	1
		2,500—5,000	2	...	1
Do. ...	Weekly ...	Below 500	10	7	4
		500—2,500	5	3	2
		2,500—5,000	2	...	...
Anglo-Gujaráti ...	Daily ...	Below 500	...	...	...
		500—2,500	2	...	1
		2,500—5,000	1	...	...
Do. ...	Weekly ...	Below 500	3	4	4
		500—2,500	8	4	5
		2,500—5,000	2	1	1
Anglo-Maráthi ...	Daily ...	Below 500	1	...	1
Do. ...	Weekly ...	Below 500	1	4	4
		500—2,500	2	8	6
		2,500—5,000	2	1	1
Gujaráti	Daily ...	Below 500	...	...	...
		500—2,500	1	2	2
		2,500—5,000	1	2	...
Do.	Weekly ...	Below 500	10	11	10
		500—2,500	15	7	7
		2,500—5,000	2	...	1
Maráthi	Daily ...	Below 500	...	...	...
		500—2,500	2	1	...
		2,500—5,000	...	1	...
Do.	Weekly ...	Below 500	37	40	48
		500—2,500	10	9	6
		2,500—5,000	5	4	1
Kánarese and Anglo-Kánarese.	Daily ...	.....	...	...	...
Do. ...	Weekly ...	Below 500	4	8	6
		500—2,500	...	1	1
		2,500—5,000	...	...	...
Urdu and Anglo-Urdu ...	Daily ...	Below 500	2	1	...
		500—2,500	...	1	...
		2,500—5,000	...	...	...
Do.	Weekly ...	Below 500	1	1	7
		500—2,500	1	1	1
		2,500—5,000	...	...	...

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Subsidiary Table IX—*continued.*

Number and Circulation of Newspapers.

Language.	Class of Newspapers.	Circulation.	Number in 1911.	Number in 1901.	Number in 1891.
Sindhi and Anglo-Sindhi	Daily	.....	...	...	...
Do.	Weekly	Below 500	4	5	5
		500—2,500	7	1	1
		2,500—5,000	...	...	...
Anglo-Portuguese	Daily	500—2,500	2	...	...
Do.	Weekly	Below 500	5	1	1
		500—2,500	9	2	2
Other languages	Daily	.....	...	...	...
Do.	Weekly	Below 500	5	8	5
		500—2,500	9	3	2
		2,500—5,000	1	...	...

Subsidiary Table X.

Number of books published in each language.

Language.	Number of books published in										Total of decade.	
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	1901—1910.	1891—1900.
TOTAL ...	706	701	692	756	831	1,034	824	948	1,253	1,599	9,344	8,593
English ...	51	67	66	61	67	88	77	79	113	87	756	734
Gujaráti ...	213	266	254	247	294	299	253	261	375	475	2,937	2,539
Hindi ...	79	40	42	58	25	48	29	77	38	101	537	463
Kánarese ...	11	16	5	7	9	15	18	13	17	23	134	190
Maráthi ...	100	128	127	154	183	228	179	198	333	359	1,989	1,802
Sindhi ...	27	15	30	43	53	42	26	31	72	114	453	293
Urdu ...	24	22	34	32	27	60	31	64	58	71	423	345
assical (Sanskrit, ersian, Arabic, Zend)...	47	40	37	59	41	100	78	90	94	123	709	767
Bilingual, trilingual, etc..	154	107	97	95	132	154	133	135	153	246	1,406	1,460

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CHAPTER IX.—LANGUAGE.

Reference to Statistics and Meaning of Figures. Accuracy of the Table. General linguistic Distribution. Language in Sind. Varieties of Sindhi. Siraiki. Balochi. Minor Languages of Sind. Displacement of Non-Aryan Languages. Bilingual Tribes. Literary Activity. Miscellaneous.

Reference to Statistics and Meaning of the Figures.

198. The statistics relating to language are to be found in Imperial Table X. Dialects have been shown under the parent language as tabulated by Dr. Grierson in the Linguistic Survey. Owing to the large number of permanent settlers speaking them Balochi, Bráhui and Pashtu have been shown as Indian languages although their origin is across the Border.

The figures are as they were entered in the schedules, only where the language entered was really a dialect was it tabulated under the appropriate head. Cross grouping by linguistic families which at the last census formed the second part of the Imperial Table is now shown in Subsidiary Table IV. Subsidiary Table I shows the distribution of the population according to the language spoken, and is in two parts, the first giving the figures as returned and the second the statistics rearranged according to their linguistic order. Subsidiary Table II gives the different languages spoken in the British districts, while Subsidiary Table III shows the present state of the rival languages, Maráthi and Kánarese in the Southern Marátha Country.

Hindustáni has been shown by itself, but Hindi has been included under Western Hindi.

Accuracy of the Table.

199. Of the general accuracy of the return of the principal vernaculars of the Presidency, Maráthi, Gujaráti and Kánarese there can be little doubt. Sindhi probably includes a certain number of speakers of Balochi and Siraiki, although the latter have as far as possible been taken out and placed under Panjábi. The numbers under Hindustáni are an approximation. All the speakers of Hindustáni, or its local form, Musalmáni, were returned in the Abstraction Office where Kánarese-speaking districts were dealt with, under the major head Hindi. The figures have been obtained by going back again to the schedules of a typical táluka and dividing the Hindi speakers recorded in that Abstraction Office into Hindi and Hindustáni in the proportions shown in the táluka.

The greater number of the Persian speakers ought to be returned under Hindustáni. At the last census only one person in Kaira and another in the Pánch Mahál and three in Cambay returned themselves as speaking Persian, but on the present occasion the figures are 23,782; 4,747 and 4,184. A reference to the local authorities has shown that there must have been an error in enumeration, but as they were entered in the schedules as talking Persian they have been shown under Persian, though in Subsidiary Table IV they have been rightly placed among the speakers of Hindustáni.

General Linguistic Distribution.

200. Roughly speaking Gujaráti is the language of Gujarát, Maráthi is spoken in the Deccan and Konkan, and Kánarese in the Southern Marátha Country. These are the main local languages of the Presidency proper. Immi-

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grants speaking a foreign tongue are responsible for those shown under Western Hindi most of whom are found in Bombay City, Káthiáwár and Khándesh East, for Panjábi speakers who are most numerous in Sind, and for Rájasthání, which includes Márwári and is spoken in every district, but chiefly in Sind, Ahmadnagar, Ahmadábád and Khándesh. Bhil dialects show a very large increase in the number of speakers but there must have been some mistake in enumeration or abstraction in 1901 as 482,000 were returned as Bhils, but only 122,000 were shown as speaking Bhil dialects. The balance probably appeared under Gujaráti. Bhil and Gipsy dialects are spoken in the Northern Deccan, and the former also in the Pánch Maháls, Rewa Kántha and Surat. The bulk of the languages grouped together under the head "other Indian languages" are Tamil and Telagu.

Language in Sind.

201. The languages of Sind have caused some difficulty in the Linguistic Survey and a detailed examination of them will be useful. The numbers speaking Sindhi show a rise of 4 per cent., against an increase in the population of 10 per cent. But Siraiki has now been shown under Panjábi whereas last time it unduly weighted the figures of Sindhi. The decrease in Rájasthání is due to the return to their homes in Rájputána of the famine immigrants of 1901. Bráhuis were shown last time under "others." These are the main differences in the figures. Let us now consider the languages themselves.

Sind has three main languages—Sindhi, Siraiki and Balochi. Kachchhi may be disregarded here; it is largely a language of temporary immigrants and it belongs to another part of the Bombay Presidency. Bráhui also is almost entirely a language of cold weather immigrants.

The proportion of the people who speak Siraiki and Balochi is probably far greater than the census figures show; since it is the besetting sin of enumerators to enter the language which a man speaks to them instead of that which he speaks to his family.

Sindhi is a Western Sanskritic language occupying just that place between Western Panjábi and Gujaráti which might be expected from its geographical position. A further instance of the effect of position on language is the way in which Sindhi approximates to the Persian group not merely in borrowed words, but in the essential parts of the language. At the same time words borrowed from Persian have found a most congenial soil in Sind; as Sir Richard Burton remarked, it is often the common people who use the Persian word while the corresponding Sindhi word is used only by the learned. There is probably no other part of India where Persian sounds such as 'kh' and 'gh' are so correctly pronounced by uneducated Muhammadans.

Except in the neighbourhood of Cutch and in the Desert (which is not included in what the Sindhis call Sind) the language is remarkably homogeneous. Philologists say that it is literature and education that prevent variation in a language. Sind has little education and recently had no literature; yet a man from Kashmor can talk to a man from Sháhbandar more easily than a Scotchman can to a Hampshireman.

Varieties of Sindhi.

202. Of the Sindhi spoken in Sind proper, which excludes the Kohistán and the Desert, there are three divisions, Upper, Middle and Lower Sindhi. The points of difference are really very few, and are only striking because they occur in very common words and letters.

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Lower Sindhi is the language of Hyderábád and its Amils; but it has not become the standard language of the educated classes. On the Thar side it has spread far to the north, being the tongue of the Bambhro tribe, who occupy the desert portion of the Rohri táluka of Sukkur. A similar phenomenon is to be seen in the Kohistán, where the Lási dialect, the home of which is in Karáchi and Las Bela, extends along the western mountains to the northern border of Upper Sind. In this case also the dialect goes with the tribe; the Chhutto and Gaincho tribes speak Lási, but the Baloch mountaineers, if they speak Sindhi at all, speak the local dialect.

The Kohistán is not 'Sind', but Lási is certainly Sindhi; and although it is easily distinguishable it is also easily understood by plainsmen.

The Sindhi of the Hindus differs from that of the Musalmáns somewhat as Hindi from Urdu. The ordinary Hindu, in other words the Vánio, uses fewer Persian and Arabic words and pronounces them much worse. His shibboleth is the letter 'z', which he pronounces as 'j'. The more clerkly Hindus speak in practically the same way as the educated Muhammadans of their neighbourhood. It is noticeable, however, that the educated Hindus in the north avoid some of the broader words of Upper Sindhi, and their language is much the same as the Middle Sindhi of Sehwán and Naushahro Feroz.

This is about the only sign of asssimilation of dialects by education. If there ever is a standard Sindhi it will probably be that of Middle Sind. If the Hyderábádis could pronounce the double letters 'tr' and 'dr' the rest would be easy.

Khatiánki is a strange instance of a Sindhi dialect imported into Sind from outside. It is the language of the Khatián or Khatrán tribe, who live in the mountains of Balochistán among the Balochis and Patháns. How they got there is not known. But those that are in Sind now came with other mountain clansmen to join the army of the Kálhora princes.

203. Siraiki is Western Panjábi and nothing else. It is entirely distinct from Sindhi. It is not even an outside dialect of Western Panjábi, but is the identical language spoken in Dera Gházi and Baháwalpur. Its proper name is Jatki. Siraiki is merely the Sindhi name for it, meaning the language of the Sirais or "men from up river." It is the language of all camel men (commonly called Jats) in Upper and Middle Sind, of the Tálpur royal family, the Legháris and other Baloch immigrants from Dera Ismail way, and of a large number of zamindárs and peasants throughout Upper Sind, especially in the north and north-west. It extends into Balochistán as far as Sibi. Siraiki.

Its vocabulary was always very like that of Sindhi and tends to become more like it in districts remote from the Panjáb. But its characteristic prepositions and genitive (da), its terminations in 'a' instead of 'o', and its entirely different verbal declensions would keep it a separate language even if it borrowed the whole of its nouns.

204. Balochi has many variations, but these depend on the taste and fancy of the individual rather than the tribe. There are, however, two distinct dialects within the limits of Sind, Northern Balochi and Makráni. Northern Balochi has a sub-dialect (it might be called Middle Balochi) which approaches Makráni and is spoken by the southern branches of the Rind and other northern tribes. Balochi.

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Balochi seems to have originated in Makrán and to be East Persian spoken with a Hindu-Sindhi accent. Makráni still has this accent, and both dialects have that construction of the past tense (verb agreeing with object) which is so strong a characteristic of Indian languages. Otherwise Makráni is purely Eránian and has few modern corruptions from Sindhi.

Into the country where this dialect was spoken came the six tribes of the Baloch from West Persia and Arabia. They learnt the language and spoke it with a strong Arabic accent. Long afterwards they went to Kachhi and the Panjáb border and corrupted it with Jatki words. Now they are corrupting it still further with both Jatki and Sindhi—a strange reversal of the original process.

Some have forgotten it altogether, such as the Jatki speaking Legháris and the Sindhi speaking Jatois. Almost all speak some Sindhi or Siraiki as well as Balochi and some all three. Some tribes, such as the Khosa of the Frontier District speak to each other in Balochi or Sindhi or a mixture of the two with complete indifference.

Minor languages of Sind.

205. It is possible that the mysterious language 'Gushki', which appears in the census as spoken by one person, is really Makráni. Down Karáchi way the other people often call it 'Gushi' from the characteristic word meaning 'he says'.

There are signs of a forgotten language in the toponymy of the Sind Kohistán; but what language no man knows. This country consists mostly of uninhabitable rocks over which a few shepherds wander; yet every hill and every ravine has its distinctive name and these names mean nothing in Sindhi or Balochi nor, as far as one knows in Bráhui. In the adjoining plains of Sin almcst every name, except those of some lakes and some old towns, means something in Sindhi: and so it is in most countries.

There is no tradition of any older people except of the Gawars or Gabars who built the Gawarbands; but this was brought from Persia by the Baloch and is no evidence.

Displacement of Non-Aryan languages.

206. The names of towns with Kánarese terminations or Kánarese meanings situated well within what is now Maráthi-speaking country has aroused speculation. There is no doubt that before the Aryan invasion the presidency South of Gujarát was inhabited by Dravidian tribes, who gradually accepted the language of their conquerors. Whether Kánarese is being crowded out by Maráthi it is difficult to say. The northern limit of Kánarese was certainly well into the Sátára district and up to Pandharpur in Sholápur. But whether the proc ss is still going on is doubtful. An attempt has been made in Subsidiary Table III to ascertain this. But all the Kánarese-speaking districts, except Kánara which does not count, have suffered so severely from plague that a decrease of Kánarese or Maráthi may be due only to heavier mortality in particular castes. It would appear however that Kánarese is decreasing in Sholápur district, and increasing in Belgaum. Bijápur shows a decrease in Maráthi but the population of that district has see-sawed to such an extent that no conclusions can be deduced from the figures. Dhárwár shows a steady decline in Maráthi and the big drop in Kánarese is due to plague. On the whole Kánarese is suffering from the receding process very slightly, if at all; indeed

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there is little reason to expect it, as the language is very expressive and has a literature of some antiquity.

Bilingual Tribes.

207. Many of the weaving castes and criminal tribes are originally immigrants from the Telagu country, and still use Telagu as their home language, though they speak the local vernacular as well. This arrangement among the criminal tribes is of some utility in concealing their communications from the police, but in other castes it is a transition stage. The Komtis of Dhárwár who arrived from Bellary and Cuddapah 350 years ago used to talk Telagu but now talk Kánarese while the descendants of a subsequent body of Komtis which followed the British Army and settled in Dhárwár in 1818, still talk Telagu at home. That these people are immigrants from the Telagu country and that their speech is not a relic of a receding Telagu language there is ample evidence. There is the record of their migration; there is the historical fact that the best Kánarese was spoken in the Karnátak between Belgaum and Gadag as early as the tenth century A.D. and the country was therefore not then a Telagu but a Kánarese country; and lastly the family god of these Komtis is at Rajamundry in the Telagu country. The Rámoshis who originally spoke Telagu have now generally adopted Maráthi, while some Kámáthis still speak Telagu at home and Maráthi abroad.

The Navávats of Bhatkal Petha in the Kánara district talk a mixture of Konkani and Arabic in their homes but keep their accounts in Kánarese, as Konkani has no script of its own. These people formerly had an important trade in cloth, taking the products of the handlooms of Hubli as far south as Cochin, Salem and Madras, but with the advent of railways and power looms they are losing their trade. In origin they are Arabs, who took to themselves wives of the country. Návávat means either 'Ship-man' or 'New-comer' and their migration according to their own tradition dates back 400 years.

Below is a list of bilingual tribes :—

Tribe or caste.	Home language.	Outside language.
Takári	Telagu ...	Maráthi.
Oshtama		
Bhámta		
Vaidu		
Telangi Nhávi		
Marátha Od		
Korava	A mixture of Tamil and Telagu.	Kánarese.
Kaikádi	A mixture of Kánarese and Telagu.	
Golla	Telagu ...	Maráthi or Kánarese.
Komti		

Literary Activity of Languages.

208. Subsidiary Tables IX and X of the last Chapter which give the number of newspapers and books published in the various vernaculars show that with the exception of Kánarese and the classical languages literary activity has been well maintained. It is worthy of notice that Maráthi, the most widely spread vernacular shows a smaller proportionate increase than any other. English works have increased 3 per cent. The largest increase is in Sindhi the output of which has grown 55 per cent. With the spread of education the

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necessity for polyglot editions is diminishing and these show a decrease of 4 per cent.

Miscellaneous.

209. Mápli mentioned by Mr. Enthoven * is the Musalmáni spoken by the few Máppila or Moplah families that have settled in Kánara. Ahiráni has been kept under Maráthi dialects, as its ultimate home appears still to be unsettled. The European languages other than English show considerable fluctuations, but the numbers are so small that the presence of a foreign warship or big liner in the harbours of Bombay, Aden or Karáchi is quite sufficient to upset all comparisons.

The writer regrets that he has been unable to trace the European language Arek which has one speaker, in Karáchi.

*Bombay Census Report, page 150.

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Subsidiary Table I.

Distribution of Total Population by Language.

(a) According to Census.

Language.	Total Number of Speakers (000s omitted).		Number per mille of population of Province.	Where chiefly spoken.
	1911.	1901.		
1	2	3	4	5
1 Bhil Languages ...	417	120	16	
Bhilau	346	99	13	Khándesh.
Minor Bhil dialects	71	21	3	Gujarát, Násik.
2 Gipsy	46	29	2	
Labáni or Vanjári	35	21	2	Bijápur, Dhárwár, Khándesh.
Minor Gipsy dialects	11	8	.....	
3 Gujara'ti	7,209	6,667	266	
Gujaráti (Proper)	7,201	6,665	266	Gujarát.
Minor Gujaráti dialects	8	2	.....	
4 Hindusta'ni	1,032	715	38	Throughout the Province.
Hindustáni (Proper)	263	332	10	
Musalmáni	481	61	18	
Urdu	288	322	10	
5 Ka'narese	3,012	3,097	111	Karnátak and Kánara.
6 Mara'thi	10,742	10,340	397	
Maráthi (Proper)	10,423	10,090	385	Deccan and Konkan.
Minor Maráthi dialects	14	10	1	
Gomántaki	23	20	1	Bombay City and Poona.
Konkani	282	220	10	Kánara, Surat Agency and Khándesh West.
7 Sindhi	3,497	3,410	129	
Sindhi (Proper)	3,007	2,934	111	Sind.
Kachchhi	371	476	14	Cutch, Bombay City, Karáchi.
Minor Sindhi dialects	2	.....	.....	
Thareli	117	.....	4	
8 Hindi	167	414	6	
Hindi (including Nágari and Pardeshi).	166	414	6	Bombay City, Káthiáwár, Dhárwár, Khándesh East, Bombay City and Poona.
Minor Hindi dialects	1	.....	.....	
9 Panja'bi	211	35	7	
Panjábi (Proper)	36	34	1	Sind.
Siraiki	175	1	6	
10 Ra'jastha'ni	217	254	8	
Márwári	215	251	8	Throughout the Province.
Minor Rájasthání dialects ...	2	3	.....	
11 Balochi	199	109	8	
Balochi	179	109	7	Sind.
Makráni	20	.....	1	Karáchi.
12 Bráhui	29	43	1	Sind.
13 Pashto	13	11	.....	Sind, Poona and Bombay.
14 Other Indian Languages ...	156	125	6	
Bengali	2	2	.....	Bombay City.
Malayálam	2	1	.....	Bombay City and Kánara.
Támil	16	10	1	Bombay City, Poona and Karnátak.
Telagu	134	111	5	Bombay City, Deccan and Karnátak.
Minor Indian dialects	2	1	.....	Thar and Párkar.
ASIATIC LANGUAGES—				
15 Persian	37	4	1	Bombay City, Páuch Maháls, Kaira and Cambay.
16 Arabic	33	29	1	Bombay, Káthiáwár.
17 Minor Asiatic Languages ...	1	1	.....	
EUROPEAN LANGUAGES—				
18 English	49	40	2	
19 Portuguese	8	8	.....	Bombay, Thána.
20 Other European Languages	2	3	.....	
21 African Languages (Somali)	7	6	.....	Aden.
22 Unspecified	.....	3	.....	
	27,084	25,468	.....	

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Subsidiary Table I—*continued.*

Distribution of Total Population by Language.

(i) According to Linguistic Survey.

Family.	Sub-family.	Branch.	Sub-Branch.	Group.	Language.	Total number of speakers in 1911 (000s omitted).	Number per mille of the population of Province	Where chiefly spoken.
1	2	3	4	5	6	7	8	9
Dravidian ...	...	...	.....	Dravida ...	1 Tamil ...	16	1	Bombay City, Poona and Karnátak.
					2 Malaya'lam ...	2	...	Bombay City and Kánara.
					3 Kánarese ...	3,012	111	Karnátak and Kánara.
					4 Tulu ...	1	...	
					5 Bra'hui or Brohki.	29	1	Sind.
				Andhra ...	6 Telagu ...	134	5	Bombay City, Deccan and Karnátak.
Indo-European...	Aryan ...	Eranian ...	.....	Eastern ...	7 Balochi ...	199	8	Sind.
					Balochi ...	179	7	
					Makráni ...	20	1	Karáchi.
					8 Pashto ...	13	...	Sind, Poona and Bombay.
				Western ...	9 Persian ...	4	...	Bombay City.
Do. ...	Do. ...	Indian ...	Sanskritic ...	North-western ...	10 Siraiki or Jatki ...	175	6	Sind.
					11 Sindhi ...	3,126	115	Sind.
					Sindhi proper ...	3,007	111	
					Thareli ...	117	4	
					Sindhi ...	2	...	
					Minor dialects ...			
					12 Kachchhi ...	371	14	Cutch, Bombay City and Karáchi.
					Kachchhi ...	371	14	
				Southern Group .	13 Mara'thi ...	10,742	397	Deccan and Konkan.
					Maráthi ...	10,423	385	Do.
					Minor Maráthi dialects.	14	1	
					Gomántaki ...	23	1	Bombay City and Poona.
					Konkani ...	282	10	Kánara, Surat Agency, Khándesh West.

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Subsidiary Table I—*continued.*

Distribution of Total Population by Language.

(b) According to Linguistic Survey.

Family.	Sub-family.	Branch.	Sub-Branch.	Group.	Language.	Total number of speakers in 1911 (000s omitted).	Number per mille of the population of Province.	Where chiefly spoken.
1	2	3	4	5	6	7	8	9
Indo-European...	Aryan ...	Indian ...	Sanskritic ...	Eastern Group	**14 Bengáli** ...	2	...	Bombay City.
Do. ...	Do. ...	Do. ...	Do. ...	Western Group	**15 Western Hindi** ...	1,232	45	
					Hindustáni ...	296	11	Throughout the Province.
					Musalmáni (including Deccani, Mahmadi, Mogali and Sayad).	481	18	Do.
					Urdu ...	288	10	Do.
					Western Hindi (including Nágari and Pardeshi).	167	6	Bombay City, Káthiáwár, Dhárwár, Khándesh East and Poona.
					16 Rájasthání ...	217	8	Throughout the Province.
					Márwári (including Marechi).	215	8	Do.
					Minor Rájasthání dialects.	2	...	Do.
					17 Gujara'ti (including Khándeshi and Bhil dialects).	7,626	282	Gujarát.
					Gujaráti ...	7,201	266	Do.
					Minor Gujaráti dialects.	8	...	Do.
					Bhil dialects ...	417	16	Khándesh, Gujarát, Násik.
					18 Panjábi ...	36	1	Sind.
Semitic ...	...	...	.....	.....	**19 Arabic** ...	33	1	Bombay and Káthiáwár.
Hamitic ...	...	...	.....	.....	**20 Somali** ...	7	...	Aden.
					21 Gipsy dialects ...	46	2	
					22 Minor Asiatic Languages.	1	...	
				EUROPEAN	**LANGUAGES.**			
					23 English ...	49	2	
					24 Portuguese ...	8	...	Bombay and Thána.
					25 Other European Languages.	2	...	
Unclassified Languages.								

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Subsidiary Table II.

Distribution by Language of the Population of each District.

District and Natural Division.	Number per 10,000 of Population Speaking.											
	Balochi.	Bhil.	Bráhui.	Gujaráti.	Kách-chhi.	Kána-rese.	Maráthi.	Rájas-thání.	Sindhi.	Siraiki.	Western Hindi.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total for the Province ...	73	128	11	2,662	137	1,112	3,966	80	1,154	65	455	157
I.—Bombay City ...	...	...	...	2,097	414	...	5,366	94	...	...	1,483	546
II.—Gujarát ...	...	249	...	9,205	5	...	...	59	..	..	321	161
Ahmadábád ...	...	1	...	9,216	4	...	...	156	...	...	562	61
Broach ...	...	213	...	9,130	4	...	...	15	...	...	571	67
Káira ...	...	...	...	9,592	8	...	...	23	...	...	21	356
Pánch Maháls ...	...	1,292	...	8,401	1	...	...	33	...	...	87	186
Surat ...	...	328	...	9,214	7	...	...	5	..	...	331	115
III.—Konkan ...	...	...	...	...	...	776	8,625	...	...	...	256	343
Kánara ...	...	...	...	...	...	5,588	3,836	...	...	...	470	106
Kolába ...	...	...	...	...	...	3	9,788	...	...	...	101	108
Ratnágiri ...	...	...	...	...	...	3	9,774	...	...	...	214	9
Thána ...	...	...	...	...	...	3	6,611	...	...	...	315	1,071
IV.—Deccan ...	...	359	...	...	...	...	8,562	...	...	...	601	478
Ahmadnagar ...	...	129	...	...	...	...	8,933	...	...	...	525	413
Khándesh, East ...	...	293	...	...	...	...	8,245	...	...	...	1,025	437
Khándesh, West ...	...	2,906	...	...	...	...	5,687	...	...	...	582	825
Násik ...	...	196	...	...	...	...	8,930	...	...	...	599	275
Poona ...	...	...	...	...	...	...	9,061	...	...	...	491	448
Sátára ...	...	...	...	...	...	...	9,508	...	...	...	284	208
Sholápur ...	...	1	...	...	...	...	8,242	...	...	...	741	1,016
V.—Karnátak ...	...	...	...	...	...	7,605	1,086	...	...	...	...	1,309
Belgaum ...	...	...	...	...	...	6,571	2,491	...	..	...	...	938
Bijápur ...	...	...	...	...	...	8,175	365	...	...	...	...	1,460
Dhárwár ...	...	...	...	...	...	8,076	401	...	...	...	...	1,523
VI.—Sind ...	553	...	82	...	99	...	...	...	3,105	462	...	699
Hyderábád ...	277	...	21	...	80	...	...	...	8,478	629	...	515
Karáchi ..	623	...	148	...	425	...	...	...	7,424	166	...	1,214
Lárkána ...	822	...	...	...	1	...	...	...	8,337	745	...	95
Sukkur ...	162	...	49	...	2	...	...	...	8,942	356	...	489
Thar and Párkar ...	278	...	26	...	87	...	...	...	7,507	242	...	1,860
Upper Sind Frontier.	2,152	...	573	...	...	...	...	...	6,615	288	...	372

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Subsidiary Table III.

Showing the distribution of Maráthi and Kánarese to 1,000 of the population in the Sholápur, Belgaum, Dhárwár and Bijápur Districts for the Censuses of 1911, 1901, 1891 and 1881.

Name of District.	1911.		1901.		1891.		1881.	
	Maráthi.	Kánarese.	Maráthi.	Kánarese.	Maráthi.	Kánarese.	Maráthi.	Kánarese.
Sholápur ...	824	63	820	71	817	67	810	71
Belgaum ...	249	657	271	652	254	647	260	644
Dhárwár ...	40	808	39	823	46	819	56	810
Bijápur ...	36	817	37	835	40	814	38	826

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Subsidiary Table IV.

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
Austro-Asiatic.	Munda ...	...	...	...	(1) Munda'ri (Khari).	1	1	...	3/1.
Tibeto Chinese.	Tibeto Burma.	Assam Burmese.	...	Burma.	(2) Burmese	35	12	23	3 16 25/9, 5, 21.
Dravidian.					(3) Támil	15,684	9,059	6,625	
					Támil Proper ...	12,038	7,011	5,027	3 5 7 9 10 12 13 14/2235, 2, 2, 4, 95, 218, 177, 5, 15 16 17 18 20/231, 2160, 69, 152, 2062, 21 22 23 24 25 27/1091, 2359, 813, 7, 27, 10, 28 37 50 53 54 55 56/186, 18, 1, 20, 16, 26, 10, 58/33.
					Arava	738	423	315	24/735.
					Arvi	551	326	225	3 12 13 17 20 21 24/31, 3, 16, 18, 130, 227, 1, 47 54 55/3, 14, 166.
					Dravid	376	195	181	3 7 9 10 12 15 16 17/15, 2, 2, 2, 2, 3, 17, 29, 18 20 21 36 37 40 50/7, 85, 194, 2, 3, 1, 3, 54 55/8, 1.
					Kongadi	118	63	55	10 12 15 55/13, 2, 39, 64.
					Madrási	1,863	1,041	822	3 5 6 7 8 9 10 12/780, 87, 2, 1, 1, 8, 77, 8, 13 14 15 16 17 18/167, 13, 62, 114, 8, 39, 24 27 28 30 38 39 54/3, 27, 208, 3, 2, 2, 7.
					(4) Malaya'lam ...	1,554	1,152	402	
	...	...	...	Dravida.	Malayálam Proper .	730	528	202	3 20 22 23 54 55 58/138, 8, 18, 458, 23, 70, 15.
					Malayee	229	221	8	3 16/224, 5.
					Malbári ...	491	342	149	3 7 9 10 12 15 16 17/409, 3, 1, 20, 1, 4, 19, 1, 23 24 25 30 37 54 58/4, 4, 3, 3, 10, 1, 6.
					Mangluri	104	61	43	3 10/99, 5.
					(5) Kánarese ...	3,011,836	1,523,667	1,488,169	
					Kánarese Proper ...	3,011,502	1,523,461	1,488,041	3 5 6 7 8 9 10/2575, 35, 14, 5, 7, 15, 268, 12 13 14 15 16/785, 146, 91, 281, 1809, 1 18 20/11737, 48747, 620210, 21 22 23/705343, 8285227, 240508, 24 25 28 36 37 38/196, 415, 309, 2, 29, 15, 43 44 45 47 48/24, 57, 117, 47361, 226, 50 53 54/6309, 29150, 131485, 55 56 58/327235, 7624, 8.
					Benglori	3	3	...	3/3.
					Advichanchi ...	20	10	10	32/20.
					Holári	1	1	...	18/1.
					Haranshikári ...	154	84	70	21 22/116, 38.
					Kárwári	24	19	5	3/24.
					Hari	2	1	1	3/2.
					Karnátaki	108	77	31	3 12 13 14 15 16 40/5, 25, 12, 19, 34, 12, 1.

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SUBSIDIARY TABLE IV—*continued.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
Dravidian.				Dravida.	(5) Kánarese—*contd.*				
					Mishri Shikálgar ...	22	11	11	22 22.
					(6) Tulu	569	407	162	
	...	...	...		Tulu Proper ...	288	210	78	3 25 49 54 55 121, 2, 122, 12, 31.
					Koraga	40	40	...	41 40.
					Tuluva	241	157	84	20 21 22 23 24, 35, 6, 176.
					(7) Bráhui or Brohki	28,930	16,344	12,586	27 28 30 31 2137, 7705, 28111, 1184; 32 57 15063, 30.
					(8) Telagu	134,585	69,616	64,969	
					Telagu Proper ...	82,508	41,809	40,699	3 7 8 10 12 13 5007, 2, 12, 339, 4618, 361; 14 15 16 17 743, 657, 3694, 1227; 18 20 21 4141, 10234, 18934; 22 23 24 25 36 22457, 2293, 6, 177, 1; 37 38 45 47 48 50 38, 7, 13, 866, 32, 568; 53 54 55 56 58 306, 1526, 3621, 170, 58.
				Andhra.	Andhra	1	1	...	24 1.
	...	...	...		Golla	173	150	28	21 22 23 115, 60, 3.
					Kámáthí	1,254	664	590	3 10 12 15 16 24 950, 44, 37, 10, 209, 4.
					Komtáú	65	20	45	12 15 16 18 55 6, 10, 1, 46, 2.
					Sálewári	22	22	...	3 22.
					Telinga	50,557	26,950	23,607	3 5 6 9 10 12 1944, 59, 5, 24, 587, 7527; 13 14 15 16 3333, 1165, 2705, 6582; 17 18 20 24 25 3543, 16158, 119, 260, 1; 27 28 30 37 40 41 47 3, 306, 21, 4, 7, 1, 894; 50 54 55 383, 1806, 3111.
Indo-European.					(9) Balochi	199,258	109,962	89,296	
					Balochi Proper ...	179,274	99,189	80,085	3 5 6 7 8 9 10 14 15 433, 28, 7, 4, 2, 6, 1, 6, 3; 16 17 20 27 28 25, 8, 25, 283424, 14492; 29 30 31 54181, 8049, 12393; 32 37 39 40 48 49 56565, 989, 96, 20, 2, 2; 57 58 2708, 87.
	Aryan ...	Eranian...	...	Eastern.	Makráni	19,984	10,773	9,211	3 8 27 28 29 108, 124, 389, 18031, 147; 30 31 32 38 40 49 627, 115, 24, 3, 2, 411; 57 3.
					(10) Pashto	13,157	10,723	2,434	
					Pashto Proper ...	10,631	8,669	1,965	3 5 6 7 8 9 10 1467, 45, 30, 37, 9, 13, 92; 12 13 14 15 16 17 18 20, 86, 11, 48, 536, 25, 15; 20 22 24 27 28 29 2, 2, 10, 611, 2686, 573; 30 31 32 35 36 1593, 284, 1454, 1, 3; 37 38 39 40 41 44 106, 26, 116, 2, 1, 6; 54 57 58 10, 665, 43.

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Subsidiary Table IV—*continued.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
Indo-European.	Aryan.	Iranian.	...	Eastern.	(10) Pashto—*contd.*				
					Afgháni	113	103	10	3/48, 9/2, 10/8, 13/2, 15/2, 16/9, 18/8, 17/4, 28/1, 30/1, 32/22, 36/2, 43/1, 50/2, 57/1.
					Chhächhi	1	...	1	3/1.
					Kábuli	372	324	48	3/240, 5/31, 7/13, 8/7, 9/8, 10/6, 12/2, 14/15, 16/24, 35/4, 37/6, 38/5, 39/1, 40/14, 41/9, 54/4, 11/2, 2/2.
					Pukhtó	8	8	...	9/8.
					Pathánki	2,026	1,616	410	3/363, 5/11, 8/63, 9/1, 10/74, 12/14, 13/7, 16/42, 17/11, 24/2, 27/82, 28/549, 29/372, 30/158, 31/7, 32/257, 36/3, 40/2, 49/2, 54/3, 57/3.
					Rohilla	3	3	...	13/3.
				Western.	(11 Persian	3,823	2,514	1,309	
					Persian Proper ...	3,553	2,419	1,134	3/265, 5/1, 6/21, 9/3, 10/3, 12/62, 15/3, 16/2, 17/2, 18/1, 25/3, 27/65, 28/286, 29/16, 30/12, 36/1, 37/14, 39/83, 40/30, 55/3, 57/6, 58/2.
					Iráni	268	94	174	3/95, 9/4, 10/36, 12/6, 16/67, 17/1, 28/58, 30/1.
					Khurasáni	2	1	1	32/1, 57/1.
			Nonsanskritic.	Shinakhowar.	(12) Káshmi'ri' ...	32	25	7	3/10, 5/1, 28/21.
			Sanskritic.	Sanskrit.	(13) Sanskrit ...	27	25	2	
					Sanskrit Proper ...	9	9	...	3/5, 7/1, 31/2, 47/1.
					Shástrí	18	16	2	28/1, 31/11, 37/4, 47/2.
					(14) Láhnda	227	178	49	
					Káchhrí	2	2	...	12/2.
					Múltáni	192	156	36	3/74, 5/5, 7/24, 27/15, 28/28, 29/9, 30/23, 31/1, 37/10, 57/1.
					Pishórí	33	20	13	3/1, 24/1, 28/31.
					(15) Siraiki' or Jatki	175,198	94,470	80,728	27/65267, 28/8656, 29/49206, 30/20435, 31/11037, 32/7577, 57/13020.
					(16) Sindhi'	3,125,995	1,696,162	1,429,833	
				North-Western.	(a) Sindhi' Proper ...	3,007,153	1,630,144	1,377,009	3/1449, 5/138, 6/258, 7/4, 8/18, 9/20, 10/12/4, 12/1, 13/40, 15/103, 16/9, 17/2, 18/1, 27/865431, 28/364522, 29/550960, 30/512611, 31/227131, 32/173653, 35/16, 36/2973, 37/1016620, 38/3, 39/986, 40/12, 55/32, 57/205121, 58/10.
					(b) Sindhi' Minor Dialects ...	2,178	1,224	954	
					Árar	1	1	...	30/1.
					Gagrihi	1	...	1	30/1.
					Kahirki	2	...	2	27/2.
					Mengtwari	1,118	648	470	27/1118.
					Párkari	303	171	132	27/88, 31/202, 39/13.
					Khatiánki	727	392	335	27/122, 28/605.
					Varival	3	1	2	32/3.
					Vághirki	23	11	12	30/23.
					(c) Tháreli'	116,664	64,794	51,870	
					Dhatki	111,981	62,375	49,606	27/1241, 28/25, 30/415, 31/109987, 32/266, 57/17.
					Thari, Tharadiri, Thradri, Tharki and Tharin.	4,683	2,419	2,264	27/3000, 28/52, 30/1, 31/1607, 32/15, 36/8.

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Subsidiary Table IV—*continued.*

By Linguistic Families.

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1	2	3	4	5	6	7	8	9	10
					(17) Kachchhi' ..	370.559	192.545	178.014	
				North-Western.	Kachchhi proper ...	370,531	192,530	178,001	$\frac{3}{40444}$, $\frac{5}{325}$, $\frac{6}{121}$, $\frac{7}{546}$, $\frac{8}{27}$, $\frac{9}{462}$, $\frac{10}{2078}$, $\frac{12}{77}$, $\frac{13}{1011}$, $\frac{14}{194}$, $\frac{15}{278}$, $\frac{16}{260}$, $\frac{17}{62}$, $\frac{18}{28}$, $\frac{20}{275}$, $\frac{21}{126}$, $\frac{22}{365}$, $\frac{23}{62}$, $\frac{24}{480}$, $\frac{25}{157}$, $\frac{27}{8321}$, $\frac{28}{22147}$, $\frac{29}{65}$, $\frac{30}{136}$, $\frac{31}{3986}$, $\frac{32}{12}$, $\frac{35}{9}$, $\frac{36}{288086}$, $\frac{38}{60}$, $\frac{39}{125}$, $\frac{40}{74}$, $\frac{41}{38}$, $\frac{43}{43}$, $\frac{44}{13}$, $\frac{50}{7}$, $\frac{54}{25}$, $\frac{55}{6}$.
					Khoja	28	15	13	$\frac{3}{23}$, $\frac{10}{4}$, $\frac{24}{1}$.
					(18) Maráthi' ...	10,742,012	5,417,150	5,324,862	
					(a) Maráthi Proper.	10,423,331	5,249,431	5,173,900	$\frac{3}{497680}$, $\frac{5}{3688}$, $\frac{6}{1571}$, $\frac{7}{571}$, $\frac{8}{721}$, $\frac{9}{5213}$, $\frac{10}{757764}$, $\frac{12}{844049}$, $\frac{13}{853004}$, $\frac{14}{313483}$, $\frac{15}{807116}$, $\frac{16}{968479}$, $\frac{17}{1027935}$, $\frac{18}{633237}$, $\frac{20}{232103}$, $\frac{21}{31261}$, $\frac{22}{38372}$, $\frac{23}{45735}$, $\frac{24}{575618}$, $\frac{25}{1172332}$, $\frac{27}{373}$, $\frac{28}{14092}$, $\frac{29}{35}$, $\frac{30}{73}$, $\frac{31}{27}$, $\frac{32}{4}$, $\frac{35}{33}$, $\frac{36}{47}$, $\frac{37}{2034}$, $\frac{38}{90}$, $\frac{39}{316}$, $\frac{40}{1098}$, $\frac{41}{31719}$, $\frac{43}{74915}$, $\frac{44}{52410}$, $\frac{45}{205645}$, $\frac{47}{26746}$, $\frac{48}{142404}$, $\frac{49}{283}$, $\frac{50}{112784}$, $\frac{51}{1521}$, $\frac{53}{43839}$, $\frac{54}{663337}$, $\frac{55}{23135}$, $\frac{56}{4654}$, $\frac{58}{969}$.
Indo European.	Aryan.	Indian.	Sanskritic.	Southern.	(b) Minor Maráthi Dialects	13,538	6,584	6,954	
					Agarí ...	31	16	15	$\frac{3}{5}$, $\frac{24}{26}$.
					Ahiráni ...	115	61	54	$\frac{13}{115}$.
					Bhandárí ..	7	5	2	$\frac{3}{5}$, $\frac{25}{2}$.
					Bharwádi ..	2	...	2	$\frac{41}{2}$.
					Bráhmaní ...	18	11	7	$\frac{15}{6}$, $\frac{16}{11}$, $\frac{17}{1}$.
					Chámbhárí ...	12	5	7	$\frac{15}{12}$.
					Chandárí ..	6	6	...	$\frac{55}{6}$.
					Dhangarí ..	78	10	68	$\frac{12}{1}$, $\frac{14}{74}$, $\frac{24}{3}$.
					Dhédhí ...	21	14	7	$\frac{13}{11}$, $\frac{41}{5}$, $\frac{57}{5}$.
					Dhorí ..	33	33	...	$\frac{40}{33}$.
					Gavalí ..	106	51	55	$\frac{15}{105}$, $\frac{18}{1}$.
					Ghátí ..	14	13	1	$\frac{3}{14}$.
					Kólí ...	333	119	214	$\frac{3}{328}$, $\frac{10}{1}$, $\frac{13}{3}$, $\frac{16}{1}$.
					Káthodí ...	843	352	491	$\frac{10}{31}$, $\frac{12}{153}$, $\frac{14}{59}$, $\frac{15}{144}$, $\frac{16}{41}$, $\frac{41}{107}$, $\frac{43}{308}$
					Kátkarí ...	4,025	1,946	2,079	$\frac{10}{220}$, $\frac{16}{129}$, $\frac{24}{3620}$, $\frac{25}{41}$, $\frac{48}{15}$.
					Kóshtí ..	119	38	81	$\frac{16}{119}$.
					Kumbhárí ...	66	28	38	$\frac{16}{66}$.
					Máng ...	25	...	25	$\frac{41}{25}$.
					Máng Garodi or Garodi.	50	21	29	$\frac{12}{6}$, $\frac{13}{11}$, $\frac{14}{7}$, $\frac{15}{26}$.

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SUBSIDIARY TABLE IV—*continued.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
					(18) **Maráthí**—*continued.*				
					Módí	23	23	...	9/23.
					Mahárashtri ...	2	...	2	4 1/2.
					Panchálí	15	5	10	13/15.
					Nágpurí	107	53	54	12 16/10, 97.
					Parabhí	2	2	...	3/2.
					Thákarí	2,279	1,166	1,113	3 10 12 15 24 25/2, 2, 66, 107, 2101, 1.
					Várlí	4,566	2,277	2,289	10 15 41 51/10, 2, 3700, 836.
					Vasava	535	271	264	14/535.
					Patwegárí	105	58	47	55/105.
					(*c*) **Gomántaki** ...	23,434	16,829	6,605	
					Gómántakí Proper...	661	298	363	10 16 17 24 25/8, 3, 1, 15, 634.
					Firangí	100	53	47	9 10 16 25/82, 16, 1, 1.
					Goanese	22,673	16,478	6,195	3 5 6 7 10 12 13/1828, 43, 14, 7, 318, 148, 43, 14 15 16 17 18 21/5, 361, 1451, 112, 5, 1, 24 25 27 28 30 31/67, 87, 77, 926, 166, 12, 36 37 38 39 40 41 48/2, 60, 2, 16, 15, 3, 1, 54 55 58/158, 20, 270.
					(*d*) **Konkaní** ...	281,709	144,306	137,403	
					Kónkaní Proper ...	281,597	144,221	137,376	3 6 7 8 9 10/9255, 15, 2, 4, 1572, 1397, 12 13 14 15 16/27, 19, 16089, 298, 491, 17 18 20 21 22/25, 34, 3008, 225, 2774, 23 24 25 28/119365, 124, 2689, 1034, 30 31 36 37 38 39 40/5, 3, 17, 6, 2, 16, 55, 41 43 45 47 49/97597, 7133, 5805, 1, 6, 51 54 55/12350, 24, 130.
					Gaopari	32	32	...	3/32.
					Kiristáw	9	8	1	36 55/1, 8.
					Nawaití	71	45	26	23/71.
					(19) **Oriya'**	101	50	51	
					Uriyá	8	7	1	3 7 36 37/4, 1, 1, 2.
					Jagannáthí ...	70	33	37	18 20 21 25 47/6, 14, 16, 6, 28.
					Gumsarí	23	10	13	13/23.

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1	2	3	4	5	6	7	8	9	10
Indo-European.	Aryan.	Indian.	Sanskritic.	Eastern.	(20) Pu'rbi'	205	172	33	3 1, 5 1, 8 1, 9 6, 27 63, 28 1, 30 100, 31 4, 32 14, 39 7, 40 3, 57 4.
					(21) Bengali	1,799	1,466	333	
					Bengali Proper ...	1,791	1,466	325	3 1370, 5 32, 6 14, 7 5, 8 1, 9 2, 10 32, 12 3, 13 86, 14 2, 15 29, 16 34, 18 6, 22 16, 25 1, 27 2, 28 44, 29 16, 30 45, 36 2, 37 32, 38 9, 39 2, 53 1, 54 1, 58 4.
					Trihóli	8	...	8	13 8.
				Mediate.	(22) Eastern Hindi'	534	232	302	
					Góndwáni ...	63	32	31	12 63.
					Góndí	471	200	271	13 84, 14 7, 15 357, 27 22, 28 1.
				Western.	(23) Western Hindi'	1,231,837	675,685	556,152	
					(a) Hindo'stáni' ...	1,065,188	572,521	492,667	
					(i) Hindóstáni Proper.	296,028	166,737	129,291	3 18194, 5 5800, 6 812, 7 23784, 8 4747, 9 799, 10 9410, 12 21213, 13 46876, 14 25539, 15 16545, 16 16919, 17 8212, 18 34971, 20 38, 21 23, 24 1454, 25 1936, 27 6697, 28 4819, 29 927, 30 2948, 31 1180, 32 2240, 35 4186, 36 1058, 38 364, 39 1650, 40 1318, 41 961, 43 1566, 44 25, 47 9876, 48 287, 49 225, 50 1881, 51 11, 54 6585, 55 9807, 57 55.
					(ii) Musalmáni (including Deccani, Mahmadi, Mogli, Sayad).	481,432	246,049	235,383	3 6722, 5 844, 6 533, 8 1330, 8 566, 10 5846, 12 21842, 13 7110, 14 2730, 15 8109, 16 18949, 17 15307, 18 15545, 20 70861, 21 86200, 22 111351, 23 20210, 24 2306, 25 14716, 27 23, 28 38, 30 4, 32 1, 36 13, 38 134, 39 1031, 40 1953, 41 492, 43 1740, 44 335, 47 2604, 48 853, 49 139, 50 2178, 51 240, 54 23924, 55 34563.
					(iii) Urdú	267,728	159,735	127,993	3 56237, 5 39822, 6 16179, 7 6, 9 18089, 10 11209, 12 5638, 13 39470, 14 4813, 15 27434, 16 13347, 17 7135, 18 5416, 20 16, 22 9, 24 2218, 25 8707, 27 569, 28 3510, 29 349, 30 2032, 31 346, 32 499, 36 170, 37 1700, 38 1272, 39 2296, 40 7956, 41 833, 43 2449, 44 38, 45 5638, 47 57, 48 11, 49 154, 50 63, 54 11, 55 1743, 57 193, 58 94.
					(b) Western Hindi	166,649	103,164	63,485	

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1	2	3	4	5	6	7	8	9	10
					(23) Western Hindí—*continued.*				
					Hindi Proper (including Nágari and Pardesi).	160,351	102,930	63,421	3/6411, 5/27, 7/1412, 8/1490, 9/2211, 10/1303, 12/814, 13/12439, 14/743, 15/2119, 16/3390, 17/99, 18/995, 22/4899, 24/21, 25/344, 27/14, 28/4956, 30/140, 35/621, 36/1106, 37/39547, 38/370, 39/8120, 40/845, 41/1, 44/1, 47/3, 48/5, 49/11, 51/38, 53/4736, 54/69, 55/47, 56/5385, 57/7, 58/4468.
					Braj, Brij, Bridge, Vrij or Bhasha.	60	52	8	3/1, 9/16, 10/27, 13/2, 15/1, 27/2, 30/3, 36/7, 39/1.
					Bundelkhandí ...	21	12	9	8/1, 10/3, 13/17.
					Farukí	111	111	...	13/111.
					Kahári	89	42	47	12/89.
					Ludhiyánti... ...	16	16	...	3/16.
					Sáraswati	1	1	...	30/1.
					(24) Rájasthání ...	217,084	128,671	88,413	
Indo-European.	Aryan.	Indian.	Sanskritic.	Western.	(*a*) Márwári including Marechi ...	215,400	127,714	87,686	3/9207, 5/12919, 6/456, 7/1618, 8/1051, 9/338, 10/2771, 12/18178, 13/14341, 14/7961, 15/10719, 16/8620, 17/923, 18/1695, 20/343, 21/2322, 22/802, 23/7, 24/1393, 25/89, 27/32258, 28/4443, 29/1097, 30/11742, 31/46866, 32/2232, 35/55, 36/691, 37/682, 38/3589, 39/12251, 40/693, 41/73, 43/67, 44/21, 47/50, 48/257, 49/55, 50/89, 51/12, 53/1, 54/204, 55/883, 57/1336.
					(*b*) Minor Rájasthání Dialects ...	1,684	957	727	
					Rájasthání	490	328	162	3/1, 21/27, 36/126, 37/336.
					Bikánerí	1	1	...	29/1.
					Jodhpurí	10	2	8	27/9, 30/1.
					Jaipurí	26	18	8	9/1, 31/24, 57/1.
					Jóhadí	1	1	...	18/1.
					Katiyáí	11	3	8	15/11.
					Mahájan	8	8	...	22/8.
					Mengwári	10	8	2	31/10.
					Méwárí	579	351	228	5/39, 13/1, 16/1, 17/8, 37/5, 38/517, 39/2, 40/2, 54/4.
					Nímádí	345	147	198	8/4, 13/292, 14/13, 40/35, 49/1.
					Rájputání	184	80	104	3/1, 12/31, 15/3, 16/3, 17/20, 18/26, 27/7, 31/1, 47/24, 54/62, 55/4.
					Rangárí	17	8	9	15/12, 40/5.
					Váni	2	2	...	18/2.

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SUBSIDIARY TABLE IV—*continued.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-Branch.	Group.	Language or Dialect.	POPULATION. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
					(25) Gujaráti including Khándeshi and Bhil Languages ...	7,626,415	3,942,995	3,683,420	
					(*a*) Gujaráti ...	7,209,424	3,734,589	3,474,835	
					Gujaráti Proper ...	7,201,258	3,780,069	3,471,189	3/202705, 5/762752, 6/279948, 7/663402, 8/269803, 9/602642, 10/8338I, 12/2768, 13/11702, 14/29991, 15/5861, 16/12661, 17/3577, 18/4022, 20/1836, 21/9840, 22/5460, 23/543, 24/3363, 25/574, 27/13265, 28/33583, 29/616, 30/984, 31/32592, 32/114, 35/68282, 36/218299, 37/2347424, 38/400951, 39/487366, 40/571651, 41/58699, 43/500, 44/360, 45/12, 47/301, 48/491, 49/1845, 50/603, 51/136, 53/281, 54/1458, 55/2141, 56/14, 57/28, 58/2231.
					Minor Gujaráti Dialects ...	8,166	4,520	3,646	
					Bharwádi	8	2	6	7/8.
					Bhoj	27	27	...	41/27.
					Bohará	40	38	2	16/40.
					Broachi	1	1	...	9/1.
					Gujará	301	145	156	13/295, 14/6.
					Háládí	904	535	369	3/658, 5/20, 28/123, 30/103.
					Jamnagari	14	6	8	15/14.
					Káthi	24	...	24	8/24.
					Khándéshí	133	80	53	9/12, 10/1, 13/54, 14/57, 15/8, 16/1.
					Káthiáwádí	1,542	937	605	3/517, 5/86, 6/79, 7/110, 9/38, 10/118, 12/25, 13/11, 15/7, 16/19, 18/3, 21/1, 24/3, 27/86, 28/48, 29/10, 30/16, 31/3, 32/16, 35/1, 36/11, 38/2, 40/104, 41/110, 49/116, 54/1, 57/1.
					Káyasthí	365	143	222	36/365.
					Kharadi	1	1	...	7/1.
					Kharví	13	6	7	18/13.
					Khatrí	627	294	333	12/198, 17/26, 18/267, 55/136.
					Málví	2,031	1,041	990	3/88, 5/11, 7/20, 8/1264, 9/1, 14/564, 15/29, 16/4, 17/1, 24/1, 37/1, 40/12, 49/20, 7/7.
					Mémání	1,314	704	610	3/1193, 5/18, 9/15, 10/47, 16/20, 25/1, 40/1, 44/19.
					Pársí	140	87	53	3/11, 9/3, 12/8, 13/8, 14/4, 15/11, 16/63, 17/2, 18/7, 24/3, 25/3, 27/6, 32/9, 48/2.
					Patigar (Patnuli) ...	416	290	126	20/223, 22/193.
					Rájkoti	1	1	...	24/1.
					Surtí	212	151	61	3/204, 15/7, 25/1.
					Rangári	52	31	21	13/52.

Indo-European. Aryan. Indian. Sanskritic. Western.

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Subsidiary Table IV—*continued.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Population. Males.	Population. Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
Indo-European.	Aryan.	Indian.	Sanskritic.	Western.	**(25) Gujaráti including Khándeshi and Bhil Languages**—*continued.*				
					(*b*) **Bhil Dialects** ...	**416,991**	**208,406**	**208,585**	
					Bhilau and Bhili ...	345,813	172,536	173,277	5/124, 6/6541, 7/11, 8/41682, 9/4065, 12/12211, 13/29815, 14/134659, 15/17725, 16/16, 18/81, 24/1, 25/1, 27/82, 36/139, 37/39, 38/376, 39/84, 40/78792, 41/70, 44/1, 47/3, 49/19292, 51/1, 57/2.
					Chódhrí	15,294	7,693	7,601	7/3, 9/14736, 13/117, 41/438.
					Dhodiá	10,457	5,202	5,255	9/2, 10/22, 14/5, 41/10428.
					Dublí	11	7	4	10/6, 14/5.
					Gámatdí or Gámtí	3,685	1,860	1,825	9/2608, 14/80, 41/997.
					Kótalí	42	42	...	13/42.
					Máwachí	29,011	14,791	14,220	12/15, 14/28996.
					Nálí (Nhálí) ...	143	66	77	13/143.
					Naíkí	1,214	538	676	9/5, 10/205, 41/1004.
					Nyár	764	451	313	49/764.
					Tadaví	257	124	133	13/257.
					Pahádí	10	6	4	9/10.
					Pávrí	5,003	2,501	2,502	14/5003.
					Dungarí	232	116	116	3/1, 14/8, 40/223.
					Mathawádí ...	113	65	48	49/113.
					Vágri, Vágdi or Vagadim.	4,942	2,408	2,534	7/12, 31/179, 38/4746, 40/5.
					(26) Panjábi' including Gurmukhi and Sikhi.	**35,881**	**25,387**	**10494**	3/1483, 5/89, 6/13, 7/22, 8/55, 9/12, 10/176, 12/96, 13/20, 14/30, 15/716, 16/1389, 17/124, 18/52, 20/8, 21/2, 22/16, 24/11, 25/2, 27/5812, 28/6659, 29/1686, 30/7095, 31/6698, 32/2238, 36/17, 37/127, 38/32, 39/373, 40/21, 41/8, 48/2, 50/1, 54/6, 55/2, 57/502, 58/286.
					(27) Western Pahári'.	**6**	**2**	**4**	
					Kangri	5	2	3	17/5.
					Kulubí	1	...	1	3/1.
				Northern.	**(28) Naipáli'** ...	**124**	**49**	**75**	
					Naipálí Proper ...	108	39	69	3/20, 13/8, 29/1, 30/8, 41/71.
					Gurkhi or Gurkish .	16	10	6	3/2, 17/2, 40/8, 41/4.
Semitic.					**(29) Arabic**	**32,966**	**22,086**	**10,880**	3/2864, 5/33, 6/9, 7/4, 8/26, 9/41, 10/56, 12/24, 13/9, 14/4, 15/5, 16/255, 18/118, 22/9, 24/5, 25/3, 27/83, 28/237, 29/8, 30/4, 31/2, 35/2, 36/113, 37/704, 38/19, 39/11, 40/53, 41/39, 53/20, 58/28206.

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Subsidiary Table IV—*continued.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
Hemitic.					(30) Somali	6,899	4,694	2,205	3/3, 58/6896.
					(31) Gipsy Dialects...	46,229	25,486	20,743	
Unclassified Languages.					Bahuri	54	28	26	21/54.
					Bahurúpí	7	3	4	12/7.
					Beldári	519	301	218	10/37, 12/42, 13/46, 14/113, 15/63, 16/34, 17/47, 24/45, 47/54, 50/9, 54/22, 55/7.
					Bhimdi	4	2	2	40/4.
					Chapparband ...	252	112	140	21/252.
					Chárani	207	110	97	10/3, 15/162, 24/1, 36/3, 44/3, 51/35.
					Chitódi	60	29	31	13/60.
					Dómrá	26	18	8	13/26.
					Ghisádí	226	96	130	12/49, 16/107, 17/10, 18/50, 24/4, 47/4, 50/1, 55/1.
					Gurbi	5	5	...	40/5.
					Kaikádi	2,639	1,271	1,368	12/329, 13/49, 15/4, 16/348, 17/159, 18/1186, 20/26, 21/57, 24/95, 47/32, 50/104, 53/70, 54/8, 55/129, 56/43.
					Kanjárí	8	...	8	41/8.
					Khádi	35	25	10	9/30, 40/5.
					Kólhátí	489	197	292	12/339, 13/3, 15/33, 16/82, 18/11, 24/21.
	...	...	...	...	Korvi	943	500	443	20/116, 21/161, 54/250, 55/416.
					Labáni, Banjárí and Vanjárí.	34,916	19,640	15,276	3/4, 8/127, 10/64, 12/648, 13/6804, 14/813, 15/11, 16/322, 18/15, 20/6188, 21/6348, 22/57, 23/59, 30/40, 41/1, 46/137, 47/76, 49/53, 53/1543.
					Lád	43	21	22	18/43.
					Gispy (Proper) ...	51	24	27	37/51.
					Odhia	2	2	...	7/1, 40/1.
					Odní or Odkí and Vaddári.	4,949	2,691	2,258	3/1, 12/254, 13/24, 14/14, 15/74, 16/280, 17/205, 18/35, 20/63, 21/7, 23/6, 24/157, 27/482, 28/37, 29/545, 30/358, 31/641, 32/676, 36/113, 47/35, 50/5, 54/322, 55/345, 57/70.
					Párdhí	411	216	195	13/113, 18/298.
					Rámoshi	5	3	2	12/5.
					Rurli	3	...	3	5/3.
					Sipi	2	2	...	40/2.
					Tirgulí	358	181	177	12/174, 15/8, 16/91, 18/75, 54/1, 55/9.
					Trimáli	15	9	6	12/3, 13/5, 17/6, 18/1.

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Subsidiary Table IV—*continued.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
Unclassified Languages.					(32) Other Indian Languages.	493	255	238	
					Buddhist	2	1	1	3 / 2.
					Deori	5	5	...	18 / 5.
					Ghardar	3	1	2	8 / 3.
					Gooskhi	1	1	...	28 / 1.
					Javani	1	...	1	9 / 1.
					Kaladi	1	1	...	8 / 1.
					Kiranti	1	1	...	3 / 1.
					Koissre	1	1	...	8 / 1.
					Kotvali	190	90	100	9 / 190.
					Mavid	1	...	1	9 / 1.
					Ogani	1	1	...	35 / 1.
					Sinhalese	28	21	7	3, 10, 58 / 23, 1, 4.
					Taungatha	1	...	1	3 / 1.
					Totani	1	1	...	39 / 1.
					Topani	3	...	3	37 / 3.
					Vagadia	1	1	...	8 / 1.
					Vitilima or Vitolia...	252	130	122	41 / 252.
					(33) Other Asiatic Languages.	1,490	929	561	
					Bokhâri	13	11	2	3 / 13.
					Chinese	249	241	8	3, 5, 13, 36, 58 / 234, 4, 4, 1, 6.
					Hebrew	261	127	134	3, 10, 16, 24, 25 / 216, 5, 9, 27, 5, 1, 58 / 7.
					Japanese	363	174	189	3, 6, 10, 16, 17, 28 / 293, 6, 2, 18, 2, 35, 30 / 7.
					Mongolian	1	...	1	16 / 1.
					Syriac	1	1	...	28 / 1.
					Turkish	602	375	227	3, 10, 12, 13, 14, 15, 16 / 450, 1, 2, 127, 3, 5, 3, 36, 58 / 1, 10.
					(34) English	48,687	32,229	16,458	3, 5, 6, 7, 8, 9 / 19458, 538, 37, 93, 51, 156, 10, 12, 13, 14, 15 / 1917, 2362, 750, 46, 1405, 16, 17, 18, 20, 21 / 7308, 536, 362, 1883, 51, 22, 23, 24, 25, 27 / 1058, 117, 133, 45, 847, 28, 29, 30, 31, 32, 35 / 6330, 25, 441, 32, 23, 4, 36, 37, 38, 39, 40, 41 / 39, 322, 28, 103, 24, 18, 43, 45, 48, 54, 55, 57 / 1, 10, 13, 49, 126, 6, 58 / 1867.

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SUBSIDIARY TABLE IV—*concluded.*

By Linguistic Families.

Family.	Sub-family.	Branch.	Sub-branch.	Group.	Language or Dialect.	Population. Persons.	Males.	Females.	District or State where returned and number of persons returned in each District or State. (The numerator gives the number of the District as shown in Imperial Table I, and the denominator the number of speakers.)
1	2	3	4	5	6	7	8	9	10
					(35) Portuguese ..	8,116	5,377	2,739	$\frac{3}{44}$ $\frac{5}{10}$, $\frac{6}{106}$, $\frac{7}{23}$, $\frac{8}{1}$, $\frac{9}{25}$, $\frac{10}{25}$, $\frac{12}{18}$ $\frac{13}{19}$; $\frac{14}{44}$, $\frac{15}{169}$, $\frac{16}{18}$, $\frac{17}{144}$, $\frac{18}{335}$, $\frac{20}{31}$; $\frac{21}{18}$ $\frac{22}{20}$ $\frac{23}{91}$, $\frac{24}{78}$, $\frac{25}{3}$, $\frac{27}{68}$, $\frac{28}{23}$, $\frac{29}{354}$, $\frac{30}{20}$; $\frac{31}{27}$ $\frac{35}{28}$ $\frac{36}{29}$ $\frac{37}{30}$ $\frac{38}{31}$ $\frac{39}{34}$, $\frac{40}{70}$, $\frac{41}{4}$, $\frac{54}{5}$, $\frac{55}{1}$, $\frac{58}{3}$, $\frac{65}{5}$; $\frac{94}{37}$, $\frac{3}{38}$, $\frac{8}{39}$, $\frac{4}{40}$, $\frac{7}{41}$, $\frac{7}{54}$, $\frac{19}{55}$; $\frac{58}{94}$.
					(36) Other European Languages.	1,803	1,366	437	
					Armenian	27	21	6	$\frac{8}{25}$, $\frac{28}{1}$, $\frac{58}{1}$.
					Danish	7	6	1	$\frac{3}{3}$, $\frac{28}{2}$, $\frac{58}{2}$.
					Dutch	13	10	3	$\frac{3}{13}$.
					Finnish	2	2	...	$\frac{3}{2}$.
					Flemish	2	2	...	$\frac{3}{2}$.
					French	287	148	139	$\frac{3}{231}$, $\frac{9}{2}$, $\frac{10}{6}$, $\frac{16}{5}$, $\frac{17}{2}$, $\frac{20}{1}$, $\frac{21}{1}$; $\frac{24}{1}$ $\frac{28}{9}$ $\frac{37}{2}$ $\frac{58}{27}$.
					German	579	463	116	$\frac{3}{276}$, $\frac{6}{1}$, $\frac{7}{9}$, $\frac{10}{16}$, $\frac{12}{6}$, $\frac{14}{1}$, $\frac{15}{1}$, $\frac{16}{17}$; $\frac{17}{1}$ $\frac{21}{10}$ $\frac{22}{17}$ $\frac{23}{1}$ $\frac{28}{18}$ $\frac{58}{205}$.
					Greek	174	144	30	$\frac{3}{76}$, $\frac{10}{1}$, $\frac{12}{1}$, $\frac{22}{1}$, $\frac{28}{44}$, $\frac{30}{1}$, $\frac{31}{3}$, $\frac{58}{47}$.
					Hungarian ...	7	5	2	$\frac{3}{7}$.
					Irish	16	10	6	$\frac{3}{2}$, $\frac{20}{1}$, $\frac{22}{1}$, $\frac{28}{11}$, $\frac{58}{1}$.
					Italian	382	351	31	$\frac{3}{209}$, $\frac{7}{1}$, $\frac{10}{1}$, $\frac{16}{3}$, $\frac{20}{7}$, $\frac{24}{1}$, $\frac{28}{7}$; $\frac{37}{8}$ $\frac{58}{145}$.
					Roumanian ...	59	50	9	$\frac{3}{55}$, $\frac{16}{3}$, $\frac{25}{1}$.
...	...	...	...	...	Maltese	7	7	...	$\frac{3}{1}$, $\frac{28}{4}$, $\frac{58}{2}$.
					Norwegian ...	41	37	4	$\frac{3}{40}$, $\frac{28}{1}$.
					Slavish	14	14	...	$\frac{3}{14}$.
					Kroatish	15	15	...	$\frac{3}{15}$.
					Russian	53	10	43	$\frac{3}{31}$, $\frac{28}{2}$.
					Spanish	77	38	39	$\frac{3}{6}$, $\frac{14}{1}$, $\frac{24}{1}$, $\frac{28}{2}$, $\frac{30}{6}$, $\frac{58}{61}$.
					Swedish	40	32	8	$\frac{3}{30}$, $\frac{5}{2}$, $\frac{14}{2}$, $\frac{16}{2}$, $\frac{28}{4}$.
					Arek	1	1	...	$\frac{28}{1}$.
					(37) African Languages.	166	105	61	
					Abyssinian	30	4	26	$\frac{10}{1}$, $\frac{58}{29}$.
					Bargis	1	...	1	$\frac{9}{1}$.
					Kafri	2	1	1	$\frac{9}{2}$.
					Negro	37	20	17	$\frac{3}{30}$, $\frac{28}{1}$, $\frac{39}{6}$.
					Sidi	31	26	5	$\frac{3}{14}$, $\frac{10}{6}$, $\frac{15}{3}$, $\frac{16}{3}$, $\frac{18}{3}$, $\frac{24}{2}$.
					Habshi	51	42	9	$\frac{9}{11}$, $\frac{27}{40}$.
					Swahili	13	11	2	$\frac{3}{4}$, $\frac{36}{1}$, $\frac{37}{8}$.
					Galelenagroz ...	1	1	...	$\frac{9}{1}$.
					Total Bombay Presidency.	**27,084,317**	**14,011,248**	**13,073,069**	

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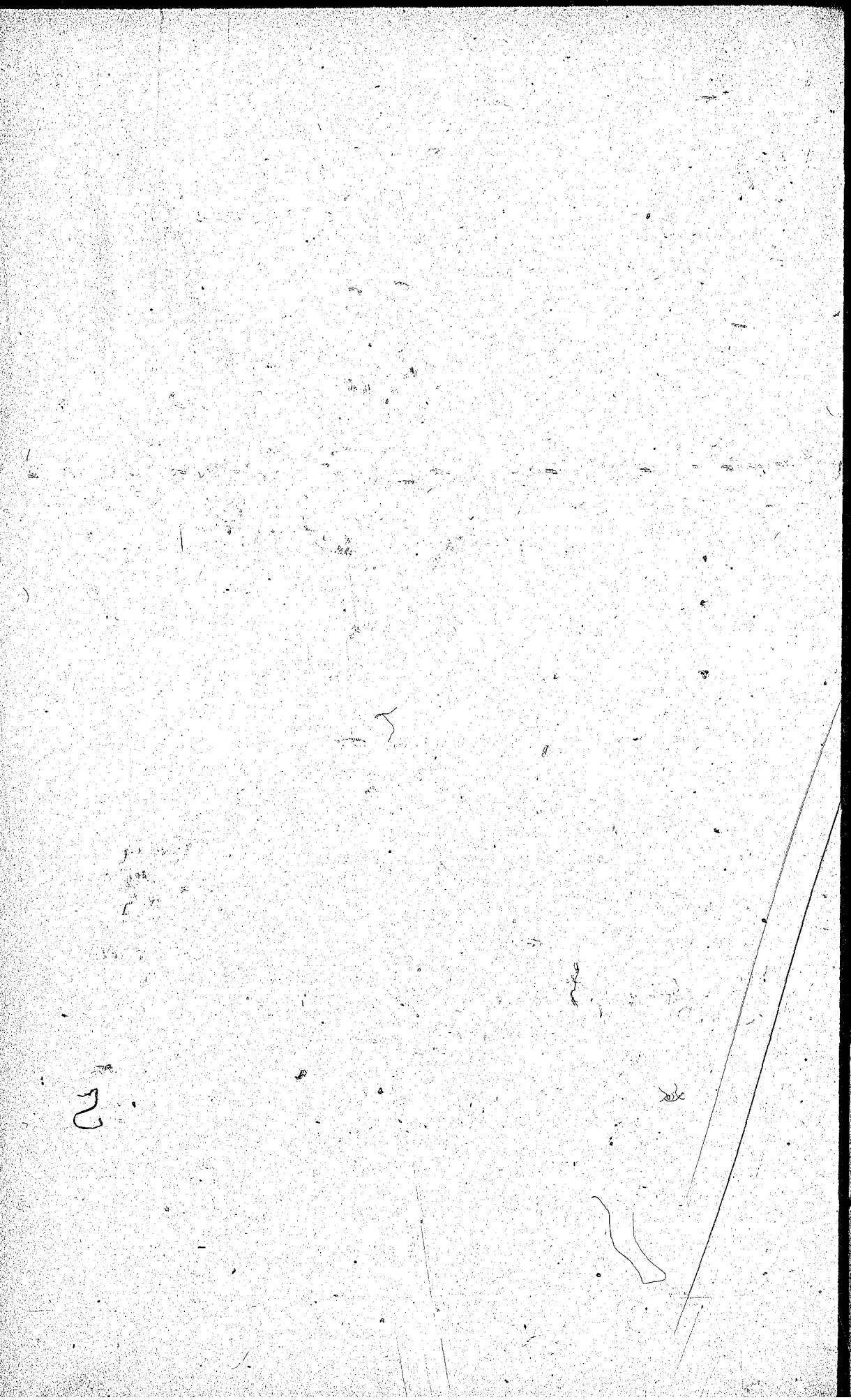

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CHAPTER X.—INFIRMITIES.

Reference to Tables. Growth of Infirmities. Accuracy of the Return. Insanity. Insanity by Caste and Race. Deaf-mutism. Deaf-mutism by Caste. Blindness. Blindness by Caste. Leprosy. Leprosy by Caste and Race. Leper Asylums and the Treatment of Lepers.

Reference to tables.

210. The details of infirmities are given in Table XII. Part I shows their distribution by age periods and Part II by locality. Table XII-A gives the prevalence of the four principal in firmities amongst a number of important castes.

Growth of infirmities.

211. The infirmities classified at this census as in preceding enumerations were insanity, deaf-mutism, total blindness and leprosy. A glance at the first subsidiary table appended to this chapter will show that compared with the census of 1901 all infirmities show a regrettable rise, out of all proportion to the increase in the population, the only exceptions being Bombay City in all the infirmities except leprosy, and the Karnátak in regard to blindness and leprosy. The figures in fact approach very closely the figures of twenty years ago.

Accuracy of the return.

212. Such a set-back would point either to (*a*) the existence of abnormally bad conditions in the past decade or abnormally good in the previous intercensual period, which tabulated extremely favourable results, (*b*) inaccurate enumeration or (*c*) a difference in the system of compilation. It seems out of the question to suppose that these results are due to these diseases occurring in wave-lengths giving a minimum at the last census and a maximum in 1911. This explanation might hold good for a single infirmity, but we are dealing with four, all of which show the same tendency.

213. It is true that abnormal conditions prevailed in Gujarát during 1901-1902 and that the Deccan has been passing through a period of lean years, which spread in 1905-1906 to the Karnátak, but Sind and the Konkan have been as usual normal and the intercensual period with 3 good years and 4 bad ones although below the average would not account for this large difference. On the other hand, plague has been always with us and has accounted for over eleven hundred thousand deaths, small-pox has been the cause of fifty thousand deaths as against thirty-seven thousand in the previous ten years, and fever, which covers a multitude of ailments, is steadily responsible for a quarter of a million a year. The rise in small-pox may account for some of the rise in blindness, and so also may plague, the most disturbing factor in the public health. Dr. J. Rutter Williamson, in an article on plague publshed in *International Clinics*, mentions that eye-trouble leading to blindness is one of the *sequelæ* of plague. But it is noticeable that plague has been most severe in the Karnátak which shows an improvement in blindness and has attacked Sind to only a limited extent, though the number of blind persons there has increased over 100 per cent. Also, plague does not attack the very young and the very old, and the rise in blindness is most pronounced in the age periods 0—5 and over 60. Plague, therefore, it may be concluded, if a contributory cause, is not the main cause of this extraordinary increase.

As regards the accuracy of enumeration, there is no doubt that some of the aged with dim vision are returned as blind, as well as some who are only blind of one eye, and that in occasional instances leucoderma is shown as leprosy, and that deaf-mutes of tender age have not been returned as infirm owing to the natural reluctance of parents to return their children as afflicted so long as there is any hope of speech. But on the whole, there is little reason to doubt the fair accuracy of the return. There has been an enormous rise in the number of

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afflicted persons, and a comparison between the corresponding age periods of those afflicted with deaf-mutism, a congenital complaint, at this and the last census is interesting. The deaf-mutes returned, say between the ages of 10 and 20 at the census of 1901, must be the number returned between the ages of 20 and 30 in 1911, less wastage through death, but at the present census at each decennial age period the total returned is much greater than the total of the next earlier age at the preceding enumeration as the marginal table will show. Provided there has been no difference in the method of compilation or enumeration the only conclusion that can be drawn is that there must have been large omissions in the figures of 1901, and this is rendered the more probable by the fact that many of the totals (*vide* Subsidiary Table I at the end of this chapter) work back nearly to the figures of 1891. The possibility of a large immigration of infirm persons may safely be rejected. No other explanation is possible of this extraordinary rise in the infirm. The instructions to enumerators are identical with those issued in 1901, and the method of tabulation is the same. They were told to enumerate only those who were blind of both eyes, deaf and dumb from birth, insane or suffering from corrosive leprosy. They were specially cautioned against entering leucoderma as leprosy. Similarly in the Abstraction Offices the particulars of the infirm were copied on to separate slips exactly as was done in 1901. It is possible that these diseases are subject to periods of fluctuation, and proceed in regular curves, but it would be very extraordinary if all four infirmities should be affected in the same degree simultaneously. The reason Mr. Enthoven suggested for the large decrease in the infirm was the probability of numbers having gone under in the struggle in the famine which was prevalent when his census was taken; but it must be borne in mind when looking at the figures of 1911 that famine continued until the rains of 1902 and that nearly as many were in receipt of relief; and we ought therefore to have found a decrease instead of a seventy-two per cent. increase in infirmities. The only possible conclusion therefore is that the census of 1901 did not account for all the infirm. And this is the more likely as that census was taken at a time of extreme economic disturbance from famine and plague, when supervision would be at a minimum. The enumerators, already over worked in their official duties, would be apt to let the details of infirmities, the last column in the schedule, slide, or the person enumerated may have got tired of answering a large number of questions. Moreover, it is a difficult column to check, unless the inspecting officer managed to secure a full parade of the occupants of a house, a most improbable event.

Deaf-mutes.			
Age period.	Number shown in census of 1901.	Age period.	Number shown in census of 1911.
0—10 ...	1,650	10—20 ...	3,038
10—20 ...	2,445	20—30 ...	3,502
20—30 ...	1,848	30—40 ...	2,690
40—50 ...	842	50—60 ...	1,041
50—60 ...	534	60—70 ...	645

It has seemed therefore better to discard the figures by themselves of the 1901 census in so far as they relate to infirmities and to compare the present census with the average of the last four enumerat ions. This average on account of the deficiencies of 1901 will be somewhat unduly favourable, but will yield results more closely in consonance with existing facts. Subsidiary Table V shows this comparison in tabular form.

Comparison with past censuses.

214. Below is appended a table showing the number of afflicted returned at each of the last four enumerations :—

Infirmity.	1911.	1901.	1891.	1881.
Insane	7,874	4 685	8,280	9,938
Deaf-mute	16,628	9,123	16,305	16,594
Blind	39,058	21,668	41,082	62,228
Leper	10,303	6,903	12,740	62,382

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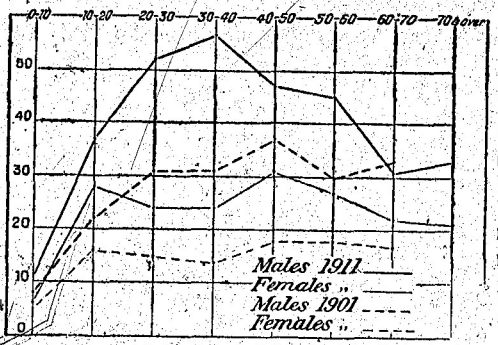
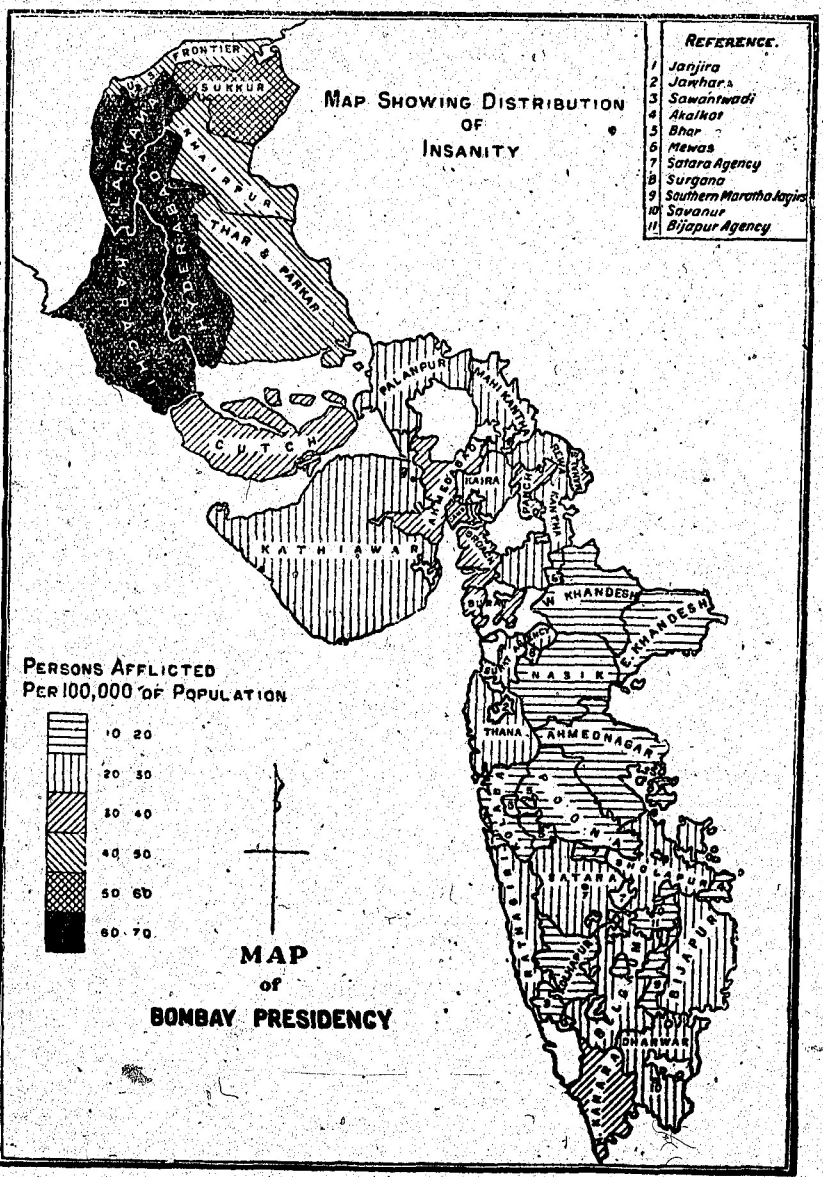
215. Insanity is most prevalent in Sind followed by Gujarát, while it is least common in the Deccan and Karnátak. Insanity.

The inset map shows the degree of prevalence of insanity in each district of the Presidency and the diagram the number of persons afflicted for each 100,000 of each sex at each decennial age period. There is no hard and fast definition of what constitutes insanity, and it is possible that some who are merely half-witted may have been included within this category, but this is probably common to all past enumerations, and owing to inherent difficulties no attempt has been made to discriminate between the various degrees of mental derangement.

The number of insane by age periods and sex per 100,000 of the population 1901 and 1911.





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There is a fall in lunacy in all natural divisions compared with the average of the past censuses. The only districts showing an increase are Ahmadábád, Thána and Bijápur. In the first and the last the increase is very small, not greater than the increase in the population. Moreover, at Ahmadábád there is an asylum, one-third of the inmates of which are not natives of the district, which unduly increases the district total. The increase in Thána is not genuine, foreign-born in the Naupáda Asylum, recently established, accounting for over 50 per cent. of the lunatics.

There are great improvements in Bombay City, Kolába, Násik, Ahmadnagar and Thar and Párkar. The first is due to better regulations and increased accommodation for lunatics in asylums elsewhere. Kolába has been steadily progressing, and Násik and Ahmadnagar share in the general progress of the Deccan. Over 50 per cent. of the insane of Dhárwár and 33 per cent. in Ahmadábád and Poona are persons born outside the district but located in asylums at those places.

There were 8 asylums in 1911 with 1,124 inmates.

Insanity by caste and race.

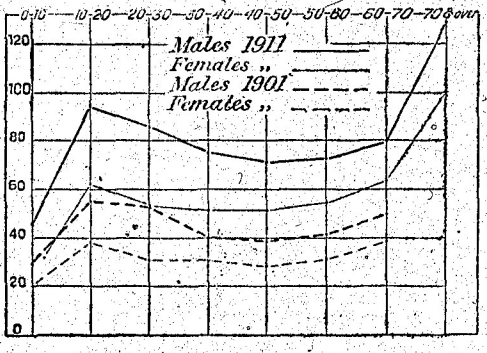
216. On the present occasion Table XII-A has been prepared—for British districts only—on a wider basis than in previous years and a much larger proportion of the population has been dealt with. Insanity is most prevalent amongst Anglo-Indians, next to them amongst Pársis and then Europeans with 467, 160 and 130 per 100,000 of the race respectively. Anglo-Indians are, however, numerically a small community in this Presidency and the figures are possibly not typical. In 1901 the figures for Europeans were taken from Bombay City only, where the existence of the Colába Asylum brought the percentage of lunacy to the very high total of 39 per 1,000. It will be seen that on this occasion the wider basis gives a much less alarming figure, and that Mr. Enthoven's estimate of 200 per 100,000 (page 164) erred on the side of liberality.

At the other end of the scale the Ahirs return no insanity, and the Bhils, Halepaiks and Kátkaris—all of them forest-dwellers—show only 12 per 100,000. The Váni as before with 14 per 100,000 keeps his high place, but the Bráhman has dropped a little.

Deaf-mutism.

217. Attention has already been drawn to the figures of deaf-mutes in this and the last census in the marginal table on page 180. The inset map shows the great prevalence of deaf-mutism on the banks of the Indus in Sind. At the seasons of inundation the inhabitants suffer terribly from malaria and it is possible that the children born at that time are affected in this manner. It is an infirmity of the weakly and few live long; the figures show this also, the greatest number of them being found in the 5—15 age classes. Again Sind heads the list of localities where this infirmity is most prevalent, with Gujarát second (both these have risen) and the Deccan last. The figures for deaf-mutism are the most unsatisfactory of any of the infirmities. There has been a slight

Number of deaf-mutes by age periods and sex per 100,000 of the population 1901 and 1911.



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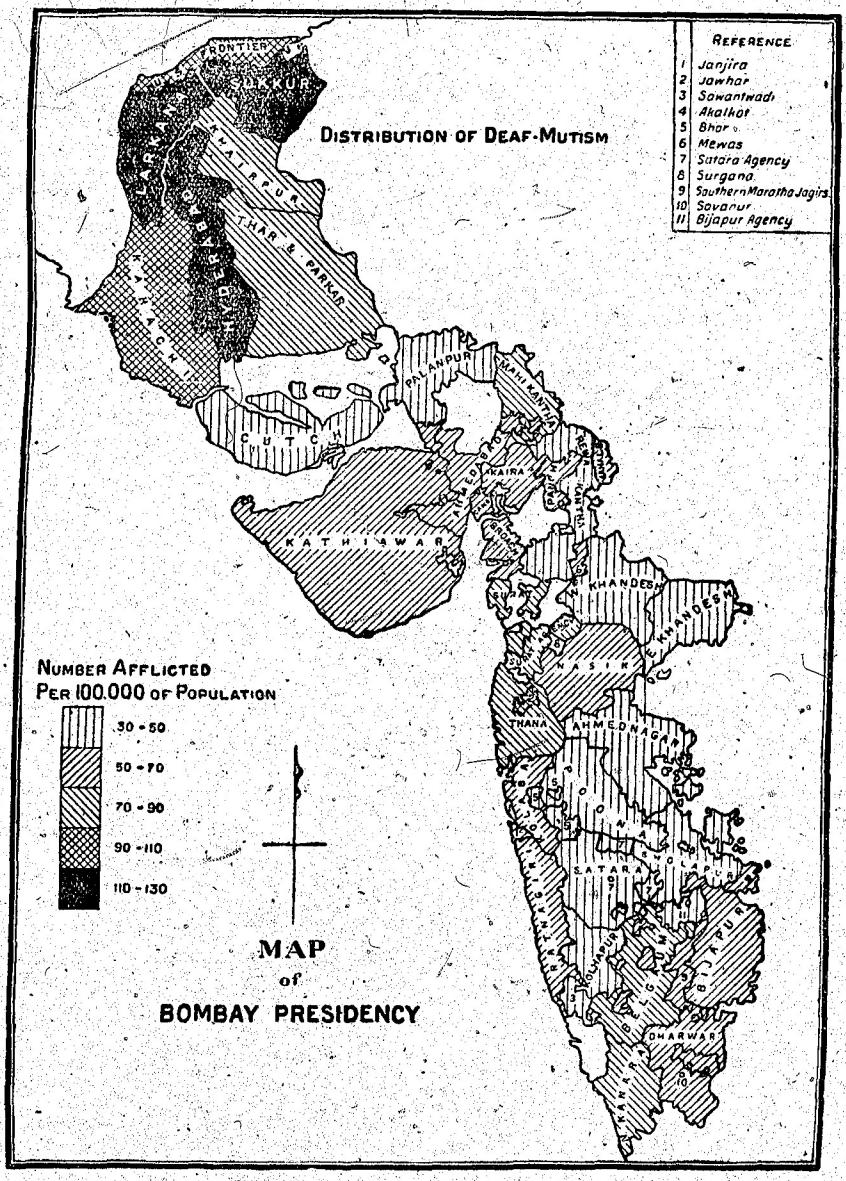
fall in the Karnátak and a rather greater improvement in the Deccan. A glance at the table of double infirmities will show that deaf-mutism combined with insanity is largely confined to two Gujarát districts—Ahmadábád and Surat—and to the Surat Agency. There is a school for deaf-mutes at Ahmadábád which will account for the large number returned, but it is difficult to explain the number returned for Surat.



218. The largest proportionate number of deaf-mutes is found in the Sindhi Bohora community, who seem peculiarly liable to all infirmities except leprosy and show the high figure of 177 deaf-mutes per 100,000 of the caste compared with 11 amongst a similar number of Gaud Sárasvat Bráhmans who return the lowest proportion. Cousin marriage may have something to do with it. Deaf-mutism by caste.

219. The blind have decreased in every natural division during the last thirty years, though the progress in Sind and Gujarát has been very small. Blindness.

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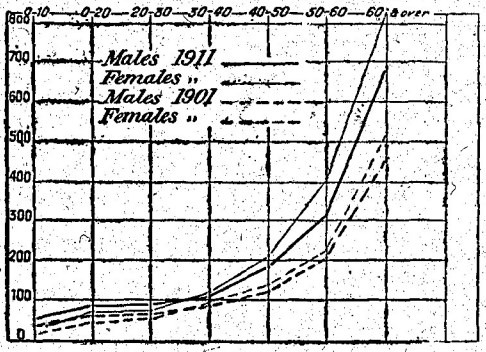
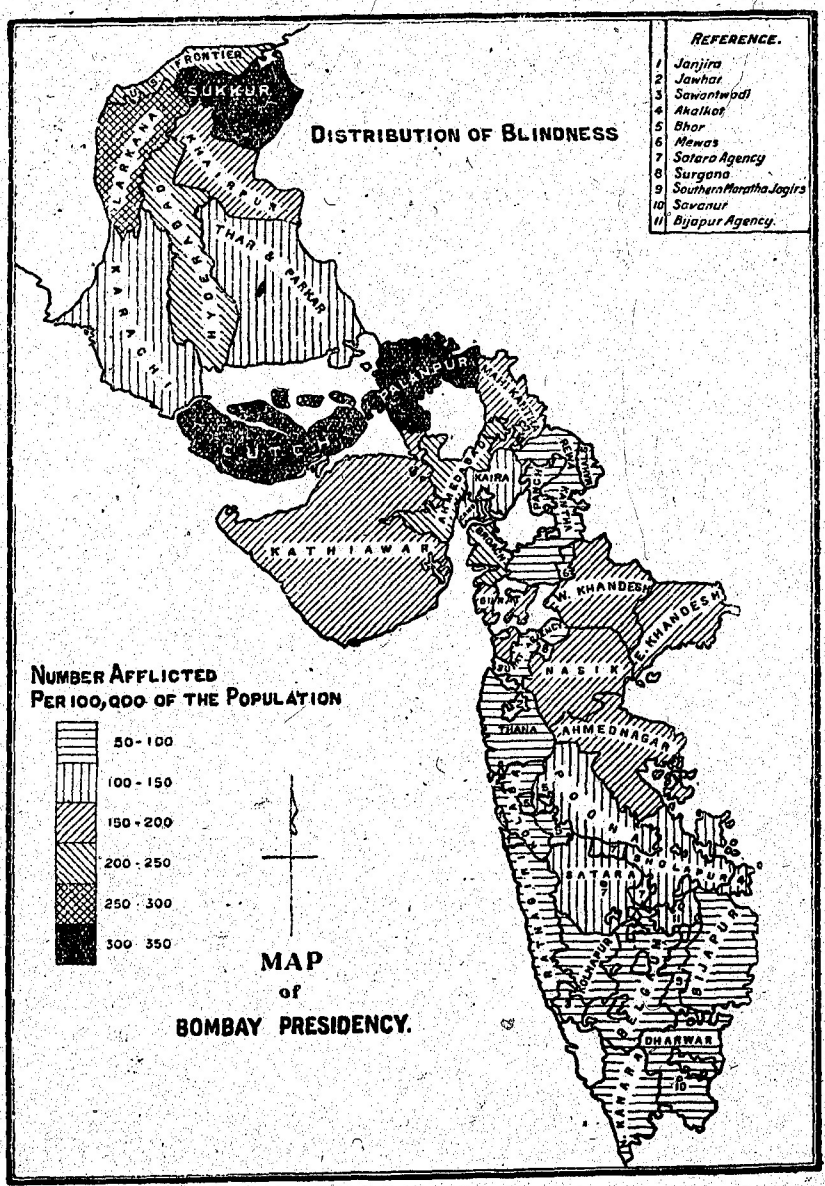
Broach and Hyderábád are the only districts that show a rise, the former especially in females, the latter in males.

Number of blind by age periods and sex per 100,000 of the population 1901 and 1911.



Females 1911.
Males 1911.
Females 1901.
Males 1901.

The inset map shows that roughly speaking the south of the Presidency is most free from blindness and Sind most affected.



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The common causes of blindness are first and foremost ophthalmia, secondly small-pox and thirdly cataract and errors of refraction which, owing to the number of people, who ought to, but do not, wear corrective glasses, cause them to be practically and actually blind. It will be interesting to consider these causes of the great prevalence of blindness in the Presidency.

Ophthalmia it is worth noting is a disease of insanitary surroundings, and was very prevalent in Europe before the coming of modern hygiene. There may be some connection between ophthalmia and famine, a short supply of water meaning less cleanliness and more dust, as well as lower vitality in the individual. On the other hand, Sukkur which is heavily irrigated shows twice the blindness of Thar and Párkar which is mostly desert. Sukkur indeed is in the unenviable position of having the worst record for blindness of any district in the Presidency, more than 3 persons in every 1,000 being blind.

The Native States of Cutch and Pálanpur show even worse figures.

Sind and Gujarát are the worst affected areas in the province, while the Konkan and Karnátak suffer least. The Konkani's standard of cleanliness is certainly higher than that of the dweller in the Karnátak and the latter's than the Deccani's which is in accordance with the theory that ophthalmia is largely a disease of dirt, but this will not explain why Sind with its abundant water-supply should be the most afflicted.

Of the other causes of blindness, small-pox, it may be noticed, is not so much to blame as is sometimes suggested. Blindness for census purposes means total blindness, and it is believed that the keratitis which follows confluent small-pox and results in blindness is often limited to one eye, and if both are affected, one usually less than the other.* Therefore, though many of the one-eyed may have partially lost their vision as a consequence of small-pox, it is not probable that many of the totally blind are blind from this cause. A certain increase in small-pox was to be expected as vaccination has been much interfered with by plague; and it is confluent small-pox, which is a disease of the unvaccinated and therefore of the young, which mostly attacks the eyes.

Cataract and errors of refraction are diseases of old age, and are probably responsible for a large percentage of the 12,612 persons of 60 and over who are returned as blind—in all probability among these also are included a large number whose vision is dim and who are not really blind. But the greatest cause of blindness is undoubtedly opthalmia which is most prevalent in those parts of the country where dust-storms and the intense glare of the sunlight make the eyes more than ordinarily susceptible to its attacks.

Decade.	Number of operations.
1881-1890 ...	2,375
1891-1900 ...	4,578
1901 1910 ...	11,200

It is a curious fact common to previous enumerations that there are more blind women of advanced age than men. In the margin is a table showing the number of operations for cataract performed in the Government hospitals and dispensaries since 1881.

Blindness by caste and race.

220. The European, the Anglo-Indian and the Gaud Sárasvat Bráhman with 8, 13 and 20 per 100,000 are most immune from this extremely common infirmity. The Pársi community, who probably take more care of their eyes than any other Oriental race, except perhaps the Japanese, comes sixth, ranking after the Berads and Kátkaris, with 45 per 100,000. The most afflicted are the Balochis with 270 and the Sindhi Bohorás with 230, both of whom

* Professor Clifford Allbutt's *System of Medicine*, Volume II, page 208.

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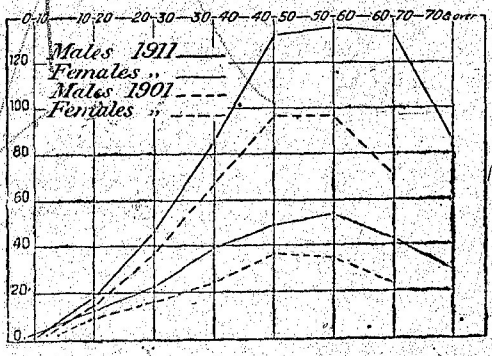
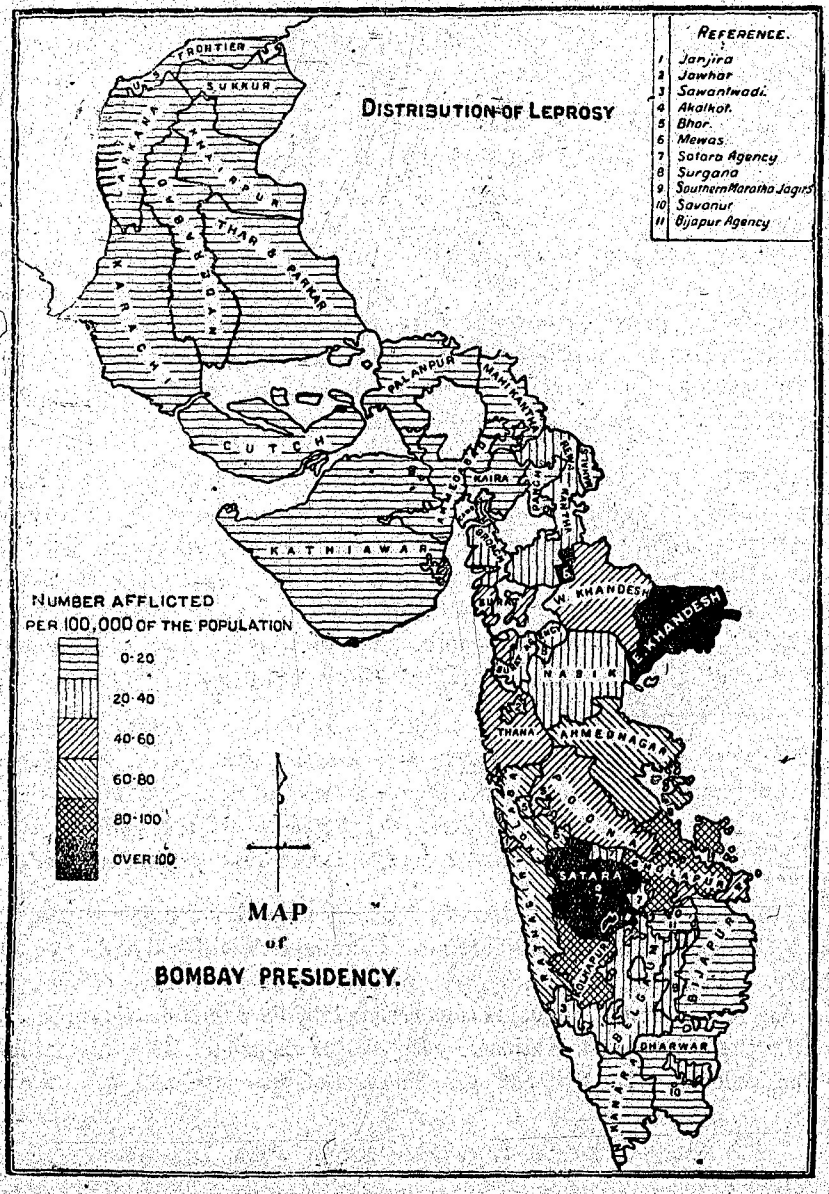
probably owe their infirmity as much to locality as to their mode of life or any inherited tendency.

Leprosy.

221. Leprosy shows a general decline on the average of the last four enumerations, Bombay City alone showing a rise. This may be due to the better condition of the lower classes. Of recent years something has been done officially to segregate the unfortunate sufferers from this dread disease. There has been a satisfactory increase in the number of leper asylums in the last ten years which is due in no small degree to the efforts of the Mission to Lepers.

Number of lepers by age periods and sex per 10,000 of the populaton 1901 and 1911.





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The marginal table shows a marked sex incidence in leprosy, at any rate so far as this Presidency is concerned—whether it occurs elsewhere it is not possible for a layman to say. In spite of the steadiness of these figures the fact that the asylum population gives a proportion of 70 females to 100 males goes to show that the concealment of the disease by leper women is probably correct.

Proportion of female lepers to 100 males.	
1872 ...	38
1881 ...	35
1891 ...	33
1901 ...	38
1911 ...	40

Turning to the localities where leprosy is most prevalent, the Deccan, with Khándesh East and Sátára recording 2,400 lepers between them, shows the worst figures, while Sind is easily the most free from this loathsome disease. The Karnátak and Gujarát have almost exactly similar figures, and the Konkan comes about midway between them and the Deccan.

Leprosy by caste and race.

222. Of evidence as to the causation of the disease afforded by the caste incidence of leprosy there is little. There are 2 Gaud Sárasvat Bráhman lepers (out of a caste strength of 62,000) in a caste which eats fish although it is fresh fish, whereas there are 153, representing 22 per 100,000, amongst other Bráhmans who do not eat fish and who consequently could not have contracted the disease in that manner. On the other hand, the Indian Christians who are not the most cleanly people in the province and very fond of dried fish, often badly cured, return 177 lepers per 100,000 of their community, the Dublás following them with 113.

Two communities are free from leprosy—the European and the Sindhi Koli. The Sindhi Bhil and the Halepáik with one leper in each caste come next with 16 and 20 per million.

Leper asylums and treatment of lepers.

223. The 14 leper asylums in the province are situated in the following places:—

1.	Bombay—Mátunga	294 inmates.
2.	Thána—Trombay	23 „
3.	Kolába—Pen	127 „
4.	„ Poladpur	70 „
5.	Násik	59 „
6.	Poona—Khondwa Budruk	68 „
7.	Belgaum	16 „
8.	Sholápur—Sholápur	48 „
9.	„ Pandharpur	48 „
10.	Ratnágiri	72 „
11.	Ahmadábád	82 „
12.	Dharampur State	30 „
13.	Miraj	46 „
14.	Kolhápur	48 „
	Total ...	843 inmates.

Of these, Nos. 3, 4 and 6 are under the management of the United Free Church of Scotland, and No. 13 of the American Presbyterian Mission. All these four are supported by the Mission to Lepers in India and the East. The asylum at Kolhápur is under the direction of the State.

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Some of the smaller institutions are in the nature of homes designed to keep the lepers from begging in the street; they provide no medical attendance or nursing.

The Act in force is the India Leper Act (III of 1898) but it is only very recently, in fact after the taking of the census, that the necessary notification has been published in the *Government Gazette* notifying the areas in which lepers are prohibited from exercising certain callings and pauper lepers from soliciting alms. These areas consist of the Island of Bombay and Poona and its surroundings. Pauper lepers alone are liable to arrest, and only in these areas. They are conveyed to the asylum but constantly escape, as there is no regular system of incarceration.

The Nastin treatment has been tried in a few cases but the injections are said to be painful, and as no compulsion is used the patients are unwilling to undergo the treatment.

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Subsidiary Table I.

Number afflicted per 100,000 of the population at each of the last four censuses.

For British Districts and Natural Divisions.

District and Natural Division.	Insane.								Deaf-mute.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total British Districts.	41	27	42	60	22	14	24	33	77	45	73	84	51	30	49	59
Bombay City	24	56	57	107	22	37	33	53	20	27	40	78	15	21	33	61
Gujara't	51	24	46	64	26	12	27	34	80	36	73	85	55	23	53	60
Ahmadábád	68	34	56	77	26	11	29	33	71	31	68	87	58	16	56	65
Broach	41	24	44	50	19	13	34	32	72	37	87	99	48	20	42	53
Kaira	32	10	33	50	17	7	17	29	68	32	60	52	41	26	42	37
Páncb Mahála	37	12	33	37	26	13	29	30	78	30	70	69	55	16	48	48
Surat	61	32	53	84	39	18	31	43	107	50	92	125	67	34	67	89
Konkan	41	23	34	47	31	12	23	25	81	48	80	80	58	32	59	54
Kánara	38	32	31	30	21	17	21	16	93	68	93	92	67	45	68	76
Kolába	17	18	32	53	15	14	16	24	82	39	76	76	53	34	58	60
Ratnágiri	39	29	44	49	19	11	22	22	76	51	78	73	54	30	60	42
Thána	63	13	25	52	30	11	29	35	79	40	78	84	64	24	68	57
Deccan	23	17	22	26	12	7	11	13	54	34	51	69	37	24	34	47
Ahmadnagar	21	16	18	26	13	9	9	12	59	44	60	75	39	32	38	51
Khándesh, East	18	13	21	21	10	6	11	15	50	30	56	73	30	23	32	45
Khándesh, West	13				11				81				29			
Násik	17	8	19	26	13	3	9	15	59	36	47	70	44	25	37	60
Poona	37	33	36	38	15	13	17	19	53	30	52	60	37	20	32	42
Sátára	26	16	19	23	13	7	10	10	55	34	47	68	38	21	30	39
Sholápur	25	13	17	20	11	5	6	7	54	34	56	71	46	26	40	50
Karna'tak	33	30	21	19	17	14	11	10	74	57	66	70	53	41	47	57
Belgaum	20	19	14	24	10	9	8	11	88	45	62	76	59	34	46	57
Bijápur	24	28	13	12	14	12	8	7	62	67	48	66	46	42	32	49
Dhárwár	45	41	40	19	22	19	20	10	72	61	95	68	54	47	67	64
Sind	74	42	103	162	44	28	64	107	129	61	128	133	76	40	76	95
Hyderábád	93	48	111	195	46	26	60	116	143	51	136	120	75	29	69	82
Karáchi	70	37	93	139	44	30	61	102	113	87	124	176	62	51	78	119
Lárkána	76	39	105	146	51	26	72	103	154	54	132	111	85	40	86	88
Sukkur	63				45				140				90			
Thar and Párkar	53	53	106	164	32	30	64	102	81	69	98	133	63	43	57	96
Upper Sind Frontier ...	54	24	73	151	39	11	53	107	112	49	131	177	73	52	83	131

District and Natural Division.	Blind.								Leper.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Total British Districts.	136	88	150	240	142	88	148	294	60	43	79	87	27	18	28	34
Bombay City	51	58	110	199	38	69	122	272	55	53	45	57	45	41	44	53
Gujara't	156	80	148	249	205	109	193	374	30	14	38	39	11	6	11	17
Ahmadábád	174	83	173	290	241	123	255	465	13	10	15	11	5	4	6	6
Broach	209	105	102	234	253	148	282	302	35	11	28	37	15	11	17	13
Kaira	135	66	144	235	167	79	159	340	16	9	23	38	3	1	4	10
Páncb Mahála	89	42	78	104	112	64	97	171	20	11	34	44	3	4	12	10
Surat	170	94	146	292	210	137	178	411	69	26	50	81	29	11	25	44
Konkan	81	52	89	123	81	43	89	149	70	50	100	113	35	23	43	46
Kánara	54	63	60	70	45	34	59	83	5	4	6	16	2	...	3	9
Kolába	96	62	107	101	104	75	110	217	87	76	117	153	58	54	65	73
Ratnágiri	80	52	81	119	66	31	66	130	97	77	156	140	35	23	48	45
Thána	87	45	103	133	105	44	123	173	59	21	78	110	34	7	44	53
Deccan	151	112	180	276	152	115	161	302	114	80	148	164	45	29	42	52
Ahmadnagar	182	151	197	292	196	195	187	376	91	87	123	153	41	35	32	49
Khándesh, East	187	141	28	340	185	139	208	362	174	84	178	210	69	34	52	70
Khándesh, West	155				165				85				31			
Násik	170	92	155	287	178	96	144	343	50	45	72	109	29	18	27	42
Poona	129	105	171	251	120	92	151	374	90	63	152	180	35	29	48	61
Sátára	117	80	105	240	102	69	129	215	159	96	193	174	53	27	49	47
Sholapur	123	84	155	208	129	105	129	232	130	73	127	108	49	27	32	29
Karna'tak	72	82	96	126	60	67	71	108	31	31	50	39	11	11	12	14
Belgaum	69	67	90	144	61	56	66	130	41	33	53	48	15	14	11	19
Bijápur	70	93	70	129	66	85	62	121	27	40	46	43	12	13	16	16
Dhárwár	78	87	137	107	55	64	89	76	25	23	46	28	6	5	7	9
Sind	213	97	209	391	223	83	221	561	6	4	8	13	5	5	6	10
Hyderábád	215	72	190	358	163	56	202	449	5	2	8	12	5	3	4	12
Karáchi	142	86	159	361	127	87	142	442	14	4	8	20	6	5	12	16
Lárkána	250	133	272	463	281	109	290	745	6	6	9	10	6	8	7	6
Sukkur	311				340				5				8			
Thar and Párkar	133	93	94	241	143	65	117	330	3	4	2	6	...	3	2	5
Upper Sind Frontier ...	191	87	308	499	237	108	381	803	5	7	11	19	4	5	5	7

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Subsidiary Table II.

Distribution of the infirm by age per 10,000 of each sex.

For British Districts including Sind and Aden.

Age.	Insane.								Deaf-mute.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5	113	239	249	255	172	306	268	348	380	408	480	443	457	431	572	549
5—10	690	558	857	865	668	691	840	943	1,282	1,398	1,557	1,534	1,366	1,465	1,672	1,561
10—15	884	1,002	1,041	1,089	1,106	1,053	1,182	1,088	1,427	1,508	1,460	1,270	1,214	1,542	1,274	1,137
15—20	990	900	1,102	1,054	1,178	1,233	1,436	1,348	1,072	1,185	1,104	972	980	1,064	1,037	948
20—25	1,240	1,051	1,177	2,403	1,250	1,194	1,371	2,073	1,081	1,030	950	1,677	1,003	997	804	1,555
25—30	1,313	1,242	1,155		978	950	1,067		1,034	1,053	999		1,027	858	945	
30—35	1,356	1,003	1,157	1,793	1,063	896	1,011	1,505	950	877	832	1,474	920	909	807	1,223
35—40	997	1,005	869		734	707	642		629	591	557		597	526	458	
40—45	860	906	923	1,419	959	1,021	757	1,294	634	407	613	1,053	676	595	679	1,058
45—50	459	654	443		539	456	346		389	319	397		337	331	333	
50—55	549	512	472	648	610	550	388	695	420	366	404	757	492	403	442	843
55—60	194	245	199		186	244	180		173	169	172		180	155	170	
60 and over	350	573	356	474	530	690	512	706	529	479	506	611	701	644	717	1,124

Age.	Blind.								Leper.							
	Males.				Females.				Males.				Females.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
0—5	404	313	412	373	289	241	340	165	30	29	29	36	64	56	36	79
5—10	573	601	592	553	370	469	431	359	46	95	55	129	115	109	136	255
10—15	584	745	564	609	369	516	424	395	226	301	234	326	451	487	439	589
15—20	508	582	518	506	387	436	412	347	451	503	428	550	527	625	727	753
20—25	551	620	624	1,106	421	474	511	855	708	509	670	1,607	882	812	870	1,843
25—30	576	702	688		479	593	562		933	1,064	980		962	987	1,091	
30—35	629	735	719	1,222	583	714	653	1,064	1,150	1,387	1,381	2,564	1,305	1,312	1,296	2,374
35—40	561	669	571		504	641	534		1,323	1,297	1,375		1,237	1,062	1,115	
40—45	742	796	781	1,220	650	674	633	1,240	1,567	1,426	1,510	2,588	1,388	1,668	1,298	1,884
45—50	569	616	520		530	614	493		1,052	1,011	1,026		810	743	767	
50—55	697	896	830	1,358	1,057	997	958	1,624	1,090	1,052	1,082	1,499	959	937	967	1,277
55—60	464	524	450		461	505	466		423	480	403		419	343	308	
60 and over	2,943	2,201	2,726	3,154	3,690	2,920	3,383	3,059	992	717	921	893	822	809	891	947

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Subsidiary Table III.

Number afflicted per 100,000 persons of each age period, and number of females afflicted per 1,000 males.

For British Districts including Sind and Aden.

Age.	Number afflicted per 100,000.								Number of Females afflicted per 1,000 Males.			
	Insane.		Deaf-mute.		Blind.		Leper.		Insane.	Deaf-mute.	Blind.	Leper.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.				
1	2	3	4	5	6	7	8	9	10	11	12	13
Total British Districts	41	22	77	51	136	141	60	27	503	616	960	411
0— 5	3	3	22	16	41	27	1	1	766	742	686	889
5—10	22	12	78	55	62	41	2	2	486	653	619	1,036
10—15	33	26	99	66	72	55	12	13	629	524	606	819
15—20	48	33	98	63	82	68	32	17	598	563	731	490
20—25	57	29	94	53	85	62	48	24	508	571	734	512
25—30	55	23	81	56	90	72	57	27	374	612	768	424
30—35	63	27	84	54	98	95	79	42	394	597	680	494
35—40	61	28	72	52	114	121	118	56	375	585	863	364
40—45	55	33	70	54	157	186	146	57	560	657	1,099	364
45—50	47	33	75	48	193	208	157	60	592	534	894	316
50—55	53	31	70	56	289	341	154	59	559	706	1,132	361
55—60	44	25	74	59	350	418	140	68	481	662	995	407
60 and over	33	24	95	77	635	1,028	138	43	774	687	1,200	340

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Subsidiary Table IV.

Number afflicted per 100,000 persons of each caste and number of females afflicted per 1,000 males.

Caste.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mute.		Blind.		Leper.		Insane.	Deaf mute.	Blind.	Leper.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu, Jain and Animistic—												
Agri	16	16	69	35	98	119	105	61	1,000	500	1,101	743
Ahir (Ahir)	...	...	9	...	58	40	6	6	...	...	684	1,000
Berad or Bedar	20	13	78	47	40	39	38	10	625	597	969	267
Bhandári	41	24	59	45	60	56	43	8	581	895	935	162
Bhangi or Halálkhor	39	21	50	43	186	214	12	4	500	769	1,042	333
Bharvád, Dhangar or Kurub ...	25	13	61	49	97	124	36	13	494	782	1,251	363
Bhátiá (Sind)	109	30	136	...	217	207	...	30	250	...	1,250	...
Bhil	10	13	35	32	92	109	51	15	1,304	924	1,187	307
Bhil (Sind)	45	15	33	30	69	123	3	...	266	727	1,435	...
Bhoi	19	12	27	44	104	137	73	52	600	1,571	1,185	684
Bráhman Gaud Sárasvat	30	...	6	17	27	14	6	...	...	2,500	444	...
Bráhman (Others)	66	23	79	51	136	113	31	13	306	679	739	366
Bráhman (Sind)	38	12	61	37	154	147	...	12	200	375	600	...
Chámbhár, Mochi, Machigár or Sochi	15	15	67	33	147	129	49	17	937	466	831	340
Chaturth	26	28	104	61	78	56	60	19	1,000	542	667	286
Chhatri, Khatri, Kilikat or Katábu	33	14	45	37	93	72	13	9	385	722	676	600
Darji, Shimpi, Sái or Mirási ...	42	12	102	50	134	134	61	27	278	455	931	314
Dhobi, Parit, Agasa or Madiwál...	31	23	59	63	91	116	122	46	700	1,000	1,207	359
Dhodiá	8	36	117	77	101	60	42	11	4,333	667	903	267
Dublá or Talavia	19	20	111	73	305	461	152	73	1,000	629	1,453	458
Gurav or Hugár	19	19	81	46	111	116	127	54	1,000	571	1,034	424
Hajám, Nhávi or Nádig	32	17	91	59	162	168	60	41	500	607	970	640
Halepáik	13	13	101	89	20	46	4	...	1,000	840	2,200	...
Kátkari	15	10	57	37	37	47	67	39	667	1,000	1,267	593
Koli	24	18	68	54	103	150	62	30	728	739	1,359	451
Koli (Sind)	12	18	82	50	89	167	...	...	1,333	524	1,609	...
Koshti, Hutgár, Jed or Vinkár...	34	17	29	49	71	69	43	11	500	1,700	960	267
Kumbhár	26	18	56	32	155	147	101	30	667	562	933	293
Kunbi	22	10	63	38	143	159	114	41	449	597	1,114	355
Lingáyat	32	15	74	52	85	65	31	7	443	678	741	225
Lohána	38	...	25	20	38	71	13	...	...	500	1,167	...
Lohána (Sind)	88	29	95	38	216	191	13	8	287	342	757	548
Lohár, Luhár or Kammár ...	43	10	73	55	150	159	52	24	214	667	902	412
Mahár, Holiyá or Dhed	22	16	54	42	141	164	104	50	706	803	1,174	434
Dhed (Sind)	34	18	51	18	171	198	4	3	437	292	951	500
Máli	15	17	46	40	162	142	83	47	1,150	857	861	553
Máng or Madig	28	16	64	46	138	109	89	39	613	738	829	455
Maráthá	21	13	54	37	107	108	101	37	599	654	993	353
Náikda	38	15	136	124	151	227	163	37	400	944	1,550	227
Panchál	46	30	63	37	123	67	42	22	615	556	514	500
Rabári	18	10	55	42	93	199	27	...	500	637	2,111	...
Rájput	22	19	57	43	149	176	53	16	773	672	1,053	264
Rájput (Sind)	14	11	27	22	89	164	7	...	500	500	1,154	...
Ramoshi	8	20	64	37	90	127	127	61	2,500	563	1,550	467
Sáli	40	16	36	24	130	107	40	12	364	600	750	273
Soni, Sonár or Aksali	61	25	59	52	121	66	48	19	395	838	513	367
Sonár (Sind)	111	...	93	24	167	72	...	...	...	200	333	...
Sutár or Badig	30	14	48	37	120	120	77	25	421	700	907	292
Teli, Ganiger or Ghanchi ...	50	24	77	67	150	122	81	47	464	860	798	578
Thákur	11	22	132	96	80	98	90	27	1,857	675	1,140	421
Vaddar or Od	41	11	82	79	92	66	20	16	250	938	694	750
Vághri	54	16	98	32	121	216	4	11	250	273	1,519	2,000
Váni	19	8	16	22	44	41	19	13	310	1,129	756	568
Vanjári	25	10	40	46	185	229	103	23	357	1,001	1,167	211
Várli	28	28	76	63	114	113	90	47	1,003	830	986	589
Musalman—												
Bohora, Memon and Khoja ...	33	16	52	26	95	69	7	...	440	487	653	...
Musalman Others	47	20	58	40	98	93	50	16	385	699	837	280
Balochi	70	44	176	107	266	275	4	2	518	591	854	385
Brahui	63	30	93	37	181	103	...	...	381	323	667	...
Bohora, Memon and Khoja (Sind).	100	101	247	68	242	215	5	20	789	377	696	...
Zoroastrian	200	118	75	37	38	52	10	...	563	467	1,333	...
Christian—												
European	122	150	29	14	6	14	...	...	524	200	1,000	...
Anglo-Indian	637	290	25	23	...	25	51	...	440	1,000	...	...
Anglo-Indian (Sind)	...	...	...	162	...	...	...	...	...	...	...	...
Indian Christian	46	38	48	40	103	146	156	202	667	680	1,160	1,056
Indian Christian (Sind)	...	72	110	...	73	72	...	...	...	...	500	...

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Subsidiary Table V.

Number afflicted per 100,000 of the population of census 1911 compared with the average of the past four censuses 1872, 1881, 1891 and 1901.

District Natural Division.	Insane.				Deaf-mute.				Blind.				Leper.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	1911.	Average of the past four censuses.	1911.	Average of the past four censuses.	1911.	Average of the past four censuses.	1911.	Average of the past four censuses.	1911.	Average of the past four censuses.	1911.	Average of the past four censuses.	1911.	Average of the past four censuses.	1911.	Average of the past four censuses.
1	2	3.	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total British Districts	41	56	23	29	77	79	51	51	136	171	142	179	60	81	27	31
Bombay City	24	71	23	40	29	46	15	37	51	124	38	153	55	48	45	43
Gujarat	51	56	26	29	80	78	55	52	158	172	205	229	30	39	11	17
Ahmadábád	68	66	26	27	71	73	58	49	174	201	241	236	13	19	5	8
Broach	41	51	19	28	72	91	48	48	206	168	283	223	35	38	15	19
Kaira	32	30	17	20	68	58	41	40	135	165	167	202	1	36	3	10
Páneh Maháls	37	41	26	33	78	74	55	47	86	95	113	133	20	39	3	12
Surat	61	72	39	41	107	109	67	73	170	176	210	226	69	71	38	35
Konkan	41	52	21	29	81	82	58	55	81	100	81	106	70	100	35	49
Kánara	33	46	21	24	93	97	67	67	54	64	45	61	5	18	2	10
Kolába	17	47	15	24	82	75	53	57	96	120	104	140	87	124	58	63
Ratnágiri	39	57	19	25	76	76	54	47	80	99	66	91	97	14	35	41
Thána	63	52	30	38	79	83	64	57	87	109	105	131	59	81	34	40
Deccan	23	41	12	19	54	62	37	40	151	215	152	205	114	143	45	45
Ahmadnagar	1	43	13	21	59	65	39	46	162	211	196	272	91	141	41	46
Khándesh, East	18	42	10	20	50	69	30	39	187	201	186	251	174	170	69	54
Khándesh, West	13		11		51		20		155		165		85		31	
Násik	17	43	12	23	59	65	44	48	170	215	178	217	50	92	29	32
Poona	37	56	15	24	52	55	37	34	126	196	120	180	90	146	35	49
Sátára	26	31	13	19	55	60	38	36	117	185	102	151	159	159	53	46
Sholápur	25	31	11	13	54	59	46	39	123	170	129	154	130	120	48	38
Karnátak	33	34	17	17	74	76	53	54	72	103	60	83	31	61	11	28
Belgaum	29	33	16	16	68	77	58	56	69	116	61	99	41	65	15	29
Bijápur	24	23	14	11	62	65	40	41	70	93	66	80	27	58	12	24
Dhárwár	45	45	22	23	72	85	54	64	78	99	55	69	25	60	6	29
Sind	74	111	44	62	129	124	76	71	213	228	222	258	6	10	5	8
Hyderábád	93	135	46	69	143	115	75	63	215	174	193	189	5	10	5	8
Karáchi	70	95	44	64	113	131	62	78	142	201	127	207	14	13	6	11
Lárkána	76	106	51	60	154	136	95	76	250	317	281	333	6	10	6	7
Sukkur	66		45		140		90		311		340		5		8	
Thar and Párkar	53	104	32	53	61	106	63	50	133	138	142	143	3	5	...	3
Upper Sind Frontier	54	73	30	47	113	114	73	91	101	257	237	353	5	10	4	6

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CAPTER XI.—CASTE, TRIBE OR RACE.

Reliability of Caste Statistics. Explanation of important Variation in Caste Figures. Claims to new Nomenclature. Importance of Investigation of various Forms of Control. The Village Panchâyat Fallacy. Work of the Caste Panchâyat. Gols. Other Matters for Caste Interference and Control. Constitution of Panchâyats. Panchâyat Decisions. The Durbár's Position in Caste Matters. Plan followed in the Glossary. Formation of Sub-castes. Re-amalgamation of Sub-castes. Muhammadans. Muhammadan Tribes of Sind Baloch Tribes. Sirais. The Sama. Rájput Origin of Sind Aboriginal Tribes. Slave Tribes. Converts. Blue pigmentation in Infants.

Reliability of caste statistics.

224. The accuracy of statistics in India may be said generally to vary inversely with their complexity. The multiplication of detail necessarily imposes a greater burden on the enumerating establishment, and directions, if too lengthy, are disregarded entirely. But a certain measure of detail is necessary to check the information given, even though the detailed statistics are themselves worthless. If only main castes are recorded there will infallibly be many interlopers, whose patent of nobility is not more valuable than a few traditions, supported in some cases by the decision of the pontiff of one of the *Maths* or religious monasteries. Such decisions cannot weigh against public opinion by which intermarriage is regulated and all claims to higher rank have been referred so far as possible to the practical test of marriage relations. On the present occasion it was decided to disregard all the subdivisions of the great Lingáyat caste, to retain the principal subcastes of Bráhmans and Vánis, and to record for the first time the subcastes of Kolis and Kunbis. The result may be briefly described as follows.

Bráhmans and Vánis have been correctly classified as a whole, and various pretendants to Bráhmanical dignity such as the Sonárs and Panchâls have been rejected: Kunbis have been carefully differentiated into their widely divergent groups, and Kolis have been probably more accurately distinguished from Bhils and mixed castes than would have been possible had the term Koli been accepted *tout court*. But the investigation into Koli subcastes has disclosed the impossibility of obtaining any accurate statistics of these subcastes, and we are forced to record under the one vague term Koli such entirely dissimilar groups as the Koli Pátelias of Ahmadábád, the Dharalas of Kaira and all the various groups who assume the honorific title of Talabda in different districts. In the Deccan and Konkan our task is easier, but where the Rájput and the Bhil combine to resist the application of Bráhmanical standards, we are confronted with a perfect welter of mixed endogamous groups masquerading under fancy titles and concealing an entirely different or similar origin under the same or varied appellations. Mr. W. O. Alcock, Assistant Collector of Ahmadábád, who made most careful inquiries about the Kolis, writes as follows: "Difficulties were experienced in the census in connection with the classification of Kolis. The difficulties were not essential to the subject, and were solely due to the combined stupidity and ignorance of the lower degree of Koli (here the so-called Thákarda Koli, who will describe himself as anything but what he is. The mere name is a senseless assumption of dignity).

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These persons made every effort to get themselves written down under the name of the nearest occurring class of Koli of somewhat higher degree, and in some cases were ably seconded by the stupidity and complaisance of supervisors.

On the other hand the Dholka Thákardas, who are identical with the Dharalas of Kaira District, kept this fact a profound secret as long as possible. Yet there is free and organised intermarriage.

In villages near the border line between the Thákarda and the superior class of Pátelia (or Talabda) Koli in the western villages, only the most careful cross-examination could establish that the Thákardas were not Pátelias (out of their own mouths), but they could hardly refuse to state or disguise the villages with which they intermarry."

In Kaira, Dharala is the common term for all Kolis, but the Khánt and Bária of Káthiáwár and the Pánch Maháls are distinct and important groups. In Surat we meet a new label Mansorarária and the general term Talabda also recurs. A Koli from the Charotar (mid-Kaira) becomes a Charotar Koli in the Pánch Maháls and the term Bhalia found in Surat is a clear indication of an Ahmadábád origin, where his forefathers were as distinctly distinguished by the title Thákarda or Pátelia. In such cases general instructions are useless. What is true for one district is grossly misleading for another. The term Koli must remain with all its vagueness to cover a congeries of groups, obviously containing a varying admixture of Rájput or Bhil blood and representing widely divergent social strata. The caste indices distributed to all supervisors undoubtedly made for accuracy, but mistakes still occurred and references had to be made in several cases in order to discover the real endogamous group under the honorific or geographical label offered for record.

Explanation of important variations in caste figures.

225. The following remarks are necessary to explain important differences in the statistics of 1901 and 1911 :—

The largest discrepancies are to be found in the Bhil classification. Hindu Bhils have decreased 3,000 and Animistic Bhils increased 236,000. The differences are due to changes of classification, and the increase to the recovery from famine and better enumeration.

Audich, Chitpávan and Deshasth Bráhman all show a decrease, especially the first named. From the large increase in Bráhman—Others it appears that sorters when in doubt instead of attempting to find out the right classification included it under the miscellaneous head. Sárasvat Bráhmans on this occasion were included in Gaud Sárasvat, so also were Gaud Bráhmans which will account for the increase of 66 per cent.

There have been extraordinary fluctuations among the Chamárs and Mochis. Kaira shows 2,500 less than in 1901, Mahi Kántha Agency 7,500 less and Pálanpur 23,000 less, Káthiáwár with 7,000, Bombay City with 3,000, Bijápur with 2,500, and Ahmadábád, Ahmadnagar and Poona with 2,000 each show large increases. The caste as a whole has decreased 5,000 partly due to famine and plague. These large fluctuations point to considerable migration.

The weaving castes who have been classed together under Chhatri, Katri or their synonyms though showing a decrease have really increased 6,000. In 1901 the Kshatri weavers of Bombay, Thána, Khándesh and the Karnátak

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were shown separately. The same reason accounts for the large increase of Kátkaris who were not grouped with the Káthodis in 1901.

The Kolis show an increase of 11 per cent.; at the previous census they were reduced (by famine) 19 per cent., so the increase, which is principally in Gujarát, is not remarkable.

The Koknas, who are chiefly found in the Surat Agency, were not shown under that name in the last census, but appear to have been then returned as Konkani Kunbis. As there are other Kunbis in the Agency it is not possible to say if they have varied during the interval.

There has been a rise of 185,000 in the combined figures of Maráthás and Kunbis. In 1901, Kunbis were classed alone and Maráthá Kunbis were shown as a subcaste of Maráthá. On this occasion the Maráthá Kunbi has been shown under Kunbi. A complete list of the Gujaráti Kunbi subcaste will be found in Subsidiary Table III at the end of this Chapter.

The decrease of 31,000 in Lingáyats is due to plague.

Hindu Vánis in 1901 number 976,000. At this census Bhánsális, Bhátiás, Konkanis and Lohánás were returned as separate castes, and Váni Amils have been included in Lohánás of whom they are a subcaste. Vánis and Lohánás taken together show a slight increase of 10,000 in the decade. Jain Vánis show a heavy falling off, but this is accounted for by the large decrease in the Jain religion.

Mahárs, Holiyás and Dheds increase 10 per cent. These castes showed increments at the last two enumerations of 31 and 7 per cent.

Rabáris have increased nearly 20 per cent. mostly in Káthiáwár and Pálanpur, where they suffered much from famine.

Rájputs have increased 18 per cent. following on a decrement of 26 per cent. at the census of 1901. The largest additions are in Ahmadábád, Khándesh and Káthiáwár—all areas severely affected by famine at the beginning of the decade.

The Sonárs (Sonis) require a little explanation. They show a decrease of 17,000, but they must be examined in conjunction with the Ahirs. This tribe has many functional groups of which Sonárs form one. Last time many Ahir Sonárs were returned as Sonárs, at this census they have been show as Ahirs.

The increase of 25 per cent. in Vaddars is due to their having been shown separately from Ods at the last census.

Vághris show an increase of 37 per cent. largely in the famine districts Kolhápur, Hyderábád and Karáchi return Vághris although none were found in those areas in 1901. The increase seems to be due to immigration as well as the natural recovery after famine.

Turning to the Muhammadan tribes, in 1901 the Sayads were included among Arabs; on the present occasion they have been shown separately. Kureshi Hashimi is the heading under which the Alavi, Bani-Abbás, Husseini and Hassani subdivisions have been shown for the first time. There is an increase under the collective figure for all these tribes of 104,000, but in 1901 the unspecified Muhammadans were in large numbers and must have contained many Arabs.

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The same explanation holds good for Baloch and Rind. The latter is a *tuman* of the Baloch nation. The increase under Balochi is 11 per cent. which is about the increase of Sind itself. As regards the aboriginal Sindhi tribes an attempt was made to classify these according to a list prepared by the late Khan Bahadur Shaikh Sadikh Ali, but though the result was an improvement on previous classifications it was still far from perfect, and comparison with the number returned at previous enumerations has been practically impossible. For instance the Saman tribe have increased more than half a million, but with 682,000 unspecified Sindhis in 1901 the increase in number cannot be ascertained.

Claims to new nomenclature.

226. A few remarks are necessary as regards the more important and instructive claims made and titles assumed.

The Pálshikar Bráhmans of Bombay City and Thána have been accepted as a sub-division of the big group of Deshasth Bráhmans in spite of the fact that their recognition as such by the principal Bráhmans of the Deccan has yet to be won. But they have conclusively shown that marriages are taking place between them and the recognised Deshasth Bráhmans of the Central Provinces who follow the same Ved and belong to the same Shákha. Their claim has also been fully recognised by the Shankarácharya of Sringeri Math, but such recognition is *per se* insufficient for our purposes. Strictly speaking, of course, there is no bar to inter-marriage beyond that imposed by the *gotras* or exogamous groups to which every Bráhman belongs and the customary bars of relationship between any Bráhmans following the same Ved and belonging to the same Shákha* of that group. Thus a Pálshikar Bráhman, belonging as he does to the Madhyandín Shákha of the Shukla or White Yajurvedis, and having the same *sutras* or ritual as all other White Yajurvedis, can marry any other Bráhman following the same Ved and belonging to his Shákha, whatever the caste may be. But here custom steps in, and if the great body of Deshasths decline to allow marriages with a group of families like the Pálshikars their fiat is final until such time as public opinion changes. The religious heads of the community may admit them as pure Bráhmans, but caste as recorded in the census tables is an indication of existing facts as regards marriage relations, and no proper decisions by however weighty an authority can override existing practice. It follows that sub-castes are not permanent groups. Many groups have been formed and have disappeared and no census report, however accurate at the time, can escape correction in years to come.

The Sonárs classed as Daivadnya Bráhman in 1901 and included in the big occupational group of Sonárs at the last census have again been shown as Sonárs. The decisions of the Swami of Udipi Math have not been supported by public opinion and the claim to Bráhmanical status must for the present be rejected. Similarly the Bráhm Bhats have been classed with the other Bhats though forming a distinct group with admittedly higher status, and the Konkani Maráthas have been included in the big Marátha tribe.

Groups that preferred honorific titles to the derogatory or less high sounding names in common use were the Jingars or Arya Kshatriyas, the Bedars or Put Kunbis, Gábits who doubtless were originally Maráthas and would like to be still so styled, Panchális or Vishwa Bráhmans, Komárpaiks or Kshetri Komárpant, and Shimpis and Rangáris who prefer the enphonic title of Bharsar Kshatriyas.

* Shákha is not regarded in Gujarát as it is in the stricter Deccan.

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Lastly various occupational titles not necessarily connoting endogamy such as Halvai, Vajantri, Nagarchi, Kasbin and all the various *Gors* or priests of various lower castes were rejected and the correct caste name substituted where possible. Kadiás were allowed as a caste in Káthiáwár though rejected in the Baroda State and in the British districts of Gujarát. The term "Kadiá means a bricklayer and many Muhammadans are Kadiás in Ahmadábád, but this occupational group is certainly regarded as strictly endogamous in many localities.

Caste Rules and Restrictions.

227. All details have been relegated to the glossary appended to this chapter, but the following general considerations suggest themselves on this most important subject. Readers of Buckle will remember the great historian's plea for a study of popular customs and beliefs rather than the achievements of great rulers or military commanders, and his chapters on the decline of the protective spirit in various countries will at once recur to any person studying Indian social and political problems. Buckle's knowledge of India, as indeed of many countries which he discusses, was based on his library, and the few remarks he makes about Indian civilisation must be discounted on that ground: but some at least of his broader conclusions seem to be justified by existing facts and there are undoubted indications that progress in India follows much the same lines as in other countries. As compared with any Western country Nature in India is singularly uncontrollable, immensely bountiful at times and in certain tracts, and the deep-seated superstitious and religious beliefs of the masses are amply accounted for by the 'aspects of nature' to which Buckle refers. The climate, prohibiting hard continuous work and encouraging a vegetable diet, gives India her somewhat inert population with an unequal distribution of wealth and marked tendency to split into different social levels, quite apart from the other great factor which lies at the root of caste, the Aryan invasion and the desire to keep the fair races pure and uncontaminated by the darker aboriginal blood. Following the same line of argument it is certain that nothing can be a clearer indication of real progress than the gradual weakening of the protective spirit, as observed by Buckle in the progress of civilisation among various Western nations, and all information as regards the decline or permanence of various forms of control of individual action is of great importance. The information at our disposal is an insufficient basis for any accurate estimate of the stage of civilisation reached by various groups, but it is possible to make certain broad and suggestive observations.

Importance of investigation of various forms of control.

228. In the first place it may generally be said that religious control is strongest in the south where several important caste panchâyats are almost relegated to the position of inquiring and reporting agencies to the spiritual heads of the community who pass all orders in important cases. In the central districts of the Deccan the *dharmadhikáris* or agents of these spiritual heads are rapidly usurping the powers and functions of the big *maths*, and decisions are passed and contributions received by these agents instead of by the big Swámis. In Gujarát religious control has become much laxer in its environment of trade and increased urbanisation. The Bráhman no longer holds an unchallenged supremacy. The big traders or Vánis are an equally important social force and a serious blow to religious control was struck when

Four main tracts.

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the Vaishnav Vánis decided that *seva* or household worship could take the place of *darshan* or public worship in the temple. The chief weapon in the armoury of the local Máharáj who used to compel obedience by a threat to refuse *darshan*, was at once broken by this decision. In Sind, which we approach though Káthiawár and Cutch, a more primitive stage is reached, and there are traces in the desert tálukas and adjourning tracts of powerful village caste panchâyats levying contributions on all wholesale transactions, even on the sale of village produce, and controlling all the commercial life of the village. In a Muhammadan country like Sind it is not surprising to find that Muhammadans are beginning to revolt against the control of all village trade by Hindu trading castes and the system has of course broken down in the more advanced tracts.

The 'village panchâyat' fallacy.

229. And here we may note one important point. It is sometimes said that the village panchâyat system is disappearing, and regrets are expressed that disputes and petty questions are now referred to the courts, whereas in earlier times a speedy and satisfactory decision would have been obtained from the village panchâyat. There is *no* evidence that such an organization as a village panchâyat ever existed. All permanent panchâyats, except the big trading guilds of Gujarát, have been *caste* panchâyats, and the myth of the village panchâyat has probably arisen from the fact that a village is generally, if not invariably, formed by several families of some one caste settling in one spot, and it is often possible to refer loosely to a village as being a Koli or Kunbi village.

Work of the caste panchâyat.

230. Generally speaking the caste panchâyat as it now exists is chiefly concerned with the maintenance of caste standards and the consequent retention of the social position enjoyed by caste members. Thus members of a caste who marry or form irregular alliances beneath them are outcasted and similar punishments await those who break any other caste rule as regards diet, widow remarriage and the like. A more modern development of this system of caste preservation is to be found in certain castes which employ funds for the education of poor members or pass sumptuary laws as regards marriage and other ceremonial expenses.

Gols.

This more practical application of their energies is typical of Gujarát and has given rise to the interesting system of marriage groups or *gols* or *ekdas*. The root of this is to be found in the hypergamy induced by the growth of bigger towns and cities where more luxuries are obtainable. The city resident will not allow his daughter to marry into a village family but takes brides for his sons from any village where members of his caste reside. Brides are easily obtained by such city families but the converse is more difficult. Even in Sind this hypergamy exists, but the solution has not been discovered outside Gujarát. Here the village castemen, under pressure of the expense involved in obtaining brides, devised the *gol* or circle of villages and decreed that girls should be given in marriage only within this group of villages. These *gols* have varied within the memory of living men, but where they exist, all infractions of the marriage law are severely punished by the caste panchâyat, very heavy fines having been actually exacted in the rich district of Kaira. The question naturally arises whether such *gols* do not become subcastes in time and in a few cases the *gol* does appear to be coterminous with the subcaste. As would

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naturally be expected the *gol* system obtains chiefly in castes like the Lewa Kunbis where marriage expenses have increased enormously owing to the importance attached to birth. The 13 *kulin* villages of Kaira, Baroda and Cambay are the stock instances, and there can be little doubt that female infanticide was prevalent to a great extent, though it is probably so no longer, in these Kunbi families.

231. Other matters for control by caste panchâyats are the performance of marriage promises or betrothals, questions of maintenance and restitution of runaway wives and the like. These are common or have been common to all castes, but it is noticeable that in Gujarát such control is weakening and the elder members of the community complain that panchâyat authority can no longer be effectually evoked to support the claims of a father or a husband. In the more advanced communities like the Prabhus such powers of interference have been explicitly disclaimed, and in a recent conference held for the general discussion of caste matters the revival of the old caste panchâyats which jealously guarded the customs of the day and sat in judgment on the fate of some unfortunate renegade 'is declared to be the greatest of evils,' and 'individual growth and liberty' are held up as essential to real progress. While conceding the correctness of these views it is obvious that in the early stages communal control is needed and the existence of a few enlightened leaders does not always indicate that the community as a whole is ready to run without leading strings. Other matters for caste interference and control.

232. As regards the constitution of panchâyats accounts vary considerably. Reports of Rájput panchâyat organization deal mainly with recently constituted bodies which busy themselves with the maintenance of proper caste standards. The Borsad Taluka of Kaira presents the most complete system of village panchâyats represented by a central committee of 53 members which in turn has a sar panch of 11. There are also village funds put out at interest. Constitution of panchâyats.

In Kapadvanj and Broach there are relics of an older feudal system with a presiding Thákor who summons all meetings and is a final court of appeal. There are the Girásias or landed proprietors with more claim to pure Rájput blood than the cultivating Rájput Pátels as they are called in Surat and Broach. Generally speaking we may say that feudalism and pure Rájput descent is fast becoming non-existent in Gujarát, and the old order is giving place to the usual combined action for the preservation of caste status.

In some districts like Khándesh there appear to be no permanent panchâyats worthy the name with the exception of the Rewa Kunbis who like their cousins the Lewas have a strong organisation with a view to the retention of caste purity. Usually where the caste panchâyat is a living force there are village panchâyats to decide smaller questions and a central court of appeal to deal with more important matters and revise, if necessary, the decisions of the lower court. The relinquishment of all big questions to their spiritual guides has already been referred to as prevalent only in the south. Funds are generally replenished by fines and not infrequently in the case of the ruder castes expended at once on drink, presumably with a view to popularise panchâyat deliberations. The post of headman is not infrequently hereditary in a family and in a few castes, particularly in the south, an elaborate hierarchy

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of hereditary officers is found. Generally there is a messenger who is sometimes a paid official and not infrequently in Gujarát the caste Gor or Bráhman priest. Representation on the caste council is sometimes by family, sometimes, in cities, by local divisions, wards, streets and the like. Election rules, where all are not eligible to attend a panchâyat meeting, are generally vaguely reported, and the commonest practice in a well organised community is to allow the elder men to speak on village meetings and to have one representative for each village on the central council.

Panchâyat decisions.

233. Professional matters are rarely questions for panch decision.

The Bhangis of Ahmedábád City have divided up the city into wards for scavenging purposes and the panch insist on the due observance of these spheres of operation. Rates for work are rarely fixed by a caste panch, but such instances have been found among the Hajáms, Golas and Bhois of Gujarát. A caste panchâyat will of course take steps if a caste fellow follows any degrading profession, but in this respect a very great change has taken place in public opinion. It is gratifying to learn that the police service is no longer classed as a degrading profession and that the rank and file are recruited from castes as high as the Váni. Money is now lent to butchers in Gujarát, Dheds sell fruit in the market and many of the milk retailers of any big city are Muhammadans by religion. Trade, the medical profession, dhobis' and tailors' work are now undertaken by castes which would have looked askance on any such enterprise 50 years ago and education has produced many recruits from the lowest caste for Government service and the Educational Department. The opinion has been expressed that the extension of primary education has raised social status and secured the acceptance by lower castes of the restrictive customs which hitherto had been the monopoly of the higher ranks of society. It is interesting to note as an example of this the case of the Ghodsamta school boys in the Surat District. The school was established in a forest tract with a view to provide suitable teachers for the wild tribes themselves. The educated Chodras and Dublas have at once imitated the higher castes in some of their restrictive customs and bid fair to become a distinct subcaste in the course of time.

The 'durbar's' position in caste matters.

234. In Native States appeals are at times made to the durbar to settle disputes about caste questions or ratify their decisions, and so recently as 1904 the Rájpipla durbar decided a question about *gols* among the Lewa Kunbis of the State and effectively reduced expenditure on marriages by a thorough investigation of the circumstances and an authoritative decision as regards the villages within which brides should be given. A similar instance of State interference by request is also reported from Lunawada in the Rewa Kántha in connection with disputes arising among Nágar Bráhmans.

Plan followed in the glossary.

235. An apology must be offered for the incompleteness of the information as regards caste restrictions, but no really complete statement for any given caste is possible. There is much imitation in social life in India as elsewhere, and what is true of a caste found in one locality is not true of a differently situated section. The plan followed in the glossary has been to describe the panchâyat system as accurately as possible from the special accounts supplied in tracts where any particular caste is well represented. It is submitted that these straws of information do show with some accuracy how the wind is

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blowing, and an account of important changes gives a more intelligible picture of social evolution than an attempt to present a picture of society as it was on a certain date.

Castes and Sub-castes.

Formation of sub-castes.

236. An examination of the various endogamous groups included in any main caste will show that in many cases occupation has played a large part in splitting up the original community into sections for marriage purposes. In some cases the adoption of a degrading occupation by certain families has spelt social disaster for that section, and though still retaining the caste name they have been compelled to marry amongst themselves and thus form a sub-caste. In other instances the converse is the case, and a group that abandons a disreputable occupation or commands social respect by the adoption of the customs (and restrictions) of higher castes, itself attains in time to a higher social grade. Thus we find the upper section of Nádors looked down upon because they commenced making salt, the *rangári* or dyeing division of Shimpis and the Halde Mális who prepare turmeric (*halad*). On the other hand comes the shining example of the Chándlágár, Chitárá and Rasania sub-castes of Mochis who gave up leather work and took to making spangles, painting, and *electro-plating*! As a result they are treated like reputable artisans and do not touch their brother Mochis. Instances might be multiplied, but it must be remembered that many such groups exist like the Gujarát *gols*, which have no specific abels attached to them, and pride of family makes the selection of a suitable bride or bridegroom a difficult and expensive undertaking even within the limits of an accepted sub-caste. Wealth and official prestige are additional factors, and in the case of two brothers in Gujarát, one, a Government servant, had no difficulty in obtaining a suitable bride, while his brother, an artist, found it so impossible to marry within his sub-caste that he dropped a grade and married a Sathodra Bayad girl, being himself a Nagar Sathodra. In another case Rs. 1,000 was paid for admission to the ranks of Sahasra Audich Brahmans by a gentleman of obscure birth.

But apart from these exceptional cases, which show that in Gujarát wealth and practical considerations are beginning to break down the rigid walls of caste, function has evidently been an important factor in forming marriage groups. The Dheds, Vághris, Bajánias, Bhois, Nhávis, Dhangars, Chámárs, Ods, Koravas—all have their occupational sub-groups and enjoy a varying social status according to their professions. In addition to these, various functional groups, which are true castes, have sub-groups indicative of recruitment from other castes like the Shrimáli Mewáda and Gujar Sonis, originally Vanis and now goldsmiths, Rájkáli Darjis, recruits from Rájput clans, Khatri, Koli and Máli sub-divisions of Káchhias, Ahir and Panchál sub-castes of Sutárs and Sonárs and so forth. Lamánis, Gavlis and Shimpis also have similar sub-divisions. In such cases it is difficult to say what part occupation has played in the change of caste. Local names of sub-castes are also common, particularly in Gujarát where nearly all the Bráhman and Váni sub-castes have adopted this form of nomenclature. It should be noted that several of these local names are names of large and important cities in the past like Ahmadábádi, Champáneri, Gujar (probably referring to the old kingdom of North Gujarát and South Márwár), Harsola, Jhárolá, Khambáti, Khádáyatá, Khedávál, Kachela, Maru Modh (Modhera was a small town, but may have been the capital of a small district),

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Mevádá, Nándorá (Nándipuri, capital of the Gurjáras of Broach, c. 580-750 A. D.), Nágar (Vadnágar was the capital of the old province of Anártta), Pátáni, Rámdeshi (North-East Gujarát), Ráyakwal (Raika near Dhandhuka), Surati, Shrimáli (Shrimal, now Bhinmál in Márwár, capital of a kingdom in Hiuen Thsang's time), Sorathia and Váyada (near Pátan). Many of these names are found in several castes, and the conclusions of the late Mr. A. M. T. Jackson, I. C. S., that a caste subjected to several political jurisdictions would tend to split up into sections whose customs differed in detail owing to the divergent decisions of the kings to whom it was subject,* are very probably correct.

Other causes of sub-division underlying sub-castes are caste disputes as in the case of the Gaud Sárasvats and Haviks, settlement in a new area and the adoption of a different language like the Motála, Jambu and Kapil Bráhmans (originally Deshasths) and in some cases a difference of sect, like the Vaishnav and Smárt Deshasth Bráhmans. In Gujarát till recently a difference of sect was no bar to marriage and even Jain and Vaishnav used to exchange brides, but in the south the Vaishnavs are considered stricter Bráhmans and are hypergamous to the Smárts. Lastly among most of the lower classes in the Deccan we have the bastard divisions and certain prostitute castes such as Bhávin, Kalávant, Pátradavaru, &c., the male members of which take wives from other castes.

Re-amalgamation of Sub-castes.

237. The converse and extremely rare process, the re-amalgamation of sub-castes which have a common origin, is exemplified in the attempt of the Gaud Sárasvat community to again coalesce. About 400 years ago, tradition related, the Sárasvats broke away from the parent stock. The latter itself is divided into several local groups—Shenvis, Saháshasthekárs, Bárdeshkárs, Kudáldeshkárs and Pednekárs. They have also divided on sectarian lines into Vaishnavas and Smárts. Between these groups intermarriage was practically unknown. About three years ago some of the more progressive leaders of the Sárasvat community broke adrift from the spiritual control of their Swámi and have attempted to reunite the scattered fragments into one compact Gaud Sárasvat caste. Several conferences have been held, but the vital test of permanence, intermarriage, has not yet taken place. It may come, but it is equally likely that the ultimate result will be the formation of double the number of sub-castes, each caste splitting into two according as its constituents favour or disfavour the amalgamation. Two factions in the Sárasvat groups have already appeared—the "Londonválás" and "non-Londonválás"—the former being those who have been excommunicated by the Swámi for dining with Europe-returned and excommunicated members. The further developments of this group of sub-castes, who have been collectively classified as Gaud Sárasvats at this census, will be interesting.

Muhammadans.

238. In Sind the Muhammadan community predominates and Muhammadan customs are adopted even by such progressive castes as the Lohánás who *haldl* animals before using them as food. In the Presidency Proper the converse is the case and widow remarriage is considered reputable among the better class Muhammadans. Various occupational groups are given in the Gazetteer, but the lower class Muhammadan prefers to call himself a Sheikh and, if possible, asserts his right to marry any other Muhammadan. The Ghánchis

* Journal and Proceedings, Asiatic Society of Bengal (New Series), Vol. III, No. 7, 1907.

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of Godhra town, who have a strong panchâyat and pass various admirable regulations dealing with theatres, quarrelsome women, and other fruitful causes of disturbance, asserted strongly their claims to be considered as Sheikhs and have apparently been arranging marriages with other Sheikhs and avioding all intercourse with other Ghânchis. Methods of social advancement vary, of course, with the environment and the standards obtaining in the tract in question. Probably the boldest bid for a rise in status was recorded in the Upper Sind Frontier where the Golas brought off a belated murder of the uncle of a certain Nurdin Jakhrâni who had seduced a Gola woman 7 years ago. This spirited attempt to secure Baloch status by imitating Baloch customs was unfortunately defeated by the Commissioner's order in revision of the jirgah decision.

Classification of the Muhammadan Tribes of Sind.

239. The classification of the Muhammadan tribes in Sind is a matter of great difficulty for the following reasons :—

(1) The vagueness and inconsistency of tradition ;

(2) The existence of the "hamsayah" system, especially among Baloches, which includes in a tribe refugees or immigrants from another tribe ; and

(3) The snobbery which leads people to claim high origin when there is no chance of being found out.

The classification based on Sadik Ali's lists of tribes has been found, when too late, to be wrong in certain cases in the light of subsequent information supplied by Mr. C. M. Baker, I. C. S., whose note on the Muhammadan tribes is given below and should prove of the greatest assistance in preparing a fuller and more accurate list at the next census.

He writes as follows :—

"The bulk of the Sindhi Musalmâns have been classified as 'Sind Aboriginal Tribes.' What they call themselves is Jámotr (or Jámot in lower Sind, where people cannot pronounce the double letter). This probably means "the descendants of the Jáms." The name is used as a tribal name by the Jám of Las Bela and those of his subjects who are of the same race as the Sindhi Musalmâns and speak the Lâsi sub-dialect of the same language. There are still Jáms of three tribes in Sind itself: but the name Jámotr is there distinctly a national name, not a tribal one. If the word 'aboriginal' be strictly interpreted, then these tribes are not aboriginal, for they can hardly be the oldest inhabitants. They are Rájputs, and came with the Aryan invasion. Strange to say, the real aboriginals are more likely to be found under the heading of 'Arabs.' At the time of the Arab invasion and conversion of Sind in the early days of the Hijra era, those who were not ashamed of their birth kept their tribal names, while some less well born became as it were 'hamsayahs' of the invading tribes Al Quraish (the tribe of the Prophet) and Al Ansâr (the helpers of the Prophet). The process has no doubt been continued in later times by a less legitimate self-promotion ; and the result is that the number of Kureshis and Ansâris in the returns far exceeds the number of genuine Arabs in Sind. Probably the latter are nearly confined to the 'Kureshi Hâshimi,' commonly called Sayads, who claim decsent from the Prophet's own family. The number of these is great ; many are of pure descent, but all cannot be. Probably the majority of the really aboriginal or pre-Aryan inhabitants of Sind are contained in the Kori, Máchhi, Shikâri and Muhâna tribes. Kori may possibly be the same as Koli. The phonetic change can easily be explained. It is true that the Koris are mainly weavers, while the southern Kolis are mainly agriculturists and fishermen : but they are an adaptable people, and the change of trade would be easy. The Koris have not been separately enumerated. No doubt many have become 'Kureshis' ('Kori Kureshi' is a Sindhi proverb). Those who are still weavers come under 'castes known by professions.' The word certainly does mean a weaver in Sind, but the trade is called after the tribe, not the tribe after the trade.

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The Máchhi are the ancient fishing tribe of the Indus valley. In the Panjáb they still fish; in Sind they do not. Some may come from other tribes, because the Máchhis being formerly regarded as below true Musalmáns, new converts were sometimes classed with them.

The Muhána are the tribe which has taken over the fishing trade from the Máchhi. Their origin is unknown, but is certainly not high. The fact that a Muhána village is always called a Miáni suggests a connection with the Miánas of Gujarát. The Shikáris or Bhangis are sometimes really hunters (incidentally eaters of boar's flesh) and sometimes sweepers. Their names and dress are generally Muhammadan, but others will not take water from them or admit them to a masjid. Their origin in unknown. Many have probably become Máchhis, and now-a-days by change of diet and work they easily become Shaikhs.

There are other tribes of much higher origin who claim Arab blood with little foundation. This is because they have produced Mullahs of sufficient sanctity to be called Pirs: and as this saintly title is generally confined to Sayads, all who bear it are vaguely regarded as connected with the Prophet's nation. A non-Sayad who raised himself to the rank of Pir would probably know Arabic and this would strengthen the impression. There is little doubt that this is the case with the Kálhora and Tunia. The former used to call themselves Rájputs, and their name, with its cerebral r or d is very Indian. The Kálhora reigning family were saints as well as kings. The Thahim tribe sometimes call themselves Tamimi Arabs, sometimes Baloch; some people call them Mochis. Probably they are really Jámotr.

The claims of the Mughals and Patháns to those names are more authentic; but the climate seems to have made a physical change in them, their complexion being a great contrast to that of the ruddy Kákars of Quetta. The language of the Mughals is Sindhi, never Urdu. A few Patháns in the north still speak Pashto, having kept it up by intercourse with Kákar and Ghilzai labourers. These latter come down in great numbers every winter and have, of course, swelled the census figures under this head.

The Bráhuis in Sind are almost all temporary immigrants.

The Baloch Tribes.

240. In the classification of the Baloch tribes the difficulties above mentioned are at their worst. Some people assume the name without any right at all, if they are at a safe distance from the tribesmen's country. Others take it wrongly, but not without reason. For instance most Baloch tribes in their primitive state have a certain number of outsiders living with them. These may be 'hamsayahs' from some other tribe, Jat or Baloch, or they may be Jat camel men: these are of the tribe in a way, though not of the kindred. Thus the Baloch *pára* of Lolai is found in both the Mazári and Buledhi *tumans*. In some cases the Balochi or Jat origin is extremely doubtful. The Katohars of the Buledhi *tuman*, for instance, are said to be Jats. But they exactly resemble Baloches and their Baloch status has been upheld by jirgahs in feuds with Jat tribes. Whether it would be so upheld if one of them stole a Dombki woman is doubtful. The case of the Jats of Játi is not doubtful at all, because of their name. They are able to call themselves Baloch, because they live in extreme lower Sind where nobody knows the difference. The list of Baloch tribes in the census* table is the one in most general working use. But strictly speaking some of these are tribes and some '*pára*' or sub-tribes.

The original six tribes are:—

Rind.	Korái.
Lásháni.	Jatoi.
Hoti.	Buledhi (Burdi).

Where there are large numbers of a tribe in one neighbourhood the '*pára*' names are naturally used to distinguish them; where they are isolated the tribal name is sufficient. Thus the name of Rind is hardly ever used except by isolated detachments of the tribes and by the chief's family. But the Rind tribe is far the greatest of all and includes most of those on this list—even the Marri, Bugti, Dombki and Jakhráni. And these divisions long ago became so great and powerful that they must now be called tribes; they have a strong tribal system and their respective chiefs are *tumándárs*, not *mukádams*. The Jakhránis, however, are really a *pára* of the Dombkis; their chief attained *tumándár's* rank because of their fighting fame, and the honour paid to them by Napier and Jacob.

* This list is reproduced at the end of this chapter.

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Many of the greatest and the most powerful tribes do not know whether they are Rinds or not. All the chiefs admit a very slight precedence to the Rind chief, but they are in no way his subordinates.

While the Rinds have multiplied, the once equally numerous tribe of Láshári has dispersed and dwindled. It has few important representatives in Sind now, except the Maghasi, who have been wrongly classified as non-Baloch. Probably of the 29,000 Lásháris in the census most are Lishári Jats and people of doubtful origin.

The old tribe of Hot is never heard of now, but it is represented by the great Chandia clan and by the Kalmati (Karmati), a Makráni speaking tribe in the far south.

The Korái, Jatoi and Buledhi have kept their ancient names undivided. The Koráis speak Jatki, and seem to have no tribal organization in Sind. The Jatois speak Sindhi in Sind, Jatki in the Panjáb. They have a chief in Upper Sind and their country is more or less compact. Hence they are most commonly known by the names of their *pára*—names well known to the Police. The Buledhi country is so well defined that it was once called the Burdika district. They have a chief and a sub-chief of different families, both residing in Kandhkot Táluka of the Frontier district. Although they have been in Sind much longer than their neighbours they are typical Baloch of primitive and bloodthirsty customs. There are other Buledhi in Western Balochistan and Persia.

The Gabols and Gádahis each appear in about half a dozen different places in the index Probably different sections once settled in different tribal countries. They are also accused of being Jats, which is unlikely. According to a boastful Rind poem they were slaves of Mir Chákar, the Rind; but then so were the Marris, and to be as good a Baloch as a Marri is enough for any one.

Khird is the Balochi form of Kurd. Those of the tribe who live with the Bráhuis are called Kurd still. The name speaks for itself.

The Siráis.

241. The Siráis form a considerable part of the population in Upper Sind, especially in western Lárkáná. They came from the Panjáb mostly in the days of the Kálhora dynasty and still speak the Panjábi dialect known as Jatki or Siráiki. In the census some of them are classed as Sheikh 'Nao Muslim', a few as 'Jat Sindhi', and the rest as 'Sama'. Of course they are not Sama and certainly not new Muslims. They are just Muhammadan Jats from the Panjáb. The names of three of their tribes Siál, Khokhar, and Awán would settle this even of there were not the evidence of language and tradition. With these may be classed the various tribes of camel men, who are not called Sirái but simply Jat. Their language is the same, though in lower Sind most have forgotten it.

These facts are sufficiently obvious to any one who knows the Siráis in their own country, but elsewhere great ignorance prevails. Isolated sections forget their own origin in a surprisingly short time, so it could hardly be expected that others should know it. As the result of this ignorance we find even the well known Panjábi Jat tribe of Siál shown in the Index as 'Sama' (Sind aboriginal tribes). This heading includes at least ten well known Sirái tribes. Incidentally it also includes the Chaghada, who are shown in three places, once as Sama, once as Mughal and once as Muhána.

The Sama.

242. These instances show how very vague and doubtful is the meaning of the word Sama, which has been used in the tables to include all the Jámotr except five tribes in the Rohri Division.

If there is any definite distinction between Sama and other Jámotr it is certainly not generally known in Rohri or the neighbouring divisions. The name Sama is hardly ever used and traditions about it are of the vaguest, the most definite being that Abra are not Sama; but they are shown as such in the index.

Rájput origin of Sind Aboriginal Tribes.

243. Whether Sama means anything or nothing there can be little doubt as to the Rájput origin of most of the Jámotr tribes.

In the case of Ráthor and Pawhár the name is sufficient.

There is no known instance of any of these tribes in Sind Proper remaining unconverted; but members of the same tribes are still found in Rájputána, where they are admittedly Rájputs. Some of the best known of these are Burira, Sameja, Jokhya, Numria, Theba, Depar, Rájar, Mangria and Lárik. Káthiáwár has Hindu Láriks and Lárkána has Musalmán Káthias.

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The feudal system among the non-Baloch tribes has broken down to a great extent. Many tribesmen do not know who their chief is or if they do know have only a sentimental regard for him. It survives to a considerable extent in the extreme south-west and the extreme north-east. In the latter every village is the zamindári or manor of some lord, who usually takes a quit-rent from all land-holders in it. The chiefs of the Suryavánshi Rájput tribes Dahar and Dhareja still bear the title of Jám and are much respected. Their authority is not only over their own tribesmen, who are mostly zamindárs themselves, but over all tribes.

The most striking instance is that of the Mahars in Mirpur Máthelo and the desert. These tribesmen are mostly small land-owners and might have become khátedárs at the settlement; but they preferred to be registered as tenants of their chief the Khán, trusting him not to raise the light quit-rent which they pay.

The name of Mahar suggests a connection with the low caste aboriginals of the Maráthá Country. But their customs and physique point to a high origin, and they are quite as tall and fair as their Baloch neighbours. They live on and even within the borders of Jaisalmir and are possibly of Rájput stock, though a connection with the 'Mihir' or White Huns is also suggested.

There is no special difference in physique or custom between the Sirai and Jámotr. Some Siráis are perhaps Rájputs, such as the Bhattis and Khokhars, though they certainly come from the Panjáb; and possibly some Jámotr may be of Jat blood. But the distinction between Jat and Rájput is not always very clear in Rájputána itself.

Slave Tribes.

244. The slave tribes are mostly slaves of the Baloch or the Sayads; slavery does not seem to have been common among the Jámotr. The name of the slave usually indicates the tribe of the owner; thus the Kháskheli belong to the Tálpur, the Kambráni to the Jamáli, the Gola to the Buledhi and the Maráthá to the Bugti. The origin of the last of these slave names is an interesting problem which the Bugtis cannot or will not solve.

The Gola are an interesting instance of a set of slaves which has become a regular tribe in Balochistan itself merely by acquiring land and wealth and having an able leader. Their claim to Balochi status almost succeeded and was admitted by several chiefs.

Converts.

245. The Sheikh Nao Muslim are mostly Bhangi or else Hindu by origin. Hindus were often forced converts, like the Sanjogis of Lárkána, who are doing their best to return to Hinduism."

Blue pigmentation in infants.

246. The question of race has not been examined at this census, but the following statement requires refutation. In an article on the races of East Asia published in the Zeitschrift für Ethnologie, 1901, Part II, Herr Baelz, the Doctor in charge of a large Government Hospital in Tokiyo mentions that he had noticed blue pigmentation on the skin of the sacral region in all Mongolian children. These patches, which he found to disappear generally in the first year of life, he considered to belong exclusively to Mongolian children and believed their presence to be conclusive proof of a Mongol origin. By the kindness of the Surgeon-General with the Government of Bombay observations were taken during November and December 1911 in several maternity hospitals the results of which are shown in the margin. In addition to the information thus collected the Parsi Maternity Hospital, Bombay, reports about four cases a year among Parsis, and a few cases have been known among European children. Apparently these spots are more frequently met with in true Indian than in Parsi and European infants. None of the races examined are supposed to have any Mongolian strain in their blood and Dr. Baelz is incorrect in thinking that this pigmentation is confined exclusively to Mongolians, though he may be correct in concluding that it is universal among those races. As a clue to race it has therefore little value.

Race.	Number of babies examined.	Number showing blue spots.
Cama Hospital.		
Hindus	62	13
Musalmáns	13	5
Goanese	45	10
Parsis and Iranis ...	9	...
Beni Israels	5	1
Jews	2	...
Victoria Jubilee Dispensary, Ahmadábád.		
Hindus	19	17

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Subsidiary Table I.

Castes classified according to their traditional occupations.

Group and Caste.	Strength.	Number per mille of the population of the province.
1	2	3
HINDU—		
I Cowherds	313,928	12
Ahir	183,919	7
Rabári	130,009	5
II Cultivators	4,375,306	162
Berad or Bedar	184,871	7
Chaturth	89,208	3
Koli	1,611,997	60
Kunbi	2,489,230	92
III Palm Juice Drawers and Distillers		
Bhandári	183,131	7
IV Scavengers		
Bhangi	93,691	3
V Shepherds and Wool Weavers	836,927	31
Bharvád	110,701	4
Dhangar	318,215	12
Kurub	408,011	15
VI Hunters and Woodmen	1,046,967	39
Bhil	479,508	18
Kátkari	91,319	3
Koli	394,124	15
Vághri	82,016	3
VII Fishermen		
Bhoi	63,722	2
VIII Priests and Writers	1,067,681	39
Bráhman Audich	160,740	6
„ Chitpávan	110,712	4
„ Deshasth	296,927	11
„ Gaud Sárasvat	76,422	3
IX Shoemakers	306,478	11
Chámbhár	199,922	7
Mochi	102,614	4
Sochi	3,942	.....
X Weavers	245,459	9
Chhatri or Khatri	99,583	4
Koshti	88,113	3
Sáli	57,763	2

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Subsidiary Table I—*continued.*

Castes classified according to their traditional occupations.

Group and Caste.	Strength.	Number per mille of the population of the province.
1	2	3
HINDU—*continued.*		
XI Tailors	141,423	5
Darji	65,208	2
Shimpi	76,215	3
XII Washermen	79,707	3
Agasá	13,086	1
Dhobi	11,889	.....
Parit	54,732	2
XIII Field Labourers	632,580	23
Dhodiá	109,615	4
Dublá	127,870	5
Kokna	72,678	2
Thákur	132,180	5
Várli	190,237	7
XIV Temple Ministrants	65,538	2
Gurav		
XV Barbers	189,180	7
Hajám	78,749	3
Nádig	1,748	.....
Nhávi	108,683	4
XVI Potters	247,501	9
Kumbhár		
XVII Traders and Husbandmen	1,339,248	49
Lingáyat		
XVIII Blacksmiths	117,663	4
Kammár	5,890	.....
Lohár	111,773	4
XIX Village Watchmen and Menials	1,745,029	64
Dhed	425,203	16
Holiyá	383,470	14
Mahár	662,319	24
Máng	274,087	10
XX Gardeners	302,205	11
Máli		
XXI Soldiers and Cultivators	3,735,101	138
Maráthá	3,279,496	121
Rájput	455,605	17

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Subsidiary Table I—*continued.*

Castes classified according to their traditional occupations.

Group and Caste.	Strength.	Number per mille of the population of the province.
1	2	3
HINDU—*continued.*		
XXII Copper and Brass Smiths	81,083	3
Panchál		
XXIII Watchmen and Thieves	59,914	2
Rámoshi		
XXIV Gold and Silver Smiths	178,150	7
Aksáli	16,672	1
Sonár	109,075	4
Soni	52,403	2
XXV Carpenters	199,968	7
Badig	14,703	1
Sutár	185,265	6
XXVI Oil Pressers	123,048	5
Ghánchi	28,969	1
Teli	94,079	4
XXVII (*a*) Earth Workers	102,566	4
Vaddar		
(*b*) Salt Workers	233,553	9
A'gri		
XXVIII Traders	1,558,940	58
Lohána	593,584	22
Váni-Hindu	337,232	12
Váni-Jain	350,348	13
Váni-Osvál	124,312	5
Váni-Shrimáli	153,464	6
XXIX Pack Animal Carriers	114,144	4
Vanjári		
MUSALMA'N—		
I Traders	223,294	8
Bohora	126,011	5
Memon	97,283	3
II Agriculturists	3,827,395	141
Balochi	603,271	22
Burdi	66,663	2
Chándia	82,706	3
Jatoi	55,685	2
Rind	126,776	5

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SUBSIDIARY TABLE I—*continued.*

Castes classified according to their traditional occupations.

Group and Caste.	Strength.	Number per mille of the population of the province.
1	2	3
MUSALMAN—*continued.*		
II AGRICULTURISTS—*continued.*		
Pathán	161,095	6
Sheikh	988,766	37
Jat Sindhi	87,147	3
Mirbahár or Muháná	133,199	5
Samán	1,309,439	48
Sumra	62,153	2
Slaves	150,495	6
III BEGGING AND AGRICULTURE	208,835	8
Khureshi Hashimi	58,343	2
Sayad	150,492	6
IV TRADE AND AGRICULTURE	58,273	2
Sheikh Nao Muslim (New Converts to Islam) ...		
V LABOUR AND AGRICULTURE	60,389	2
Bráhui		
OTHERS—		
ARABS	156,395	6
SINDH ABORIGINAL TRIBES	1,625,387	60
CHRISTIAN—	245,657	9
European (British Subjects)	28,983	1
Other European and Allied Races	3,680	.....
Armenian	64	.....
Anglo-Indian	9,175	.....
Indian Christian	172,618	7
Goanese	31,137	1
ZOROASTRIAN	83,565	3
ANIMISTIC—		
Bhil	313,744	12

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Subsidiary Table II.

Variation in caste, tribe, etc., since 1881.

Caste, tribe or race.	Persons (000s omitted).				Percentage of variation increase (+) decrease (−).			Net variation, 1881-1911.
	1911.	1901.	1891.	1881.	1901-1911.	1891-1901.	1881-1891.	1881-1911.
1	2	3	4	5	6	7	8	9
Hindu—								
Agri	234	211	224	171	+11	−6	+31	+37
Ahir	184	105	131	...	+75	−20	...	...
Berad or Bedar	185	177	150	142	+5	+18	+6	+30
Bhandári	183	169	167	158	+8	+1	+6	+16
Bhangi or Halálkhor	94	81	117	...	+16	−31	...	...
Bharvád, Dhangar or Kurub	837	779	827	591	+7	−6	+40	+42
Bhil	480	482	832	543	...	−42	+53	−12
Bhoi	64	58	69	...	+10	−16	...	...
Bráhman Total	1,068	1,053	1,108	1,011	+1	−5	+10	+6
Bráhman Audich	*161*	*178*	*161*	...	*−10*	*+11*	...	...
„ *Chitpávan or Konkanasth...*	*111*	*114*	*117*	...	*−3*	*−3*	...	...
„ *Deshasth ... ...*	*297*	*298*	*289*	...	...	*+3*	...	...
„ *Gaud Sárasvat ... ...*	*76*	*65*	*60*	...	*+17*	*+8*	...	...
Chámbhár, Mochi, Machigár or Scchi ...	306	311	302	203	−2	+3	+49	+51
Chhatri, Khatri, Kiliket, Katabu or Kshatri	100	55	52	...	+82	+6	...	...
Darji, Shimpi, Sái or Mirái	141	151	158	155	−7	−4	+2	−9
Dhobi, Parit, Agasá or Madivál	80	85	96	84	−6	−11	+14	−5
Dhodiá	110	92	97	...	+20	−5	...	...
Dublá or Talaviá	128	98	102	109	+31	−4	−6	+17
Gurav or Hugár	66	65	75	...	+2	−13	...	...
Hajám, Nhávi or Nádig	189	188	261	204	+1	−28	+28	−7
Kátkari	91	60	74	...	+52	−19	...	...
Kokná	73	...	...	...	...	...	...	...
Koli	2,006	1,714	2,107	1,669	+17	−19	+26	+20
Koshti, Hutgár, Jed or Vinkár	88	85	77	99	+4	+10	−22	−11
Kumbhár	248	239	330	268	+4	−28	+23	−7
Kunbi	2,489	2,006	3,580	542	+24	−44	+561	+359
Lingáyat	1,339	1,422	302	369	−6	+371	−18	+263
Lohána	594	562	369	349	+6	+52	+6	+70
Lohár, Luhár or Kammár	118	116	137	122	+2	−15	+12	−3
Mahár, Holiya or Dhed	1,471	1,320	1,449	1,198	+11	−9	+21	+23
Máli	302	291	316	277	+4	−8	+14	+9
Máng or Madig	274	251	257	195	+9	−2	+32	+41
Maráthá	3,279	3,651	2,126	4,486	−10	+72	−53	−27
Panchál	81	60	56	...	+35	+7	...	...
Rabári	130	109	157	...	+19	−31	...	...
Rájput	456	387	533	450	+18	−27	+18	+1
Rámoshi	60	61	64	...	−2	−5	...	...
Sáli	58	52	59	...	+12	−12	...	...
Sonár, Soni or Aksáli	178	195	163	170	−9	+20	−4	+5
Sutár or Badig	200	211	201	195	−5	+5	+3	+3
Teli, Ganiger or Ghánchi...	123	129	266	189	−5	−52	+41	−35

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Subsidiary Table II—*continued.*

Variation in caste, tribe, etc., since 1881.

Caste, tribe or race.	Persons (000s omitted).				Percentage of variation increase (+) decrease (−).			Net variation 1881-1911.
	1911.	1901.	1891.	1881.	1901-1911.	1891-1901.	1881-1891.	1881-1911.
1	2	3	4	5	6	7	8	9
Hindu—*continued.*								
Thákur	132	122	138	8	+8	−12	+1,625	+1,550
Vaddar or Od	103	84	93	...	+23	−10	...	...
Vághri	82	60	76	...	+37	−21	...	...
Váni	337	352	464	339	−4	−24	+37	−1
Vanjári	114	113	134	108	+1	−16	+24	+6
Várli	190	152	167	63	+25	−9	+165	+202
Jain—								
Chaturth	89	112	58	...	−21	+93	...	...
Váni Total	**350**	**339**	**361**	**180**	**+3**	**−6**	**+101**	**+94**
Váni Osvál	124	109	117	...	+14	−7	...	...
Váni Shrimáli	153	155	209	...	−1	−26	...	...
Musalmán—								
Arab	156	131	146	...	+19	−10	...	...
Khureshi Hashimi	*58*	*50*	*21*	...	*+16*	*+138*	...	...
Balochi	603	543	523	425	+11	+4	+23	+42
Burdi	*67*	*68*	*25*	...	*−1*	*+172*	...	...
Chándia	*83*	*74*	*59*	...	*+12*	*+25*	...	...
Jatoi	*56*	*53*	*20*	...	*+6*	*+165*	...	...
Rind	*127*	*94*	*30*	...	*+35*	*+213*	...	...
Bohora	126	118	121	...	+7	−2	...	...
Bráhui	60	48	30	...	+25	+60	...	...
Memon	97	97	127	...	...	−24	...	...
Pathán	161	171	176	128	−6	−3	+38	+26
Sayad	150	130	153	145	+15	−15	+6	+3
Sheikh	989	968	940	841	+2	+3	+12	+18
Sheikh Nao Muslim (New Converts to Islam)	58	...	...	...	...	...	...	...
Sindh Aboriginal Tribes	1,625	...	...	1,395	...	...	...	+16
Jat Sindhi	*87*	*87*	...	...	...	...	...	...
Mirbahar or Muhána	*133*	*113*	...	...	*+18*	...	...	...
Saman	*1,305*	*794*	*554*	...	*+64*	*+43*	...	...
Sumra	*62*	*124*	*71*	...	*−50*	*+75*	...	...
Slaves	160	...	...	...	...	...	...	...
Christian—								
European (British Subjects)	29	32	31	...	+3	+3	...	...
Other European and Allied Races ...	4							
Armenian	...	...	...	...	...	...	...	...
Anglo-Indian	9	7	9	...	+29	−22	...	...
Indian Christian	173	181	81	...	−4	+123	...	...
Goanese	31	...	30	...	...	...	...	...
Zoroastrian—	**81**	**79**	**77**	...	**+6**	**+3**	...	...
Animistic—								
Bhil	314	78	...	...	+303	...	...	...

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Subsidiary Table III.

Sub-castes of Kunbis.

Sub-caste.	Persons.	Males.	Females.
1	2	3	4
Total Kunbis ...	**2,489,230**	**1,249,016**	**1,240,214**
Kunbi Agri	9	9	.....
,, Anjaná	66,914	33,323	33,591
,, Chikna	4	4	.....
,, Dángi	1	.....	1
,, Deccani	180	77	103
,, Dhangar	4	.....	4
,, Dhivar	141	70	71
,, Ghate	29	29	.....
,, Ghátole	3,778	1,806	1,972
,, Gujar	33,740	16,809	16,931
,, Kabirpanthi	32	18	14
,, Kachhi	5	5	.....
,, Kadva	213,025	108,852	104,173
,, Kánoje	10	6	4
,, Karháde	83	26	57
,, Karnátaki	40	20	20
,, Káthiáwári	2	2	.....
,, Koli	3	.....	3
,, Konkani	101,593	52,585	49,008
,, Kumbhár	12	7	5
,, Kuwar	60	44	16
,, Lakheri	6	.....	6
,, Lavhána	1	1	.....
,, Levá	505,040	264,776	240,264
,, Loni	5,231	2,250	2,981
,, Madráj	4	.....	4
,, Malhár	1,946	1,030	916
,, Maráthá	403,070	196,329	206,741
,, Mátiá	4,615	2,235	2,380
,, Pánjná	1,901	923	978
,, Patani	1,339	723	616
,, Pathora	6	6	.....
,, Pátil	2	.....	2
,, Rájput	1	.....	1
,, Talheri	204,517	94,938	109,579
,, Telang	12	5	7
,, Thakar	25	13	12
,, Thorga	54	.....	54
,, Tilolá, Tirola or Tiloni ...	286,829	147,369	139,460
,, Trimáli	7	7	.....
,, Udá	755	391	364
,, Vaishnav	20	7	13
,, Váne or Váni	48	8	40
,, Vanjári	16,025	7,363	8,662
,, Unspecified	638,111	316,950	321,161

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LIST OF (1) MUHAMMADAN TRIBES, (2) HINDU CASTES IN SIND, COMPILED BY KHAN BAHADUR, SADIK ALI, VAZIR OF KHAIRPUR STATE.

(I) Muhammadan Tribes.

Name of tribe.	Tuman.	Firkas.	Remarks.
The Arabs ...	Kureshi Hashimi.	Syed Hasani.	
		Jilani or Gilani.	
		Bukhari.	
		Huseni.	
		Kaheri.	
		Lodini.	
		Masumi.	
		Mushwani.	
		Razwi, etc.	
		Alwi.	
		Abasi.	
		Jafari.	
		Ukeli.	
	Kalhora ...	Abal.	
		Bhangi.	
		Bhuta Kalhora.	
		Demba.	
		Jhunja.	
		Kholra.	
		Nangraj.	
		Phurra.	
		Wadpagia, etc.	
	Kuresh ...	Faruki.	
		Faruki Sarhandi.	
		Sidiki.	
		Tunia.	
		Pirzada.	
		Dadpatra.	
		Shujrah.	
		Bhoya.	
Sheikh ...	Ansari ...	Tamimi in Sind called Thahim.	
The Afghans or Pathans.	Abdali or Durani	Muhammadzai.	
		Fofalzai or Popalzai.	
		Barakzai.	
		Alkazai, etc.	
	Shirani ...	Babar *alias* Khukyani.	
		Asundzai.	
		Buba Khel.	
		Musa Khel.	
		Ustiryani, etc.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
The Afghans or Pathans—*contd.*	Ghilzai ...	Ali Khel. Bakhtu Khel. Hud Khel. Suleman Khel. Umar Khel. Ustiryani.	
	Tarin ...	Torazai or Tortarin. Badozai. Harunzai. Ismailzai. Mandizai. Sileman Khel. Waziri, etc.	
	Lodi ...	Asad Khel. Ahamad Khel. Daulat Khel. Isa Khel. Ishakzai. Mahmudzai. Tora Khel, etc.	
	Kakar ...	Kakar. Alj Khel. Ahmadzai. Dhuman. Jalal Khel. Mama Khel. Taran. Utman Khel.	
	Kirani or Bardurani.	Afridi. Ahmad Khel. Khatak.	
Mugal ...	.....	Arghun, also called Ghori. Chaghada. Hazara. Kazalbash. Nurzai, etc.	
Baloch ...	Rind ...	Jalalani. Bozdar. Bujairani. Chakrani. Chang. Godri. Hisbani. Jalbani. Jarwar. Khushk. Kolachi. Lanjwani. Mashori. Mastoi. Notkani. Nundani. Nuhani. Nizamani. Siahphad, etc.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Baloch—*contd.* ...	Dombki ...	Mirozai. Admani Dombki. Bhutani. Bozdar. Gishkori. Golata Dombki. Gadani. Gabole. Gajani. Lund, etc.	
	Jakrani ...	Sabwani or Sawani. Dirgani. Mojani. Nodani. Siahphad, etc.	
	Laghari ...	Alvani. Admani Laghari. Biramani. Bhurgiri Laghari. Bozdar do. Banglani do. Hadwar do. etc.	
	Lashari ...	Admani Lashari. Alkai. Bhutani. Badoi. Chukh. Dinari. Gurani. Guhramani. Isfihani. Kolachi Lashari. Kambrani do. Mudrani. Shablani, etc.	
	Chandias* ...	Ghaibani. Buzairani. Bangulani Chandia. Chailani do. Kambrani do. Mastoi do. Marfani. Mundrani Chandia.	* Join with the Rind tribe on Baluchistan.
	Chandia Karmati.	Ahmadani. Babrani. Gabole Karmati. Jauwiri Karmati, etc.	
	Korai ...	Badani. Dasti or Dashti. Kolachi Korai. Pitati.	
	Jatoi ...	Jatoi. Arbani. Bula. Bhurgiri Jatoi. Gadhi do.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Baloch—*contd.* ...	Jatoi—*contd.* ...	Gopang Jatoi.	
		Gishkori.	
		Hisbani.	
		Kosh.	
		Kharos.	
		Shor.	
		Tort.	
		Sundrani.	
		Hajijo.	
	Burdi ...	Arbani Burdi.	
		Bijarani do.	
		Bajkani.	
		Bakhrani.	
		Bangulani.	
		Bangwar.	
		Chailani.	
		Dahani.	
		Gajani.	
		Gabole Burdi.	
		Gola do.	
		Gadhi do.	
		Gorshani do.	
		Jafri	
		Jablani.	
		Kanrani.	
		Katohar.	
		Lolai Burdi.	
		Mugheri Burdi.	
		Mastoi do.	
		Nindwani.	
		Nuhani Burdi.	
		Teghani.	
		Umrani.	
	Khosa* ...	Jamani.	*Join with the Rind tribe on Baluchistan.
		Bakhrani Khosa.	
		Bijrani do.	
		Bashwani.	
		Bajhani.	
		Balelani Khosa.	
		Ghumrani.	
		Jarwar Khosa.	
		Mundrani Khosa.	
		Notkani do.	
		Umirani do.	
		Zangwani.	
	Jamali† ...	Sherkhanani.	† Do. do.
		Adhani.	
		Balochani.	
		Chalgiri.	
		Chakrani.	
		Dosti Jamali.	
		Guhramani Jamali.	
		Hizwani.	
		Jonglani.	
		Korai Jamali.	
		Mundrani Jamali.	
		Mirani.	
		Nahrani.	
		Ramdani.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Baloch—*contd.* ...	Jamali—*continued.*	Sarkhed.	
		Suhriyani.	
		Tangyani.	
		Thondwani.	
	Umrani ...	Umrani.	
		Bhariani.	
		Dilawarzai.	
		Dalelani.	
		Hadwani.	
		Jarwar Umrani.	
		Jongani.	
		Malghani.	
		Notkani Umrani, etc.	
	Bugti ...	Raheja.	
		Shambani.	
		Bakshlani.	
		Chakrani.	
		Gadri Bugti.	
		Hezwani do.	
		Jiskani do.	
		Kiazai do.	
		Khalpur do.	
		Mundrani do.	
		Mashori do.	
		Notani do.	
		Sunderani do.	
		Zarkhani.	
	Mari ...	Gazni.	*E. g.*, Bháwálanzái, Aliáni, Baddani, Churi and Jarwár.
		Loharani.	*E. g.*, Khánráni.
		Bijarani.	
	Talpur ...	Bhurgiri.	
		Bagrani.	
		Khorkhani.	
		Kapri.	
		Nizamani.	
		Shahdadani.	
		Shahwani.	
		Thora.	
	Mazari ...	Balochani.	
		Gulrani.	
		Jorkani.	
		Khorkhani.	
		Khirid.	
		Sadwani.	
		Sumblani, etc.	
Makrani ...			
Brahui ...	Sarawan ...	Ahamadzai.	
		Iltazai.	
		Bangulzai.	
		Dinari.	
		Gurginari.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Brahui—*continued.*	Sarawan—*continued.*	Kurud. Kambrani. Lehri. Langar. Raisani. Radeni. Sumlani, etc.	
	Kalawan ...	Zehri. Zarakzai. Bubak. Bizanjau. Badozai. Gurgej. Lotani. Mengal. Nathwani. Pandrani. Sanani. Sajidi. Sasoli. Tomrani. Umrani.	
Sindhi Aboriginal Tribes.	Saman ...	Abra. Areja. Arisar. Awan. Babi Sama. Bajar. Bapar. Baricha. Bhada. Bhatra. Chachar. Chaghdo. Chahwan. Chana. Chanar. Chanesar. Chang Sama. Charan. Chhajan. Chhajra. Chhalgiri. Chugh. Chukhra. Dadpotra. Dahar. Dohiri. Daharja. Daipur. Daras. Dasti Saman. Dawach. Dera. Detha. Dhareja. Dhorpoli. Dhoki. Dhukar. Gachal. Gaha. Gaheja. Ghota.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Sindhi aboriginal tribes—*contd.*	Saman—*contd.* ...	Ghotana.	
		Ghumra.	
		Ghunya.	
		Gopang Saman.	
		Gujar.	
		Gurgij Saman.	
		Hader.	
		Hadwar.	
		Hala.	
		Halipotra.	
		Hingorja.	
		Hothi.	
		Hothipotra.	
		Jaden.	
		Jaisar.	
		Jakhar.	
		Jhinjhin.	
		Jhulan.	
		Jhunder.	
		Jokhio.	
		Joya.	
		Juneja.	
		Kalwa.	
		Kata.	
		Kotpar.	
		Kahar.	
		Khaldi.	
		Kharal.	
		Lahana.	
		Lakha.	
		Lakhan.	
		Langha.	
		Lanjar.	
		Larak.	
		Loda.	
		Machhi.	
		Magasi.	
		Mahar.	
		Mahesar.	
		Mahota.	
		Malan.	
		Mangar.	
		Morkhiani.	
		Masan.	
		Meman Saman.	
		Mohal.	
		Moru.	
		Moreja.	
		Mundar.	
		Mungar.	
		Mungrana.	
		Nahri.	
		Naich.	
		Nareja.	
		Numria.	
		Nunari.	
		Odhana.	
		Ogahi.	
		Othwal.	
		Pali.	
		Palija.	
		Panhwar.	
		Parhar.	
		Phul.	
		Phul Lakha.	
		Phul Potra.	
		Pusya.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Sindhi aboriginal tribes—*contd.*	Saman—*contd.* ...	Radhan.	
		Raheja.	
		Rahuja.	
		Rajar.	
		Rajpar.	
		Rathor.	
		Rid.	
		Ruk.	
		Rukan.	
		Sabaya.	
		Sadhaya.	
		Sahar.	
		Sahata.	
		Sanpal.	
		Sadha.	
		Sandila.	
		Sanghi.	
		Sapir.	
		Sarang.	
		Shujrah.	
		Sial.	
		Sihar.	
		Sodhar.	
		Solingi Saman.	
		Suhog.	
		Sumra Saman.	
		Supera.	
		Thahim.	
		Tholu.	
		Thoru.	
		Tinwani.	
		Tuk-Sindhi.	
		Ujan.	
		Ulia.	
		Umrani-Sindhi.	
		Unar.	
		Wagan.	
		Wagha.	
		Wahucha.	
		Wais or wains.	
		Wasan.	
		Wiram.	
		Wisar.	
		Zangeja.	
		Zardari.	
	Sumras ...	Buja	... The majority of the Sindhi carpenters, dyers, washermen and indigo dyers are Sumras. This tribe has no separate branches like the Samans, as all call themselves Sumras.
		Dethu.	
		Dhukar.	
		Gan.	
		Halepotra.	
		Jothia.	
		Morkunda.	
		Supya.	
	The Jat Sindhi (camel breeders).	Mir Jat	... Kaheri call themselves Sayeds in some places and in other places they are known as Jats.
		Babor.	
		Bahrani.	
		Banbal.	
		Bhand	... The following Firkas belong to the Baloch tribes, but are also known to be Jats:—
		Bhati-Jat.	
		Biladi.	
		Birahmani Jat.	Katahar (known to be Burdi).
		Bengulani Jat.	
		Chunar Jat.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Sindhi aboriginal tribes—*contd.*	The Jat Sindhi—*contd.*	Chukrani Jat... ...	Jiskani (known to be Jatoi as also Dombki).
		Daher Jat	Godhi (known to be Rind as also Jatoi).
		Daidana Jat	
		Dinari Jat	Gopang Do.
		Dawach Jat	Khushik } (Do. Rind).
		Gadhi Jat	Kalochi }
		Ghunya Jat	The Dinari and Kambrani are Brahuis, but are called Jats also.
		Gopang Jat	
		Hader	The following firkas Saman are also called Jats :—
		Jhulan Jat	
		Jiskani Jat	Bumbal.
		Kaheri Jat	Bhand.
		Kaladi	Bhati.
		Kaleri	Dawach.
		Kambrani Jat ...	Ghunja.
		Katohar Jat	Jhinj.
		Khushik Jat	Jhulan.
		Kalochi Jat	Kalar.
		Lakhor	Otha.
		Lanjwani	Tanwiri.
		Lishari.	
		Makol.	
		Malana.	
		Othwal Jat.	
		Reti.	
		Rid.	
		Sanjrani Jat.	
		Sohuwal.	
		Sirai Jat.	
		Tanwiri Jat.	
		Ujan Jat.	
		Zahrani Jat.	
		Zardari Jat.	
	Dahar Sindhi ...	Birahmani.	
		Bhati.	
		Dudani.	
		Jangani.	
		Kanja.	
		Kapri.	
		Rojri, etc.	
	Mahar Sindhi ...	Balani.	
		Bijal.	
		Chanor.	
		Chuta.	
		Deroja.	
		Hala.	
		Jesraja.	
		Linjari.	
		Lodra.	
		Maka.	
		Mihlani.	
		Nareja.	
		Nidamani.	
		Raipar.	
		Tamachani.	
		Wijal, etc.	
	The Dhareja Chachar.	Chuta.	
		Jaganand.	
		Norang.	
		Juneja.	
		Rajdeh.	
		Jogiani.	
		Halvai.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Sindhi aboriginal tribes—*contd.*	Chachar—*contd.*	Sadhani. Matani. Junano. Kua.	
	Indhar ...	Adani. Bakhrani. Bhambani. Gajani. Kandhra. Ludhar. Morfani. Sumrani.	
	Lakhan ...	Bandpotra. Nindani, etc.	
	Mirbahar and Muhana.	Abrani. Admani. Ajaya. Bughai. Bugra. Chachar. Chaghda Mirbahar. Chana. Dachar. Dagha. Dera. Gadu. Gajria. Ghughat. Halani. Jakhrai, etc.	
Sheikh Nao Muslim (new converts to Islam).	Kach Bhuj Meman.	Anjar. Barapuria. Butra. Doslani. Gala. Halai. Jurai. Manjhlai. Sethya. Zikria.	
	Khojas Panjabhai.	Datwani. Hafdani. Hajiani. Pirwani. Tejani, etc.	
	Pirai Khojas ...	Mumnani. Pirwani. Tejani.	
	Wora ...	Barmal. Ghebi. Halai. Kairi. Lotya. Makra, etc.	
	Sirai ...	Ahir. Awan. Bada. Bhagat. Bhand.	

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Name of tribe.	Tuman.	Firkas.	Remarks.
Sheikh Nao Muslim (new converts to Islam) —*contd.*	Sirai—*contd.* ...	Bubar. Buk. But. Chajra. Gachal. Gorar. Joya. Kanasira. Khemtia. Khokhar. Khuawar. Masan. Samtia. Sial. Sahar. Suhog. Tanwari. Tatri. Tragar, etc.	
	Baleshahi ...	Bhangi. Chatani. Jahu. Teji, etc.	

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(2) Hindu castes.

No.	Caste or Tribe.	Where chiefly found.	Principal occupation.	Synonyms.	Remarks.
1	Ahir	Karáchi, Hyderábád, Upper Sind Frontier.	Cowherds	.....	
2	Arora	Hyderabad, Shikárpur	.....	.....	
3	Bairágí	Karáchi, Hyderábád, Shikárpur	Devotees, religious beggars.	Gosain.	
4	Bhábhra	Karáchi, Hyderábád	.....	.....	
5	Bhansáli	The whole Province	Traders	.....	
6	Bhát	Karáchi, Hyderábád, Shikárpur, Thar and Párkar.	Beggars	.....	Probably degraded descendants of the bards of Rajputána and Gujarát.
7	Bhátia	The whole Province	Traders	.....	
8	Bhil	The whole of Sind	.....	.....	
9	Bráhman (Pokarna)	Karáchi, Hyderábád, Shikárpur, Thar and Párkar.	Cooks, etc.	.....	
10	„ Sárasvat	The whole of Sind	Priests	.....	
11	Cháran	Karáchi, Thar and Párkar	Graziers	.....	
12	Chuhár	Shikárpur	.....		
13	Darji	Karáchi	Tailors	.....	
14	Dhed	The whole Province	Village Servants	Meng h w á r or Menghwál.	
15	Dhobi	Upper Sind Frontier	Washermen	.....	
16	Gend	Karáchi	.....	.....	
17	Gur	Thar and Párkar	.....	.....	
18	Gurupota	Karáchi, Hyderábád	.....	.....	
19	Hajám	The whole Province	Barbers	Nái.	
20	Jagiasi	The whole Province	.....	.....	
21	Jajri	Hyderábád, Shikárpur	.....	.....	
22	Jajak	Shikárpur	.....	.....	
23	Jatia	Hyderábád, Upper Sind Frontier	Tanners	.....	
24	Jogi	Hyderábád, Shikárpur	Beggars	.....	
25	Kahár	Thar and Párkar, Upper Sind Frontier.	Domestic servants and fishermen.	.....	
26	Kalál	Hyderábád	Distillers	.....	
27	Kámáthi	Hyderábád	.....	.....	
28	Khati	The whole Province	.....	.....	
29	Khitri (Khatri)	The whole Province	Traders	.....	
30	Koli	The whole Province	Labourers	.....	Not a real caste name, there are various kinds of Kolis.
31	Kori	Karáchi, Thar and Párkar	Weavers	.....	
32	Kuchria	Hyderábád	.....	.....	
33	Kumbhar	Hyderábád, Thar and Párkar	Potters	.....	
34	Kurmi (Kunbi ?)	The whole Province	Cultivators	.....	Probably an occupational group consisting of various castes.
35	Lohár	Thar and Párkar	Blacksmiths	.....	
36	Lohána	The whole Province	Traders	.....	
37	Mahár	Karáchi	Village servants	.....	
38	Máli	Hyderábád, Thar and Párkar	Gardeners	.....	
39	Marátha	Karáchi	.....	.....	
40	Masand	Karáchi, Hyderábád	.....	.....	
41	Mazbi-Sikh	The whole Province	Scavengers	.....	
42	Nanga	Karáchi	.....	.....	
43	Od	The whole Province	Earth-workers	.....	
44	Pinjára	Shikárpur	Cotton spinners	.....	
45	Rajput	The whole Province	Soldiers and cultivators.	.....	
46	Sahta	The whole Province	.....	.....	Claim to be Rajputs.
47	Saniasi	The whole Province	Brahman religious Mendicants.	.....	
48	Sanjogi	Thar and Párkar	.....	.....	
49	Shikári	The whole Province	Scavengers and basket makers.	.....	Gen. Musalman
50	Sochi	The whole Province	Shoemakers	Mochi.	
51	Sonár	The whole Province	Goldsmiths	.....	
52	Sutár	The whole Province	Carpenters	.....	
53	Suthria	Karáchi, Hyderábád	.....	.....	
54	Thákor	The whole Province	.....	.....	
55	Udási	The whole Province	Religious beggars	.....	
56	Váni Oswal	Thar and Párkar	Traders	.....	
57	„ Narsipura	Hyderábád	Traders	.....	
58	Viga	Karáchi, Hyderábád	.....	.....	
59	Wanhan	Karáchi, Hyderábád	.....	.....	

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CASTE GLOSSARY.

Agasa's or **Madiva'ls** (17,919) are found in all the Kánarese-speaking districts and states of the Southern Marátha Country. An alternative form of the word Agasá is Asagá, which, according to Buchanan, seems to be the earlier form of the two. The terms Agasá and Madiwál mean washerman, and are the Kánarese equivalents of Dhobi and Parit. The origin of the term Agasá is unknown. Madiwál is derived from *madi* clean.

Like the Agasás in Mysore, who are very numerous, they profess to have a common ancestor Viraghate Madiwál Eshvaram. They wash the clothes of Christians, Musalmáns and all Hindus except the impure classes. They have exogamous sections known as *bedagus*. Marriage with a father's sister's or mother's brother's daughter is allowed. A man may marry two sisters and brothers may marry sisters. Girls are married after ten, boys after eighteen. The boy's father has to pay a *teru* or bride-price to the girl's father. The remarriage of widows is permitted. Divorce is allowed with the sanction of relations and the caste *panch*. Agasás eat the flesh of goats, sheep, fowls and fish and drink liquor. They rank below the cultivating classes and above the impure castes. The chief objects of their worship are Shiva, Kedárling, Sidhái, Yellammá, Bhaváni and Máruti. Their priests are the local Bráhmans. The death and widow remarriage ceremonies resemble those of Lingáyat Agasás. They perform *mahálaya* for the propitiation of deceased ancestors.

The Agasás or Madiwáls of the Kumta táluka (Kánara) have a panchâyat in each village consisting of a headman and ten members. The members are selected by the whole village community and the headman is appointed by the members in consultation with the community. The headman appoints as his assistant one of the members who is known as *kolkár*. It is the duty of the *kolkár* to summon the members whenever a meeting is to be held. Offences are punished by fines, two-thirds of which are sent to the shrine of the caste deity and the remainder is spent on feeding the members of the panchâyat.

A'gers (3,688) or Salt-makers (from *ágar* a salt-pan) are found only in the Kánara district. They have exogamous sections of a totemistic nature known as *balis*, such as Kadvina bali (Sámbar totem), Dyavana bali, Ane bali, etc. Those who belong to the Dyavana bali do not eat the *dyava* (tortoise). The members of the Ane bali worship the *ane* (elephant) and do not wear ivory ornaments. Similarly the members of the other divisions show their reverence for the objects which give their names to the *balis* by not injuring or using them. The *bali* is traced through males both for males and females. Marriages are prohibited in the same *bali*. An Áger may marry his maternal uncle's daughter, but not his father's sister's or mother's sister's daughter. He may marry two sisters, and brothers may marry sisters. Girls are married from the age of six to eleven, boys from six to twenty-five. Polygamy is permitted but polyandry is unknown. The binding portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom. The remarriage of widows is permitted. A widow may marry her late husband's younger brother, but not the elder. A bachelor is not allowed to marry a widow. A husband may divorce his wife on account of her misconduct. The caste follow the Hindu law of inheritance. Like most Kánara castes their chief object of worship is Krishna and his incarnations. They do not employ Bráhmans for religious and ceremonial purposes. All their ceremonies are conducted by the *budhvants* or headmen of their caste. The dead are either burnt or buried with head to the north. About two pounds of rice and a copper coin are buried with the corpse. On every new-moon day and holiday cooked rice and fish placed on a plantain leaf are offered to the crows for the propitiation of the dead. The hereditary calling of Ágers is the manufacture of salt, and they also work as field labourers. They eat the flesh of goats, pigs, fowls, rats and fish, and drink toddy to excess. They rank below the cultivating classes and above the impure castes.

Each village in the Ankola táluka has two hereditary headmen known as *budhvant* and *gaudá*. Caste disputes are settled by the *budhvant* and *gaudá* at meetings of the castemen consisting of one member from each house in the village. There is also a central organization at Ankola presided over by the priest of the Venkataramana temple at Ankola, who is the *guru* or spiritual head of the caste. The village committees exercise jurisdiction over the villages concerned while the control of the central organization extends over the whole of the Ankola táluka and parts of Kumta and Kárwár tálukás. Minor offences are inquired into by the village committees; serious offences, such as adultery, by the central committee. Minor offences are generally punished by fines, which are spent in treating the members of the committee to liquor or dinner. Women taken in adultery are outcasted and given in the custody of the priest of the Venkataramana temple, where they live performing service in the temple and are given food and clothing out of the temple funds. If a husband wishes to call back a wife so outcasted he has to pay a fine of Rs. 12 to the temple. The Ágers of the Kumta táluka have village committees consisting of ten members who are selected by the headman or *budhvant* who is elected by the caste people in a general meeting. The *budhvant* has a messenger known as *kolkár*. The village committees are subordinate to the *aigal* (religious head) at Ankola to whom all important matters are referred.

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A'gris (233,553) or Saltmen, also known as Agles or Khárpátils, are chiefly found in Thána, Kolába and the state of Janjira. The name Agri comes from *ágar* a salt-pan. The synonym Khárpátil is also derived from the occupation of working in salt. Agris claim to be Kshatriyas or Khatris, but their small stature and dark colour, their love of liquor and their belief in non-Bráhman gods all point to a non-Aryan origin. Both Mackintosh and Wilson rank them as Kolis.* The tradition common among them is that they originally dwelt at Mungi Paithan and were transported to the Konkan by Bimbarája and it is alleged that there are in existence *sanads* given by him to certain persons of the caste. They are not, however, forthcoming.

There are three endogamous divisions of the caste—(1) Sudh Agris (pure Agris) who are also called Mith Agris (Salt-makers), Jas Agris (Toddy-drawers), Dhol Agris (drummers), Son-ágles and Pán-ágles; (2) Das Agris; and (3) Urap or Varap Agris or Navá Maráthás, who were originally Agris, but were converted by the Portuguese to Christianity and subsequently reverted to Hinduism. They have no exogamous sub-divisions beyond families having the same surname and observing common mourning. An Agri may not marry a cousin within five degrees of relationship. Marriage with a deceased wife's sister is allowed. A man may marry two cousins. Marriage is both infant and adult. The binding portion of the ceremony is the *saptapadi*. Polygamy is allowed and practised, but polyandry is unknown. The remarriage of widows is permitted. Divorce is granted in the case of women having leprosy; sometimes in the event of misconduct. The Hindu law of inheritance is followed. Agris worship all Hindu gods, particularly Khandobá and Bhairobá. Some of their death and other customs seem to suggest that they were once Lingáyats. Bráhmans, usually Palshe, sometimes Deshasth, Konkanasth or Mádhyandin, are employed for ceremonies connected with marriage and mourning. In some places Lingáyats are employed to conduct the death ceremonies. The dead are burnt as well as buried. *Shráddha* is performed for the propitiation of deceased ancestors.

The original occupation of the caste is variously stated to be the production of salt and agriculture. Some have taken to carpentry, brick-laying and other professions, the main body being agriculturists. Many catch fish, though not usually for sale. They eat pork (wild hog only), the flesh of cloven-footed animals (except oxen, buffaloes, bison and nilgai) and fowls and fish and drink liquor.

The Agris of the Bassein táluka of the Thána district have, in each village, a permanent panchávat consisting of five or more hereditary members and a hereditary headman known as *pátil*. Caste meetings are held at the house of the *pátil* at the expense of the complainant which is fixed at Re. 1-4 with a gallon or two of liquor and some tobacco. Offences are generally punished by fines or the performances of religious penances. The fines received are spent on caste feasts, sometimes on building a temple. The Agris of the Kalyán táluka have four central panchávats in Badlápur, Bápsai, Kalyán and Dahisar, each consisting of five to eight hereditary members without a headman. The decision of these panchávats are often disregarded and their power is declining. The panchávat organization among the Agris of the Kolába district is a new growth of the last fifteen or twenty years. The caste is divided into sections by areas. One such section is the group of villages in the north-east of Alibág táluka bounded by the Dharamtar creek. It extends from Vadgáon in the north to Sámbri in the south-east of that corner of the táluka, includes thirty-three Agri villages, and has its centre at Shrigaon. Other groups in this sub-division do not seem to have attained so far to any conception of caste organization. The panchávats of the Shrigaon *tarf* has no headman and neither permanent nor temporary members. The thirty-three villages of which it is composed are divided into three blocks of eleven villages each. Every Agri of each of these blocks has the right to call an assembly of the caste in those eleven villages and to attend and vote at any such assembly. Any one who is aware of any breach of caste rules or other cause of complaint may send a general call to these eleven villages to attend on a certain day. In difficult cases or where the eleven villages cannot come to a satisfactory conclusion a general assembly of the thirty-three villages is called either by the individual motion of an aggrieved party or more commonly by the united invitation of one village. Eight years ago this Shrigaon group appointed a secretary at a general meeting. The secretary is unpaid, but has his expenses refunded. His duty is to supervise all breaches of caste customs and report them, and to be present at all meetings of the whole section of the thirty-three villages, but not at meetings of blocks of villages. Questions of rights to water-ways and the preservation of dykes against the erosion of the sea are decided in meetings of each village only. Questions of marriage and remarriage are dealt with in meetings of the eleven or the thirty-three villages. The penalties imposed are fines under the name of *bhojan kharch* or food expense. These fines become the property of the whole section of the thirty-three villages, and are administered by a committee of respectable Agris nominated from time to time for that purpose by the general meetings. They are spent for charitable purposes or for purposes of a trades-union character, *e. g.*, paying pleaders to defend Agris in strikes, etc. Excommunication is only for serious offences and is for life. Once excommunicated, a man can only be taken back if he goes to Benares or performs some sufficient religious penance.

Ahirs (183,919) or **A'hirs** are principally found in Khándesh, Násik, Cutch, Káthiáwár and Pálanpur. The term Ahir is a corruption of the Sanskrit Ábhir. The Ahirs

* *Trans. Bom. Geo. Soc.* I, 194

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identify themselves with the herdsmen Gopas of the god Krishna, and claim Mathura and its neighbourhood as their original *habitat*. But it has been fairly well established (*vide* Bulletin No. 1, Bombay Ethnographical Survey) that they were originally a non-Hindu, if not a non-Aryan, tribe of shepherds or herdsmen. In process of time they became Hinduised and adopted Krishna worship. As community of occupation and religion is often held to indicate community of origin, the Ahirs, who, like the original Indian Gopas had become Krishna worshippers and shepherds, were naturally looked upon as derived from the same stock and were soon incorporated with the Gopas into one community. Evidence seems to show, that in the fourth century, the Ahirs must have held sway over Khándesh, Násik, Káthiáwár, Pálanpur and Cutch. When the Káthis arrived in Gujarát, in the eighth century, they found the greater part of the country in possession of the Ahirs. In Khándesh, the Ahirs seem to have been of considerable importance. There is a well known fort in Khándesh called Asirgad, the name of which, as Ferishta tells us, is derived from Asa Ahir, *i. e.*, the Ahir prince Asa, who built it. Again, in some villages, the original settlement seems to have been supplemented by a complete Ahir community. Further, many artisan classes in Khándesh are of two divisions—simple and Ahir. Thus, besides Ahir Bráhmans and Ahirs proper, there are Ahir Sonárs, Ahir Sutárs, Ahir Lohárs, Ahir Shimpis, Ahir Sális, Ahir Guravs and Ahir Kolis. In some of these classes, as among the carpenters, blacksmiths and goldsmiths, the Ahir element has remained distinct. Ahir carpenters and Ahir blacksmiths intermarry, but neither of them marry with the other sub-divisions of carpenters and blacksmiths. In other cases, the Ahir element has merged into the general class, and Ahir has come to be little more than a surname.

There are two main divisions of the tribe of the territorial type—(1) those residing in Cutch and Káthiawar and (2) those residing in the Deccan; the first lot have gradnally given up cattle-herding and are now mostly carpenters, husbandmen, and small landholders. They are divided into endogamous groups of the teritorial type, viz., Borichá, Choridá, Machhuá, Pránthaliá and Sorathiá. In addition to these, there are two more endogamous sections found only in Káthiawár—(1) Gujar Ahirs, who live in towns, and (2) Nesák Ahirs, who live in hamlets or *nes*. Their exogamous sub-divisions are represented by surnames. Children are betrothed at any age, and married between twelve and fifteen. Every year on a fixed day, Ahir marriages take place. The widow of an Ahir marries her late husband's younger brother. They eat mutton, venison and other game, but not beef, and drink spirits in moderation. Though they associate with Musalmáns, almost all flesh-eating Hindu castes will dine with them. They dine with Parajiá Bráhmans, Rájputs, Rabáris, Anjná Kanbis, Chárans, Bháts, Parajiá Sutárs, Hajáms, Ojhá Kumbhárs, Mális, Atits, Darjis, Luhárs and Rávals. They reverence Tulshisham (Lakshmi and Krishna) in the Gir and the goddess Mátá. Of the local deities, they worship Habbay of the Habba Hill, and a Rájput saint called Váchrá. For the marrige ceremony they employ the Parajiá Bráhmans who dine with the Ahirs and are looked upon as a degraded class.

The Ahirs of Káthiáwár have in each village a panchayat consisting of from two to eight members who settle social disputes at their meetings. In Jámnagar, the caste meeting is called *ghero*. It cannot deal with any religious questions unless it is attended by a member of a family known as Karanjhiá, without whose approval no decision can be passed. Cases of serious breaches of caste rules are tried at special meetings held in the village of Bankodi in the Kalyánpur mahál of the state.

Deccan Ahirs have generally not departed from their original occupation. They are divided into six endogamous divisions, (1) Bharvathiyás, (2) Dhidámvars, (3) Ghosis, (4) Goálbans, (5) Gujars and (6) Romábans. Their exogamous divisions are totemistic in origin. Marriage is prohibited within two degrees both on the male and female side. An Ahir may marry two sisters, and brothers may marry sisters. Boys are generally married between twelve and twenty. In the case of girls, both infant and adult marriages are in vogue. The remarriage of widows is permitted but generally a young widow is kept in the family by being married to her late husband's younger brother or cousin. Divorce is not allowed. They eat the flesh of goats, sheep and, since coming into contact with Maráthas, fowls. They do not eat scaleless fish and also avoid certain scaly fish such as *mus* and *mhaisámachhi*. They drink liquor. Maráthás eat *pakki*, *kachhi* and drink with them. They also smoke from the same pipe as the Ahirs, but the latter will not give them their *sápi*, *i. e.*, the piece of cloth tied round the mouth-piece. Ahirs, however, will not eat *pakki*, *kachhi*, drink or smoke with Maráthás, but will do so with all Bráhmans whether of Northern India or Mahárashtra. Among the Deccan Ahirs, the father is the absolute owner of the ancestral property, and the son cannot claim any portion thereof during his life time. The daughther also cannot claim any portion of the *stridhan* or the ornaments of her deceased mother, which go to the wives of her brothers. Like the Cutch and Káthiáwár Ahirs the favourite deities of the Deccan Ahirs also are Krishna and his consort Lakshmi and the goddess Bhaváni. They employ Hindustáni Bráhmans, whom they call Pándes, to officiate at their marriages. But on account of the scarcity of Hindustáni Bráhmans, local Bráhmans are also employed. The dead are burnt. The ancestors in general are propitiated on any day in the month of *Bhádrapad* as they are too illiterate to remember the date of their parents' death.

Ambi (11,866)—*see* Kabbaligar.

Baja'nia's (8,724) or musicians, also called Dholis or drummers, are found all over Gujarát. They claim to take their name from their patron Vajai Mátá, and state that the founder of their caste was Shámalia Náyak. They are a class of wandering minstrels and rope-dancers, and move about the country during the fair season under a headman or *náik* in gangs

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of ten to twelve. While on the move, they live in tents, which they carry with their kit on small donkeys. In the rainy season, they live in temporary huts roofed with grass and branches. They stay in one place for a fortnight. Every gang has a certain beat assigned to it. If the members of one gang enter the beat of another, they are excommunicated.

Bajániás have two endogamous divisions, proper and Málvi. The latter perform athletic feats on ropes and are considered for that reason to be the social inferiors of the former. The two divisions eat together, but do not intermarry. They have three exogamous divisions. Marriages are prohibited between members of the same division, and within seven degrees of relationship. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Marriage is generally infant. If a person is found guilty of seduction, he is bound to a post and beaten, and may, it is said, be even hung from a tree over a lighted fire. He is also fined Rs. 40, out of which Rs. 8 are spent on treating the caste *panch* to liquor, the remaining sum being paid to the girl's father. The remarriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. Bajániás eat flesh of all kinds, except the flesh of the pig and the cow, and drink liquor. It is stated by some that they eat beef. They eat food cooked by all castes except Dheds, Mochis, Pomlás and Musalmáns. They follow the Hindu law of inheritance and belong to the Bijmárgi sect. Their special deities are the Shikotariá and Khodiár goddesses. Their priests are members of their own caste, the marriage ceremony being conducted by the bride's uncle or other elderly member of her family. The dead are buried. No ceremonies are performed or the propitiation of deceased ancestors.

Ba'ndis (7,655) or bondsmen are found in Kárwár and Kumta and along the coast as far as Honávar in the Kánara district. They are employed as domestic servants by Bráhmans and other high caste Hindus. They are either the descendants of slaves imported or captured in war, or the offspring of women taken in adultery. The caste is still recruited from the latter source, but a movement is in progress which aims at the adoption of the ceremonies and restrictions of the higher castes, and in this manner the true origin of the caste is likely in time to be obscured. They frequently even now claim to be Konkan Devdigs and Bhandáris. Regular exogamous sections do not seem to exist in the caste though they profess to belong to particular *balis* or *gotras*. Marriage is rare and prostitution common. The married women lead irregular lives though avoiding men of impure castes. In religion and ceremonies they follow Devlis.

Ba'ris (6,727), also known as Pánwálás or leaf-sellers, are found principally in Kháudesh and Thána. Another caste named Támbolis, who sell betel-leaves, is also sometimes called Bári. There is a caste known by this name in the United Provinces, who are described as house servants, makers of leaf plates and cups, and torch-bearers. The Báris in Bihár also sell betel-leaves. There is a caste of husbandmen in Thána, known as Báris, who are said to have come from Gujarát. Most of their women still speak and dress like Gujarátis. These facts seem to point to the conclusion that the original home of the Báris was in Northern India whence a small number migrated into the Deccan through Gujarát and Berár, probably in the days of the Mughal Emperors of Delhi. The main occupation of the caste is growing betel-leaves and selling them wholesale to retail dealers. They have two divisions of a territorial type, Deshi and Nemádi or Ghátole. They have several exogamous sections known as *kuls*. Marriage is not allowed within three degrees of relationship. A man cannot marry his father's sister's, mother's sister's or mother's brother's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. The remarriage of widows is permitted. A widow is allowed to marry her deceased husband's younger brother. A husband can divorce a wife with the sanction of the caste *panch*. Báris eat the flesh of goats, sheep, fowls, and all sorts of fish and drink liquor. The lowest well known caste from whom they take cooked food are Kunbis and Phul-mális, who also eat food cooked by Báris. In religion and customs they follow Maráthá Kunbis.

Ba'wa's (39,981) are found scattered all over the Presidency. They are also called Bairágis, meaning those free from worldly passion. They are religious mendicants of the Vaishnava sect; but the term is indiscriminately applied to many classes of vagrants professing to follow a religious life.

Belda'r (12,398)—*see* Od, Vaddá or Beldár.

Berads (184,871), Bedars or Beds are found chiefly in the Belgaum, Dhárwár and Bijápur districts. The term Bed (Kán. Bedaru) seems to mean hunters from *beta* (hunting). The members of the tribe call themselves Naikamakkalu, that is, chiefs' children. They are also known as Naikwádis, Talwárs and Válmikás, the first and last of which are applied to the Rámoshis also. This and the fact that the Berads and Rámoshis follow similar occupations and have a common division named Halge, seem to show that they had a common origin but became separated by the barriers of residence and language. The connection seems to have been close when a Dravidian tongue was spoken in the Deccan. The Berads also appear to be closely allied to the Telagu Boyás and the Támil Vedans. All these tribes except the Rámoshis claim descent from Kanayyá. According to Buchanan the Kadambas of Banawási were Berads. History relates that after the fall of Vijayánagar the Berads plundered the

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town for many days. Their staunch loyalty to their chiefs won the admiration of Hyder Alí, who converted them to Islám and formed battalions of the Bedar Boyas or Chelas. Mèdows Taylor, in the *Story of my life*, describes the Berads as the ruling tribe in the state of Shorapur in the Nizam's Territory. In the early years of British rule the Berads caused some trouble, but were reduced to order in 1820. They are still notorious as thieves and highway robbers. Some are husbandmen, some village-watchmen or *talvárs* holding free grants of land, some are *pátils*, some are labourers, and a few are hunters and snarers. They have six endogamous divisions—(1) Proper, (2) Durgármurgi, (3) Halge, (4) Jas or Myása, (5) Naikmakkalu and (6) Rámoshi—none of which eat together or intermarry. They have several exogamous divisions known as *bedagus*, many of which are found among the Berads of Mysore, thus showing their identity. Marriage with a sister's and mother's brother's daughter is allowed. A man may marry his wife's sister. Marriage is generally infant. Girls are at times kept unmarried and dedicated to Máruti or Yallamá. They are called Basavis or Jogatis and lead immoral lives. The boy's parents have to pay a bride-price of Rs. 100 to the girl's parents. The essential portion of the marriage consists in throwing grains of rice over the heads of the bride and bridegroom. The remarriage of widows is permitted. Divorce is allowed. Except in Bijápur, Berads eat the flesh of cows, buffaloes and pigs. They drink liquor to excess. The highest wellknown caste who will eat, drink or smoke with Berads is the Korava. Musalmáns do not eat out of the hands of Berads, but Berads have no objection to accepting food from Musalmáns. Members of higher castes, such as Kurubs, Kabbaliggars, Vakkals, etc., are admitted into the tribe. The favourite deities of Berads are Durgavvá, Mallikárjuna, Máruti Yallamá and Khandobá. Their priests are Bráhmans. In some places Lingáyat Mathapatis are employed to conduct the death ceremonies. The dead are either burnt or buried. For the propitiation of deceased ancestors tribesmen are feasted on the new moon of either *Bhádrapad*, *A'shvin* or *Fálgun*. The Berads of the Sholápur district settle their social disputes at meetings of the village castemen with the most influential member as the headman who is called *rájá*. Sometimes castemen from several villages assemble, such an assembly being called *daiva*. The penalties imposed on offenders are caste dinners and fines. About two years ago a Berad of Bhalváni in the Pandharpur táluka was excommunicated for eating beef and was re-admitted on payment of a fine of Rs. 50. The social disputes of the Berads of the Bijápur district are settled by their *gurus*, of whom there are several. An appeal lies from the decision of a *guru* to the head *guru* who lives at Hardi, a hill village in Hungund táluka.

Bha'mbhi (8,593)—*see* Khálpá.

Bhanda'ris (183,131), also known as Bhávgunas, are found chiefly in the Ratnágiri, Kánara, Kolába and Thána districts, Bombay city and Sávantvádi state. They are also called Mádkárs (*mád* a cocoa-palm) to the south of the Gangávali river in the Kánara district. The term Bhandári is probably derived from the Sanskrit *mandhárak* a distiller, which is suggestive of their occupation of drawing toddy from palm-trees. The caste members prefer a derivation from *bhandár* a treasury on the ground that they formerly acted as treasury guards. There is much historical evidence of their former employment as foot-soldiers by the Maráthás and the British. From Fryer onwards they are mentioned in Bombay Island under the name of Bhandáreens. The famous Hetkaris of Shiváji were Bhandáris. There is in some respects a striking resemblance between Bhandáris and Maráthá Kunbis.

The hereditary occupation of the caste is palm-juice drawing and distilling. Since the rise in the palm-tree cess (1877) many have become husbandmen and labourers. They have also taken to a variety of other callings, such as carpentry, masonry, tailoring, etc. Some are contractors and traders. They have eight endogamous divisions, *viz.*, (1) Kitte, (2) Bherle, (3) Gávade or Gaude, (4) Bande, (5) Kálan, (6) Thale, (7) Shinde and (8) Kirpál. The Bherle Bhandáris tap the *bherlé* (*Caryota urens*). Bandes or slaves, are the outcaste section for those who have trangressed caste rules or are illegitimate by birth. Kirpáls found in Thána are once Christianised Bhandáris who have reverted to Hinduism. It is alleged that the Shinde and Gávade Bhandáris in the Thána district occasionally intermarry. The exogamous divisions of the caste are *kuls*, many of which are found even amongst Maráthás. The *kuls* show reverence for *devaks* such as the banyan, *pipal*, *kalamb* (Anthocephalus cadamba), *umbar* (Ficus glomerata) and mango, and are referred to by the names of such trees, *viz.*, the *Vadáche kul* or banyan family, etc. They abstain from burning, cutting or in any way injuring *devaks*, thus proving that they are totemistic in origin. The significance of the *devak* is of varying importance. In some places members of *kuls* having the same *devak* are allowed to intermarry; in others, they are prohibited. Descendants of brothers cannot marry so long as a common ancestor can be traced, and the children of sisters are also forbidden to marry for three generations. Marriage is both infant and adult. In Kánara, the boy's father has to pay a *teru* or bride-price of from Rs. 12 to 40 to the girl's father. The remarriage of widows is permitted with the sanction of the caste *panch*. In Kánara, the permission of the relations of the widow's deceased husband is also necessary. Divorce is permitted. Among Bande Bhandáris adultery or prostitution does not entail loss of caste. They admit into their sub-division such members of the higher sections of the caste as may have lost caste by misconduct. Some of their women remain unmarried and follow prostitution as a calling. Among other Bhandári divisions of the Ratnágiri district illegitimate children are admitted, provided that

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both the father and mother belong to their caste. Bhandáris eat the flesh of goats, sheep, fowls, hares, deer, wild boars and scaly fish and drink liquor. They eat food cooked by Bráhmans, Vánis and Maráthás. In the social scale they rank next to Maráthás. They are Hindus of the Shaiva sect. Their family gods are Mahádev, Rawalnáth, Nágnáth, Rámnáth, Shivanáth, Káliká, Chandiká, etc. Their priests are Chitpávan, Karhádá or Joishi Bráhmans. The dead are burnt though burying is not uncommon among the poor. They perform *mahálaya* and *shráddha*.

The Bhandáris of the Ratnágiri district have no uniform system prevailing over the whole district for settling their social disputes. The system varies in each táluka and sometimes from village to village. In the Rájápur and Chiplun tálukás there is a central organization, but no standing committee or village body. In other tálukás the type varies, but as a rule takes the form of village panchávats. In Vengurla, there is a permanent panchávat consisting of ten members who are selected by the Shankaráchárya of Shankeshwar. In other tálukás the panchávats are temporary. The panchávat in the Khed táluka consists of four or five members appointed by the castemen; in Rájápur of two to five, all hereditary; in other tálukás, all members of the caste who attend the meeting are considered as members of the panchávat. In the Ratnágiri táluka, the president is elected by the members assembled; in Dápoli, the most influential man is headman for life; in Khed, the most influential man present is president for the occasion; and in Rájápur, the headman is hereditary. In the Chiplun táluka, the usual place of meeting is the house of one Bukarám Varádkar of Guhágar, who acts as the spokesman of the panchávat. In Mitgávane, a village in Rájápur táluka, there are two families called Daivádhikáris who are regarded as the heads of the community in the Rájápur and Devgad tálukás and are styled Náiks. Throughout the whole of the Ratnágiri district and sometimes in the Kolába district and the Janjirá state they are invited to attend caste meetings. In Chiplun and Rájápur tálukás, the jurisdiction of the panchávat extends over the whole táluka (including the Guhágar petha in the former) and elsewhere over the caste people of the village concerned. In the Chiplun táluka, meetings of the panchávat are convened by Bukarám who sends round invitations to the leading members of the villages in the táluka. This authority to summon a panchávat is also exercised by the *panchás* of the Devgad and Rájápur tálukás and by certain leading members of the caste at Kálbádevi in the Ratnágiri and Sangameshwar tálukás. Elsewhere any casteman may move the panchávat. The questions generally dealt with by the panchávat are social, moral, religious and domestic. The usual penalties are feeding Bráhmans or castemen, fines or excommunacation. Sometimes the guilty person is asked to pay a small sum from Re. 1 to Rs. 5 to the panchávat. The fines realised are spent on feeding the community or on some religious object. At times they are spent on a drinking party to the members of the panchávat at the time of the meeting. The Shankaráchárya is the final court of appeal in all questions concerning religion. The Bhandáris of Kánara have, in each village, a permanent panchávat consisting of nine leading members of the village with a *budhvant* or headman whose office is hereditary. He has an assistant known as *kolhár*, whose duty is to summon the members when a meeting is to be held. Minor offences against caste rules are punished by fines. Serious offences are referred to the *párupatyagár* or agent of the Sringeri monastery at Gokarn who purifies the offender.

Bhangis (93,691) are found in all parts of the Presidency. In Gujarát they are also known as Halálkhors, Olgánás, Bárváshiás, Metariyás, Jamphodás and Melás and in the Deccan and Karnátak as Halálkhors. As a caste of scavengers and sweepers they are the dregs of Hindu society, and contain an admixture of out-castes who have fallen to this level owing to offences against the social code of higher castes. Being open to continual recruitment in this fashion, their customs are confused and uncertain. In Gujarát, though they are held to be lower and more unclean, they are viewed with kindlier feelings than Dheds. Like Dheds they were never forced to wear dishonouring badges. To meet the basket-bearing Bhangi is lucky and the Bhangi's blessing is valued. In the Deccan, they hold the same position as Mahárs and Mángs. Most Bhangis, both men and women, are scavengers and night-soil carriers. They also sweep the roads, make baskets and other things out of bamboo, and bury dead animals, cattle excepted. In Gujarát, it is the Bhangi's duty to show the stranger the way. In the Deccan, they are divided into (1) Bhasods, (2) Chajgadis, (3) Helás, (4) Lálbegis, (5) Makhiyárs and (6) Sheikhs; of whom Lálbegis and Sheikhs eat together but, except in Poona, do not intermarry. They are considered higher than the other four divisions, who do not eat together or intermarry. Sheikhs profess to be Musalmáns and Lálbegis are half-Hindus half-Musalmáns. All except Sheikhs honour almost all Hindu gods and Musalmán saints. They offer their prayers to the idols standing at a distance from the temples. In Gujarát, they employ Garudás to conduct their marriages. In the Deccan, except among Sheikhs, who employ kázis, their marriages are conducted by Husseini Bráhmans. They eat the flesh of the cow, buffalo, goat, sheep, camel, deer, hare, fowl, partridge, peacock and quail and drink liquor. Except in the Deccan and Surat, they eat carrion, and in Gujarát they eat the leavings of other castes. Like other flesh-eating Hindus the Bhangis of the Deccan abstain from flesh in the month of *Shrávan* and those in Kaira abstain from it on holidays. No caste will receive anything at the hands of Bhangis. In Gujarát, they eat at the hands of all castes except Bajániás and Vághris. In the Deccan, they do not eat from the hands of Mahárs and Mángs, who also do not eat from Bhangis. Marriage is generally prohibited within six or seven degrees of relationship. Widow remarriage and divorce are allowed. A widow may marry a younger brother of her deceased husband. The dead are either burnt or buried.

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They do not perform *shráddha*. The Bhangis of Ahmadábád have a central organization at Ahmadábád consisting of thirty-six members selected from time to time by the caste people with three hereditary headmen called *shetiás* and a head *shetiá*. Its control extends over Ahmadábád and the surrounding villages. There are similiar panchâyats also in the other tálukas of the district. The meetings of the panchâyat can be summoned by any of the headmen by sending round invitations by the caste messenger or *kotvál* who is paid nine pies on each occasion. In addition to the social, domestic and moral questions *gharakis* on questions relating to the right to render *halálkhor* service to certain houses and streets are also decided by the panchâyats; the rights being hereditary, alienable and transferable. The penalties imposed on offenders are fines and excommunication. The amounts realised from fines are kept with the head *shetiá* and spent on feeding Sádhus and distributing sweetmeats to the children of the caste. The Bhangis of Nadiád have a central organization consisting of nine hereditary members, one from each *bhagol* or group of huts, outside the town, where the Bhangis reside. They appoint from among themselves a headman for the time being whenever a meeting is held. The control of the panchâyat extends over Nadiád, Bombay, etc., in all 242 villages. Meetings are convened when necessary by sending round invitations through the Garuda priests. The questions generally dealt with relate to marriage, *natrá* (remarriage), adultery, intoxication and breaches of caste rules. Offences are punished by fines which are utilised in compensating the aggrieved party and in helping *bhagats* (holy men) and indigent members of the caste. The Bhangis of the Kapadvanj táluka in Kaira have formed several groups of villages known as *Savaso bargam*. Disputes affecting one or more groups are decided by all the groups concerned in a general meeting.

Bhansa'lis (12,409) or Vegus are found in Cutch and Káthiawár and are said to have come from Sind. The origin of the term Bhansáli is traced to a mythical king Bhánusal. They were formerly known as Vegaos or Vegus, meaning a mixed race. About 1200 A. D. they had a fort named Vegugad in the Rann north of Lakpat, of which traces still remain. They claim to be Rájputs (Solankis). They are generally traders but also cultivate land. They have a number of exogamous divisions (said to be 96). Near relations do not marry. Marriage is generally infant. Widows remarry, and divorce is not allowed. They are vegetarians and eat *pakki* and *kachhi* with Luhánás, Khatris and Káyasths. They belong to the Vaishnav sect reverencing Sádhu Láldás of Mandri and Hingláj Mátá in Sind. The Sárasvat Bráhmans, who officiate at their ceremonies, take food with them. They burn their dead and perform *shráddha*. The Bhansális of Cutch have a permanent panchâyat consisting of four members, *viz.*, the Patel of Bita and the Chodhariás of Ustia, Jakhan and Nandhatad. The offices of the Patel and Chodhariás are hereditary. The panchâyat exercises jurisdiction over all the members of the caste residing in Cutch, Káthiawár and Sind. Cases from Sind are referred to the panchâyats only on rare occasions, but, once referred, the decisions are accepted as final. Such an instance occurred last year, in which a Bhansáli in Sind having betrothed his daughter to a Bhansáli of Bhálapur in Cutch refused to fulfill the engagement. The panchâyat ordered the marriage to be performed and the girl was accordingly married to her betrothed. Breaches of caste rules are enquired into at meetings of the castemen which are invariably held at Bita. Invitations are sent round by the Patel to the residents of Bita by the *thani* or caste messenger who is generally a Sárasvat Bráhman, and by special messengers to those residing outside Bita. When all members are assembled, they select four or five from among themselves, who with the Patel and Chodhariás hear the complaints and pass decisions, the other members having no voice in the enquiry. Persons accused of eating or drinking prohibited things are required to go to the Náráyan *sarovar* (tank) for purification and to feed Bráhmans and cows. Other offences are punished by fines. Each village has its own fund which is deposited with a leading Bhansáli of the village. The funds are generally spent on feeding Atits and Nágs, religious ascetics, who visit the villages. The proceeds of the fines imposed at a meeting of the whole caste are spent on feeding the assembly. Village matters of small and local importance are disposed of by the castemen in the village concerned. Questions concerning the whole caste are decided at general meetings of the caste at Bita.

Bharva'ds (38,528) or shepherds are found all over Gujarát. According to one story they are of the same caste as the Mehers to whom Krishna's foster-father Nand Meher belonged. According to another story they are the descendants of a Vaishya father and Shudra mother. Their original home is said to be Gokul Vrindávan near Mathura. From Gokul they are said to have moved to Mewár and from Mewár to have spread into Gujarát, Káthiawár and Cutch. They are closely related to Rabáris with whom they eat but do not intermarry. Most of the Bharváds are shepherds or cattle keepers, a few husbandmen and labourers. They sell goat's and cow's milk and weave and sell woollen blankets. Many keep cattle and buffaloes and make their living chiefly by selling ghi. Like Kadvá Kanbis, Bharváds celebrate their marriages only once in twelve, fifteen or twenty-five years on a day in *Vaishákh* and all the Bharváds in the neighbourhood hold their marriages in the same place. Among the Bharváds of central and south Gujarát marriages are performed with little or no ceremony. Widow remarriage is allowed, the younger brother of the deceased husband having the first claim. Except in some parts of north Gujarát divorce is easy. A few in Cutch and Surat eat the flesh of sheep and goats, but Bharváds live chiefly on milk and millet cakes. Except in Surat they do not drink liquor. A few are Rámánandis, the rest are followers of the mother deities or Mátás. Their special object of worship is Jhálábápji to whom they offer vows when their animals sicken. Their priests are mostly Bráhmans. In central and south

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Gujarát a Bráhman or a Darji or, in their absence, one of the members of the bride's family, officiates at the marriage. They burn their dead and perform *shráddha*.

The Bharváds of Káthiawár have formed groups of from ten to twenty villages each fo the settlement of social disputes. Each group has a Patel or headman selected by the caste who settles caste questions in consultation with five or ten castemen selected by him. In the Jámnagar State, the appointment of the headman does not become valid unless he receives a *pagri* (turban) from the Jám. In Bhávnagar, there are two sections of the caste, each of which has its own panchávat.

Bha'ts (22,308) have two main territorial divisions, Rájput or Gujarát Bháts, and Maráthá Bháts. The first are chiefly found in Gujarát, Káthiawár and Cutch. Maráthá Bháts are found in the Maráthá country. There are a few Musalmán Bháts (converts), divided into Khavás and Dhadiás, in Cutch. Gujarát Bháts, though variously described as the offsprings of a Kshatriya father and a Bráhman widow or Vaishya father and Kshatriya mother, are almost certainly degraded Bráhmans. They trace their origin from Kavi Rishi; local inquiries seem to show that they originally came from Allahábád and Márwár and settled in Ahmadábád and its neighbourhood. The existence of Kánojia Bháts indicates a northern origin. A Turkish traveller, Sidhi Alli Kapudan (A.D. 1533), writing of the Bháts of Gujarát, calls them "a tribe of Bráhmans". Their wearing the sacred thread and having Bráhmanical *shákhás* (clans) point in the same direction. Their degraded status is easily explained. Their close relations with Rájputs inevitably led to a departure from Bráhmanical standards and they declined in consequence in the eyes of other Bráhmans. They are professional genealogists, bards and singers. At the time of the introduction of the British rule, Bháts commonly stood security for payments of money and even for the performance of treaty obligations. Engagements were successfully enforced by the threat to commit *trágá* by killing themselves or members of their family. Many have now abandoned their hereditary calling and become husbandmen, bankers, money-lenders, traders and grocers. Some out of necessity are labourers, domestic servants, messengers and beggars. In north Gujarát besides Brahma Bháts, there are twelve endogamous divisions, *viz.*, Atits, Devalvakiás, Kankáliás or Bhunds, Kanojiás, Kápdis, Lávaniás, Mágans, Nagáris, Pálimangás or Madhaviás, Ránimangás, Sádhus and Vahivanchás. The members of these twelve divisions neither eat together nor intermarry, but all eat food cooked by Vániás and Kunbis. The Brahmá Bháts hold the highest place because they wear the sacred thread, do not allow widow marriage, and though in Cutch they dine with Lohánás and Káthis, in north Gujarát and Káthiawár they do not dine with other divisions of Bháts of with Vániás and Kunbis. One more endogamous division called Sorathiá is found in Káthiawár in which widow remarriage and divorce are not allowed. In Cutch, besides Brahma Bháts there are Dongras, who do not wear the sacred thread and dine with Rájputs. There appear to be no exogamous sub-divisions other than the clans or *shákhás* such as Káshiáni, Parvathiáni, etc. Marriage is prohibited between members of the same *shákhá* and near relations. In Cutch, contrary to the general custom, the children of a Bhát and his sister are allowed to marry. Prohibitions regarding marriage are based upon rank and social status, as expressed in the terms *kulin* (of good family) and *akulin* (of no family). Marriage is generally adult, but no license is tolerated before it, the punishment for the offence being excommunication. Some Bháts such as Dongras allow widow marriage. Others such as Brahma Bháts forbid it. *Kulin* families do not allow widow marriage. *Kulins* eat with *akulins* but do not give their daughters to them in marriage. In Cutch and Pálanpur, all Bháts except the Brahma Bháts eat fish and flesh and drink liquor: in other parts they are vegetarians. They follow the Hindu law of inheritance. In religion Bháts are Vaishnavas, Rámánandis, Kabirpanthis, Swáminárayans, etc. In Káthiawár some are Jains. Their priests are Audich, Modh and Shrimáli Bráhmans. They burn their dead and perform *shráddha*. The *katár* or dagger is the characteristic weapon of Bháts.

Gujarát Bháts have two central panchávats, one for Gujarát and one for Káthiawár. The jurisdiction of the Gujarát panchávat extends over all villages south of Ahmadábád and that of the Káthiawár panchávat over those to the north of Ahmadábád and in Káthiawár. The number of members of these panchávats is not fixed, but generally they consist of one representative from each village and have each a *patel* or headman whose office is hereditary. There are certain hereditary village headmen known as *ráos* in the Baroda and Rájpipla States, who are said to have held the post since the time of Akbar. Ordinary matters are decided at meetings of the village castemen, important matters being submitted to the central panchávat for decision. A meeting of the central panchávat is called by a village panchávat by sending round written invitations to all villages. If a village does not obey the summons, the whole village is excommunicated. Thus the Bháts of Nahpa were excommunicated three years ago as they failed to send their representative to the meeting of the central panchávat held at Udtal. The cost of the meeting is generally borne by the person at whose request the meeting is called. Breaches of caste rules are generally punished by fines, part of the fines being spent on helping the education of the poor members of the community. In some cases, the funds are deposited with the village Sávkár and bear interest.

Maráthá Bháts have a far lower status and are found throughout the Deccan. In Násik they are called Gaon Bháts. They claim a Kshatriya origin. They appear to have come into existence with the rise of the Maráthá power in imitation of the Rájput custom of

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employing professional bards and genealogists. Some of them have given up their original occupation and have taken to trade and labour. In Khándesh, their endogamous divisions are Pardeshis, Maráthás and Kunbis. In Belgaum, there are Bráhman Bháts and Joshis who neither eat together nor intermarry. In Poona, both Maráthá and Gujarát Bháts are found, who eat together but do not intermarry. Marriage is generally infant. Widows remarry. They eat fish, crabs, mutton, fowls, wild birds, pigeons, partridges, but not beef; and take liquor. In Sátára they do not take liquor. They are girt with the sacred thread and rank with Kunbis. They are Shaivas and Vaishnavas. Except in Thána, they employ Bráhmans on ceremonial occasions, who are received on terms of equality by other Bráhmans. Some bury and some burn their dead. They perform *shráddha*.

Bha'tia's (18,915) are found principally in Cutch, Káthiawár, Sind and the city of Bombay. Beyond the Presidency they are found at Hardwár, the Tehri villages in the Himálayas and Mathura. They are also known as Yádavs, Kshatriya Yadùvanshis, Krishnavanshis, Vrishnivanshis and Thakkars. They claim to be Bháti Rájputs of the Yádav stock, who under the name of Bhátis or Bhátiás are the ruling tribe in Jesalmir in North Rájputána. Their original home appears to have been the Láhore and Multán Districts of the Punjáb, where they are still to be found in considerable numbers, many being Muhammadans. As regards their southward movement, Tod mentions that in the eighth century the Yadu Bhattis were driven south of the Satlej. But it would seem from the accounts of the third expedition (A. D. 1004) of Máhmud of Ghazni that there was still a small Bhatti kingdom at Bhalia or Bherah on the left bank of the Jhelum near the Salt Rangé and it was probably not till the later Muhammadan invasions that the Bhátiás were driven south into the desert and Sind. In Sind the Bhátiás have sunk to be fishermen, and there they still continue to eat fish and drink spirits. Probably most of them have settled in Cutch and Káthiawár since the establishment of the Jádeja power (1350 A. D.). Most of the Bhátiás are merchants, traders, and brokers and within the last fifty years they have become a very wealthy and influential class. They have two divisions of a territorial type, (*1*) Cutchi Halái and (*2*) Sindhi, who neither eat together nor intermarry. They have eighty-four exogamous divisions known as *nukhs*. Marriages are prohibited between members of the same *nukh*. Marriage with a father's sister's, mother's sister's, or mother's brother's daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. During the last fifteen or twenty years, on account of the dearth of marriageable girls and consequent rise in the bride price, the poorer members of the caste opened up negotiations with Yaduvanshi Kshatriyas (Bhátiás of Hardwár and Tehri districts) and formed marriage connections with them, as the bride price in their case was lower. Such marriages are not looked upon with favour by the wealthier section of the community, but up to date there have been over five hundred such marriages and no penalties have been inflicted. Girls are generally married between nine and fourteen, and boys between sixteen and twenty-five. Widow remarriage and divorce are not allowed. Bhátiás are strict vegetarians except in some parts of the Punjáb and Sind. The highest well-known caste who eat from their hands are the Lohánás. Vániás will not eat from the hands of Bhátiás nor will Bhátiás eat from Vániás. They are Vaishnavas of the Vallabhácháryа sect. Their priests are Pokarna Bráhmans, with whom other Gujarát Bráhmans do not eat, as the former eat food cooked by Bhátiás. They burn their dead and perform *shráddha*.

Bha'vsa'rs (12,479) also known as Chhipás or Chhapgárs, are found all over the Gujarát districts and Native States and in some of the Deccan districts. Most of them are Hindus but some were returned in the census of 1901 as Jains and Muhammadans. They claim to be of Kshatriya descent and have Rájput tribal surnames such as Bhatti, Gohil, Parmár, etc. Some appear to have been once Vániás. Like Kanbis they are almost certainly of Gurjar origin. Their hereditary occupation is calico-printing and dyeing. Many have departed from this occupation and have become confectioners, tailors, washermen, and sellers of brass ware. They have two main territorial groups, Gujaráti and Maráthá. The latter appears to be an offshoot of the parent or Gujarát branch which penetrated to the Deccan through Mungipaithan. They still worship Hingláj Mátá of Sind, the patron goddess of the parent stock, but for the rest have become identical in language and customs with the population of the Deccan districts in which they are found.

Gujarát Bhávsárs, besides being divided into Hindus and Jains, who neither eat together nor intermarry, have three sub-divisions, Rewákánthiás living on the banks of the Mahi and the Narbada, Rámdeshis living in Pálí and Partápgad, and Talabdás living in north Gujarát; who neither eat together nor intermarry, though Rámdeshis and Rewákánthiás do not object to eat food cooked by Talabdás. Marriages cannot take place between relatives unless they are removed by from ten to twenty degrees from a common ancestor. Marriage with a maternal uncle's or mother's sister's daughter is not allowed. Marriage with a wife's younger sister is allowed and brothers are allowed to marry sisters. Boys and girls are married before they are twelve years old. The remarriage of widows is permitted. Divorce is not allowed. The caste follow the Hindu law of inheritance and belong to the Kabirpanthi, Rádhávallabhi, Rámánandi, Rámánuja, Santrámpanthi, Shaiva, Swáminárayán and Vallabhácháryа sects. Their priests are Bráhmans. The dead are burnt. *Shráddha* is performed.

The Bhávsárs of Ahmadábád have a hereditary headman, who settles social disputes at meetings to which the castemen are summoned by a messenger permanently engaged for the purpose, who is paid once a year from the caste funds.

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Bha'vins and Devlis (6,254), a caste of prostitutes and temple servants, are found chiefly in the Ratnágiri and Kánara Districts and Sávantvádi State. They are said to be descended from the female servants of the Sávantvádi and Málwan chiefs. But many can trace their descent to an earlier period. The male members of this caste which is naturally somewhat loosely knit are known as Devlis or Náiks, and the females as Bhávins or Náikins. The caste is recruited chiefly from women of two castes, Maráthás and Bhandáris. Women of certain other Shudra castes are allowed to become Bhávins by the simple ceremony of pouring oil on their heads from the god's lamp in a temple.

The Bhávin practises prostitution and differs from the common prostitute only in being dedicated to the god. In the social scale she ranks below the Kalávant (dancing girl) and is not allowed to sing or dance in public nor may regular musicians accompany her. When a Bhávin girl attains puberty, she has to undergo a ceremony known as *shesha*, in which she is married to a god in a temple with all the ordinary marriage ceremonies, a mask of the god representing the bridegroom. Those who are intended to be married to Devlis do not pass through this ceremony. In religion, ceremonies and food they follow Maráthás. They eat food cooked by Maráthás. They do not eat at the hands of Sonárs, Sutárs, Jingars, Thákars and other low castes. Some Maráthás eat food cooked by Bhávins and Devlis.

Bhils (479,508) are chiefly found in Gujarát and Khándesh. Some, owing to the pressure of famine, have migrated to Sind. They are also found in large numbers in Rájputána and Central India. The name Bhil seems to occur for the first time about A. D. 600. It is supposed to be derived from the Dravidian word for a bow, which is the characteristic weapon of the tribe. The name by which they are at present known cannot be traced far back in Sanskrit literature. The Bhils are often mentioned as foes or allies in the history of Anhilvára, and they preceded the Musalmáns both at Ahmadábád and Champáner. To this day it is necessary to the recognition of certain Rájput chiefs that they should be marked on the brow with a Bhil's blood. In unsettled times the Bhils were bold and crafty robbers, and the Maráthás treated them with great harshness. The first step to their reclamation was the formation of the Bhil Agencies in Khándesh in 1825.

Some of the Bhil clans have advanced a claim to be considered as Rájputs, but it is only within the last eighty years that the settlement and opening up the country has tended strongly to merge them in the general Hindu population. The tribe includes every grade of civilization from the wild hunter of the hills to the orderly and hard-working peasant of the low lands. They may be roughly divided into two territorial groups, Gujarát Bhils and Khándesh Bhils. Gujarát Bhils vary considerably like the Kolis in the proportion of Rájput blood which they can claim and the dividing line between them and the Koli clans on their borders is a very shadowy one. In the Panch Maháls, Pateliás, Rávaliás and Báriás are admitted into the Bhil tribe at the cost of a feast and the similarity of clan names among the higher Gujarát Kolis and Bhils clearly indicates a common origin. Khándesh Bhils may conveniently be classed under three groups, (*1*) Plain Bhils, (*2*) Hill and forest tribes, and (*3*) Mixed tribes. The plain Bhils, the largest and the most civilized class, are known simply as Bhils in contradistinction to the Tadvis and Nirdhis, the Khotils and Nahals of the eastern Sátpudás and the Pávrá Mathvádi and Gávit Bhils of the west. In addition to the above the forest and the Hill tribes are the Bardás, Dhánkás, Dhorepis and Mávchis in the Sátpudás, and the Dángchis in the Sahyádris. The mixed tribes are three, first the Bhilálás, half Bhil half Rájput or Kunbi, found in the Eastern Sátpudás, and two half Musalmán half Bhil, the Tadvis in the eastern Sátpudás and the Nirdhis in the Sátmálás in the south. The plain Bhils and most of the wilder hill and forest tribes, are broken up into endless small clans, practically families, some of which are identical with Rájput clans. Some of the clans of the Khándesh Bhils have *devaks* which appear to be totemistic. The common *devaks* are (*1*) the *pánchpálai* or leaves of five kinds of trees, (*2*) tiger, (*3*) *bore* a kind of bird, (*4*) *balde* a kind of bird, (*5*) peacock, (*6*) *pipal* tree (ficus religiosa), (*7*) sparrow, and (*8*) *áhir*, a snake-like river fish. Marriages are prohibited between members of the same clan or *devak*. Marriage among all Bhils is frequently adult and elopements are not uncommon, the bride price being settled on the return of the runaway couple. Among Gujarát Bhils, marriage with a father's sister's, mother's sister's or mother's brother's daughter is prohibited. In Khándesh, marriage with a father's sister's or mother's brother's daughter is allowed, but not with a mother's sister's daughter. Marriage with a wife's younger sister is permitted. Marriage is commonly between adults and may be arranged either by themselves or by the parents. A bride price is usual but an alternative is personal service for a term of years (*khandáilo*) as amongst the Dhodias, etc., during which husband and wife are allowed to live together. Sexual license before marriage is connived at, and the marriage tie is loose; not only is divorce and second marriage easy for the husband, but a wife may go to her lover at any time if he is willing to keep her and to repay the husband his marriage expenses. Widow marriage is common, especially with the husband's younger brother. Gujarát Bhils eat all kinds of flesh except that of the ass, horse, camel, rat and snake. They also eat carrion and indulge in drink. They eat food cooked by Musalmáns. In Khándesh, the plain Bhils eat fish and the flesh of goats, sheep, fowls and deer. The mountain Bhils eat carrion, and in out-of-the-way places, cows and buffaloes. Bhils do not eat food cooked by Mahárs, Mángs, Chámbhárs, Mochis, Dhors or Bhangis. The latter will eat the leavings of Bhils. They admit members from all castes except the impure classes. The deities which are peculiar

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to the Khándesh Bhils are Dungaryádev or the hill god, Shiváryádev or the boundary god, Vághdev or the tiger god, and Nágdev or the serpent. Besides these they worship Mhasobá, Khandobá, Bahirobá, Mári and Asrá. Bráhmans are employed as priests by such advanced sections of the tribe as abstain from beef. The ceremonies of the rest are conducted by the tribe elders who are called Pradháns. Among Tadvis and Nirdhis who are Musalmáns, the auspicious day for a marriage is fixed by Bráhmans, but the *nikka* or marriage as well as the *sunlá* (circumcision) is performed by Kázis. Gujarát Bhils pay no respect to Bráhmans and it is related that a Bhil, who stopped a Vániá in north Modása in the famine year of 1899, was so incensed at a pacific offer to deliver up the booty without a struggle that he at once transfixed him with an arrow explaining that he was no present-taking Bráhman. Their knowledge—always vague—of the principal gods varies with their environment. They reverence the moon (*Bárbij*) but chiefly worship Vághdev and ghosts, for which every settlement has its *devasthán* or 'god yard' with wooden benches for the ghosts to perch upon. Instead of Bráhmans three classes of men are held in special reverence. These are *Bhagats* or *Badvas*, devotees and exorcists, *Rávals* or priests, and *Bháts* or *Dholis*, minstrels. The dead are either burnt or buried. The grave of a chief is opened after two months and the face of the dead man painted with red lead, after which the grave is again closed. A stone carved with a human figure on horse back is set up in the god yard to the memory of any leading Bhil. A death dinner (*kaita*) takes place as soon after the death as the family can afford it. Throughout the feast the *Rával* sings songs and offerings are made to a small brazen horse which is held on a salver by the chief mourner, and is the *váhan* or carriage of the dead man's ghost. The Bhils of the Panch Mahals have no regular panchayats, but they settle disputes regarding *nátra* (remarriage), division of the ancestral property, caste dinners to be given on the occasion of marriage and death, taking food from the hands of lower castes and Bhangis, or forming connections with their women, at meetings of a few leading men of the village under the presidency of the village Patel. In the last two cases the offenders are outcasted, other questions being always amicably settled. When an outcaste wishes to be re-admitted, he calls an assembly of the leading men of his own and four or five neighbouring villages. They hear his case and fine him from Rs. 5 to 10 which are spent on feasting the assembly. Before the feast takes place, the offender has to undergo a purificatory ceremony, in which he is shaved and made to drink cow's urine which is also sprinkled on his body. The *ágewán* or leader of the assembly then offers him a *huka* to smoke which is passed on to the other members. The *ágewán* is paid one or two rupees for his services. The Bhils of the Násik District have in some places hereditary headmen or *mehetars* who have two assistants, a *fauzdár* and a *haváldár*. The function of the *haváldár* is to invite members to the caste meetings. The *fauzdár's* duty is to keep order in the meeting, and the *mehetar* with the assistance of the leading men of the assembly settles disputes. Offences are punished by fines which are spent on caste feasts. An appeal from the decision of the *mehetar* lies to the Deshmukh of Mulher, whose decision is final. He is entitled to Rs. 1-4-0 for every decision passed by him.

Bhois (63,722), a caste of fishermen and litter-bearers, are found throughout the Presidency. In some places they are known by the name Meharia. They are very often addressed as Kolis on account of the similarity of occupation between the two castes. And they have doubtless been recruited in the past from Kolis and numerous other castes of similar standing. The name is a functional title as well as the designation of a social group and a litter-carrying Mahár will call himself a Bhoi. In the Deccan, they resemble Maráthá Kunbis in looks, style of house, food and drink, and some Kunbis in the Násik District eat with them. Their invariably dark complexion and the survival of totemism amongst them point to their primitive origin. Bhois may be broadly divided into five territorial groups, (*1*) Maráthá, (*2*) Khándesh, (*3*) Karnátak, (*4*) Kánara and (*5*) Gujarát.

Maráthá Bhois make their living by catching fish including tortoises. Some are grain-dealers, shop-keepers and messengers. A few hold *inám* land. Those residing in the Poona District have three endogamous divisions, Proper, Varádhi and Kadu. They can dine together, but not intermarry. The Varádhis soak and parch grain. Kadus are bastards. In Ahmadnagar, they are divided into Maráthá and Malá who neither eat together nor intermarry. The Maráthá division have also a bastard sub-division known as Lenkávalás with whom they eat but do not marry. In Násik, they are divided into those who live north and those who live in the south of the Chándor or Saptashring hills. In Thána, they are divided into Khári or salt water and Gode or fresh water Bhois, who neither eat together nor intermarry. The Bhois of Ratnágiri District are known as Rája Bhois. They are only palanquin-bearers. They do not catch fish. They do not dine or marry with the other Bhois, whom they distinguish by the appellation of Macchimár or fish-catching Bhois.

The exogamous sub-divisions of Bhois are represented by surnames. Marriage with a mother's sister's or father's sister's daughter is allowed. A man may marry two sisters and brothers may marry sisters. Boys are married between sixteen and twenty-five and girls between ten and fourteen. If the connection sought is desirable, girls are married even while they are still in the cradle. If a girl remains unmarried till her sixteenth year for want of money the caste council collect subscriptions and marry her to a suitable husband without expecting any caste dinner. The marriage of widows is permitted. A bachelor desiring to marry a widow is first married to a *rui* plant (calotropis gigantea). Divorce is allowed. Maráthá Bhois eat all kinds of scaly-fish except the *mus* and the *devamásá* and the flesh of sheep and

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fowls only. They drink liquor and esteem themselves higher than Mahárs and Mángs on account of their abstaining from beef and pork. They do not eat *pakki*, *kacchi*, drink or smoke with any lower caste. The higher castes that will eat and drink with them are Kunbis, Sutárs, Támbolis and others of similar standing. They follow the Hindu law of inheritance and profess Hinduism, worshipping Mahádev, Máruti and Vithobá of Pandharpur. Their priests are Deshasth Bráhmans. Those who can afford it burn their dead. The rest bury. The propitiation of ancestors (*mahálaya*) is performed every year in the latter half of the month of *Bhádrapad* on the day corresponding to the death day. Maráthá Bhois have caste councils, at the meetings of which social disputes are settled. Breaches of caste rules are condoned by caste feasts, and decisions of the caste councils are enforced under pain of expulsion.

Khándesh Bhois, in addition to fishing, bearing litters and working as field labourers, parch grain and grow water melons and cucumbers in river beds. Some carry grain on donkeys from place to place. They have three endogamous divisions, Maháryarlá, Taraksha and Dhimar or Dhivar, the last being immigrants from Gujarát. It appears that the caste is in places adopting the Bráhmanical system of exogamy. Identity of *devak* is in some places still considered a bar to marriage, but as a rule marriages are regulated by *kuls* which are identical with surnames. They eat the flesh of goats, sheep, fowls, hares, deer and scaly and scaleless fish, and drink liquor. They eat food cooked by Maráthás, Kunbis, Rájputs, Phulmális, Dhangars, Kumbhárs, Vánis, Sonárs and Sutárs. They will drink water brought by a Koli. They do not eat food prepared by Shimpis, Nhávis or Telis. They will smoke with castes from whom they can take water. Kolis, Mahárs, Mángs, Bhils, Musalmáns etc. eat food cooked by them. Kunbis, Mális, Dhangars and Khumbhárs will drink water brought by them. In other respects they closely resemble the Maráthá Bhois.

Karnátak Bhois appear to be a mixed class consisting of members of the local fishing class and of immigrants following the common occupation of fishing.

Kánara Bhois follow the Ambigs in religion and customs. In addition to palanquin-bearing and fishing some serve as messengers in revenue offices, some bear torches in village temples and some hold umbrellas at marriages.

Gujarát Bhois as usual claim to be Rájputs from Lucknow in the United Provinces. They have nine divisions, (1) Bakoriá, (2) Bhathvá, (3) Gadhediá, (4) Gudiá, (5) Kár, (6) Máchhi or Dhimár, (7) Máli, (8) Melá and (9) Purbiá. Mális and Bakoriás eat together and intermarry, Mális, Gudiás and Kárs eat with one another but do not intermarry, the rest neither eat together nor intermarry. In religion and customs they mainly follow Kunbis. They mostly fish or cultivate *singhádá*.

Brahma-Kshatris (5,071) are found chiefly in Broach, Ahmadábád and Surat. They are said to be the descendants of Kshatriya women, who at the time of Parshuram's massacre were saved by passing as Bráhman women. They are said to have come into Gujarát from the Panjáb. The facts that they are called Khakhá Kshatris like the Punjáb Kshatris, that some of their customs are identical with those of the Brahma-Kshatris of the Panjáb and that their priests the Sárasvat Bráhmans dine with them as they do in the Panjáb, seem to show that they belong to the original Kshatri race and that they came into Gujarát from Northern India. Some of them are hereditary district officers (*desáis*), others pleaders or money-lenders and many are in Government service where several hold places of trust and importance. They have five endogamous divisions, Proper, Dasá, Panchá, Nátráválá, and Chudgar, none of whom eat together or intermarry. Dasás and Panchás are said to be the offspring of a Brahma-Kshatri and a woman of another caste. Nátráválás and Chudgars are functional in origin, the first following the occupation of making idols' eyes and the second bangles. Brahma-Kshatris invest their boys with the sacred thread between six and eight years of age. Girls are generally married between eight and thirteen, boys a few years later. Though most of them favour a vegetarian diet and drink no intoxicating liquors, animal food and spirits are not forbidden, and of late their use has become more general. Their favourite objects of worship are Shiva and Shakti. They burn their dead and perform *shráddha*.

The Brahma-Kshatris proper have no caste administrative organization. The Chudgar sub-division of the caste has a central panchávat at Surat which exercises control over the city of Surat, Gandevi, Navsári, Balsár, Bárdoli and other places where Chudgars are found. It consists of four hereditary members who summon meetings when necessity arises by sending round invitations by the caste priests. Offences are generally punished by fines on pain of excommunication. The administration of the funds realised from fines is carried on by the panchávats in consultation with the castemen. The funds are generally spent on purchasing vessels for caste dinners and repairing caste *vádis* (buildings) and temples.

Bra'hmans (1,067,681) are found in all parts of the Presidency. They are divided into two main territorial groups, Gauds and Dravids. The former reside to the north of Vindhya range, the latter to the south of it. Each of these groups is again subdivided into five territorial divisions as follows:—

(I) Gaud:—Sárasvat, Kányakubja, Gaud, Utkal, Mithil.

(II) Dravid:—Maháráshtra, Andhra or Telagu, Dravid, Karnátak, Gurjar.

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The Bráhmans of the Bombay Presidency mainly belong to four groups: (1) Gurjar, (2) Maháráshtra, (3) Sárasvat and (4) Karnátak.

Members of the other groups are also found, but they are immigrants. *Theoretically* the above divisions are of no importance. Marriages can take place between any Bráhmans who follow the same Veda and belong to the same *shákhá* and claim different *gotras*. Diversity of language and of local practices has imposed further restrictions and the varying social importance of local groups has led to further subdivision which may or may not be supported by the religious heads of the community. So long as the ritual remains unaltered a difference in Veda or *shákhá* is a final bar, but social position is continually changing and new groups are formed and small groups are absorbed according to the ceaseless changes of the public opinion. Education is rapidly becoming an important factor and there are signs that the desire for literate brides may lead to the gradual disregard of subcaste distinctions.

Gurjar or Gujara'ti Bra'hmans consist of ninety-three subdivisions who do not intermarry, *the list of which will be found* on page 189 of the last Census Report. Most of the subdivisions are of a local or political origin and many of them have their counterparts in the subdivisions of other large functional groups like the Vánis. Some are immigrants from Northern India, while others claim descent from holy seers, or are connected by tradition with some holy place chosen in early times by Aryan settlers from Upper India. Except Anávalás, who are all laymen or *grahastha*, each of these divisions is either entirely priestly, that is *bhikshuka*, or contains two classes—*bhikshuka* and *grahastha*. Except Bhárgavs, Nágars and a few other Bráhmans who have among them families believing in one of the other Vedas, all Gujaráti Bráhmans are generally followers of the Yajurveda. Each division includes from five to twenty-five *gotras* or family stocks, each stock claiming descent on the male side from one of the *rishis* or seers. Similar descent was claimed by the Sárasvats whose chief *gotras* are named after the rishis Kaundanya, Kaushik and Bháradváj. Among members of the same family stock marriage is prohibited. But except among Nágars, religious and lay families, if not of the same stock, may intermarry. A man's position as priest or layman is hereditary and is not affected by his actual business or profession. Of the sixteen Vedic *sanskárs* or sacraments, Gujarát Bráhmans observe only four at their proper time: *Simanta* or pregnancy, *Upanayana* or thread girding, *Viváha* or marriage, and *Svargárohana* or heaven climbing; some of the remaining being observed along with one or other of these, some being not performed at all.

Except among Nágars, whose girls are seldom married before they are thirteen, Gujarát Bráhmans generally marry their girls between seven and eleven irrespective of the bridegroom's age. Besides a dower the bridegroom receives presents with his wife. As regards the dowry the practice among most divisions of Bráhmans is fixed. Except among some degraded Bráhmans, widow remarriage is not allowed. Divorce is strictly prohibited.

All Gujarát Bráhmans, except a few who belong to the Sváminárayan sect, are followers of Sihva. Their social and religious customs are chiefly ruled by the Mayukh, the Mitákshara and the Dharma and Nirnaya Sindhu.

The origin, occupation and peculiar customs of the principal subdivisions of Gujarát Bráhmans are briefly described below.

Anávalás are also known as Mástáns and Bhátelás. They are found in Surat district and in the neighbourhood of Baroda territory. The name Anávalá is derived from Anával, a Baroda village about forty miles east of Surat, famous for its hot springs. The origin of the names Mástán and Bhátelá is unknown. A variety of legends are told regarding the origin of Anávalás. But it is obvious from their name that they are of a territorial origin. They are believed to be the earliest Bráhman settlers of south Gujárat, and it is due to their efforts that the south of Gujarát was redeemed from forest and brought under tillage. About sixty years ago almost all of them were agriculturists and though tillage is still the occupation of most, a considerable number are village accountants, school masters, lawyers, Government servants and traders. As a class they are generally practical and capable members of society and many of them make strong administrators. The Anávalá Bráhmans of the Surat district settle their social disputes at meetings of the village castemen under the chairmanship of one of their number whom they select. Every head of a family is a member of the village panchávat. The penalties imposed on offenders are fines and *práyaschitta* (penance) on pain of excommunication. The fines are generally spent on caste dinners, purchase of vessels for the use of the caste and the like. In some places they are utilised for educational purposes.

Audich or Audichyas are found all over Gujarát. The name Audichya means a northerner and indicates that the caste entered Gujarát from Northern India. According to local tradition all Audichyas are seers. According to their caste traditions they were invited to Gujarát by Mularája, king of Anhilváda (A.D. 931-996), to help him in holding a sacrifice. When the sacrifice was over the king offered them presents and grants of lands to induce them to stay in his country. Some agreed and others at first refused till they were persuaded by the grant of a site of special holiness at the mouth of the Mahi. Those who first agreed were a thousand strong and so became known as Sahasra or Sahasravdi Audichyas;

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those who first refused were, because they formed a band or *toli*, known as Tolakiá Audichyas. Their subdivisions are numerous; many are local and others like Káthigors, Koligors and Mochigors are family priests to those castes whose names they bear. In some parts these divisions are considered degraded for having accepted the priesthood of low castes, while in others they are not so considered and interdining with them is allowed. In some places they form distinct groups having no intercourse either with one another or with the parent stock and its principal divisions.

Many Audich Bráhmans live on alms, many are in Government service, a few are cultivators, the rest being family or village priests. A few in Cutch are horse brokers.

The Audich Bráhmans of Ahmadábád have a permanent panchávat consisting of five hereditary members and a hereditary headman. There are a few families of the caste in the city known as *vedia*, who perform the duties of caste messengers. The questions dealt with by the panchávat are generally social and domestic; the penalties imposed being fines and excommunication. The fines are generally spent on caste purposes and charities. The various subdivisions of the Audich Bráhmans in Káthiáwár have, with few exceptions, permanent central panchávats consisting of from four to ten hereditary members with a hereditary headman or *patel*. The Gohelvádi Audichyas have two sections, each having a hereditary *patel* in every village inhabited by them. He has power to dispose of minor matters. The Kharedi Audichyas had a hereditary *patel* for the whole caste who resided at Sardhar in Rájkot State, but since his death the patelship has been abolished. The Chibhadia Audichyas have four *patels*, two of whom live to the north of the river Bhalar and two to the south, exercising jurisdiction in their respective areas. A few panchávats have caste funds which are administered by the headmen or leading members of the panchávat and spent for the benefit of the caste.

Balams or Valams take their name from Valam, a town in the Pátan subdivision in the Gáikwár's territory. They are chiefly found in Ahmadábád and Kaira. Most of them are beggars and peasants.

Bhárgavs are found chiefly in Broach and Surat, a few being residents of Mándvi and Kamlej in the vicinity of Surat. They claim descent from Bhragu Rishi, the founder of Broach. They have two divisions, Dasá and Visá, who do not intermarry. Marriages are also prohibited between the Broach and Mándvi Bhárgavs.

Bhojaks are found in considerable numbers in Káthiáwár and Cutch. They were originally Shrimáli Bráhmans who adopted the Jain faith for a living. They are called Bhojaks or eaters because they dine with Osvál Vániás. Bhojaks act as priests to the Jains and eat with them. They allow widow marriage.

Borsádás, found chiefly in the Kaira district, take their name from the town of Borsad. According to the local tradition they are descendants of Bhadrasiddha and his followers by women of the Rabári tribe. Another account states that they are called after a certain Várahsiddha who along with others of the Siddha tribe is said to have settled colonies in this part of Gujarát marking them by the tribal name Siddha, which appears as *Sad* in Vásad, Visad, Borsad, etc. Borsádás are hereditary agriculturists, many of them being headmen of villages.

Chovisás are found in Káthiáwár and Baroda. They have two divisions, Mohotá (large) and Naháná (small).

Dadhichas, named after the sage Dadhichi, are found in Kaira and Broach. They state that originally they belonged to the Audich Sahasra stock, and obtained their present name by settling in the village of Dehván near Bijápur where there is an *áshram* or hermitage of Dadhichi. Most of the Dadhichi Bráhmans are village headmen, money lenders and cultivators.

Desávals are found chiefly in Surat and Ahmadábád. They take their name from the town of Disa in Pálanpur and are priests to the Desával Vánis.

Gáyávals are an offshoot from the mendicant Bráhmans of Gaya.

Girnárás are found chiefly in Káthiáwár and Cutch. They have a tradition that they were settled at Girnár by Krishna. According to the *Prabháskhand* they came originally from the foot of the Himálayas. They are Vishnav temple priests, beggars, traders, money lenders, cooks, and husbandmen. They have the monopoly of the office of priests to pilgrims visiting Girnár and Somnáth Pátan.

Gomtiváls are found in Ahmadábád and Rewa Kántha. They take their name from the old city of Gomti among the Barda hills in south-west Káthiáwár. Most of them live on alms.

Guglis are found chiefly in Dwárka. They are said to take their name from Gokula sacred to Krishna near Mathura. According to another account, they are named after *gugal* or aloe incense, by offering which they succeeded in scaring away a demon who prevented them from settling at Dwárka. Guglis are priests in the temples of Krishna at Bet Dwárka and Dákor. Many of them are servants to the Vallabhácharya Mahárájás.

Harsolás, named after Harsol in the Ahmadábád district, are found in Ahmadábád and Surat. Most of them act as family priests to Harsolá Vánis.

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Jambus, named after the town of Jambusar in the Broach district, are found chiefly in Broach and Baroda. They claim descent from Yájnavalkya. They appear to have been the first colonists of Jambusar, where copperplate grants show that they were settled as early as the beginning of the fourth century. They are family priests and astrologers.

Jhálorás, found all over Gujarát, take their name from the town of Jhálor in Márwár. Most of them act as family priests to Jhálorá Vánis.

Kandolás, named after the village of Khandol near Thán in the Jhálávád division of Káthiáwár, are found chiefly in Káthiáwár and Baroda. They act as family priests to Kapol and Sorathiá Vánis and as cooks to Rajput chiefs.

Kapils are found chiefly in the Broach district. They claim descent from the sage Kapil and are mostly cultivators.

Khadáyatás are found principally in Kaira. They take their name from Khadát, a village near Prántij in Ahmadábád. They serve as family priests to Khadáyatá Vánis from whom only they take gifts.

Khedávals are found chiefly in Kaira. They take their name from Kheda or Kaira, the headquarters of the district. Their chief settlement is at Umreth. According to their tradition they are descendants of a band of Bráhmans from Mysore, which seems probable from the fact that they are still connected with Seringapatam. They have three subdivisions, Báj, *i.e.* outsiders, Bhitrá, *i.e.* insiders, and Dharmariá. There is a settlement of the Khedávals at Mahi Kántha having the Báj and Bhitra subdivisions, but they have no connection with the parent stock. The Bhitrás are a poor class acting as priests to Lád Vánis. The Báj boast that they never take presents. They are large landholders, money-lenders and traders.

The Khedával Bráhmans of Nadiád in the Kaira district have a panchávat consisting of eight permanent members and eight temporary ones selected for the time being from the eight factions in the caste. There is no headman. They have a messenger known as *notariá*. Social and religious questions are generally dealt with, the penalties imposed being excommunication, performance of penance and fines. The fines and subscriptions raised from the caste constitute the caste funds. They are mostly spent in maintaining a school established for teaching religious rites. The Khedávals of the Mátar táluka settle local matters in meetings of the village castemen out of which five to seven are selected as a panch. Questions affecting the community in the whole táluka are decided at meetings of the representatives from all villages in the táluka. The caste messenger is a member of the Kayatiyá Bráhman caste. The Khedávals of the A'nand táluka have a somewhat similar village organization.

Mevádás are found throughout Gujarát. They take their name from Mewár in Rajputáná. They have five endogamous subdivisions. They are mostly beggars, family priests and a few of them peasants. There is a curious custom among the Trivedi Mevádás: before marriage the bridegroom reposes on a cot and the bride applies molasses to the navel of her husband. After this the bridegroom goes to the marriage hall.

Modhás are found throughout Gujarát. They take their name from Modera on the banks of the Vátrak river. They have nine subdivisions of whom the Jethimals are wrestlers in the service of Native States and they permit widow marriage. Except a few peasants, all those of the other subdivisions are family priests and beggars.

The Modha Bráhmans of the Kapadvanj táluka in the Kaira district are divided into six *jathás* or groups, representatives from each of which constitute the caste panchávat. Originally these *jathás* were composed of members from fifty-six villages which are now reduced to eighteen. Local questions are decided in meetings of the village castemen. The penalties imposed on offenders (regulation of marriages is the chief object of the organisation) are fines up to Rs. 1,000 and *práyaschitta* (penance) on pain of excommunication. The funds are spent on charities and for caste purposes. The Modha Bráhmans of the Borsad táluka have a central panchávat for the solitary *okda* (marriage group) of nine villages that they have. One or two leading members selected from each of the nine villages form the panchávat. There is no headman.

Motálás are found chiefly in Surat. They take their name from the village Mota, about sixteen miles south east of Surat. They appear to be originally Deshasth Bráhmans. The points of resemblance are that they look more like them than Gujaráti; their family goddess is the Mahálakshmi of Kolhápur; at the time of marriage and for four days after, the bride keeps her head uncovered and fastens the end of her robe from left to right; the marriage wristlet is made of wool instead of cotton thread and they belong to the Kánva *shákhá*. According to one account they came into Gujarát on account of the cruelties of Malik Káfar (A.D. 1306). Another account puts their arrival in Gujarát somewhat later, and gives as the reason the pressure of the great Durgá Devi famine (1396-1408 A.D.). It is stated that they were accompanied by the Jambu and Kapil Bráhmans, all of whom originally belonged to the same stock. This seems probable as the customs of the Motálás, Jambus and Kapils are mostly alike and that a century ago intermarriages took place between the Motálás and Jambu Bráhmans. One peculiar custom among the Motálás is that their marriages take place on the same day every fourth year. They act as family priests only to men of their own caste. The laymen are chiefly engaged as clerks in Government and private offices.

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Nágars are found chiefly in Surat, Ahmadábád and Káthiáwár. According to one tradition they are the descendants of six Bráhmans who were created by Shiva to officiate at his marriage with Párvati and were married to Nága girls. Another tradition relates that they are the descendants of Nág who married a Bráhman girl of Vadnagar. There is a third tradition which connects them with the Nág or serpent race. These traditions and the fact that the Nágari is one of the leading tribes of the Gujars of the United Provinces and that in Bundi in Rájputáná the State is served by a division of Nágrai-Bohorá Bráhmans, led the late Sir James Campbell to hold that the Nágar Bráhmans of Gujarát were of the Gurjar race of Nágars. Recent researches made by Mr. D. R. Bhandárkar point to the same conclusion.

Nágars are split up into six main subdivisions of the local type. None of the subdivisions interdine or intermarry except that food cooked by Vadnagrá Nágars is eaten by all the other subdivisions. Most of the Nágars are in Government or State service and some are pleaders, doctors, money-lenders and landholders. As a class they are markedly able and hold a high social position.

The Nágar Bráhmans of Káthiáwár have in some places central panchayats; and in others, social questions are decided at meetings of the village castemen. The penalties imposed on offenders are fines and *práyaschitta* (penance) on pain of excommunication. The fines are generally spent on caste dinners and charities.

Nandvánás are found chiefly in Cutch and Káthiáwár. They claim descent from the sage Nándi who, when officiating at a horse sacrifice, was cursed by Brahma's wife Sávitri. Blighted by this curse his descendants lost all scripture knowledge, but by the kindness of their family goddess Vánkal at Virání in Márwár they regained their knowledge and are now admitted to be priests. They are traders and cultivators.

Nandorás are found in Kaira and Rajputáná. They take their name from Nándod or Nándod, the capital of Rájpipla. To this class belong the family priests of the Rájput chiefs of Rájpipla and Dharampur. The rest, except a few cultivators, live chiefly on alms.

Nápals take their name from Nápa, a village in the Borsad subdivision of Kaira. They are chiefly cultivators and say that they originally belonged to the Audich stock.

Páliwáls are found in Ahmadábád, Cutch and Káthiáwár. They belong to the Kányakubja division of Bráhmans and take their name from Páli, a chief trade centre of Márwár. Some are cultivators but most are traders and merchants.

Parajiás, also called Parásars or Ahir Gors, are found in Cutch and Káthiáwár. They originally belonged to the Audich stock. They take their name from Paraj near Junágad. They are priests of Ahirs and Chárans with whom they eat. They allow widow marriage and are a degraded class.

Pushkarnás or *Pokarnás* are found in large numbers in Cutch and Káthiáwár. They take their name from the Puskar or Pokar lake about eight miles north-west of Ajmir. They act as family priests to Bhátiás and like their patrons are willing to follow any calling. They are chiefly engaged as husbandmen, confectioners, contractors and clerks. They are followers of Vallabháchárya and their family goddesses are Lakshmiji and Chámundá in Márwár. They sometimes wear the sacred thread putting it on with little ceremony, generally at a relation's marriage or at some place of pilgrimage. Gujarát Bráhmans do not dine with Pokarnas who eat cakes and balls (*laddus*) cooked by Bhátiás. On the sixth day after a birth, the women of the family, singing as at a marriage, bring a clay horse from the house of the mother's father to her husband's house. At marriages the men dance in the procession and the women sing immodest songs.

Ráyakwáls are found chiefly in Ahmadábád and a few in Baroda, where they have a name as teachers or *shástris*. They take their name from Ráika near Dhanduka, about fifty miles from Ahmadábád. They have two subdivisions, Mohotá or great and Náhaná or small. Except a few Ráyakwáls engaged in service, the majority support themselves by cultivation and begging.

Ráyasthalas, chiefly found in Lunáwáda, Pátan and Harsol, are said to have come to Gujarát from Márwár. They take their name from *Ráyasthal* or royal place, that is, dwellers in capital towns. They are mostly beggars.

Rundwáls, found chiefly in Ahmadábád, are cultivators and beggars.

Sáchorás, found chiefly in Cutch and Káthiáwár, take their name from Sáchor in the south of Márwár. They are divided into Visá and Dasá and do not eat food cooked by other Bráhmans. Though some are cooks in the Vallabhácharya temples, beggars and traders, most are cultivators.

Sájodrás, found chiefly in Broach, take their name from Sájod, a village in the Ankleshvar táluka of the Broach district. Tradition asserts that Ráma made them Bráhmans to assist him in the performance of a sacrifice, but their occupation, appearance and customs support the view that they are of the same stock as the Anávalás. They are cultivators.

Sárasvats are found chiefly in Cutch and Káthiáwár. They appear to be a branch of the Panjáb Sárasvats and to have left the province with their patrons Lohánás, Bhansális and Kshatris. Indications of their Panjáb origin are (1) animal diet and (2) visits to the shrine of their family goddess Sarasvati on the Punjab river of the same name. Sárasvats, besides being family priests, follow many other callings. The Sind and Cutch Sárasvats and Sorathia

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Sárasvats of Káthiáwár allow widow marriage. The Sárasvat priests of the Brahma-Kshatris of Broach, Surat and Ahmadábád do not allow widow marriage, and except that they dine with their patrons follow Bráhman rules of life. These Sárasvats must not be confused with the Sárasvats of Kánara. Though originally of the same stock they have now nothing in common.

Sevaks are ministrants in Vaishnava temples. They are considered degraded.

Shrigauds are found all over Gujarát. They belong to one of the five classes of Gaud Bráhmans who abound in Rájputána. They have ten subdivisions most of which are local in origin. They are employed as family priests and doctors.

Shrimális are found all over Gujarát, Cutch and Káthiáwár. They take their name from Shrimál, about fifty miles west of Mount Abu. They have five subdivisions. They act as family priests to Jains of the Osvál and Porvád divisions and to Shrimáli Sonis and Vánis.

Sompurás are found chiefly in Káthiáwár. They take their name from Somnáth in South Káthiáwár. They are priests and beggars, the descendants of the priests that used to minister in the famous temple of Somnáth.

Sorathiás are found chiefly in Káthiáwár. They are considered degraded, because they eat with their clothes on and do not observe the Bráhman rules of purity. They are labourers, water-bearers and servants.

Tapodhans, also called Bhardás, are found all over Gujarát. They are ministrants in Mahádev, Mátá and Jain temples. They do not act as family priests, and as they are guilty of the sin of using the offerings made to Mahádev, they are held degraded. Those not engaged in temple service are husbandmen, labourers and a few bricklayers. They allow widow marriage.

Udambarás, found chiefly in Kaira and Panch Maháls, are said to take their name from the sage Udambara. They have three subdivisions. They are family priests and beggars and a few are cultivators.

*Unvál*s are found chiefly in Baroda and Káthiáwár and are said to take their name from Una, a village in Káthiáwár. Most of them are cultivators and beggars.

Vadádrás, found mostly in Kaira, take their name from Vadad, about fourteen miles north-east of Ahmadábád. They are beggars, husbandmen and money-lenders.

Váyadás are found all over Gujarát. They are priests of the Váyadá Vánis and are said to have originally come from Bet Island in West Káthiáwár. They take their name from Váyad, a village near Pátan about forty-four miles north-west of Ahmadábád.

Vedánts are found chiefly in Cutch. They claim descent from the sage Vedavyása. According to tradition they are the descendants of two Shrimáli Bráhmans who were outcasted because they dined with Osvál Vánis. Even now Vedánts dine with Vánis and are considered degraded on that account. They are mostly husbandmen, a few being priests and school masters.

Maha'ra'shtra BRA'HMANS consist of fourteen divisions: (1) Chitpávan, (2) Deshasth, (3) Devarukhá, (4) Golak or Govardhan, (5) Javal or Khot, (6) Kánva, (7) Karhádá, (8) Kást, (9) Kirvant or Kramvant, (10) Maitráyani, (11) Palshikar, (12) Sámvedi, (13) Saváshe, (14) Tirgul or Trigarth. All of these except Golaks, Javals, Kásts, Palshikars, Saváshes and Tirguls eat together, but do not intermarry. This statement must, however, be qualified in the case of the Palshikar or local Bombay group of Deshasth Bráhmans who have recently established marriage relations with the Deshasth Bráhmans of the Central Provinces and are successfully establishing their claim to be considered Shukla Yajurvedi Deshasth Bráhmans of the Mádhyandin *shákhá*. Poona Deshasths still refuse recognition. Golaks, Kirvants, Saváshes and Tirguls are held to be degraded. Of these the Kirvants are rising into the position of equality with strict Bráhmans and marriage connections are occasionally formed between them and Chitpávans. As among the Gurjar Bráhmans, the Maháráshtra Bráhmans also perform only the principal *sanskárs*, the minor ones being performed along with one or other of the principal ones. The ceremonies of the different subdivisions do not differ in any essential detail. Except Javals who eat fish, they do not take animal food. Widow remarriage and divorce are forbidden.

Chitpávans are found in all parts of the Deccan and Konkan. They are also known as Chitpols, Chiplunás, and Konkanasths. The names Chitpávan, Chitpol and Chipluna appear to come from the town of Chiplun in Ratnágiri, their chief and original settlement, the old name of which is said to have been Chitpolan. They began to call themselves Konkanasths about 1715 when Peshwá Báláji Vishvanáth rose to importance in the Maráthá Kingdom. According to the *Sahyádrikhand*, Chitpávans were created by Parashurám from fourteen corpses of shipwrecked foreigners. This tradition taken with the fact that they are of a fair complexion and that most of them have light or grey eyes, seems to show that they came into the South Konkan from beyond the sea. They have a tradition that they came from Ambájegái in the Nizam's Territory about a hundred miles north of Sholápur. They state that they were originally Deshasths, and came to be called Konkanasths after their settlement in the Konkan at Chiplun. This does not seem probable as they greatly differ from Deshasths in complexion and features, and Deshasths looked down upon them as their social inferiors and did not dine with them till the time of Báláji Vishvanáth Peshwá whose efforts brought them on a level with the other Maháráshtra

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Bráhmans. They have fourteen *gotras*. Unlike most castes of the Deccan, a Chitpávan is not allowed to marry his maternal uncle's daughter. For a long time efforts have been made to introduce marriages between Deshasths, Chitpávans and Karhádás, but they have so far met with little success. Chitpávans are either Apasthambas or Rigvedis and belong to the Smárt sect. Their family goddess is Jogái or Jogeshwari. They are Government servants, lawyers, engineers, doctors, bankers, priests, writers, land owners and husbandmen.

The Chitpávan Bráhmans of the Deccan have no caste panchávats and no such system of organised interference in domestic matters as that commonly found among lower castes. Their chief authorities are still their spiritual guides, but decentralisation is a marked characteristic of Deccan administration and the big Maths of South India are rapidly losing their former influence. In every town there is an agent or agents, *dharmádhikáris* of the Shankarácharya of Sankeshwar who is the religious head of the community. Open breaches of caste rules and gross violation of Shástric precepts are commonly dealt with by the agent in a public meeting of the leading priests and laymen of the caste, and decisions are passed by the majority of votes of those present. The penalties imposed are fines and religious penance on pain of excommunication. The fines are distributed among the priests of the town, though the Shankarácharya may claim a portion if he chooses. An appeal lies from the decision of the meeting to the Shankarácharya whose decision is final. The authority of the Shankarácharya is declining, and in sacred places such as Wái, Máhuli, Pandharpur, Kolhápur, etc., he is little more than a name. All caste disputes in these places are decided by the local priests without any reference to the Shankarácharya and they appropriate all fines to themselves.

Deshasths are found throughout the Deccan and Karnátak. The word Deshasth is generally taken to mean a resident of the plain or upland Deccan as distinguished from the hilly tract of the sea board Konkan; but as the bulk of the Bráhmans of the Bombay Karnátak even as far south as Dhárwár are Deshasths, it is possible that Sir W. Elliot's explanation that Deshasth means people of the *desh* or country, in the sense of local Bráhmans, may be correct. Deshasths appear to be the earliest Bráhman settlers who migrated to the south of the Vindhyas. They have two main divisions, (1) Rigvedi (2) Yajurvedi, who eat together but do not intermarry. There is also a third division known as Atharvans, the followers of the Atharva Veda, who are found mostly in the eastern part of Sátára. The Rigvedis are subdivided into (1) Smárts or followers of Shiva and (2) Mádhvas or Vaishnavs, followers of Vishnu. Some of the stricter Vaishnavs do not give their daughters in marriage to Smárts because the two rituals are different and incompatible, but there is generally a good deal of intermarriage between Smárts and Vaishnavs in the Karnátak. Mádhvas are divided into eighteen subdivisions after as many sects of the school, who eat together, and three of them, *viz.* Satyabodhas, Rájendratirths and Rághavendras, also intermarry. The Yajurvedis are split up into (1) those who follow the black Yajurved and (2) those who follow the white. They do not intermarry. Except among the Yajurvedis, marriage is allowed with a maternal uncle's daughter. In some places, a man can marry even his sister's daughter. Marriage with a father's sister's daughter is not allowed. They eat with Chitpávans, Karhádás and other classes of the Dravid Bráhmans of the South; but on certain occasions treat them as inferiors. A Deshasth Bráhman will never ask a Chitpávan to dine at his house for a *shráddha* feast or to officiate at any of his ceremonies, while a Chitpávan has no corresponding objection. They are priests, writers, bankers, traders, landowners, beggars, etc. Most of the village accountants or *kulkarnis* of the Deccan belong to this caste.

The Deshasth Bráhmans of the Sátára district decide caste matters in the same way as the Chitpávans. Those of West Khándesh have a village panchávat with headmen (*dharmádhikáris*) appointed by Shankarácharya. Social and moral questions are dealt with by the *dharmádhikáris* in consultation with a number of influential and respectable local castemen. If they cannot come to a decision on a question, it is referred to the Shankarácharya who is the final court of appeal. The penalty generally imposed is *práyaschitta*. If a fine is imposed, the amount is given to a temple. The Yajurvedi Deshasths of Poona have a panchávat consisting of seven members appointed by Shankarácharya with a headman elected by the members. The questions commonly dealt with are religious and decisions are passed according to the majority of votes of the committee. The penalties imposed are penance and excommunication. An appeal lies against the decision of the committee to Shankarácharya.

Devarukhás are found chiefly in Kolába and Ratnágiri. They take their name from Devarukh in the Sangameshwar táluka of the latter district. They assert that they were originally Deshasths from whom they separated on their going and settling at Devarukh. Dr. Wilson suggests that they may be remnants of the Devarshis, a *shákhá* of the Atharva Veda. They hold a low position among Maháráshtrá Bráhmans. It is believed that dining with them brings ill luck. Consequently many Karhádás, Deshasths and Chitpávans object to dine with them. Their religious and social customs do not differ from those of Deshasths. Most of them are cultivators, a few being engaged in trade and Government service.

Golaks or *Govardhans* are chiefly found in Ahmadnagar, Khándesh, Thána and Sátára. They are said to be people from Govardhan in Mathura or from Govardhan near Násik, who were ousted by Yajurvedis from Gujarát and by Deshasths from the Deccan possibly because they continued to practise widow marriage after the later Bráhmans had ceased to allow it. The term Golak is said to mean illegitimate. Propagation like the cow without regard to relationship may have been the original meaning of the contemptuous term Govardhan applied to those who permitted widow marriage. They are also known as Gomukh or 'cow mouth' Bráhmans. They

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claim to be Deshasths but other Bráhmans do not take water from or eat food cooked by them. They are divided into four subdivisions. In ceremonies and customs they follow Deshasths. They are husbandmen, moneylenders, moneychangers and traders, and some act as priests to Kunbis and other lower castes. The Golaks of Thána are said to have the right to mark the time (*ghatká ghálne*) at Bráhman and Prabhu weddings.

Javals are found chiefly in the Ratnágiri district. They are also known as Khots or farmers of village revenue. They are said to be descendants of a shipwrecked crew who landed at Javal Khor half way between Harnai and Dábhol in the Ratnágiri district. Their name means (Javal) a storm. They always claimed to be Bráhmans; but their claim was not recognized till 1767, when Parashurámbháu Patwardhan, a relation of the Peshwás, in return for some services, established them in the rank of Bráhmans. Though they are now admitted to be Bráhmans, other Bráhmans do not eat with them. Except that they eat fish their customs do not differ from those of Chitpávans. Some of them are employed by other Bráhmans as water bearers but almost all are cultivators.

Kánvas are found chiefly in the Dhárwár and Bijápur districts. They are also called Prátham Shákhis because they belong to the first branch of the white Yajurved which is called Kánva. They have two subdivisions, Vaishnava and Smárt. They differ in no important details from Deshasths who look down on them and neither eat nor marry with them. Chitpávans and Telagu Bráhmans eat but do not marry with them. They are husbandmen, priests, moneylenders and village accountants.

Karhádás are found chiefly in Poona, Sátára, Kolába and Ratnágiri. They take their name from Karhád, the sacred junction of the Koina and Krishna in the Sátára district. They claim to be Rigvedi Deshasths. The late Sir James Campbell thought they were of foreign origin. His opinion was that Karaháta and Karahátaka, the old names of Karhád, were apparently called after Kshahárata or Khagaráta, the family name of Nahapána, who was believed to be an incarnation of Parashurám, who is said to have created the Karhádá Bráhmans of the Konkan; and that the theory was further supported by the Karhádá surnames, Oze, Moghe and Gurjar as indicating the connection of a portion of the caste with Gurjars or White Hunas. Their family goddesses are Vijayadurgá and Aryadurgá in Ratnágiri and Mahálakshmi in Kolhápur. Under the early Peshwás the Karhádá Bráhmans are said to have offered human sacrifices to their house goddess Mahálakshmi. The practice was severely repressed by the third Peshwá Báláji Bájiráo (1740-1761). They are writers, priests, pleaders, husbandmen, bankers, etc. Their customs are the same as those of Deshashts. The Karhádá Bráhmans of the Sátára district settle their social disputes in the same way as the Chitpávans. The Karhádás of the Ratnágiri district have no caste organizations. Social and religious questions are dealt with by a *dharmádhikári*, if one exists in a village, in meetings of the castemen of the village, and if the offence complained of is grave, the proceedings are submitted for the orders of the Swámi of Sankeshwar who is the supreme religious head of the community. The penalties generally imposed are caste dinners preceded by *práyaschitta* (expiatory rites). Minor offences are punished by fines which are appropriated for temple use.

Kásths or *Kásts*, also known as Káyasths in Násik, are found in small numbers in Poona, Násik and Sátára. They claim descent from Káttyáyani, son of Yádnyavalkya by his wife Kattyá, and call themselves Káttyáyani Shákhi Bráhmans, that is Bráhmans of the Káttyáyani branch. Other Bráhmans do not associate with them. They are husbandmen, traders and Government servants.

Kirvants or *Kramavants* are found chiefly in the Kolába and Ratnágiri districts and in the Sávantvádi State. The name Kirvant is said to mean insect (*kide*) killers, because while working in their betel gardens they destroy much insect life. Another explanation is that the proper form of the name is Kriyávant, and that they were so called because they conducted funeral services, *kriyá*, an occupation which degraded them in the eyes of other Bráhmans. According to one account, the Kirvants originally belonged to the Sárasvats of the Sáshti Pránt of Goa, and were priests, by profession. Some of them objected to perform ceremonies in the houses of the lower castes and abandoned the practice of going to such households. The rest who had no such scruples formed a separate class and were called Kriyávant or those who performed rites. The Sárasvats kept up the connection by intermarriages for a considerable time, but such marriages are now unknown. The Kirvants of Kolába appear to be a distinct community from the Kirvants of Ratnágiri and Sávantvádi, and generally marry with Deshasths and sometimes with Chitpávans. They are cultivators, moneylenders and priests.

Maitráyanis are found chiefly in Khándesh and Násik. They are so called after the Maitráyani recension of the Yajurved. They are landlords, moneylenders, Government servants and traders. Other Bráhmans do not eat with them.

Palshikars or *Palshes* belong to the Mádhyandin *shákhá* of the Yajurvedi Deshasth Bráhmans and are found principally in the Thána district. They derive their name from the village of Palsavali in Kalyán táluka of the Thána district, which, according to the Bhimbákhyán, was presented by Bimba to his family priests who belonged to this caste. They are generally believed to have come in 1297 A.D. from Mungi Paithan on the

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Godávari with Bimba. But it seems that they formed part of the large settlement which from Gujarát supplied the foreign element to the Thána district. They claim to be Vájasaneyi Bráhmans like the Yajurvedi Deshasths of the Deccan. Their claim to be Deshasth Bráhmans has been stoutly denied by the Deccan Bráhmans, especially by Chitpávans, who refuse to interdine with them though they are allowed at places to officiate as priests with other Bráhmans. They support their claims to be Bráhmans by citing *sanads* granted to them by the Peshwás and recently their claims have been acknowledged by the Hindu Pontiff Shankarácháŕya. They are priests, physicians and astrologers and a few of them in Bombay are Government servants.

Sámavedis are found only in the Thána district, where they chiefly grow garden crops.

Saváshes or 'hundred and twenty-fivers' are found chiefly in Ahmadnagar and Sátára. They are so called because they are the descendants of the hundred and twenty-five Bráhman families who lost caste by eating with a Bráhman who married a Chámbhár girl. They are divided into Smárts and Vaishnavas who eat together and intermarry. They rank below Deshasths and have their own priests. Their social and religious customs are like those of Vaishnav Deshasths. They are bankers and priests and never take to service.

Tirguls or *Trigarths* are found chiefly in Poona and Sholápur. The name Tirgul or threefold is derived by some from the Sanskrit *trikula* (of three families) in support of which it is stated that the Tirguls are the descendants of a Bráhman by three wives, a Bráhman, a Kshatriya and a Shudra. Another account states that they are the descendants of the illegitimate offspring of Bráhman widows and wives sent to Pandharpur during the time of the Peshwás. The Tirguls assert that they were originally Deshasths and became degraded on account of taking to growing betel vines which involves the destruction of insects. In religion and customs they follow Deshasths. They are betel vine growers, cultivators and money-lenders.

Sárasvats of the Gaud group are known as Gaud Sárasvats. They are found chiefly in North Kánara, Ratnágiri and Belgaum districts and in the Sávantvádi State. They are also found in large numbers in South Kánara and Goa. They trace their descent to the sage Sárasvat who lived on the banks of the Sarasvati in the Panjáb and preserved the Vedas by living on fish during a great famine which lasted for twelve years. It is stated in the *Sahyádrikhand* and other works that the Sárasvats were brought into the Konkan by Parashurám who granted them the province of Gománchal (Goa). According to some, they were originally spread over 96 (*shahánnava*) villages which led to their being called Shenvis. Others hold that they derived the name Shenvi because the number of the families originally brought by Parashurám was ninety-six. There are others who maintain that the term Shenvi is derived from *shánbhog* meaning a village accountant in which capacity many of the Gaud Sárasvats are employed in Kánara, Goa and the southern part of the Ratnágiri district. The first explanation is probably correct; subcastes frequently take their name from a locality. Shenvi is also a surname of many families in Goa and the Karnátak and is often used as a term of respect in addressing respectable members of the caste. Gaud Sárasvats are split up into a number of subdivisions of which the principal are Shenvi and Sárasvat or Shenvipaik. Some of these are local in origin, while others are due to caste disputes and fission. All these divisions eat together, though not in all places on public occasions such as marriage feasts. Shenvis and Sásashtakars freely intermarry, though fifty years back such intermarriages were strictly forbidden. Intermarriages between these and the other subdivisions also take place occasionally, but they have not yet received the unanimous sanction of the community. For the last three or four years systematic efforts are being made to unite all subdivisions by holding yearly conferences of representatives from all the subcastes. There are a few keen reformers but the bulk of the caste is apathetic. There is also a counter movement of the uneducated mass of the community headed by a few educated men professing orthodox views to put down the movement for union; but it will probably fail as their only support, the Swámis, have declined to interfere in the question. Though more powerful in the south than elsewhere, they recognise that their authority is waning. Gaud Sárasvats are followers of the Rigved and differ in no important detail from the Maháráshtra Bráhmans in their ceremonies. Their family deities are Mangesh, Shántádurga, Mahálakshmi, etc., the shrines of all of which are in Goa. They eat fish, and in the Deccan eat food cooked by Deshasths, Chitpávans and Karhádás, who do not eat food cooked by Gaud Sárasvats. In their own home land they do not take food from any Bráhman caste except their own. They are landholders, merchants, bankers, Government servants, pleaders, doctors, etc. Many of them are hereditary village accountants (*kulkarnis*). The Gaud Sárasvat Bráhmans of Kánara have no caste panchávat. Their Swámis or religious heads deal with religious questions only, either personally or by ordering local inquiries to be made by leading persons in the locality concerned. The penalties imposed are fines, pilgrimages and *práyaschitta*. The Swámis also collect subscriptions from their followers wherever they go, which are spent on the upkeep of their *maths* (monasteries). Those of the Sárasvat section who are Government servants have to subscribe a fixed percentage of their salary, which goes into the coffers of the *math*.

Of the Karnátak group of Bráhmans only the Habbu, Havik and Joishi castes are found in this Presidency.

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Habbus are found chiefly in the Kánara district. They are said to have been brought into Kánara with their priests (Joishis) by Mayurvarmá in the eighth century. There are some families of Deshasth Vaishnav Bráhmans in the Dhárwár district bearing the surname of Habbu which seems to show that they were originally Deshasths. They appear to have been at one time an important community, and there are to this day villages in Goa and the Kárwár táluka known as Habbu Sthánas bearing testimony to their former greatness. In the famous temple of Mallikárjuna at Kánkon in Goa and in some other temples in Kárwár táluka, at the yearly festivals, a cocoanut is first offered to the Habbus as a token of respect. They are still called *gáonkars* or village headmen. It is stated that their present low status among Bráhmans is a result of a curse imposed by one of the Swámis of the Shringeri monastery. They belong to the Karnátak branch of the Dravids, but although other Dravids eat together, none eat openly with Habbus. Most of them hold large landed properties which they either cultivate themselves or lease to tenants.

Haviks or *Havigs*, also known as Haigás, are found chiefly in the Kánara district and in north-west Mysore. The name Havik is derived by some from *havis* (oblation). Others trace it to *hávu* or *hai*, a snake. According to Buchanan, Parashurám created Haiga at the same time as Tulava and Malabár and gave it to Bráhmans called Nagars and Machis. The Sahyádrikhand relates that probably about 700 A.D. Haviks were brought by Sikvarmá, father of Mayurvarmá, the founder of the second dynasty of the Banavási Kadambas, to supplant the Bráhmans of Parashurám who had been degraded by their champion in consequence of their want of trust in his promises. Haviks claim as their original seat Ahichchhatra, an ancient and ruined city in Rohilkhand in upper India, now best known as Ramnagar. Mr. D. R. Bhandárkar supports this view and states that they were first established by Mayurvarmá in Talgund in the Shimoga district of Mysore. He further remarks that they are said to have made an effort later to leave the province, but were brought back again, and in order to prevent a repetition of the attempt were compelled to leave a lock of hair on the forehead as a distinguishing mark. The Haviks of north-west Mysore still wear their hair in this fashion and their fairness and features support the tradition of a northern origin. But they eat stale food left overnight, and their women wear a *langoti* under the *sári*, which would point to their belonging originally to a non-Bráhman cultivating caste raised to Bráhmanical rank by the Aryan or Scythian invaders. Haviks have four subdivisions, which with one exception eat together but do not intermarry. They are further divided into priests and laymen who eat together and intermarry. More than half of them are priests. Most of the laymen are husbandmen and skilful gardeners growing fine pepper, cardamoms and betelnuts. Their women help them in their work and gain in consequence accordingly. They are mostly Yajurvedis of the Bodháyana *shákhá*. They are Smárts and have their own monasteries. They are vegetarians and eat with all Dravid Bráhmans. Haviks have neither village nor central panchávats. In every village there is an *áchárbhat* appointed by their Swámi who with local respectable members of the caste submits cases to the Swámi with their opinion on the matter under discussion. There are three Swámis of the caste holidng jurisdiction over different localities. They are (1) the Swámi of the Rámchandrapur *math* in the Sagar táluka of Mysore, (2) the Swámi of Nelemav *math* in Siddápur and (3) the Swámi of Suvarnavali *math* at Honehalli in Sirsi. Certain offences are expiated by performing *práyaschitta*, others are punished by fines which go to the Swámi who spends them on the upkeep of his *math*. Widows who have been seduced are sent to the *math* where they have to perform menial service. Every household has to pay an annual subscription of annas 4 to 8 to the *math* to which it is subject, and on special occasions such as the visit of the Swámi to a village, special contributions are collected from all the households in the village.

Joishis (*Jyotishi* = astrologer) are found only in the Kánara district. They claim to be Deshasths and state that they came to Kánara direct from the banks of the Godávari to act as priests to Habbus. In support of their claim to Deshasth origin they wear the Deccani turban. They seem to have formerly belonged to Nileshvar in South Kánara and they still eat and intermarry with the Joishis of Nileshvar. They are astrologers, cultivators and family priests to Komárpaiks, Habbus and other middle class Hindus. They hold the same social position as Haviks though the two classes neither eat together nor intermarry.

Buruds (11,745), also known as Medars, are found throughout the Deccan and Karnátak. The origin of the term Burud is not known. Medar is derived from Medarket or Medarkyat, a follower of Basava, the Lingáyat hero of the twelfth century, who apparently converted many of the Buruds of the Karnátak to Lingáyatism. The term Medar seems properly to signify Lingáyat Buruds though all Medars do not wear the *linga*. Their hereditary occupation is working in bamboo. They make baskets, winnowing fans and various other articles. From this craft it is highly probable that Buruds represent one of the early tribes of the Deccan and Karnátak. In the Deccan, they occupy socially an inferior position. In the Karnátak the adoption of the levelling doctrines of Basava appear to have raised them somewhat in the social scale and the Medar, therefore, is the social superior of the Burud. The bulk of the Maráthi-speaking Buruds are Hindus. The Kánarese-speaking Buruds or Medars are mostly Lingáyats. The exogamous sections or *kuls* of the Maráthá Buruds are identical with surnames. Every *kul* has a separate *devak*. The important *devaks* consist of (1) peacock feathers, (2) *holá* (ringed turtle), (3) cock, (4) hog, (5) *tarvad* (Cassia auriculata),

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(6) *rui* (Callotropis gigantea), (7) *khair* (Acacia catechu), etc. Marriages are prohibited within three degrees of relationship. A Burud may marry his maternal uncle's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Girls are generally married from eight till after the age of puberty; boys from twelve to twenty-five. The remarriage of widows is permitted. A widow may marry her maternal uncle's son, but not a member of her late husband's section. Divorce is allowed. Buruds eat the flesh of goats, sheep, fowls, and fish, and drink liquor. They do not eat beef or the flesh of dead cattle. They rank higher than Mahárs and Mángs with whom they do not eat. Maráthá Kunbis smoke with them. The chief objects of their worship are Khandobá, Jotiba, Bahirobá, Bhaváni, Ráma, Máruti and Vithobá. Their religious teachers are Siddhgiri of Kanheri in Sátára and the head Jangam of the monastery at Manurgaon near Ahmadnagar. Their priests are Deshasth Bráhmans. The dead are either burnt or buried. For the propitiation of deceased ancestors uncooked articles of food are given to Bráhmans and Jangams on the anniversaries of their deaths.

Cha'mbha'rs (141,681), also known as Chamgárs in Kánara and Samgárs in the Karnátak, are found all over the Presidency except Gujarát where the Mochis or Chamárs take their place. The term Chámbhár besides being the name of a caste, also signifies a worker in leather, and is consequently applied to many other castes following the same occupation. The touch of the Chámbhár is considered to defile and he is compelled to live beyond the village boundaries. In the Vedic and pre-Buddhistic times, the occupation of leather working was not apparently degrading. The Charmamna (tanner) is mentioned in the *Purusha-medh* (man sacrifice) chapter of the Vájasaneya-Samhitá of the Yajurved as a fit victim. In the Páli Játaks or Buddhist birth stories mention is made of eighteen trade guilds, with whom kings kept themselves in touch. One of these was the guild of leather-workers (Chammakárs). This and the fact that the Chámbhárs are generally fair, and that their women, especially in the Kánara district, are celebrated for their beauty, supports the view that the Chámbhárs can boast some Aryan blood. On the other hand, the traces of totemism found amongst them, and the fact that they have adopted so degrading a trade indicate an aboriginal origin. It is at least possible that leather work was originally done by certain Aryans and the degradation, consequent on the later view as regards the contamination of leather, resulted in their social ostracism and they then threw in their lot with the aboriginal tribes. Chámbhárs have two linguistic divisions, Maráthá and Kánarese.

Maráthá Chámbhárs have various endogamous groups, mostly territorial, such as (1) Chevli, (2) Dábholi, (3) Ghati, (4) Konkani. There is also an Ahir group in Khándesh, the rest being known as Harali Chámbhárs in that district. In Kolhápur, two endogamous groups are found separated by the different class of leather work undertaken by each group. Their exogamous divisions are identical with surnames. They have *devaks* similar to those of Maráthás and kindred castes. Marriages are generally prohibited between members having the same *devak*. A man may marry his mother's brother's daughter, but not his mother's sister's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is generally infant. The remarriage of widows is permitted and divorce is allowed. Chámbhárs eat the flesh of goats, sheep, fowls, hares, deer, and fish, and drink liquor. Chámbhárs follow the Hindu law of inheritance and profess Hinduism. Their priests are Bráhmans who are not considered degraded. In Thána, the death ceremonies are conducted by Kumbhárs, and in Ahmednagar by Jangams. The dead are either burnt or buried. *Shráddha* is performed.

Kánarese Chámbhárs have eight exogamous divisions, which appear to be local in origin. Marriages are prohibited between brothers' and sisters' children. A brother's daughter can be married to a sister's son, but if a sister's daughter is to be married to a brother's son, a hanging lamp is carried on the occasion of the marriage. The origin of this custom is unknown. Girls are generally married before the age of puberty, boys from twenty to twenty-five. If a girl attains puberty before marriage, her parents lose the right of giving her in marriage. In such cases the ceremony is performed by a near relation of the girl. Their *devaks* consist of the leaves of the *rumad* (Ficus glomerata) or of the *kalamb* (Anthocephalus kadamba). The remarriage of widows is permitted. Divorce is not allowed among the Chámbhárs of Kánara. It is allowed among those of the Karnátak. They eat mutton, fowls, pork and fish, and drink liquor. They do not eat from the hands of Jingars, Sonárs, Devlis, Holiyás, and Kotegars. They follow the Hindu law of inheritance and are followers of the Smárt sect. Their priests are either Karhádá or Havik Bráhmans, whom they employ at marriages. In the Karnátak, Lingáyat priests are employed to conduct the death ceremonies. The dead are buried. They perform *mahálaya* for the propitiation of the deceased ancestors. *Shráddha* is not performed.

The Chámbhárs of Poona city settle their social disputes at meetings of all the adult male members of the caste under the presidency of the most influential man in the community. The parties who want to summon a meeting have to pay each Rs. 1-4-0 to the community. When all assemble, sureties are taken from the contending parties that they will abide by the decision of the panchayat, after which the proceedings of the meeting commence. An unanimous decision is generally given, but failing that the decision of the majority prevails. The amount realised from fines is generally spent on charitable purposes such as building *dharmashálás* (rest houses) for the castemen. The Chámbhárs of the Sátára district have formed groups of villages each with a central village where the headman of the group resides. He is called *mhetre* and his office is hereditary. Social disputes both in Sátára and Sholápur are settled

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at a meeting of the local castemen. In serious cases a *daiva* or assembly of the Chámbhárs of several villages is called under the presidency of a *mhetre*. Offences are generally punished by fines which are spent on caste feasts. Part of the fine is sometimes devoted to some religious purpose. The Chámbhárs of the Ratnágiri district have village organizations in Khed and Vengurla tálukas and central organizations elsewhere in the district. The village panchávat is temporary while four or five members of certain representative families in Chiplun, Rájápur and Sangameshwar tálukas consitute the permanent central organization. The headman is called *gádiválá* in Rájápur and *mahálkari* in Sangameshwar táluka and generally presides over the meeting; elsewhere the most influential man presides. The aggrieved parties first go to the nearest representative of the abovementioned hereditary families who arrange to summon a meeting and fix the place. The offender is made to apologise to the complainant, bow to the gods, and pay a fine or is excommunicated. The proceeds of fines are spent on caste dinners. It is reported that the central panchávat in the Chiplun táluka possesses revisional and appellate powers over the decisions of the village panchávats. In Rájápur, one Ganpat Janoba of Kanda Mangla near Pandharpur is regarded as the head of the entire community and in Sangameshwar an appeal lies from the *mahálkari's* decision to the *mámlatdár* who is said to reside in the village of Prabhanvalli in the Rájápur táluka and whose decision is final. The head-quarters of the Chámbhárs of Kánara are at Kodibág in Kárwár. They have a headman called *budvant* who has an assistant called *todadár*. Breaches of caste rules are pupished by fines, which are spent on treating the caste to dinner or liquor. Their religious head is the Shankaráchárya of Shringeri Math to whom every family pays an annual fee of annas 4. In social disputes, the orders of his agent at Gokarn are final.

Cha'rans (29,404) are found in Cutch, Káthiáwár, Gujarát, Sind and Rájputána. They are sometimes called Gadhavis. The legend of their origin runs as follows. Shiva and Párvati used to send their riding animals (*váhan*), a bull, a serpent and a tiger, to graze, and much time and labour was wasted in recreating them as they invariably fought. Párvati solved the problem by creating an efficient herdsman out of her sweat and his success was rewarded by teaching him how to obtain one of the Nág girls for his wife. The story goes that he ran off with their clothes while they were bathing, and when pursued, threw them a garment or two to quarrel over, and so escaped with a few robes to Shiva's temple. There Shiva only delivered up the clothes on condition that they would promise to do what he told them; and on their assent said that one of them must marry the clothe-stealer. Nág agreeing the fortunate Chárán had his choice, won a divine bride and had two sons Nág and Tamar. Nág alone remained on earth and his descendants are the Chárans. There are other variants of this legend according to localities. The word Chárán meaning a grazier is also translated "fame-spreader". According to a bardic account, Chárans are the descendants of a son born to an unmarried girl of the Dhedhi clan of Rájputs. To hide her shame, the girl abandoned the boy as soon as he was born, behind a fortress or *gadh*. The boy was saved and called Gadhavi, which is another name for the Chárans. The boy is said to have been also called Chárán because he used to tend a potter's donkey. The story is supported by the fact that Chárans were originally donkey graziers and by the compound name Kumbhár Chárán by which a potter is known all over the province. The Chárans levied a tax on every Kumbhár marriage till the time of Sidhráj Jaysing (A.D. 1094—1143) who discontinued it. The original occupation of the caste was cattle grazing, singing the praises of Rájputs and later of Káthis when the Bháts became the Rájput bards, and begging. Even at present time some still keep genealogies of Káthis and Rájputs and sing their praises. Others are cattle-sellers, graziers, pack-carriers, traders, money-lenders, husbandmen, and even beggars. Formerly they stood security for various promises like Bháts and secured performance by the threat of *trága* (*vide* Bháts). Chárán women are supposed to have supernatural power and are even now addressed as *Mátás* by the lower classes in Cutch. Some of the most popular goddesses of north Gujarát are said to be the spirits of Chárán women who sacrified themselves to guard the privileges of their caste. Gujarát Chárans have four chief endogamous divisions, *viz.*, Gujars, Kachhelás or Parjiás, Márus and Tumbels. The latter have a traditional connection with the Sámás of Sind. In Sind, there are Suchiá and in Káthiáwár Sorathiá Chárans, but the four given above are the generally accepted divisions. Restrictions on marriage are complicated and accounts vary with the locality. The following is one account of their exogamous grouping. Kachhelás belong to three clans or exogamous divisions, namely Chaunvas, Chorádás, and Naras. Each clan consists of several stocks indicated by surnames. Márú or Márwár Chárans include twenty such exogamous divisions with three hundred stocks. Márus of the same stock cannot marry. Kachhelás neither marry nor eat with Tumbels. Other divisions eat together but do not intermarry. Márus are considered superior to the others. Bháts and Chárans are two distinct castes and they neither eat together nor intermarry. Chárans do not regularly wear the sacred thread. Except in Pálanpur and Rewa Kántha, the childern of two sisters or of a brother and sister may marry. Girls are married between ten and twenty and no licence is tolerated before marriage. Except in Rewa Kántha and Panch Mahális Chárans allow widow marriage. A widow marries the younger brother of her deceased husband. The rule as regards cousin marriage varies, but a mother's sister's daughter is generally barred. The rule about divorce is also not uniform. In central and north Gujarát, neither the wife nor the husband can divorce each other though in some parts of central Gujarát a husband is allowed to divorce his wife, and in Káthiáwár and Cutch each is allowed to divorce the other. Besides the ordinary food grains, they eat the flesh of sheep, goats, antelope, hare, and partridge and fish. They eat *pakki* with Rabáris,

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Ahirs, Lohárs, Darjis, and Rájputs. As a rule in the absence of male children, clansmen become heirs of the deceased. They belong to various sects of Hinduism and specially worship the goddess Ambá Bhaváni. Mevádá, Parjiá, Rájgor, Sárasvat, Shrigaud, and in Sind Shrimáli Bráhmans, officiate at their ceremonies. They burn the dead, but infants are buried. They perform *shráddha*.

Chaturths (89,208) are found chiefly in the Southern Marátha Country. They are Jains of the Digambar sect whose customs they follow. Their hereditary occupation is agriculture. The Chaturths of the Dhárwár district are divided into four groups of villages each presided over by a hereditary *sarsangmi* or agent of the Jain Shriswámi of the Nándni *math* near Miraj, who is the *guru* of all Chaturths in the Southern Marátha Country and exercises control over their spiritual as well as secular affairs. The head-quarters of the *sarsangmis* are at Haveri, Kalsur, Virápur and Meshrikot. Social disputes are settled by the *sarsangmis* at meetings of the castemen under their respective charges. Breaches of caste rules, such as selling liquor or shoes and boots, are punished by fines subject to the approval of the Shriswámi. All the fines go to the *sarsangmis* who spend them on building temples and *maths* and on educational objects. The organizations of the Chaturths of the Belgaum district do not differ from the above except that in certain tálukas every village has a *sarsangmi*. Invitations to caste meetings are sent round by the caste priest and the fines are enforced by preventing entrance into the *bastis* or Jain temples or by excommunication. The *guru* of the Chaturths of the Belgaum táluka is said to be Shri Jenásana Bhattárka Pattáchárya of Shirol in the Kolhápur State.

Chhatri *see* Khatri or Kshatri.

Chodhra's (38,138) are an aboriginal tribe found chiefly in the Surat district and Agency. They claim to be partly of Rájput descent and according to their own account, were once carriers in the Rájput kingdoms of northern Gujarát, whence they fled south at the time of the Musalmán invasion. There is little evidence in their customs and organization of any elements of Rájput blood; but the tradition of their former connection with northern Gujarát is not improbable. Their hereditary occupation is agriculture. Some of them are successful growers of the hardier kinds of rice. They are also wood cutters. There are nine endogamous divisions of the tribe, Bharutiá, Chantálá, Chokápur, Takária, Valvái, Santalá, Motá, Náná and Bodá. Of these the Chokápurs stand highest in the social scale. They are also called Pávágadiá which shows their former connection with the famous Pávágad hill in the Panch Mahál. Members of all divisions eat at the hands of Pávágadiás, but the latter will not eat with the other divisions. Marriages are prohibited within six or seven degrees of relationship, but generally do not take place between members so long as any former relationship can be traced between them. Marriage with a wife's younger sister is permitted and brothers are allowed to marry sisters. Marriage is generally adult. It is conducted by the bridegroom's sister (who should be an unwidowed married woman) or in her absence by one of the groom's paternal female cousins. The *khandáliá* form of marriage, in which the bridegroom wins the bride by taking service with her father for a stipulated period, is much resorted to, especially by those who cannot afford the ordinary marriage expenses. The remarriage of a widow is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. They eat the flesh of goats, sheep, fowls, squirrels, peacocks, parrots, doves, larks and fish, and drink liquor to excess. They consider themselves superior to Koknás, Bhils, Naikdás, and others who eat beef. They eat with Dublás. Members from higher castes, such as Kanbis or Kolis are admitted into the tribe. They follow the Hindu law of inheritance. They do not worship any of the regular Hindu gods. The chief objects of their veneration are Suraj or the sun, Dharati-Máta or the earth, Kákábalio or the small-pox goddess, Bhaváni, and the boundary gods Palio, Simário and Náderio. All their ceremonies are conducted by leading men of the tribe. The dead are either burnt or buried. No ceremonies are performed for the propitiation of deceased ancestors. In the Surat district, the Chodhrás of each village settle their social disputes at meetings at which at least five men must be present. Questions affecting the whole tribe are treated at meetings of members from at least seven villages surrounding the village where the cause of action has arisen. An appeal lies to the general body against the decision of the village panchávat. Offences are generally punished by fines which are spent on drinking toddy or liquor.

Darjis (18,784) are found in Gujarát, Káthiáwár and Cutch. They have some of the Rájput surnames such as Chávdá, Solanki, Parmár, etc., and make the usual claims to a Rájput origin. Darjis are also called Sais or Suis (*sui* = needle) and are also known as Meráis (*mer* = huka) and Sai-Sutárs. The latter is obviously an attempt to claim a nobler descent and the usual legend of accidental degradation is forthcoming. They mostly keep to their original occupation of tailoring, but a few are carpenters and cultivators. Their social status is generally equal to the Luhárs, but in the Panch Mahál they have sunk below Dheds and in Surat they occasionally officiate as priests for Bharváds. They have eighteen exogamous divisions. The names mostly represent Rájput clans or localities. Marriage between near relations is forbidden. A Darji may marry his maternal uncle's daughter but not that of his maternal or paternal aunt. Marriage is generally adult. Widows remarry, except in parts of Kaira, and divorce is common. Darjis are strict vegetarians except in Surat, where they eat fish, goat's flesh and fowls, and drink liquor. The caste will eat cooked food from the hands of Kumbhárs and Luhárs, and Rájputs eat cooked food from their hands. They follow the general Hindu law of inheritance and belong to the Rámánandi, Madhaváchárya, Swáminárayan, Mátápanthi and other sects of Hinduism, and specially worship the goddess

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Hingláj. Pushkarna Bráhmans officiate at their ceremonies and are not received on equal terms by other Bráhmans. They burn the dead and perfom *shráddha*.

In the city of Surat, caste disputes are settled by a few leading men selected by the caste. A meeting can be summoned by any person on payment of a sum of Rs. 1-8 to Rs. 2-8. Breaches of caste rules are punished by fines which are generally spent on feasting the castemen, and the surplus, if any, is deposited with well-to-do members of the caste, the interest on which is spent on caste dinners or purchasing houses for holding caste dinners. In Ahmadábád, each village has its own panchávat consisting of five to seven members selected by the caste with a headman who is selected by the members of the panchávat. Breaches of caste rules are punished by fines or excommunication. The fines are usually spent on repairs to the caste buildings or on dinners. In Tharad state under Pálanpur, caste disputes in all the villages in the state are settled by the leading members of the caste residing at Tharad in consultation with the leading members of the other villages. The assistance of the State authorities is sometimes taken to recover the fines imposed on the culprits. The Káthiáwár Darjis have a central organization in every táluka consisting of from four to ten members with a headman selected by a majority of the votes of the castemen. These panchávats are mostly temporary, but in Dhranghadra and Morvi they are permanent. Their control extends over the tálukas which they represent, except in Porbandar, where the jurisdiction of the panchávat extends over the whole state. Fines are deposited with the *patel* or headman or a *sávkár* and are spent on caste dinners, helping poor castemen, building temples or rest houses or purchasing landed property. In Gondal, four members are appointed for every hundred families as members of the panchávat. In Jámnagar, the headman is presented with a *pagdi* (turban) after his selection. In Morvi, half the funds collected by the community go to the State. A section of the caste called Sai Sutárs are carpenters but are governed by the rules of this caste.

Devli *see* Bhávin or Devli.

Deva'ngs (88,113), also known as Koshtis, Hatkars, Jáds, Sális, Vinkárs, Nekárs, Negárs and Neyakárs are found in the Deccan, Konkan and Karnátak. They are an occupational caste of cotton and silk weavers. Probably weaving began with the manufacture of coarse blankets from sheeps' wool, and was originally a shepherd's occupation. Hence the weaving caste is still known as Hatkar, which is a sub-division of the great Dhangar or shepherd caste. With the advent of agriculture, cotton, and later silk came to be used. The weaving caste then gained many recruits and became specialised. Later on it was split up by religious differences, having been greatly influenced by Lingáyatism. A great number of these weavers appear to have been collected at Vijayánagar where they have to this day leaders called Devangayyá and Mussangayyá. The hereditary occupation of the caste is weaving cotton and silk robes, waist clothes, turbans, and other articles. Their industry has been greatly crippled by the production of European and Bombay machine-made goods and many of them are in debt. They have twenty-nine endogamous divisions, *viz.* (1) Ahir, (2) Arasingapatalá, (3) Bángad, (4) Chámbhár, (5) Chikkurvin, (6) Dev, (7) Devánga or Khatávau, (8) Halabe, (9) Hire Kurvin, (10) Jain, (11) Junare, (12) Kulácháradavaru, (13) Kurad, (14) Maráthá, Sakul, Sahakul or Swakul Sáli, (15) Miskin, (16) Nág, (17) Nakul or Lakul, (18) Padam or Padma Sáli, (19) Patta or Pat Sáli, (20) Saguna or Samaya Sáli, (21) Shakuna or Sakuna Sáli, (22) Shubra Sáli, (23) Shuddha Sáli, (24) Soma Sáli, (25) Sukha Sáli, (26) Suntá Sáli, (27) Sat Sáli, (28) Tikale, (29) Togati. Of the above divisions, two are interesting, the Kulácháradavaru who in some places wear both the sacred thread and the *linga*, and the Suntá Sális who are reverts from Islám and are so called because they still keep up the practice of circumcision (*suntá*). The exogamous divisions of most of the above are identical with surnames. In the Karnátak, they have exogamous divisions like the surrounding castes. The Maráthá Sális of Násik have adopted Bráhmanical *gotras* in addition to the surnames or *kuls*. Hire and Chik Kurvins have seventy-six *gotras* which are arranged in two equal groups one called after Shiva and the other after Párvati. Marriages are prohibited between persons having the same surname or *bedagu*. In some places, similarity of *devak* also is a bar to intermarriage. In Násik, similarity of surnames as well as of *gotras* is a bar to intermarriage, but if the *gotra* of a party is not known the surname or *kul* only is considered. In most places, marriage with a father's sister's or mother's brother's daughter is allowed. Marriage with a mother's sister's daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is infant as well as adult. In the Karnátak, the boy's father has to pay a bride-price of Rs. 30 to her father. The *devak* of the caste consists of the *pánchpálvi* or leaves of five kinds of trees which is installed after the Kunbi fashion. Widows are allowed to remarry. Divorce is permitted with the sanction of the caste Panch. The family deities of Devángs are Khandobá, Bahirobá, Jotibá, Narsobá, Bhaváni, Jogái, Kedárling, etc. Their priests are Deshasth Bráhmans. The dead are either burnt or buried. They perform *shráddha* and *mahálaya* for the propitiation of deceased ancestors. In the Sholápur district, the Koshtis of each village settle their social disputes at meetings of all the adult male members of the caste which are called *daivas*, presided over by a headman or *mhetre* whose office is hereditary. In important cases, if the decision given by a local *daiva* is not approved, the matter is sometimes placed before the *daivas* of some villages in the neighbourhood assembled in a general meeting. In Sátára, the organization is apparently weak and ill defined. The Sális of East Khándesh settle their social disputes at meetings of the village castemen, four men of the assembly being selected as leaders. It is said that there is a central organization of the caste at Barhánpur to which the decisions of the village panchávats are communicated.

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Dhangars (271,720), also known as Gávads in the Sátára District, are found all over the Deccan, Konkan and Southern Maratha Country. They are also met with in large numbers in the Central Provinces, Berar and Central India. They are shepherds, cattle-breeders, cattle-sellers and blanket weavers. In Northern India the Dhangars found are labourers and scavengers and hold a very much lower social position. This does not finally dispose of the theory of a common origin, but more evidence is still required before community of race can be safely asserted. In Ahmednagar, some of them who live in the plains breed horses. Regarding their origin a variety of traditions are current, but the traces of totemism still found amongst them in the form of *devaks* are an indication of an element at least aboriginal; and the same conclusion is pointed to by the fact that they are of a very dark complexion, strong and lean. Among the people who are to be avoided at sacrifices offered to the gods and the manes are mentioned by Manu (III. 166) shepherds and keepers of buffaloes. Thus, according to Manu, Dhangars are a despised race. The word Dhangar appears to be originally a tribal and not a functional name. In the Deccan and Konkan however it lost its original tribal signification, and came to denote in addition to Dhangars proper, a heterogeneous group of distinct races following the profession of shepherds. The Asal or Maráthá Dhangars who form an important element in the Dhangar population, are in all probability the representatives of the original Dhangars, who settled in the Maráthi-speaking districts. Another large sub-division known as Hatkar seem to have been of considerable importance in Berár where they held sway in the hilly country round Basim. These Hatkars claim to be Barge Dhangars or shepherds with spears. But Barges and Hatkars are really two distinct sub-castes of the Dhangar tribe in Ahmednagar and Sholápur. Though some of the Dhangar sub-castes have settled down as stationary husbandmen and wool-weavers, there are many amongst them such as Khiláris, who have not yet given up their nomadic habits. Dhangars have twenty-two endogamous divisions: (1) Ahir, (2) Asal (pure) or Maráthá, (3) Banaji, (4) Barge, Bande or Methkari, who claim to be Maráthás and were perhaps Bárgirs or mounted troopers during the time of the Maráthá supremacy, (5) Dange, (6) Gadge, (7) Gavli (milkman), (8) Ghogattanya, (9) Hatkar or Zendevále, (10) Holkar to which division the ruler of Indore State belongs, (11) Kangar, (12) Khikri, (13) Khilári or Thilári (*khilár*=a herd of cattle), (14) Khute or Khutekar (*khunta*=the peg fixed to the ground for weaving purposes), (15) Kuktekar, (16) Lád, (17) Mendhe (*mendha*=a sheep), (18) Mhaskar (*mhais*=a she-buffalo), (19) Sangar, (20) Shegar, (21) Shilotyá, (22) Uteger. Most of these divisions have a Kadu or bastard division. They have numerous surnames, which mark exogamous groups. Marriages are prohibited between members of the same surname. A man may marry his mother's brother's daughter but not his father's sister's or mother's sister's daughter. A man may marry two sisters and brothers may marry sisters. Girls are married from the age of four months to twelve years, as a rule before they attain puberty; boys between fourteen and twenty-five. The lucky time for marriage is fixed in consultation with a Bráhman. But if a Bráhman is not available, the general procedure is as follows. A cow is first let out of a hut and then the calf. If the calf when running to the cow passes by the right hand side of the couple who are made to sit outside the hut, the omen is auspicious, and marriage takes place. If the calf passes on the left the marriage is postponed for an hour or two, the time being considered inauspicious, and the operation is repeated. Widow remarriage and divorce are allowed. They eat fish and the flesh of goats, sheep and fowls, and drink liquor. They do not eat at the hands of Buruds, Ghisádis, Parits, Jingars and so forth. They will eat food cooked by Maráthá Kunbis, Kumbhárs, Nhávis, Vanjáris, Shimpis, etc, who will eat food cooked by Dhangars. Bráhmans will eat *pakki* and drink any liquid not containing water with Dhangars. They profess Hinduism and worship all Bráhmanic and village gods. Their priests are Bráhmans and are not considered degraded. But when Brahmans are not available, the ceremonies are conducted by the caste elders. In some places, the death ceremonies are conducted by Kumbhárs or Jangams. The dead are either burnt or buried and they perform *shráddha*. The Dhangars of the Sátárá District have a central organization with a hereditary headman who belongs to the Gávadá family which resides at Karhád. Its control extends over one hundred and sixty villages round Karhád. It holds its meetings as occasion arises in the village in which the cause of action has taken place. Invitations are sent round by the headman to the residents of all the villages by messengers who are called *bhalla* and *kachara* and belong to the Dehabá family. As many members as can afford attend the meeting, but no meeting is valid unless members from the Daingdá, Murgalá, Dehabá, Yedgá and Gávadá families are present. The penalties imposed on offenders are caste feasts and fines. A rupee is paid to the messengers for their service. The money recovered from fines is deposited with the Gávadá family. Some of it is devoted to religious purposes. The organizations of the Dhangars of the Sholápur and Ahmednagar Districts are similar to the above except that each village has its own panchávat or *daiva*. In Poona, social disputes are settled at meetings of all adult male members of the caste and the complainant is required to pay the expenses of calling the meeting. In Belgaum, there are village organizations, but there also appears to be one recognised leader for the whole of the Chandgad Mahál who summons meetings as required.

Dheds (157,412), also known as Meghváls and in Cutch as Ganeshiás, Rishiás, Rikhiás or Rakhiás, are found all over Gujárat Káthiáwár and Cútch. Most of them claim a Kshatriya descent and all the Dhed domestic servants in Karáchi on the occasion of the Census returned themselves as Rájputs. Others hold Mátang—a great sage who is said to have brought down rain during a great drought and thus given rise to the synonym Meghvál (*megh*=rain)—to be their original ancestor. From their customs and the impurity attached to them they appear

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like the Mahárs, Mángs and Holiyás of the rest of the Presidency to be broken fragments of primitive tribes dispossessed by invaders, and reinforced, from time to time by outcastes. They believe that their original occupation was the spinning of coarse cotton thread and the weaving of coarse cotton cloth and the carrying of treasure and burdens. They also acted as guides and pointed out boundary marks. They are now mostly field labourers, many being attached to *pátidárs* or Kanbi landlords. Except that they have to drag away the bodies of dead cattle, they are seldom called on to sweep or perform other unclean work. They have fourteen endogamous divisions: (1) Bháliá, (2) Cháraniá, (3) Chásiá, (4) Charotariá or Talabdá, (5) Chorásiá, (6) Gujar, Gurjar or Gorjia, (7) Hádiá, (8) Káhanumiá; (9) Kusiá, (10) Maheshri or Kachhi, (11) Máru or Márvádi, (12) Pátaniá, (13) Surti, (14) Vankar. Of these the camel driving Márwádis and Surtis with their higher standard of cleanliness produced by domestic service under European masters must be distinguished. They have several exogamous sections, of which Mátang is considered to be the highest, being founded by the founder of the tribe. Marriages are prohibited on the mother's side within two or three degrees of relationship. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Marriage is generally adult. Widow remarriage is permitted. A widow may marry a younger brother of her deceased husband. Divorce is easy. Dheds eat fish and flesh and also the carcasses of cows, buffaloes, sheep and goats. They eat the leavings of other people and drink liquor. They eat food cooked by Musalmáns. They do not eat food cooked by Kolis, Párdhis, Mes, Bhangis, Turis and Musalmán Hajáms. Their special objects of worship are Ganesh, Máta, Hanumán and Narsingji. Their priests are Garudás. The priests of the Cutch Dheds are a class known as Meghwál Bráhmans, who eat with Dheds and in some cases intermarry with them. The dead are generally buried. For the propitiation of the deceased ancestors crows are fed every year on the *Diváli* day. The Dheds of Surat District have formed groups of four or five villages each for the settlement of social disputes. Every adult male member is entitled to attend a meeting. There is no headman. The aggrieved party makes the arrangements for convening a meeting by sending round invitations by the caste priest (Garuda). The penalty imposed in the case of a divorce or enticing away a girl is Rs. 51. In other cases it is a fine up to Rs. 25. The fine is recovered generally on the spot. In cases of breach of marriage contracts and divorce the penalty is payed to the party who suffers the loss. In other cases, it is spent in drinking. All the panchayats in the district are closely connected and the decisions passed by one are recognised by all. The Dheds of Ahmadábád have a central organisation similar to the above consisting of twelve members selected by the caste whose control extends over the City of Ahmadábád and the surrounding villages. There are no regular panchayats among the Dheds of Cutch. Caste disputes are finally settled by arbitrators appointed in equal numbers by both the contending parties. The meetings are convened by the caste *jamotar* (leading man) who sends invitations by the caste messenger who is usually the caste priest. Serious breaches of caste rules are enquired into by a meeting of the whole community. The penalties imposed are invariably fines which are spent on feasting the caste people or their *gors* (priests), sometimes on feeding cattle or Sádhus. The Maheshri, Márwádi and Gorjá Meghwáls of Cutch have to pay to the State certain taxes and a share of the fines levied on offenders belonging to the caste or other persons guilty of an offence against any member of the Meghvál caste. The State dues are farmed out to a member of the Meghvál community who is known as the *mehtar*. In ordinary cases, punishment is meted out to offenders by the *mehtar* himself. Serious cases are submitted to the State authorities for trial. The Dheds of the Tharad State in Pálanpur have a headman or *patel* appointed by the State who settles social disputes in consultation with the leading members of the caste residing in Tharad. Offences are generally punished by fines, part of which is paid to the State and part to the *patel*. The decisions passed by the *patel* are enforced with the assistance of the State authorities. In Sind, there are village panchayats whenever numbers are sufficient, and the headman, originally elected, but often becoming hereditary, is the most important official and sometimes keeps the funds. There are also three specially important headmen who can call general panchayats or courts of appeal for different sections of the community.

Dhobis (5,084) or washermen are found in all towns and cities in Gujarát, Káthiáwár and Cutch. They wash the clothes of the people of all castes and creeds except the impure classes. Marriages are prohibited between near relations. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Girls are generally married before eleven, boys upto fifteen or seventeen. The bridegroom's father has to pay to the bride a *palla* or dowry in ornaments worth about Rs. 80 to 100. The binding portion of the marriage ceremony is the *mangalphero* (the walking of the bride and bridegroom four times round the sacrificial fire). The remarriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. Dhobis eat the flesh of goats, sheep, fowls and fish and drink liquor. They worship all the Hindu gods and goddesses. Their priests are Bráhmans. They burn their dead except children under eighteen months old who are buried. They perform *shráddha*. The Dhobis of Surat City settle their social disputes affecting the whole caste at meetings of the castemen presided over by four *patels* or headmen whose office is hereditary. Besides this central panchayat there are also four sub-divisions, each of which has its own *patel* elected by the residents of the locality. These divisions settle disputes that arise in their respective localities only. The control of the central panchayat extends over Varacha, Kathore, Bárdoli Táluka, Kadode and Sarbhon and (recently) Mándvi Táluka. The Dhobis of Bombay also respect the decisions of the Surat panchayat. A meeting

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of the central panchâyat can be convened by any member on payment of Rs. 9 to the caste priest. Of this sum Rs. 8 are paid to the four local divisions and Re. 1 retained by the priest for his own trouble. A meeting of the central panchâyat can be called also by any of the four *patels* of his own motion. Offences (social questions such as marriage usually) are generally punished by fines or excommunication. The funds of the caste remain with the *patels*, out of which loans are sometimes given to poor members with the consent of the whole caste. The funds are generally spent on caste feasts and on religious and charitable purposes. Small fines received are often spent on drink. Recently a large sum of money collected in the Transvaal by one Kupa Jetha for the benefit of the whole caste, was divided into four parts and handed over to the *patels* of the four divisions.

Dhodia's (109,615) are found chiefly in Surat and Thâna. They are one of the most numerous of the early tribes and chiefly work as field labourers and hereditary servants (*hâlis*). They admit members from higher castes, and their *kuls* or exogamous sections, many of which are apparently other caste names, seem to show that the tribe is recruited from numerous castes. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. A man may marry two sisters and brothers may marry sisters. Boys and girls are married between five and twenty. The boy's father has to pay a *dej* or bride price of from Rs. 16-8 to Rs. 22-8. Similarly well-to-do parents purchase a husband for their daughter. He lives with his proposed father-in-law and works for his bride (*khandâliâ*) for five years, when, if the daughter approves of him, the marriage is performed. In certain rare cases parents purchase a girl for their boy and allow the pair to live as husband and wife without performing any ceremony. Marriages are celebrated only on Thursdays. The service is conducted by two women of the tribe, who are called *verno*. The remarriage of widows is permitted. A widow may marry a younger brother or any other younger relative of her deceased husband. Divorce is allowed. Dhodiás eat the flesh of goats, sheep, pigs, deer, squirrels, fowls, and fish and drink liquor. They eat food cooked by Dublás, Naikdás, Chodhrás, etc. Social disputes are settled at meetings of all the adult male members of the caste residing in a village. A person associating with a member of a lower caste is put out of caste and is not admitted until he passes through a purification ceremony which is conducted by the castemen themselves. Breaches of caste rules are punished by fines not exceeding Rs. 5 in each case, which are generally spent on drinking toddy. Part of the fine (in no case less than annas 4) is deposited with a casteman who has some credit in the community, and out of the fund thus collected the funeral expenses of poor members of the caste are met.

Dhors (13,506) are found in small numbers all over the Deccan and in Belgaum and Bijápur. The name Dhor is probably derived from *dhor* meaning cattle, as they are tanners of cattle skins. They have seven divisions, none of which eat together or intermarry. They are: (1) Budhlekari or Budligar, (2) Bandelkhandi, (3) Hindustáni, (4) Kankayá, (5) Karnátak, (6) Khetarphedi, (7) Maráthá or Dhor proper. Their exogamous divisions are indicated by surnames. They have *devaks* such as the *Umbar* (Ficus glomerata), the *Jámbhul* (Eugenia jambolana), the *maryádvel* (Euponia biloba) a hatchet, etc. Marriages are prohibited between members of the same section and *devak*. Marriage with a father's and mother's brother's daughter is allowed, a man may marry his wife's sister and brothers may marry sisters. Marriage is infant as well as adult. The bride price ranges from Rs. 50 to Rs. 200. Widow remarriage and divorce are allowed. Dhors eat the flesh of sheep, goats, deer, fowls and fish, and drink liquor. In Sholápur, they eat *pakki* at the hands of Mahárs and Mángs. Their family deities are Bhaváni of Tuljápur and Kondanpur, Janái, Khandobá of Jejuri, Mahádev of Singnápur and Vithobá of Pandharpur. They employ both Bráhman and Lingáyat priests. As a rule they bury their dead. *Mahálaya* is performed for the propitiation of deceased ancestors.

Dubla's (127,870) are found chiefly in Broach, Surat and Thána Districts. They claim a strain of Rájput blood and especially a close connection with the Ráthods. They are a mixed race undoubtedly like the various Koli groups. They are farmers and labourers, but most of them are *hâlis* or hereditary servants of Anávalá Bráhmans and other better class cultivators. They have twenty divisions, many of them geographical, (1) Bábá, (2) Balsáriá, (3) Báruniá, (4) Choriá, (5) Damani, (6) Haráviá, (7) Isriá, (8) Kharchá, (9) Mándviá, (10) Nardá, (11) Olpádiá, (12) Páliá or Khodiá, (13) Ráthodiá, (14) Sarviá or Saráviá, (15) Sipriá, (16) Talávia, (17) Ukhariá, (18) Umriá, (19) Vásává or Vásávdá, (20) Vohriá. Of these, the Taláviás are highest in social rank. They take wives from the girls of the Saráviás, but do not give their daughters in marriage to them. The Taláviás and Mándviás eat together and intermarry. With these exceptions the members of the above mentioned classes seldom eat together and never intermarry. Marriages are prohibited when relationship can be traced between the two contracting parties. Marriage with a father's sister's and mother's sisters's daughter is not allowed. A man may marry his wife's younger sister and brothers may marry sisters. Boys are generally married from ten to twenty and girls from ten to eighteen. The boy's father has to pay to the girl's father a *dej* or bride price of Rs. 15 to Rs. 20. The *dej* is sometimes paid in the form of grain. The *khaudálio* form of marriage in which the bridegroom has to serve a bride's parents for a certain number of years is also in vogue. The remarriage of widows is permitted. A widow may marry a younger brother or any other relative of her deceased husband younger than himself. Divorce is allowed. Dublás eat the flesh of sheep, goats, hares and fowls. They are extremely fond of iguanas. They drink liquor to excess and eat the leavings of higher castes. They do not eat at the hands of inferior castes such as Naikdás, Chodhrás, etc. They eat at the

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hands of Kolis and Dhodiás. According to some they eat at the hands of Pársis and Musalmáns. They admit Hindus of higher castes such as Rájputs, Kanbis, Kachhiás, Kolis, etc., as well as Dhodiás without performing any ceremony. Koknás, Chodhrás and Naikdás are admitted on payment of all charges of the feast which is given to the people of twenty to twenty-five villages who may assemble at the time of their admission. In some places, an entrance fee of from Rs. 10 to Rs. 25 is taken from the new comers. Dublás appear to be animist by religion. Besides spirits and ancestors they worship Hánumán and different forms of goddesses such as Shikotri, Agashi, Himario, etc. They treat Bráhmans with respect except in a few of the wilder villages. At marriage and sometimes at the time of the naming ceremony, they make use of their services. Except a few of the poorest who bury, they burn their dead. Persons dying of leprosy, small-pox and other contagious diseases and children under four years are buried. Every year in the month of *Chaitra* or *Mágh* a ceremony is performed for the propitiation of the deceased ancestors in which a devotee or *jangio* becomes possessed of the spirits of the deceased ancestors and is given food and liquor. In some places, wooden images are installed in the name of the deceased ancestors and they are worshipped on Sundays and Thursdays with offerings of goats, fowls, toddy and liquor. Caste disputes are settled at meetings of all the adult male members of a village. Eating with a Musalmán or Pársi is punished by expulsion from the caste and can be atoned for by purification by Bráhmans if there be any in the village. If a woman is seduced by a casteman, and is willing to return to her husband, the seducer is fined Rs. 2. If she declines to return to her husband, the offender is fined Rs. 10 to 25 according to his means which is given as compensation to the wronged husband. If a woman elopes with a man of another caste, she has to undergo purification before she is re-admitted, the expenses of which are borne by the husband if he wants her back; if not, by her parents or relations. Breaches of caste rules are punished by fines not exceeding Rs. 2 in each case, which are spent on drink.

Ga'bits (24,818) are found on the sea coast chiefly in the Ratnágiri and Kánara Districts and in Sávantvádi State. They call themselves Konkan Maráthás and state that they were originally Maráthás and manned Shiváji's navy. On the defeat of the Peshwás by the British and the consequent abolition of the Maráthá navy they took to fishing, which isolated them from the Maráthás. Before the establishment of the British supremacy at sea in 1760 and to a less extent during the next forty years, when the creeks and backwaters passed under British control, they caused serious loss by their piracies. The traces of *kuls* and *devaks* still to be found amongst Gábits, are a tolerably clear indication of the probable Maráthá origin of the caste. Their hereditary occupation is seafaring and catching and selling fish. Some of them hold land and a few are *khots*. According to some, the caste have Bráhmanic *gotras*; according to others, they have *kuls* similar to those of Maráthás. Like Maráthás they have also *devaks* or marriage guardians which are installed at the time of marriage. The rules regulating the restrictions on intermarriage are confused. A Gábit may marry his mother's brother's daughter but not his father's sister's daughter. Descendants of sisters cannot marry within three degrees of relationship. A man may marry two sisters and brothers may marry sisters. Boys are generally married from fourteen to twenty, girls from eight to fourteen. The remarriage of widows is permitted. A bachelor is not allowed to marry a widow. A husband can divorce his wife on the ground of unchastity with the sanction of the caste panch. Gábits eat the flesh of goats, sheep, hares, deer, wild boars, fowls and fish and drink liquor. They follow the Hindu law of inheritance and are Hindus by religion. Some are followers of the Várkári and Rámdási sects. They worship all Bráhman gods. Their priests are Chitpávan or Karhádá Bráhmans. Their dead are either burnt or buried. *Shráddha* is performed annually on the anniversary of the death.

Ga'm Vakkals (12,132), also called Gámgaudas, are chiefly found in the low land villages between the Gangávali and Shirávati rivers in the Kánara District. They are one of the Vakkal or cultivating castes of Kánara ranking next to Hálvakki Vakkals in social order. Their name appears to be derived from *gám* a corruption of the Sanskrit *grám*=a village. Their own tradition is that they were named after Gáma, one of their ancestors, who brought the Haviks from Hayakshátra and gave them Gám Vakkal women in marriage on condition that after marriage the women should not abandon their original fashion of dress. A similar claim to a former connection with the Haviks is advanced by the Hálvakki Vakkals, and is supported by the fact that Havik women dressed in the same style as the Hálvakki and Gám Vakkals as recently as 1906. In so doing they set at defiance the orders of Havik priests to assimilate their costume to that of other Bráhman women. In social organization, religion and customs, the caste resembles Hálvakki Vakkals. Each village has a hereditary headman known as *budraut* who is appointed by the Swámi of the monastery at Kudli in Mysore. He inquires into breaches of caste rules with the assistance of a few leading men of the village, and if the offence is proved, refers it to the Swámi for decision. Persons who dine with members of a lower caste and women who have been seduced are excommunicated. A person guilty of selling liquor is fined from Rs. 5 to Rs. 10, other offences also are punished by fines. All fines go to the Swámi.

Ga'mta's (9,892) are a sub-division of Bhils.

Ga'nigs (25,378) (*ghána*, a mill and *geru*, a workman) or oil-pressers are found all over the Karnátak and Kánara. They have two main divisions, Hindu and Lingáyat. The former, though professing to be a distinct Hindu caste, appear to be greatly influenced by Lingáyatism inasmuch as they wear the *linga* and follow Lingáyats in most of their ceremonies and customs.

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Some members of one of their divisions, named Vantiyats, wear both the *linga* and the sacred thread. Almost all Gánigs are oil-pressers, a few being husbandmen, cart-drivers or petty dealers. Hindu Gánigs have eight endogamous divisions: (1) Sajan or pure, (2) Kare or black, (3) Bile or white, (4) Vantiyat or men with one bullock, (5) Pasti (meaning unknown), (6) Pancham (belonging to the five crafts), (7) Kempu or red, and (8) Vaishnav or followers of Vishnu. All except the Vaishnav eat together but none intermarry. Their exogamous divisions are indicated by surnames. Widow remarriage and divorce are allowed by the Sajans and Pastis. In Kánara widows' heads are shaved. Except the Vaishnavs all eat fish and flesh and drink liquor. Among the Kánara Gánigs the use of liquor is forbidden. They hold themselves to be high class Vaishyas and will not eat food cooked by any one but a Havik Bráhman. The caste follow the Hindu law of inheritance and are followers of either Shiva or Vishnu. They consider it a sin to blindfold their bullocks while yoked to the mill. They have also a belief that it is sinful to work a pair of bullocks and hence the class of Vantiyats or one bullock men (*vanti* one and *yattu* ox). The Karnátak Gánigs respect and feast Jangams. The priests of the Kánara Gánigs are Havik Bráhmans. The followers of Shiva bury and the rest burn their dead. In the Karnátak, the clothes of the deceased are brought home, worshipped on the seventh day and given to Jangams.

Ga'vada's (6,750), also called Mith Gávadás or salt Gávadás, are found in the Ratnágiri district and the Sávantvádi State. In Kánara the term *Gávadá or Gauḍá* means a village headman and is assumed as a title by the Vakkal or cultivating castes. According to Molesworth *Gáradá* is derived from *gánv* a village and means a village headman. The Gávadá or Mith Gávadá of Ratnágiri district is, however, distinct from the Vakkal castes and speaks Maráthí and is not so conspicuously Dravidian by type. The caste presents the interesting aspect of a group passing from a primitive totemistic organization into a Bráhmanical one of *gotras* through the Maráthá system of *kuls*. An examination of the different accounts received shows that some families of the caste still show reverence for the trees representing their *deraks* by not cutting or dining on or even by not touching their leaves, although the rule barring intermarriages between persons having the same *derak* is fast dying out. Most of the accounts state that Káshyap is the *gotra* of the whole caste, a step further towards the adoption of the Bráhmanical *gotras* after the intermediate stage of the Maratha *kuls*, by which the restrictions on intermarriage are mainly regulated in this caste. One account gives Káshyap, Vatsa and Bháradwáj as the *gotras* of the whole caste and states that intermarriage is prohibited between members of the same *kul* as also between members of the same *gotra*, but members belonging to the Káshyap *gotra* may intermarry, which is inevitable as most families of the caste have so far only selected this *gotra*.

The original occupation of Gávadás was making salt. They are now mostly husbandmen, cartmen, and field labourers. Except a small group that still make salt and are looked on as socially degraded for that reason, there are no endogamous divisions of the caste. A Gávadá may marry his father's sister's or mother's brother's daughter. He cannot marry his mother's sister's daughter. A man may marry two sisters. Brothers are not allowed to marry sisters. The marriage of widows is permitted. A husband can divorce a wife on the ground of infidelity with the sanction of the caste *panch* and the caste priest. A divorced woman is turned out of caste and generally becomes a prostitute. They eat goats, sheep, wild boar, deer, fowls and fish and drink liquor. In religion and ceremonies they follow Bhandáris.

Gavandis (39,00) or masons, are scattered in small numbers all over the Presidency. Their chief occupation is working in stone and earth and building walls, houses, cisterns and wells. The Ságar and Jire Gavandis also make earth and lime images of Hindu gods and saints and sell Ganpatis. The Gavandis of Bijápur formerly made salt also. Some are husbandmen and labourers. They have five endogamous groups (1) Maráthá, (2) Jire, (3) Ságar or Kámáthi, (4) Kánarese and (5) Chunár, Kadiyá, Sungar or Gujaráti.

Maráthá Gavandis seem to be Maráthá Kunbis whose special occupation has formed them into a separate caste.

Jire Gavandis, found only in Pandharpur and Sholápur, are called Jire after a former headman's surname reputed to have been builder to the king of Bijápur. They are said to have been Maráthá Kunbis who were put out of caste because they refused to pay a fine of Rs. 150 which their castefellows imposed on them for building mosques for the Adilsháhi kings (1490—1680) at Bijápur.

Ságar or *Kámáthi Gavandis* are found chiefly in the Sholápur district. They claim Kshatriya descent though they admit they have now become Shudras. They assert that they originally came from Benares to the Nizám's territory, whence they are said to come to the Sholápur district three hundred years ago. Their castefellows are still found near Hyderábád, some of them wearing the sacred thread and dining in silk waistcloths.

Kánarese Gavandis are also known in Dhárwár as Ságar Chakravartis, that is, sea rulers. They appear to have been much influenced by Lingáyatism and occasionally employ Lingáyat priests to conduct their ceremonies. Their priests are Oshtamas or Bráhmans. They eat fish and drink liquor.

Kadiyás or Gujarát Gavandis are also known as Chunárs and Sungars. In ceremonies and customs they follow the other artisan castes of Gujarát.

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The Kadiyás of the Ahmadábád district have a central organization consisting of forty hereditary headmen whose control extends over Ahmadábád, Paránti, Wadhwán, Limdi, Dhandhuka and Surat. Offences (social and domestic questions are the commonest but professional matters are said to come under the panchâyat's jurisdiction as well) are punished by fines or excommunication. The proceeds of the fines are spent on caste feasts or on the purchase of vessels for caste dinners. The Kadiyás of Káthiáwár have a central panchâyat consisting of four to six members selected by a majority of votes of the caste with a headman also thus selected. Any member can ask the headman or *kotwál* to summon a meeting. Offences are generally punished by fines which are deposited with the *panch* and are used in building or repairing temples, feeding the poor or Sádhus and purchasing or mending the pots belonging to the caste.

Gavlis (38,542) or milkmen are found all over the Deccan, Konkan and Karnátak. They claim descent from Krishna, the eighth incarnation of Vishnu. They are evidently a functional caste recruited from many other castes such as Dhangars, Kurubás, Maráthás, Kunbis, etc. Their hereditary occupation is tending cattle and selling milk, butter and ghi. They have eight endogamous divisions (1) Ahir, (2) Konkani, (3) Maráthá, (4) Nagarkar, (5) Wajarkar, (6) Dhangar, (7) Krishna and (8) Kurubá, members of which neither eat together nor intermarry. In Kolába, the Konkani Gavlis are split up into Dábholis and Cheulis who do not eat together nor intermarry. Besides the above divisions, the Golás or Kánarese cowherds, who are described separately, are also considered by some to be a subdivision of Gavlis. The caste appears to have been in places strongly influenced by Lingáyatism, and most of them still employ Jangams to conduct their ceremonies, abstain from flesh and bury their dead. These are a large number who are purely Lingáyats. Marriages are prohibited between members bearing the same surname. Marriage with a father's sister's and mother's sisters daughter is not allowed. Marriage with a maternal uncle's daughter is allowed. A Gavli may marry two sisters and brothers may marry sisters. The remarriage of widows is permitted. Divorce is allowed. Some eat fish and goats, sheep, and fowls, and drink liquor; others are vegetarians. Gavlis rank above Kunbis. Their chief god is Krishna. Their family deities are Mahádev, Khandobá, Ambá, Janái, Kondái, Vithobá, etc. Their priests are either Jangams or Bráhmans, but the latter's presence is necessary at the time of marriage. The dead are either burnt or buried. They perform *shráddha* and *mahálaya*.

Gha'nchis (22,819) or oilmen (from *ghání*=oil press) are found chiefly in towns and big villages in Gujarát. Though they have Rajput tribal surnames, they claim descent from Vániás of Modhera in North Gujarát. Ghánchis mostly keep to their original occupation of pressing and selling oil, though some deal in corn, fruit and vegetables and some are cultivators. There are six divisions Ahmadábádis, Champáneris, Modhs, Pátanis, Sidhpuriás, and Surtis. They all call themselves Modh Ghánchis and were probably originally one group. But as usual in Gujarát, the Modh Ghánchi of Sidhpur who settles in Surat becomes a Sidhpuriá Modh Ghánchi (compare Bhália Kolis in Broach) and intermarriage ceases. Of the above, Modhs and Sidhpuris rank highest, the other divisions eating food cooked by them while the latter do not eat food cooked by the other four. None of the six divisions intermarry. Marriages between near relations and in the same family up to seven generations are prohibited. Marriage is generally infant. Widows are allowed to marry. A widow may marry a younger brother of the deceased husband, but never the elder. Divorce is rare. Except the Modhs and Sidhpuriás, they eat goats, sheep, fowls, cloven and uncloven-footed animals and fish and take liquor. They eat *pakki* at the hands of Kanbis. Socially they rank almost equally with Suthárs and Calico printers, though Golá-Ghánchi is a common synonym in Surat for low caste groups in contradistinction to the Bráhman-Váni classes. Their filthy oil stained clothes doubtless lower them in a scale which is based to some extent on external cleanliness. They can admit outsiders of a higher caste. They follow the Hindu law of inheritance, sometimes excluding daughters. They belong to the Swámnáráyan, Rámánandi and similar sects of Hinduism. Their priests are Bráhmans. They burn their dead except children under eighteen months old who are buried. They perform *shráddha*.

Muhammadan Ghánchis (by profession) are found in some parts of Gujarát. Those in Godhra town are establishing a claim to be Sheikhs and marriages between them and other Sheikhs have taken place. They have been separated from the other Muhammadan Ghánchis of the district for a very long period and deny all connection with them. They may be said now to have attained practically the social rank of Sheikhs and to have sloughed off the professional name of Ghánchi with its unpleasant associations.

The Modh Ghánchis of Surat have a central organization which exercises control over Surat and Ránder and Olpád, other places in the district having their own independent organizations. The city of Surat is divided into twelve localities, each having a hereditary *sheth* and *patel*. Besides these there is also a *sheth* and *patel* for the whole caste whose office is also hereditary. Disputes occurring in a particular locality are decided by the local *sheth* and *patel* at a meeting of the members of that locality. If their decision is disregarded the question is referred to the head *sheth* and *patel*, who summon a general meeting of the caste, in which the question is finally decided. Breaches of caste rules are punished by fines. Each locality has its own fund which is spent on purchasing cooking utensils for the caste dinners in the locality and on charity. Out of the general fund of the whole caste kept by the head *sheth*, a *vádi* (house) has been lately purchased for the use of the whole caste. The Champáneri

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and Ahmadábádi Ghánchis of Surat have an organization having jurisdiction over Surat city, Sárbhar, Kadodra, Sachora, Mota, etc. In Surat they are divided into seven localities each having a *sheth* and *patel* of its own with a head *sheth* and *patel* over them all. The offices of all these are hereditary. The Pátani Ghánchis have a similar organization with nine groups. Except that out of the general caste fund the Pátani Ghánchis maintain a temple of Bahuchará, both these subdivisions follow the same procedure in settling their social disputes as the Modh Ghánchis. The Sidhpuriás settle their social disputes at meetings of all the adult male members of the caste according to the votes of the majority.

In Ahmadábád city there are five factions, each with two hereditary headmen, who call meetings through a paid Bráhman messenger when any complaint is laid.

Golás (13,791) of Ránás are found throughout Gujarát and Káthiáwár. Their hereditary occupation is pounding rice. They claim Rajput descent and in token of their claim add the word Ráná to their name. They are variously described as belonging to the Kashyap or Vájasani *gotra*. They have a number of surnames which are exogamous. Marriages are prohibited within five or seven degrees of relationship. A Golá cannot marry a girl from a family in which a girl has been given from his own. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Brothers are allowed to marry sisters. Girls are generally married from five to seven, boys upto twelve. The dowry (*pállun*) settled on a girl varies from Rs. 25 to Rs. 100 according to the means of the boy's parents. Widow marriage is allowed. A widow may marry a younger brother of her deceased husband. Though some profess to be vegetarians, Golás eat fish, fowls, goats, deer, hares and antelopes. They drink liquor to excess and are markedly dirty in their appearance and in their habits. They worship all Hindu gods and goddesses, the special object of their worship being Khodiar Máta. The Golás of Kaira belong to the Piráná sect. The priests of Golás are Audich, Rayakwál, Mevádá or Shrimáli Bráhmans. The dead are burnt except children under eighteen months who are buried. They perform *shráddha*.

The Golás of Surat city had originally two local groups for the settlement of social disputes, Navápurá and Begampurá. In course of time the Navápurá group was split up into fifteen smaller groups and the Begampurá into seven. Each of these smaller groups is divided into two or more still smaller groups each comprising a certain number of houses. Each of the second class of the groups has a panchávat of its own consisting of a *patel* and *moholedár* who exercise jurisdiction over all the minor groups of which it is composed. There is also a permanent central organization of the whole caste composed on the twenty-two *patels* and twenty-two *moholedárs* mentioned above. The head of this organization is a *patel* selected by the whole Golá community of Surat. He has two assistants one from Navápurá and the other from Begampurá selected from among the *patels* of each. Disputes between the residents of a smaller division are decided by the panchávat under whose jurisdiction it is situated. An appeal against their decision lies to the central organization. A member desiring to call a meeting of his divisional panchávat has to pay a fee of from annas 8 to Rs. 5 to the *patel* of his division who convenes a meeting by sending round word by his *moholedár*. When a *patel* wants to hold a meeting on his own account he has not to pay the fee. The fee for convening a meeting of the central organization is Rs. 7-8, which is paid to one of the assistants of the head *patel*. The invitations for this meeting are sent round by a Bráhman who is paid annas eight for his service. This meeting is attended by all the *patels* and *moholedárs*. No Golá except these is entitled to address the meetings or to give a vote unless permitted to do so, though the deliberations of the meeting are public and open to all the members of the community. Breaches of caste rules such as failure to attend a funeral, infringing the rules regarding dowry, etc., are punished by fines by the divisional panchávats. Offences of a serious nature such as breaches of betrothals and caste injunctions against drinking liquor or taking animal food, marriage with a woman of another caste, non-performance of funeral rites, burying the dead, etc., are dealt with by the central panchávats. The fines collected by the divisional *patel* are deposited with him and spent on caste feasts, purchase and repair of caste utensils and on charity. The fines collected by the head *patel* are spent on repairs to the caste temples and buildings and on feeding Sádhus and Bráhmans.

Gollas (4,931) or Gols, also known as Gopáls in the Belgaum district, are a mixed tribe of wandering cowherds and medicine sellers. They are found chiefly in the Karnátac. Their original home appears to have been Telangan, and most of them still speak Telugu at home. It is said that about a hundred years ago, during a great famine in Telangan, many of the tribe migrated northwards in search of food, some of them selling drugs. This led to the formation of a caste, who though known as Gollas, keep quite distinct from the original Gollas who are cowherds. The Gollas, who are medicine sellers appear to be recruited from many castes such as Maráthás, Vaidus, etc. They have Maráthá surnames, More, Pawár, Shinde, etc., and most of their ceremonies and customs are like those of Maráthás. They have six endogamous divisions (1) Advi or Telugu Gollas, (2) Hanam Gollas or Bhingis, (3) Krishna Gollas or Yádavs, (4) Kenguri Gollas, (5) Páknák Gollas and (6) Shástra Gollas. Marriage is infant as well as adult. Widow remarriage and divorce are allowed. They eat goats, sheep, fowls and wild game including panthers and drink liquor. They eat food cooked by Bráhmans, Lingáyats, Rajputs, Maráthás and Sonárs but not by Dhangars, Waddars, Kolhátis, Koravas and Jingars. They worship Hanumán, Hulgevá, Yallammá, Margái, and Krishna.

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They have no priests, but they summon Bráhmans to conduct their marriages. The Hanam Gollas are married by a *guru* or religious teacher of their own caste. The dead are generally burried. On the third day after death they are purified by a Lingáyat priest, who gives them ashes which they rub over their bodies.

The Gollas who are cowherds are divided into (1) Gollas proper, (2) Hát-Gollas, (3) Hávi-Gollas, (4) Kád-Gollas, (5) Kempe-Gollas and (6) Ur-Gollas, who neither eat together nor intermarry. They follow Lingáyat ceremonies and bury their dead. Their chief gods are Shiva, Párvati and Kálbhairava. Their priests are Shrivaishnav Bráhmans, and their spiritual guide a Lingáyat who lives in Mysore. They eat fish, fowls, sheep and deer and drink liquor. They rank next to the cultivating classes.

Gondhalis (637) from *gondhal* = a confused dance, are found all over the Presidency except Gujarát. They are a class of religious minstrels recruited from many castes, and are generally children offered to gods in fulfilment of vows. They state that the founders of their caste were the sage Jamadagni and his spouse Renuká, and they came into the Deccan two or three hundred years ago from Máhur and Tuljápur in the Nizám's territory, which are their original places of residence. They call themselves the sons or devotees of the godess Bhaváni, and wear round their neck a garland of yellow shells called the Bhaváni cowries. Being the devotees of the goddess, they enjoy the same semi-sacred position among the lower class Hindus as the Bráhmans enjoy among the higher classes. During the early period of the Maráthá supremacy the *powádás* or songs of the Gondhalis were much in favour and very effective in rousing feelings of patriotism among the unlettered masses. In those days, people, whose praises were sung by Gondhalis and in whose name their *danká* or sacred drum was beaten, were considered to be highly honoured. At present they make their living chiefly by performing a religious dance and by begging in the name of the goddess Bhaváni. They have six endogamous divisions, (1) Maráthá, (2) Kumbhár, (3) Kadamrai, (4) Renukrai, (5) Bráhman and (6) Akarmáshe or bastards. The last eat food cooked by the first five. The first four eat food cooked by the fifth, but not with one another. In ceremonies, food and customs all except the Bráhman section follow the Maráthá Kunbis. They rank lower than Maráthás who do not eat food cooked by them.

Gosávis (678) are found chiefly in the Deccan. Like Bává the term is indiscriminately applied to many classes of vagrants professing to follow a religious life. The term Gosávi is a corruption of the San-krit Gosvámi, that is one who has conquered his passions. They are religious mendicants and belong to the Shaiva sect, as opposed to Bávás who are Vaishnavas. They are recruited from all castes except the artisan classes and castes below Maráthás. They are divided into *gharbáris* or house holders and *nishprahis* or celibates who eat together. Most of them are celibates in name and many of them have mistresses whose children they freely admit. Though many live by begging, a few are rich, living as money-lenders, traders, writers and husbandmen. Many Gosávis enlisted in the Peshwa's army and Gosávis formed a portion of most hill-fort garrisons.

Guravs (5,538) are found all over the Presidency except Gujarát. They are a class of temple ministrants and consist of five endogamous divisions, *viz.*, (1) Shaiva Gurav, or Nagari, Nilkanth, Swayambhu Gurav, Pujári, Devlak, (2) Kadu Gurav or Junari, Kotsáne, Gasrat Gurav, (3) Hugár, Jeer or Malgar, who are mostly Lingáyats, (4) Jain Gurav, (5) Konkani Gurav or Bháviks. None of these divisions intermarry with the others. The Hugárs or Jeers are of particular interest inasmuch as they contain three religious groups, the Lingáyats or *linga* wearers, the Hindus who wear the sacred thread, and a mixed group wearing both the sacred thread and the *linga*.

These various divisions are generally styled indifferently Gurav. The Kadu Guravs rank below the Shaiva group. From their names Nagari and Junari it seems probable that the division occurred when the Ahmadnagar and Bijápur (Junnar) kingdoms were separate powers in the land, and the genesis of these groups is an instance of the influence of political boundaries on caste fission.

The Jain Guravs are found in the Málvan táluka of the Ratnágiri district. It is not clear why they are called Jain. Enquiries show that there is no trace of any respect paid by them to Jain Thirthankars. There is a Shaiva temple at Vaingani, a village in the Málvan táluka, which is called the Jain Rámeshwar temple probably after the Jain builder, and it may be that the present Jain Guravs are the descendants of the Jains who had taken to the worship of Shiva under the influence of Lingáyatism.

Shaiva Guravs are considered superior to the other Gurav sub-castes. By tradition they were originally Bráhmans but became degraded on account of the misdeeds of Sudarshana, who had four sons, from whom the caste claim descent. They are invested with the sacred thread and abstain from flesh and liquor, and their observations and ceremonies approximate to those followed by Deshasth Bráhmans. They have both the Bráhmanic system of *gotras* and the divisions by surname common to the lower castes. The restrictions upon intermarriages are regulated mainly by surnames, as many families do not know their *gotras*, a fact which tends to show that the latter system was adopted by the caste at a later stage with a view to raise themselves in the social scale. They allow widow remarriage and divorce. Their priests are men of their own caste. In the absence of their own priests Bráhmans are employed. They take food only from Bráhmans and the latter smoke with them.

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Junari or *Kadu Guravs* differ from the Shaiva Guravs in that the former eat flesh and drink liquor and perform their ceremonies after the fashion of Kunbis. Their *devak* consists of the leaves of the *vad* or banyan tree. They dine with Kunbis.

Konkani Guravs resemble the Konkani Maráthás in their customs and ceremonies. Their *devak* consists of a twig of *kalamb* (Anthocephalus cadumba) which they will not cut either for building purposes or for fuel. Besides ministering at temples they also slaughter animals offered to the gods and they play on the clarion or *sanai* at marriages. They eat goats, sheep, fowls, deer, hares, pigs, and fish.

Lingáyat Guravs are non-Panchamsáli Lingáyats entitled to *ashtavarna* rites. In addition to minist ring at temples, playing music and selling flowers, some are astrologers and fortune-tellers and others are husbandmen.

Jain Guravs resemble local Bráhmans in matters of religion and customs though they have a system of divisions by *devaks*. They abstain from flesh and liquor and do not take food or water from any Hindu caste, even from Bráhmans.

Hajáms (189,180) or Nhávis, the barber caste of the Presidency, are found in all parts. The bulk of them are Hindus, but a large number is found even among Lingáyats and Musalmáns. The caste is also known as Nádigs, Váriks, Kshauraks, Nápits Kárágirs, Sanmukhs, Válands, Ghátjos, Matkos, Kelásis and Vávdi-Chaskis. The name Hajám is in use all over the Presidency except Kánara, where Nádig is the Kánarese term for a barber. The name Nhávi is met with all over the Presidency except Gujarát. Kshaurak and Kelási are names by which the caste is known in Kánara. The remaining names are more or less synonyms, some in use in Gujarát and others in the Deccan.

In the Deccan, various traditions are current regarding the origin of the caste, one of which states that they are descended from the snake Shesha that encircled Shiva's neck, and another playing upon the word *nábhi* relates that they are born of Shiva's *nábhi* or navel. The Gujarát Hajáms claim a Kshatriya descent. The fact that the names, surnames, social organization, religion and customs of the Maráthá Nhávis are identical with those of the Maráthás, suggests that the two castes originally belonged to one tribe. In some places even to this day, among the higher Marátha families, Nhávis are required to serve water at dinners, and in Násik and Khándesh they are also employed as cooks.

The hereditary occupation of the Hajám is shaving, hair dressing and nail paring. They do not shave the impure castes who have barbers of their own. The Junari division of the Maráthá Nhávis who shave Christians and Musalmáns are considered lower in status on that account. In Gujarát, the Hajám is the go-between in marriage arrangements, is also a torch bearer, and, in well-to-do families often serves as a house servant. Formerly he practised surgery also, opening boils and abcesses and bleeding by applying leeches. Most of the Hajám women both Maráthá and Gujaráti act as midwives.

The Hajáms of the Bombay Presidency have three main territorial divisions, (1) Maráthá, (2) Gujaráti and (3) Kánarese who have nothing in common except their occupation.

Maráthá Nhávis have two territorial divisions, Maráthá or Deshi and Konkani who neither eat together nor intermarry. The Maráthás are split up into eight groups (1) Gangátirkar or Godávari, (2) Gháti, (3) Junari, (4) Kunbi, (5) Khándeshi or Mashálji, (6) Váideshi, (7) Vájantri and (8) Yelmár. The Konkanis have a bastard division known as Shinde. In the southern part of the Ratnágiri district and in the Sávantvádi State there is a third division who circumcise, and on that account are considered inferior and called Bandes or illegitimate. In ceremonies and customs Maráthá Nhávis resemble Maráthás and Konkanis Bhandáris. Both have *devaks* similar to those of Maráthás.

The Nhávis of the city of Poona settle their social disputes at meetings of all adult male members of the caste under the leadership of old experienced members in the assembly. If the assembly does not agree and the matter is serious, it is referred to the general body of the caste who assemble at Alandi on the eleventh day of the dark-half of *Kártik* and their decision is final. Offences are generally punished by fines or excommunication. The fines recovered are spent on religious purposes such as building *dharmashálás* (rest-houses) at Alandi. The Nhávis of the Sátára district have a central organization embracing ten or more villages apiece. The headquarters of one such organization is at Karhád where resides its *mehetre* or headman whose office is hereditary. The headman has an assistant or messenger known as *chaugulá* whose office is also hereditary. Social disputes are settled at meetings of the castemen of the villages under the control of the panchayat under the presidency of the headman who declares his decision in the presence of the *pátil* and the *kulkarni* of the village concerned. The penalties for breaking caste rules are a caste feast and a fine of Rs. 4. Out of this sum annas 4 are given to the *chaugulá* and the remainder is appropriated by the headman.

Kánarese Nhávis do not differ from local castes of similar standing except that they do not allow divorce.

Gujarát Hajáms have five main divisions (1) Babars or Márvádis, (2) Bhátiás, (3) Limbachiás, (4) Malas and (5) Masuriás or Matakiás. Of these the Limbachiás stand highest. They allow Bhátia Hajáms to smoke out of their pipes but they will not eat with any other division. None of the divisions intermarry nor do they eat together except that all will eat food cooked by a Limbachiá. Widow marriage and divorce are allowed. The levirate is permitted. Except the

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Masurias of South Gujarát who eat goat and drink liquor, Hajáms live on the ordinary food grains. They eat food cooked by high caste Hindus and by Kánbis. But except the Matakiás, they do not eat food cooked by Kolis or others below them in rank. Neither Limbachiá nor Bhátiá Hajáms eat food cooked by Cutch Bhátiás, because Bhátiás formerly ate fish. On the other hand, some of the unclean classes do not eat food cooked even by Limbachiás. In ceremonies, religion and customs they follow Kanbis.

In the Anand, Nadiád and Mátar tálukas caste questions of local importance are settled at meetings of the leading men of the village. Serious offences such as *nátrá* (remarriage) without the permission of the parents, marrying another man during the lifetime of the husband, entering away a married woman, etc., are enquired into at meetings of the castemen of *ekadás*, or groups of villages constituted for marriage purposes, each of which comprises from seven to twenty-seven villages. In the Kapadvanj táluka, one Dungar Kasana of Sarsaum is considered to be the headman of the caste and must attend all caste meetings. The Hajáms of this táluka have four *ekadás*, two consisting of forty-two villages each, one consisting of eighteen villages and one of hundred and twenty-five. In the Borsad táluka, there are two *ekadás*, one comprising twenty-six villages and the other nine. Each of these *ekadás* has a *gor* or Bráhman priest who collects men to decide any question. In other tálukas also invitations are sent round for the meeting of the panchayat by the caste *gor*. Breaches of caste rules are generally punished by fines. In most places the fines are deposited with a banker and are spent on caste dinners or on purchase of pots for the caste. Sometimes part of the amount is spent on charitable and religious purposes. The Borsad Hajáms send all the amounts collected by fines to Dákor, where some of the money is given to the temple of Ranchhodji, some is spent on feeding *sádhus* (ascetics) and the remaining on feeding cows. Besides the money recovered by fines, the panchayats can also raise money by subscription. The Hajám *dharmashála* (rest-house) at Borsad was thus built at a cost of Rs. 2,000, each family contributing Rs. 4. In Ahmadabad city there is a hereditary headman.

Halepaiks (48,493) are a caste of toddy-drawers found entirely in the district of Kánara. The term Halepaik is usually derived from *hale* old and *paik* a soldier. In connection with the name Komárpaik, another Kánarese caste, the derivation is not improbable; and it gains in probability from the fact that both the Halepaiks and Komárpaiks, at the advent of British rule, were notorious as a troublesome tribe of banditti, who appeared to be warriors by profession. The caste seem to be connected with the Billavas or Divars of South Kánara and perhaps with the Tiyans of Malabár who are also toddy-drawers by profession. Little is known for certain regarding their origin; but from the fact that the *swámi* or high priest of one of their divisions lives at Anegundi (Vijayánagar) and that the caste tradition connects them with the kingdom of Vijayánagar, it would seem probable that they were at one time very largely employed in the service of the Vijayánagar kings and formed an important element in the fighting forces of the south. The instances of a totemistic social organization amongst them establish the Dravidian origin of the caste.

The hereditary occupation of the caste is toddy-drawing. They also largely follow agriculture, quarrying and stone-cutting, and are carpenters, smiths, traders, cart-drivers and village servants under Government.

The caste consists of two endogamous divisions, (1) Tengina Divar or Tengina Makkalu and (2) Baini Divar or Kán Divar. The Tengina Makkalu, or children of the cocoanut tree, live on the coast. The Baini Divars take their name from the *baini* or bastard sago palm (laryota urens) and reside above ghats. The former are again split up into Námdháris and Trinámdháris, the latter being the social superiors of the former. Both of them bear the mark of the Rámánuja sect on the forehead. The caste has a number of exogamous sections known as *balis*, each of which is named after some animal or tree, which is held sacred by the members of the same. The *balis* are traced through females, which suggests the former prevalance of polyandry and makes it certain that the original home of the caste was in Southern India. Marriages are prohibited between members of the same *bali* and between paternal cousins even though they belong to different *balis*. But a man may marry his maternal uncle's daughter or a deceased wife's sister. Among coast Halepaiks girls are married before they attain puberty; above ghats they are married up to the age of sixteen. The binding portion of the marriage service is the *Dhára* ceremony in which the hands of the bride and the bridegroom are joined and a pot of milk is poured over them by their parents. The bridegroom has to pay the bride's parents a *teru* or bride-price which varies from Rs. 20 to Rs. 100. In order to save this payment double marriages are sometimes arranged. If this is not feasible, the bridegroom is sometimes adopted by the parent of the bride as a domestic son-in-law (*mane-alaya*), in which case he has to stay and work at the bride's house receiving some of the profits of her family. The marriage of widows is permitted. Divorce is allowed. They eat fowls, pigeons and sheep, wild pig, fish, rats, hares, tortoises and deer. The coast Halepaiks do not drink wine or liquor, those above ghats do. The former eat *pakki* and *kachhi* from the hands of all Bráhman castes and from Nádors, and not from any other caste. The latter eat *kachhi* from the hands of Hálvakki and Kot Vakkals also, though none of the Vakkal castes would eat *kachhi* from Halepaiks. The only Hindu castes which eat *pakki* or *kachhi* or drink or smoke with the Halepaiks are A'gers, Mukirs and Chamárs. The Halepaiks of North Kánara follow the Hindu law of inheritance; those of South Kánara (Madras Presidency) *alayasantán* law of succession through females. They belong to the Hindu religion and are followers of Rámánuja. Venkatramana of Tirupati with his servant Hanumán are the deities of their

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special worship. They employ Trinámdhári Vaishnav Bráhmans from Ságar district for religious purposes, who are not respected as Bráhmans in Kánara. Of the local Bráhmans only Saklápuris act as their priests. Havik and other Bráhmans are not allowed to officiate on pain of being put out of caste. The dead are burnt. Some of the coast Halepaiks perform *shráddha*. The above-ghát Halepaiks perform only *mahálaya*.

The Halepaiks of Kánara have twelve *shimes* or territorial divisions. Of these four are found among the coast Halepaiks, *viz.* Ankola *shime*, Chandávar *shime*, Gersappa *shime*, and Mirjan *shime*. Of these four divisions the Chandávar *shime* occupies the first place and Konalli near Chandávar is the recognized head-quarters of the caste, being known as *tai-sthala* or mother-place. The above-ghát Halepaiks belong to the remaining eight *shimes*, which are Bilgi, Banvasi, Herur, Islur, Karur, Sirsi, Sonda and Yellápur. Of these eight *shimes* the Bilgi *shime* occupies the highest place, the head-quarters of which are at Belehali, where there is a *math* presided over by a *guru* who is a Trinámdhári. Each *shime* consists of a number of village settlements presided over by a hereditary headman or *budvant* who presides at meetings of the caste, settling disputes or referring them to the *gaudá* who is the head of several *shimes* and is entitled to collect dues from those within his jurisdiction.

Hálvakki Vakkals (30,399), also known as Gávadás, are found only in the Kánara district. Vakkal or Vakkálig in Kánarese signifies a cultivator and the term Vakkal is not therefore a caste name but a profession. In the Bombay Presidency and Mysore the Vakkals are the Kánarese cultivating castes. Raddis and even Halepaiks have at times been included under the name Vakkalig. The name Hálvakki is commonly said to be derived from the Kánarese *hálu* milk-white and *akki* rice, probably because the Hálvakki Vakkals are the chief growers of the better kind of rice (*hálákki* in Kánarese means table rice). The caste is also found in Mysore. They seem to be amongst the earliest settlers on the coast. They have now lost all tradition of connection with Mysore but a trace perhaps remains in their worship of Venkatramana of Tirupati in North Arcot. Hálvakki Vakkals seem once to have been the great landlord caste of Kánara and subsequently to have given place to Haviks, Gaud Sárasvats and Lingáyats. It is still a common tradition that their women intermarried with the early Havik settlers and evidence is forthcoming to render this tradition not improbable. There are no endogamous divisions of the caste. They have numerous *balis* or exogamous sections of a totemistic nature. The *bali* is traced through males, the caste in this point differing from the majority of their neighbours who either trace their *bali* through the female or through both sexes, the latter presumably being the intermediate stage between the older fashion and the modern system. Persons of the same *bali* cannot intermarry. Consanguinity on the father's side is, as among Bráhmans, a bar to marriage, *e.g.*, a boy cannot marry either a paternal or maternal cousin. Marriage with a deceased wife's sister is allowed. Girls are married from the age of eight to sixteen, boys between twelve and eighteen. The binding portion of the marriage is the *Dhára* ceremony in which the parents of the bride join the right hands of the bride and bridegroom and pour milk on them from a small metal pot. At none of their marriage ceremonies or processions is there any instrumental music, the women only singing. The boy's father has to pay to the girl's father a *leru* or bride-price varying from Rs. 20 to Rs. 64. In order to save this payment double marriages are sometimes arranged; but if this is not feasible, the bridegroom is sometimes adopted by the parents of the bride as a resident son-in-law (*mane-alaya*) in which case the bridegroom escapes payment of the bride-price but stays and works at the bride's house sharing the profits of her parents. The marriage of widows is permitted. A husband is allowed to divorce a wife. A divorced woman cannot remarry during the lifetime of her husband. They eat domesticated animals like fowls and goats sacrificed to the village deities, as also wild animals killed in hunting, such as hares and deer, provided they are not sacred to their own *balis*. They do not eat fish. They never touch liquor, and carry their dislike of it so far that they never stand under a cocoanut tree which is being tapped. Hálvakki Vakkals are Hindus of the Rámánuja school of Vaishnavism. Their patron deities are Venkatramana of Tirupati and his attendant Hanumán. They respect and consult Bránmans but do not employ them to perform any ceremonies. The bodies of the married dead are burnt, those of the unmarried are buried. Every year a feast is held in honour of deceased ancestors when the caste is feasted and offerings are made to the ancestors.

"Hálvakki Vakkals live in isolated villages peopled by their caste with a strong and elaborate caste organization. Their settlements lie between the western slopes of the Sahyádris and the sea. They stretch from the Kálinadi near Kárwár on the north to the Shirávati near Honávar on the south. This tract is divided into five territorial groups or circles known as *shimes*: Hebbankeri or Honávar, Chandávar or Kumta, Gokarn or Katgal, Ankola, and Nádgari or Kárwár. Each of these village groups has a *shime-gauda* or group headman and each village or hamlet in the group has its village headman or *ur-gauda*. The five group heads are under a chief or *arás-gauda* who has a minister or *pradhán-gauda*. The civil head or *arás-gauda* has a colleague, a religious head or *guru-gauda*, who holds the rank of a *swámi* and helps the civil head to enforce discipline. The religious head is a layman of the caste who marries in the caste and eats with the members. His office is hereditary and his duty is to fix the expiation of any offence proved against a member of the caste. He does not join in the ordinary meetings of the caste, but when an offence is proved before the civil head, the civil head fixes the fine and refers the matter to the religious head who prescribes the expiation suitable to the offence. The religious head is treated with much respect by the people and also by the civil head. The head-quarters of the civil head are at Hegde, four miles north of Kumta, those of the minister at Valgalli three miles, and those of the religious head at Talgod

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five miles from Kumta. The offices of all these headmen and even that of the *kolkár* or beadle, are hereditary. The functions of the village heads are to call meetings to enquire into ordinary breaches of social rules, to dispose of minor offences against time-honoured customs by fines up to Rs. 16, and to report to the group head or *shime-gauda* serious matters in which a heavier punishment is considered necessary. The group head or *shime gauda* hears complaints against the decisions of the heads of the villages in his group and has power to put out of caste or levy an unlimited fine. The village head is treated with much respect by the villagers who offer him betel leaves and nuts and give him the highest place at any village meeting. The village groups in turn show a like respect to the group head and the group head to the civil head. Each village head has a beadle or *kolkár* who carries messages from the village heads to the people and to the group head. At certain intervals the civil head and the religious head with the help of the minister or *pradhán* call a general caste council to settle social disputes, punish the refractory, or re-admit the penitent. A penitent is allowed back to caste on paying a fine varying from Rs. 16 to Rs. 100. The general caste meetings and councils are held at uncertain intervals, generally once in three or ten years, at any convenient place fixed by the civil and the religious heads. The council lasts seven to twenty days and sometimes a month, during which the members are fed and other expenses met by contributions of food or cash. The ordinary charges vary from Rs. 100 to Rs. 300, besides the materials and labour supplied by the people in making the council hall. The right of being members of caste committees *játi-budvantike* and of receiving certain complimentary offerings called *mánmarydde* are zealously guarded by some of the richer families. The peculiar and apparently very ancient organization of this caste shows no sign of decay.[1]

Hanbars (17,451) are chiefly found in the Belgaum, Dhárwár, Bijápur and Kánara districts and the Southern Marátha States. The term Hanbar means an owner of cattle with upright horns. Each Hanbar family keeps one or two white bullocks with such horns, which they worship very devoutly. They were originally a pastoral tribe who wandered about grazing their cattle in the jungles. They are now mostly husbandmen and field labourers. They have four subdivisions, (1) Hale or Old Hanbars, (2) Hose or New Hanbars, (3) Bile Shriyas and (4) Bannad Shriyas. Of these the first two eat together and intermarry. They have several exogamous divisions known as *bedagus*. Marriage is allowed with a father's sister's or mother's brother's daughter, but not with a mother's sister's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Boys are married at any age, but girls must be married before the attainment of puberty. Widow marriage and divorce are permitted. Hanbars eat goats, sheep and fowls, and drink liquor. Their chief deities are Shiva, Máruti, Yallammá and Mangalavvá. Their priests are generally Bráhmans, but Jangams are also sometimes employed to conduct marriages. The dead are generally buried, though some prefer cremation. For the propitiation of deceased ancestors Bráhmans are worshipped in the dark half of the month of *Bhádrapad*, cash payments are made to them, and the water in which their feet have been washed is drunk with reverence. Ordinary breaches of caste rules are dealt with by the leading members of the village, and the offender has to apologise to the party aggrieved or offer cocoanut to the village goddess. Serious offences are dealt with by the *kattimani* or headman of a group of villages in a meeting of the leading members of the villages. The final court of appeal is the caste *guru* who lives at Hanbarhalli. He decides the cases that come before him in consultation with the leading men of the neighbouring villages. The offender has to meet the expenses of the meeting and to pay *dakshina* or a cash present to the *guru*.

Harkanta's (7,922), a class of fishermen, are found only in the Kánara district, in the sea-coast towns and villages from Kárwár to Honávar. They have numerous exogamous sections of a totemistic nature known as *balis*. Marriage with a mother's brother's daughter is allowed but not with a father's sister's daughter. A man may marry a wife's sister after the death of the wife. Girls are generally married from ten to twelve, always before attaining puberty; boys from fifteen to twenty-five. The boy's father has to pay a *teru* or bride-price of from Rs. 8 to Rs. 32. The remarriage of widows is permitted with the sanction of the caste *panch*. A widow cannot marry a member of her late husband's *báli*. She may marry her mother's brother's son, but not her mother's sister's son. Harkantás eat goats, sheep, deer, hares, pigs, domestic fowls, fish and all wild game. They drink any liquor but have a special *panchant* for toddy. They eat food cooked by all higher castes except Sonárs. They eat cooked food at the hands of lower castes except Halepaiks, Komárpaiks, Maratha Kunbis, all the fishing castes of Kánara and the degraded classes. Only the depressed classes and sometimes Khárvis eat food cooked by Harkantás. They follow the Hindu law of inheritance with this peculiarity, that even self-acquired property is subject to partition. They worship all Hindu gods and goddesses, their special deities being Kodibira and Balebira, who are propitiated whenever an epidemic breaks out, or a storm arises at sea, or there is a scarcity of fish. Their priests are Hávik or Joishi Bráhmans. The dead are generally buried in a lying position with head to the north. For the propitiation of deceased ancestors cows are fed on the new-moon day of every month, and every year on the new-moon day of *Bhádrapad* crows are fed and castemen are feasted.

Harkantás are a well-organized community. A group of four or more villages has its headman (*budvant*), secretary *chaulgo* and messenger (*kolkár*); these with the adult male members of the community form a committee who have power to decide caste disputes and fix the punishment for breaches of caste rules. The principal committees of the caste are at

(1) Bombay Gazetteer, Vol. XV, Part I, pp. 219, 220.

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Kárwár and Mirján. An appeal against a decision of the committee lies to the special committee convened for the purpose, consisting of Kárwár and Mirján *budvants* as presidents and representatives of the caste from all other villages as members. A second appeal lies to the agent of the Shankarachárya of the Shringeri monastery who lives at Gokarn. Petty offences are punished with fines varying from annas 2 to Rs. 10; serious offences such as adultery and eating with members of a lower caste, with excommunication. The offices of *budvant*, *chaulgo* and *kolkár* are hereditary. In case the rightful incumbent is too young or otherwise incompetent, the next-of-kin officiates or another member of the community is elected.

Holiya's (250,890) or **Holers**, also known as Jambus and Valers, are found chiefly in the Karnátak and in parts of the Deccan and Kánara. The term Holiyá or Holer is derived from either *holá* (a field) or *hole* (pollution) signifying the low status of the tribe. Like the Dheds of Gujarát and the Mahárs of the Deccan they are the broken residue of the original inhabitants of the Karnátak, whom the Aryan conquerors reduced to slavery. Like them they are hereditary village watchmen, remove and skin dead cattle and sell the horns and the hides. They eat beef and carrion and hold the same degraded position as Dheds and Mahárs. In the Karnátak they have two endogamous divisions, Proper and Potrajas, who neither eat together nor intermarry. The Deccan Holers have fifteen endogamous divisions which eat together but do not intermarry. They are (1) Ayavle, (2) Bhirlinge, (3) Dhanvat, (4) Gárode, (5) Gijge, (6) Gotrang, (7) Gulik, (8) Jávir, (9) Kámle, (10) Karde, (11) Hálmane, (12) Mánvat, (13) Namdáse, (14) Pársha and (15) Vágár. They have several exogamous divisions known as *bháwiks* in Sholápur and *kuls* in other places in the Deccan. Marriages are prohibited between members belonging to the same *kul*. Similarity of *devak* is also a bar to intermarriage. Some of the *devaks* are an axe (*kurhád*), the whirler of a spinning wheel (*chát*), the sunflower (*suryaphul*) and leaves of five kinds of trees (*pánchpálvi*). Marriage with a mother's brother's daughter is allowed but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Girls are generally married between five and fifteen, boys between twelve and twenty. The boy's father has to pay a bride-price of Rs. 20 to Rs. 100 to the girl's father. The essential portion of the marriage ceremony consists in pouring water (*Dhára*) over the clasped hands of the bride and bridegroom. The remarriage of widows is permitted. Divorce is allowed. Holiyás eat all kinds of flesh including beef and pork, and drink liquor. Some of them do not eat food cooked by Dhors, Mángs, Chámbhárs, Nhávis and Parits. They do not worship the regular Hindu gods nor employ Bráhman priests to officiate at their ceremonies. Their family deities are Dyámavvá, Durgavvá, Udchavvá, Yallavvá, Margavvá, Hinodyá and Venkatramana. The dead are buried. They do not perform *shráddha*. Among the Holers of the Sholápur district social disputes are decided at meetings of the leading castemen. In the Málsiras táluka there is a standing body consisting of four leading members selected by the caste. It has a headman *birlingyá* or *chaugalyá*. Its control extends over several villages. Offences are punished by fines either in the shape of money or caste dinners. The Holiyás of the Athni táluka of the Belgaum district have four members called *karbedavaris* for every seven, fourteen or thirty-three villages, who decide social disputes at meetings called by the *gaudchári* (beadle) of the caste.

Jogis (5,296) are found scattered in small numbers all over the Presidency. The term Jogi is derived from the Sanskrit *yoga*, union, and means a follower of the Yoga or Pátanjal school of philosophy. It is popularly applied to all who lead a life of ascetisism. The Jogis form a religious brotherhood founded by the saint Gorakhnáth. They are nicknamed Kánpháte or slit-eared, because they make big holes in the lobes of their ears in which they wear large thick ivory, clay, bone or fish scale earrings. They are also called Náths after their founder Gorakhnáth. They have two divisions of a territorial type, (1) Gujarát Jogis and (2) Maráthá Jogis who include the Karnátak and Kánara Jogis. The former are pure ascetics. The latter have two divisions, regular and secular. The regular Jogis live by begging, the secular Jogis in addition to begging also work as husbandmen and labourers. Some breed buffaloes and dogs, and some make and sell smooth black stone vessels. They have twelve endogamous divisions, (1) Are, (2) Balgár, (3) Berak, (4) Bhorpi, (5) Dombári, (6) Davarji, (7) Jogái, (8) Ker, (9) Kindri, (10) Kurub, (11) Mendar, and (12) Murád. They have ten clans, each of which belongs to one of the twelve orders said to have been founded by twelve disciples of Gorakhnáth. Marriages are prohibited between members of the same clan or order. The restrictions upon intermarriage are the same as those among Maráthás. Widow marriage is allowed. They eat goats, sheep, hares, deer, wild pigs and fowls, and drink liquor. Except that they initiate their boys in their order at the age of twelve and that they bury their dead, their ceremonies do not differ much from those of the surrounding cultivating castes.

Joshis (3,157) from *jyotishi* = an astrologer, also known as Pingles, Budbudkis, Gidbidkis, Kudbudes, Doshgars and Davaris, are chiefly found in the Deccan, Konkan or Karnátak. They are a caste of wandering beggars and fortune-tellers recruited from Maráthás, Dhangars, Mális and other castes of Maráthá origin. The term Joshi means an astrologer. The names Budbudki, Gidbidki and Kudbude are onomatopœic names representing the noise of a small hour-glass shaped drum, which the Joshis play as an accompaniment to the songs which they sing as they go begging from door to door. Another name for the drum is *davar*. The name Pingle has its origin in their practice of consulting the *pingalá* or spotted owlet (*Carine brahma*) before starting on their begging rounds in the early mornings. Joshis have two divisions, Proper and Akarmáshe or bastards, who eat together but do not intermarry.

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Their exogamous sections or *kuls* are similar to those of Maráthás, whom they follow in religion and customs. Their *devak* consists of the *panchpálvi* or leaves of five kinds of trees. They eat fish and flesh, and drink liquor. It is said that they eat the leavings from Bráhman's leaf plates. They rank themselves with Maráthás, but Maráthás will not eat with them because they take alms from Mahárs and Mángs and receive cooked food from persons with whom Maráthás do not eat.

Kabbaligars (35,586) are found chiefly in the Karnátak along the banks of the Bhimá and Krishná and in Kánara on the banks of the Gangávali river. They are also known as Ambi, Ambig, Ambekar, Bárkar, Bárekari, Bhillakabberu, Kabber, Kabber, Gangimakkalu, Jád, Sangar and Sunnakallu Bestha. The names Ambi and Ambig are derived from the Sanskrit *ambu* water and are chiefly in use in Kánara. The term Gangimakkalu means river children and is equivalent to the English 'fisherman,' being applied to many castes who fish in rivers; but the caste members endeavour to connect it with the sacred Ganges in order to raise themselves in the public estimation. The caste is largely represented in Mysore by the Besthas. It is alleged that their original home was in the Bellary district of Madras. Telugu is the home speech of one of their divisions. This and the fact that the *hálagamb* and *Dhára* ceremonies—common to most Dravidian castes—are performed amongst them at the time of marriage, support the theory of a southern origin. A survival of a totemistic organization amongst the Kánara Ambis seems to point to the same conclusion. The caste in places is adopting Bráhmanical *gotras*. It is loosely organized. Many girls remain unmarried and follow prostitution as a calling and the same is true of most of their divorced women. Members of higher castes such as the better classes of Lingáyats and Jains, Maráthás, Raddis, etc., may be admitted into this caste. Their hereditary occupation is fishing, ferrying and palanquin bearing. They have two main divisions of a territorial type, Karnátak and Kánara.

Karnátak Kabbaligars have eleven endogamous divisions, (1) Ambig, (2) Bailgammar, (3) Bilugar, (4) Bhoi, (5) Bovar, (6) Durgámurgi, (7) Haiga, (8) Kabber, (9) Lohagár, (10) Mosalegár and (11) Mosál. They have 101 exogamous divisions known as *bedagus*. Marriage with a sister's, father's sister's or mother's sister's daughter is allowed. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Girls are married either before or after they come of age. The boy's father has to pay a *teru* or bride-price of from Rs. 12 to Rs. 100 to the girl's father. The binding portion of the marriage service is the *Dhára* ceremony, in which the girl's maternal uncle joins the hands of the bride and the bridegroom and pours water over them. The marriage of widows is permitted. Divorce is allowed. Kabbligars eat goats, sheep, fowls, hares, deer and fish, and drink liquor. Their family deities are Bharmappá, Opliparmánand, Mailárling, Basavanná, Virbhadra, Dyámavvá, Durgavvá, Hulgavá and Bhaváni. Their marriages are conducted by Bráhmans and the death ceremonies by Jangams or by the caste elders. During the fifth or some other odd month after death, a mask or *mukhavatá* if the deceased was a man, or a conical vessel if the deceased was a woman, is brought from a local goldsmith and is laid among the house gods. Once in every two, three, four or five years castemen are feasted for the propitiation of deceased ancestors when the masks of the deceased are worshipped with offerings of articles of dress.

The Kabbaligars of the Párasgad táluka in the Belgaum district have formed groups of villages each with a *kattimani* or headman whose control extends over the group under his charge. Their *guru* lives at Anegundi, but is seldom referred to in caste matters. The Kabbaligars of the Belgaum táluka have a hereditary *patel* or headman who has control over the ten or twelve villages surrounding Belgaum where the caste is found. He decides social disputes at meetings of the castemen which are attended by one member from each household. The *patel* has an agent in each village whose duty is to summon a meeting when told to. Offences are generally punished by fines not exceeding Rs. 2 in each case. Half the fine goes to the *patel* and half is spent on purchasing cooking pots for the use of the caste. When the *patel* and members of a meeting do not agree, the matter is referred to the Maráthá *patel* of Belgaum who is the recognized agent of the Swámi of Sankeshwar.

Kánara Ambis are split up into exogamous totemistic divisions known as *balis* such as Anebali and Gangábali. Members of the Anebali do not wear ornaments of ivory (*ane* elephant) and worship the elephant. Similarly members of the Gangábali make offerings to the river Gangávali. The objects of their special worship are Basava and the river goddess Gangávali. They observe all Lingáyat holidays. Their priests are either Joishi or Havik Bráhmans. The married dead are burnt, the unmarried are buried. They perform *mahálaya* for the propitiation of deceased ancestors. In other respects they resemble the Karnátak Kabbaligars.

The Ambigs of the Kánara district have in each village a headman called *budvant* who settles minor disputes at meetings of the leading castemen of the village. He has an assistant called *kolkár* whose duty is to call the meeting. There is also a head *budvant* called *mhetri* whose control extends over the whole community. He lives in the Gangádevi temple at Gangávali in Ankola táluka. All important matters are settled by him at meetings of the *budvants* of as many neighbouring villages as he can collect, and also of other leading members of the community. The offices of both the village and head *budvant* are hereditary, but the caste has the right to dismiss a village as well as the head *budvant* with the sanction of the *párupatyagár* (agent) of the Sringeri *math* at Gokarn, if he is found to misbehave himself. An annual subscription of annas 1½ per household is levied for the maintenance of the temple at Gangávali.

Kabber (24,229)—*see* **Kabbaligar.**

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Ka'chhia's (12,757) are found in all Gujarát districts and States. They are also known as Pastágiá, meaning fruit-sellers, and Kunjara. They are said to be Kanbi and Kóli cultivators who took to growing garden produce. They contain nine divisions, three of which, *viz.* (1) Ajváliá, (2) Andháriá and (3) Khambhátiá are found in North Gujarát and Sind. The remaining six are (1) Ahmadábádi, (2) Khamár, (3) Khatri, (4) Koli, (5) Máli and (6) Sangariá in South Gujarát. Of the former Andhárias are the lowest. Ajváliás and Khambhátiás eat together, but do not intermarry. Of the latter, Ahmadábádis stand highest in social rank, and the other divisions eat with them but not with one another. Káchhiás have no exogamous divisions. Like many Gujarát castes they have formed *gols*, beyond the limits of which marriages are prohibited. Sometimes taking a girl from outside the *gol* is allowed, but the marriage of girls outside the *gol* is punished by fines. Marriages are prohibited within seven degrees of relationship. Marriage with a mother's sister's, mother's brother's or father's sister's daughter is not allowed. A man may marry two sisters and brothers may marry sisters. Marriage is generally infant. The boy's father has to give the girl a dowry (*pallun*) of Rs. 125 or more in the shape of ornaments and articles of dress. The remarriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. Káchhiás are Hindus except the Andháriás and Khatris, who, like the Mátiá Kanbis, are followers of Imámsháh and observe half Hindu half Musalmán rites. Káchhiás employ Bráhman priests and burn their dead except children under eighteen months who are buried.

The Káchhiás of the Jambusar táluka of the Broach district have a central organization at Jambusar consisting of twelve hereditary members. Its jurisdiction extends over all the villages of the táluka. Meetings of the panchávat are convened by sending round invitations with the caste *gor* (priest). Offences are punished by fines on pain of excommunication. The amounts realised from fines are devoted to religious objects and to caste festivals. There are similar panchávats also in the other tálukas of the district, all of which recognise the decisions passed by one another. The Káchhiás of Ahmadábád City have a panchávat consisting of four hereditary members. It decides social disputes at meetings of the castemen who are summoned by the caste *gor*. Offences are generally punished by fines. The amounts recovered from fines and a tax of Rs. 1-0-9 levied per house every year constitute the caste fund which is kept with the caste priest and is utilised for religious and caste purposes. The Káchhiás of the Borsad táluka in the Kaira district have formed an *ekadá* or group of twenty-two villages for the settlement of social disputes. Each village has also a panchávat of its own, consisting of one member from each family. The *ekadá* panchávat consists of forty-four members, two from each village under its charge. Invitations for holding meetings of the panchávats are sent by the caste *gors* (priests). The expenses of the meeting are first paid by the complainant and afterwards recovered from the opposite party if proved guilty. Decisions are passed by a majority of votes of the members. An appeal lies to the *ekadá* panchávat against the decision of the village panchávat. The penalties imposed are fines and caste dinners. A village panchávat can fine up to Rs. 501, the *ekadá* panchávat up to Rs. 1,551. All the funds of the general panchávat are equally distributed among the twenty-two villages. These and the village funds are managed by the members of the village panchávats. They are spent in charity, in the erection and repair of casts buildings and the purchase of cooking utensils for the use of the caste. Village and *ekadá* panchávats similar to the Borsad panchávats are also found in other parts of the Kaira district.

Kadia' (10,439)—*see* **Gavandi.**

Kaika'dis (9,614) are principally found in the Deccan. They state that their original home was Telangan which seems probable from their language, a mixture of Kánarese and Telugu. They are a wandering tribe and were once notorious robbers, but they have now adopted comparatively settled habits. The tribe is loosly organized and appears to have been recruited at times from other criminal tribes such as the Bhámtás, Lamánis, etc. There are nine endogamous divisions of the tribe: (1) Boriválе, (2) Dhuntale or Chor, (3) Kámáthi, Kusubatanválе or Lálbájárválе, (4) Káiji, (5) Lamán, (6) Mákadválе, Kunchevále or Khulkhulevále, (7) Urkaikádi (*uru*=a village), (8) Váibase, and (9) Half-caste Kaikádis known as Bhámtás or Tuhliás. The Boriváles and Váibases are of settled habits and look on the other divisions as their social inferiors. The Kámáthis are basket-makers, and their women make a livelihood as prostitutes; the Mákadváles wander from place to place exhibiting performing monkeys; the Káijis are flute-players and performers of magic; the Lamáns make bullock packsaddles. Urkaikádis are musicians and basket-makers; and Bhámtás are pick-pockets. There are five exogamous divisions in the tribe. A Kaikádi may marry his father's sister's or mother's brother's daughter, but not his mother's sister's daughter. Marriage with a wife's sister is allowed and brothers may marry sisters. Infant as well as adult marriage is in vogue. Sexual immorality is generally connived at, one of the divisions following prostitution as a calling as stated above. The marriage of widows is permitted. Divorce is allowed. Kaikádis eat fish and goats, sheep, deer, hares, fowls and pigs, and drink liquor. Members from higher castes are said to be admitted into the tribe on their paying a certain amount of money to the tribesmen which is spent on a feast. Kaikádis follow the Hindu law of inheritance and belong to the Hindu religion. Their priests are the Deshasth Bráhmans; but the use of Bráhmans is not yet universal in the tribe. The dead are either burnt or buried. An image or *ták* of the deceased is made and installed amongst the household gods and it is worshipped on the *Dasará* and *Diváli* holidays.

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Kala'ls (7,860) or **Ka'lans** are found in small numbers throughout the Presidency. They are distillers and liquor-sellers and belong to the great Kalál tribe of Northen India.

Ka'ma'this (3,370) or **Telugus** are found chiefly in the City of Bombay, the Deccan, Karnátak and Thána. The term Kámáthi includes a few scattered immigrant members of Munurvárs, Golevárs, Gullodás, Mangalollás and Sálodás who speak Telugu and came to the Presidency some hundred years ago from Hyderábád and Madras. They rank generally with and closely resemble Maráthás. They follow a variety of callings but their commonest occupation is some form of more or less skilled labour.

Ka'nades (3,820) are professional herdsmen from the centre of the peninsula. As their name implies they have a southern origin. They talk a corrupt Telugu in their homes and have no tradition of their migration. They make a living by cattle breeding and the sale of milk and *ghi*. They are to be found in some numbers in the ghát tálukas of Ahmadnagar and the Igatpuri táluka of Násik.

Kare Vakkals (10,641), or black Vakkals, are found in the forest tracts and remote villages of Ankola táluka and a few in the forest tracts of the rest of the Kánara district. They are styled *kare* or black, because they are darker than the other Vakkal castes. In religion, customs, ceremonies and other particulars they closely resemble the Hálvakki Vakkals. "They are distributed over twelve *shimes* or territorial divisions. Each village has a headman called *gram gaudá* or *budvant*, and each *shime* is under the control of a *shime gaudá*. The village heads have only the power of fining up to a certain limit; but the *shime* headman may impose unlimited fines, and outcaste or re-admit offenders as well as hear appeals against the decisions of the village headmen."(1)

Kasa'is (2,211) or **Kha'tiks** are found scattered in small numbers in every part of the Presidency. They work as butchers. They appear to have been recruited from Dhangars, Maráthás, and Kunbis who took to killing sheep and goats when the Musalmán incursion into the Deccan created a demand for such food. In ceremonies and customs they follow Maráthá Kunbis.

Ka'sa'r (25,913)—*see* **Ta'mbat** or **Ka'sa'r.**

Ka'this (28,580) are found in Káthiawár and Ahmadábád. They are a stalwart race of warriors and freebooters and the numerous towers still standing throughout the western parts of Ahmadábád bear witness to the terror their name inspired and explain how they become the eponymous *devas* of the ancient Saurashtra. They are supposed to have come from Central Asia, being driven east by the Musalmáns. They first settled in Sind, but were banished thence by the Sumrá king and took shelter in 1,400 A. D. in Sorath in the dominions of the Dhan, a Rajput ruler of the Válá race whose Káthi origin is incontestable. Unlike most Hindu women, Káthi ladies are their husbands' companions and, like their Rajput sisters, exercise considerable influence over their lords. Most of the Káthis are tálukdárs and petty landholders. All sons share in the estate, or did till recently, and the chiefs of yesterday are the yeomen or even tenants of today. A few have dropped to the position of labourers. They have two main divisions, Sákháyáts and Avartiás. The former comprise the three tribes of Válá, Kumáu and Káchar, named after the three sons of Dhan, ruler of Dhánk, by Umrábái daughter of Umráo, a leader of the Káthis. The Avartiás are descendants of the original Káthis. The Válás have twenty subdivisions, Kumáus have ten and the Káchars seven. The Avartiá Káthis have ninety-three subdivisions. The Sákháyáts marry the daughters of Avartiás, Ahirs and Bábriás, but never among themselves even if the subdivisions be different. The Avartiás, Ahirs and Bábriás marry the daughters of Sákháyáts. Marriage with a father's sister's or mother's brother's daughter is allowed, but not with a mother's sister's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is adult. Widow remarriage is allowed but it is seldom practised, except in the case of a husband dying and leaving a younger brother. In such cases the rule is peremptory that the younger brother must marry his brother's widow. Divorce is allowed. Káthis eat goats, sheep, fowls and fish, and drink liquor. They eat food cooked by Khánts, Sagars, Ahirs, Bábriás, Kumbhárs, Rabáris, Bhávsárs, Hátis, Mahiás, Rajputs, Válands and Khavás, all of whom eat food cooked by Káthis and by one another. The favourite deity of the Káthis is the sun. They use it as a symbol on all deeds. Their priests are Modh Bráhmans. The dead are burnt except lepers and children who have not cut their teeth who are buried. At funeral ceremonies instead of feeding crows they feed plovers. They perform *shráddha*.

Káthis have a permanent central organization at Jetpur whose control extends over the whole of Káthiawár. It consists of members and a headman, who are generally men of high standing residing at Jetpur. When a dispute arises in a village or a town a meeting of the local members is held, who give their decision after consulting the central panchayat at Jetpur. It is reported that a code of rules for the administration of the whole tribe is under consideration at Jetpur.

(1) Bombay Gazetteer, Vol. XV, Part I, p. 221.

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Ka'tkaris (91,319), from *káth*, *kát* catechu and *kar* to make, meaning catechu-makers, also known as Káthodis (Káthodiás in Gujarát), are found chiefly in the part of the Western Ghâts that runs through the Thána and Kolába districts. They are probably of Bhil origin and are believed to have come from the north and to have originally settled in the Gujarát Athávisi, the present district of Surat. They have a division named Athávar to this day. According to their story they are descended from the monkeys which the god Rám took with him in his expedition against the demon-king Rávan of Ceylon. Their appearance, customs and religion seem to show that they are an aboriginal tribe, little influenced by Bráhmanism. Their peculiar dialect contains certain words common among the Bhils and their customs, to some extent, indicate a Bhil origin.

The original occupation of the tribe was catechu-making. Some of them still make catechu, but the majority find work as rice cleaners and field labourers during two or three months of the year. A few partly support themselves by tilling poorer *varkas* soil. When their supply of grain is finished, they gather and sell firewood and wild honey, and with their bows and arrows kill small deer, hares and monkeys. When these fail they feed on field rats and their stores of grain. The men are notorious thieves.

Kátkaris are split up into five endogamous divisions: (1) Athávar, (2) Dhed or Dhor, (3) Sidhi, (4) Son or Maráthá, and (5) Varap. The Son or Maráthá Kátkaris do not eat cow's flesh and are allowed to draw water at the village well and to enter Kunbis' houses and temples. Sidhis are doubtless in origin African immigrants Varaps or reverts may have been either Christian or Musalmán. Dhors or Dheds are beef-eaters and therefore the lowest of the tribe, socially. Like the Mahárs, they are held to be impure. The exogamous divisions of Kátkaris are identical with surnames, many of which, such as More, Vághmáre etc., are alleged to be totemistic in origin. Among Dhors there are no restrictions on intermarriage among different families, but among Sons marriage is prohibited between members of the same surname. First cousins are not allowed to marry though second cousins may. Marriage with a wife's younger sister is allowed, and brothers are allowed to marry sisters. Girls are generally married between twelve and fifteen, and boys between twelve and twenty-five. Should a girl become pregnant before marriage, the fault would be condoned by marriage, but the ceremony would be performed with widow marriage rites. The offer of marriage comes from the boy's father, who has to pay a *dej* or bride-price of Rs. 5 to the girl's father. The marriage of widows is permitted. A widow cannot marry her mother's sister's or mother's brother's son or a member of her late husband's section. Divorce is allowed with the permission of the head of the tribe. Kátkaris eat field rats, squirrels, porcupines, lizards, snakes, monkeys, civet cats, deer, wild pigs, doves and partridges. They (except the Dhors) do not eat the flesh of the cow and the brown-faced monkey, who, they say, has a human soul. They drink liquor. Kátkari women were formerly said to carry off men of other castes. The youth's friends regarded him as an outcaste and he then joined the Kátkaris living with one of their women. The Kátkaris are reported by Dr. Wilson to have similarly compelled strangers to join their community. No relic of the custom has been traced, but in some parts of the Thána district members from higher castes such as Várlis, Kolis, Thákurs and Kunbis are still admitted into the tribe on their paying a sum of Rs. 5, which is spent on treating the tribesmen to liquor.

Kátkaris appear to be animistic in religion. The chief object of their worship is the tiger-god whose image is generally set up in the forest or on the boundary of the village. They also worship the Kunbi village god Gámdev and such minor gods as Máolyá, Mhashá, Vetál, Jarimari, Hirvá and Chedá. They have neither spiritual guides nor priests. All their ceremonies are conducted by the elders of the tribe. The dead are burnt and no ceremonies are performed annually for the propitiation of deceased ancestors.

In the Kolába district, in each Kátkari *vádá* or hamlet there is a headman called *náik* whose office is hereditary and is now confirmed by Government. Should a succession fail, a successor is elected by the Kátkaris of the *vádá*. Social disputes are settled at meetings of the adult male members of the *vádá* presided over by the *náik* or *kárbhári*. Any one who considers himself aggrieved may approach the *náik* and demand a meeting of the *vádá* to consider his case. Sometimes a money payment of a rupee or Rs. 1-4 is made to the *náik* on such occasions The questions dealt with are entirely social and domestic, such as that of a woman refusing to live with her husband, or of a man seducing the wife of another, or of a Kátkari breaking caste by eating with a Musalmán, Pársi, Christian or Mahár. Offences are generally punished by fines of from Rs. 5 to Rs. 20 on pain of excommunication. The fines received are invariably spent at once and always on liquor.

Ka'yasth Prabhus (27,120) are found principally in the Thána and Kolába districts. They prefix the word Chándraseniya to their name after Chandrasena, a Kshatriya king of Oudh, from whom they claim descent. They believe themselves to be originally warriors by profession, but are now mostly writers, holding posts of various grades in the service of Government and of the Native States. They have twenty-five *gotras* or exogamous sections, the members of which claim to be disciples of the Rishis after whom they are named. Marriages are prohibited within six degrees of relationship on the side of the male and four degrees on the side of the female. Girls are married before they come of age, boys generally being four or five years older. Káyasth Prabhus eat fish and mutton. As regards wine and other alcoholic drinks many of the caste allow them but only in private. They eat food cooked by vegetarian Bráhmans of Maháráshtra. They worship the god Shiva in preference to Vishnu.

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They also worship minor gods such as Khandobá and Bhairav commonly worshipped by Hindus. Except that their marriages are performed in the marriage *pandal* and that unsheathed swords are held crossed over the heads of the bridal pair, their religious ceremonies do not differ from those of Bráhmans. Like Bráhmans they gird their boys with the sacred thread and do not allow widow marriage or divorce. They burn their dead and perform *shráddha*.

Khalpa's (9,358), also known as Chamádias, Chhadiás, Chamárs and Dabgárs, are found chiefly in Broach, Surat and Rewa Kántha. They take their name from *khal* or *chhal*, the outer skin, their occupation being tanning and working in leather. The caste appear to have originally sprung from a Rajput ancestor and a low caste woman. They are split into six endogamous divisions, (1) Khambátiá or Cambay, (2) Kothariá, (3) Nadiá, (4) Pátani, (5) Sariá, (6) Tiprá. The Khambátiá and Pátani or Molávar divisions are hypergamous, the Khambátiás marrying Pátani girls, but not giving girls to the boys of the Pátani division. Their exogamous sections, called *kuls*, are in some instances named after places, but a number of common Rajput family names are found among them. Marriages are prohibited between members of the same *kul*, and in the case of those who have no *kuls*, within seven degrees of relationship. Marriage with a wife's younger sister is allowed and brothers are allowed to marry sisters. Girls are married before they attain puberty, boys from the age of five years. The remarriage of widows is permitted. Divorce is allowed. Khálpás eat goats, sheep, cattle, fowls, ducks and fish, and drink liquor. They eat *pakki* at the hands of Dheds, Mángs and Bhangis. They admit into their caste members from other castes except Bhangis, Mángs and the very lowest. They follow the Hindu law of inheritance and belong to the Rámánandi, Kabir and Rohidás sects. Their priests are Gárudás or Kalatiá Bráhmans. The dead are either burnt or buried. *Shráddha* is performed in the month of *Bhádrapad*.

The Khálpás of the Surat district have formed groups of villages known as *chowrás* for the settlement of social and domestic disputes. Each *chowrá* disposes of offences committed within its jurisdiction. Matters relating to the whole caste are decided by all the *chowrás* combined. A meeting of the *chowrás* is summoned through the Gárudá priests. Two men from each village generally attend a meeting of a *chowrá*. From an assembly thus formed five are selected to form a *panch*. The decisions passed by this *panch* are final. Offences are generally punished by fines not exceeding Rs. 10 in each case. The fines realised are spent in feeding the assembly. The Khálpás of the Broach district have a central panchávat comprising 175 villages situated to the north of the Narbada. The Khálpás or Chamárs of the Kaira district have an *ekadá* or group comprising 242 villages in the Borsad táluka, Cambay, Petlád and a few villages in the A'nand táluka. Its constitution is similar to that of the Surat *chowrás*.

Khatris (99,583) or **Kshatris** are found chiefly in Broach, Surat, Ahmadábád and Bombay City. They claim to be Brahma-Kshatris and state that they came into Gujarát from Sind in the sixteenth and seventeenth centuries in response to a strong European demand for their cloth. Their features, complexion and the fact that they wear the sacred thread favours their claims to Brahma-Kshatri origin; and the great veneration in which they hold the Devi at Hingláj in Sind would seem to point to some early connection with that province. They weave women's garments and other cotton cloths, though this industry has suffered much since the introduction of European piece-goods. Many Khatris, especially in Surat, earn a living by preparing the gold and silver thread used for embroidery. They live as a rule on vegetable food but many in South Gujarát eat flesh and drink liquor to excess. By religion they are Vaishnavas. But most of them prefer the worship of Devi, especially of Hingláj Mátá. Except that they allow widow marriage, their customs differ little from those of Vániás.

The Khatris of the city of Surat have formed two committees for the administration of caste matters, a larger body consisting of a hundred members and a smaller one of ten or twelve, which is the managing committee. The members of both bodies are elected, those of the latter being called *shethiás* or *kárbháris*. Meetings are convened by sending round invitations by the caste priest. Breaches of caste rules are punished by fines or excommunication. The caste funds are managed by the managing committee in consultation with the larger body. They are generally spent on caste dinners, purchase of vessels for caste dinners and repairs to or construction of the caste buildings or temples. The Khatris of Káthiawár have permanent central panchayats in Jámnagar, Bhávnagar, Porbundar and Gondal, and temporary panchávats in other places, consisting of from four to twelve members with a hereditary headman or *patel*. Ordinary breaches of caste rules are decided by these panchávats. Questions on which the panchávats cannot come to a decision and serious matters are discussed and decided by the hereditary *patels* at the *melás* (gatherings) of the caste that are held annually near the hill of Osham in the village of Patanvav in Gondal territory. The decisions given at these *melás* are binding upon the whole community.

Kharva's (27,02) are found principally in Cutch, Káthiawár, Cambay, Gujarát, Thána and in Bombay. The term Kharvá is Persian, signifying a sailor, and is consequently applied somewhat indiscriminately to all leading a sea-faring life. Another derivation of the term is from *khár* (salt-land), Kharvás being found cultivating salt lands on the coast to this day. They are also known by the honorific title of Khárpátil. They claim a Rajput descent. They are sailors and are known as the best builders of bridges in all part of India.

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In Bombay and Gujarát towns and cities they almost monopolise the work of skilful tile-turning. Their women work in coir, make ropes and sell fish. They have six endogamous divisions, (1) Rajput, (2) Koli, (3), Khambáti, (4) Hánsoti, (5) Surati, and (6) Barochi. Rajput Khárvás eat with Rajputs and follow Rajput customs. The Koli Khárvás are the descendants of pirates who used to infest the southern Káthiawár coast and have a strong infusion of Rajput Koli blood. They do not differ from Kolis in their customs. The remaining four divisions, as their names show, are territorial in origin. Marriages are prohibited between near relations. Marriage with a wife's sister is allowed, and brothers are allowed to marry sisters. There is no strict rule regarding the marriageable age of boys and girls, although marriage after the age of puberty is not favoured. The boy's father has to bestow on the girl ornaments worth about Rs. 30. The binding portion of the marriage ceremony is the *mangalphero* or walking round the sacrificial fire. The marriage of widows is permitted, marriage with a deceased husband's brother being preferred. Divorce is allowed. Khárvás eat fish, goats and fowls, and drink liquor. The special objects of their worship are goddesses, such as Ambáji, Bahuchará and Harsad. The dead are burnt except children under eighteen months old who are buried. They perform *shrádáha*.

The Khárvás of Surat have two panchávats: the one called *samast* is local and the other called *chorási* is a general assembly of people collected from a number of villages. There is a headman or *patel* whose office is hereditary. He settles social disputes at meetings of the caste-men to whom invitations are sent round by the caste messenger called *kotvál*. Offences are punished by fines not exceeding Rs. 10 in each case. Failure to pay the fine entails loss of caste. If an excommunicated person desires re-admission he has to pay an additional fine of Rs. 3-8. The money recovered by fines is generally spent on paying the *kotvál* at the rate of Rs. 3-8 a month, and on performing certain religious rites. The Káthiawár Khárvás have permanent central panchávats consisting of from two to five members with a headman selected by a majority of votes of the caste. Like the Surat Khárvás they have also messengers who are called *kotváls* or *mukádams*. The amounts recovered by fines are deposited with the headman who spends them on caste feasts, religious charities and gifts to the poorer members of the caste. The Porbandar Khárvás are considered to be the highest in social rank and all important matters are referred to the panchávat at Porbandar for decision. The decisions passed by it are final and binding over the whole Khárvá community of Káthiawár.

Kha'rvis (10,819) are found chiefly in the Kánara district. They are said to have come from Goa where they were of importance before the rise of the Portuguese power. Their chief occupation is sailing coasting craft. They catch and sell fish and carry palanquins. Like the other fishing castes of the Presidency and like their Gujarát namesakes (Khárvás) they turn tiles. Groups of families having the same family deities are exogamous, the chief family deities being Báneshwar, Dámodhar, Kadtari, Mahámáyi, Mhálsá, Ravalnáth and Kantrá Devi, the shrines of all except the last being in Goa territory. There is no rule regarding the marriageable age of girls. The boy's father has to pay a bride-price of Rs. 16 to the girl's father. The marriage ceremony is conducted by the caste headman (*budvant*), the essential portion of it being the *Dháre* ceremony in which the *budvant* passes a cotton thread round the neck of the bride and bridegroom, joins their hands and pours water over them. Widow marriage is permitted but seldom practised. Khárvis eat fish and flesh except beef and pork, and drink liquor. They are particularly devoted to Ammás, Jatkás, and Mhastis, spiritual beings who are symbolised by shapeless stones, though they worship all Hindu gods. Their priests are Havik and Joishi Bráhmans. The dead are either burnt or buried. *Mahálaya* is performed annually when members of the caste are feasted.

"Each village has a committee of *chaugulas* formed of the leading members of the community under the presidency of a headman called *budvant* or wise man. The *budvant* decides all social disputes according to the opinion of the majority of the *chaugulas*, and refers difficult and contested questions to the *raut* or trooper who is the head of a group of villages. The *raut* submits to the head of the Sringeri monastery any complicated question which he finds difficult to settle. The decisions of the heads of the caste are enforced by *kolkárs* or messengers."*

Khava's (31,173), or personal attendants, from *khás* = personal, called Hajuris = of the presence in Rewa Kántha, Vajirs or ministers in Pálanpur, and elsewhere Golás or Lundás that is household slaves, are found in most parts of Gujarát, Cutch and Káthiawár in the houses of Rajput chiefs and Rajput landlords or Girásiás. They are a mixed class recruited from Rajputs, Kolis, Dhánkás and other castes and Musalmáns. Formerly their position was no better than that of slaves, and it was a common practice to sell or transfer them from house to house. This was particularly the case with the females who were maid servants to high Rajput ladies. Even now an implied proprietary right still exists over the Khavásans or Golis. They can be sent by a chief as maids with a princess to her husband's house. Even a married Khavás has no right to the company of his wife and, if dismissed from service by the chief, cannot take his wife with him. She and her children must remain with the other attendants of the chief; and she may even be handed over to another Khavás with whom she may live in a conjugal relation. It follows naturally that the Khavásans or Golis are often of easy virtue and are seldom married. Instances are not rare, in which Golis endowed with good looks have attracted the fancy of the chiefs themselves and been made the members of the chiefs' harem.

* Bombay Gazetteer, Vol. XV, Part I, p. 311.

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As the number of Khavás began to increase, such of them as were not required by the chiefs had to support themselves, which led to their emancipation from the control of their masters and the birth of a new caste known by the name Khavás, but including among its members men and women connected by the usual marriage tie, serving as clerks and artisans. Some by their intelligence and position have so far improved their condition that in rare cases even a Girásiá is willing to take one of their daughters in marriage if she is dowered. They believe that they were originally landlords, and a few still hold land. But the majority are in personal attendance on Rajput chiefs and Girásiás, cultivators and day labourers. Except in Ahmadábád they eat goat, sheep, boar, antelope, spotted deer, hare, fowls, partridge and quail, and drink liquor. They eat food cooked by Rajputs, Kumbhárs, Bharváds, Válands, Bhois, Ahirs, Chárans, Pakhális, and Mers, all of whom eat food cooked by one another. In religion and customs they follow the lower classes of Rajputs.

Kokna's (72,678) are found principally in the southern part of the Surat district. Their name suggests that they passed into Gujarát from the Konkan, and this view, to some extent, is supported by their language which is a mixed dialect of Gujaráti and Maráthi. Their religious and social customs seem to show that they are a primitive tribe with animistic beliefs. They are labourers and cultivators. They have very little stock, and do the greater part of the tillage with their hands. Marriage is adult. The boy's father has to pay to the father of the girl eight or ten rupees as dowry. Among them the practice of serving for a wife (*khandálio*) prevails. Widows are allowed to remarry. On his agreeing to pay her husband the amount be spent as dowry, a woman may leave her husband and go to live with another man. Koknás worship the primitive gods Brahma and Vághdev. They do not respect Bráhmans or employ them as priests. The dead are burnt. At the end of a year after death a silver image of the deceased is set up in the house, and in front of it a lamp is lighted every two or three days.

Kolis (2,006,121) are found throughout the Deccan, Gujarát and the Thána and Kolába districts. The following short account of the various tribes commonly included under the general and insulting term Koli can only be considered tentative. The names of the various groups vary from district to district, and sometimes from táluka to táluka, and it is impossible to reconcile in all details the various local accounts received or to indicate with any finality relationships which may exist between the different groups.

The term Koli is variously derived, but the suggestion that the word means a clansman (from *kul* a clan) seems as probable as any. In any case it is certainly commonly applied by outsiders to the vague group of cultivators and fishermen of mixed descent, who cannot claim the status of Kunbis and have not been absorbed in any of the various occupational groups bearing other names evolved from the social stratum to which the Koli tribe originally belonged.

In 1826 it appears that two kinds of Kolis were recognised in the Deccan.

1. Kolee: "occupation to live in boats on fords and rivers, and catch fish. It is added that the Kolees in the Deccan in some places bring water to persons of rank arriving in the village and are sharers in the Bullootee-pottee. Those who manage boats are called Nawuree, in the Karnátak Umbigar. They also fill pakals with water and catch fish."

2. Donguree Koli: "occupation killing jungle animals and feeding on wild fruits and roots. These at present are found in the western Mawals and in the Konkan, some are cultivators, others live on the wild animals they kill."

Both the above are placed above the unclean castes someway below the Kunbis who are regarded as "the pure Soodras of the books" and are subdivided into Maratha Koonbee, Koonbee Wanee, and Kanarese Kamatee or Tylung Kamatee or Hindoosthanee (includes Chapparbands). It is added that "such of them as are high Maratha (as the families of the Satara Raja and other houses of pure Maratha descent) do not allow their widows to form pat. Their children by slave girls are termed Kum-usul and Sinde." Bhils are separately described and assigned a lower place. A fragment of the late Rev. John Wilson's, printed in 1876, gives a description of the aboriginal tribes of the Presidency based on personal observation and a study of their language and customs. He regards the Bhillas as the most independent and isolated of the aboriginal tribes but lays stress on the change of physique produced by good food, climate and occupation. He quotes with approval the opinion of another competent observer who says that the (Bhillas) natives of the plains "are scarcely to be distinguished from the other classes of society, though exposure, fatigue and poverty have left their accustomed marks in the diminutive figure and deep lined countenance of the hardy denizen of the hill." Kolis or Kulis he describes as not so independent as the Bhillas, "being intermingled in most districts with the Hindu cultivators". He regards them as the aborigines of the plains as the Bhillas are of the hills, and states his conviction that "they do not differ in race from the Kulambis or Kunbis". Their physical appearance is hardly distinguishable from the Kunbis, their touch does not defile, and the Kulambis in Gujarát sometimes take their wives from them more or less secretly. Kuli chiefs of pure blood are difficult to distinguish from the Rajputs who have actually admitted their Kuli blood. Habitat and occupation, he believes, have the greatest effect on their physical appearance. No complete list of the Kulis is attempted but he mentions the Talabda as the most numerous and respectable, the Son Kuli as the original inhabitant of Bombay island, the Raj Kuli of Jawhar and the North Konkan, the Mahadev and Malhar of the Deccan, and the Kharvas and Agaris of Surat and Thana. Lastly the

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Dhudias, Chaudharis, Warlis, Katkaris, Dubalas and Thakurs are described as further off-shoots from the great Kuli tribe with more or less marked characteristics and customs engendered by their isolation in special surroundings. The latter are the descendants of the Thakurs of Gujarát, who fled to the hills in the time of Mahmud Begada's persecutions and induced others to join them. They are described as indistinguishable from the Warlis now.

The first and the main division of the Koli tribe must be geographical, into Kolis of Gujarát with their large admixture of Rajput blood and the Kolis of the Deccan. To these may be added the seafaring Kolis of Gujarát who may or may not return themselves as Máchhis or Kháryás and the curiously distinct group of Maráthi-speaking Son Kolis found along the sea coast close to Bombay. The Deccan Kolis are comparatively easy to differentiate and the main groups are the Malhár or Pánbhari Kolis, the Ráj or Mahádev Kolis, Son Kolis and Dhor Kolis. The latter are the lowest in the social scale and eat beef and the flesh of animals found dead in the jungle. The Chief of the Jawhár State is a Mahádev Koli, and either this fact or the mixture of Rajput blood which they claim probably accounts for the synonym Ráj and for their highest social position. For the rest Malhár and the Mahádev Kolis closely resemble Maráthás and in some districts are almost indistinguishable from them. The Son Kolis are fully described in an interesting note contributed by Mr. O. Rothfeld, I. C. S., which is given below.

"The Son Koli community forms in many respects the most interesting of the castes in the Kolába district. Distinguished physically from the other inhabitants by their light-brown complexion, the round curves of the face and their smiling expression, they are equally distinguished by their aristocratic constitution, their separate dialect, and their occupation. It is clear that they are the descendants of a people as widely distinguished on the one hand from the dark Agri, Maráthá and Mahár castes who form the major part of the population as on the other hand they are from the grey-eyed and pallid Konkanasths who are its spiritual timocracy. It is also clear that from the date of their settlement on the north Konkan coast line they have kept themselves unusually unaffected either by the amours or by the moral, mental and physical ideals of the surrounding population. They have thus contrived to preserve the earlier type of their people (whichever it was) comparatively unaffected by the divergent characteristics of their neighbours. History is not clear as to their arrival on the coast but a probable inference from tradition is that the majority of the present Kolis is descended from immigrants from the hills who arrived some four hundred years ago. If this be correct it would certainly go far to explain the marked difference in type. But doubt is thrown upon the tradition (it seems to me) by the difficulty of understanding the sudden conversion of hillmen into fishers. The matter must be left open until there has been further investigation into and collection of the legends and data of the vast and interesting tribes known collectively as Kolis, to my mind the most important question for the ethnology of Western India.

I regret that, for various easily explicable reasons, I was unable to take anthropometric measurements of Son Kolis. I feel sure, however, from observation that I am not wrong in saying that physically they bear a considerable resemblance to the Chunváliá Kolis of North-West Gujarát.

The Son Kolis extend along the coast line from Harnai in Ratnágiri district to Arnála in Thána. Their tribal occupation is fishing, in which practically all find sufficient and profitable employment. A few have now become wholesale fish suppliers and fish merchants; and a very few are clerks or accountants in Government service. The language which they speak at home is a *patois* of Maráthi, gradually obsolescent under the grinding of the Local Board School and the newspaper. In the Koli home language the inflexions of the verbs are syncopated or varied, certain variant substantives are used, and the formations of adverbs of place and other speech adjuncts differ from the standard language. Examples are "távádé" for "tikdé," "ávádé" for "ikdé," etc.

The caste is divided into families, and marriage within the family is forbidden. But the forms of the family gods have become shadowy and their outlines are obscure in the mist of ages. I have, therefore, been unable to trace totemistic survivals with any certainty and it is difficult to assert that the family deities are now so constant a distinction as they should be. The caste, however, believes that supernatural retribution will overtake the whole family if a marriage within its limit take place even in innocence, and the prohibition may with certainty be assumed to be a totemistic survival.

The tribe seems only recently to have entered the fold of Hinduism. The tradition of the Son Kolis themselves is that they were taught to know the gods properly by Kalu Bhagat, a Koli of Varsoli near Alibág, in the times of the Peshwás some two centuries ago. The teaching of Kalu Bhagat was especially directed to the adoration of the god that sits enthroned at Jejuri, the god that is Malhár and Mártand and is Khandobá. And so to this day Jejuri remains the chief shrine or centre of Koli worship. And the descendants of Kalu Bhagat are still the high priests of the tribe. Before they became the worshippers of Khandobá, the Kolis say, they were in the state of ignorance (*adnyán*). The parallel word *jahaliat* used by the Arabs to describe the loose animism that preceded Islam will at once occur to memory. That, therefore, the tradition relates to the first Hinduising of the Koli tribe, there can be little doubt.

The administration of tribal affairs rests in the hand of the hereditary *Sar pátil* whose residence is at Alibág. Under him, each village community has the subordinate

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administration of a hereditary *pátil* of the Kolis. These *pátils* are assisted in arriving at their decisions and in their promulgation by the deliberations of a panchâyat or caste meeting. The local *pátil* sends his invitation to the Kolis of his village. The *Sar pátil*, when he fixes the date of hearing, invites the Kolis of four villages to attend, and at the request of the parties, may extend the invitation to eight, twelve or twenty villages. But the decision lies with the *pátil* or *Sar pátil* and is not reached by any vote or referendum; and the position of the panchâyat is strictly that of assessors, not of a jury. Caste jurisdiction is exercised mainly in regard to the laws of navigation and fishing rights, or what are really professional questions. In respect to the sailing of ships and the crossing of one boat on the course of another the rules framed and enforced by the *pátil* are as stringent as those of the Royal Yacht Squadron. The caste *pátils* with their assessors further deal with certain criminal offences, like assault, hurt and riot, and with certain torts like breaches of promise to marry. The *Sar pátil* sitting by himself in "Chambers" has further the right or duty of protecting women who become pregnant without being wives, of fining their paramours, and of finding them husbands.

The dress of the Son Kolis offers a few distinguishing peculiarities. The way in which the women's *sáris* leave the head bare and are tightly drawn round the thighs and between the buttocks with an effect like bathing drawers, is in itself distinctive of the caste. In respect of jewelry, anklets are never worn by man or woman. Apparently, however, this is a matter rather of fashion than of religion or superstition. On the right hand women wear a silver bracelet of peculiar and heavy shape such as is worn by no other caste. No other bangle or bracelet ornament or jewel is worn on that hand; and the absence of such adornments are for women as a sign of the covenant under which the Deity protects fishers from the perils of the sea. On the other parts of the body, on left hand and neck and head, women wear ornaments as they please according to the wealth and enjoyment of their husbands. There is no custom of tattooing in the caste and men are never touched by the tattooer's point. Recently however a few women have begun to tattoo in imitation of other castes. Even these, however, do no more than tattoo a *tilak* on the brow.

The sale of fish caught by fishing boats is done exclusively by the women of the caste. In consequence the women wield great power, manage household affairs entirely themselves, and look after the household funds. The Koli fish-wife is as fine and independent as her sister of Newhaven. Like her she has her share of her husband's drink when there are guests in the house or the sorrow of the swirling driving rain is forgotten in a cheering glass.

The chief customary laws or *dharma* of the caste are the following:—Sepulture and cremation are used without distinction according to the wealth of the surviving relatives. But an invariable custom decrees that persons dying of contagious diseases, like small-pox or cholera, shall be buried. Marriages are seldom entered upon till after puberty and the bridegroom is usually required to have attained at least twenty years, as a young man below that age is not considered to be fit for rowing if he have a wife to cherish. The bride is usually consulted by her parents and asked whether she be willing to accept her suitor. Recently, however, Bráhman influence and the desire to be fashionable have to some extent impaired this excellent rule and substituted the Bráhmanized marriage of compulsion. Widows are allowed to remarry. Full divorce is accorded only to a husband if his wife be taken in adultery. Otherwise only orders of what may be called judicial separation are allowed. Thus if a man becomes a leper or a Christian, he will be excommunicated and his wife will therefore obtain a "*sod-chitti*" or separation order from the *Sar pátil* or head of the tribe. But until the separated husband die, the woman has no right to remarry. The same natural results follow this custom as in England arise from judicial separations. A noteworthy feature of marriage customs is that there is still a faint tradition that it is best if a younger brother marry his elder brother's widow. This is, however, no living, compelling tradition as among certain tribes of Gujarát Kolis. Such as it is, however, it may point to an earlier community of life with the other Kolis of Western India. This community of descent is so far recognised by the Son Kolis that they acknowledge their affinity to the Dungar Kolis, though intermarriages have for a long time been forbidden. The Son Kolis, however, claim a higher rank for themselves and will not eat food prepared by Dungar Kolis. Of a connection with the Gujarát Kolis they have no knowledge but they are freely prepared to admit the probability of such an affinity."

The Kolis of Gujarát present numerous difficulties in classification mainly due to the varying nomenclature employed in different areas and the extreme vagueness of our Koli informants. The highest families in the social sense prohibit widow remarriage in imitation of the Rajputs, and the same is true of the Khánt and Báriá Kolis of the north and of the Pateliás or Pateliá Kolis of the Panch Mahâls and the Rewa Kántha. These high caste Kolis have given brides to Rajputs, and failing Rajput husbands, to Molesaláms or converted Rajputs. They never give their daughters to the lower Kolis such as Pagis, Kotwâls and Pátanwádiás. There are several general terms in use among Kolis such as Dhárálá and Talabdá, and while in some districts the term has a definite significance, in others it has none or an entirely different one. In Kaira, where Kolis are most numerous, all except the Kolis proper or Pátanwádiás are known as Dhárálás, a term which includes the Khánt, Báriá and Talabdá Kolis, the latter being further subdivided into Vághelás, Pagis, Kotwâls, and Báriás. Thus a Báriá Koli is totally distinct from a Talabdá Báriá and a Rajput clan name like Vághela or Parmár may or may not give some indication of a Koli's marriage group. Over the border, in the Ahmadábád District, the term Dhárálá is never used, and the Koli aristocracy

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is represented by the Koli Pateliá or Talabdá, while the Thákardá or Pagi, holding a distinctly inferior position and proclaiming his baser blood in every line of his features, intermarries with the numerous lower class Dhárálás of Kaira. To add to the confusion, in the Gujarát districts of Broach and Surat, Talabdá denotes precisely the better class Koli, while Thákardá is a title assumed by the higher families among the Chunváliá Kolis of Viramgám, who are also said to be the common Kolis of Cutch and to be found in Pálanpur and the Mahi Kántha. Little light is thrown upon the problem by the examination of social customs and ceremonies. Amongst all Gujarát Kolis who allow widow remarriage (*vide supra*) *diyarvatu* or marriage with the late husband's younger brother is allowed and in some cases expected. It is at least probable that the custom is commoner than has been reported, and a competent observer has stated that amongst some of the Gujarát Kolis the younger brethren claim marital rights over the elder brother's wife, but no confirmation of this interesting trace of polyandry has been obtained. For the rest all Kolis follow somewhat laxly the prevailing Hindu customs of their locality. In the circumstances it is only possible to give a list of the Koli endogamous groups reported from the various districts and to indicate, where possible, such relationship as may be presumed to exist.

Exogamous groups have been reported from Pálanpur and the Mahi Kántha, the Panch Maháls and Cutch, but it is very doubtful whether marriages are regulated in practice by a consideration of these clan or family names, and careful inquiry has disclosed that the important group with mostly all 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. The main endogamous groups as reported from the various districts are given below:—

Pálanpur Agency ...	(1) Thákardá. (2) Koli.
Mahi Kántha ...	(1) Talabdá. (2) Chunwáliyá. (3) Pátanwádiá. (4) Charotariá (*i. e.* from the Kaira Charotar, presumably Talabdás).
Ahmadábád ...	(1) Talabdá or Pateliá. (2) Thákardá or Pagi. (3) Chunwáliá. (2) and (3) will feed together; (2) intermarry in Kaira over the border with the lower class Dhárálá, presumably Talabdá Pagis; (3) vary in social status *inter se*. Many are tálukdárs and assume the title of Thákardá which is not to be confounded with the name Thákardá Pagi. They probably correspond with the Thákardás of Pálanpur and the Chunwáliás of Cutch. (1) are a distinct and prosperous group like the Talabdás and Mánsororárias of South Gujarát.
Kaira ...	(1) Khánt, a Káthiáwár tribe of undoubtedly high social position said to be subdivided into (*a*) Dábhi, (*b*) Makwána. (2) Báriá; also of high repute socially. (3) Talabdá; subdivided into (*a*) Vághelá, (*b*) Pagi, (*c*) Kotwál, (*d*) Báriá. (4) Pátanwádiá or Koli. (3) call themselves Dhárálás and (1), (2) and (3) are all said to be Dhárálás but the names Khánt Báriá are more commonly given. (4) are a large group with a well-established record for bravery, lawlessness and general disregard for all Bráhmanical standards of purity. As eaters of beef they are shunned by the Dhárálás who strongly resent the application of the name Koli which in Kaira always denotes Pátanwádiá. The Dhárálá Talabdá of Kaira is a poor, mean-looking specimen entirely distinct from the Talabdá Pateliás of Ahmadábád.

Panch Maháls—

Besides Khánt and Báriá the local Koli aristocracy includes the Pateliás who refuse to answer to the title of Koli at all. They were probably the same as the Koli Pateliás of Ahmadábád. Other Kolis of marked superiority are the Dhárálás or Talabdás who correspond to their Kaira brethren.

Broach and Surat—

Talabdás form the main group. In the south the highest Kolis are called Mandhata Sarorórariá or Mánsorórariá. Báriá Kolis are also met with and are accorded an equal status with that of the Talabdás. Dhárálás and Pátanwádiás are also found in Surat and Broach respectively and new geographical names like Bhálá (from Bhál the black soil tract of Dholka

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and Dhandhuka in the Ahmadábád district) and Indoriá from Indore are met with Jahangadia and Kakapuri are also two special Broach tribes coming below the Talabdás.

The above is little more than a record of local names and their local significance and adds little to our ethnological knowledge of the various Koli groups.

As the Kolis now stand they are plainly a very mixed race with too little pride in their descent to trace distant relationship or form large and distinct marriage groups. The infusion of Rajput and Bhil blood is most marked in some of the groups of Gujarát Kolis and the distinction between Rajput and Koli or Bhil and Koli in extreme cases is almost non-existent.

The customs of the Maráthi-speaking Kolis present similarly little of interest. Like their Maráthá cousins they have *devaks* which regulate intermarriage.

The panchávat system except that of the Son Kolis already described is weak among all Koli groups. Among the Khánts of Káthiawár there is a permanent assembly with a headman and large questions are referred to special caste meetings held at Dervan Sodwadar (Junágad) and Vasávad (Sorath). In the Nal Kántha tract of Ahmadábád there is a central panchávat among the Talabdá Pateliás and one village is recognised as the headquarters of the caste. In Kapadvanj we find some traces of feudalism and the local Thákor not having attained to Rajput status, is hereditary headman and levies certain fees from one group of Talabdás. In Tharad State the headman is appointed by the State and the State receives a certain proportion of all fines levied by the central panchávat. Elsewhere village panchávats, convened mostly to meet a specific case, are the rule. The Malhár Kolis of Násik have a hereditary *mehtar* or headman with certain rights and a central panchávat for important questions. In Jalálpur (Surat) there are assemblies for the village or group of villages among the Talabdás and cesses are levied on remarriage or on the occasion of a voyage to the Transvaal. Naturally where pride of caste is not marked, regulations for the preservations of caste purity and reputation are not much in evidence, and the dominant factor in all panchávat systems being absent, there is very little life in it.

Kolgha's (5,849), a very primitive tribe held to be impure but refusing intercourse with Bhangis, are found in the States to the South-east of Surat. They are hereditary servants, labourers, and wood cutters. Their condition is poor and some of them eat roots and at times fast two or three days together. They allow widow marriage and burn their dead. They worship Hanumán, Bhildev and Kákábaliá, the small-pox goddess. They pay no respect to Bráhmans, and have no priests of their own class.

Koma'rpaiks (10,059) are met with only in the Kánara district. Until twenty or thirty years ago they styled themselves Komárpaiks, but of late they have assumed the more grandiloquent title of Khetri Komárpanth and now claim to be Kshatriyas. The name Komárpanth, or followers of Komár, is probably taken from the Lingáyat teacher Komár-swámi, whose headquarters are in Kaladgi, and the name Khetri is a corruption of the Sanskrit *kshatriya*. The name Komárpaik suggests their being connected with the warrior's profession, *paik* meaning a soldier. The caste state that they came to Kánara from Kalburga in the Nizam's dominions. They appear to have formerly been soldiers in the service of the Sonda chiefs. After Haidar Ali's conquest of Kánara in 1763 they took to brigandage and became the terror of the country, but since 1799 when the district came under British rule they have become peaceful and orderly.

Komárpaiks state that they were originally soldiers by profession. They are now mostly husbandmen and cart-drivers, a few being palm tappers. There are two endogamous divisions of the caste, Hindus and Lingáyats. The former reside below the ghát and form the main body of the caste; the latter are found in the above-ghát tálukas. The Hindu Komárpaiks consist of eighteen exogamous sections which are local in origin. Brother's children and sister's children cannot marry, but daughters of brothers can be given in marriage to sons of sisters. A sister's daughter may be married to a brother's son if no other suitable match is found. A man may marry a deceased wife's sister, and brothers may marry sisters. Double marriages are sometimes arranged in order to curtail the marriage expenses. Girls are married from eight to twelve, boys from fourteen to twenty. The remarriage of widows is permitted. Third marriages are allowed, but in such cases the man is married to a plantain tree first or the woman to a cock, and the fictitious bride or bridegroom is sacrificed to avoid disaster to the man or woman who thus braves the wrath of two previous wives or husbands. Divorce is not allowed. They eat the flesh of goats, sheep, fowls, wild pigeons, wild boar, and fish. Formerly they did not drink liquor but of late some have taken to it though moderately. They eat at the hands of Bráhmans and Vánis only. All lower castes except the Gámvakkals eat at their hands.

Komárpaiks follow the Hindu law of inheritance. Those who profess to be Hindus are still Lingáyats in several respects. The objects of their special devotion are Basava, Venkat-ramana, Kálbhairava, Mhálpuras or ancestral gods and Mhastis or ancestral *satis*. They respect Jangams and employ Joishis, Haviks or Gaud Sárasvat Bráhmans for religious and ceremonial purposes. A century ago the dead were buried in Lingáyat fashion; but now they are burnt. The well-to-do perform *shráddha*. "Each settlement of Komárpaiks has its hereditary headman called *budvant* with an orderly or *paddar*, and each group of villages has its superior headman or *kallas*. Social disputes are referred to the village headmen, who meet together under the presidency of the circle head and settle disputes. In important matters a meeting of the men

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of the class is called and they are told the decision of the heads. Any who question the decision are put out of caste till they submit. If the headmen do not agree, the matter is referred for settlement to the head of the Smárt monastery at Sringeri in Mysore whose decision is accepted as final. Ordinary offences are punished by fine, the amount being credited to the village temple. For serious breaches of caste rules the offender has to make atonement by eating the five products of the cow, and, if he has disgraced himself by eating with people of low castes, the offender must go to Gokarn in Kumta and have his head shaved, and then sitting under a triangle made of the base or stem of cocoa-palm leaves, and laying a few blades of straw on his head, he must bathe in the holy pool and swallow the five products of the cow. The power of caste rules is said of late to have grown weaker."(1)

Komtis (21,865) or Vaishyas are a caste of traders from Mysore found in small numbers in Belgaum, Bijápur and Dhárwár. They deal in cloth, money and jewels.

Koravas (23,254), also known as Korár, Korgar, Kormár (Koramá), and Korchar, are found principally in the Belgaum, Bijápur and Dhárwár districts. They are a wandering tribe of hunters, fortune-tellers, cattle-breeders, carriers, musicians, basket-makers and thieves. They are immigrants from Mysore and the Támil-speaking districts of Kurnool, Salem, South Arcot and Coimbatore in Madras, where they are generally known by the name of Kuravan. They appear to be an aboriginal tribe in the process of being Hinduised. Bráhmans do not take part in their ceremonies. Their women are not considered unclean during their periods. The dead are buried, and only a few of the leading Hindu holidays are observed. On the other hand the tribe has many primitive practices including the *couvade* (in Mysore) and trial by ordeal. Their home tongue is a mixture of Telugu, Támil, and Kánarese, indicating the country of their origin. They have nine endogamous divisions, (1) Sánadi, (2) Kunchi, (3) Adivi or Kál Kaikádi, (4) Pátrad, (5) Modi, (6) Suli, (7) Ghantichor, (8) Bid or Vir, and (9) Dabbe or Uru. Of these Sanadis, who are now of settled habits, are considered to be the social superiors of the rest with whom they neither eat nor intermarry. Bids and Dabbes eat together, and Bids will give their daughters to Dabbes though they do not marry Dabbe girls. The tribe has four family stocks which are exogamous. Girls are married either before or after they come of age. The marriage of widows is permitted under certain restrictions. Divorce is said not to be allowed. Koravas eat the flesh of goats, sheep, fowls, hares, pigs and other animals, and drink liquor. Although they hold a very low position their touch is not considered defiling. Their favourite gods are Máruti, Yallammá, Márayyamá and Huligevá. They have no priests. The dead are either burnt or buried, burying being more common. In each village and in each quarter of a town the Koravas have a panchávat consisting of a hereditary headman who is called the *sarpanch* and four members selected by the castemen of the locality concerned. Social disputes are settled at meetings of the panchávat. When a panchávat cannot come to a decision, the matter is referred to another panchávat. Offences are punished by fines which are kept by the headman and spent on caste feasts.

Koshti, Hatgar, Ja'd or Vinkar—*see* **Deva'ng.**

Kumbha'rs (247,501), or potters, from the Sanskrit *kumbhakár*, are an occupational caste, found throughout the Presidency. They are divided into sixteen groups, *viz.* (1) Ahir or Lahánchák, (2) Bhonde, (3) Gujaráti, (4) Goremáráthás, (5) Hátghade, (6) Hátode, (7) Kannad, (8) Karnátak or Pancham, (9) Konkani, (10) Lád or Thorchák, (11) Ládbhuje, (12) Lingáyat, (13) Málvi, (14) Maráthá, (15) Pardeshi and (16) Rajput. As usual, in Gujarát there are further territorial endogamous groups such as Ahmadábádi, Surati and Lád. Many of the others also are of the territorial type, *e.g.* Maráthá, Kannad, etc. Some are immigrants, *e.g.*, Pardeshis, Rajputs, Málvis, etc. Others are more or less off-shoots of the main territorial groups. Goremaráthás are of wandering habits chiefly found in Belgaum. None of the above divisions eat together or intermarry. The chief occupation of the caste is making tiles, bricks, earthen pots and figures of men and animals. In an old list of 1827 the groups are thus arranged :—

Koombhar—Bráhman and Oogra—making pots.

„ —Maráthe
„ —Baldee
„ —Pardesee

} making tiles, bricks and pots.

Sekwatee Rájwatee Kumbhars—making images of men and animals.

The latter are "estimated below Kumbhars." In villages, they form part of the village establishment and provide the villagers with earthen pots, for which they are paid in grain at harvest time, or as in Gujarát, hold village lands. The Konkani and Kannad Kumbhárs seem to have been local priests before the arrival of the Bráhmans and they still officiate in some of the temples of the local deities. Besides acting as temple priests, they perform death ceremonies called *Kumbhár kriyá* for all Shudras except the depressed classes. They serve as mediums between the gods and all classes of Hindus and are also sorcerers. Maráthá Kumbhárs have *kuls* or exogamous sections identical with surnames, many of which are common Maráthá surnames. Among the Konkani Kumbhárs of Ratnágiri, families residing in the same village form an exogamous unit. The *devaks* of the Maráthá Kumbhárs consist of (1) the leaves of the *jámbhul* (Eugenia

(1) Bombay Gazetteer, Volume XV, Part I, pages 292-3.

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Jambolana) and fig tree, (2) the *thápatane* or bat-shaped piece of wood with which they beat their pots to harden them before baking, (3) a wristlet of the creeping plant *mareta* which grows by the sea side, (4) the potter's wooden platter or *phal* and a hoe (*kudal*), (5) the leaves of the *shámi* (Prosopis spicigera) and *rui* (Calotropis gigantea). Among the Ahir Kumbhárs of Khándesh every *kul* has a separate *devak, e.g.,* Hivarkars have the *hivar* (Acacia leucophlœa), Mores have the feathers of the *mor* (peacock), Vághs have the *anjan* (Hardwickia binata), and so on. The *devaks* of the Konkani Kumbhárs consist of the *Kalamb* (Anthocephalus cadamba), *Umbar* (Ficus Glomerata), *Kocha,* earth from an ant-hill, and peacock feathers.

A Kumbhár may marry his mother's brother's daughter; he cannot marry his father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed, and brothers are allowed to marry sisters. Girls are generally married between five and sixteen, boys between eight and twenty-five. The remarriage of widows is permitted. Divorce is allowed. Except the Karnátak and Lingáyat Kumbhárs all eat flesh and drink liquor. In the Deccan, they eat *kacchi* and *pakki* at the hands of Koshtis, Dhangars, Nhávis, Kolis, Maráthás, Kunbis, Sonárs and Lád Vanjáris. Koshtis, Dhangars, Nhávis, Kolis, Maráthás and Kunbis eat food cooked by them. They follow the Hindu law of inheritance and are Hindus by religion. Their priests are local Bráhmans, though in some places in the Karnátak they employ Lingáyats also. The dead are either burnt or buried. *Shráddha* is not performed by all. Kumbhárs have a headman who is called *mehetrya* in the Deccan and *budvant* in Kánara. Social disputes are settled at meetings of the castemen presided over by the headman. Breaches of caste rules are punished by fines, which are generally spent on feasting and drinking. In Poona, the amount of fines is spent on clarified butter served at a feast in any caste-fellow's house. Gujarát Kumbhárs generally follow Kanbi customs, living on vegetable food and generally eschewing liquor. Their widows remarry. The Kumbhárs of the city of Surat have formed three local divisions for the settlement of their social disputes. All breaches of caste rules occurring within the boundaries of a division are inquired into at meetings of all the adult male members of the division, and their decisions are final. Offences are punished by fines, which are deposited with one or two leading men of the caste, and are generally spent on feeding castemen or on charity. A somewhat similar organization exists also in Ahmadábád.

Kunbis (2,489,230) or cultivators are found in all parts of the Presidency including the northern part of Kánara, south of the Kálinadi river in that district. In the southern part of Kánara they are represented by a functional group, similar in status and occupation called Vakkals, which, like the Kunbis, consist of many distinct castes. The term Kunbi according to some is derived from the Sanskrit *krishi*, cultivation. Pandit Bhagwánlál Indráji traces the word to *kutumb*, household. It also seems possible that the word comes from the Dravidian *kul*, now meaning a labourer, but apparently formerly a husbandman, tillage being the chief form of labour The Gujarát Kanbi, United Provinces Kurmi, Deccan Kunbi or Kulambi and South Kánara Kulwádi are all descriptive names of the husbandmen class. In the cave inscriptions the name is Sanskritized as *Kutumbika* (householder), but the most probable connection seems to be with the Dravidian '*kul*'. The first point to note is that Kanbi or Kunbi is purely functional title and that no such caste exists in the ordinary sense. Some Kunbis are immigrants from the north, while others are indistinguishable from the local population. As the term implies, most Kunbis are landholders and husbandmen. Some of the higher families are landed proprietors, *deshmukhs* and *pátils* in the Deccan and *paṭidárs* in Gujarát. Some are employed in Native States and a few in Government service. Many Kunbis of the Deccan enter the army and in Bombay and other centres of business are employed as carriers, labourers, garden or house servants or in the steam spinning and weaving factories, where whole families find well-paid employment. Many of the town Kunbis of Gujarát are skilled weavers of silk and cotton, while many who have become rich have taken to money-lending and have invested their capital in mills. The two chief groups of Kunbis, Maráthá and Gujaráti, claim a Kshatriya origin, but on very different grounds. The former are closely connected with and in many places indistinguishable from the ordinary Maráthás, who claim to be Kshatriyas but appear to be a local tribe from the survival of totemism in the form of *devaks* still prevailing amongst them. The Levá and Kadvá groups of the Gujarát Kunbis appear to be Gujar by descent, the connection between whom and Rajputs is well established.* Kunbis may for convenience be divided into four territorial groups, Maráthá, Konkani, Khándeshi and Gujaráti. There is a fifth group called Gujars who appear to be a branch of the Gujarát Kunbis who settled in Khándesh on their way through from the north. All except the Gujaráti group have an Akarmáshe or Kadu division for illegitimate offspring.

Maráthá Kunbis are generally supposed to be the same as Maráthás. The similarity of their social organization and *devaks* support this view, and the fact that the *devaks* are largely totemistic suggest that they are of pre-Aryan origin. It is also noteworthy in this connection that as among Mahárs and other primitive tribes, the number *five* plays a prominent part in their birth and marriage ceremonies. The social organization of the Maráthá Kunbis is of course similar to that of the Maráthás, and no further description of this sub-group of the great Maráthá community is required. Maráthá Kunbis decide their social disputes at meetings of the village castemen under the presidency of the *pátil*. The decisions of the *pátils* are often

* *Vide* Appendix B, *Bombay Gazetteer*, Vol. IX, Part I.

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disregarded and their power is fast declining. In Kánara, Ratnágiri and parts of the Southern Marátha Country religious questions are referred to the head of the Sankeshwar or Sringeri Monastery.

Konkani Kunbis consist of two divisions, (1) Konkani, Detale or Kále and (2) Talheri. The former are found in the Khánápur táluka of the Belgaum district and the ghát tálukas of North Kánara, the latter in the Thána district.

Kále Kunbis generally live in isolated villages near forests. They belong to a number of clans or *kuls*, each of which has special gods and goddesses whose shrines are in villages, which are the head-quarters of the clans. Persons of the same clan and family deity cannot intermarry. The auspicious day for the marriage is fixed by a Havik Bráhman, and the service is conducted by a Lingáyat priest, the binding portion being the *Dhára* ceremony in which water is poured on the joined hands of the bride and bridegroom. Widow remarriage is allowed by those sections of the caste who live in Kánara. They eat deer, wild pig, wild fowl and fish. They do not eat the flesh of domestic animals under pain of excommunication and though the drinking of alcohol is forbidden it is extensively practised. They rank with Maráthás though they do not eat with them.

Kále Kunbis seem once to have been greatly influenced by Lingáyatism. The chief object of their worship is still Basava or Nandi and their priests are Jangams. Their family deities are Naiki, Bhutnáth, Mahámái, Monái, Rámling, Shrináth and Kálnáth, who have shrines in each of their settlements. The dead are buried. The spirit of the deceased is believed to take its seat on the trees in the burial ground. On the third day after death a medium is employed to persuade the spirit to leave its seat on the trees and come home to the house of the deceased. Every year the deceased are propitiated by feasting castemen.

"Every Kále Kunbi settlement has a headman called *budvant* in whose house caste meetings are held. The settlements are grouped into circles called *mahál*s, each *mahál* having a superior headman called the *mahál budvant*, and they in return are subordinate to the *gaudá* at Phondiya in Goa, who is the head of the whole caste. The village heads have the power of putting out of caste for a time and fining upto Rs. 100 women guilty of adultery and all who eat with people of low castes. The power of permanently putting out of caste is reserved to the group head and the right to readmit into caste belongs to the supreme head. Their chief circles are Achra, Mavinguna, Nanai, Ulvi, Supa and Landha. Every family pays 4 to 8 annas a year to the supreme head. These dues are levied once in three years by his manager who comes and lodges in the house of the group head. Every family sends one man to the house of the group head with the subscription, and they remain three to ten days in general council to settle disputes. The expenses of the council are met by subscription. Fines are spent in feasting the caste people, each house furnishing one guest to the feast." *

Talheri Kunbis are found almost entirely in the centre of the Thána district along the basin of the Vaitarna between the Tal pass and the coast. The term Talheri seems to mean a lowlander, perhaps as opposed to Varali, an uplander and Malhári, a highlander. Talheris are composed of two main elements, a local element apparently little different from the Son Kolis, and a foreign. The early or local element is much stronger than in Gujarát and Maráthá Kunbis. The foreign element is chiefly Maráthá, traces of which are to be found in their surnames and *devaks* and in the similarity of customs between the two castes. The relations of Talheris with Maráthás are the same as those between the Maráthá Kunbi and Maráthá. They eat with Maráthás and Maráthá Kunbis and to some extent intermarry, and do not differ from them in appearance, religion or customs.

Khándesh Kunbis have seven subdivisions: (1) Ghátole, (2) Kumbhár, (3) Madráj, (4) Loni, (5) Pánjná, (6) Tilole or Tirole and (7) Vanjári. Ghátoles are said to have come from above the Ghats, that is from the south side of the Ajantha range. They eat but do not marry with the Tilole Kunbis. Lonis, regarded as an aboriginal tribe, dwell chiefly on the banks of the Girna and in small villages on the Tápti. They eat with Tiloles, Pánjnás, Gujárs and Vánis, but marry only among themselves. The Kumbhárs are a small tribe and very poor. Vanjáris originally belonged to the great tribe of carriers of that name, but they have long formed themselves into a separate caste by taking to agriculture and by copying the manners and customs of the Kunbis. Pánjnás have four divisions: (1) Kandárkar, (2) Navghari, (3) Revá and (4) Thorgavhana. The Revás form the main stock, the other three originated in feuds and disputes. The Thorgavhanas take their name from Thorgavhan near Sávda, and Kandárkars from Kandári on the Tápti near Bhusával. The Navgharis would seem to be descendants of nine families or houses who left the main stock and settled in different villages throughout the district. All the divisions eat together, but on account of disputes as to which division is highest, they do not intermarry. Tiloles are said to have come from upper India and to have belonged to the class of Dadar Pavárs.

Gujar Kunbis consist of eight subdivisions: (1) Análá, (2) Dále, (3) Dore, (4) Gari, (5) Kadvá, (6) Kháprá, (7) Londbári or Bád and (8) Revá or Levá. There are a few families of Dáles on the banks of the Tápti in Shahade and Taloda and in Ráver towards Barhánpur. The Deshmukhs of Jámner are said to be Gari Gujars, but they claim equality with and call themselves Revá Gujars. Revás or Levás appear to be an offshoot of the Gujarát Levás.

* *Bombay Gazetteer*, Vol. XV, Part I, pp. 219-20.

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fines, part of which is paid to the *gurus* and part spent on caste feasts. The Kurubás of the Athni táluka of the Belgaum district have a central organization headed by their *guru*. He is assisted by five or six members whose offices are hereditary. Ordinary questions are decided at local meetings, serious questions by the *guru*. The amounts recovered by fines and subscriptions specially raised are spent on repairs to temples or on making presents to the *guru*. The Kurubás of the Parasgad táluka settle their social disputes at meetings of two to five leading members of the community. They have a *swámi* in Hirekumi village who has a following in some of the villages. Refusal to obey the decision of the panchâyat or the *swámi* entails excommunication. The Kurubás of the Mundgod petha have formed groups of villages, each presided over by a *kattimani* or headman. Ordinary breaches of caste rules are decided by him at meetings of the leading castemen; serious offences are referred to the caste *guru* whose decision is final. Among the Kurubás of the Belgaum táluka every village has a permanent panchâyat consisting of two or more members according to its size and a *gaudá* or headman, all of whom are appointed by their *guru*, who lives at Gosbal in the Murgod petha. They appoint from among themselves a person who is called *nadotya* whose duty is to assemble the *panch*. Persons excommunicated for serious offences can be readmitted by the *guru* on purification and payment of Rs. 10 to 20. In the Gokák táluka this can be accomplished by simply feasting the *guru*.

Lamánis (29,442) or **Vanjáris**, also known as Banjárás, Banjáris, Brinjáris, Lamáns, Lambádis, Labhánás and Sukalirs, are found in all parts of the Presidency. The term Vanjári appears to be derived from the Panjábi *banaj* or *vanaj* (Sanskrit *vánijya*) meaning trade or bargain. Lamáni is derived from *lavan* salt, the tribe being the chief carriers of salt before the opening of cart roads and railways. According to the late Mr. A. M. T. Jackson, the name Lamáni is identical in origin with Luháná, the great trading caste in Sind. If this be correct, all the names of the tribe would appear to be mere variants of the two commonest descriptions of the grain dealing castes in this Presidency, *viz.*, Váni or Baniá and Luháná. Inasmuch as the origin of the tribe appears to have been the demand for grain carriers to accompany the large moving camps of Indian armies, it is extremely probable that the tribe was named, from its occupation, grain dealers. There is no doubt that as such, the tribe has been recruited from varied elements of the population. The tribe is mentioned by Muhammadan historians in connection with Sikandar's attack on Dholpur in 1504 A.D. It is a reasonable assumption that they increased and absorbed many foreign elements during the long wars between the Delhi emperors and the smaller kingdoms of the Deccan from the time of Muhammad Tughlak to Aurangzeb. In certain cases Vanjáris have abandoned the wandering life which the tribe for the most part leads and have settled down as husbandmen or craftsmen. In such cases they tend to form an endogamous division of some caste such as Vanjári Kunbis, Vanjári Chámbhárs, Vanjári Nhávis, Vanjári Bháts, Vanjári Mángs and Vanjári Mahárs, in the same way as Ahirs, Gujars and Kolis. The original occupation of the tribe was carrying grain, salt and other commodities from place to place on pack bullocks in *tándás* or bands. Their trade has greatly suffered since the opening of cart roads and railways. Many of them have settled down as husbandmen, some sell grain and fuel and some are labourers. In the Kánarese districts the wandering Vanjáris have in the past shown strong thieving propensities, and are often accused of stealing cattle, kidnapping women and children and uttering false coin. They are now settling down into law-abiding citizens.

Vanjáris may be divided into two territorial groups (1) Maráthá and Kánarese Vanjáris and (2) Gujaráti Labhánás. The former have twenty endogamous divisions, *viz.*, (1) Agasá, (2) Asátkar, (3) Bhusáre or Bhusháre or Bhusárjin, (4) Chámbhár or Rohidás, (5) Chárun or Gavár, (6) Dhádes (followers of the faith of Islam), (7) Dhályá, Mádig or Máng, (8) Hajám or Nhávi, (9) Jogi, (10) Kánherjin, (11) Khudáne, (12) Kongádi, (13) Lád, Ládjin or Vádi, (14) Mahár or Shingádyá, (15) Maráthá, (16) Máthurá, Labhánú, Lamáná or Mathurájin, (17) Mehúraná, (18) Rávjin, Lámghá or Bombilvike, (19) Sonár, (20) Tamburi or Musalmáns, who are the bards of Vanjáris. The Gujarát Labhánás have no endogamous divisions. Each of the divisions of the Maráthá and Kánarese Vanjáris and Gujaráti Labhánás has a number of clans, which are split up into sub-clans. Marriages are prohibited between members of the same or of allied clans. Marriage with a father's sister's, or mother's brother's daughter is prohibited. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. The Lád Vanjáris have a *devak* consisting of the *pánchpálvi* or the leaves of five kinds of trees, which they instal in Kunbi fashion. The *devaks* of the Rávjin Vanjáris consist of the *pánchpálvi*, the feathers of the *tás* or blue jay (Coracias indica) and of leaves of the *nágvel*, betel vine. Among Chárans, Maráthás and Labhánás girls remain unmarried up to the ages of twenty to thirty; among others the marriageable period for girls is from twelve to twenty. In some parts of the Kánarese districts girls are kept unmarried permanently, and such girls frequently live immoral lives. Except among Maráthás and Labhánás the remarriage of widows is permitted. Marriage with a deceased husband's younger brother is allowed. Among Chárans, if a widow marries an outsider in preference to her deceased husband's brother, a fine is levied by the *panch*. Except among Chárans divorce is allowed. Except Maráthás and Labhánás all Vanjáris eat goats, sheep, hare, deer, fowls, and drink liquor. Among Rávjins, and in some places among Maráthás also, the women abstain from flesh and liquor. They rank below the cultivating classes. Their chief god is Báláji. Next to Báláji, they revere Tuljá Bhaváni, Ambábái, Máriammá, Mártal and Hingláj. The chief god of the Gujarát Labhánás is Shiva whom they call Sallalla. Formerly all their ceremonies were conducted by themselves. Of late some employ Bráhmans, who in some places are regarded as degraded on

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that account. The married dead are burnt, the unmarried being buried without any ceremony. They do not perform *shráddha*.

The social disputes of the Lamánis in the Bijápur district are settled by the headman of the tribe *náik* at meetings of from five to ten members selected by him for the occasion. The *náik* lives at Konnur in the Bijápur táluka and his office is hereditary. His authority extends over most of the Lamáni *tándás* in the district. He has messengers called *dhalars* (*mangas*) whose duty is to summon the meeting. The questions generally dealt with relate to the infidelity of wives. Offences are punished by fines which are realised on pain of excommunication. The fines are spent either in compensating persons for loss of their wives or in feasting the community. In each case Rs. 1-4-0 out of the fine is paid to the *náik*. Each *tándá* of the Lamánis in the Dhárwár district has a hereditary headman or *náik* with two assistants selected by him. All offences—criminal, civil, moral, domestic etc.—are dealt with by the headman. If a person files a suit against a casteman in a Government Court, he is again tried by the headman and the usual penalties are imposed. Petty offences are punished by fines up to Rs. 20; grave offences such as dining with persons of lower castes or keeping intercourse with women of such castes are punished by fines up to Rs. 100 in each case. The fine must be paid by the accused or by his descendants up to the fifteenth generation. Women accused of grave offences of the above nature are excommunicated.

The Lád Vanjáris of the Ahmadnagar district have in some places hereditary headmen called *rájás* who settle social disputes with the assistance of four or five members selected by themselves. Offences are generally punished by fines, part of which goes to the *rájá* and part is spent on caste feasts and on repairing temples. The Labánás of the Dohad táluka in the Panch Mahál district have a permanent panchávat consisting of nine hereditary members called *náiks* whose control extends over the whole táluka. Offences are generally punished by fines and excommunication. The fines when accumulated are spent on caste dinners and on purchasing utensils for the caste. This panchávat is subordinate to a superior body composed of fifty-two *náiks* having jurisdiction over the Labánás living in Dohad táluka, Jhálod Mahál, Kushálgad, Dangarpur and Wánsda States. An appeal against the decision of the táluka panchávat lies to this panchávat. No radical change in caste ceremonies and no punishment on a *náik* can be passed except by this body.

Linga'yats (1,339,248) are found in large communities in Bijápur, Dhárwár and Belgaum, and in small numbers throughout the Deccan and Southern Maratha Country. They are also known as Lingavants, Lingángis, Shivabhaktis and Virshaivas, and derive their name from the word *linga*, the phallic emblem of Shiva, and *áyata* meaning repose. Their name literally describes them, for all Lingáyats—males and females—wear on their body a small silver box containing a stone phallus, the loss of which is equivalent to spiritual death.

The Lingáyats as a religious community came into prominence in the beginning of the eleventh century. The fundamental principle of their religion is the equality of all wearers of the *linga* in the eyes of God, which suggests that their creed is the outcome of one of the numerous reformations that have been aimed in India against the supremacy and the doctrines of the Bráhmans, whose selfish exploitation of the lower castes has frequently led to the rise of new sects essentially anti-Bráhmanic in origin. Of the Bráhmanic trinity they acknowledge only the God Shiva. They revere the Vedas, but disregard the later commentaries on which Bráhmans rely. Originally they prohibited child marriage, removed all restriction on widow marriage, buried their dead and abolished the chief Hindu rites for the removal of ceremonial impurity. But as their original enthusiasm spent itself, the element of caste again reasserted itself and in time evolved ritual and ceremonies in which the influence of the rival Bráhman aristocracy can be freely traced.

Until the recent discovery of numerous inscriptions which have been edited and deciphered by Dr. Fleet, it was supposed that Lingáyatism was founded by Basava in the latter half of the twelfth century. According to Dr. Fleet, it was started by a celebrated teacher Lakulisa in the beginning of the eleventh century, and Basava only took a leading part in propagating its doctrines. Lingáyat scholars of the present day, however, claim a far earlier date for the origin of their faith, though their contention that its origin is comtemporaneous with that of Bráhmanic Hinduism has yet to be established by adequate evidence. They also state that the Shaiva sect of the Hindus has always been divided into two groups, the one comprising the wearers of the *linga* and the other those who do not wear it. The former are known as Virshaivas, who consist of Bráhmans, Kshatriyas, Vaishyas and Shudras, the fourfold caste division of Manu. The importance of this view lies in the tendency of many members of the community claiming to be included within the fold of orthodox Hinduism with the mistaken notion of thereby increasing their social standing. A sign of this movement towards Bráhmanic Hinduism among Lingáyats is to be found in the organized attempt made by certain Lingáyats at this and previous censuses to enter themselves as Virshaiva or Lingi Bráhmans, and it seems probable that these claims to a great antiquity for their religion and for a caste scheme based on Manu's model are chiefly significant as signs of the social ambition of the educated members who are jealous of the precedence of the Bráhmans.

Broadly speaking Lingáyats appear to consist of three groups of subdivisions. The first, which for convenience may be named Panchamsáli with full *ashtavarna* rites (see below), contains the priests of the community known as Ayyás or Jangams and the leading trading castes or Bánjigs. It is probable that this group is the nearest approximation to the original

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converts who could interdine and intermarry without restriction. The subdivisions of this group may still dine together, but for purposes of marriage the subdivisions rank one above the other, and intermarriage is restricted to the selection of a bride from the group below the suitor's; the reverse of this procedure is strictly forbidden. Members of the lower subdivisions in this group may rise to the higher by performing certain rites and ceremonies. The Panchamsális rank considerably above the remaining groups. They are described in the Bombay Gazetteer as true Lingáyats. The next group is that of the non-Panchamsális with *ashtavarna* rites. This group contains over seventy subdivisions which are functional groups such as weavers, oil-pressers, bricklayers, dyers, cultivators, shepherds, and the like. It seems probable that they represent converts of a much later date than those styled Panchamsális, and were never admitted to interdine or intermarry with the latter. In this group each sub-division is endogamous, that is to say, a Jád or weaver may only marry a Jád girl, a Badig or carpenter may only marry a Badig girl, and so on, resembling in this respect the ordinary Hindu castes which are usually endogamous. Members of one subdivision may not pass to another. The names of the subdivisions are commonly indicative of the calling of the members. This group is described in the Bombay Gazetteer as affiliated Lingáyats. The third group of subdivisions is the non-Panchamsális without *ashtavarna* rites. It contains washermen, tanners, shoemakers, fishermen, etc., who would rank as unclean among Bráhmanic Hindus. Lingáyats of this group only marry within their subdivision. They are described as half Lingáyats in the Bombay Gazetteer. Each of the above subdivisions has several exogamous sections, the higher groups claiming to have five named after five Lingáyat saints—Nandi, Bhringi, Vira, Vrisha and Skanda. The Lingáyats do not allow the children of brothers to intermarry, nor may sisters' children. Marriage with a mother's sister's daughter is also prohibited. A man may marry his sister's daughter, but if the sister be a younger sister such marriage is looked on with disfavour. Marriage is both infant and adult. Widow remarriage is common and divorce is permitted. All true Lingáyats are vegetarians. As a rule they do not eat food cooked by any except Lingáyats. Their chief god is Shiva, the third deity of the Hindu Trinity, signifying the creative and destructive forces in the universe. Thence they derive the phallus or *linga* emblematic of reproduction, and the sacred bull, Nandi or Basava, found in all their temples, and in all probability the emblem of strength. They also occasionally worship Hanumán, Ganpati, Yellammá, Máruti and many other Hindu deities. All true Lingáyats go through *ashtavarna* or the eight-fold sacrament. It consists of eight rites known as (1) Guru, (2) Linga, (3) Vibhuti, (4) Rudráksha, (5) Mantra, (6) Jangam, (7) Tirtha and (8) Prasád. The dead are buried. Although the ceremony of *shráddha* is unknown, once in a year, on the new moon day of *Bhádrapad* or *A'shwin*, they offer clothes and food to deceased ancestors. The disputes that arise on social or religious matter are settled by the panchávat or committee of five elders, an appeal lying to the head of the *math* or religious house. These *maths* are found scattered over the tract of country in which Lingáyats predominate; but there are five of special sanctity and importance, *viz.*, Ujjini, Shrisaila, Kollepaka, Balehalli and Benares.

Loha'na's (593,584), **Luwa'na's** or **Lawa'na's** are found principally in Sind, Káthiawár and Cutch. In Sind they are also known as Vaishas, Vánis or Baniás. Originally Ráthod Rájputs, they are said to take their name from Lohánpur or Lohokat in Multán and to have been driven by the Musalmáns from the Panjáb and Sind, and afterwards about the thirteenth century to have found their way to Cutch. They probably belong to the Lohánis who formerly held the country between the Sulaiman hills and the Indus. In Cutch in the seventeenth century, especially during the reigns of Lákháji and Ráyadhan, Lohánás held very high posts as bankers and ministers. They are now mostly labourers, masons and husbandmen. Some are writers, shopkeepers and grain dealers. Some in Sind are zamindárs. Among the Sind Lohánás there are 136 *nukhs* or exogamous sections and in Cutch and Káthiáwár also clan titles have given place to *nukhs*. Marriage on the mother's side is prohibited within six or seven degrees of relationship. Marriage is generally infant. The remarriage of widows is permitted. In Sind, the husband's brother is usually preferred though the widow is free to marry the man of her choice. Divorce is allowed among Gujarát Lohánás, but is unknown in Sind. Lohánás eat goats and sheep and drink liquor. The Sind Lohánás admit into their caste respectable outsiders. The family goddess of the caste is Rándel Máta and they worship by preference Daryá Pir, the spirit of the Indus. Their priests are Sárasvat Bráhmans. In ceremonies and customs they follow Bhátiás.

The Lohánás of Cutch have both town and village panchávats, the control of a town panchávat extending over all the village panchávats in the táluka. The number of members of a town panchávat varies from 3 to 12. A village panchávat has at least two members. Generally the most respectable members of the caste are recognised as *patels* or members of the Panchávat. Vacancies caused by death or other reasons are filled up by the caste assembled in a body. The panchávats have no headmen, all members being considered equal in rank. The meetings of the panchávats are convened by sending invitations by the caste messenger called *thanai*, who is generally a Sárasvat Bráhman. Matters of small importance are disposed of by the village panchávat, serious matters being referred to the town panchávat of the táluka concerned. The penalties imposed are mostly fines and religious penances. The caste funds are kept in the custody of one of the *patels* selected by the caste, who is bound to keep a regular account of the funds to show to any member desiring to inspect it. The funds are utilised mostly in the erection or repair of the common building or buildings of

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the caste, in the purchase or repair of utensils for caste use and in grants in aid to temples, holy persons and indigent members of the caste. The Lohánás of Káthiáwár have a central panchâyat for groups of villages. Bhávnagar city has its own panchâyat. In Bhávnagar there is a hereditary headman belonging to the Ghávda family. In other places there is no headman. The penalties imposed are fines, remuneration to the injured parties and religious charity. In cases of divorce, marrying a second wife and breaches of betrothals fines up to Rs. 1,000 are imposed. The funds are deposited with a respectable member of the caste and are spent in the same way as by the Cutch Lohánás. The Lohánás of Sind are specially interesting as presenting a petty trading organization which is rapidly losing the considerable influence it once had in all villages. They still have permanent village panchâyats composed of all the adult male members of the village with a hereditary man known as the *mukhi*. The meetings of the panchâyats are summoned by sending invitations by the servants of the panchâyat who are called *bhâts* or *tahalios*. Breaches of caste rules are generally punished by fines, stopping social intercourse and in extreme cases by excommunication. Besides the usual fines they also levy in many primitive tracts dues on all wholesale transactions in the village. The panchâyat appoints the *modi* or village trader through whom all business is transacted and a *darwái* or village weighman. The post of *modi* is put up to auction each year and he may be of any caste. The *darwái* is paid a percentage on all weighments and the *modis* receive 2–6 pies per maund on all sales, paid half by the buyer and half by the seller. There is at present a movement in Hyderábád among the Muhammadans to appoint their own *darwái* and have no *modi*. Further the panchâyats receive donations on the occasions of births, deaths and marriages.

Lohárs (117,663) or **Luhárs**, that is blacksmiths, are found in all parts of the Presidency and have five main divisions: (1) Maráthá, (2) Pánchál, (3) Kannad, (4) Konkani and (5) Gujaráti, who have nothing in common except their name and occupation. Their hereditary occupation is making and repairing agricultural implements for which they are paid by the villagers in grain and sometimes hold land for service on a small quit-rent. Owing to the decline in their trade due to foreign competition some of the Gujarát Luhárs have become silversmiths and carpenters. In Kánara also some have taken to carpentry; several have become agriculturists.

Maráthá Lohárs claim descent from Manu, son of Vishvakarmá, the architect of the gods. They appear to have no endogamous divisions except in Sholápur where they are split up into seven groups—(1) Akuj, (2) Kalsábad, (3) Kámle, (4) Pakalgnat, (5) Parvále, (6) Shinde and (7) Tingáre, who neither eat together nor intermarry. Their exogamous divisions are identical with surnames, which are similar to those of the Maráthás. A Lohár may marry his mother's brother's daughter. He cannot marry his father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Girls are generally married between seven and twelve; boys between twelve and twenty. The *devak* of the caste consists of *sándas*, a pair of tongs, the *hátodá* or hammer, and the *páchpálvi* or leaves of five kinds of trees. In some places boys are girt with the sacred thread a couple of days before marriage. The marriage of widows is permitted. Divorce is allowed. Except in Belgáum where they are vegetarians, they eat goats, sheep, fowls, deer, hares and fish and drink liquor. They eat *kachchi* and *pikki* and drink water with Maráthás, Vánis, Mális and Dhangars, and Máls, Kolis, Dhangars and Nhávis eat *pakki* and *kachchi* and drink water with them. They follow the Hindu law of inheritance and belong to the Hindu religion. Some are Lingáyats. Except in Belgaum where they have priests of their own, they employ Bráhmans for religious and ceremonial purposes. The dead are either burnt or buried. In some places they perform *shrádda*.

Kannad Lohárs or Kammárs are called Acháris when they work in wood, and Lohárs when they work in iron. It appears from their subdivisions, most of which are named after places in southern Konkan and Goa, and from the fact that their *swámi* or high priest and family deities are in Goa, that they are a branch of the Konkani Lohárs. About twenty-five years back some of them became followers of the head of the Srinjeri monastery of Mysore, whereupon the other members stopped all intercourse with them, thus giving rise to a new division. It is stated by some that the caste has Bráhmanical *gotras*. Others assert that they have *kuls* or exogamous sections, which are local in origin. Marriages are prohibited between members of the same *gotra* or *kul*. The first claimant to a girl's hand is her father's sister's son. When a sister's daughter is married to a brother's son, a silver chain is put round the girl's neck by her mother, as she has to go back into the family from which her mother came. Marriage with two sisters is allowed. Girls are generally married between ten and twelve; boys between fifteen and twenty. Boys are girt with the sacred thread between ten and fourteen. The heads of widows are shaved and their marriage is forbidden. Divorce is not allowed. Kannad Lohárs eat fish and goats, fowls, wild pigs, and deer. They drink liquor. They do not eat cooked food at the hands of any other caste. The highest castes who will eat at their hands are Ambis, Mukris and the like. They follow the Hindu law of inheritance and belong to the Hindu religion. Their chief goddess is Kálammá of Ankola. Their priests are generally Joishi Bráhmans, but in Goa they have priests of their own caste. The dead are generally burnt. Children who have not cut their teeth are buried. They perform *shráddha*. Kannad Lohárs have five *mahâls* or districts for the settlement of social disputes. They are (1) Shiveshvar, (2) Májáli, (3) Kadvád, (4) Kadra and (5) Bád. Of these Bád stands first in importance. Each *mahâl* has a headman called *budvant*, who has an assistant under him.

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called *kolkár*. The caste has two *maths* or monasteries, one at Májáli and the other at Ankola. Offences against caste rules are inquired into by the *budvants* assisted by leading members of the caste, and the fines levied are given to the funds of the monastery at Májáli. Severe breaches of caste rules are tried by the *budvants* of all *maháls* assembled together for the purpose.

Konkani Lohárs are also known as Dhavads in the Sávantvádi State. They have numerous exogamous divisions which are local in origin. Their *devak* consists of the *kalamb* tree (Anthocephaluss cadumba), for which they show their reverence by not burning its wood. In ceremonies and customs they follow the Maráthá Lohárs.

Gujarát Lohárs claim descent from Pithvo, who, according to tradition, was created by Párvati out of the dust adhering to Shiva's back for the purpose of forging weapons for use in Shiva's wars against the two demons Andhár and Dhandhkár. They have six endogamous divisions: (1) Bhávnagri, (2) Pánchál, (3) Shirohiá, (4) Surati, (5) Khambháti and (6) Parajiá, who neither eat together nor intermarry. Besides these, three more divisions are found in Káthiáwár: (1) Sorathiá, (2) Machhukothiá and (3) Jhilká. They have several exogamous sections some named after Rájput clans, others derived from places of residence. Except that in parts of South Gujarát children of sisters or of brothers and sisters are allowed to marry, marriage between near relations is forbidden. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is generally infant. Divorce is allowed. Except among some Cutch Luhárs the widow is allowed to remarry, but marriage with the younger brother of her deceased husband is rare. In South Gujarát and Cutch they privately eat fish and flesh and drink liquor, but elsewhere Luhárs are strict vegetarians. The special object of their worship is the Goddess Bhaváni. Their priests are a class of Audich Bráhmans, known as Luhár-gors and considered degraded as they do not scruple to eat food cooked by Luhárs. The dead are burnt and *shráddha* is performed. The Luhárs of Ahmadábád are divided into a number of sections, the caste disputes of each of which are decided at their meetings. Invitations for the meeting are sent round by the caste *gor* (Bráhman priest). Offences are punished by fines the proceeds of which are generally spent in charity.

Lona'ris (7,728), an occupational caste of lime and charcoal burners, are found in all parts of the Deccan and the Southern Maratha Country. They are occasionally called Gádhav (donkey) and Redá (buffalo) Lonáris. Their name suggests that their original occupation was making salt (*lona* = salt) and in Belgaum they still have a division named Mith, that is salt. They seem to be of Maráthá origin and follow Maráthás in religion and customs. Their exogamous divisions consist of surnames or groups of surnames. Marriage with a mother's sister's or a father's sister's daughter is not allowed. A man may marry his mother's brother's daughter or his wife's sister, and brothers are allowed to marry sisters. Their *devak* consists of the usual *pán-lpálvi* or leaves of five kinds of trees. Widow remarriage and divorce are allowed. They eat goats, sheep, fowls and fish and drink liquor. They eat food cooked by Maráthás, Dhangars and Mális who also reciprocate.

Ma'chhis (39,900) are found chiefly in Broach, Surat and Thána in sea-board towns and villages. There are also a few in the inland districts of Kaira and the Panch Mahals. They appear to be Kolis, possibly crossed in places with Rájput fugitives, and derive their present name from their occupation of catching and living by the sale of fish (*machhi*—Sanskrit *matsya* a fish). In the Thána and the Surat coast villages they consider it sinful to burn the wood of the *bel* (Ægle marmelos), *pipal* (Ficus religiosa), *vad* (Ficus bengalensis), *umbar* (Ficus glomerata), *shami* (Prosopis spicigera) and *behedá* (Terminalia belerica). These are all sacred trees in Gujarát (except the last which is not common in this tract) and associated with various gods and spirits. Máchhi is undoubtedly a practical term and covers various groups of fishermen all over India. Here in the west coast the dividing line between Khárvás, Kolis and Máchhis is fairly clear in any given locality, but different names predominate in the different tracts. In all eight endogamous divisions are recorded: (1) Dhemár, (2) Kharvá, (3) Khoti, (4) Koli, (5) Mitná, (6) Nadiá, (7) Proper and (8) Solanki. Of these the Dhemárs are regarded as a Deccan group though all Máchhis now speak Gujaráti. They form the principal Máchhi population of Thána and South Surat; and the name is claimed by several fishing groups in the Central Provinces, Central India and even in the Panjáb. In North Surat the Khárvá and Koli subdivisions predominate, the Khárvás being socially superior. A Rájput origin is claimed by the Bulsár Máchhis who are the most numerous, and Rájput clan names are common amongst the allied group of Khárvás. Marriage is not allowed with a father's sister's, mother's sister's or mother's brother's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Widows are allowed to marry with the permission of the caste headman in places where the caste organization is still strong. A widow can marry a younger brother of her deceased husband. Divorce is allowed. They eat all kinds of fish and goats, sheep and fowls, and drink liquor. Except the Mitná Máchhis who worship only the primitive deities Chaitya and Hirvá, they worship all Hindu gods and goddesses. They employ Bráhman priests for religious and ceremonial purposes, but not in their houses. The dead are burnt. Many Máchhis perform *shráddha*. The Máchhis of the city of Surat settle their social disputes at meetings of the castemen presided over by a headman or *patel* whose office is hereditary. Offences are punished by fines which are spent on toddy or liquor. The Máchhis of the Thána district have similar panchávats in all villages inhabited by them.

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Maha'rs (524,813) or **Mha'rs**, a tribe or more properly speaking an assembly of tribal units, are found throughout the Maráthi-speaking area of the Presidency, including the coast portion of the North Kánara district. The term includes over fifty tribal fragments that do not intermarry and in reality, like the word Koli, connotes more a *status* than a tribe, being the broken residue of many former aboriginal tribes owning the country, of which they were dispossessed by successive waves of Aryan and post-Aryan invaders. The Mahár lives on the village lands he once owned but in a separate hamlet to the present owners of the soil. By all castes of standing he is considered untouchable. Modern means of locomotion, however, by bringing all classes together, have led to the proximity of unclean classes being tolerated to an extent formerly unheard of. Mahárs are hereditary village servants and are considered authorities in all boundary matters. Most of them enjoy a small government payment, partly in cash and partly in land. The chief source of their income is the yearly allowance or *baluté* given by the villagers. They have fifty-three endogamous divisions, viz. (1) Abne, (2) Ándvan or Andhon, (3) Anantkulyá, (4) Autkámble, (5) Balhi, (6) Balkámble, (7) Bárke, (8) Bávan or Bávane, (9) Bávachá, (10) Bávisé, (11) Bel, Bele or Beliá, (12) Ben, (13) Bole, (14) Bunkar, (15) Chelkar (16) Davle, (17) Dhed, (18) Dharmik, (19) Dom or Domb, (20) Gardi, (21) Gavasi or Gavase, (22) Ghadshi, (23) Ghatkámble, (24) Godvan or Gondvan, (25) Gopál, (26) Hedshi, (27) Holár or Huvale, (28) Jháde, (29) Jogti, (30) Junnare, (31) Kabule, (32) Kadvan or Kodvan or Kadu, (33) Kámble, (34) Kásare (35) Kharse, (36) Kochare, Kosare or Khosare, (37) Ládvan or Ládhan, (38) Mathkámble, (39) Murli, (40) Nirále, (41) Pán or Pánya, (42) Pradhán, (43) Pular, (44) Rati, (45) Saladi or Saláde, (46) Silván, (47) Shirsálkar, (48) Soma or Somavanshi, (49) Sonkámble, (50) Sonaibalkámble, (51) Sutad, (52) Somkámble, (53) Tilvan. Of the above divisions, the Somavanshis, who claim descent from Soma or the moon, are the most numerous and the social superiors of the rest. Members of the same divisions living in different districts do not intermarry unless some former connection can be traced between them. They have numerous surnames, which are exogamous. Each exogamous section originally owned and worshipped a *devak* or totem, closely corresponding to the *balis* of the Kánarese tribes. The object represented by the *devak* is worshipped, protected from injury by the section owning it and brought into prominence at the time of the marriage ceremony. The common *devaks* are (1) *umbar* (Ficus glomerata), (2) crab, sunflower, *kohálá* (Cucurbita pipi), (3) palm (Borassus flabelliferi), *pánkanis* (Typpa angustata), tortoise, *kánsav*, (4) *kadamb* (Anthocephalus cadumba), (5) buffalo, (6) peacock, (7) cobra, (8) *nágvel* (Piper betle), (9) *chámpá* (Plumeria acutifolia), (10) sunflower, (11) copper, (12) mango, *jámbul* (Eugenea jambolana), etc. In many cases the *devak* has become obsolete and has been replaced by a composite totem or *pánchpálvi* consisting of leaves of five kinds of trees. The number five plays a prominent part in the birth and marriage ceremonies of Mahárs and may be equivalent to the early numerical conception of many. The *vansh* or group of five ancestors is largely worshipped in outlying villages in the form of a stone carving, representing five caste or tribal elders, kept in the village temple to this day. Marriages are generally prohibited within three degrees of relationship. Marriage is allowed with a mother's brother's daughter, but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed, and brothers are allowed to marry sisters. Marriage is infant as well as adult. The binding portion of the marriage service is the throwing of sacred grains of rice over the bride and bridegroom. Widow marriage and divorce are allowed. The favourite deities of Mahárs are Bhaváni, Mahádev, Chokhobá, Dnyánobá, Khándobá, Vithobá, Mhasobá, Mariái and Satvái, the shrines of the last two deities being found in all Mahár quarters. They employ Bráhmans to conduct their marriages, who perform the ceremony standing at a distance. The dead are generally buried. For the propitiation of deceased ancestors *mahálaya* is performed in the dark half of *Bhádrapad*, when crows are fed and castemen are feasted. Their social position is improving *pari passu* with the industrial development of the country, and the village servant of yesterday drives a motor-car for his private master today amidst the plaudits of the social reformer and the groans of the conservative Bráhman who still considers that a Mahár's duty is to be an efficient Mahár and wait for his reward in a future stage of existence.

The Mahárs of the Násik district have formed groups of from fifteen to fifty villages, each presided over by a headman called *mehetar* or *játpátil* who is appointed by the Deshmukh of Mulher, chief headman of the caste. The *mehetar* is assisted by three to five members selected by the villagers under his charge. Breaches of caste rules are inquired into on the occasion of a marriage or other ceremony when there is a gathering of the castemen. If the decision of the *mehetar* is disregarded, the matter is referred to the Deshmukh of Mulher through the *mehetar* of Mulher. His decision is final. Offences are generally punished by fines which are spent on caste feasts. If any surplus remains, it is spent on purchasing cooking pots for the use of caste. In complicated cases the *mehetar* is sometimes presented with a turban. The Deshmukh is paid Rs. 1-4-0 and a *vida* (packet of betel leaves) for every case decided by him. His control extends over 1,484 villages in Báglan, Kalvan, Pimpalner, Málegaon and some other tálukas in the Násik and Khándesh districts. The Mahárs of the Párasgad táluka in Belgaum district have formed groups of villages for the settlement of their social disputes. In other parts of the district all caste questions are decided at meetings of the castemen which must be attended by one member at least of each family. The Mahárs of the Bijápur district have a *kattimanni* or headman who lives in Bijápur. He has under him *kasbedárs*, each of whom has under his control thirty to thirty-three villages. Every village has its own hereditary *náik* or headman who decides minor offences at meetings of from five to ten leading members of the caste. Breaches of caste rules are punished by fines not exceeding Rs. 1-4 in each case, or by excommunication. Sometimes more than this is levied but this is not permitted by caste custom.

Ma'lis (302,205) or gardeners are found in large numbers all over the Deccan and North Gujarát and in small numbers in the Konkan and Karnátak. They seem to be originally

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Kunbis who took to gardening, and by degrees formed a separate community. Máli being a functional name is sometimes applied to other castes following the occupation of gardening, *e. g.* Páuchkalshi, Agri, Bhandári, etc Mális are husbandmen, gardeners, and day labourers, and their women help them both in tilling and selling flowers, fruit and vegetables. They are divided into three territorial groups, Maráthá, Gujaráti and Kánarese, who have nothing in common except their occupation.

Maráthá Mális have eleven endogamous divisions, (1) Phul Máli, (2) Halde, Banker or Kás Máli, (3) Káchá Máli, (4) Kadu Máli, (5) Páde Máli, (6) Bávne Máli, (7) Adhaprabhu, (8) Adhasheti, (9) Jire Máli, (10) Unde Máli and (11) Lingáyat Máli. Of these, Phul Mális, Halde Mális, Jire Mális and Káchá Mális form the bulk of the caste. The Phul Mális are, as their name indicates, florists. They are considered to be the social superiors of the other three divisions Jire Mális take their name from *jire* (cumine seed) which they grow. Haldes grow *halad* or turmeric, and Káchás are cotton braid weavers. Káchás and Phul Mális dine together, but they will not eat with Jires or Haldes, who eat food cooked by Phuls and Káchás. Haldes, who are found mostly in Násik, are looked down upon by the other divisions of Mális, and are said to be treated as Mahárs, because they boil bulbs of turmeric and prepare them for market. A fanciful resemblance between a part of the turmeric flower and a cow's head is given as the reason for considering this occupation to be degrading. In many cases they have actually given up this work and get it done by Mahárs. None of the above divisions intermarry. Kadu Mális consist of the illegitimate offspring of Mális and of the progeny of the crosses between the divisions. It is stated by some that a Máli girl may be kept by a Maráthá as his mistress and become a Kunbi. Maráthá Mális have numerous surnames. Marriages are prohibited between members of the same surname or group of surnames. In some places sameness of *devak* is also a bar to intermarriage. Some of their *devaks* are (1) *suryafúl* or sunflower, (2) *vásanvel* (Cocculus villosus), (3) *sorya* a vessel used in making *kurdyá* an article of food, (4) the *pánchpálvi*, (5) the *maryádvel* (Ipomœa biloba), (6) *páukanis* reed mace, and (7) the feathers of the *sálunki* or blue-jay. Marriage with a maternal uncle's daughter is allowed. Marriage with a father's sister's daughter is allowed in some places. Marriage with a mother's sister's daughter is nowhere allowed. In Sátára and Sholápur, instances are found of Mális having married their sisters' daughters. A man may marry two sisters and brothers may marry sisters. Marriage is infant as well as adult. Widow marriage and divorce are allowed. Polygamy is common, some of the Mális at Kothrud near Poona having three to six wives. In food, drink, ceremonies, religion and customs they follow Maráthá Kunbis. They eat with Maráthás, Kunbis, Shimpis, Dhangars, Vanjáris, etc., who will eat food cooked by Mális. They have a spiritual teacher called Malgauda who lives at Mungi Paithan. They either burn or bury their dead according to family usage and perform *shráddha*.

Gujarát Mális follow Gujarát Kunbis in religion and customs. In Ahmadábád, a few among them are ministrants in Jain temples. As a rule marriages between near relations are forbidden, though in Ahmadábád the children of brothers and sisters marry. Widows are allowed to marry. The widow of an elder brother marries his younger brother. Divorce is granted in places and not in others. They worship the cobra and other snakes. A few of them in North Gujarát are Jains.

Kánarese Mális are also called Kámtis or Kunchgi Vakkals. They take their name Kunchgi Vakkal from the cloak or *kunchgi* which they wear during the rains. They seem to have come from Mysore as the shrine of their patron goddess Chandragutti is in Sobra in Mysore. They have neither clan names nor family names. Children are married generally after the age of five years. Widow remarriage is allowed. They eat fish, mutton, poultry and game, and drink liquor. Their priests are Bráhmans. They burn their dead except children under five years, who are buried. They have a headman whose office is elective and is held for life.

Mangs (274,037), represented by the Mádigs of Kánarese districts and the Mángelás of South Gujarát, are chiefly found in the Deccan and Karnátak. The tribe is described in Sanskrit literature by the name Mátang, of which Mángis a corrupted form. They claim descent from Jambrishi. Their dark complexion and features and the fact that they are held impure, point to their being one of the aboriginal tribes whom the later settlers reduced to slavery.

The Mángs of the Deccan and Karnátak make and sell various articles of leather such as ropes, sandals, whips, nose-bags and girths, and hemp ropes, date brooms, bamboo baskets, tent chicks, etc. Several of them are village watchmen and guides. Some are musicians, husbandmen, songsters, scavengers, messengers, and labourers. The Gujarát Mángelás make baskets and winnowing fans. The Máng tribe has three main territorial divisions, (1) Maráthá Mángs, (2) Kánarese Mádigs and (3) Gujarát Mángelás. None of these divisions at the present day eat together or intermarry.

Maráthá Mángs have twenty-four endogamous divisions, (1) Assal, Gusti or Maráthá, (2) Bále, (3) Burud, (4) Chapalsunde, (5) Dabkar, (6) Desur, (7) Dhakalvár, Dakalvár, Dakkalgár or Vájantri Mángs, (8) Dhor, (9) Ghadshi, (10) Holge or Holár, (11) Jingar, (12) Jiráit, (13) Kákar, (14) Kokalvár, (15) Mánbháv, (16) Máng Gárudi or Mhais Bhádre, (17 Mochi, (18) Náde, Nudár or Khotrá, (19) Parit, (20) Pend or Ped, (21) Shivate, Shevte, Valar or Páthantánas, (22) Telangi, (23) Tokarphode and (24) Záre. Of these some have an Akarmáse or bastard division. The Máng Gárudis are so called because they were originally snake charmers (Gárudis). Other divisions named after occupations are the Tokarphodes, Nádes, Mochis, Kákars and Shivates. The Holges or Holárs, Dhors,

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Buruds, Parits, Ghadshis and Jingars are doubtless representatives of these castes admitted by the Mángs. The Mánbhávs are probably members of the Mátangapatta sect, popularly known as Mángbháv, which was founded by Krishnabhatta.

The exogamous divisions of Mángs are identical with surnames. Marriage with a mother's brother's daughter is allowed, but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed. Brothers are allowed to marry sisters. Marriage is infant as well as adult. In the Belgaum district, girls remaining unmarried till after the age of puberty are not allowed to marry afterwards. They become Jogtins and follow prostitution. The boy's father has to pay a bride-price of from Rs. 5 to Rs. 10 to the girl's father. The *devak* which consists of the *pánchpálvi* or leaves of five kinds of trees, is installed after the Maráthá fashion. The binding portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom while marriage verses are being repeated by the officiating priest. The marriage of widows is permitted. Divorce is allowed. Mángs eat fish and sheep, goats, fowls, dead cattle and pigs, and drink liquor. Their favourite goddess is Mariái, the goddess of cholera. Their family deities are Bahirobá, Khandobá, Mhasobá, Ambábái, Bahiri, Janái, Taki, Vithobá and Yamái. They are not allowed to enter village shrines, but stand at a distance and bow to the god. Their priests are the village Bráhmans. In some places, Gosávis, Bháts or Sádhus of their own caste officiate at their ceremonies. The dead are generally buried. They do not perform *shráddha*.

Kánarese Mángs or *Mádigs* have thirteen endogamous divisions, (1) Asádaru, (2) Channa Holiyá, (3) Dakaleru, (4) Dabke Mádig, (5) Dalayá, (6) Dhor, (7) Máng Gadderu, (8) Máng Gadiger, (9) Mini Madig, (10) Mochigar or Mochi, (11) Ped or Phed, (12) Máng Raut, (13) Sanádi or Vájantri. Most of these divisions have representatives among the Maráthá Mángs, which suggests that originally the two communities formed one tribe. Mochis, Pheds and Sanádis eat together but do not intermarry. The rest neither eat together nor intermarry. In religion, ceremonies and customs they closely resemble the Maráthá Mángs. They eat carrion and all kinds of flesh except pork. They rank lower than Holiyás from whom they eat.

The Mádigs of the Bijápur district have formed groups of from ten to twenty-five villages each with a hereditary headman who settles social disputes at meetings of the leading castemen. Ordinary breaches of caste rules are generally inquired into by the residents of the village concerned, from whose decisions an appeal lies to the central *panch*. The duty of summoning caste meetings is entrusted to the caste *talvár*. Offences are generally punished by fines which are spent on drinking and feasting. The Madigs of the Athni táluka of the Belgaum district have a permanent panchávat in all villages with hereditary headmen called *mhetres*. In the Gokák táluka, caste disputes are settled at meetings consisting of one elderly member from each family in the village. Serious questions, such as claims to the heirship of an absconded person, marriage between members of the same section, etc., are decided at meetings of the Ganáchári (who is appointed by the Desái of Shendi Kurbet), the eldest member of the Kasba (Gokák) house and the *hiryás* or eldest male members of the households in the surrounding villages.

Gujarát Mángs or *Mágelás* stand lowest in the social scale. Their ceremonies are imitated from those of high class Hindus to a greater extent than is the case with the local wild tribes. They worship Hanumán and Mari Mátá. They do not employ Bráhmans to officiate at their ceremonies, nor pay them any respect. Men called Bháts (doubtless in imitation of the Rajput bards), who claim to be of Bráhman descent, act as their priests. The dead are buried on the fourth day after death. Silver images of the deceased are kept in the house and a lamp is lighted in front of them every seven or eight days. Except the dog, the cat and the ass, whose dead bodies they will not touch, Mángelás eat all animals. They are hard drinkers like all the other depressed classes of South Gujarát.

Ma'ngela's (13,807) from *mág* a fishing net, also known as Dhivars or Tándels, are found chiefly in the Thána district. They are fishermen and coasting traders and labourers. Their exogamous divisions which are identical with surnames are known as *kuls*. Marriage is forbidden between members of one *kul*; similarity of *devak* is immaterial. Marriage with a maternal uncle's, father's sister's and mother's sister's daughter is not allowed. Marriage with a wife's younger sister is allowed, and brothers are allowed to marry sisters. Girls are married between eight and fifteen and boys between twenty and twenty-five. The marriage of widows is permitted. Divorce is not allowed. Mángelás eat goats, sheep, fowls and fish, and drink liquor. They drink water at the hands of Kolis, Várlis and Dublás. They follow the Hindu law of inheritance and belong to the Hindu religion. Their priests are Palshikar Bráhmans. They burn their dead and perform *shráddha*.

Mara'tha's (3,279,496) are found throughout the Deccan, the Konkan and the Southern Marátha Country. The term Maráthá is derived by some from two Sanskrit words *mahá* great and *rathi* a warrior. According to Sir Rámkrishna Gopál Bhandárkar it is derived from Rattas a tribe which held political supremacy in the Deccan from the remotest time. The Rattas called themselves Mahá Rattas or great Rattas, and thus the country in which they lived came to be called Mahárattha, the Sanskrit of which is Mahárashtra. The latter derivation appears to be correct in view of the predominant influence of Maráthá customs over all the lower social strata of Mahárashtra.

Maráthás claim to be the descendants of the ancient Kshatriyas and connect themselves with Rajputs who are supposed to be the modern representatives of the Kshatriya race. The

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They consider themselves a very superior caste, eschew flesh and liquor and eat only at the hands of Bráhmans. Kadvás, Análás and Dáles are found only in small numbers. Kadvás appear to be a branch of the Gujarát Kunbis of the same name, and, like the parent stock, celebrate their marriages once in twelve years. The Londháris are said to have acquired the name Londhári from their being exclusively employed in ginning cotton. The Kháprás are a mixed or inferior class.

Among the Revá Kunbis of East Khándesh caste disputes are inquired into at meetings of the village castemen held in a temple, *chávadi* or other convenient place at the instance of the aggrieved party. If the cause of dispute relates to more than one village, a meeting of the members of the villages concerned is convened. The questions commonly dealt with are intercourse with women of lower castes, eating with lower castes, prostitution, failure to maintain wife or mother, indulging in intoxicating drinks, following low occupations and the like. Decisions are passed according to the majority of the votes of those present. The penalties imposed are fines and purification on pain of excommunication. The proceeds of fines are credited to the caste funds and are spent on religious and charitable purposes. An appeal against the decisions of the village meetings lies to the general meeting of the community held once a year or two at Padalsa in Yával táluka under the presidency of the hereditary headman known as the *Kutumbnáik* (head of family). This meeting also deals with serious breaches of caste rules and its decisions are final. In a district where all caste organization is practically obsolete, the Revá Kunbis like their brethren in Gujarát are distinguished from their neighbours by their communal pride of birth and their effort to maintain all their caste prestige.

Gujarát Kunbis are divided into four main endogamous divisions: (1) Levás, (2) Kadvás, (3) Anjnás and (4) the Dángis of Mahi Kántha. The Levás are often addressed as Pátidárs, a title of distinction which is sometimes claimed by Kadvás. Other titles commonly used are Desái, Amin, and Patel. Of the above divisions, Levás and Kadvás eat together, but do not intermarry. Levás and Kadvás do not dine with Anjnás.

Levá Kunbis are the largest division of the Gujarát Kunbis. They are found all over Gujarát, but chiefly in the tálukas of Anand, Nadiád, and Borsad in the Kaira district. They are found also in Cutch, where they have two territorial divisions, Halái and Vaghadiá, who eat together but do not intermarry. The Gujarát Levás consist of two groups, Pátidárs or shareholders and Kanbis or husbandmen. The Pátidárs do not give their daughters in marriage to the Kanbis but take their daughters on payment of a handsome dowry. Further, the Pátidárs of 13 villages in the Charotar (part of Kaira district) are called Kuliás or men of family, and do not give their daughters in marriage to the Pátidárs outside these villages, who are called Akuliás or men of no family. Marriage is prohibited within seven degrees on the father's side and five on the mother's, though this rule is not strictly observed. As among Vánis, they have *gols* or groups of villages formed for the purpose of taking brides. Marriages are generally performed between members of the same *gol* but the areas of the *gols* are not permanently fixed. Widow remarriage and divorce are permitted except among Pátidárs. Levás do not eat flesh or drink liquor. The lowest caste from whom they will take cooked food are the Vánis who do not object to eat *pakki* at their hands. Levás worship the usual Hindu gods and goddesses and also revere the Musalmán saints. Their priests are Bráhmans. They burn their dead and perform *shráddha*.

The Levá Kunbis of Ahmadábád city settle their social disputes at meetings of the leading members of the caste presided over by a hereditary headman. One or two Bráhmans are engaged for sending round invitations whenever a meeting is to be held. The Levá Kunbis of the Kaira district settle their social disputes in the same way except that in the Kapadvanj and Anand tálukas there are *chadá* groups of villages formed for marriage purposes which also constitute central panchayats. Offences are generally punished by fines or excommunication, the fines being deposited with well-to-do members of the caste and spent on caste dinners, building *vádis* (houses) for the caste and other caste purposes.

Kadvá Kunbis are chiefly found in Ahmadábád and in the Kadi táluka of the Baroda State. They are closely connected with the Levás. Except in Surat they have no subdivisions. In Surat, there are three subdivisions who eat together but for the last thirty-five years have ceased to intermarry. As among Levá Kunbis, they have Kuliá and Akuliá sections in south Gujarát, the relations between which are the same as those between similar branches of the Levás. A Kadvá Kunbi can divorce his wife with the permission of the caste, but in north Gujarát the wife cannot divorce her husband without his consent or after she has borne a child. The marriages of Kadvás are celebrated once in every nine or ten years. There are 52 original *shákhás* or exogamous sections mostly called after the names of villages in the Punjáb. At present Kadvás marry outside their villages and call themselves after their village, *e.g.*, Naredia from Naroda. Thus, new *shákhás* are continually in process of formation. There are various social grades amongst them, the Ahmedabád city Kadvas being the aristocracy of the caste. Children about a month old and even unborn children are married on the hypothesis that the sexes will prove correct. The mothers actually walk round the altar in the marriage booth to satisfy the agreement. Consequently suitable husbands are frequently not available on the marriage day, and as before the next possible marriage day the girl will have reached a marriagable age the difficulty is overcome as follows: the girl is married to a bunch of flowers

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on the general marriage day and then the flowers are thrown into the well or a river. The girl thus becomes a widow, and may contract a second informal marriage (*nátrá*) on any suitable opportunity. An alternative is to induce some married man to go through the ceremony of marriage on payment of a small sum of money on condition that he divorces the girl immediately. The divorced girl may then contract a second marriage. In religion, food and other particulars, the Kadvás resemble the Levás. The Levás and Kadvás have been called by competent observers the best cultivators of all India and resemble well born Rajputs in appearance. The extravagance of their marriage customs has led to small families and in many tracts their numbers are appreciably on the decline.

The Kadvá Kunbis appear to have no caste organization of any kind except in Ahmadábád city where social disputes are settled at meetings of the castemen, but there has been a considerable development of individual independence and a leading member of the caste recently complained that he could bring no caste influence to bear on his son-in-law who refused to maintain his wife.

A'njná Kunbis are found chiefly in North Gujarát. In appearance they are more like Kolis than other Gujarát Kunbis, and like Rájputs some of their names end in Sing. They have twenty-three clans who eat together and intermarry. Girls are married when they are one to eleven years old. Widow marriage and divorce are allowed. Unlike other Kunbis, they eat sheep, goats, wild pig and hare and drink liquor. In religion and customs they follow the Levá Kunbis. Some of the Anjnás of Cutch are Jains.

The Anjná Kunbis of Ahmadábád have a central organization consisting of forty-two villages, sixteen in the Ahmadábád district, seventeen in Baroda territory and nine in the Mahi Kántha Agency. Social disputes are settled at meetings of members from these villages, two each from the smaller ones and three or four each from the larger. These invariably include the *mukhis* of the villages who are appointed by Government. Out of the meeting, eight or ten are selected to form a committee who hear the disputes and pass decisions. Invitations for the meetings are passed round by the Bárot of the caste who gets annas 8 to Rs. 5 and a dinner to the members of his family on the occasion of every caste dinner and marriage. Offences are generally punished by fines on pain of excommunication. Breach of a marriage contract is punished by a fine of Rs. 51 and enticing away a married woman by Rs. 151. The amounts realised from fines are deposited with a banker in the name of three or four members of a big village on behalf of the panchayat.

Dángi Kunbis are found in Mahi Kántha. Originally Anjnás, with whom they dine but do not intermarry, they are said to have lost their position by adopting the dress and language of Bhils. Many of them live in Mewár and have marriage and other relations with the Mahi Kántha Dángis.

Kurubas (315,617) or shepherds (*kuri* = sheep in Kánarese) are found throughout the Karnátak and Kánara. They are found in large numbers in Mysore, Madras and the Nizam's territory. In Tamil they are known as Kurumban. It is supposed that the Kadambas of Banavási were Kurubás. Another suggestion is that the Yádav dynasties of the Deccan may have been Kurubás. Their connection with the Dhangars of the Deccan, the Santhals of Bengal and the great Ahir tribe has also been propounded as a theory, but no proof can be adduced. The great Dhangar subdivision of Hatgars, however, is found also among the Kurubás, as also another subdivision known as Khillári who wander from place to place with herds of sheep.

Kurubás are by hereditary occupation shepherds and blanket weavers. Many are husbandmen and a few are money-lenders. They have two main divisions, Hattikankans or cotton wristlet weavers and Unnikankans or wool wristlet weavers, who eat together but do not intermarry. There is a third division known as Hande Kurubás or Hande Vazirs who have embraced Lingáyatism, eschewed flesh and abandoned sheep rearing for blanket weaving. They marry girls from the Hattikankans after initiation, but never send them back after marriage to their parent's house. The Hattikankans are further divided into Khillárís, Sangars and Hatkars who eat together and intermarry. The tribe have several exogamous divisions known as *bedagus*. Marriage with a father's sister's, mother's sister's and mother's brother's daughter is allowed and also with a sister's daughter. Marriage is infant as well as adult. In Kánara adulteresses, widows and girls who fail to find husbands are free to consort with men of all but the impure castes with whom they live in concubinage. These women are called Kattigaru or prostitutes. Though scorned by regular wives they are not put out of caste and their children marry with the children of pure Kurubás. The offer of marriage comes from either side. The boy's father has to pay a bride-price of Rs. 60 or upwards according to his means. The marriage of widows is permitted. Divorce is allowed. Kurubás eat flesh except beef and pork and drink liquor. Their chief god is Birappá, whose ministrants are a class of Kurubás who are called Váders and are the Kurubás' hereditary teachers or *gurus*. The dead are buried in a sitting position facing the north or east. The funeral rites are the same as those observed by Lingáyats. For the propitiation of deceased ancestors tribesmen are fed every year in the month of *Bhádrapad*.

The Kurubás of the Bijápur district settle their social disputes at meetings of the castemen presided over by their Váders who have a casting vote. Offences are punished by

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similarity of their surnames such as Ahirráo, Chálke, Chándel, Gujar, Kadam, Kalchure, Lád, Pavár, Sálunke, Shelár, Shisode, Yádava, etc., the custom of prohibiting widow marriage and of wearing the sacred thread, the *pardáh* system, the part played by the barber (Nhávi) in the settlement of marriages and the fact that the function of serving water at feasts is assigned to him (the barber) both by the Maráthás and Rajputs, seem to indicate some admixture at least of Rajput blood. Historical evidence shows that marriage connections were formed between the ruling Maráthá families and royal Rajput houses. The mother of the illustrious Sidharáj Jaysing of Anhilváda was a daughter of a Goa Kádamb. Lukaji Jádhav, the maternal grandfather of Shiváji, was a lineal descendant of Rámdev Yádav of Devgiri. On the other hand, the custom of worshipping *devaks* or marriage guardians at the time of marriage which still obtains among Maráthás, suggests an aboriginal origin for the main stock of the tribe. This custom prevails among almost all the lower castes in the Deccan. In it can be traced the idea of the totem, as some of the castes show reverence for the *devak* by not eating, cutting or otherwise using the object represented by the *devak*. Maráthás have ninety-six *kuls* or sections, each section or group of sections having a separate *devak*. The common *devaks* are (1) *vásanvel* (Cocculus vellosus), *halad* (turmeric), gold, *rui* (Calotropis gigantea), *kalamb* (Anthocephalus cadumba), (2) the peacock feather, (3) the sword blade, (4) the *panchpálvi* that is, leaves of five kinds of trees, mango, *jámbhul* (Eugenia jambolana), *vad* (Ficus religiosa), *shami* (Prosopis spicigera), *kalamb*, (5) *shankh* the conchshell, (6) *halad* turmeric, *keluk*, the flower of Pandanus odoratissimus, (7) *umbar* (Ficus glomerata), *velu* (bamboo), a garland of gold or *rudráksh* (Elæocarpus Ganitrus) or *kánde* onions, (8) *aghádá* (Achyranthis aspera), and (9) the *nágchámphá* (Messeua ferrea).

Maráthás state that their hereditary calling is that of warriors. They are now husbandmen, grant holders, land owners and State servants. Several Maráthás are ruling chiefs. They have two main divisions, (1) Assal or pure and (2) the rest. The latter or main body of the tribe are in many places indistinguishable from the local Kunbi or Máli. There is also a third division consisting of illegitimate offspring who are known as Lekávales, Akarmáses or Shindes. The Assal Maráthá is very particular in marrying his children into an *assal* or pure family, but instances are not wanting of poor Assal Maráthá families marrying into rich Maráthá Kunbi families and *vice versa*. Instances are also found of Lekávales in course of time marrying into the main body of the caste. Marriages are prohibited between families having the same *devak*. Marriage with a father's sister's or mother's sister's daughter is not allowed. Marriage with a maternal uncle's daughter is permitted. Infant as well as adult marriage is practised. Among the higher Maráthá families girls are generally married after puberty between fifteen and twenty. Except that the maternal uncles of the bride and bridegroom stand behind them with naked swords crossed over their heads while the marriage ceremony is being performed, and that the bridegroom carries with him a dagger from the beginning to the end of the marriage, their marriage ceremonies do not differ in any important detail from those of other higher castes, the binding portion being the *saptapadi*. The Assal Maráthás do not allow widow marriage. It is freely resorted to by the lower sections of the community. Divorce is allowed, but is not in vogue among the Assal Maráthás. They eat fish and goats, sheep and fowls, and drink liquor, and eat food cooked by Kunbis, Mális, etc. Their favourite deities are Shiva and his consort Párvati. They worship Shiva in his various forms as Khandobá, Bhairav, Ravlobá, Rokdobá, etc, and Párvati in her aspects as Bhaváni, Durgá, Shitalá, Lakshmi, Jogái, Bolái, etc. Their priests are Deshasth, Chitpávan or Karhádá Bráhmans. They burn their dead and perform *shráddha*.

There are no regular panchávats among the Maráthás of the Deccan though occasionally caste questions are decided at meetings of the castemen presided over by the Deshmukh or Pátil or a leading member of the locality. The Maráthás of the northern part of the Ratnágiri district have a headman named Bahirji Kánoji Ráje Shirke of Kutre in the Chiplun táluka appointed by Shankarácharya. Vishvásrao Sarnáiks are known as the *dasvádhikáris* of some eighty-four villages in the Rájápur táluka, while the Inámdárs Rávs Ránes in the Bávda State are regarded as caste *adhikáris* (authorities) in other villages of the Rájápur and Devgad tálukas. The jurisdiction of Fadnáik extends from the Gadnadi to Sondal Mahál in the Rájápur táluka. These authorities call a panchávat when any complaint is made to them, to which two or three members of each village under their jurisdiction, and sometimes a few Bráhmans are invited. Ráje Shirke of Chiplun has got a seal. His *kárbhári* is one Ghag who lives at Gulávne in the Chiplun táluka. This Ghag is the authority to be approached for redress and he reports to Ráje Shirke. When the latter is absent, Ghag is entrusted with the seal. Invitations for meetings are sealed with Shirke's seal. Questions are decided by a majority of votes. The decision of the panchávat is generally communicated by letter to the leading members in the villages in their respective jurisdictions. The penalties imposed are generally visits to holy places, apology to the panchávat, giving food to Bráhmans and money in charity, temporary or permanent excommunication or fine. The proceeds of fines are spent on religious purposes or caste dinners. An appeal lies to Shankarácharya from the orders passed by the above panchávats. The Maráthás of the Kánara district have a group of thirty to forty villages formed by the *swámi* of Kudalgi *math* who has also appointed a headman called Desái whose office is hereditary. He decides social disputes and inflicts fines, a large portion of which he appropriates himself and the remainder is set apart to be given to the *swámi* when he visits the villages.

Mes (26,228) are a half Hindu half Musalmán tribe found in Cutch. They are hunters and weavers of leaf mats. They eat food cooked by Musalmáns, but a Musalmán will not eat food cooked by a Me.

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Mochis (46,867) or leather workers are principally found in towns and big villages in Gujarát. According to their account, they were Rajputs living near Chámpáner, who got their present name because one of them made a pair of stockings or (*moju*) out of a tiger's skin. Rajput surnames are found among them. They are divided into different sections according to their calling. The chief of these craft sections are Mochis or shoemakers, Chándlágarás or makers of lac spangles, Rasaniás or electroplaters, Chitárás or painters, Minágárás or workers in enamel, Pánágarás or gold and silver foil makers, Angigarás or makers of idol ornaments. Pákhariás or makers of ornamental horse trappings, Netragarás or makers of idols' eyes, Jingars or saddlers, Dhálgars or shield makers and Bakhtargarás or armour scourers. These sections used to eat together and intermarry, but in some places Chándlágarás, Chitárás and Rasaniás have founded separate castes and obtained higher social status. Their local divisions are Ahmadábádis, Khambhátis, Suratis and Márwádi Mochis, who have lately settled in Ahmadábád. All the above divisions eat together, but do not intermarry. As the names of the different divisions show, the Mochi pursues various callings. Their chief employment as leather workers is shoe making. Near relations or people bearing the same surname do not marry. A Márwádi Mochi cannot marry two sisters. Marrige is generally infant. Divorce is common. Widow marriage is allowed and in some places the widow marries the younger brother of her deceased husband. Besides ordinary grain food, Mochis eat fish and goats, sheep, fowls, and drink liquor. Mochis hold a very low position in the social scale, and though they do not touch Khálpás, Dheds, etc., high class Hindus consider the touch of a Mochi pollution, and do not take even uncooked food or water from his hands. Persons of higher castes who have lost their caste may be admitted to the Mochi caste. They follow the Hindu law of inheritance and belong to Rámánandi, Prannámi, Swáminárayan and Bijpanthi sects. They employ Bráhmans at their ceremonies, who are considered degraded and who are called Mochigors. They burn their dead except the Márvádis who bury them, but erect no monument. They perform *shráddha*.

The Mochis of the Nadiád and Kapadvanj tálukas in the Kaira district have a central panchávat consisting of five to ten hereditary members. Its control extends over Nadiád, Umreth, Mahuda, Kapadvanj and Bálásinor. It deals as usual with questions of marriage and remarriage, but also regulates the holidays to be observed in accordance with the decisions of the trade guilds. Breaches of caste rules are punished by fines which constitute the caste funds. To these are sometimes added money raised by subscription for special purposes. Out of these funds are met the expenses of the meetings of the panchávat and assistance is also given to the poorer members of the community. In the Anand tálukā of Kaira, disputes of local importance are settled in meetings of the village castemen and questions affecting the whole caste by the central panchávat which consists of ten *patels* or headmen, two selected from each of the five villages of Petlád, Sojitra, Vaso, Nar and Borsad. The central panchávat has control over 242 villages situated in British and Baroda territory. It has no headman. The Mochis of Thasra have formed *ekadás* or groups for the settlement of their social disputes. The Mochis of Ahmadábád have a permanent panchávat of ten hereditary members. The Mochis of the Tharad State under the Pálanpur Agency have a headman or *patel* appointed by the State who resides at Tharad. All social disputes are settled by him in consultation with the leading members of the caste at Tharad and other important villages in the State. Breaches of caste rules are punished by fines. Part of the fine is paid to the State whose officials assist in recovering it, part is spent on feeding the members of the meeting assembled, and the remainder on purchasing metal pots for use on occasions of caste dinners.

Mogers (3,949) are found only in the Honávar and Kumta tálukas of the Kánara district. The occupation of the caste was originally fishing, but the branch now settled in Kumta have discarded this for a higher calling, and attempt to disclaim connection with the remainder by describing themselves as of the *dalál* or broker caste, and endeavouring to copy the customs of Gaud Sárasvat Bráhmans. They have taken to trade in cotton, rice and betelnuts. Some are clerks and brokers. They consist of three endogamous divisions, the Aliyasantána, Makkalasantána, and Randesantán, *i. e.*, those who inherit through females, those who inherit through males and the descendants of widows who remarry. They have twelve *balis* or exogamous sections which are of a totemistic nature, members of each *bali* showing reverence to and abstaining from injuring the object, after which it is named. The *bali* is traced through females. Girls are married before they come of age, males from the age of ten to thirty. Marriage with a maternal uncle's daughter is allowed, but not with a mother's sister's daughter. A man may marry his deceased wife's sister. Brothers cannot marry sisters. The marriage of widows is allowed, but is said to be seldom practised. Divorce is not allowed. They eat fish and drink liquor. They take *kachchi* and *pakki* from Bráhmans only. They are Hindus of the Vaishnav sect. Their priests are Havik Bráhmans. They have a hereditary headman called *budvant* who has power to call caste meetings and settle minor disputes. Important cases are settled by the religious head of the caste, the *swámi* of the Paratgáli *math* in Goa.

Mukris (4,946) are found only in the district of Kánara. They are sometimes called Hebbe-gaudás or Gaudás, which suggests some former connection between them and the Hálvakki Vakkals who are also called Gaudás. The chief occupation of the caste is making shell lime and field labour. They have a totemistic social organization like the other Dravidian castes of Kánara, respect being shown in various ways to the animals, plants, etc., which form their totems. Girls are married either before or after they come of age. The marriage of widows is permitted. A husband may divorce his wife on account of misconduct.

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Mukris eat tortoises, fish and all kinds of fourfooted animals except cows, buffaloes, tigers monkeys, jackals and lizards. They are very fond of toddy and liquor. They follow the Hindu Law of inheritance and belong to the Hindu religion. Their chief god is Virbhadra. They do not employ Bráhman priests. All their ceremonies are conducted by the *budvants* or headmen of their caste. They bury their dead. On every new moon day, a cow is fed with rice, curry and sweet gruel to please the dead.

"Mukris are a well organized community and have group heads or *bárkas* and village heads or *budvants*, each of whom has an attendant or *kolkar*. Their settlements are divided into forty groups and the groups into four divisions. The four divisions are Hebbankeri in Honávar with eighteen groups; Hegde in Kumta with six groups; Kumta with seven groups and Gokarn with nine. The village heads or *budvants* who are subject to the group heads or *bárkas* have power to call and preside over councils to inquire into breaches of caste rules, and to punish offenders in accordance with the opinions of the majority of the members. The decisions are enforced on pain of loss of caste. The greatest social offence is to beat a casteman with sandal, or to be beaten with a sandal by a man of another caste. The punishment for beating or being beaten is a fine varying from Re. 1 to Rs. 16. Of this amount three-quarters are spent on a caste feast. The remaining quarter is paid to the manager of Hanumán's temple, who keeps four annas for himself and places the rest to the credit of the temple funds. When he receives his share of the fine, the priest gives the culprit a little of the water in which the idol has been bathed. The offender, whether the giver or receiver of stripes, is taken to a river, and after bathing is given some holy water, part of which he drinks and part he rubs on his body. The caste is then feasted with toddy, rice, curry and sweet gruel. A Mukri who eats with a person of a lower caste, or a Mukri widow who becomes pregnant, is turned out of caste. The widow's paramour has to undergo a special purification and pay a fine, which is spent in the same way as the fines for sandal beating. The special purification is as follows: The offender with one or more castemen goes to Gokarn where his face and head including the top knot and moustaches are shaved by a casteman. He is then bathed in the sea, and led to the temple of Mahábaleshvar where for the use of the priest he lays on a plantain leaf two pounds of rice, a cocoanut and a copper coin. On returning to the village he again bathes in the presence of two caste people and passes through seven temporary kadjan huts which are burnt as soon as he passes through them. When the huts are completely burnt the offender drinks water brought from Hanumán's temple and joins some castemen in a dinner. If a married woman is taken in adultery she is punished by a severe beating at the hands either of the husband or the next of kin. Insult to a headman or improper conduct at a public meeting is punished with fine up to Re. 1, the amount being spent in the same way as the fine levied in a sandal beating or widow pregnancy case. Once in two or three years the caste meets at Honjikatta near Chandávar in Honávar. Every man has to take with him four annas, six to eighteen pounds of rice and a cocoanut. The meeting lasts three to ten days according to the business to be settled. At these meetings offenders against social discipline are tried, and important matters touching the welfare of the community are discussed."*

Na'dors (6,586), a caste of agriculturists (*nadu* = a village), are found only in the Kánara district. They consist of two endogamous divisions (1) Torke Nádors and (2) Uppu Nádors, the former being the social superiors of the latter, who at one time manufactured salt (*uppu* = salt) and thus fell below the rest of the caste, who were cultivators. They have twelve totemistic sections known as *balis* which are traced through females—an indication of a former system of polyandry now extinct. Girls are married from the age of five to twelve, boys from ten and upwards. The marriage of widows is permitted. Divorce is allowed. Nádors eat goats, fowls and fish. They do not drink liquor. They eat from the hands of Bráhmans only. The highest well-known caste who eat with them are the Hálvakki Vakkals. The family god of the caste is Venkatramana at Tirupati. Their priests are Havik Bráhmans. They burn their dead and perform *shráddha*. They have an organization similar to that of the Hálvakki Vakkals for the settlement of caste questions. They are very thrifty and have in recent years developed a great thirst for education.

"Torke Nádors have a strong social organization and settle disputes at meetings held under a hereditary village headman or *budvant*. Their villages are grouped into three circles or *shimes*—Ankola, Mirjan and Chandávar. Each circle has a group-head or *shime-budvant*, the Ankola group-head living at Shetgiri, the Mirjan head at Hiregutti, and the Chandávar head at Aghnáshani in Kumta. These three heads are directly under the Teacher or Tátyáchária of Tirupati who corresponds with them on caste matters. Once in five or ten years, or when the Tátyáchária comes to Kánara, the group-heads hold a council to dispose of caste matters. They have the same powers as the *rajbudvant* of the Halvakki Vakkals, but have no such titles as *aras-gauda* or civil head, *guru-gauda* or religious head, or *shime-gauda* or group-head. Slight breaches of social discipline are punished with fine and serious offences with loss of caste. The fines are spent in caste dinners.

The social organization of Uppu Nádors does not differ from that of the Torke Nádors. They have the same three circles—Ankola, Mirjan and Chandávar. The head of Ankola lives at Tenkankeri, the head of Mirjan at Mádangeri in Kumta, and the head of Chandávar at Unballi. All are subject to the Tátyáchária of Tiruputi in North Arkot."†

* Bombay Gazetteer, Vol. XV, Part I, pp. 377—378.

† Bombay Gazetteer, Vol. XV, Part I, pp. 225, 228.

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Na'ikda's (48,258), also called Náiks, are found chiefly in the Panch Mahals, Rewa Kántha and Surat. The name Náikdá or little Náik was probably given them to mark the distinction between them and the Broach Talabadá Kolis who were formerly known as Náiks. The tribe is undoubtedly of primitive origin, much mixed from various sources. In the beginning of the last century they were almost in a savage condition, caring little for the customs and usages of social life. They have since settled down as labourers and woodcutters. A few own bullocks and ploughs, and practise fixed cultivation. Marriages are prohibited within two to seven degrees of relationship. Marriage with a father's sister's, mother's sister's and mother's brother's daughter is not allowed. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Marriage is adult. In many cases they do not perform any marriage ceremony. If a girl reaches the age of sixteen and her parents have not betrothed her, she may go and live with any man she chooses, and if he agrees to pay Rs. 17 no objection is raised. If a maid commits an indiscretion with a tribesman, she is married to the man. But if the man refuses to marry her, some four or five elders of the tribe are summoned, the man takes the girl on his lap in their presence and repeats the word "mother" seven times. He is then suckled by the girl, and is allowed to regard her as his mother. The offer of marriage comes from the boy's father who has to pay a sum of from Rs. 10 to 30 to the girl's father. The binding portion of the marriage ceremony consists in the bridal pair walking four times round the sacrificial fire and in feeding each other five times with *kansár* (a kind of sweetmeat) or rice. The remarriage of widows is permitted. A widow may marry a younger brother or any other relative of her deceased husband. Divorce is allowed. Náikdás eat all kinds of flesh including beef, large black ants, squirrels and monkeys. They do not eat the flesh of the ass, crow and snake. They are much given to mahuda spirit and at their festivals drink to excess. Bhils take water at their hands. It appears from the Bombay Gazetteer that they eat with Musalmáns and that a Náikdá guilty of taking his meals with a Dhed, Chamár or Bhangi would be re-admitted into his tribe by giving a dinner to it. They admit members from Bhils, Kolis and other castes. In religion, they stand on the border line between Hinduism and Animism. They have taken to the worship of goddesses such as Káliká, Ambá Máta and Mahákáli. They respect the tiger and swear by its name. They have yards known as *khatris* where rude images of deceased ancestors are installed and worshipped. They show no respect for Bráhmans and even have a saying that the death of a *tilak*-wearer is equivalent to feeding 100 persons. The dead are burnt except children under two years old, who are buried. They do not perform any memorial ceremony for the propitiation of deceased ancestors.

The Náikdás of the Surat district settle their social disputes at meetings of all the adult male members of the village. Breaches of caste rules are punished by fines which are spent on purificatory ceremonies for the offenders and on toddy. The Náikdás of the Panch Mahals district have both villages and central panchayats. A village panchayat consists of two hereditary members and generally deals with questions such as quarrels between brothers and relations regarding partition of property, rights of cultivation, etc. The party at whose motion the panchayat meets has to treat the assembly to liquor worth from one to half a rupee. Fines are levied by the central panchayat only to which the decision of the village panchayat is communicated. The central panchayats, of which there are six in the Panch Mahals, are permanent bodies constituted for specified villages and consist at the most of two hereditary members from each village under their jurisdiction and have also hereditary headmen. They deal with social and moral questions such as enticing away married women, daughters of a near relative, a Bhangi, Dhed or Chamár girl, killing a cow or committing theft. Punishments inflicted by the criminal Courts are also verified and enhanced by outcasting on the offender's return to his village. Various instances are quoted of recent panchayat action and the organization is plainly far from obsolescent. Offences are punished by fines which are spent partly on compensating the aggrieved parties and partly on drink.

Naroda's (4,841) are an early tribe of cultivators and labourers, found mostly in Cutch.

Nila'ris (6,584) **Nira'lis**, also known as Rangáris and Nilgars, are found scattered throughout the Deccan and the Southern Maratha Country. The term Nilári means an indigo dyer. The caste claim to have once been Kshatris, a caste of dyers in northern India. Tradition relates that their ancestors who were twin brothers, on being pursued by Parshurám, hid in a temple belonging to the goddess Ambábái and sought her protection. The goddess gave one brother a piece of thread and a needle, and the other a paint which she spat at him and told the one to sew and the other to dye. From that time the sewer became a Shimpi and the dyer a Rangári. Traces of close connection between the Nilaris and Shimpis remain in the Niláris of Kolhápur, who are stated to belong to the Shimpi caste, and do not differ from the Shimpis in religious and social customs. Niláris often style themselves Námdev like the Shimpis. Their hereditary occupation is dyeing cloth and yarn. Many of them also weave robes and shoulder cloths. They eat fish and sheep, hares, deer and domestic fowls, and drink liquor. In religion and customs they follow Maratha Kunbis.

Ods (92,277), **Vadda's** or **Belda'rs** are found throughout the Presidency including Sind. The name is also spelt Odde, Wodde, Waddar, Vadár and Orh and appears to be connected with Od-desh or Orissa. This occupational group of workers in earth and stone is found throughout India. The term Od or Vaddá is commonly derived from the Kanarese *oddu* to join. The term Beldár is derived from the Persian *bel* a pickaxe. The language, ceremonies and customs of the bulk of the tribe who reside in the Kánarese districts seem to show that they are of Dravidian origin, but they are found wherever a demand for their skill exists and have doubtless

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recruited from various other castes. They claim as usual a Kshatriya origin, but the group is clearly bound together mainly by an occupational nexus and considerable diversity of origin may safely be postulated for groups which are now widely separated in residence. The Vaddars of Kánara still admit members from higher castes such as Kurubás and Kammárs and possibly Lingáyats. The Ods of the Bombay Presidency consist of four main territorial groups, *viz.* (1) Maráthá and Kánarese, (2) Gujaráti, (3) Sind and (4) Pardeshi.

Maráthá and *Kánarese Ods* have four endogamous divisions known in Maráthi and Kánarese as (1) Bhoja or Urú, (2) Máti, (3) Dagad or Páthrat, (4) Gádi, Ját or Jánti and (1) Bhoja or Uru, (2) Mannu, (3) Kallu, (4) Bhandi or Bail respectively. The Uru Ods make and sell charcoal and cement. Máti or Mannu Ods work in earth. Dagad or Kallu Ods work as stone cutters. Gádi or Bhandi Ods are cart drivers and make stone hand mills for grinding corn. Bhoja Ods do not eat with or intermarry with the other divisions. The other three divisions dine together, but do not intermarry. They have exogamous sections known as *bedagus* in the Kánarese districts, which are represented by surnames in the Deccan. Marriage with a father's sister's or mother's brother's daughter is allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. The boy's father has to pay a bride price of from Rs 5 to Rs. 32 to the girl's father. In some parts of the Deccan, the Ods have a *deval* consisting of mango or *umbar* leaves, which are tied to the post of the marriage booth along with a little red rice, a packet of betel nuts and leaves, a turmeric root and *saundad* (Prosopis spici era) leaves. The remarriage of widows is permitted. Divorce is allowed. The Maráthá and Kánarese Ods eat practically any animal flesh, except beef. They drink liquor to excess. They worship all Bráhmanic gods, their family deities being Venkatramana, Narsobá, Mahádev, Máruti, Janái, Satvái, Murgavvá, Nágamma and Yellammá. All their ceremonies are conducted by the caste elders. The dead are either burnt or buried, burial being favoured for reasons of economy. For the propitiation of deceased ancestors offerings of new clothes and goats and fowls are made on the Hindu new year's day, on one of the *Navarátra* days, or on any other auspicious day.

The Vaddars of the Bijápur district settle their social disputes in meetings of the village castemen. Professional questions such as offering to undertake work already entrusted to another gang are also settled. Offences are generally punished by fines which are spent on feasting and drinking. The Vaddars of the Dhárwár district have in all big towns a temporary panchávat consisting of a headman and two assistants selected by him. Like the Bijápur Vaddars they also deal with professional questions regarding work taken by contract. The names of persons excommunicated are reported to all the panchávats of the caste so that they may not be readmitted into caste anywhere.

Gujarát Ods state that they are immigrants from the Deccan, which seems probable from the fact that they use *panchpálvi* (leaves of five kinds of trees) at the time of marriage, and that some of them are followers of the Rámdási sect. They have two divisions, Ods proper and Navábhái or new-comers, who eat together but do not intermarry. The Navábhái admit into their fold Kolis and members from other castes of a similar status. Gujarát Ods have a few exogamous sections which indicate a Rajput connection probably feudal rather than hereditary. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Girls are generally married between fourteen and eighteen, boys between twenty and twenty five. The marriage dower or *des* is fixed by the caste at Rs. 120. The marriage of widows is permitted. *Dewartun* or marriage with a younger brother of the deceased husband is compulsory in Káthiáwár, but not observed in Gujarát. Gujarát Ods eat goats, sheep, deer and fish and drink liquor. Their chief god is Shiva. Their priests are the village Bráhmans. They bury their dead.

Sind Ods have six exogamous sections named after Rajput clans. Marriage with maternal relations within seven degrees and with near agnates is prohibited. The marriage of widows is permitted. The first claimant to a widow's hand is her late husband's elder brother, the next claimant being the younger brother. If, though one of these is available, a widow marries an outsider, she and her husband are put out of caste. Divorce is not allowed. Sind Ods eat goats, sheep, deer, antelope, pig, black partridges and fish and drink liquor. Their principal object of worship is the goddess Hingláj. Their priests are either Sárasvat or Pushkarna Bráhmans. They bury their dead.

Padtis (3,908) are found only in the Kánara district. They appear to have come from Goa six or seven generations ago, but owing to their having taken to manufacturing salt, a profession followed by a very low caste in Kánara, the parent stock stopped all intercourse and have since remained separate. They believe their original occupation to be the cultivation of salt marsh lands. They are now mostly tenants of superior holders and day labourers. They have two endogamous divisions Kánarese and Konkanis—who neither eat together nor intermarry. Their exogamous divisions are local in origin, most of them having separate family deities. Marriages among brothers' and sisters' children are prohibited, but a brother's son or daughter can marry a sister's daughter or son. A Padti may marry two sisters, and brothers may marry sisters. Girls are generally married between nine and thirteen, and boys between fourteen and eighteen. The marriage of widows is permitted by the sanction of the *budvant* or headman of the caste. Divorce is allowed. Padtis eat fowls, mutton, venison, fish and pig, and drink toddy and liquor. They occasionally hunt hares, deer and wild pig, and catch fish for their own use. They eat *kachchi* and *pakki* from the hands of Bráhmans, Vánis Maráthás and Gámvakkals; and *pakki* only from Bhandáris and Komárpaiks. They will not eat even *pakki* from Sonárs. They follow the Hindu law of inheritance, and worship

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the ordinary Bráhman and village gods. Their priests are Joishi Bráhmans, who are not regarded as equals by other Bráhmans. The dead are either burnt or buried. *Mahálaya* is performed for the propitiation of dead ancestors every year on the ninth day of the bright half of *Ashvin*.

Pa'nchaḷs (81,083) are found chiefly in the Karnátak and parts of the Deccan. They are also found in large numbers in Mysore and Madras. The term Pánchál is generally derived from *panch chál*, five crafts, and the term is held to cover five classes of artisans (1) blacksmiths, (2) carpenters, (3) coppersmiths, (4) stonecutters and (5) goldsmiths, who eat together and intermarry. It is to be noted that there are five other distinct castes following these occupations, who claim to be Pánchál, but they have nothing in common with the Pánchál except their occupation. Pánchál will neither eat nor marry with them.

According to Sir W. Elliot, Pánchál are a relic of the Buddhist. If this be correct, their name may be a variant of *panchsil*, the followers of the five rules, an old name for Buddhists. The caste claims descent from Manu, Mayá, Twashtá, Shilpi and Daivadnya, the five sons of Vishvakarmá, the divine architect. They have five gotras, Sának, Sanátan, Ahabhuvan, Pratna and Suparna, which are exogamous. They perform the Bráhmanic *sanskárs* or sacraments and have priests of their own caste. They claim to be Bráhmans, but their claim has never been allowed. They were often persecuted for performing Vedic rites, and during the rule of the Peshwás were not allowed to tuck up the *dhotar* or waist cloth between the legs and into the waist. In 1905 an old man described how he witnessed a Pánchál branded on the buttocks by the Chief of Nargund for wearing his *dhotar* in the prohibited fashion. It is, however, worthy of note that whenever religious disputes between the Pánchál and Bráhmans have been referred to the religious heads for decision, they have refused to support the Bráhmans and admitted the claim of the Pánchál to perform Vedic rites.

Among Pánchál as among Rigvedi Deshasth Bráhmans, it is possible for a man to marry his sister's daughter. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Girls are married before they come of age, boys at any age after the performance of the thread ceremony, which generally takes place between the ages of seven and ten. Widows are not allowed to marry, but unlike Bráhmans their heads are not shaved. Divorce is not permitted.

Pánchál are strict vegetarians and do not drink liquor. They do not eat at the hands of any other caste but their own. The highest well-known caste who eat food cooked by the Pánchál are Maráthás. They are both Smárts and Vaishnavas. Their family goddess is Káliká whose shrine is at Sirsangi in the Belgaum district. Their priests belong to their own caste. They burn their dead, and perform obsequies after the fashion of Bráhmans. The social disputes of the Pánchál of Bijápur are settled by the caste *guru* in consultation with four leading members of the caste. In some places, the *panchas* or leaders discuss the questions first and then submit them to the *gurus* for decision. The office of *guru* is hereditary and his control extends over one to two or three tálukas.

Pa nchkalshis (14,657) are found principally in the Thána district and the town and island of Bombay. They are also known by the name of Somavanshi Kshatriya Pátháre which is the racial or tribal name; but their different sub-castes are called by different names, such as Sutár and Vádval (from *vádi*, meaning an orchard). These two names indicate the occupation of the larger number of the castmen, and are descriptive names. The name Pánchkalshi may be considered generic embracing all the divisions. The term Pánchkalshi is said to come from an old custom of the caste by which at the marriage ceremony the bridegroom sat upon a chair of state or *sinhásan* decked with five *kalashas* or little cupolas. It is also said to be derived from the pile of five *kalashas* or earthen water pots which are placed at either side of the main entrance from the verandah or *mandap* on the occasion of a marriage.

Pánchkalshis state that they came to these parts of Bombay and Thána with Rája Bimba or Bhima from Paithan on the Godávari at the close of the thirteenth century. They believe that they were originally warriors. They are now mostly husbandmen, carpenters and mechanics. Many in Bombay are clerks and a few follow the learned professions. The chief endogamous divisions of the caste are (1) Vádvals, (2) Sáshtikars and Ashtágarkars, who eat together but do not intermarry. There is a third division known as Málekárs or Mális found in the Mala division of Cheul, with whom the above two divisions have no sort of communion. Similarly the Pánchkalshis of the Janjira State form a group by themselves and have no social intercourse with other Pánchkalshis. All divisions have *gotras* which are exogamous. Marriage with a mother's brother's and mother's sister's daughter is allowed, but not with a father's sister's daughter. Marriage with a deceased wife's sister is allowed and brothers are allowed to marry sisters. Marriage is infant as well as adult. The binding portion of the marriage ceremony is the *saptapadi*. The marriage of widows is permitted. Divorce is not allowed. Pánchkalshis eat fish, goats, sheep, wild pig, deer and fowls and drink liquor. As a rule they will not eat cooked food at the hands of any other caste except Bráhmans. They eat uncooked food prepared by Maráthás and others. Maráthás, Kunbis, etc., will partake of food and drink prepared by them. They worship the ordinary Hindu gods and goddesses. Every family has a *kuldevatá* or tutelary goddess such as Mahálakshmi, Ekvirá, Vijreshwari, Jogeshwari, etc. Their priests are Deshasth Bráhmans of the local group known as Palshikárs. They burn their dead and perform *shráddhá*.

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The panchâyat organisation of the Pánchkalshis seems to be of very long standing and to have survived the shocks of various social and political revolutions. It is only in latter days, and especially in the City of Bombay, that the power and prestige of the panchâyats have begun to wane; till fifteen years ago they were a living force, capable of shaping the morals and social life of the people.

Each of the three sections mentioned above, *viz.*, the Sáshtikars, the Ashtágarkars and the Vádvals, has its own caste organization. The procedure observed at all caste-meetings is that handed down by tradition from generation to generation, and the executive officers are the hereditary *mánkaris*, but where succession fails nomination is resorted to, persons of the same family being given preference. At all caste-meetings, of whatever degree they may be, every adult male member of the community residing in the locality is entitled to be present and to exercise the right of voting. The meeting may be convened by the *mánkaris* either upon their own initiative or at the request of some aggrieved persons. Persons entitled to be present at the meeting are given notice of the same through the agency either of a Bráhman (in most cases a Palshikar Bráhman) or some one belonging to the caste. All questions are decided by majority of votes, but the predominant influence of the *mánkari* generally carries the day. The presiding officer is usually the senior *mánkaris* going by various names in the different sections and localities. His chief titles are *Pátil, Khot, Mukádam, Adhikári Chaugulá* or *Desái*.

In every section, the basal unit of the organisation is the *grámsabhá* or the village panchâyat, which can give relief, provided the parties belong to that section and reside within its local jurisdiction. The matters which used to be taken cognizance of by such a village panchâyat among others are as follows:—

(*a*) Using abusive language.

(*b*) Drunkenness.

(*c*) Vritti-bhang.

(*d*) Misapplication and misappropriation of the public funds and charitable property belonging to the community.

(*e*) Breach of promise of marriage.

(*f*) Restoration by a woman of the property of her deceased husband in consequence of her own remarriage.

(*g*) Maintenance to a deserted wife.

(*h*) Restitution of conjugal rights.

(*i*) Refusal by a husband or parents-in-law to send a married girl to her parents.

(*j*) Stridhan questions.

and similar matters which are now cognizable only by a Civil or Criminal Court. At the district or provincial panchâyat also, similar questions come for adjudication and the procedure of convening the meetings and recording of votes is nearly the same.

In the Sálsette Section the panchâyat of lowest jurisdiction is the *grámsabhá* or the village *sabhá*, representing each of the villages in Sálsette and Bassein where people of the section reside, and such local divisions in Bombay as Girgaum, Mazgaon, Parel, Warli and Máhim where these people once predominated. Each of these divisions can hold its panchâyat court and pass resolutions binding on its own members. There is a right of appeal to the district panchâyat of which there are four, *viz*:—(1) The Chargav (comprising the localities in Bombay City mentioned above), (2) the Bhorgav (comprising Thána, Kalyán, etc.), (3) the Desh (comprising Malád and the neighbouring villages), and (4) Bassein and adjacent villages. These district courts exercise original jurisdiction where the parties belong to different localities in the districts. The rules framed and decisions arrived at are binding on the residents of the districts. Original jurisdiction over the whole Sáshtikar Community residing in whatever locality as well as appellate jurisdiction from the resolutions of the district panchâyats is vested in the *mahásabhá* or general assembly, which is convened by the Desái of Malád, the hereditary head of the Sáshtikars from time immemorial, whose authority was confirmed by a *sanad* from the Shankarácháryа about 70 years ago. The authority of the *mahásabhá* in respect of the social customs of the community was upheld in the Bombay High Court in 1890.

As for the Ashtágarkars, the Chief *mánkari* or head of the whole division is called the 'Adhikári' who resides at Cheul. His office is hereditary and he presides at the *mahásabhá* convened by him at Mápgav which occupies a central position among the Pánchkalshi villages in the Alibág táluka. The different villages of the Ashtágar have their own panchâyats and are subject to the appellate jurisdiction of the *mahásabhá* at Mangaon.

The Vádval division has no recognised head. The *patel* of each village convenes the local panchâyat and communicates the decision arrived at, if of any importance, to the *patels* of the neighbouring villages. Any grievance resulting from such decisions is taken to the *Panch-kroshi* or the general panchâyat of the District concerned. In the Bassein táluka the temple of Nirmaleshwar is the place where the district meeting is convened. Those living in Bombay have an independent organisation. As there is no recognised head, so also there is no recognised *mahásabhá* in this division of the caste.

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Pa'rdhis (11,588) or Shikáris, a wandering tribe of hunters and fowlers, are found chiefly in Khándesh, Násik, Sholápur, Bijápur and Cutch. They derive their name from *páradh* meaning hunting. They are also known as Phánsepárdhis (snarers from *phánse*, noose) in the Deccan and Advichinchars (forest wanderers from *advi*, forest and *sanchár*, wanderer) in Bijápur. It appears that the tribe has always offered an asylum to individual outcastes or broken fragments of other tribes or castes. It is therefore a somewhat heterogenous collection and bears evidence of having been recruited at times from Rajputs, Kolis, Vágharis, Dhangars, Kabbaligars and Korchars. They talk many of the vernaculars and also a secret language of their own, quite unintelligible to any person conversant only with Gujaráti, Maráthi or Kánarese. Their main occupation is catching and selling pigs, pea-fowls, partridges, quails and parrots. Some of them make grind-stones. They are notorious robbers and thieves. They have six endogamous divisions: (1) Párdhi proper, (2) Phánsepárdhi, (3) Haranpardhi or Chigribetkar (meaning Párdhis who hunt black buck), (4) Mir, (5) Korchár, (6) Vághri. They are said to have five exogamous sections, but the bulk of the tribe is divided into totemistic divisions worshiping different *devaks* such as (1) the thorns of the *arai* (Mimosa rubricaulis), (2) the thorns of the *bor* (Zisyphus jujuba), (3) the leaves of the *shami* (Prosopis spicigera), (4) Mango, (5) *Jámbhul* (Eugenia jambolana) and (6) *Umbar* (Ficus glomerata). Similarity of *devak* is a bar to intermarriage. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is infant as well as adult. The boy's father has to pay a bride-price of Rs. 33 to the girl's father. The binding portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom. The marriage of widows is permitted. A widow may marry a younger brother of her deceased husband. Divorce is allowed. Pardhis eat goats, sheep, deer, fowls, pigs, pea-fowls, partridges, quail and fish and drink liquor. The Phánsepárdhis are said to eat beef also. Their favourite deities are Ambá, Bhaváni, Jarimari and Khandobá. The family goddess of one of the clans is the *devi* of the famous Pávágad hill in Gujarát. Their marriages are conducted by Bráhmans, the death ceremonies by the tribal elders. The dead are buried. Some perform *mahálaya*. Others do not perform any ceremonies for the propitiation of deceased ancestors. Their caste organization is not very definite but each *tándá* has its *náik* who settles small disputes, and more important matters are referred to a *panch* of such *náiks*. As they work (*i.e.*, steal) in gangs, professional questions such as the division of the spoil are naturally decided in committee.

Parits (33,484) or washermen, also called Dhobis, are found scattered in small numbers all over the Deccan and Konkan. They are also called Maráthá or Kunbi Parit and would appear to be originally Maráthás separated from them by reason of their occupation. They have two territorial groups, Deshi and Konkani, who neither eat together nor intermarry. The latter are also known as Madiváls. Marriages are prohibited between members having the same *devak*. The *devaks* commonly found amongst the Deshi Parits are the sunflower, the leaves of the *champá* (Pluméria acutifolia), the leaves of the tamarind, *pánchpálvi*, etc.; those among the Konkani Parits are the *kalamb* (Anthocephalus cadumba) and the *nág* or cobra. They eat the usual kinds of fish and flesh and drink liquor. They rank very low in the social scale but too above the impure classes. They either burn or bury their dead. Their priests are the local Bráhmans. In religion and customs they follow Maráthá Kunbis.

The Parits of the city of Poona settle their social disputes at meetings of all adult male members of the caste, presided over by the *mehetar* or hereditary headman. In the year 1907 one of these Parits committed suicide by drowning himself in a well in consequence of action taken by his caste panchayat. It may safely be assumed, therefore, that considerable importance is still attached to panchayat rulings. Generally, such meetings are held at the time of marriage feasts when all are present. In urgent cases, the *mehetar* calls special meetings on payment of a fee of Rs. 1-4-0. The amounts realised from fines are spent on charitable purposes such as building *dharmashálás* (rest-houses) at Alandi. In the Sátára district there is no well-defined organisation, but meetings of the whole caste are held occasionally in any village where cause of action has arisen. The Parits of Thána have village panchayats consisting of five or more members selected by the caste with a hereditary headman called *mukádam*. Breaches of caste rules are punished by fines varying from Rs. 1-4-0 to Rs. 50 according to the nature of the offence or by excommunication. The fines collected are spent on drinking and feasting.

Pa'ta'ne or Pa'tha're Prabhus (3,293) are chiefly found in the Town and Island of Bombay. The words Páthare and Pátáne are probably derived from some city of the name of Pátan. They are generally said to have come from Mungi Paithan in the Deccan about the year 1300 A.D. But according to their tradition as compiled in the Bimbákhyán, they came from Gujarát under the leadership of Bimb and settled on the coast displacing the local Várli and Koli chiefs. Their Thána settlements were on the coast. They are connected with the Palshes who are Bráhmans of the white or Gujarát Yajurved. They use Gujaráti names for dishes and other common household articles, and their turbans and shoes are of Gujarát fashion. These facts all favour the view that they came to the Konkan from Gujarát. They claim to be Kshatriyas and their claim is supported by their appearance and by their history and has been admitted by Shankaráchárya Jagadguru of Sringeri. According to legendary accounts, they are descendants of King Ashwapati who were degraded from rulers to writers under the curse of the sage Bhrigu. They are mostly writers. Since the beginning of British rule, some of the highest and most important posts under government have been held

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by Pátáne Prabhus. At one time their monopoly of clerkship was so general that their caste name became a synonym for English writer and was used as such in the office records. They have several *gotras* or exogamous sections named after the Rishis. Marriages between two members of the same *gotra* are prohibited, so also between the children of sisters. Marriage between a sister's daughter and brother's son is not allowed. The old restriction of marrying girls before they come of age is not now strictly followed. They eat fish, mutton and some kinds of game. They eat food cooked by Bráhmans only. Most Páthare Prabhus are Smárts and followers of Shankaráchárya. Formerly their chief goddess was Prabhávati, to whom they dedicated their earliest shrine at Máhim. Their priests are either Deshasth, Konkanasth or Karháda Bráhmans, their high priest being a Deshasth. Except that a sword is worshipped in the *sathi* or fifth day birth ceremony and in the *devapratishthá* ceremony (installation of the marriage deity), that a drawn sword is held by one of the two persons who hold the marriage curtain, and that the bridegroom carries during the marriage ceremony an arm—now a penknife—their religious ceremonies do not differ from those of Bráhmans. Like Bráhmans they gird their boys with the sacred thread and do not allow widow marriage or divorce. They burn their dead and perform *shráddha*.

Patelia's (13,859) are found chiefly in the Panch Maháls. They claim descent from the Rajputs of Champáner, who on the conquest of that city by Mahmud Begada in A.D. 1495, moved to Dohad and Báriya. Having left their women behind they married with Bhils, and were called Vaitalga or impure, a name which has been gradually corrupted into Patelia. The fact that their surnames contain many Rajput and Bhil clan names seems to support the above theory of their origin, which is common practically to all groups roughly known to outsiders as Kolis in North Gujarát. They are mostly husbandmen and field labourers. Marriages are prohibited between members bearing the same surname. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Marriage is adult. The boy's father has to pay a sum of Rs. 14 to the girl's father which is known as *dápo* or rightful claim. Elopement is sometimes practised to escape marriage expenses or overcome objections raised by the parents to a match. The marriage of widows is permitted, but a widow is not allowed to marry a younger brother of her deceased husband. Divorce is allowed. Patelias eat goats, sheep, fowls and fish and drink liquor. Members of higher castes such as Rajputs are admitted into the caste. The chief objects of their worship are the god Indra and the goddess Hingláj. Their priests are either Audich or Shrigod Bráhmans. They burn the dead and perform *shráddha*.

Patvekaris (2,291) or Patvegars are found chiefly in the Deccan. They claim to be Kshatriyas and wear the sacred thread. They profess to have come originally from Gujarát, which seems probable from their language which is a corrupt Gujaráti. Their main occupation is making silk threads for necklaces and other ornaments, fringes, tassels, waistcords, etc. Marriages are prohibited between members having the same surname or family stock. The remarriage of a widow is permitted. They eat fish and flesh and drink liquor. They do not eat food at the hands of any other caste. They worship all the usual local and Bráhmanic gods and goddesses, the dead are burnt and *shráddha* is performed.

Rabaris (13,009), also known as Bhopás, Moghás, Ráikás, Vishotars and Sináis (in Cutch) are found principally in Cutch, Káthiáwár, Pálanpur and Ahmadabád. They are an immigrant tribe of herdsmen who were formerly resident in Márwár and Sind, and perhaps at a remote date in Baluchistan. They still worship the goddess Hingláj and make pilgrimages to her shrine in Baluchistan. The chief seat of their tribal goddess is at Sikotra in Jodhpur. They claim a Rajput descent, in support of which a variety of traditions are related. They appear to have first come into Cutch with the Samás. They are general cattle breeders. They also sell clarified butter and sheep's wool. They have six endogamous divisions in Káthiáwár who eat together but do not intermarry. They are (1) Sorathiá, (2) Vadhiárá, (3) Aligiá, (4) Vinviá, (5) Gujaráti and (6) Honá. They have several clans each with one or more subdivisions. Marriage with a mother's brother's daughter is allowed, but not with a father's sister's or mother's sister's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Girls are generally married from nine to sixteen, boys from twelve to twenty. All Rabári marriages take place on the same day. The boy's father has to pay a bride-price of Rs. 25 to Rs. 125. The essential portion of the marriage service consists in the bridal pair walking seven steps round the sacrificial fire. Widows generally remarry except in Surat where the caste levy a prohibitary tax on widow's marriages. Marriage with the younger brother of the deceased husband is allowed. In Káthiáwár and Cutch, the younger brother of the deceased husband or a more distant younger male relation of the family has the first choice. Divorce is allowed. Most of the Rabáris eat flesh and drink liquor and in Káthiáwár they do not scruple to eat with Musalmáns. In Cutch they eat *kachhi* and *pakki*, drink and smoke with Ahirs, Chárans, Bharváds, Rávals, Sutárs, Kanbis, Kumbhárs, Hajáms, and Darjis. Rajputs will eat *pakki* and *kachhi*, drink and smoke with Rabáris. Rabáris generally worship mothers or Mátás. They also worship minor deities like Pábu, Yakshas, Kshetrapáls, etc. Their priests are Audich, Sompurá and Rájgor Bráhmans. The dead are burnt. The ordinary funeral rites are performed. The Rabáris of the Ahmadábád district have formed three village groups for the settlement of social disputes, *viz.*, Bhal, Khakharia, and Haveli, each consisting of several villages. Caste questions are settled at meetings of all the castemen of a group. The questions commonly dealt with are those connected with bride price (a limit of Rs. 150 being fixed if marriage is between parties who both reside in villages

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within the group), the amount to be paid to the father or brother of a widow at the time of her remarriage and the prohibited sale of sheep and goats to Kolis, Vághris, Rávalías, Dheds, Bhangis and Musalmáns. Offences are punished by fines which are spent in feeding the members of the meeting. In Pálanpur, in each Mahál or group of villages there are *patels* or headmen of the caste appointed by the State who settle social disputes in consultation with the leading men of the caste. Some of these village-groups have their caste rules registered and are helped by the State authorities in enforcing them.

Raddis (50,115) are a large cultivating caste who appear to have immigrated from Mysore and Madras at a remote period. They are found chiefly in Bijápur, Dhárwár and Belgaum districts. They are a well-known and largely represented caste in Mysore with eight endogamous divisions of which one, the Páknák, is found in this Presidency. They seem in some way connected with the Ráshtrakuta or Ratta dynasty, and it is held by some authorities that the Rattas were Raddis. Raddis profess to have come from Venkatagiri in Madras. They still worship Shri Venkatesh. Their former connection with the tribes of Mysore is also suggested by the fact that the worship of the milk post, so common among Mysore castes, forms part of their marriage ceremony. The hereditary occupation of the caste is agriculture and almost all follow it though a few have taken to trade in grain and to money-lending. They consist of seven endogamous divisions (1) Námada, (2) Chitmit, (3) Lalgond, (4) Nirval, (5) Páknák, (6) Pentpent and (7) Vithálá. Of these the Námadas are Hindu and the rest Lingáyats. Their former close connection is proved by the practice that still prevails among the Lingáyat division of taking brides from the Námadas who may not marry Lingáyat girls. Before a Námada girl is taken in marriage she is invested with the *linga*. This shows that the Raddis considered themselves socially raised by their conversion to the religion of Basava. The Lingáyat divisions of Raddis are non-Panchamsális with the *ashtavárna* rites (see Lingáyat). The Námada or Hindu Raddis have thirty-six exogamous divisions known as *bedagus*. Marriage with a father's sister's or mother's brother's daughter is allowed. Marriage with a mother's sister's daughter is not allowed. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Girls are married before they come of age. The worship of the *hálakamb* (milk-post) is performed on the morning of the marriage day and a branch of *rui* (calotropis gigantea) or *pipri* (Ficus tsiela) is brought from the temple of the family god and tied to a post of the marriage booth. The essential portion of marriage consists in fastening a lucky necklace round the bride's neck by the brigegroom. The remarriage of widows is permitted and divorce is allowed. Raddis neither eat flesh nor drink liquor though classed by Bráhmans among Shudras. They rank with Lingáyats, hold a high position and will not eat from the hands of Bráhmans. They are Hindus of the Shrivaishnava sect. Their priests are local Bráhmans. The married dead are burnt, the unmarried being buried in a sitting position. They perform *shráddha*.

Rajputs (455,905) are found all over Gujarát and in the Presidency generally, but mostly in Káthiáwár and in the north of the province, where imitation of Rajput customs and a claim to Rajput descent are recognised alternative roads to social advancement for castes which in other areas would probably endeavour to establish their position by a close adherence to Bráhmanical ceremonial. They claim to be modern representatives of the Kshatriya race, which to a great extent appears probable from the markedly Aryan cast of feature common to the better families. The bulk of the tribe have however lost their original purity by marrying for a long time past into land holding and ruling families of other tribes such as Kolis and Bhils, and it is not uncommon even now for members of lower castes to set the seal to their social and material prosperity by claiming a Rajput status and forming marriage connections with the lower classes of Rajputs. An examination of certain entries in Sind disclosed the fact that even the humble Dhed from Gujarát made a bid for social advancement by means of this ladder at the last census and the figures cannot be regarded as closely accurate.

Rajputs are hereditary soldiers and landlords, but the demand for soldiers is limited and few Rajputs have any occupation except as landholders. Exclusive of the large classes of Garásiás and Tálukdárs who both hold estates of varying sizes on favourable terms, the Rajputs of Gujarát are still a dominant race holding sway over nearly half of the area of Gujarát and over nearly one-third of its people. They are divided into a number of clans which are exogamous. There are 103 clans found amongst the Rajputs of Gujarát. The most important of these are (1) Chávadá, (2) Chudásamá, (3) Dáimá, (4) Chohán, (5) Gori, (6) Gohil, (7) Jádeja, (8) Jethvá, (9) Jhálá, (10) Parmár, (11) Solanki, (12) Ráthod, (13) Rehvar, (14) Sisodiyá, (15) Vádhel and (16) Vághelá. Marriage is generally adult. Among Tálukdárs and Garásias widow marriage is not allowed and the Rajput cultivators who permit the practice are held to forfeit their position as true Rajputs. Except the followers of the Swáminárayan, Vallabháchárya and Rámánuja sects who eschew fish, flesh, onions, garlic, and liquor, all Rajputs eat fish, partridge, duck goat, sheep, hare the *chikaru* or gazelle, and in Rewa Kántha they eat the wild boar. Strict Rajputs do not eat domestic fowls. Rajputs eat food cooked by all castes of Hindus except the wilder tribes of Kolis, Vághers and the depressed classes. They worship by preference the god Shiva. Every clan has its own tutelary goddess. Such goddesses are Ashápuri, Ádya, Khodiád, Vindhyávásini, Mandavri, Chámundá. Boys are girt with the sacred thread before marriage. The priests of Rajputs are Rájgor Bráhmans. They burn their dead and perform *shráddha*.

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Reports of Rajput panchâyat organizations deal mainly with recently constituted bodies which busy themselves with the maintenance of a proper caste standard. The Borsad táluka of Kaira presents the most complete system of village panchâyats represented on a central committee of fifty-three members which in turn has a *sarpanch* of eleven. There are village funds (put out at interest) and the chief questions dealt with are education, sumptuary restrictions, widow remarriage and death. In Kapadvanj and Broach, there are relics of an older feudal system with a presiding Thákor who summons all meetings and is the final court of appeal. These are the Garásiás or landed proprietors with more claim to pure Rajput blood than the cultivating Rajput *patels*, as they are called, in Surat and Broach. Generally speaking it may be said that feudalism of pure Rajput descent is fast becoming non-existent in Gujarát and the old order is giving place to the usual combined action for the preservation of caste status.

Ra'moshis (59,914) or watchmen, also sometimes called Náiks or Náikloks, are found in Poona, Sátára and Ahmadnagar. The term Rámoshi is derived either from Rámvanshi, *i. e.*, descendants of Rám, or Ránavási that is, a forest dweller. There is a legend to explain the former title while the latter refers to their dwelling place on the outskirts of villages. They appear to be of Berad origin, and the Rámoshis of Belgaum still state that they are of the same caste as the Berads, with whom they eat but do not intermarry. They are a criminal tribe, their hereditary occupation being stealing. They are now mostly husbandmen and nightwatchmen in Government and private service. Some hold *inám* lands for serving as village watchmen and some are agricultural labourers. They have five endogamous divisions (1) Bandate, (2) Berad, (3) Halge, (4) Kadu, (5) Máng. Máng Rámoshis are the offspring of intermarriages between Mángs and Rámoshis, and their touch defiles. Kadus or bastards are the illegitimate offspring of Rámoshis by Maráthá or Kunbi women. Each of the above divisions has two clans, Chaváns and Jádhavs, of which the former are the social superior of the latter. Their exogamous sections are identical with surnames. Marriages are prohibited between members having the same *devak*. The chief *devaks* are the *pánchpálvi* or leaves of five kinds of trees, the *pánkanis* (reed mace) *vásanvel* (Cocculus villosus), the *surydful* (sunflower), the *umbar* (ficus glomerata), the *jámbhul* (Eugenia jambolana), the *kadamb* (Anthocephalus cadumba) and the *shami* (Prosopis specigera). These *devaks* appear to be totemistic, as a member will not eat the fruit of or otherwise use or injure the tree which represents his *devak*. A Rámoshi may marry his father's sister's or mother's brother's daughter. He cannot marry his mother's sister's daughter. Marriage with two sisters is allowed and brothers are allowed to marry sisters. Marriage is infant as well as adult. The boy's father has to pay a bride price of Rs. 25 to Rs. 150. Widow marriage and divorce are allowed. Rámoshis eat goats, sheep, fowls, wild pig, deer, hares and fish and drink liquor. Those of them who are devotees of Rám abstain from flesh. They say that they do not eat from the hands of Buruds, Ghadshis, Parits, Sonárs, Sutárs and Telis. Kunbis smoke with them from the same pipe. Rámoshis state that they were once Lingáyats. Their chief god is Shiva. Their priests are either Jangams or Deshasth Bráhmans. The dead are buried in Lingáyat fashion. For the propitiation of deceased ancestors cooked articles of food are given to Bráhmans and Jangams on that day of the latter half of *Bhádrapad* which corresponds to the day of death.

Ra'vals (46,707) Ráuls or Rávaliás, sometimes called also Jogis, are found chiefly in Gujarát and in small numbers in the Deccan, Konkan and Karnátak. The latter appear to have formerly emigrated from Gujarát, but have lost all connection with the Gujarát Rávals, who will not intermarry with them and speak a different language. They are bards, beggars, carriers and weavers of tape. Some are agriculturists.

Gujarát Rávals have seven endogamous divisions (1) Bariás, (2) Bhaliás, (3) Bhoriás, (4) Makvániás, (5) Paláis or Márus, (6) Sakhiás and Vahátás and (7) Udliás. Their exogamous divisions are represented by surnames such as Parmár, Cohán, Páteliá, Gadhediyá, Bhályá, Horanchi, &c. The Horanchi and Parmár Rávals of the Panch Mahál are considered to be socially superior to the rest. They may marry girls of the Gadhediyás or Bhályás, but do not give their daughters in marriage to the latter. Rávals have formed groups of ten or twelve villages each, the members residing in which must marry within their own group. Marriage with a mother's sister's, father's sister's or mother's brother's daughter is prohibited. Brothers are allowed to marry sisters. Boys and girls are married between five and twenty. The remarriage of widows is permitted. Divorce is allowed. Except in Kaira where they are said to eschew fish and flesh, Rávals eat fish, mutton and fowl, and drink liquor. They drink water and eat *pakki* at the hands of Bhils and Náikdás. Kolis, Kunbis, etc., eat *pakki* and drink water at the hands of Rávals. They admit into their caste Kolis, Kunbis and Rajputs on their giving a dinner to the castemen. They follow the Hindu law of inheritance and are Hindus by religion. Their favourite deity is Hingláj Mátá. Their priests are ascetics, *sádhus* of their own caste, who officiate at all their ceremonies except at marriages, when they call in a Tapodhan Bráhman. The dead are buried in a sitting position facing south.

Rávals have a central organisation at Ahmadábád with control over the city and the surrounding villages. It is composed of one member of each *pol* (lane) in Ahmadábád city and one member from each village, and is said to deal with social and domestic questions of all kinds. In the Kaira district the organisation is very weak and panchâyat influence almost non-existent.

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Maráthá Rávals hold themselves higher than any caste except Gujarát Vánis, Lingáyats and Bráhmans. Still they eat from the hands of Maráthás and dine in their company and are considered equal to or lower than them in social status.

Sagars (11,538) are found principally in Káthiáwár, Mahi Kántha, Ahmadábád and Broach. They claim descent from Sagar, a king of the solar race. They believe that they were once *girásiás* (landholders) but most of them are now cultivators. They have two divisions of a territorial type, Gujaráti and Sorathiá. They have a number of exogamous sections most of the names of which indicate professions. Marriage with a mother's sister's, mother's brother's or father's sister's daughter is not allowed. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. Girls are generally married before they are twelve, boys before they are twenty. The boy's father has to pay a *des* or bride-price of 500 koris (a kori=about annas 3¾). The marriage of widows is permitted. A husband can divorce a wife with the sanction of the caste panch. Sagars do not eat fish or flesh of any kind. They have no objection to eatitng *pakki* at the hands of men of inferior castes, nor to eating cooked food if the vessel in which it is cooked is an earthen one. Hátis, Káthis, Bábriás and tribes of similar standing would not object to eating with Sagars. Sagars are Hindus of the Rámánandi sect. Each section or group of sections has a separate family deity. The saint Rámdepir is held in special reverence. Their priests are Báj Khedával Bráhmans. The dead are burnt except children upto to six years old, saints, and persons who have died of leprosy, cholera and small-pox, who are buried. *Shráddha* is performed.

Sa'lis or **Sa'lvis** (57,763) *see* **Deva'ng.**

Sangars (6,823) or wool weavers are found chiefly in Sátára, Sholápur, Ahmadnagar, Poona, Kolháp ur and the Southern Marátha Country. The name Sangar is applied also to Mahárs and Dhangars who weave wool, but these have no connection with the Sangars proper. The caste seems to have been once under the influence of Lingáyatism and to have been degraded because they took to eating fish and flesh and drinking liquor. They still call in Jangams for their marriage and death ceremonies, and they preserve certain Lingáyat customs such as burial and *tirth* (*see* Lingáyat). In religion and customs they have much in common with the Maráthá Kunbis. Their *devak* consists of the *panchpálvi* or leaves of five kinds of trees, *i.e*, the mango, *umbar* (ficus glomerata), *saundad* (Prosopis spicigera), *jámbul* (Eugenia jambolana) and *rui* (Calotropis gigantea). Their priests are either Bráhmans or Jangams.

Sathva'ra's (39,637) are found chiefly in Káthiáwár, Gujarát and Cutch. Their surnames seem to indicate a Rajput origin. They are husbandmen, field-labourers and brick-layers. In Káthiáwár they grow garden crops. They have no recognized divisions, though Ahmadábád Sathvárás do not marry with those of Káthiáwár. Marriages are prohibited between descendants of collateral males within seven degrees. Girls must be married before they are fourteen, and in some cases, boys and girls are married when not more than a month old. The marriage of widows is permitted. A widow may marry her late husband's younger brother. Divorce is permitted. The Káthiáwár Sathvárás eat goats and sheep after sacrificing the animal to their goddess. They do not eat the flesh of any bird, but eat fish except in the evening. They drink liquor. Some of them are Shaivas, some are Vaishnavas of the Vallabhácharya, Rámánandi, Swáminárayan and Bijmárgi sects. Their priests are Audich, Shrimáli or Modh Bráhmans. They burn their dead and perform *shráddha*.

In the Ahmadábád district, the Sathvárás of each village have a panchávat consisting of eighteen hereditary members for settling social disputes. There is a messenger (*kotvál*) employed by the caste. Offences are punished by fines which are spent on caste feasts or some work useful to the caste, or on religious charities. The Sathvárás of Káthiáwár have village panchávats consisting of from two to twenty members with a *patel* or headman selected by the caste. The organizations in Dhrangadhra, Gondal and Morvi are central. In Morvi, the appointment of the headman does not become valid unless approved by the State. Any member can summon a meeting through the *patel* or headman. In some places, the person who wants to call a meeting has to pay a fee of about annas 4 to the *kotwál* who invites the members.

Shimpis (56,455) or tailors are found all over the Deccan, Konkan and Karnátak. Like many other castes they claim a Kshatriya descent. They are evidently an occupational caste evolved from various castes and tribes as are other occupational castes of the Deccan. Originally they were tailors and dyers, but in time, probably from its unpleasantness, dyeing came to be looked down upon, and is now the calling of a distinct caste of Rangáris. There is still a Rangári division of Shimpis who are considered lower in status than the other divisions of the caste.

Most Shimpis claim Námdev, a great Shimpi saint who flourished in the fourteenth century, as the founder of their caste, but it is inconceivable that the caste should not have existed before then. There is an endogamous division of the Shimpis called Námdev Shimpis, who may be descendants of Námdev as the Eknáthi Bráhmans, an endogamous division of the Deshasths, are the descendants of Eknáth. The present tendency among all the Shimpi divisions is either to call themselves Námdev Shimpis or to prefix the name Námdev to their sub-divisional name, *e. g.*, Námdev Konkani Shimpis, Námdev Maráthá Shimpis, etc. The hereditary occupation of Shimpis is needle work. They are also cloth dealers, writers, money-changers, cultivators and labourers. They are split into twelve endogamous divisions.

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(1) Ahir, (2) Bhavsár, (3) Chatur, (4) Konkani, (5) Maráthá, (6) Náglik, (7) Námdev, (8) Rangári or Gopálkáli, (9) Pancham, (10) Shetvál, (11) Shrávak or Jain and (12) Yaktate. The Námdev Shimpis of the Násik district have evolved a separate division who do not eat cooked food at the hands of Kunbis and Maráthás like the bulk of the Námdevs. They have formed a group of about 155 villages, and marry only among themselves. Many of the Shimpi divisions have an Akarmáshe or bastard division for irregular progeny. The exogamous subdivisions of the Maráthá and Konkani Shimpis, who form the main body of the caste, are identical with surnames, though in some places they have of late adopted the Bráhmanical *gotras*. A Shimpi may marry his mother's brother's daughter, but not his mother's sister's daughter. Marriage with two sisters is allowed and brothers may marry sisters. Boys are generally married from the age of five to twenty-five, girls from three to twelve. The *devaks* commonly found among them are (1) a pair of scissors, (2) *pánchpálvi* or leaves of five kinds of trees, (3) mango leaves and *umbar* (Ficus glomerata) sticks and (4) Pipal (Ficus religiosa) leaves. The remarriage of widows is permitted. Divorce is allowed except among the Konkanis. In food and drink they resemble Kunbis. They eat food cooked by Kunbis, Mális and Maráthás, who reciprocate. They follow the Hindu law of inheritance and are mostly followers of the Várkari sect. Their priests are the local Bráhmans. The dead are burnt. Children who have not cut their teeth are buried. They perform *shráddha* at which members of the Maráthá and Kunbi castes are allowed to represent the manes, a fact, which suggests that the three castes were originally one, which in course of time became separated on account of their different occupations.

Shindes (10,250) are illegitimate offspring of Maráthás and other castes of similar standing in the southern part of the Ratnágiri district.

Sindhava's (3,702) or **Shenva's** are found principally in Kaira and Pálanpur. Their main occupation is plaiting wild date leaves into mats, the name Sindhavá being derived from *shendi*, the wild date palm. A few are litter carriers, messengers, barbers and village servants. Marriage is prohibited within four degrees of relationship. Marriage is generally infant. Widow remarriage is allowed. A widow generally marries the younger brother of her deceased husband. A bachelor is not allowed to marry a widow unless he first marries a *Shami* or *Jhingi* bush. Divorce is allowed. Sindhavás eat goats, sheep, cows, fowls and ducks, and drink liquor. They rank between Dheds and Bhangis. A member from a higher caste may be admitted into this caste, but the only instance known is that of a Dhed who was admitted on his giving a dinner to the caste people.

Sindhavás are Bijmárgis, Rámánujas and devotees of Rámdi Pir and Bhildhi Mátá. They are not allowed to enter the temple, but worship standing at the door. Their priests are Garudás. The dead are burnt. No ceremonies are performed for the propitiation of ancestors.

Sona'rs (88,139) or goldsmiths (*svarnakár* = worker in gold) are found all over the Deccan, Konkan and Karnátak. In Kánara they are also called Aksális. Like the other artisan castes such as Sutárs, Lohárs, etc., they claim descent from Vishvakarmá, the divine architect, and call themselves Pánchás. Various sections of them claim to be Bráhmans. The highest in social status are probably the Vishvakarmá Mukhodbhut Pánchás and Kánade Sonárs of the Deccan, but the Devangas and Konkani Sonárs are also claimants for Bráhmanical honours and call themselves Daivadnya Bráhmans and Pánchál Sonárs impartially. A fourth class, the Vaishya Sonárs, are also sometimes grouped with the above, and in some localities the Ahir Sonárs have set up similar claims, while in other places the Ahir sections distinctly repudiate such ambitions and reject alike *gotras* and the sacred thread. Lád Sonárs occupy a lower position than the above, and both Lád and Ahir Sonárs use the *pánchpálvi devak*, which may be taken to indicate a non-Bráhmanical origin. Shilvant and other Sonárs stand lower still. It may be fairly safely asserted that the occupational group of Sonárs received so many recruits of varying social status that the title Sonár was no longer respected, and those of good birth refused to be classed under one name with more recent recruits. It is clear at least that in their standards of cleanliness and ceremonial ritual they nearly approximate to the Bráhmans whom they imitate so closely. Naturally such dangerous rivals were not regarded with favour. Before and during the time of the Peshwás, they were not allowed to wear the sacred thread, and they were forbidden to hold their marriages publicly, as it was unlucky to see a Sonár bridegroom. Sonár bridegrooms were not allowed to use the state umbrella or to ride in a palanquin, and had to be married at night and in remote spots. In Kánara this dislike for the Sonárs was carried so far, that orthodox and superstitious persons would not even utter the word Sonár at night, and did their best to avoid the sound of their implements at the time of offering prayers and worshipping the gods. Even up to this day, in Kánara, members of even the lowest castes will not eat their meals at the house of a Sonár or sleep under his roof. This attitude towards the Sonár is said to be due to his *penchant* for stealing gold, which is considered to be a great sin. The hereditary occupation of Sonárs is making gold and silver ornaments and setting precious stones. Some of them are agriculturists and others are in Government service. Formerly in return for testing the village coin the village Sonár was styled *potdár*, was ranked among the village office bearers and was given grants of grain by the landlords.

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Sonárs have thirteen endogamous divisions, (1) Ahir or Khándeshi, (2) Ajhrá, (3) Devángan or Devángi who also call themselves Devágni or Daivadnya Bráhmans or Páchál Sonárs, (4) Deshi or Maráthá, (5) Kadu, Dásiputra or Vidur, (6) Kánade, (7) Konkani or Daivadnya, (8) Lád, (9) Málvi, (10) Pardeshi, (11) Sáda, (12) Shilvant, (13) Vaishya or Jain. Most of these are of the territorial type. Kadus are bastards. None of the above divisions eat together or intermarry. The Konkanis of the Ratnágiri district have two divisions named Tánksále and Angsále, of which the former holds a superior position. During the Maráthá rule the former were entrusted with the work of casting coins (*tánksál* = mint in Maráthi) and the latter tested them.

Those of the divisions of the Sonárs who claim to be Bráhmans have adopted the Bráhmanical system of *gotras*. The exogamous divisions of the others are represented by surnames. A man is allowed to marry his mother's brother's daughter, but not his mother's sister's daughter. Marriage with a wife's sister is allowed and brothers are allowed to marry sisters. The *devak* of the Deshis, Ahirs, Málvis, Lads and Kadus consists of the *panchpálvi* and of their pincers or *sándas* and their blow pipe or *phunkani*. Boys are girt with the sacred thread before marriage. Girls are married before they come of age. Widow marriage is allowed among the Deshis, Málvis, Ahirs, Láds and Kadus. The other divisions shave their widows' heads and do not allow them to marry. Divorce is allowed except among those who claim to be Bráhmans. All except the Devángans, Kánades and Vaishyas eat flesh and drink liquor. Sonárs (except the Kánade section who will not eat with Bráhmans even) eat food at the hands of Bráhmans only. Maráthás, Mális, Kumbhárs, Nhávis, Dhangars, etc, will eat food cooked by Sonárs. The Sonárs of Kánara do not eat with any other caste; and no caste, however low, will eat food cooked by them. Sonárs follow the Hindu law of inheritance and belong both to the Smárt and Vaishnav sects. In some places, notably in Bombay, they have priests of their own caste; but many employ local Bráhmans also. They burn the dead and perform *shráddha*.

The Sonárs of the Deccan settle their social disputes at meetings of all adult male members of the caste, five leading members acting as headmen. Offences are generally punished by fines which are spent either on building *dharmashálás* (rest-houses) or on feasting the castemen. The Tánksále and Agsále Sonárs in the Ratnágiri district have village and *mahál* panchávats consisting of *shetyás* or headmen, *mahájans* their assistants, and five or six influential members selected by the *shetyás* and *mahájans*. The offices of the *shetyás* and *mahájans* are hereditary. They were once selected by the caste, and the selection is said to have been confirmed by the Shankaráchárya of Sankeshwar who is the religious head of the community. The juri-diction of the village panchávats extends over the village concerned, that of the *mahál* panchávats over two or three villages of which the *mahál* is composed. The meetings of the panchávat are generally held at the house of an offender when there is a marriage or other ceremony in his family. The penalties imposed are either fine or excommunication, which are enforced unanimously by the whole community. The fines are devoted to repairs to temples, caste dinners and to defraying the fees or charges of the officiating priests and *guru dakshana* (cash present) to the *swámi*. It is reported from the Dápoli taluka that the money collected by fines is kept with the headman and is spent in assisting the poor of the caste. Religious questions are referred to the religious head, whose decisions are final. The Sonárs of the Kárwár táluka of Kánara also refer all important questions to their *guru*, the *swami* of the Swádi *math* at Udipi in south Kánara, and those of Honáwar to the Swami of Vájiráj *math* at Sonda.

Sonis (21,695) or gold and silversmiths (from *sonu* = gold) are found in the cities, towns and large villages of Gujarát. They are of six main endogamous divisions, *viz.*, Gujars, Marus, Mewádás and Shrimális, claiming descent from Vániás, Trágads from a Vánia father and a Bráhman mother, and Parjiás with the two subdivisions Garáná and Patni, from Rajputs. There are also found Kansárá Sonis in Cutch and Mal Sonis in Márwár and Káthiáwár. Kansárá Sonis are not a genuine sub-caste in Cutch, they are really Kansárás. In Márwár they form a real endogamous group and are also called Bráhmanivá Sonis. Besides these Ghati, Mástán, Meth and Bhátiá Sonis are found in Baroda territory. Shrimáli Sonis or Soni Vániás, who originally belonged to the Vániá community of the same name, are divided into Ahmadábádis and Charotariás. These two eat together; the Ahmadábádis used to take Charotariá wives, but not give their girls to Charotariá men. The Shrimáli Sonis of the Charotar have now formed *gols* or marriage groups and keep their girls within the villages forming the *gol*. Cambay is one such *gol*, and Mehmadábád, Kaira, Váso, Sojitra, Petlad and Borsad form another. They all keep to their hereditary occupation of working in gold and silver, except Parajiás in Cutch, who are stone masons, carpenters, and even husbandmen. In Cutch, the Son Vániás have 15, Patni 13, and Giráná 6 exogamous divisions, mostly territorial. A Soni must marry in his own subdivision. Two persons having a common ancestor within four degrees do not marry. Marriage with two sisters or a deceased wife's sister is allowed. Marriage is both infant and adult. The Marus, Charotariás, Shrimális and both the divisions of Parajiás allow widow marriage. The widow cannot marry any of the relations of her deceased husband. Among Charotariá Shrimalis alone a wife is free to divorce her husband. Sonis are strict vegetarians and rank next to Vániás in the social scale. Trágads and Parajiás wear the sacred thread. Trágads do not take food cooked by others than Bráhmans, others take it with Vániás. They follow Hinduism and specially worship the goddesses Wágheswari and Mahálakshmi.

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They employ Audich, Shrimáli, Sáchorá and Sárasvat Bráhmans as priests, of whom the last are degraded. The Sonis burn their dead and perform *shráddha*. Parajiás who reverence Musalmán saints bury their dead.

Caste disputes among the Surat Sonis are settled by each subdivision of the caste separately at meetings of all male members of the subdivision, to which invitations are sent round by the Bráhman *gor* or priest. Offences are generally punished by fines, the interest on which is spent every year on a caste dinner; sometimes on the purchase of brass and copper cooking utensils for caste dinners. In Ahmadábád city there is a permanent body of twenty-five hereditary members, one from each *pol* or street, and a hereditary headman. Social and moral questions are said to be dealt with, but it is very doubtful whether among Sonis generally the caste panchávat system still possesses any vitality. The *mahájan* or trade guild including several castes is entirely distinct.

Suta'rs or **Sutha'rs** (199,968) or carpenters are found throughout the Presidency. They are known as Sutárs in the Maráthi-speaking districts and as Sutárs or Suthárs in Gujarát. In the Kánarese districts they are known as Bádigs. Though the Maráthá and Gujarát Sutárs follow the same occupation, they are two distinct castes neither eating nor marrying with one another. They are hereditary carpenters and make and mend carts, ploughs and other agricultural implements. They form part of the village staff and are paid in grain at harvest time by the villagers, or in parts of Gujarát hold land at a light quit-rent in return for the services they render to the village community. The town carpenters build houses and ships and make various articles of furniture.

Maráthá Sutárs call themselves Pánchals and state that they are descendants of Twashtá, the divine architect. There is a movement in progress amongst them to claim position as Brábmans, and, with this object, they have in some places trained members of their caste as priests and stopped eating and drinking with members of other castes. They have five divisions, (1) Deshi, (2) Konkani, (3) Pánchál, (4) Áryakshatri, (5) Vidur or Kadu, also called Dásiputra, Akarmáse or Shinde, that is, bastards.

Deshi Sutárs have no exogamous divisions other than families bearing the same surname. Lately they have in many places adopted the Bráhmanical *gotras*. Their *devak* consists of the *pánchpálvi* or leaves of five kinds of trees. Marriage with a father's sister's and mother's brother's daughter is allowed but not with a mother's sister's daughter. A man may marry two sisters and brothers may marry sisters. Girls are generally married from five to twelve, boys from ten to twenty. Boys are girt with the sacred thread before marriage. In some places widows are allowed to remarry, in others not. Divorce even where locally permissible is never favoured. Some eat fish and flesh and indulge in drink. Others profess to be vegetarians. They eat cooked food at the hands of Bráhmans only. They will take water from Maráthás, Kunbis, Vánis, Mális, etc. Maráthás, Kunbis, Mális and Dhangars will eat food cooked by them. They worship the usual Bráhmanic gods and goddesses. Their priests either belong to their own caste or are Bráhmans. The dead are burnt, but children who have not cut their teeth are buried. They perform *shráddha*.

The Sutárs of Poona city have two hereditary headmen or *mehetars*, one of whom resides in the Kasbá *peth* and the other in Bhámburdá. Their control extends over the whole Haveli táluka. They have hereditary messengers known as *chaugulás*. When a dispute is to be decided, the *mehetars* summon a meeting of the castemen, out of whom five are selected as *panchas*. They decide the disputes with the assistance of the *panchas* and four hereditary *thalkaris*. The penalties imposed are excommunication, fines, penance and feasts. The amounts realised from fines are spent on charitable purposes such as giving pots to the shrine at Alandi and the like. The Sutárs of Sátára have central panchávats each exercising control over ten or more villages. They have hereditary headmen and messengers known as *deshmehetres* and *chaugulás* respectively. Breaches of caste rules are enquired into in the village where the cause of action has taken place. The penalties imposed on offenders are caste dinners and fines of Rs. 5. Out of the fines Rs. 2 are paid to the *deshmeheter*, Re. 1 to the *chaugulá* and Re. 1 to the Deshmukh of the locality.

Konkani Sutárs are also known as Thavis and Vádves in some parts of the Ratnágiri district. They have a division called Dhavad Sutárs or Dábholes, who are found in the vicinity of the Dápoli táluka of Ratnágiri. During the Portuguese insurrection, some of them settled in the Sholápur District, and are known there as Siva Bráhma Sutárs. They still marry with their castemen in Goa and Ratnágiri. In the Ratnágiri district, families residing in one village form an exogamous group; in Sávantvádi also exogamous groups of families are found. Their *devaks* or *kuls* consist of the *kalamb* (Anthocephalus cadumba), *kocha*, *jámbhul* (Eugenia jambolana), mango, *palas* (Butea frondosa), *umbar* (Ficus glomerata), *vad* (Ficus bengalensis), etc., for which they show their reverence by not cutting the trees and refraining from using their wood or leaves for any purpose. Members belonging to the same *devak* may intermarry. Except in some parts of the Ratnágiri district, widows are not allowed to marry and divorce is forbidden. In food, drink, religion and customs they follow Maráthás.

Gujarát Sutárs claim descent from Vishvakarmá, the divine architect. They have five principal endogamous divisions: (1) Gujar, (2) Mevádá, (3) Pancholi, (4) Márvádi also known as Áyará and Parjiá in Cutch and (5) Vaisha. Of these the Márvádis and Mevádás are immigrants from Márwád and Mewár respectively. Of the rest, the Vaishas rank highest. They do not eat cooked food at the hands of the other divisions, but the other

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divisions eat food cooked by them. The Pancholis stand lowest, because they build ships and do other work in wood involving loss of animal life. Each division has several exogamous sections which either resemble Rajput clan names or are derived from names of villages. Marriage is generally prohibited within four or five degrees from the common ancestor on the mother's side. Marriage with a father's sister's, mother's sister's or mother's brother's daughter is not allowed. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Girls are generally married before eleven and boys before sixteen. Among the Vaishas and Mevádás in North Gujarát widow marriage and divorce are not allowed; among the rest widows are allowed to marry and divorce is permitted. Except a few in the wilder parts of Surat who drink liquor and privately eat fish and goats' flesh, Sutárs are vegetarians and do not drink liquor. In religion and ceremonies they follow Kanbis except that the Vaishas and Mewádás in North Gujarát perform the thread ceremony with full Bráhmanic rites. They burn the dead and perform *shráddha*.

The several subdivisions of Sutárs in the city of Surat have panchávats of their own whose control extends only over the members of that subdivision which resides in the city. Every adult male member is entitled to take part in the deliberations of the panchávats. Each panchávat has its own elected headman, who generally holds office till his death. The Pancholi Suthárs have seven factions each with a separate *patel* or headman. These again have a headman over them all who is called *seth* and is elected by all the factions. The Mewádá Suthárs also have a *seth*. Meetings of the panchávat are summoned by sending round invitations by the caste *gors* (priests) who levy certain *lagás* (dues) from the caste for their services. The penalties imposed are fines, excommunication and performance of certain religious rites. The caste funds are administered by the *seths* or by the panchávats where there are no *seths*. They are generally utilised in giving loans to members of the caste. Every year the interest on the loans is collected and spent on religious purposes or feasts. The Suthárs of the Kaira district settle their social disputes at meetings of the village castemen with a headman elected from among themselves for the occasion. In Anand and Thasra tálukas there are *ekadá* organizations each consisting of several villages. The Suthárs of Káthiáwár have permanent central organizations in all places except Bhávnagar territory, where there are village panchávats. As elsewhere, meetings are convened through the caste priests. In Morvi, a portion of the fines inflicted by the caste goes to the State. In the Tharad State under Pálanpur, the assistance of the State is sometimes taken to enforce caste decisions.

Ta'mbats (25,913), from *támrapat* = coppersheet, or coppersmiths, also known as Kásárs, are found all over the Deccan, Konkan and in Bombay City. They claim descent from Tvashtá, a son of Vishvakarmá, the divine architect, and style themselves as Tvashtá Kásárs. They make and sell brass and copper vessels of various sorts. Those who have received an English education are employed in Government and merchants' offices. They have still traces of a totemistic organization in the survival of the *devak*, though they have now adopted Bráhmanical *gotras*, and prohibit marriage between members of the same *gotra*. A member of the caste may marry two sisters, and brothers may marry sisters. Marriage within four degrees on the side of the boy and three degrees on the side of the girl is prohibited. Boys are girt with the sacred thread before they are ten, and married up to the age of twenty. Girls are generally married between twelve and fourteen. A widow may remarry provided she avoids a member of her late husband's *kul*, the son of an aunt, and her maternal uncle's son. A bachelor may not márry a widow. Divorce is not allowed. They eat fish and flesh and drink liquor. They profess to eat at the hands of Bráhmans only. Támbats are mostly Smárts by sect. Their family goddess is Kálika. Their priests are Bráhmans. The dead are burnt, but infants are buried. They perform *shráddha*.

Telis (57,911) or oilmen are an occupational caste found all over the Deccan and Konkan. They extract oil from cocoanut, sesamum and various other seeds. They claim descent from Saturn or Shani. Their ceremonies and customs which are similar to those of the Maráthás suggest a Maráthá origin. They have 12½ endogamous divisions which neither eat together nor intermarry. They are (1) Pancham or Lingáyat, (2) Kánade, (3) Lád, (4) Gujar, (5) A'yar, (6) Kadu or Akarmáshe, (7) Kandi, (8) Shanvár who are Bene Israel, (9) Shukravári, (10) Ráthod, (11) Pardeshi, (12) Tilvan, Somvár or Maráthá and ½ Gandhi. Of these the Tilvan or Maráthás are the most numerous. They are called Somvárs because they do not work on Monday (*Somvár*). Their exogamous divisions are identical with surnames. In Poona, their *devak* consists of an iron bar or *pahár* and the stone oil mill or *ghánd*. In Ratnágiri, it consists of the *kalamb* (Anthocephalus cadumba), *umbar* (Ficus glomerata), and *áptá* (Bauhinia racemosa). In some places they have the *panchpálvi*, *vásanvel* (Cooculus villosus), etc. The marriage of widows is permitted. Divorce is not allowed except in Sátára. The dead are either burnt or buried. They eat flesh and drink liquor. In some places they eat food cooked by Maráthás and Kunbis who do not eat food cooked by Telis. In Násik, they are said to take food only from the hands of Bráhmans.

Tha'kurs (132,180) are found chiefly in Thána, Kolába and Násik. Thákur or Thákor is a title applied to petty Rajput chiefs, and it is supposed by some on this account that the tribe contains a strain of Rajput blood. This is supported by a copperplate inscription found in possession of a Thákur at Igatpuri in Násik in which the word Thákur is used as a caste name. The Rajput element in the tribe is said to be due to fugitives from Gujarát. They are an early tribe living chiefly by husbandry and labour. They also collect and sell firewood. Most of their tillage is done by hand and hoe. If they do not earn enough to support themselves they live on jungle vegetables, roots and herbs. They have two endogamous divisions bearing

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the curious names Ka Thákur and Ma Thákur who neither eat together nor intermarry. The Ma Thákurs hold the higher position socially and a possible explanation of the names is that Ka stands for Kadu (bastard) and Ma for Maráthá. They have several surnames or *kuls* which are exogamous. Their *devaks* or marriage guardians consist of the sunflower, a sword, the mango, *umbar* (Ficus glomerata), *ság* or teak (Tectona grandis), *jámbhul* (Eugenia jambolana), etc. Marriage with a mother's brother's daughter is allowed, but not with a father's sister's or mother's sister's daughter. Marriage with two sisters is allowed, and brothers are allowed to marry sisters. Marriage is generally adult. The essential portion of the marriage ceremony consists in throwing sacred grains of rice over the bride and bridegroom. The marriage of widows is permitted. Divorce is allowed. Thákurs eat goats, sheep, fowls, hares and fish, and drink liquor. They eat food cooked by Kunbis, Dhangars and Gopáls. Their chief gods are Hirvá, Chedá, Vághyá, Bahiri, Bhaváni, Supali, Khanderáv and Vetál, and the spirits of several mountains in Mokhádá petha and Násik. Some years back all their ceremonies were conducted by the caste elders, but of late they have taken to employing Bráhman priests. The dead are buried. For the propitiation of deceased ancestors crows are fed every year on the new-moon day of *Bhádrapad*.

The Thákurs of Mokhádá petha in the Thána district have a central organization whose control extends over the whole petha. It consists of five hereditary members and a hereditary headman called *mehetar*. Caste disputes are settled on the occasion of marriage or funeral feasts when a large number of castemen are present. Offences are generally punished by fines which are spent on drinking and feasting. The Thákurs of other places in Shahápur táluka settle their social disputes at meetings of the village castemen under the presidency of a *sarpanch* or headman who is selected by them from among themselves for the time being. There is also a permanent central organization at Trimbak in the Násik district whose control extends over Shahápur, Váda, Bhiwandi and Kalyán tálukas in Thána and over Násik and Igatpuri tálukas in Násik. The village meetings are summoned by sending invitations by a messenger or *gávadá* appointed by the caste. Offences are generally punished by fines, out of which one rupee is paid to the messenger and the remainder is spent on drinking and feastings. Out of the fines recovered by the central panchávat at Trimbak some portion is paid to the temple of Borlái near Igatpuri. The Thákurs of the Ahmednagar district settle their social disputes at meetings of the castemen of several neighbouring villages. Offences are generally punished by fines of which one rupee is paid to the hereditary messenger, one is paid to the panchávat at Berli where the Thákurs assemble every year at the fair of Santobá, and the balance, if any, is spent by the members of the meeting.

Turis (3,711) or drummers, from *tur* a drum, are found in some of the Gujarát districts and States. According to their own story they are the descendants of a Bhát. Another account states that they are descended from a Bhangi and a Musalmán dancing girl. In position they rank between Dheds and Bhangis. Dheds will not dine with Turis, and Turis will not dine with Bhangis. Widows are allowed to marry, the younger brother of the deceased husband having the first claim to the widow's hand. Divorce is allowed. They eat goats, sheep, fowls, deer, bears, hares and porcupines, and drink liquor. Their chief deities are the goddesses Umiá and Harshid. Their priests are Garudás or Dhed Bráhmans. The dead are buried.

Vadda—*see* **Od, Vádda' or Belda'r.**

Va'ghris (82,016) are found in all parts of Gujarát. The name Vághri, according to their priests (Bhuvás), means tiger-like, but a more likely derivation is from the Vágads or sand hills of the Rajputana desert. The Vághris have been referred to the Bagri tribe inhabiting the Bágar country in the United Provinces: they are very probably an offshoot of the Koli tribe. They claim to be of Rajput descent and not improbably have a strain of Gurjar blood in their veins. Their present social position is below that of all the Koli subdivisions. Vághris snare birds, catch fish and sell tooth sticks. They have also a bad character for stealing. They have four endogamous divisions, (1) Chunáriás or lime burners who are also cultivators and fowlers, (2) Dátaniás who sell tooth sticks, (3) Vedus who grow and sell the *aria*, a species of gourd, and (4) Pátánejis, who trade in wood and bamboos and sell chickens. There are other subdivisions such as Talabdá, Pornálá, Surniá, Mori, Bajániá, Kankodiá, Salát, etc. Of these the Talabdás and Pornálás neither drink nor eat with the other divisions. The other divisions eat together but do not intermarry. The Talabdás marry only among themselves. There are no exogamous divisions in the caste, but marriages do not take place between persons residing in the same village and having a common deity or where relationship can be traced. Marriage is generally adult, but no premarital license is tolerated. A widow is allowed to marry but not with her deceased husband's elder brother. Vághris are fond of eating *gho* and *sandhu*, two species of lizard. They eat goats, sheep, monkeys, cows, bears, cloven and uncloven footed animals and fish, and drink liquor. They do not eat at the hands of Musalmáns and sweepers. The superior castes object to taking water touched by them. If a person of a higher social status than Vághris is outcasted and if he assembles the Vághris and feeds them, he is admitted into their caste, but a man of lower rank is never admitted. Vághris are Hindus, sometimes Bijpanthi; and specially worship the goddesses Meladi, Vihát, Káliká, Khodiár, Hadkai, Vishotri, Semal Máta and the monkey god Hanumán. They pride themselves on the chastity of their wives and use ordeal by fire to test them after long absence. Their priests (Bhuvás) are recruited from their own caste. They rarely employ Bráhmans at their ceremonies. They generally bury their dead. From reasons of economy *shráddha* is seldom performed.

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Vaitis (2,699) are found chiefly in the Thána district. They appear to be a degraded section of the Son Kolis. They trace their original home to Chaul in the Kolába district. They are fishermen, sailors, cultivators and day labourers. Marriages are prohibited between cousins. Marriage with a wife's sister is allowed. Brothers are not allowed to marry sisters. Girls are married either before or after they come of age. The *devak* of the Vaitis consists of the *pánchpálvi*. The marriage of widows is permitted. Divorce is allowed. They eat goats, sheep, hares, deer, swine, fowls and fish, and drink liquor. They chiefly worship Rám and the sea. Their priests are Palshikar Bráhmans. Their dead are burnt. They do not perform *shráddha*.

Va'nia's (162,899) or **Va'nis** form the bulk of the trading castes of the Presidency excepting in the Karnátak and Southern Maratha Country where they are represented by Lingáyat Bánjigs. Váni, Váni or Bánjig is a functional term meaning a trader and is applied to members of other castes also who are traders by occupation. All the three terms are derived from the Sanskrit *vanij* a trader, Vániá being Gujaráti, Váni Maráthi, and Bánjig a Kánarese term. Vániás claim to be Vaishyas, the third of the fourfold division of Manu. There are two distinct groups of Vániás or Vánis, Gujaráti and Maráthá. The former appear to be remnants of the old Vaishya class. The latter are of Maráthá origin.

Gujarát Vániás consist of forty-one sub-castes, *viz.*, Agarvál, Agaryá, Bagariá (Bagadá), Báj, Chhebrodá, Dasara, Deshával (Disával), Dindu (Didu), Govalvál (Goyalvál), Gurjar (Gujar), Harsolá (Harsorá), Jelvál (Jailvál), Jhárolá (Jhárorá), Kapol (Kapolá), Karad, Katrivál (Kadharvál), Khadáyatá, Khandevál, Lád, Ladsakká, Mad, Medorá (Mederá), Mevádá, Modh, Modiá, Nágar, Nágori (Nághori, Nágri), Nandorá (Nandodrá), Narsipurá, Nemá (Nimá), Osvál, Palival (Palevál), Porvád (Porvál), Pushkarvál, Sarviyai (Sarvirjá), Shrimáli, Sorathiá, Ummad (Humad, Humbad), Váyadá and Yerolá. Many of these divisions have Jain sections. The Hindu sections are commonly known as Meshri and the Jain as Shrávak. The Jain element predominates in the Porváds and Shrimális, while the Ummads and Osváls are wholly Jains. Most of the sub-castes are split into Visás or 'twenties' and Dasás or 'tens'. The Visá sections were probably so called because they represented larger numbers than the Dasás. Among some sub-castes still smaller sections are found called Panchas or fives, who are regarded as degraded and with whom other Vániás do not dine. All the main divisions with their Visá and Dasá subdivisions and local sections generally eat together but do not intermarry. The close connection between the Meshri and Shrávak sections of these various Vániá groups is a good instance of the greater strength of the social than the religious nexus in Gujarát. In North Gujarát, Cutch and Káthiawár, Shrávaks and Meshris eat together and until the recent revival of sectarianism, used not infrequently to intermarry. But in Gujarát restrictions on marriage do not stop at the caste or sub-caste. The process of fission still continues and each sub-caste is broken up into marriage groups (*ekadás* or *gols*) of villages or towns within which all girls are reserved as brides for the young men living in the circle. Originally these *gols* were a practical protest against the hypergamy of the town families. The latter naturally did not care to give their girls who were used to the luxury of a city life to husbands who lived in the country, but they had no objection to brides taken from rural surroundings and for a time the attractions of a city home made all families established in cities truly hypergamous to those who retained a rural domicile. But it was soon found that brides were scarce for rural husbands and the revolt took the form of these marriage groups which are now general in many castes throughout Gujarát. These groups are liable to change. Villages drop out or are added and it is stated that if a man cannot get a bride from within his own *gol*, he may marry a girl from another *gol* with the sanction of the *gol* panchayat, sometimes on payment of a prescribed fine or fee. Thus these *gols* are not impassable barriers; and if a man is turned out of his own *gol* for giving a daughter outside the magic circle, he can find an asylum in the new group which he has thus benefitted. He probably has also to feast the members of the new *gol* to obtain admission, but he almost certainly receives a handsome remuneration of the gift—no longer a free one as prescribed by the Shástrás—of a daughter. Girls are generally married between seven and eleven. Among Kapol Vániás this limit is sometimes extended to sixteen. Except the Cutch section of Osváls known as Letás and some Panchás, none allow widow marriage. Vániás are strict vegetarians and the use of liquor is forbidden. They eat food cooked by Bráhmans only. They are staunch adherents of the Vallabhácharya sect to which they are said to have been converted about four hundreds ago. To the Mahárája or religious head of their sect they show extreme respect, though of late owing to the spread of education it has been slowly declining. Instead of the sacred thread both men and women wear a basil bead necklace or *kanthi*. Only the Agarvál and Bam Nágar Vániás wear the sacred thread. They worship daily at the Vallabhácharya temples and in their houses, and of late they have in a great measure emancipated themselves from religious control by deciding that home worship or *sevá* can take the place of public worship or *darshan*. This refusal of *darshan* was the Mahárája's great weapon of control over the community in former times, and nothing exhibits more clearly the weakening of religious control and the increasing power of wealth in Gujarát than this evasion of their spiritual authority's punishments. Their priests are Bráhmans who belong to the corresponding subdivision of the Bráhman community. Practically a plutocracy has arisen in Gujarát and the Vániá is often socially more important than the Bráhman. They burn their dead and perform *shráddha*.

Shrávak Vániás, as stated above, follow Jainism and belong to two leading sects, Digambari and Shwetámbari. There is also a third sect known as Dhundiá, the followers of which

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are found mostly in Káthiáwár. Except that members of corresponding minor divisions sometimes intermarry (*e. g.*, a Dasá Shrimáli marries a Dasá Porvád) the restrictions on intermarriage are the same as among Meshris. Their ceremonies do not differ from the corresponding ceremonies among Meshri Vániás, except that they do not keep monthly or yearly memorial days in honour of the deceased.

The *Deshával Vániás* of Ahmadábád have a permanent panchávat consisting of five selected members with a hereditary headman whose control extends over the city of Ahmadábád. Meetings of the panchávat are summoned through the caste priest. Breaches of caste rules are punished by fines or excommunication. The fines are spent on caste dinners.

The *Kapol Vániás* of Káthiawár have permanent central panchávats, each consisting of from two to fifteen members selected by a majority of votes of the caste, with a headman holding an influential position in the locality. Ordinary questions are decided by each centre independently, serious matters being referred to the centre where the caste is most numerous. Breaches of caste rules are punished by fines, performance of religious penance, or excommunication. The caste funds are deposited with the headman and are spent in making presents to the shrine of Shriji at Náthdwára, caste feasts and other caste purposes.

The *Visá Khadáyatá Vániás* of the Kapadvanj táluka in the Kaira district settle minor disputes at meetings of the village castemen under the presidency of the village *shethiá* or headman whose office is hereditary. Cases of importance are decided by the central panchávat of the *jathá* or *gol* (marriage group) at Janod which also has a hereditary *shethiá* or headman. The Dasá Khadáyatás of the táluka have similar organizations, the number of their *jathás* being six. A village panchávat must have representatives from four of these *jathás* and the central one from the three important groups: The Visá Khadáyatás of the Nadiád táluka are divided into four sections, and the Dasás into two, each having its own *ekadá* or marriage circle. They have hereditary headmen called *patels* or *sheths* who decide social disputes at meetings of the castemen out of whom some are selected to form the *panch*. When a head is unable to attend a meeting, he is represented by one of the members of his family. The number of central panchávats varies with the number of marriage circles, as new marriage circles are formed and old ones abolished. Professional questions are decided by the *mahájans* or trade guilds whose decisions are accepted by the caste. Offences are punished by fines which are generally spent on religious purposes. The Khadáyatás of the Borsad táluka have a central *panch* representing four villages, each of which has its own village panchávat. There is no headman. The central *panch* consists of twenty-eight members, seven from each of the four villages under its jurisdiction. The questions generally dealt with relate to marriage contracts and other incidents connected with marriage. The fines imposed range from Rs. 51 to more than Rs. 10,000. For breach of promise a minimum of Rs. 5,000 is imposable, and Rs. 8,000 was actually levied in a recent case. Sumptuary regulations are also strictly enforced and questions of maintenance decided. Brides are allowed from any Vaishnav Váni family within the marriage *gol* or group of villages. The fines imposed by the village *panch* are credited to the village *panch* accounts and those imposed by the central panchávats are equally divided among the four villages. They are generally spent on charities and caste purposes. The Khadáytás of Umreth in the A'nand táluka have several *tads* or factions, each of which decides questions affecting its members in connection with caste dinners and the like. Questions such as breaches of betrothal are decided by the whole caste. Sometimes questions are referred to the *mahájan* of the locality which is a representative body consisting of members from all castes of Vániás, goldsmiths and coppersmiths. It is considered a greater disgrace to be expelled from the *mahájan* than outcasted. Village and central organizations of the nature described above are found throughout the district, the caste messengers being in all cases the caste priests.

The *Modha Vániás* of Ahmadábád district have permanent village organizations, each consisting of ten members selected by the caste and a hereditary headman. Meetings of the panchávat are summoned by the caste priest at the instance of the headman or the party concerned. Breaches of caste rules dealing with social questions are punished by fines or excommunication. The fines are spent on caste dinners.

The *Nágar Vániás* of Surat settle their social disputes at meetings of the castemen which are summoned by the caste priest at the instance of the complainant. They have no headman. There are three separate organizations, for the Surati Dasá, Amadábádi Dasá, and Visá Nágar Vániás of Surat. They have no headman, but the Surati Dasá Nágar Vániás had one ten years ago. On his death the vacancy was not filled. Breaches of caste rules are punished by fines or excommunication. The caste funds are invested among members of the caste, the interest thereon being collected by the caste priest and spent on caste feasts and maintenance of caste property. The priest has to submit accounts to the accountant appointed by the caste from among themselves. The Nágar Vániás residing in Bombay have a panchávat constituted for local purposes, but it has no power to deal independently with questions relating to the caste.

The *Dasá Osváls* of Cutch have permanent village panchávats, each consisting of from five to twenty members according to the number of families residing in a particular village. These members include the *patels, chodhariás* and *shethiás* whose offices are hereditary. The *shethiás* formerly wielded considerable power, but their authority is now declining. Besides the village panchávats there is a central organization consisting of delegates from the village panchávats. Matters of small and local interest are dealt with by the local panchávats.

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Important matters and questions affecting the whole caste are decided by the central body, which meets generally at Kothará, the expenses of the meetings being met from the common funds of the caste. The jurisdiction of the central panchâyat extends over all the Dasá Osváls residing in Cutch. A meeting of the panchâyat can be convened by a *patel, chodhari* or *shethiá* by sending round invitations by the caste messenger who is called *teliá*. In matters affecting the whole caste any member of the panchâyat can convene a meeting through the *teliá*. Breaches of caste rules are generally punished by fines. The caste funds are kept in the custody of trustees of the local Jain temples who are required to keep regular accounts of the funds. The accounts are open to the inspection of any member of the community. The funds are generally spent in feeding and supporting the poor and destitute of the caste and in other caste and religious matters. The Visá Osváls of Cutch are divided into two groups, (1) the Kánthi group consisting of fifty-two villages and (2) the Abdása group of forty-two. Each village has its own panchâyat consisting of from two to four members including the *patel* whose office is hereditary. There are central panchâyats at Kánthi and Abdása, each consisting of four hereditary members. Small and local matters are dealt with by the village panchâyats and questions affecting the whole caste are decided by the central panchâyats. Efforts are first made by the members of the panchâyats to settle disputes amicably, but if they fail, a general meeting of the leaders of ten or fifteen villages in the neighbourhood of the disputants' village is convened by sending round an invitation by the village Bráhmans. The expenses of the meeting are first paid by the party who applied for the meeting and finally recovered as the meeting may decide. Breaches of caste rules are punished by fines or excommunication. The central panchâyats' funds are kept with a trustworthy influential member of the caste and the funds of the village panchâyats are similarly deposited with respectable members residing in the villages concerned. The funds are spent in the same way as among the Dasá Osváls. There is a small colony of Osváls also at Ahmadnagar in the Deccan, which has its own panchâyat, with some local influence.

The *Porvád Vániás* of Ahmadábád settle their social disputes at meetings of the castemen under the presidency of the headman whose office is hereditary. A meeting can be summoned by the headman, or a leading member, by sending round invitations through the caste priests. Breaches of caste rules are punished by fines or excommunication. The fines are spent for the benefit of the castepeople, some portion being given to the headman as remuneration for his trouble. The Visá Porvâds of the city of Surat have a permanent organization similar to that of the Porvâds of Ahmadábád consisting of about fifty members. The Dasá Porvâds of Surat have a permanent organization consisting of nearly 300 members with a headman selected by the caste. Its control extends over all members of the caste residing in Surat, Bombay, Broach, Jambusar, Daman and Nandurbár. A meeting of the panchâyat can be summoned by the head when required. If any other person wants to summon a meeting, he has to pay a fee to the caste priest who takes round invitations for the meeting. Breaches of caste rules are punished by fines or excommunication. The caste funds are administered by a few leading members of the caste. They are generally spent on caste feasts, repairs to caste property and the maintenance of a temple of Lakshmi Náráyan. Among some sections of the community the funds are invested with members, the interest being collected every year.

The *Dasá Shrimáli Vániás* of Ahmadábád City have an organization similar to that of the Porvâds of Ahmadábád. The head is paid as remuneration one-fourth of the amounts recovered from fines. The Dasá and Visá Shrimális of Káthiáwár have permanent organizations, each consisting of from five to fourteen members with a hereditary headman. Breaches of caste rules are punished by fines on pain of excommunication. *Sávelun* or breaking off a betrothal is considered to be a very serious offence and is punished with fine up to Rs. 1,000. The caste funds are administered by the headman and are generally spent in charities and help to indigent members of the caste. The Shrimális in the Pálanpur Agency settle their social disputes at meetings of the village castemen under the presidency of a leading member of the caste. Such questions as the village communities cannot decide are referred to the Shrimális at Wáo, Tharád, Diodár, Rádhanpur, Warahi, Santalpur and Thara which are the chief centres of the caste. Breaches of caste rules are punished by fines, caste dinners and excommunication for a certain period. The amounts recovered from fines are spent on caste purposes and charities.

The *Sorathiás* of Káthiáwár have permanent central organizations, each consisting of from four to ten members selected by a majority of votes of the caste with a hereditary *shethiá* or headman. Any member of the community can ask the *shethiá* to summon a meeting, and he sends round invitations by the caste priest. Breaches of caste rules are punished by fines or performance of religious penance on pain of excommunication. Caste funds are administered by the *shethiás* and spent on repairs to caste buildings, religious charities, help to the poor and donations to the chief Vaishnava shrine at Náthdwára. The panchâyat at Bagásara called Bagásara *mandal* is considered to be the most important and its decisions are respected by the whole caste throughout Káthiáwár.

Maráthá Vánis fall under eight heads, Kudále, Sangameshvari, Kulum or Kunbi, Pátane, Bávkule, Neve, Kathar and Kharote. The only nuxus between these groups is a common occupation and they neither eat together nor intermarry. Kudáles and Sangameshvaris are found mostly in the Ratnágiri district and the Sávantvádi State; Kulums or Kunbis and Pátanes

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in the Deccan; Bávkules in Kánara; and Neves, Kathars and Kharotes in Khándesh. The Kudáles call themselves Árya Vaishya or Dakshani Árya Vaishya and have Bráhmanical *gotras* which are exogamous; but they do not perform the thread ceremony. The fact that till 1850 they dined with Maráthás on the occasion of the Darbári *shráddha* ceremony at Sávantvádi, and that they occasionally married Maráthá girls, seem to show that they originally belonged to the same stock as the Maráthás. They do not allow widow marriage. They eat fish and flesh, but do not drink liquor. In religion and customs they resemble Maráthás. The Kulum or Kunbi Vánis appear to have been evolved from such of the Maráthá Kunbis as took to trade. These and the other subdivisions of the Maráthá Vánis do not differ materially from the Maráthá Kunbis in their ceremonies and customs.

Vanja'ri (114,144)—*see* **Lama'ni.**

Var'lis (190,237) are found chiefly in the Thána district. They are an aboriginal tribe only slightly influenced by Hinduism. They have yet but a vague conception of a divine being, have no priests and, like the majority of primitive tribes, they attribute all diseases to the influence of evil spirits. For the greater part of the year they are settled in villages or *pádás* (hamlets) of villages. But a certain number of them wander considerable distances in the dry weather in search of labour. A death in a family, especially if due to small-pox or cholera, is sufficient to cause the whole family to abandon the village and seek another home. Like Thákurs, Kátkaris and other forest tribes, Várlis follow no regular craft or calling. They generally make their living by collecting and selling grass and firewood, and by hunting. A few are employed in tillage during the rains. They have four divisions, (1) Shuddha or pure, (2) Murde, (3) Dávar, and (4) Nihir. Murdes and Dávars eat together and intermarry. They are divided into a number of clans or *kuls*, which are exogamous. Marriage is prohibited between cousins. They require no lucky hour, day or month for their marriages. The service is conducted by an old woman of the tribe who is called *davleri*. Among the Várlis of Gujarát, the *khandálio* or the practice of winning a bride by serving her parents is common. Widow remarriage and divorce are allowed. They eat all kinds of flesh except beef, bison and *nilgái*. They are immoderately fond of drinking which by many of the poor is often preferred to food. They are stated to accept the leavings of the higher castes. They eat food cooked by Ágris, but not by Bhandáris, Vádvals or the local Kunbis. They can take water from Ágris and Kolis but not from Bhandáris, Vádváls or Thákurs. They can smoke with any one except Thákurs, Kátkaris, Mahárs and the other degraded castes. Members of no other caste or tribe will eat food cooked by them. Ágris and Kolis will drink and smoke with them and the local Kunbis will only smoke with them. In religion they appear to be animists. Their chief gods are Vághyá or Hirvá. They are also said to worship Bahirobá and Khandobá. They bury those who die when suffering from sores, others are burnt with music and noise. The well-to-do give a dinner at the end of a year after death.

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CHAPTER XII.—OCCUPATION OR MEANS OF LIVELIHOOD.

Past and present Methods of Classification. The present Classification. Comparison with past Census. Inherent Difficulties of the Subject. Reference to Tables. Broad Divisions of Occupations. Detailed Examination of Occupations. Agriculture. Occupations combined with Agriculture. Fishing and Hunting. Mines. Salt. Textiles. Leather. Wood. Metals. Chemical Products. Food Industries. Dress, Furniture, Building Industries and Luxuries. Construction of Means of Transport. Order 17. Transport. Trade. Hotels, Cafés, Restaurants. Comestibles. Orders 3-37—Public Force and Administration. Professions and Liberal Arts. Sub-classes IX to XII. Females and Occupation. Ownership and Management of Factories. General Consideration of the Economic Situation.

Past and present methods of classification.

233. The statistics relating to occupation are of the greatest economic interest. At the same time it is one of the most complicated and in some respects the least satisfactory subject about which information is collected in the census schedules. The sources of error being numerous a too minute classification of occupations, which would not rely for general accuracy on the law of large numbers, is to be avoided. The classification adopted in 1891 was a division into 7 classes, 24 orders, 77 sub-orders, and 478 occupations. No attempt was made to separate workers and dependants. Thus, to quote Mr. Enthoven, "the wife of a private soldier would be entered as a soldier and a Viceroy's son would appear as a Viceroy. This classification though calculated to bring out statistical details of the numbers of persons supported by each separate occupation, seems to give a prominence to families of actual workers which would be more in keeping with a caste classification than with an attempt to arrive at the pursuits followed by different sections of the people in earning their daily bread."

In 1901, while keeping generally the classes, orders and sub-orders of the of the previous census another class was added to cover means of subsistence independent of occupations, two more orders were included and the number of groups increased to 534 mainly to provide for the differentiation of industry and trade, the manufacturer and the seller. There were now three columns in the schedule dealing with occupation, one for workers, one for dependants and one for subsidiary occupations. At the present census the entries in the schedule and the instructions to the enumerator remained unchanged, but greater attention was paid in the course of tabulation to subsidiary occupations. Hitherto only secondary occupations connected with agriculture were tabulated, but now Table XV, Part C, shows a number of other mixed occupations such as fishermen and boatmen, grain-dealers and money-lenders, and the like. The discrimination of machine workers from hand labour has been obtained by the preparation of a subsequent schedule, which was sent round to all employers of industrial labour with a request that they would fill in themselves the necessary particulars of their industries as they stood on the 10th March. This enumeration was consequently not carried out by the staff of enumerators employed on regular census duty, but by the employers of labour themselves.

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The present classification.

234. A reduction in the number of groups suitable to Indian conditions appeared to be necessary and recourse has been had to a scheme propounded in 1893 by the eminent French statistician Dr. Jacques Bertillon. The general principles underlying the classification as presented by Dr. Bertillon himself are as follows :—

Man's requirements are to be found either on the surface of the earth or below it; that is, the raw material is either produced by agriculture (in its widest sense) or extracted from the soil in the form of minerals. These are then converted by manufacture, transported to where they are required and distributed by trade. These give us our first five sub-classes. To maintain order and protect these five occupations a public force is required and a public administration. These are sub-classes six and seven. Professions and the liberal arts follow next and persons of independant means. The last three sub-classes are domestic service, insufficiently described and unproductive occupations. Occupations have been divided into classes, sub-classes, orders, and groups corresponding to Mr. Bertillon's scheme of first, second and third classifications. There are only four classes, (1) production of raw materials, (2) their transportation and employment, (3) public administration and the liberal arts, and (4) miscellaneous. These four classes are divided into the twelve sub-classes above mentioned. So far the classification does not differ from Dr. Bertillon's, but his 61 heads of the first classification correspond to our 55 orders; the reduction of six being obtained by the amalgamation of maritime and fresh water transport which it would be difficult to differentiate in this country and the omission of 'nomads', 'other industries', 'persons temporarily unemployed', 'persons without occupation' and 'occupation unknown' which can either be included under different heads or are not likely to occur in Indian schedules. Similarly the 206 heads of his second classification and the 499 heads of his third and most minute classification have been amalgamated into 169 groups distributed so as to fall in almost all cases within the same orders as in his scheme.

A person is classified in table XV-A according to his principal occupation, his subsidiary occupations other than agriculture being given in greater detail in parts B and C. Only those Government servants are shown in sub-class VII who are engaged in the general and judicial administration; other branches of the public service, the navy, police, the medical and educational services and the forest officials are shown under their appropriate groups. In other words they are classified by their occupations and not according to the source from which their salaries are derived. The temporarily unemployed are shown under their previous occupation.

Dr. Bertillon's arrangement is very logical and has been accepted by the International Statistical Institute. The extreme elaboration of the scheme of 1901 was unsuited to Indian conditions in which many different processes in the manufacture of an article as well as its transport and sale are performed by the same person, and moreover the entries in the schedules are too vague for a detailed classification.

Comparison with past Census.

235. The change of classification in 1891 made any comparison with 1881 impossible, but on the present occasion the regrouping so as to secure comparative figures is feasible, though not entirely satisfactory. In some cases it has been necessary to take proportional figures, in others the only difficulty has been the discrimination between makers and sellers. In a country where the maker is more often than not also the seller and therefore to be classified as a maker, this presents less difficulty than in a more highly organised

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state of industrial development. The main objection to a change of classification is therefore removed, and a satisfactory basis for international comparison obtained.

Inherent difficulties of the subject.

236. It must be borne in mind that the occupations returned represent the economic position of the people on a single day. In an agricultural country there are vast numbers of people who are only agriculturists for a certain period and the rest of the year they may be unskilled day labourers, or mill-hands or obtain employment on railway construction. They may thus come under Class A for a part of the year and Class B or Class C at another season, and though their second occupation probably always falls under these two classes, its order, sub-order and group may vary from year to year. Supposing, as frequently happens, that an agriculturist in north-western Poona, a fruit growing area, goes down to Bombay to sell fruit in the cold weather, he would certainly figure on the return as a fruit seller, and it is very doubtful if the enumerator would record his principal occupation as agriculture. In this way he might be classed under A at one census and under B at the next.

It is believed that owing to the prompt issue of a classified list of occupations the confusion between traditional and actual occupations was on this occasion reduced to a minimum.

Again there is frequent uncertainty between makers, producers and collectors on the one hand and retailers on the other. An instance of this to be found in Sub-table VII. Potters have increased from 98,000 to 118,000, while trade in pottery shows a decline from nearly 9,000 to 135. It is clear that the return of traders in pottery in 1901 included a number of working potters, or else a number of traders have this time been included as producers. This is not a branch of industry susceptible of much variation, any increase being due to increase of population. So long as the Hindu custom of breaking the old pots on a certain day and purchasing afresh from the village potter continues there will always be a demand for the potter. Such instances could easily be multiplied. A few actual figures reported from the Poona Abstraction Office, which dealt with eleven million slips and was probably the largest office in India, will give some idea of this form of error. 1,354 Dhangars were returned as sellers of blankets, 588 Koshtis as sellers of cloth, 874 Bhois as sellers of fish, 1,269 Chámárs as sellers of shoes, 1,846 Mángs as sellers of mats, and 540 Kumbhárs as sellers of pots. These have all been classed as producers. Although in Bombay City these men might purchase their wares, in the mofussil beyond a shadow of doubt they are producers. In the same way 446 Bhils who were returned as sellers of fuel were dealt with as gatherers.

Though the use of vague terms such as 'service', 'labour', 'shopkeeping' or clerk was generally avoided in the schedules, nearly 150,000 instances were noticed in the Poona Office. Many of these were cleared up by a reference to the employer, and in the case of Bombay City to the Commercial Directory. In the Hyderábád and Káthiáwár offices in about 2 per cent. of cases full descriptions of employment were not given.

Apart from these sources of error there is the danger of misposting the slip in the wrong pigeon hole in the abstraction office. With 531 different occupations as in 1901 mistakes must have been frequently made, but there is less likelihood of its occurring under the present scheme with only one-third the number of heads of occupation.

Reference to Tables.

237. There are a few of the inaccuracies which are liable to occur in the collection of the statistics, and the difficulties to be faced in tabulation. We will now turn to a consideration of the figures themselves. The Tables relating

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to occupation are Imperial Tables XV and XVI. The former is divided into four parts—A, consisting of a provincial summary and details by Districts, States and Cities; B, dealing with the subsidiary occupations of agriculturists distinguishing between rent-receivers, rent-payers and farm servants; C, which is concerned with dual occupations; and E, which embodies the statistics of the Industrial Census. D, giving the distribution by religion, has not been compiled for this Presidency. It should be noted that part A contains occupational details of the whole of the population and parts B, C and E only represent different aspects of the same occupations.

Table XVI contains details of occupation for selected castes.

Of the ten subsidiary tables at the end of this chapter, Subsidary Table I gives the proportionate distribution of the 55 orders among 10,000 of the people distinguishing between workers and dependents and rural and urban areas.

Subsidiary Table II shows the number per thousand of the population supported by each order in the several natural divisions.

Subsidiary Table III gives by Districts the actual and proportional figures of the population supported by agriculture, industry, commerce and the professions.

Subsidiary Tables IV and V show occupations combined with agriculture (1) as a subsidiary and (2) as a principal occupation.

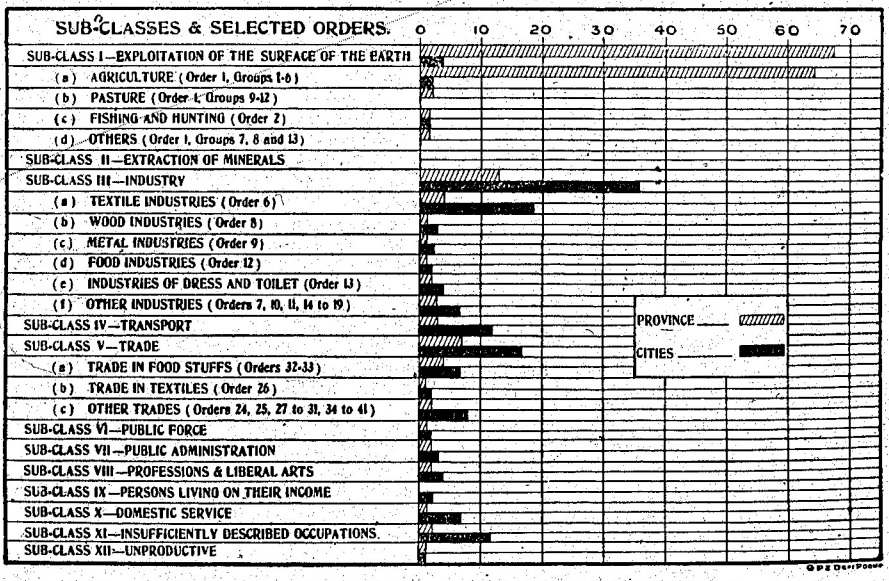
Subsidiary Table VI compares the relative strength of male and female workers in certain selected occupations.

The comparison of the figures of 1901 with those of 1911 is shown in Subsidiary Table VII.

Subsidiary Table VIII gives the principal occupations of certain selected castes, while Subsidiary Table IX shows the caste distribution of the superior grades of the Government service and Table X details of employés on the Railways, and in the Irrigation, Postal and Telegraph Departments.

Broad divisions of occupations.

238. The strength of the various occupations is shown in the subjoined diagram :—



In the province as a whole 64 per cent. are dependent on agriculture, 13 per cent. on industry, 7 per cent. on trade, and 3 per cent. on transport. Public

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administration, the professions and liberal arts and pasture support 2 per cent. each, and fishing and hunting, public force and domestic service 1 per cent. each. The remaining 4 per cent. comprise those engaged in the miscellaneous, unproductive and insufficiently described occupations. The most striking features of the return are the enormous preponderance of agriculture which supports very nearly two-thirds of the whole population, and the very small number, only one person in 300, who live on their income. One person in 666 is supported by the mining industry. Since the census was taken the Dhárwár gold field, on the proving of which half a million sterling had been spent, has closed down, which means a still further reduction and the disappearance of what at one time showed signs of developing into a most promising venture.

In cities the largest number are supported by industry, 36 per cent., of which rather more than half is included in order No. 6, textiles. Trade generally supports 17 per cent. and transport and miscellaneous occupations 12 per cent. each, while agriculture takes a very humble place almost at the bottom of the list.

Taking the four broad divisions of occupations we find that agriculture is of the greatest importance in the Konkan where 747 in every 1,000 are connected with it, next come the Karnátak with 714 and the Deccan with 704, Gujarát and Sind with 618 and 616 being some distance behind. Bombay City, as one would expect, only maintains 12 persons per mille by agriculture.

To make up for this she heads the list in industry with 331 per thousand, Gujarát with 159 is second, the Karnátak, Deccan and Sind come in a bunch with 122, 119 and 114 respectively, and the Konkan a bad last with 68. This exemplifies the strength of the staple industry, cotton. No cotton is grown in the Konkan and with the exception of Thána district there are no railway facilities. Its industries are those connected with wood, metal, the supply of food (Ratnágiri has nearly half the toddy tappers in the Presidency), transport and working in precious metals and jewellery. The last-named is accounted for by the large numbers of Sonars in Ratnágiri, Kánara and Kolába.

If we exclude Bombay City with 239 persons per mille, there is not so much divergence in the geographical distribution of the persons engaged in commerce. Sind with its ancient markets, Shikárpur and Hyderábád and its modern seaport, Karáchi heads the list with 141 persons per mille, next comes Gujarát with 96, while the Karnátak, Konkan and Deccan are all close together with 64, 63 and 60 respectively.

The figures for professions vary from 36 per thousand in Bombay to 13 per thousand in the Konkan. In the mofussil, Surat with 27 per thousand returns the largest number. Of the 560,000 who are supported by professional occupations; 296,000 come under the head of Religion, 30,000 under Law, 43,000 under Medicine, 88,000 under Instruction (school masters and the like), and 102,000 under Letters and Arts. It is interesting to note that 65,000 of the last are supported by professions of music, acting and dancing, nearly as many as are dependent on Law and Medicine combined.

Raw Material.

239. Of the thirteen and a quarter millions dependent on agriculture nearly nine are ordinary cultivators and three and a quarter are farm servants and labourers, while half a million derive their living from the rent of

Detailed examination of occupations; Agriculture.

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agricultural land and 325,000 are herdsmen. The figures show an advance of nearly two millions under this head, which is rather greater than the total increase of population. It must not, however, be supposed that this means that there has been a wholesale rush back to the land. In 1901, 1,232,000 persons were insufficiently described and had to be consigned to sub-class XI under the head of 'labourers and workmen otherwise unspecified'. On the present occasion this sub-class only contains 383,000. A large part of the increase is therefore due to the greater care shown by the enumerators, who had not on this occasion so difficult a task, in recording the details of occupations. For a comparison with the figures of 1901 groups 1 and 2 must be taken together. In 1901 rent-receivers numbered 7,052,016 and rent-payers 763,447. In 1911 we find the position reversed owing to a change in classification. The instructions issued were to enter as ordinary cultivators persons who paid assessment to Government, even though they sub-let some or all of their land to tenants. In 1901 such persons were returned as rent-receivers. The two groups combined show an increase of one and a half millions, which may be regarded as correct in view of the increase in population and cultivation. Probably also some of the unspecified labourers of last census, who under the famine conditions then prevailing had given up their land, have now returned to it.

Under group 3 part of the increase is due to the enlargement of the Government agricultural staff, but the greater part of it probably represents better classification of clerks employed in connection with landed estates.

The increase in farm servants and field labourers calls for no comment nor does the decline in group 5. Bombay is not a planting country and any plantations that have been made have been on a very small scale. There has, however, been a reduction in the growth of coffee, which was once much more extended in Kánara.

The serious decline of 32 per cent. in the growers of betel vines, areca nut and kindred occupations is more apparent than real and is due to the Kánara spice-gardeners, most of whom also grow rice, being returned as ordinary cultivators.

The decline of 11 per cent. in wood cutters, charcoal burners and collectors of forest produce is due to change of classification. They were shown under many heads at the last census. The fuel trade shows a big increase on this occasion and has probably absorbed a good number of them.

There has been a decrease of 40,000 under cattle breeding and keeping. This occupation is very closely connected with the supply of dairy produce, and if those two heads are taken together the decrease is materially reduced, as many of the cattle breeders of 1901 are now shown under their proper head as sellers of dairy produce. The deficit may be due to the loss of cattle consequent on famine, but cattle breeding is a permanent occupation and as the number of cattle at the time of this census showed that the shortage had been practically made up it is not likely that the breeders of 1901 turned to other employment. It is more probable that they are to be found in the large increase of 114,000 in group 12. This increase is hard to explain. It cannot be due to the larger number of children below the age of ten who would naturally be tending cattle, as the age return shows that there are fewer children between the ages of five and ten than last time, as well as between ten and fifteen. The explanation is to be found probably in the " unspecified labourers " of 1901.

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240. Sub-Tables IV and V show the extent to which agriculture is combined with other occupations. Of every 10,000 landlords whose occupation is principally agriculture, 897 are also tenants, 360 are agricultural labourers and 203 are engaged in trade, while 182 are in Government Service. Out of 10,000, who are tenants and whose principal occupation is agriculture, 461 are also agricultural labourers, 95 are Government Servants, 83 are traders, 66 rent receivers and 65 general labourers. Of farm servants and field labourers depending principally on agriculture 60 per 10,000 are also tenants, 47 are general labourers and 12 are landlords. Occupations combined with Agriculture.

The above figures show how graduated the agricultural holdings are. There is a separate landlord class but it is not marked off by any clearly defined limits from the tenant class, and even from the coolie class; a man receives rent from one person and pays rent to another, and a proportion of landlords, 3½ per cent., are also agricultural labourers. The reason of these apparent anomalies is that the word landlord or rent receiver covers everybody from the big landed proprietor, who holds his land without paying rent to Government, to the village menial who under the vatan system is, in return for various communal services, the proud possessor of a survey number or even of a microscopical share of a survey number, which he can not only lease to others but mortgage, a step which he is unfortunately ever ready to take. The definition of course must be wide, but probably in no other country would it cover such a range of social conditions. Where agriculture is the subsidiary occupation the principal occupation is everywhere industry except in Bombay city where it is transport. Many of those connected with transport are cartmen from Ratnágiri and Poona. Next in importance are Public Administration and Trade, the latter bulking the more largely in Sind and the Konkan.

241. For a province with such a length of sea board and with the estuary of the Indus within its borders the fishing population is singularly small. The fishing boats and appliances generally are very small and the fishermen do not go out in rough weather. The best fishing season is the cold weather months of December, January and February, and it is probable that with such a very brief season the harvest of the sea is not sufficient to support a larger population. One thing is certain, that the fishing castes frequently desert their caste occupation for others. The increase in numbers on the census of 1901 is due to the inclusion of a number of fishermen who ought really to be classed in group 116 as fish dealers. When the two groups, fishermen and fish dealers, are amalgamated there is a decrease of 9,000 in the aggregate, which can only be explained by their deserting their ancestral occupation. Order 2. Fishing and Hunting.

242. Order 3.—The number dependent on mines has more than trebled. There has been an increase under gold mines, but the latter are now closed down. The principal, in fact the only, mines now working in the Presidency, are for the extraction of manganese. The greater part of the 1,826 who are supported by mines are really prospectors and their servants, the only concern which is working on any scale at all being the Shivrájpur Mine in the Pánch Maháls which supports 700 persons. Mines.

There has been an increase of 51 per cent. in quarries, much of it in Thána and Kolába where the Bombay building trade has increased the demand for stone and limestone. Probably no trade in Bombay has developed so rapidly

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as the building trade in recent years. Forward contracts for raw materials and the growth of corners have added a stimulus to the normal demand. All districts, however, show an increase.

Salt.

243. The figures of salt workers are incomplete. Surat returns no salt workers and Kánara only one, though both possess salt works of local importance. Thána and Kolába, which supply the Bombay market and the export trade, only show 1,000 workers. The balance have no doubt been rightly returned under their principal occupation, agriculture, or agricultural labour. The manufacturing season is so short that most of the salt makers only make salt as a subsidiary occupation and are therefore not returned under it.

Manufacture.

Textiles.

244. Textiles in British territory support 808,000 persons, a third of the total population dependent on Industry and an increase of 18 per cent. For the purposes of the Industrial Census any business employing 20 hands or over on the 10th March was treated as a factory. Part E of Table XV shows that there are 445 power factories connected with the ginning, cleaning, pressing, spinning and weaving of cotton, and only 16 in which mechanical power is not used, employing 190,964 and 2,148 hands respectively. The total number of workers in the cotton industry including those in the Feudatory States was 460,831. There were, therefore, 193,712 mill hands and 267,719 home workers. In addition there were 26,344 silk spinners and weavers, of whom 2,509 were mill hands. The progress of the textile industries is shown by the numbers of factory and home workers in the silk and cotton industries given in the marginal table. Workers in filatures, silk-worm rearers, cotton carpet, tent and tape makers are excluded.

Industry.	1911.	1901.
Cotton mill hands ..	193,112	105,515
Home workers ...	267,719	184,718
Silk mill hands ...	2,509	301
Home workers ..	23,835	30,131

It has not been possible to compare the population supported by factory labour with that dependent on home workers as the number of dependents was not abstracted for Part E, consequently no comparison can be drawn with the figures of dependents in 1901, but it will be seen from the marginal table in the preceding sub-paragraph that while the factory hands have increased 83 per cent., home workers also show a rise of 45 per cent. which under the circumstances, if the figures be accurate, represent a tolerably satisfactory return for the special weaving schools and improved appliances that have been brought within reach of the weaving community by Government, the Local Boards and Missions.

The comparison between the population supported by the silk and cotton industry in British territory and the Native States is shown in the marginal table—thousands are omitted. It will be seen that there has been a considerable rise in British territory and a corresponding fall in the Native States. This is not to be wondered at, seeing that, with the exception of ginning factories and presses which have to be near the locality where the crop is grown and with which the Feudatories are fairly well equipped, there are only one spinning, two weaving and four combined spinning and weaving mills in the whole of the Native

	1911.	1901	1891.
British territory ...	683	635	633
Native States ...	133	177	336

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States. These employ only 2,400 hands. Much of their cotton industry is therefore a home industry and unless special measures, such as have been taken in British Districts to help weavers, are applied their hand loom industry will become a negligible factor in the prosperity of the States within the cotton belts.

The following figures taken from the factory reports of 1901 and 1910 show the advance made by the cotton industry during the ten years. The number of factories working the whole year round dealing with cotton has risen in 1910 from 127 to 158, while the seasonal had increased from 169 to 273. By 1911 the total number of factories seasonal and perennial, had further increased to 461, while the operatives had risen from 136,845 in 1901 to 184,051 in 1910 and 193,112 (census figures) in 1911. Progress was probably even greater than these remarkable figures would indicate, as at the time the census was taken the cotton mill industry was in a state of depression consequent on the extreme dearness of the raw material. This is fully borne out by the description of the relative briskness of each business given in the remarks column of Table XV—E, in which the majority of the cotton concerns are described as being less than normally active. One point also should not be forgotten. Cotton ginning is very largely a seasonal employment and in the Deccan and Karnátak at the time the industrial schedules were filled in ginning would hardly have commenced. In the cotton area of Dhárwár, and other districts as well, there are a large number, which is increasing every year, of small gins driven by oil engines, all of which would at that time be idle. The cotton industry is therefore in a stronger position than the figures actually show.

The Leather Industry.

245. The leather industry shows a small decrease, but it must be remarked that 1901, a famine year, would probably be an exceptionally prosperous period for the leather trade on account of the enormous mortality among cattle. The bulk of the hide trade goes to Calcutta and the leather industry on this side of India is not of the first importance. The return also is not complete, there has been a certain increase in bone-mills in the neighbourhood of Bombay, which is a kindred industry and comes within this order, but the bone-mills of Thána do not figure in the return though they are shown in Part E. On the whole, there is little cause for apprehension with regard to the leather industry.

Wood.

246. Industries connected with wood show an increase of 13 per cent. in the numbers dependent on them. Woodcutters figure in group 8 which is concerned with the extraction of raw material, and cabinet makers come more suitably in group 75 under furniture trades.

On the present occasion the industries connected with wood have been separated into only two groups, the first one dealing with the fashioning of timber and the second with the manufacture of articles out of lighter materials. This arrangement while it makes for simplicity does away with separate statistics for such purely Indian occupations as tooth stick manufacture and the production of leaf plates, which, while they are of little economic importance provide a certain amount of local colour to the dry bones of a census report. While the carpentering business shows normal improvement, there has been a big increase in the manufacture of lighter articles, which is more apparent than real as it is counterbalanced by the drop under Order 28. The difference is due to classification, as makers and sellers were grouped together at the last census.

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Metals.

247. The workers in metal and their dependents number 121,000, only two-sevenths of the number supported by wood industries. The reduction of the plough and agricultural implement making industry from 1,274 to 256 does not mean rapid decay in a craft that provides one of the necessities of agriculture but an improvement in the classification. Most agricultural implements in this country are home made and of wood and therefore do not come under this order, but in group 36.

Chemical Products.

248. Of the 58,000 persons connected with the working up of chemical products, 54,000 are concerned in the refining of oil. There must be something wrong with the figures here, nearly half of them being returned for the Central Division where there is very little oil production. Probably many of these persons have returned their caste occupation as their means of livelihood, and some of them are sellers not refiners of oil. There are no petroleum wells in the Presidency and the sources of oil are oil-seeds, the fruit of certain trees like the karanj (*Pongamia glabra*), undi (*calophyllum inophyllum*) and the cocoa palm, the habitat of the latter being practically confined to the sea-coast. Oil shows an increase while the other miscellaneous chemical products dealt with in this group show a heavy decline. They are not however of much economic importance.

Food Industries.

249. Food industries show a loss of 5 per cent., the largest branch, the husking of rice, being mainly responsible for the decrease. This appears to be due to the conversion of what was a cottage occupation into an organised mill industry. Figures for rice mills are not available for the last census, but flour mills now employ 1,143 workers where formerly there were only 130. Makers of sugar also show a large falling off, but they probably included many sweetmeat makers at the last census. The increase in the latter on the present occasion is probably a fair index, if the figures be correct, of the increased spending power of the population. Brewers and distillers have also suffered a reduction, but this is due to the demand for better and more wholesome methods of production which have crowded out the small manufacturer with his primitive arrangements. Toddy tapping on the other hand shows an increase, corresponding to the effort made to substitute the more wholesome toddy for the more potent and deleterious country spirit.

Dress, furniture, building industries and luxuries.

250. Industries of dress and the toilet and furniture and building industries and the provision of luxuries all show reasonable increases consequent on the improved economic condition of the people generally. There seems to be rather a slump in the manufacture of bangles, rosaries and the like, but there is a corresponding rise in jewellery. Both these fluctuations are due to classification, as trade in these articles shows an increase and decrease respectively. The printing trade has increased nearly 60 per cent. and there has been an equally large increase in journalism.

Construction of means of transport.

251. This industry appears to have decreased 54 per cent. There are several causes in operation, one is the substitution of leather harness of European pattern for the old fashioned saddle cloths and rope attachments, another that suggests itself is the increase in motor-cars and cycles, which are of foreign make, and the consequent decrease in carriages and the trades which they supported. Building and its allied trades show a serious falling off, which is probably largely fictitious and the persons concerned will be found under carpen-

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ters. There has been also some re-arrangement of the classification which has affected the comparison.

252. The increase in order 17 which deals with the production and transmission of electricity and light is due principally to the establishment of an electric tramway service and power supply in Bombay. The workers in this branch of industry are nearly all to be found in Bombay and Poona. Order 17.

253. The increase under Transport requires some explanation. The increase in water transport is due to the growth of the ports of Bombay and Karáchi and calls for no comment, nor does the decline in a formerly popular method of progression, the palki, but the rise of 55 per cent. in group 99 is difficult of explanation. Some of it is due to errors of classification. Surat, for instance, returned a single individual under this head in 1901, compared with 774 now, Sukkur-Lárkána 407 against 1,744, and Karáchi 640 whereas it now shows nearly 2,600. In the last named, however, the increase is probably due to the introduction of motor trams and the phenomenal growth of the city. On the whole it seems probable that this is a genuine increase, though the figures should show rather less startling results. The increase of 356 per cent. in porters and messengers is due to cross classification with group 147. The increase of 70,000 in railway servants is probably due to absorption of a large number of construction coolies who ought to figure in group 104. The latter group should certainly stand at a higher figure than 10,000; there was probably that number on the G. I. P. R. alone. Sub-class IV— Transport.

The large increase under Post Office, etc., is a sign of the present time. New post and telegraph offices are continually being opened, but there seems to be little demand for the telephone.

Trade.

251. We now come to the third great division of occupation. The raw material, which has been obtained from nature by the occupations in sub-classes I and II, has been worked up in sub-class III, conveyed to where it is wanted in sub-class IV and is put on the market by sub-class V, Trade. Many of the figures in this section are affected by the classification owing to the confusion between makers and sellers. The majority of the groups which show a decrease in trade show an increase under the corresponding group of industry. Trade has not really fallen off. Trade.

Let us examine the trade statistics in detail. In view of the extension of insurance and the expansion of the trade of the large ports, the figures of orders 24 and 25 are not convincing. It is possible that the explanation may be found in the brokers, commission agents, etc., being returned under the special commodity they principally deal in.

There has been a genuine rise in the trade in textiles corresponding with the increased production, and the rise in the number of persons dependent on the hide industry will explain the drop in those classed as manufacturers of leather. The converse is probably the reason for the fall in the wood trade. Trade in metals shows a large increase, but probably includes a number of persons connected with order 37, trade in means of transport. Pottery shows a heavy falling off, but if the figures of group 47 are examined it will be clear

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that it is entirely a question of classification. Group 47 must also include a number of brick-makers who should appear in group 128. Those who were Kumbhárs would almost certainly return their occupation as Kumbhár instead of brick-maker and the enumerator would perfer that it should be so.

The increase of 25 per cent. under order 31 has to be set off against the decrease under order 11, which shows a falling off of 17 per cent. This order contains a large number of miscellaneous trades like the selling of madder, saffron, logwood, lac, catechu, fireworks, matches, etc. The principal industry however is oil, which shows an increase, while the falling off in the miscellaneous industries in this group, if the figures are correct, need not cause any anxiety.

Hotels, cafe's restaurants.

255. There is a remarkable increase under order 32. It has been frequently argued by those in opposition that the policy of Government is revenue at any price, never mind if the rise in the excise returns shows that the consumption of drink is on the increase. There has probably been little increase in the number of sellers of country spirit. The toddy figures have gone up, but the figures for the whole group only show a 12 per cent. increase against increase in the population of 6 per cent. and the majority of the persons who come into this group are sellers of non-alcoholic beverages and keepers of tea-houses. The glass ball stoppered bottle is rapidly becoming, like the whisky bottle (which is generally used as a receptacle for cooking oil) and the kerosine tin, one of the common objects of the country, and the consumption of aerated waters of fearsome colours in almost every village is only equalled by the large increase in tea drinking. Instances are to be found where the newly set up tea shop has taken the wind out of the sails of the adjoining country spirit vendor. It is true that tea drinking has not penetrated very far inland, but it is quite a common drink on the coast where the Bombay-returned coolie brings the habit with him, and the beverage is growing more and more popular every day. There is an enormous market at his doors which the Indian tea planter is only just beginning to exploit.

The reader, who does not know the extraordinarily depressed and unsatisfactory condition of the hotel-keeping business in the Bombay Presidency, would be led to believe that the increase in hotel proprietors and plyers of kindred occupations meant that they were making a good thing out of it. But while European hotels have not increased in numbers, there has been a boom in Bráhman *khánavals* and places of native refreshment.

Comestibles.

256. Trade in food stuffs shows a loss of 20 per cent. With a million and a half more mouths to feed and a rise in the standard of living, these figures are almost certainly misleading. Fish dealing, it has already been explained, is inseparably mixed up with fish catching; the husband does the one, the wife the other, and as all children are shown as dependent on the father (if alive), they are returned as dependent on fishing and group 14 is swollen accordingly. There has however been a loss of five per cent. in the two occupations combined which is not made up by the increase in the slightly connected trade of boatmen, and it seems that it must be due to change of occupation. There has been an increase of 93,000 under grocers, or 37 per cent. That they have grown in numbers there is no question, the number of small village shops has multiplied considerably, but probably a certain share in the increase must be given to those who were returned in 1901 under group 135 as working in unspecified shops. Sellers of milk, butter, etc., have got mixed up

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with dairy farmers, group 9, and comparison is difficult; all that can be said is that the falling off is only apparent. So is the decrease in the numbers dependent on the sweetmeats and molasses industry. The depression in groups 120, 121, 122 is rather difficult to explain. The groups of the old census practically correspond, and though the first and the last group have to deal with luxuries, the middle group deals with grain which is a necessity of life. It looks as if the struggling petty shopkeeper was being pushed out, but the explanation is to be found in the great increase under group 117.

The decrease of 110,000 in the grass trade must be due to change in classification. There has been no falling off, on the contrary the trade in grass has steadily increased. It is in many cases a subsidiary trade of the agriculturist and has been rightly restricted on the present occasion to those whose principal means of subsistence it is.

257. The next four orders all show heavy decrements, but 34 should be examined with regard to 13. 35 appears to be depressed, but in 1901 the material was looked to rather than the purpose to which the finished article was to be put, and order 36 should be examined along with order 15 and order 37 with order 29. Trade in fuel, order 38, shows a very large increase, due to classification, many collectors of fire-wood and cowdung being shown under traders on the last occasion instead of collectors as now. **Orders 34–37**

258. Having finished with trade we now turn to the public services. The increase of 7,000 or 35 per cent. in the Imperial Army is not an additional charge on the Bombay exchequer. It represents the transfer of troops from other provinces concentrated under Lord Kitchener's scheme. The regiment sitting at Sánta Cruz, astride the water supply of Bombay, the additional regiments at Belgaum and Poona go to swell this total, and should correspond to a similar decrease in other provinces. The increase in the Navy is due to the presence in territorial waters of a larger number of British warships. The Police show an increment of 49 per cent. consequent on the re-organization. **Public Force and Administration.**

Group 144, Service of the State, is one of the most difficult to classify. '*Sarkári Naokari*' is the common reply to a question regarding occupation. On the present occasion the different expert branches of the administration, the doctors, forest staff and engineers, have been shown under their appropriate heads, and the decrease of 21 per cent. represents more careful enumeration. The large falling off in village officials is counterbalanced by the increase in messengers (group 102), and merely represents a change in classification.

259. Of the professions and liberal arts Religion shows an advance of 60,000, much of it due to the transfer to this group of many who in 1901 were classed as beggars and vagrants. Where begging is an honourable profession, often conducted under the guise of religion, it is difficult to know where to draw the line. **Professions and Liberal Arts.**

Lawyers have increased but little, and there has been an actual falling off in petition-writers and clerks. This is probably caused by change of classification, many having returned themselves in group 3, and a few possibly in group 157. But even with these deductions there is a distinct tendency to leave the legal profession alone. It is overstocked and being congenial to the oriental

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mind will always remain so. But fathers nowadays send their sons more and more into the scientific professions. Running an engine or performing an operation may not be so congenial as arguing a case, but the pecuniary benefit is more assured.

Order 49 represents the advance made in primary education. While there has been a falling off in the number of authors, photographers, etc., there has been a rise in composers, dancers, singers, etc. It will be safe to conjecture that the increase is not in the first-named.

Sub-classes IX to XII.

260. Persons living on their income and domestic servants alike show small decrements, and the disreputable occupations a considerable decline. It must be remembered, however, that the last census was taken during a famine which must have thrown many into jail and made a still larger number dependent on the charity of their luckier fellow-citizens. There is a welcome decline of 850,000 in the miscellaneous class, which is directly due to greater care in enumeration.

Females and their occupations.

261. The occupations in which there is a preponderance of females are (1) rice husking and flour grinding in which they out-number the males by four to one, (2) fish dealing in which they are twice as numerous, (3) silk spinning and weaving in which they number 1,361 to every 1,000 males, (4) agricultural labour in which the proportion is five to four, (5) basket making, (6) wool carding, and (7) fire-wood collecting and trading, in all of which branches of occupation they are more numerous than males. Other occupations in which they take a large share are grass dealing, midwifery, the sale of fruit and spices and the preparation of fibre. In all occupations together there are 453 female workers to 1,000 males.

Ownership and management of factories.

262. Parts III and IV of Table XV-E gives some interesting details as to the ownership and management of factories. The number of Indians that run textile concerns which are incorporated as companies is seven times as great as the number run by Europeans. In one-twelfth of the factories the directorate is mixed. Vánis are easily the most numerous caste among the owners of private concerns, followed by Parsees, Bohoras and Khojas. The leather industry is almost entirely in the hands of Khojas and Memons, while Parsees own most of the private metal industries, and Kumbhars the earthenware and brick factories. The Váni again comes to the front in the food industries, especially rice and flour mills, and Parsees and Bráhmans share the honours of the printing press between them. It will be seen, therefore, that caste plays an important part in the respective industries and that, with the exception of the Parsees, who have no caste and whose enterprise has earned them a foremost place in every branch of industry, the caste which is connected with a certain handicraft is most intimately connected with the same craft when it has become a large commercial concern. There are of course instances of outsiders stepping in, as for example 18 Kunbis who own textile manufactories, or the Khatri (a weaver by caste) who runs an iron foundry, but the majority cleave to their ancestral industry.

When it comes to management outsiders are more numerous. In the textile industry the Vánis again head the list, but the Parsees have a larger share than their proprietorship warrants. In the leather business the managers are mostly Vánis, which is rather curious, seeing that the leather trade is not

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reputable among Hindûs. The three hosiery factories, it may be noted, are managed by Maráthas, while in the supervision of the printing industry, Bráhmans come into first place though Parsees are a good second.

General consideration of the economic situation.

263. The profits of the recent industrial development seem to filter down to the lowest strata of society. Indeed it is in the coolie class that the greatest advance has taken place. The shortage of labour due to the ravages of plague and famine have led to prices being paid for work which are considerably in excess of the improvement in the efficiency of the workman. Coolie labour is not only getting dear but its efficiency is no higher. It is the middle-man and the consumers that are suffering. The cultivator gets far better prices than he used to and it is the consumer that pays. The only obstacle that stands in the cultivator's way is that in places there is a serious shortage of farm labour.

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Subsidiary Table I.

General Distribution by Occupation.

For British Districts excluding Aden.

Class, sub-class and order.	Number per 10 000 of total Population.		Percentage in each class, sub-class and order of		Percentage of actual workers employed.		Percentage of dependants to actual workers.	
	Persons supported.	Actual workers	Actual workers.	Dependants.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS A.— PRODUCTION OF RAW MATERIALS	6,856	3.235	47	53	53	47	47	53
Sub-Class I.—Exploitation of the surface of the earth	6,840	3,228	47	53	53	47	47	53
Order 1.—Pasture and Agriculture	6,762	3,192	47	53	53	47	47	53
Order 2.—Fishing and Hunting	78	36	47	53	57	46	43	54
Sub-Class II.—Extraction of minerals	16	7	45	55	53	44	47	56
Order 3.—Mines	1	1	62	38	48	63	52	37
Order 4.—Quarries of hard rocks	12	5	43	57	56	41	44	59
Order 5.—Salt, etc.	3	1	49	51	46	50	54	50
CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	2,182	1.017	47	53	54	44	46	56
Sub-Class III.—Industry	1,252	611	49	51	56	46	44	54
Order 6.—Textiles	412	234	57	43	61	54	39	46
Order 7.—Hides, skins and hard materials from the animal kingdom	23	10	40	60	56	39	44	61
Order 8.—Wood	144	63	44	56	49	43	51	57
Order 9.—Metals	62	24	38	62	45	36	55	64
Order 10.—Ceramics	68	35	51	49	50	51	50	49
Order 11.—Chemical products properly so called, and analogous	30	12	42	58	46	42	54	58
Order 12.—Food industries	96	51	53	47	55	53	45	47
Order 13.—Industries of dress and the toilet	226	99	44	56	55	42	45	58
Order 14.—Furniture industries	1	1	48	52	45	52	55	48
Order 15.—Building industries	82	38	47	53	50	46	50	54
Order 16.—Construction of means of transport	1	...	41	59	37	43	63	57
Order 17.—Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	1	1	56	44	48	73	52	27
Order 18.—Industries of luxury and those pertaining to Literature and the Arts and Sciences	86	32	38	62	44	35	56	65
Order 19.—Industries concerned with refuse matter	20	11	56	44	59	54	41	46
Sub-Class IV.—Transport	312	149	48	52	56	44	44	56
Order 20.—Transport by water	74	40	53	47	76	40	24	60
Order 21.—Transport by road	143	68	48	52	51	46	49	54
Order 22.—Transport by rail	83	36	44	56	46	43	54	57
Order 23.—Post office, Telegraph and Telephone services	12	5	41	59	43	40	57	60
Sub-Class V.—Trade	618	257	42	58	46	40	54	60
Order 24.—Banks, establishments of credit, exchange and insurance	48	17	35	65	43	33	57	67
Order 25.—Brokerage, commission and export	17	6	38	62	45	32	55	68
Order 26.—Trade in textiles	66	25	38	62	43	36	57	64
Order 27.—Trade in skins, leather and furs	6	2	39	61	37	39	63	61
Order 28.—Trade in wood	5	2	35	65	33	36	67	64
Order 29.—Trade in metals	5	2	43	57	45	41	55	59

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SUBSIDIARY TABLE I—*continued.*

General Distribution by Occupation.

For British Districts excluding Aden.

Class, sub-class and order.	Number per 10,000 of total population.		Percentage in each class, sub-class and order of		Percentage of actual workers employed.		Percentage of dependants to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS B.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES—*continued.*								
Sub-Class V.—Trade—*continued.*								
Order 30.—Trade in pottery	...	...	35	65	31	36	69	64
Order 31.—Trade in chemical products	4	2	44	56	38	46	62	54
Order 32.—Hotels, cafés, restaurants, etc.	20	9	47	53	53	41	47	59
Order 33.—Other trade in food stuffs	326	138	42	58	48	41	52	59
Order 34.—Trade in clothing and toilet articles	9	3	34	66	40	31	60	69
Order 35.—Trade in furniture	7	3	37	63	39	37	61	63
Order 36.—Trade in building materials	4	2	55	45	55	55	45	45
Order 37.—Trade in means of transport	10	4	40	60	45	40	55	60
Order 38.—Trade in fuel	18	11	60	40	53	63	47	37
Order 39.—Trade in articles of luxury and those pertaining to Letters and the Arts and Sciences	26	11	42	58	42	41	58	59
Order 40.—Trade in refuse matter	...	...	64	36	63	66	37	34
Order 41.—Trade of other sorts	47	20	43	57	47	40	53	60
CLASS C.—PUBLIC ADMINISTRATION AND LIBERAL ARTS	473	194	41	59	44	40	56	60
Sub-Class VI.—Public Force	66	32	48	52	59	45	41	55
Order 42.—Army	15	11	74	26	76	72	24	28
Order 43.—Navy	2	1	46	54	86	41	14	59
Order 44.—Police	49	20	41	59	46	40	54	60
Sub-Class VII.—Public Administration								
Order 45.—Public Administration	182	71	39	61	41	39	59	61
Sub-Class VIII.—Professions and Liberal Arts	189	78	42	58	43	41	57	59
Order 46.—Religion	92	39	43	57	48	42	52	58
Order 47.—Law	11	3	26	74	27	26	73	74
Order 48.—Medicine	16	6	41	59	42	41	58	59
Order 49.—Instruction	33	14	41	59	42	41	58	59
Order 50.—Letters, Arts and Sciences	37	16	44	56	44	44	56	56
Sub-Class IX.—Persons living on their income	36	13	35	65	34	36	66	64
Order 51.—								
CLASS D.—MISCELLANEOUS	489	287	59	41	62	57	38	43
Sub-Class X.—Domestic service	167	100	60	40	68	56	32	44
Order 52.—								
Sub-Class XI.—Insufficiently described occupations	195	110	56	44	58	55	42	45
Order 53.—General terms which do not indicate a definite occupation								
Sub-Class XII.—Unproductive	127	77	60	40	73	59	27	41
Order 54.—Inmates of jails, asylums and hospitals	4	4	82	18	51	91	49	9
Order 55.—Beggars, vagrants, prostitutes	123	73	60	40	74	58	26	42

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Subsidiary Table II.

Distribution by Occupation in Natural Divisions.

For British Districts excluding Aden.

Sub-classes and selected Orders.	Number per Mille of Total population supported in Natural Divisions.					
	Bombay City.	Gujarát.	Konkan.	Deccan.	Karnátak.	Sind.
1	2	3	4	5	6	7
Sub-Class I.—Exploitation of the surface of the earth	**21**	**647**	**796**	**733**	**736**	**667**
(*a*) Agriculture (Order 1 Groups 1—6)	12	618	747	704	714	616
(*b*) Pasture (Order 1 Groups 9—12)	4	24	13	19	20	35
(*c*) Fishing and Hunting (Order 2)	5	3	28	2	1	10
(*d*) Others (Order 1 Groups 7, 8 and 13)	...	2	8	8	1	6
Sub-Class II.—Extraction of minerals	**2**	**1**	**2**	**2**	**3**	**1**
Sub-Class III.—Industry	**330**	**158**	**66**	**118**	**119**	**113**
(*a*) Textile industries (Order 6)	178	62	10	35	52	18
(*b*) Wood industries (Order 8)	26	16	10	13	13	17
(*c*) Metal industries (Order 9)	14	7	3	6	6	6
(*d*) Food industries (Order 12)	17	11	11	7	4	15
(*e*) Industries of dress and the toilet (Order 13)	41	22	11	25	19	26
(*f*) Other industries (Orders 7, 10, 11, 14 to 19)	54	40	21	32	25	31
Sub-Class IV.—Transport	**125**	**21**	**25**	**16**	**11**	**62**
Sub-Class V.—Trade	**164**	**75**	**38**	**45**	**53**	**83**
(*a*) Trade in food stuffs (Orders 32 and 33)	58	40	24	21	29	63
(*b*) Trade in textiles (Order 26)	20	8	3	6	5	8
(*c*) Other trades (Orders 24, 25, 27 to 31, 34 to 41)	86	27	11	18	19	12
Sub-Class VI.—Public Force	**11**	**5**	**5**	**8**	**6**	**6**
Sub-Class VII.—Public Administration	**20**	**20**	**12**	**24**	**22**	**9**
Sub-Class VIII.—Professions and Liberal Arts	**36**	**25**	**13**	**16**	**17**	**20**
Sub-Class IX.—Persons living on their income	**21**	**4**	**4**	**3**	**1**	**1**
Sub-Class X.—Domestic service	**74**	**11**	**17**	**13**	**9**	**18**
Sub-Class XI.—Insufficiently described occupations	**184**	**19**	**17**	**10**	**9**	**2**
Sub-Class XII.—Unproductive	**12**	**14**	**5**	**12**	**14**	**18**

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Subsidiary Table III.

Distribution of the agricultural, industrial, commercial and professional population in Natural Divisions and Districts.

District and Natural Division.	Agriculture.				Industry (including mines).				Commerce.				Professions.			
	Population supported by agriculture.	Proportion of agricultural population per 1,000 of District population.	Percentage on agricultural population of—		Population supported by Industry.	Proportion of industrial population per 1,000 of District population.	Percentage on industrial population of—		Population supported by Commerce.	Proportion of commercial population per 1,000 of District population.	Percentage on commercial population of—		Population supported by profession.	Proportion of professional population per 1,000 of District population.	Percentage on professional population of—	
			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Bombay City	11,387	12	62	38	324,668	331	64	36	282,969	289	58	42	35,607	36	50	50
Gujarát	1,732,770	618	51	49	445,466	159	48	52	270,378	96	38	62	69,620	25	41	59
Ahmadábád	374,770	453	51	49	207,711	251	38	52	114,059	139	39	61	21,323	26	40	60
Broach	199,807	651	49	51	40,669	133	51	49	25,580	83	42	58	7,004	23	45	55
Kaira	505,701	731	51	49	71,542	103	49	51	44,114	64	38	62	18,141	26	43	57
Pánch Maháls	269,20	806	51	49	18,031	58	47	53	20,561	64	34	66	4,680	15	44	56
Surat	392,284	600	54	46	106,913	163	47	53	65,461	100	35	65	17,563	27	38	62
Konkan	2,322,795	747	52	48	211,832	68	48	52	196,801	63	44	56	40,839	13	40	60
Kánara	290,019	674	49	51	30,577	92	50	50	38,407	89	45	55	10,812	25	44	56
Kolába	460,894	776	52	48	31,991	54	47	53	25,785	43	48	52	6,678	11	37	63
Ratnágiri	938,288	780	53	47	73,242	61	42	58	68,171	57	33	67	13,487	11	36	64
Thána	633,594	718	54	46	67,022	76	54	46	64,438	73	53	47	9,832	11	44	56
Deccan	4,497,567	704	48	52	763,119	119	45	55	386,081	60	42	58	105,337	16	39	61
Ahmadnagar	665,963	704	53	47	113,944	121	47	53	51,150	54	41	59	16,587	18	40	60
Khándesh, East	762,692	727	50	50	123,312	119	47	53	70,347	68	42	58	16,389	16	42	58
Khándesh, West	433,142	745	45	55	54,964	93	46	54	33,571	58	45	55	7,036	14	39	61
Násik	625,882	692	52	48	109,850	121	47	53	56,327	62	41	59	14,435	16	39	61
Poona	659,151	615	43	57	130,601	130	42	58	88,254	82	40	60	25,665	24	35	65
Sátára	850,671	787	42	58	106,079	98	40	60	37,703	35	42	58	12,454	12	42	58
Sholápur	509,766	663	48	52	116,369	151	46	54	48,719	63	43	57	11,820	15	40	60
Karnátak	2,022,872	714	45	55	345,803	122	51	49	180,449	64	47	53	46,806	17	46	54
Belgaum	692,728	734	45	55	97,597	103	50	50	52,200	55	50	50	13,143	14	47	53
Bijápur	639,109	741	48	52	103,029	119	53	47	45,749	53	50	50	14,203	16	46	54
Dhárwár	691,035	674	44	56	145,177	141	51	49	82,500	80	44	56	19,457	19	46	54
Sind	2,165,231	616	34	66	398,869	114	43	57	507,213	144	39	61	71,903	20	40	60
Hyderábád	650,494	627	35	65	135,084	130	41	59	128,890	124	38	62	22,244	21	36	64
Karáchi	226,512	434	31	69	70,531	135	46	54	122,036	234	42	58	12,847	25	41	59
Lárkána	458,049	693	33	67	48,829	74	41	59	89,802	136	37	63	13,324	20	42	58
Sukkur	327,103	570	33	67	76,752	134	38	62	97,471	170	35	65	14,828	26	36	64
Thar and Párkar	314,254	688	39	61	48,262	106	50	50	42,641	93	47	53	4,366	10	54	46
Upper Sind Frontier ...	188,869	718	32	68	19,408	74	47	53	26,373	100	43	57	4,294	16	44	56
All Cities	39,671	24	52	48	616,366	366	56	44	478,832	284	50	50	74,436	44	43	57

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Subsidiary Table IV.

Occupation combined with agriculture (where agriculture is the subsidiary occupation).

For British Districts excluding Aden.

Occupation.	Number per mille who are partially agriculturists.						
	Province.	Bombay City.	Gujarát.	Konkan.	Deccan.	Karnátak.	Sind.
1	2	3	4	5	6	7	8
Sub-class I.—Exploitation of the surface of the earth ...	131	1	70	291	116	67	215
(*a*) Agriculture (Order 1, Groups 1 to 6)	17	1	11	71	2	1	21
(*b*) Pasture (Order 1, Groups 9 to 12)	44	.....	48	23	31	61	141
(*c*) Fishing and Hunting (Order 2)	22	.....	6	60	11	3	37
(*d*) Others (Order 1, Groups 7, 8 and 13)	48	.....	5	120	72	2	10
Sub-class II.—Extraction of minerals	4	.....	1	11	2	7	.....
Sub-class III.—Industry	398	24	503	332	360	398	360
(*a*) Textile industries (Order 6)	84	14	166	23	89	100	50
(*b*) Wood industries (Order 8)	68	3	72	60	49	60	64
(*c*) Metal industries (Order 9)	21	.....	29	12	17	22	7
(*d*) Food industries (Order 12)	17	.....	7	37	8	5	99
(*e*) Industries of dress and the toilet (Order 13)	97	1	95	71	105	95	89
(*f*) Other industries (Orders 7, 10, 11, 14 to 19)	111	6	134	129	92	107	51
Sub-class IV.—Transport	43	393	33	81	25	12	103
Sub-class V.—Trade	125	66	113	99	130	154	234
(*a*) Trade in food stuffs (Orders 32 and 33)	70	4	57	65	59	32	207
(*b*) Trade in textiles (Order 26)	9	.....	6	7	11	14	15
(*c*) Other trades (Orders 24, 25, 27 to 31 and 34 to 41)	46	62	50	27	60	58	12
Sub-class VI.—Public Force	40	1	10	6	32	22	9
Sub-class VII.—Public Administration	128	1	132	36	210	164	7
Sub-class VIII.—Professions and Liberal Arts	60	6	73	49	61	66	41
Sub-class IX.—Persons living on their income	11	.....	9	28	7	4	6
Sub-class X. Domestic service	17	6	10	24	19	23	13
Sub-class XI. Insufficiently described occupations ...	15	1	15	32	9	15	1
Sub-class XII.—Unproductive	28	1	31	8	29	68	11

Subsidiary Table V.

Occupations combined with agriculture (where agriculture is the principal occupation).

For British Districts excluding Aden.

Landlords (Rent receivers).		Cultivators (Rent payers).		Farm servants and field labourers.	
Subsidiary occupation.	Number per 10,000 who follow it.	Subsidiary occupation.	Number per 10,000 who follow it.	Subsidiary occupation.	Number per 10,000 who follow it.
1	2	3	4	5	6
Total	2,913	**Total**	1,335	**Total**	438
Rent payers	897	Rent receivers	66	Rent receivers	12
Agricultural labourers	360	Agricultural labourers	491	Rent payers	60
Government servants of all kinds ...	182	General labourers	65	General labourers	47
Money lenders and grain dealers ...	165	Government servants of all kinds ...	95	Village watchmen	12
Other traders of all kinds	293	Money lenders and grain dealers ...	23	Cattle breeders and milkmen ...	5
Priests	161	Other traders of all kinds	83	Mill hands	2
Clerks of all kinds	30	Fishermen and boatmen	17	Fishermen and boatmen	9
School masters	25	Cattle breeders and milkmen	27	Rice pounders	8
Lawyers	3	Village watchmen	20	Trade of all kinds	15
Estate agents and managers	4	Weavers	10	Oil pressers	1
Medical practitioners	19	Barbers	19	Weavers	5
Artisans	123	Oil pressers	12	Potters	4
Others	651	Washermen	7	Leather workers	4
		Potters	14	Washermen	3
		Blacksmiths and carpenters	29	Blacksmiths and carpenters	5
		Others	387	Others	246

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Subsidiary Table VI.

Occupations of Females by sub-classes and selected orders and groups.

For British Districts excluding Aden.

Group No.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.	
1–15	**SUB-CLASS I—EXPLOITATION OF THE SURFACE OF THE EARTH**	4 106 964	2 228 248	543
1–13	**Order 1.—Pasture and Agriculture**	4.058 541	2.205.426	543
1–4	(*a*) Ordinary cultivation	3,749 576	2.144 640	572
1	Income from rent of agricultural land	140,770	39,702	283
2	Ordinary cultivators	2,660,106	821,001	317
4	Farm servants and field labourers	1,004,561	1,281,854	1,276
5 & 6	(*b*) Growers of special products, and market gardening	15.383	5.095	331
6	Fruit, flower, vegetable, betel vine, areca-nut, etc., growers	15,381	5,088	331
7 & 8	(*c*) Forestry	30.355	27.859	918
8	Wood-cutters, firewood, lac, catechu, rubber, etc., collectors and charcoal burners	26,610	27,735	1,042
9–12	(*d*) Raising of farm-stock	263.159	27,825	106
12	Herdsmen, shepherds, goatherds, etc.	224,559	21,678	97
13	(*e*) Raising of small animals	68	7	102
14	**Order 2.—Fishing**	47.212	22.505	477
16–20	**SUB-CLASS II—EXTRACTION OF MINERALS**	11.490	2.466	215
21–93	**SUB-CLASS III—INDUSTRY**	665.013	334.375	357
21–31	**Order 6.—Textiles**	304.249	154.793	509
21	Cotton ginning, cleaning and pressing	10,610	6,201	593
22	Cotton spinning, sizing and weaving	246.585	108,720	441
24	Rope twine and string	14,652	9,471	646
25	Other fibres (cocoanut, aloe, flax, hemp, straw, etc.)	2,686	2,134	794
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	8,952	9,782	1,093
27	Silk spinners and weavers	9,758	13,273	1,361
32	Tanners, currriers, leather dressers, dyers, etc.	12,061	3,258	270
33 & 37	**Order 8.—Wood**	97.815	25.714	263
36	Sawyers, carpenters, turners, joiners, etc.	77,542	2,168	28
37	Basket makers and other industries of woody material including leaves	20,273	23.546	1,161
38	Forging and rolling of iron and other metals	473	111	235
45–49	**Order 10.—Ceramics**	44 542	23 987	539
47	Potters and earthen pipe and bowl makers	37,910	21,671	572
56–66	**Order 12.—Food industries**	47.852	52.639	1.100
56	Rice pounders, huskers, and flour grinders	9.803	39,887	4,069
66	Manufactures of tobacco, opium and ganja	6,480	5,394	832
67–73	**Order 13.—Industries of dress and the toilet**	155.561	38.935	250
68	Tailors, milliners, dress makers and darners, embroiderers on linen	32,732	13,803	422
69	Shoe, boot and sandal makers	59,282	10,781	2.0
71	Washing, cleaning and dyeing	26,002	13,243	509
72	Barbers, hair dressers and wig makers	44,980	745	17
78	Stone and marble workers, masons, bricklayers	54,555	10,599	194
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	48,453	1,610	33
93	Sweepers, scavengers, dust and sweeping contractors	13,744	8,109	590
94–105	**SUB-CLASS IV—TRANSPORT**	264.560	27.198	103
94–97	**Order 20.—Transport by water**	71.249	5.966	84
93–102	**Order 21.—Transport by road**	115.647	17.479	151

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Subsidiary Table VI—*continued.*

Occupations of Females by sub-classes and selected orders and groups.

For British Districts excluding Aden.

Group No.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.	
99	Cart owners and drivers, coachmen, stable-boys, tramway, mail-carriage, etc., managers and employés (excluding private servants)	40,510	880	22
102	Porters and messengers	53,588	12,070	225
103	Railway employés of all kinds other than construction coolies ...	62,830	1,669	27
106—138	**SUB-CLASS V—TRADE ... ...**	**410,272**	**063**	**232**
106	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employés ...	28,990	3,725	128
108	Trade in piece goods, wool, cotton, silk, hair and other textiles ...	46,365	2,847	61
116—124	**Order 33.—Other trade in Food stuffs ... ...**	**209,352**	**61,334**	**293**
116	Fish dealers	5,135	9,232	1,798
117	Grocers and sellers of vegetable oil, salt and other condiments ...	118,766	15,065	127
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	9,002	4,985	554
120	Cardamom, betel-leaf, vegetables, fruit and areca-nut sellers ...	26,543	18,599	701
124	Dealers in hay, grass and fodder	4,336	4,278	987
130	Dealers in firewood, charcoal, coal, cowdung, etc.	10,068	11,185	1,111
139—143	**SUB-CLASS VI—PUBLIC FORCE ... ...**	**62,205**	**359**	**6**
144—147	**SUB-CLASS VII—PUBLIC ADMINISTRATION—ORDER 45 ... ...**	**125,315**	**13,969**	**111**
147	Village officials and servants other than watchmen ...	64,809	10,621	164
148—160	**SUB-CLASS VIII—PROFESSIONS AND LIBERAL ARTS ... ...**	**134,692**	**19,504**	**145**
148—151	**Order 46.—Religion ... ...**	**65,692**	**10,804**	**164**
149	Religious mendicants, inmates of monastries, etc. ...	36,494	6,991	192
155	Midwives, vaccinators, compounders, nurses, masseurs, etc. ...	3,261	2,666	818
161	**SUB-CLASS IX—PERSONS LIVING ON THEIR INCOME ... ...**	**18,467**	**6,287**	**340**
162&163	**SUB-CLASS X—ORDER 52—DOMESTIC SERVICE ...**	**144,234**	**52,819**	**366**
162	Cooks, water carriers, door-keepers, watchmen and other in-door servants	131,607	52,353	398
164—167	**SUB CLASS XI—ORDER 53—INSUFFICIENTLY DESCRIBED OCCUPATIONS ... ...**	**156,591**	**59,433**	**380**
165	Cashiers, accountants, book-keepers, clerks and other employés in unspecified offices, warehouses and shops	49,540	1,325	27
167	Labourers and workmen otherwise unspecified	97,085	57,921	597
168—169	**SUB-CLASS XII—UNPRODUCTIVE ... ...**	**93,986**	**56,417**	**600**
169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners	87,469	56,046	641

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Subsidiary Table VII.

Selected Occupations (1911 and 1901).

For British Districts excluding Aden.

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH	**13,425,843**	**11,572,793**	**+16**
	ORDER 1.—PASTURE AND AGRICULTURE	**13,273,086**	**11,478,289**	**+16**
1	Income from rent of agricultural land	542,615	7,052,016	—92
2	Ordinary cultivators	8,839,757	763,447	+1,058
3	Agents, managers of landed estates (not planters) clerks, rent collectors, etc.	8,035	2,156	+273
4	Farm servants and field labourers	3,322,255	3,141,017	+6
5	Tea, coffee, cinchona and indigo plantations	18	60	—70
6	Fruit, flower, vegetable, betel vine, arecanut, etc., growers ...	39,992	58,409	—32
8	Woodcutters, firewood, lac, catechu, rubber, etc., collectors and charcoal burners	91,591	105,010	—11
9	Cattle and buffalo breeders and keepers	60,047	101,351	—41
10	Sheep, goat and pig breeders	28,077	29,280	—4
11	Breeders of other animals (horses, mules, camels, asses, etc.) ...	3,173	4,939	—36
12	Herdsmen, shepherds, goatherds, etc.	324,528	210,143	+54
	ORDER 2.—FISHING AND HUNTING	**152,757**	**94,504**	**+62**
14	Fishing	149,524	93,238	+60
15	Hunting	3,233	1,266	+155
	SUB-CLASS II.—EXTRACTION OF MINERALS ...	**31,071**	**20,732**	**+50**
	ORDER 3.—MINES	**1,826**	**560**	**+226**
	ORDER 4.—QUARRIES OF HARD ROCKS	**24,191**	**16,000**	**+51**
	ORDER 5.—SALT, ETC.	**5,054**	**4,172**	**+21**
	SUB-CLASS III.—INDUSTRY	**2,458,686**	**2,283,419**	**+8**
	ORDER 6.—TEXTILES	**808,194**	**684,332**	**+18**
21	Cotton ginning, cleaning and pressing	29,805	32,446	—8
22	Cotton-spinning, sizing and weaving	614,214	481,715	+28
23	Jute spinning, pressing and weaving	356	.....	.....
24	Rope, twine and string	50,107	38,845	+29
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	34,536	37,422	—8
27	Silk spinners and weavers	38,594	47,618	—19
28	Hair, camel and horsehair, bristles work, brush makers, etc. ...	1,440	2,004	—28
29	Persons occupied with feathers	86	56	+54
30	Dyeing, bleaching, printing, preparation and sponging of textiles	17,610	35,595	—51
	ORDER 7.—HIDES, SKINS AND HARD MATERIALS FROM THE ANIMAL KINGDOM ...	**45,771**	**49,763**	**—8**
32	Tanners, curriers, leather dressers, dyers, etc.	38,198	43,620	—12
33	Makers of leather articles, such as trunks, waterbags, etc. ...	7,019	5,196	+35
34	Bone, ivory, horn, shell, etc., workers	554	947	—41
	ORDER 8.—WOOD	**283,594**	**252,063**	**+13**
36	Sawyers, carpenters, turners, joiners, etc.	207,794	197,725	+5
37	Basket makers and other industries of woody material including leaves	75,800	54,338	+39
	ORDER 9.—METALS	**121,252**	**110,646**	**+10**
39	Plough and agricultural implement makers	256	1,274	—80
41	Other workers in iron and makers of implements and tools principally or exclusively of iron	82,354	72,644	+13
42	Workers in brass, copper and bell metal	23,936	22,326	+7
	ORDER 10.—CERAMICS	**134,350**	**126,910**	**+6**
47	Potters and earthen pipe and bowl makers	117,899	97,642	+21
	ORDER 11.—CHEMICAL PRODUCTS PROPERLY SO CALLED, AND ANALOGOUS	**57,924**	**69,619**	**—17**
53	Manufacture and refining of vegetable and mineral oils ...	53,798	52,215	+3

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SUBSIDIARY TABLE VII—*continued.*

Selected Occupations (1911 and 1901).

For British Districts excluding Aden.

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	SUB-CLASS III.—INDUSTRY—*continued.*			
	ORDER 12.—FOOD INDUSTRIES	188,842	197,845	—5
56	Rice pounders, huskers and flour grinders	77,532	109,421	—29
57	Bakers and biscuit makers	7,681	6,400	+20
58	Grain parchers etc.	13,142	19,606	—33
59	Butchers	29,409	29,127	+1
60	Fish curers	1,373	845	+62
62	Makers of sugar, molasses and gur	772	2,619	—71
63	Sweetmeat makers, preparers of jams and condiments, etc. ...	26,081	12,141	+115
64	Brewers and distillers	357	727	—51
65	Toddy drawers	10,657	8,225	+30
	ORDER 13.—INDUSTRIES OF DRESS AND THE TOILET.	442,757	438,531	+1
68	Tailors, milliners, dressmakers and darners, embroiderers on linen	92,166	84,360	+9
69	Shoe, boot and sandal makers	150,421	148,934	+1
71	Washing, cleaning and dyeing	77,215	73,658	+5
72	Barbers, hair dressers and wig makers	117,591	128,363	—8
	ORDER 14.—FURNITURE INDUSTRIES	2,434	2,236	+9
	ORDER 15.—BUILDING INDUSTRIES	160,996	144,208	+12
77	Excavators, plinth builders, and well sinkers	6,754	9,702	—30
78	Stone and marble workers, masons, bricklayers	140,608	108,031	+30
	ORDER 16.—CONSTRUCTION OF MEANS OF TRANSPORT	1,494	3,235	—54
	ORDER 17.—PRODUCTION AND TRANSMISSION OF PHYSICAL FORCES (HEAT, LIGHT, ELECTRICITY, MOTIVE POWER, ETC.)	2,729	610	+347
	ORDER 18.—INDUSTRIES OF LUXURY AND THOSE PERTAINING TO LITERATURE AND THE ARTS AND SCIENCES	169,531	158,046	+7
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	139,095	128,769	+8
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads	5,068	8,375	—39
	ORDER 19.—INDUSTRIES CONCERNED WITH REFUSE MATTER	38,818	45,375	—14
93	Sweepers, scavengers, dust and sweeping contractors ...			
	SUB-CLASS IV.—TRANSPORT	611,719	369,904	+65
	ORDER 20.—TRANSPORT BY WATER	144,817	116,755	+24
95	Ship owners, and their employés, ship brokers, ships' officers, engineers, mariners and firemen	54,567	41,249	+32
96	Persons employed on the maintenance of streams, rivers and canals (including construction)	23,211	23,404	—1
97	Boat owners, boatmen and towmen	37,242	36,691	+2
	ORDER 21.—TRANSPORT BY ROAD	280,081	145,435	+93
98	Persons employed on the construction and maintenance of roads and bridges	21,351	21,995	—2
99	Cart owners and drivers, coachmen, stable boys, tramway mail carriage, etc., managers and employés (excluding private servants)	87,585	56,352	+55
100	Palki, etc., bearers and owners	143	478	—70
101	Pack elephant, camel, mule, ass, bullock owners and drivers ...	36,960	37,415	—1
102	Porters and messengers	134,042	29,385	+356
	ORDER 22.—TRANSPORT BY RAIL	162,122	92,307	+76
103	Railway employés of all kinds other than construction coolies...	151,972	81,941	+85
104	Labourers employed on railway construction	10,150	10,366	—2
	ORDER 23.—POST OFFICE, TELEGRAPH AND TELEPHONE SERVICE	24,699	15,407	+60

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SUBSIDIARY TABLE VII—*continued.*

Selected Occupations (1911 and 1901).

For British Districts excluding Aden.

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	SUB-CLASS V.—TRADE	1,212,172	1,399,115	—13
	ORDER 24.—BANKS, ESTABLISHMENTS OF CREDIT, EXCHANGE AND INSURANCE	94,100	113,692	—17
	ORDER 25.—BROKERAGE, COMMISSION AND EXPORT...	33,646	38,032	—12
	ORDER 26.—TRADE IN TEXTILES	128,641	84,231	+53
	ORDER 27.—TRADE IN SKINS, LEATHER AND FURS...	11,935	6,254	+91
	ORDER 28.—TRADE IN WOOD	10,746	31,355	—66
	ORDER 29.—TRADE IN METALS	8,878	706	+1,158
	ORDER 30.—TRADE IN POTTERY	135	8,755	—98
	ORDER 31.—TRADE IN CHEMICAL PRODUCTS ...	7,286	5,850	+25
	ORDER 32.—HOTELS, CAFÉS, RESTAURANTS, ETC. ...	39,599	26,671	+48
114	Vendors of wine, liquors, aerated waters, etc.	21,081	18,883	+12
115	Owners and managers of hotels, cookshops, sarais etc. and their employés	18,518	7,788	+138
	ORDER 33.—OTHER TRADE IN FOOD STUFFS ...	649,003	800,138	—20
116	Fish dealers	25,147	90,729	—72
117	Grocers and sellers of vegetable oil, salt and other condiments ...	346,593	253,353	+37
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	31,277	8,121	+285
119	Sellers of sweetmeats, sugar, gur, molasses	7,451	13,423	—45
120	Cardamom, betel-leaf, vegetables, fruit and arecanut sellers	89,970	134,217	—33
121	Grain and pulse dealers	98,191	140,292	—30
122	Tobacco, opium, ganja, etc., sellers	16,732	25,014	—33
123	Dealers in sheep, goats and pigs	8,349	8,360	.....
124	Dealers in hay, grass and fodder	16,293	126,624	—87
	ORDER 34.—TRADE IN CLOTHING AND TOILET ARTICLES	17,750	28,363	—37
	ORDER 35.—TRADE IN FURNITURE	13,412	47,856	—72
127	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, the cellar, etc.	10,096	32,069	—69
	ORDER 36.—TRADE IN BUILDING MATERIALS ...	8,360	10,940	—24
	ORDER 37.—TRADE IN MEANS OF TRANSPORT ...	19,558	23,654	—17
	ORDER 38.—TRADE IN FUEL	35,371	15,701	+125
	ORDER 39.—TRADE IN ARTICLES OF LUXURY AND THOSE PERTAINING TO LETTERS AND THE ARTS AND SCIENCES	50,365	51,510	—2
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	12,134	10,500	+26
132	Dealers in common bangles, beads, necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	31,060	26,495	+17
	ORDER 40.—TRADE IN REFUSE MATTER ...	273	.....	.....
	ORDER 41.—TRADE OF OTHER SORTS	92,114	105,407	—13
135	Shopkeepers otherwise unspecified	63,443	74,382	—7
136	Other trades (including farmers of pounds, tolls and markets) .	4,314	7,264	—40
	SUB-CLASS VI.—PUBLIC FORCE	129,174	95,793	+35
	ORDER 42.—ARMY	28,982	21,761	+33
139	Army (Imperial)	28,959	21,560	+34
140	Army (Native States)	23	201	—89
	ORDER 43.—NAVY	3,830	1,773	+116
	ORDER 44.—POLICE	96,362	72,259	+33
142	Police	71,401	47,760	+49
143	Village watchmen	24,961	24,499	+2

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SUBSIDIARY TABLE VII—*continued.*

Selected Occupations (1911 and 1901).

For British Districts excluding Aden.

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	SUB-CLASS VII.—PUBLIC ADMINISTRATION ...			
	ORDER 45.—PUBLIC ADMINISTRATION	357,509	453,098	—21
144	Service of the State			
145	Service of Native and Foreign States	125,405	158,707	—21
146	Municipal and other local (not village) service	3,521	6,439	—41
147	Village officials, and servants other than watchmen ...	40,649	33,916	+20
		187,634	254,036	—26
	SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS	370,112	272,950	+36
	ORDER 46.—RELIGION	179,221	119,853	+50
148	Priests, ministers, etc.			
149	Religious mendicants, inmates of monasteries, etc. ...	53,412	29,270	+82
150	Catechists, readers, church and mission service	94,703	69,661	+36
151	Tempic, burial or burning ground service, pilgrim conductors and circumcisers	4,301	7,346	—41
		26,805	13,576	+97
	ORDER 47.—LAW	22,046	22,797	—3
152	Lawyers of all kinds, including kazis, law agents and mukhtiars.	13,314	12,480	+7
153	Lawyers' clerks, petition writers, etc.	8,732	10,317	—15
	ORDER 48.—MEDICINE	31,358	24,812	+26
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons	19,730	15,731	+26
155	Midwives, vaccinators, compounders, nurses, masseurs, etc. ...	11,568	9,081	+27
	ORDER 49.—INSTRUCTION	65,364	46,564	+40
	ORDER 50.—LETTERS AND ARTS AND SCIENCES ...	72,123	58,924	+22
159	Others (authors, photographers, artists, sculptors, astronomers, meteorologists, botanists, astrologers, etc.)	9,354	10,059	—7
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers ...	42,558	34,379	+24
	SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME			
	ORDER 51.—PERSONS LIVING PRINCIPALLY ON THEIR INCOME	70,590	72,848	—3
	SUB-CLASS X.—DOMESTIC SERVICE			
	ORDER 52.—DOMESTIC SERVICE	327,251	331,198	—1
162	Cooks, water carriers, door-keepers, watchmen and other in-door servants	303,266	314,304	—4
163	Private grooms, coachmen, dog boys, etc.	23,985	16,894	+42
	SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS			
	ORDER 53.—GENERAL TERMS WHICH DO NOT INDICATE A DEFINITE OCCUPATION	383,301	1,232,229	—69
164	Manufacturers, business men and contractors, otherwise unspecified	10,185	8,458	+20
165	Cashiers, accountants, book-keepers, clerks and other employés in unspecified offices, warehouses and shops	108,646	114,484	—5
167	Labourers and workmen otherwise unspecified	250,853	1,102,382	—77
	SUB-CLASS XII.—UNPRODUCTIVE	249,049	411,508	—39
	ORDER 54.—INMATES OF JAILS, ASYLUMS AND HOSPITALS	8,364	10,793	—23
	ORDER 55.—BEGGARS, VAGRANTS AND PROSTITUTES .	240,685	400,715	—40

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Subsidiary Table VIII.

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC.		
A'GRI—		
Cultivators	761	74
Field labourers, wood-cutters, etc.	139	139
Raisers of livestock, milkmen and herdsmen	24	4
Income from rent of land	23	71
Others	53	35
A'HIR—		
Industries	371	23
Field labourers, wood-cutters, etc.	334	208
Cultivators	188	21
Others	107	20
BEDAR OR BEDAR—		
Cultivators	426	29
Field labourers, wood-cutters, etc.	350	92
Raisers of livestock, milkmen and herdsmen	58	18
Others	166	88
BHANDA'RI—		
Cultivators	627	95
Field labourers, wood-cutters, etc.	100	187
Industries	90	47
Transport	51	5
Trade	31	49
Others	101	44
BHA'TIA'—		
Trade	513	3
Industries	101	36
Public Administration	94	.....
Others	292	9
BHANGI OR HALA'LKHOR—		
Industries	436	69
Field labourers, wood-cutters, etc.	298	138
Beggars, prostitutes, criminals, inmates of jails and asylums	85	60
Public Administration	75	41
Others	106	28
BHARVA'D, DHANGAR OR KURUB—		
Cultivators	398	29
Field labourers, wood-cutters, etc.	338	131
Raisers of livestock, milkmen and herdsmen	132	23
Industries	69	76
Others	63	50
BHIL—		
Field labourers, wood-cutters, etc.	662	143
Cultivators	255	28
Raisers of livestock, milkmen and herdsmen	26	9
Labourers unspecified	13	122
Others	44	31

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Subsidiary Table VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC—*continued.*		
Bhil (Sind)—		
Field labourers, wood-cutters, etc.	294	73
Cultivators	287	9
Industries	180	61
Transport	116	25
Others	123	12
Bhoi—		
Field labourers, wood-cutters, etc.	311	165
Cultivators	245	11
Industries	169	174
Fishing and hunting	119	19
Others	156	74
Bra'hman Audich—		
Religious	184	25
Beggars, prostitutes, criminals, inmates of jails and asylums	148	27
Cultivators	120	12
Lawyers, doctors, teachers	78	8
Others	470	32
Bra'hman Chitpa'van or Konkanasth—		
Cultivators	256	19
Income from rent of land	205	24
Religious	123	3
Trade	74	8
Lawyers, doctors, teachers	69	2
Public Administration	67	.....
Others	206	24
Bra'hman Deshasth—		
Cultivators	231	11
Income from rent of land	208	24
Public Administration	171	.....
Religious	119	4
Lawyers, doctors, teachers	70	3
Others	201	18
Bra'hman Gaud Sa'rasvat—		
Trade	288	6
Income from rent of land	210	18
Cultivators	171	19
Others	331	16
Bra'hman (Sind)—		
Religious	408	11
Trade	134	1
Industries	100	12
Others	358	3

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SUBSIDIARY TABLE VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC—*continued.*		
CHA'MBHA'R, MOCHI, MACHIGA'R OR SOCHI—		
Industries	560	31
Field labourers, wood-cutters, etc.	242	167
Others	198	29
CHATURTH—		
Cultivators	680	21
Field labourers, wood-cutters, etc.	218	90
Others	102	44
CHHATRI, KHATRI, KILIKET OR KATABU—		
Cultivators	387	21
Field labourers, wood-cutters, etc.	264	121
Industries	180	70
Others	169	33
DARJI, SHIMPI, SA'I OR MIRA'I—		
Industries	720	47
Trade	151	17
Others	129	64
DHOBI, PARIT, AGASA' OR MADIVA'L—		
Industries	421	72
Cultivators	380	38
Others	199	74
DHODIA'—		
Field labourers, wood-cutters, etc.	668	170
Cultivators	198	8
Raisers of livestock, milkmen and herdsmen	64	43
Others	70	37
DUBLA' OR TALAVIA'—		
Field labourers, wood-cutters, etc.	831	106
Raisers of livestock, milkmen and herdsmen	42	9
Industries	29	56
Others	98	28
GURAV OR HUGA'R—		
Cultivators	728	91
Field labourers, wood-cutters, etc.	190	217
Others	82	21
HAJA'M, NHA'VI OR NA'DIG—		
Industries	411	3
Cultivators	268	39
Field labourers, wood-cutters, etc.	261	349
Others	60	52

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Subsidiary Table VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC—*continued.*		
HALEPA'IK—		
Cultivators	554	48
Field labourers, wood-cutters, etc.	275	96
Industries	51	286
Labourers unspecified	33	95
Others	87	25
KA'TKARI—		
Field labourers, wood-cutters, etc.	758	99
Labourers unspecified	77	87
Cultivators	63	67
Others	102	47
KOLI—		
Field labourers, wood-cutters, etc.	489	172
Cultivators	393	18
Industries	34	39
Labourers unspecified	26	412
Transport	15	18
Raisers of livestock, milkmen and herdsmen	11	24
Domestic service	7	42
Income from rent of land	7	33
Public Administration	6	5
Others	12	20
KOLI (SIND)—		
Field labourers, wood-cutters, etc.	427	92
Industries	177	76
Cultivators	145	8
Transport	97	41
Income from rent of land	85	.....
Others	69	18
KOSHTI, HUTGA'R, JED OR VINKA'R—		
Industries	867	74
Cultivators	47	33
Others	86	78
KUMBHA'R—		
Industries	439	57
Cultivators	310	77
Field labourers, wood-cutters, etc.	150	154
Others	101	67
KUNBI—		
Cultivators	616	58
Field labourers, wood-cutters, etc.	293	143
Raisers of livestock, milkmen and herdsmen	23	10
Industries	20	37
Income from rent of land	14	48
Others	34	24

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SUBSIDIARY TABLE VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC—*continued.*		
LINGA'YAT—		
Cultivators	489	17
Field labourers, wood-cutters, etc.	242	117
Industries	95	71
Trade	76	29
Income from rent of land	26	61
Raisers of livestock, milkmen and herdsmen	25	7
Religious	15	22
Domestic service	9	54
Others	23	32
LOHA'NA'—		
Trade	568	2
Contractors, clerks, cashiers	209	1
Others	223	17
LOHA'NA' (SIND)—		
Trade	500	2
Cultivators	120	1
Industries	118	14
Transport	65	3
Income from rent of land	57	2
Domestic service	42	6
Public Administration	21	.....
Field labourers, wood-cutters, etc.	20	8
Others	57	5
LOHA'R, LUHA'R OR KAMMA'R—		
Industries	677	10
Field labourers, wood-cutters, etc.	169	411
Others	154	28
MAHA'R, HOLIYA' OR DHED—		
Cultivators	461	69
Field labourers, wood-cutters, etc.	309	141
Industries	102	47
Public Administration	40	20
Raisers of livestock, milkmen and herdsmen	22	10
Others	66	54
DHED (SIND)—		
Industries	455	19
Field labourers, wood-cutters, etc.	194	73
Cultivators	130	4
Transport	95	26
Trade	45	2
Others	81	13
MA'LI—		
Cultivators	549	39
Field labourers, wood-cutters, etc.	291	120
Others	160	42

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SUBSIDIARY TABLE VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC—*continued.*		
MA'NG OR MADIG—		
Field labourers, wood-cutters, etc. ...	528	127
Industries	133	36
Cultivators	121	30
Beggars, prostitutes, criminals, inmates of jails and asylums	56	605
Raisers of livestock, milkmen and herdsmen	42	8
Others	120	37
MARA'THA'—		
Cultivators	638	48
Field labourers, wood-cutters, etc.	227	142
Raisers of livestock, milkmen and herdsmen	32	8
Industries	23	34
Income from rent of land	17	68
Domestic service	11	68
Transport	11	7
Others	41	41
NA'IKDA'—		
Field labourers, wood-cutters, etc.	717	159
Cultivators	145	11
Others	138	33
PANCHA'L—		
Industries	713	4
Cultivators	126	18
Others	161	162
RABA'RI—		
Raisers of livestock, milkmen and herdsmen	736	21
Others	264	91
RA'JPUT—		
Cultivators	417	23
Field labourers, wood-cutters, etc.	357	117
Income from rent of land	79	28
Industries	53	33
Public Force	19	.....
Others	75	18
RA'JPUT (SIND)—		
Cultivators	269	4
Industries	178	18
Transport	168	22
Field labourers, wood-cutters, etc.	135	14
Others	250	15

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Subsidiary Table VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC—*continued.*		
Rámoshi—		
Field labourers, wood-cutters, etc.	367	102
Cultivators	349	33
Public Force	118	3
Raisers of livestock, milkmen and herdsmen	64	12
Others	102	69
Sáli—		
Industries	921	64
Others	79	44
Soni, Sonár or Aksáli—		
Industries	568	4
Cultivators	292	57
Others	140	101
Sonár (Sind)—		
Industries	939	2
Trade	25	10
Others	36	17
Sutár or Badig—		
Industries	567	5
Cultivators	256	101
Field labourers, wood-cutters, etc.	125	278
Others	52	67
Teli, Gániger or Ghánchi—		
Cultivators	360	61
Field labourers, wood-cutters, etc.	253	132
Industries	198	37
Trade	109	37
Others	80	52
Thákur—		
Cultivators	606	80
Field labourers, wood-cutters, etc.	324	91
Others	70	34
Vaddar or Od—		
Transport	303	38
Field labourers, wood-cutters, etc.	279	123
Industries	125	165
Cultivators	123	12
Others	170	49
Vághri—		
Field labourers, wood-cutters, etc	366	95
Industries	232	53
Cultivators	157	19
Trade	87	64
Others	158	46

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Subsidiary Table VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
HINDU, JAIN AND ANIMISTIC—*continued.*		
VANJÁRI—		
Cultivators	532	40
Fieldlabourers, woodcutters, etc.	372	156
Raisers of livestock, milkmen and herdsmen	38	3
Others	58	46
VÁRLI—		
Fieldlabourers, woodcutters, etc.	461	110
Cultivators	452	74
Raisers of livestock, milkmen and herdsmen	21	26
Labourers unspecified	19	99
Others	47	37
VÁNI OSVÁL—		
Trade	703	5
Domestic service	68	8
Others	229	12
VÁNI SHRIMÁLI—		
Trade	690	7
Industries	124	90
Contractors, clerks, cashiers	42	1
Others	144	52
MUSALMAN.		
BOHORA, KHOJA, MEMON, TELI OR GHÁNCHI—		
Cultivators	455	16
Trade	202	14
Fieldlabourers, woodcutters, etc.	168	192
Industries	67	44
Others	108	34
SHEIKH AND PATHÁN—		
Fieldlabourers, woodcutters, etc.	282	89
Industries	223	55
Cultivators	203	15
Others	292	29
OTHER MUSALMÁN—		
Industries	402	52
Fieldlabourers, woodcutters, etc.	149	101
Trade	138	28
Cultivators	131	21
Transport	31	3
Beggars, prostitutes, criminals, inmates of jails and asylums	27	42
Domestic service	27	23
Others	95	15
BOHORA, KHOJA, MEMON, TELI OR GHÁNCHI (SIND)—		
Trade	289	2
Industries	215	5
Cultivators	163	2
Transport	138	1
Others	195	8

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SUBSIDIARY TABLE VIII—*continued.*

Occupations of selected castes.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
ZOROASTRIAN.		
Trade	217	8
Cultivators	174	12
Industries	122	56
Others	487	14
CHRISTIAN.		
ANGLO-INDIAN (SIND)—		
Transport	474	2
Others	526	41
INDIAN CHRISTIAN—		
Cultivators	371	62
Fieldlabourers, woodcutters, etc.	206	117
Industries	124	49
Trade	49	157
Fishing and Hunting	48	21
Domestic service	42	22
Public Administration	32	12
Others	128	28
INDIAN CHRISTIAN (SIND)—		
Domestic service	461	14
Transport	196	.....
Trade	85	.....
Others	258	17

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Subsidiary Table IX.

Statement showing the Religion and Caste of Gazetted Officers of Government Serving in the Bombay Presidency.

Religion	Castes.	Sub-Castes.	Number of officers.
Hindu ...	.....	.....	334
	Amil	.....	20
	Baniá	.....	11
	Do.	Shrimáli	5
	Do.	Lohána	5
	Do.	Porvál	3
	Do.	Modh	6
	Do.	Khadáyatá	2
	Do.	Lád	2
	Do.	Meshri	1
	Bhátiá	.....	2
	Brahmo-samáj ...	.....	1
	Bráhman	.....	5
	Do.	Anávala	4
	Do.	Audich	5
	Do.	Bhátmewáda	2
	Do.	Chitpávan or Konkanasth ...	57
	Do.	Deccani	1
	Do.	Deshasth	39
	Do.	Devrukhá	1
	Do.	Gaud	8
	Do.	Gaud Sárasvat	15
	Do.	Gujaráti	1
	Do.	Karháda	15
	Do.	Kshatriya	7
	Do.	Mewadchorási	1
	Do.	Motála	1
	Do.	Nágar	16
	Do.	Raikwál	1
	Do.	Sárasvat	11
	Bráhmo or Theist ...	.....	2
	Daivadnya (Sonar) ...	.....	1
	Dudani	.....	1
	Kadva Pátidár ...	.....	1
	Káyastha	.....	2
	Do.	Bengáli	1
	Do.	Válmiki	2
	Khatri	.....	2
	Levá Pátidár	.....	4
	Lingáyat	.....	3
	Loháni Khitri ...	.....	1
	Makhiga	.....	1
	Maráthá	.....	4
	Nador	.....	1
	Páthára Prabhu ...	.....	11
	Prabhu Káyastha ...	.....	12
	Rájput	.....	2
	Sikh	.....	1
	Telagu	.....	3
	Vaishya	.....	1
	Hindu unspecified ...	.....	30
Musalmán ...	.....	.....	36
	Afghán	.....	1
	Akhund	.....	1
	Balochi	.....	1
	Bohora	.....	1
	Pathán	.....	3
	Persian	.....	1

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Subsidiary Table IX—*continued.*

Statement showing the Religion and Caste of Gazetted Officers of Government Serving in the Bombay Presidency.

Religion.	Castes.	Sub-Castes.	Number of officers.
Musalmán—*continued.*			
	Sayad	.....	7
	Sheikh	.....	6
	Sheikh Persian ...	.....	1
	Siáh ...	.....	2
	Semitic Indian, Koreishi ...	.....	1
	Sunni Hanafi ...	.....	2
	Musalmán unspecified ...	.....	9
Christian ...	.....	.....	627
	Christian	Anglo-Indian	3
	Do.	East Indian	2
	Do.	Portuguese	5
	Do.	Roman Catholic... ...	13
	Eurasian	.....	7
	European	.....	597
Jew ...	.....	.....	4
	Beni Israel	.....	3
	Jew	.....	1
Zoroastrian ...	.....	.....	104
	Parsi	.....	41
	Shehenshahi	.....	9
	Unspecified	.....	54

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SUBSIDIARY TABLE X.

Number of persons employed on the 10th March on Railways and in the Irrigation, Post Office and Telegraph Departments.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
Railways.		
TOTAL PERSONS EMPLOYED	2,503	110,435
Persons directly employed—		
Officers	170	13
Subordinates drawing more than Rs. 75 per mensem ...	1,369	1,242
" " from Rs. 20 to 75 " ...	831	19,242
" " under Rs. 20 " ...	121	65,087
Persons indirectly employed—		
Contractors	10	274
Contractor's regular employés	2	3,601
Coolies	.....	20,976
Irrigation Department.		
TOTAL PERSONS EMPLOYED	53	47,814
Persons directly employed—		
Officers	40	21
Upper subordinates	12	133
Lower "	1	199
Clerks	.....	.....
Peons and other servants	.....	4,732
Coolies	.....	9,486
Persons indirectly employed—		
Contractors	.....	469
Contractors' regular employés	.....	942
Coolies	.....	31,832
Postal Department.		
TOTAL	42	13,619
Supervising Officers	7	171
Post Masters	8	1,790
Miscellaneous Agents	5	1,041
Clerks	20	1,717
Postmen, etc.	.....	5,471
Road Establishment	.....	2,264
Railway Mail Service—		
Supervising Officers	2	21
Clerks and Sorters	.....	475
Mail guards, etc.	.....	218
Combined offices—		
Signallers	.....	175
Messengers, etc.	.....	276
Telegraph Department.		
TOTAL	573	1,925
Administrative Establishment	16	1
Signalling "	520	176
Clerks	37	146
Skilled labour	.....	337
Unskilled labour	.....	603
Messengers, etc.	.....	662

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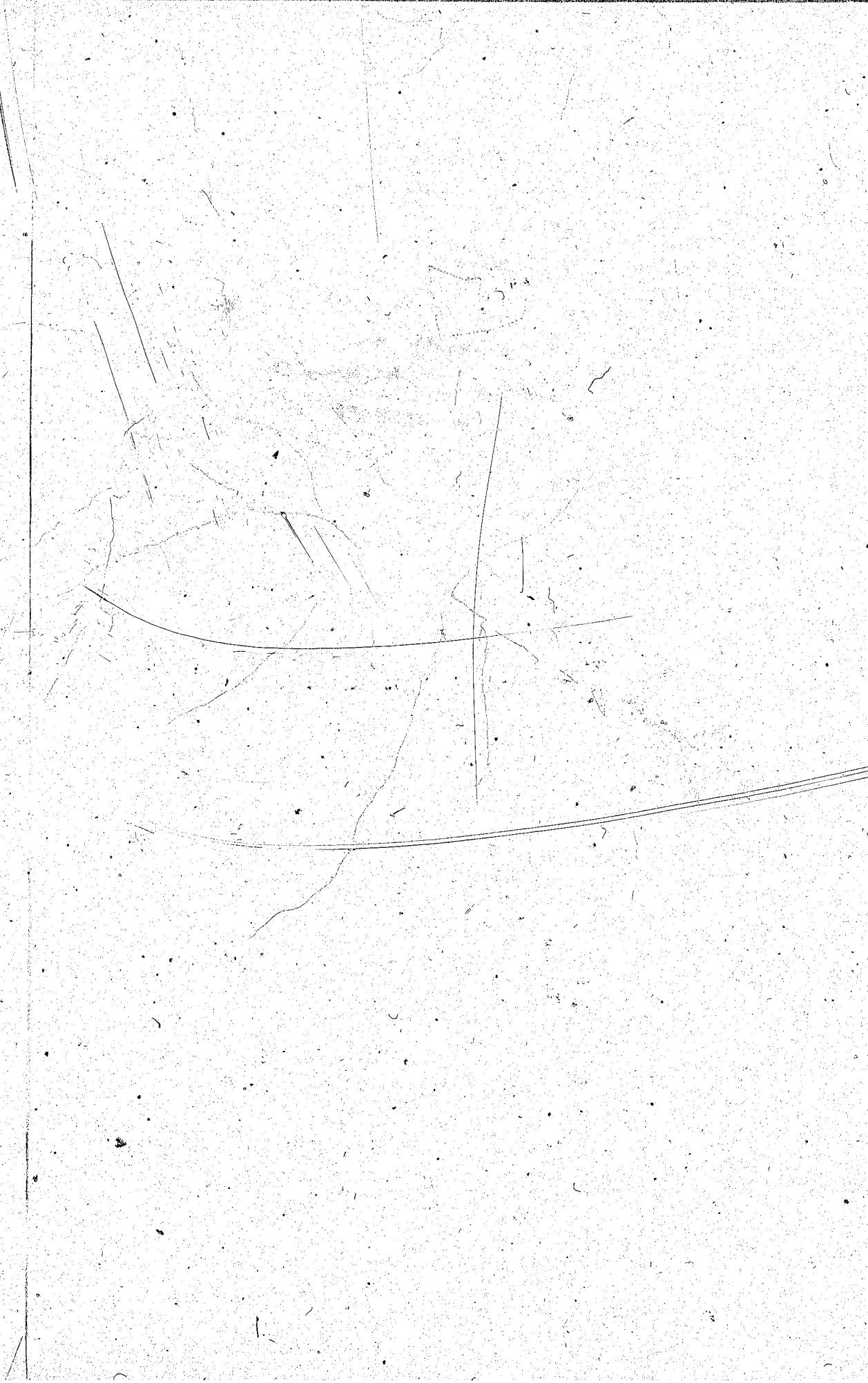

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