

Census of India

1901

Vol. IX

Bombay

Part. I Report

R.E. Enthoven, I.C.S.

1902

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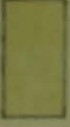







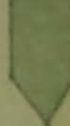

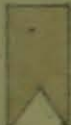




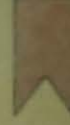
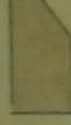
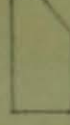

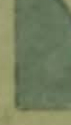


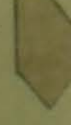
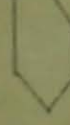
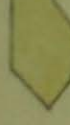

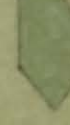

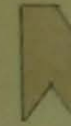
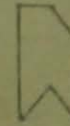
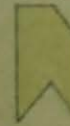


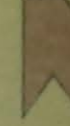
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SLIPS USED IN THE ABSTRACTION OF THE CENSUS SCHEDULES

(Vide Introduction P. 4)

		<i>Hindu</i>	<i>Musalman</i>	<i>Jain</i>	<i>Christian</i>	<i>Animistic</i>	<i>Others</i>
<i>Male</i>	<i>Married</i>						
	<i>Unmarried</i>						
	<i>Widowed</i>						
<i>Female</i>	<i>Married</i>						
	<i>Unmarried</i>						
	<i>Widowed</i>						

Frontispiece to Vol. IX Part I.

CENSUS OF INDIA, 1901.

VOLUME IX.

BOMBAY.

PART I.

REPORT.

BY

R. E. ENTHOVEN,

OF THE INDIAN CIVIL SERVICE,

IN CHARGE CENSUS OPERATIONS.



BOMBAY:
PRINTED AT THE GOVERNMENT CENTRAL PRESS.
1902.

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THE Census of the Bombay Presidency was taken on March 1st, 1901.

The Census
of 1901.

Since the year 1881 the Census of India has been taken every ten years. Other Censuses.

From ancient days, both in India and in other countries, the enumeration of the people has been attempted in circumstances and by methods varying greatly with differences of time and place. Readers of the immortal Gibbon will call to mind references to the regular enumerations of the Roman populace carried out at intervals by the ordinary official agency. All will recollect the still earlier statistical experiments with the people of Israel. King David's census, it will be remembered, is said to have been followed by a pestilence which must have gone far to minimize the value of the results of the previous enumeration, though critics, mindful of the curious persistence of census officers in enquiries apparently designed merely to annoy peaceful citizens, are disposed to explain the story of Divine displeasure manifested on the occasion of this census as an invention of the people of Israel destined to permanently prejudice the authorities against the repetition of what they regarded as a useless and objectionable experiment. Others have been known to discover in the supposed manifestations of Divine wrath the protest of the Little Israelites of the day against the expansion of the Jewish dominion with the vainglorious boasting over increasing numbers which such expansion involved. Less famous, but equally remarkable, was the novel method of taking a census devised by the Raja of Lombok in the Malay Archipelago, as a check to safeguard the proceeds of a head-tax payable in rice by every man, woman and child resident in his dominions. By an ingenious subterfuge the Raja contrived to secure, from each town and village, the presentation of as many needles as there were residents within its limits, and thereby ensured an immediate and permanent increase in the proceeds of the tax, which had for many years mysteriously but steadily declined.¹

It may, however, be asserted that few previous censuses have been carried out under such unfavourable conditions as prevailed in the Bombay Presidency in the period immediately preceding the Census of 1901. Not only was the whole of Gujarát visited by a famine, the like of which has not been known in the memory of the oldest inhabitant of that fertile province, but, with the exception of the isolated districts of Sind, very nearly the entire Presidency was afflicted during this period with either famine or plague of serious dimensions—a misfortune, or rather a combination of misfortunes, of which the immediate result was that, at the time when the district officials should have been busy with preparations for the forthcoming enumeration, they were one

Famine and
Plague.

¹ The Malay Archipelago: by A. R. Wallace, Chapter XII.

INTRODUC-
TION.

and all fully employed with the more important task of attempting to preserve life. It would be difficult for the most enthusiastic statistician to deny that, in such a contingency, the work of saving life must inevitably claim precedence over that of counting the survivors; and it may perhaps be asserted, without undue presumption, that the absence of any breakdown in the arrangements for the enumeration is a result reflecting great credit on the sorely overpressed district officials, on whom the important duty of preparing the Census organization necessarily fell.

System of
enumeration.

With the exception of a few hundred villages scattered over large areas of desert in Sind, or in the forests of the Western Ghats, where enumeration by day was unavoidable, and the risk of double reckoning inconsiderable, the whole Presidency was enumerated between 7 P.M. and midnight on the date prescribed. In the preliminary organization towns and villages were divided into blocks, containing from 30 to 50 houses, in charge of an Enumerator. Above the block came the circle, a compact group of from 10 to 15 blocks or about 500 houses, under a Supervisor, who was responsible for the work of the Enumerators in his circle. Circles were grouped according to talukas, mahals, or municipal wards, into charges under Charge Superintendents, who exercised general supervision over the Census operations, and tested a large proportion of the work of their subordinates. Beginning in January, the Enumerator wrote up the Census schedules for all persons residing in his block; and this record was then checked and corrected by the Supervisors, Superintendents and officers of the District staff. On the night of March 1st the Enumerator went round his block and brought his record up to date by striking out the names of persons who had died or left the block, filling in entries for fresh arrivals and newly born infants.

On the morning of the 2nd of March, the Enumerators of the various blocks met the Circle Supervisor at a place previously arranged, and prepared the first totals of their blocks, showing the number of occupied houses, males, females and total population for each block. The Supervisor then combined the block totals into a circle total, and sent this on to the Charge Superintendent, who repeated the operation for his charge, and reported the charge total to a specially appointed District Summary Officer at the head-quarters of the district. This officer combined the charge totals into a district total, and telegraphed the result, in a form specially supplied in advance, to the Provincial Superintendent and the Census Commissioner for India. All the totals for the Presidency were received by the morning of the 14th March. Special precautions were taken to avoid error in these first totals, with the result that the final total only varied from the preliminary figures by 15 per cent. or 3 per 2,000.

Decrease in the
population.

The extent to which the calamities of famine and plague have left their mark on the population of this Presidency may be roughly measured by a comparison of the results of this Census with the forecast which the Provincial Superintendent of 1891 drew up on the basis of the experience gained in previous inter-censal periods. Mr. Drew estimated that the population of the Presidency in 1901 would amount in round figures to 30,000,000. The Census of last March showed a total of 25,500,000. In other words, the population has decreased by 1,500,000 instead of exceeding by 3,000,000 the previous numbers. When allowance has been made for emigration and the inevitable decrease in the birth-rate, which periods of scarcity and insufficient nourishment for a large section of the population must of necessity produce, there still

remains evidence of a vast mortality that can only be accounted for as the results of the ravages of famine and plague, and which represents an amount of silent suffering and distress not unjustly to be described as deplorable.

INTRODUC-
TION.

Leaving for the moment this most obvious, as it is the saddest, aspect of the Census of 1901, it may be permissible to refer in brief to some of the special difficulties which the coincidence of the Census period with the accumulated misfortunes already described placed between the Provincial Superintendent and the accomplishment of his duty.

Special
difficulties
of the Census
of 1901.

Widespread famine in Gujarát and the Deccan left, as has already been seen, little leisure to the District Collectors in which to organize the staff of Charge Superintendents, Supervisors, and Enumerators, on whom the work of counting the people devolves. Plague in Bombay City and the Southern Marátha Country attained its greatest virulence towards the end of February 1901. The temporary disturbance which such afflictions must introduce into the normal distribution of the population tends to reduce very considerably the value of Census statistics for such areas, just as surely as the pre-occupation of officials is likely to lead to less efficient methods of enumeration. Similarly, the fear of the plague threatened at one time to paralyse operations altogether. Enumerators could with difficulty be brought to face the risk of infection to be incurred in entering plague-infected dwellings in search of the occupants. A striking instance of this is to be found in the case of Bombay City, where a complete breakdown was threatened at the last moment by the desertion of no less than 300 of the paid Enumerators, whose courage forsook them in face of the epidemic. These men were replaced successfully, though with difficulty, and the enumeration in the end satisfactorily accomplished. The subsequent death of three Enumerators from plague, in circumstances strongly suggesting that the infection was contracted by them while employed on Census duty, is a signal proof, if further proof be required, of the existence of formidable and peculiar obstacles to the successful enumeration of many parts of the Presidency.

But the special difficulties of the recent Census by no means terminated with the writing up of the schedules on March 1st. Famine in a modified form, and plague of a less virulent nature, continued to harass many districts in the Presidency during the period required for the abstraction and compilation of the results, with the inevitable consequence that the important work connected with those processes had perforce to be accomplished mainly by untrained hands instead of by the usual staff of officials which it is customary to lend for the purpose in ordinary years. The virulence of plague epidemics scared away capable candidates from the abstraction centres, and even led on occasions to the hurried transfer of the central offices from the more serious infected localities to less dangerous neighbourhoods.

Enough has now been said to show that the statistics which are offered for examination in the following Report were amassed in the face of unusual difficulties, and are therefore entitled, where they are defective, to some special measure of indulgence.

It may be of interest to consider, in the next place, a few of the notable features in which the Census of 1901 differs from its predecessors. Perhaps the most important innovation of the past year's work has been the introduction into Bombay City of a system of enumeration hitherto adopted throughout

Notable
changes.

Bombay
City.

**INTRODUC-
TION.**

the Presidency, but considered impracticable in Bombay Town and Island. A reference to previous Reports will disclose the fact that, whereas residents in the mofussil are enumerated by Census officials, either Government officers, Municipal and Local Fund servants, or volunteers, who visit every dwelling place and write up the 'schedules for the inmates previous to taking the final test that ensures the correctness of the record on Census night, Bombay City has always been counted by a system more suited to European countries, where a far higher percentage of literate residents is as a rule to be expected. This system allows the issue of separate schedules to every head of a family, on whom the duty of filling them in correctly, for himself and his dependents, subsequently falls. It was suggested to the Municipal Commissioner of Bombay that such a procedure could not reasonably be expected to afford satisfactory results in a city of 800,000 souls, of whom the great majority were ignorant of the use of writing materials. Officials with long years of experience in Bombay City firmly maintained that any other system was unsuited to the habits and prejudices of the population, and foretold inevitable failure if the mofussil system of enumerators were introduced. In the end it was decided to attempt the more accurate, if less popular, procedure, and the result, mainly owing to the tactful labours of Mr. Edwardes, I. C. S., in special charge of Bombay Town and Island, was uniformly successful amidst circumstances of unusual difficulty.

Abstraction.

Passing by minor improvements in the form of Census instructions and procedure, which will be duly recorded elsewhere, attention may next be invited to the complete revolution which has been effected in the process of abstraction by the adoption, on suggestion by the Census Commissioner, of the European system of "slips." Complete details of the working of this novel method of handling statistics are given in the volume dealing with the administration of the Census. It will be sufficient here to indicate the nature of the alteration by explaining that on previous occasions each block, containing about 500 houses, was made a unit for the preparation of detailed statistics, which were entered in complex columns on large sheets or registers. At this Census, each schedule entry was copied on to two slips of paper, varying in shape and colour in such manner that the religion, sex, and civil condition could be gathered from the slip at a glance. These slips were then sorted by talukas and mahals, corresponding to aggregates of many hundred blocks. The unit of entry for Provincial statistics being a taluka or mahal, it will be seen that the new method furnished, in one operation, the data which could previously be arrived at only by a lengthy process of compilation from the intricate, and too often inaccurate, registers. When it is added that the new system resulted in a saving of over Rs. 30,000 on the expenditure for the Bombay Presidency in the 1891 Census (Rs. 2,05,000), the advantages of the innovation will be patent to the most critical observer. A sketch of the slips used for this system of abstraction, showing the signification of each shape and colour, is given on the frontispiece to this Report.

**Ethnographical
enquiries.**

In the third place, it may be claimed for the present Census that special attention has been devoted to the ethnological features of the numerous castes and tribes of the Presidency, with a view to arriving at a classification of the amorphous social entities known by these designations, more in harmony with modern scientific requirements. To the student of the castes and tribes of Bombay (including Sind), the classification scheme adopted in 1891 must

have presented many difficulties, and lain open to numerous objections, not the least serious of which would be the separate entry of castes under synonymous terms, the preponderating volume of divisions named unspecified (suggesting the convenient but uninformative heading of "sun-dries" in which it is sometimes the practice to group the most formidable items of a lady's accounts), the inclusion of geographical and sectarian terms not denoting any social cleavage—and the unsuggestive medley of main and subordinate tribal names under which the historically interesting Mahomedan tribes of the Province of Sind were indiscriminately grouped. Early attempts were made in connection with the present Census to pave the way for a more consistent and scientific classification of the population of the Presidency, starting from the valuable data which Mr. Drew collected and published in 1891. The methods adopted for arriving at the desired results are described in Chapter VIII. Suffice it here to remark that, far from perfect as the present classification must inevitably be pronounced, it may fairly claim to be an important advance on previous efforts, and should perhaps form a useful groundwork on which to base the Ethnographic Survey of the Presidency. For this result the researches of Sir James Campbell, author of the Bombay Gazetteer, the efforts of previous Provincial Superintendents, and the willing contributions of volunteer committees instituted in connection with the Census of 1901, are entitled to the chief credit.¹

Finally, the recent constitution of the Bombay Improvement Trust, which requires in its measures dealing with overcrowding in the city the guidance of detailed statistics not hitherto available, and the difficulties experienced by the Health Department of the Municipality in coping with the plague epidemic owing to the want of adequate statistical information concerning the sectional and structural distribution of the population of Bombay, have led to a special elaboration of the statistics collected in Bombay Town and Island with a view to meeting the requirements of both bodies. The Census in Bombay has thus placed on record, in accordance with suggestions received from the Trust and the Corporation, additional particulars dealing with structural units, *i.e.* the population of tenements, rooms and floors, the description of buildings complete or in course of construction, and the distribution of the population by sections and circles, designed to offer material assistance both to the Trust in their work of reconstructing Bombay, and to the Municipality in arranging for the better sanitation of the Island. Full particulars of these tables will be found in Mr. Edwards' Report (see Vol. XI).

The Bombay
Improvement
Trust.

The most noticeable features of the statistical survey of the Presidency Summary, which is given in the following pages are :

- (1) A considerable decrease in the population of the Presidency Proper and of its Feudatory States.
- (2) A large increase in the population of Sind.
- (3) A substantial increase in the number of Christians.

¹ By a special Resolution of the Bombay Government issued in July 1900, orders were given for the formation of committees containing officials and non-officials in every district and State throughout the Presidency. These committees were charged with the important task of investigating the subdivisions of some of the leading castes of Bombay, of undertaking an ethnographical review of many others, and of preparing a complete list of castes and tribes grouped in order of social precedence. Many interesting and valuable reports were the result.

INTRODU-
TION.Concluding
remarks.

- (4) A great decrease in the portion of the population afflicted with insanity, deaf-mutism, blindness and leprosy.
- (5) A remarkable increase in the factory population.

Introductions, if they are to serve the purpose for which they are written, which is, I take it, to enable the readers of books bound in uninviting blue covers to put aside such bulky compilations after perusing the prefatory remarks, with the impression that they have mastered the substance of the contents, must before all things be brief. This is perhaps not an inadequate excuse for bringing to a conclusion the foregoing brief summary of the noteworthy incidents of the Census of 1901.

It is fortunately no part of the Provincial Superintendent's duty to account for the existence of famine, plague, or any other of the assumed or demonstrated causes that have influenced the fortunes and fate of the suffering millions of this Presidency during the decade now being passed in review. The cause of the monsoons, on which the food supply of the population depends, the reasons for agricultural indebtedness, tending to undermine the staying power of the cultivators, the conditions favourable to the growth and spread of plague bacteria, and the most efficient measures for reducing the mortality due to epidemic diseases, are problems which happily he is not required to solve. It is even doubtful whether an expression of sympathy with the people in their trials and misfortunes is a recognized part of a Census Report.

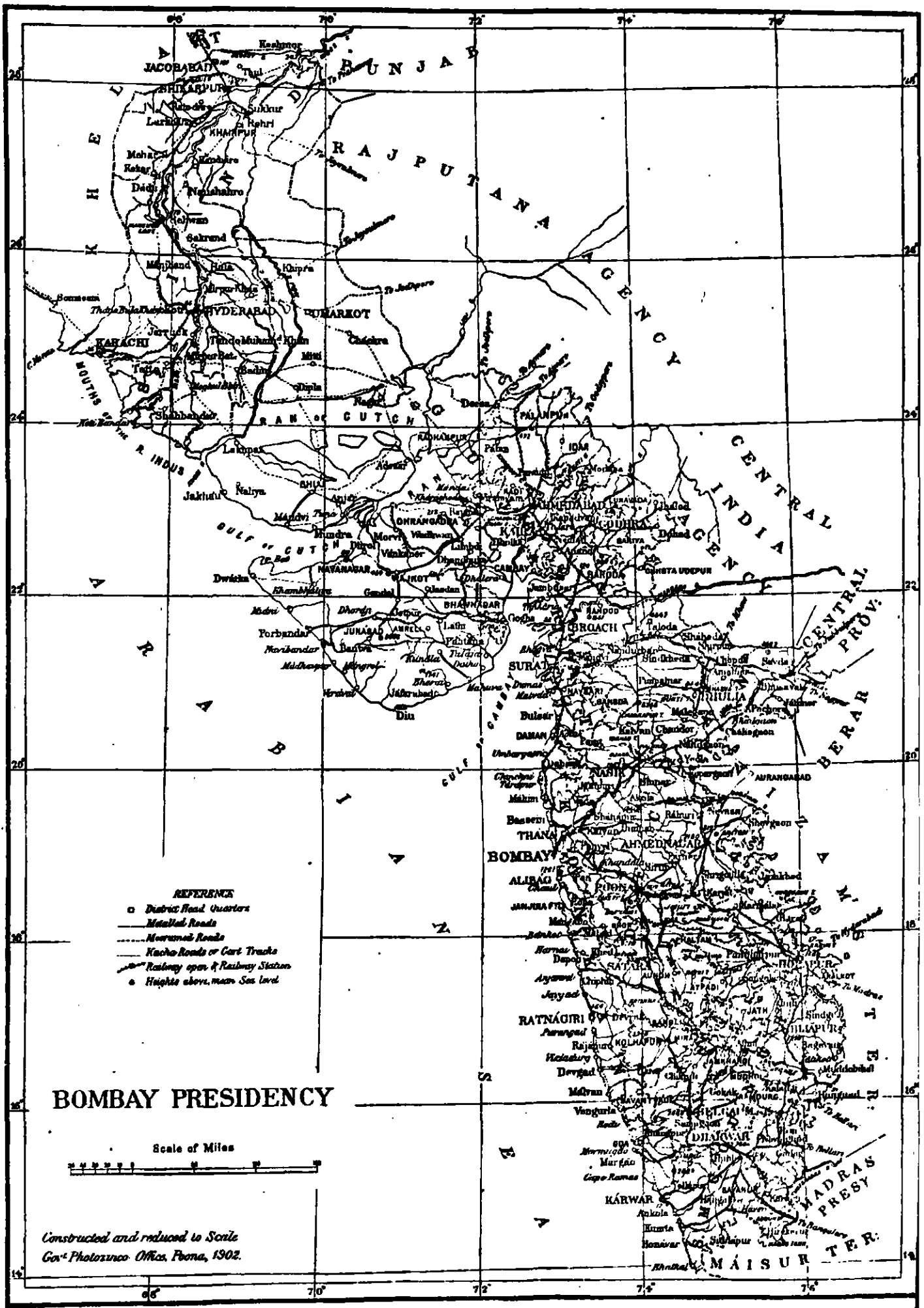
Be that as it may, the spectacle of silent misery, bravely borne, presented by a population that has lost in a period of ten years no less than 3,000,000 souls, is one which it is impossible to contemplate unmoved. Stated thus in crude figures, the total mortality but imperfectly conveys an impression of the hardships through which the bulk of the population have passed in recent years. In Gujarát, hitherto known as the garden of the Presidency, simple-minded Bhils, deprived for a season of their ordinary means of subsistence, and ignorantly distrustful of liberal measures taken for their relief, have laid down their lives in uncomplaining silence. In the less fertile plains of the Deccan, sturdy Maráthas have clung to their ancestral holdings, lying baked and sterile in the pitiless glare of a cloudless sky, until their debilitated frames were weakened beyond the hope of reconstitution, when they quietly passed from the scene of their toil. Respectable families, too proud to accept State charity, have suffered and died in the saddened isolation of their deserted villages. The ravages of an irrepressible and mysterious epidemic have swept away thousands in all conditions of life, of every age, and in every part of the Presidency, leaving widows to lament their husbands, husbands deprived of their wives, children on a sudden orphans, and parents lamenting the loss of their offspring. Few sadder or more distressing sights could be conceived, no more eloquent testimony borne to the sorrow brought to many a peaceful home, than the spectacle of small children, sole survivors of a large family, drifting from the scene of their troubles to the house of some distant relative or caste acquaintance. Yet this, and many such sights, were part of the daily experience of officials on plague duty during the trying times of the earlier plague epidemics.

To such misfortunes, and to much more than can be described, or even suggested, in these pages, the population of the Bombay Presidency has

been forced to submit during the past five years of starvation and disease. It is often alleged that, in the case of deaths due to privation, the suffering of the victims is mercifully less intense than would appear to the casual observer. It may be so. At least it can be said that these trials have been sustained by the people of this province with great self-possession and control; and that they have rendered secure the foundations of a reputation for patient endurance and brave perseverance that had already become historical. Better still, they establish thereby an irrefutable claim on the sympathy of their rulers, who can but trust, in the words wrung from the greatest of modern poets in the extremity of private grief,

INTRODUC-
TION.

. . . . that good will fall
At last, far off, at last, to all,
And every winter turn to spring.



CHAPTER I.—DISTRIBUTION OF POPULATION.

Area and Population. Natural Divisions. Density. Changes in Area since 1891. Urban and Rural Distribution of Population. Towns. Cities. Bombay Cities. Urbanization. Villages. House Accommodation.

THE Bombay Presidency and its Feudatories cover an area of 188,745 square miles, exclusive of the 80 square miles which form the outlying settlement of Aden, separated from Bombay by 1,600 miles of sea. In Aden is included Shoikh Othman and Perim Island. The population of this tract of country in round figures amounts to 25,500,000, of which British Territory claims 18,500,000 and nearly 7,000,000 are residents of Native States. The settlement of Aden has a population of 44,000. In area the Feudatory States include 65,761 square miles, or one-third of the total of the Presidency. The change in area in the Presidency and Feudatories since 1891 is mainly due to corrections made in the course of revised survey. Erosion caused by the Indus has affected the area of Sind. The Feudatories have been increased by the transfer of the Mewas Estates from the Khándesh District to the Agency attached to that Collectorate.

British Territory consists of the Presidency proper with three Revenue Divisions or Commissionerships, and the Province of Sind under a fourth Commissioner. The twenty-three districts of the Presidency are distributed between these charges as shown in Table I. Bombay City with a population of 776,006 forms a separate Collectorate, covering the whole extent of the island of that name.

The Native States and Agencies already referred to are of two descriptions. There are large States such as Káthiáwár and Cutch, or congeries of smaller States like Káthiáwár and the Southern Marátha Jáhirs, in the charge of specially appointed Political officers. Other States such as Jawhár, Akalkot, Bhor, or Savanur, are attached as political charges to the neighbouring British District, of which the Collector is ordinarily *ex-officio* Political Agent for the State. Throughout the Presidency and its Feudatories the population is distributed between town and village in the proportion of 1 to 4. The mean density of British Territory is 151 to the square mile, while the Feudatories support only 105 to the same area.

The position of the Presidency, a narrow strip of land not exceeding 200 miles in breadth, and extending from 29° N. to 14° N., broken into high and low level districts throughout the greater part by the rugged line of the Western Ghats, is such as to afford very great variety of scenery and climate.

For natural beauty of scenery it can safely challenge comparison with any province in India. The reader who has yet to make the acquaintance of its stately harbours and picturesque coast line, rich in the gorgeous colouring of a brilliant sea breaking on white sands beneath the shade of drooping palms or grey green casuarinas, or who has never seen the purple line of the Ghats sinking into sombre silence in the failing light of the setting sun, cannot hope to acquire a knowledge of its many charms from the pages of a report that deals primarily with the dry bones of a statistical survey. A brief reference to the salient climatic features of its several divisions is, however, necessary for a complete understanding of the significance of the statistics.

CHAP. I.
DISTRIBUTION
OF
POPULATION.
Natural divisions.

In its northern province, Sind, the lower valley of the Indus, the Presidency possesses a tract of country entirely dependent on irrigation. Where the soil is not fertilised by the life-giving waters of the river, its aspect is that of a sandy desert, a dreary plain broken only by an occasional line of sand hills. Much of the province, therefore, is at present unfit for human habitation, and the population that it supports is only 68 to the square mile. South of Sind, between the Feudatory States bordering on Rajputana and the sea, the fertile and well cultivated plains of Gujarát stretch southwards to the Konkan. This is the "garden of the Presidency" yielding a succession of abundant crops, and supporting out of its plenty a population of 267 to the square mile. The rest of the Presidency falls into three other natural divisions. Below the wall of the Ghats which run in a continuous chain from Gujarát to the south of Kánara, where Bombay touches Mysore and Madras, a coast line of rice-bearing areas, sure of a regular rainfall in the first contact with the south-west monsoon, entertain a well distributed population of 231 to the square mile. The Deccan tableland, protected by the hills from the onset of the monsoon, which often surmounts their crest only to hurl its heavy clouds across the continent, and to leave the plains unwatered and untilled, with difficulty maintains 159 where Gujarát provides for nearly twice that number. In the extreme south of the Presidency, above the Ghat line, a favoured tract known as the Karnáta, more fortunate than the arid plains of the Deccan, finds support for an average population of 190 to the square mile with little risk of crop failure in the greater part of its well watered valleys.

Into these five natural divisions the twenty-three districts of the Presidency can be grouped according to the differences of climate and soil which have been thus briefly described.¹ For this reason the Census statistics of 1891 were given by such groups of districts, doubtless with a view to exhibiting the effects of natural conditions on the population. The arrangement, however, is open to two objections. In the first place, the so-called natural divisions do not correspond with the administrative charges of the four Commissioners, comprising the Northern, Central, Southern Divisions and Sind. This is a serious defect. Statistics are constantly required, in the course of administration, for the four charges, while it is rarely necessary to base returns on a scheme of natural divisions. Secondly, the natural divisions of the Konkan, Deccan and Karnáta do not adapt themselves to the present limits of the Collectorates. To render the division correct, it would be necessary to separate Kánara into two parts, placing the below-ghat talukas in the Konkan and the highlands of the Ghats in the Karnáta. The eastern portions of the Belgaum and Dhárwar Districts are more akin to the Deccan than to the western talukas; while the western portion of Sátára seems hardly classable as Deccan country at all. But it is manifestly undesirable to split up the districts by talukas into true natural divisions when dealing with the results of the Census. Collectorates are the most important of administrative divisions, and must be kept intact. The former arrangement of districts by natural divisions has therefore been abandoned on this occasion, and the districts are grouped in all tables by the Commissionerships of which they form part for the purposes of general administration.

¹The reader who requires a more detailed description of the distinctive climatic features of the different parts of the Bombay Presidency is referred to pages 3—5, Vol. I of Mr. Baines' Report on the Census of Bombay, 1881.

In these four divisions the average density per square mile is as follows :

Northern Division	...	...	...	256
Central Division	...	...	...	159
Southern Division	...	...	...	208
Sind	...	...	...	68

CHAP. I
DISTRIBUTION
OF
POPULATION,
Density.

The most populous district is Kaira in Gujarát with a density of 449, and the least crowded, Thar and Párkar in Sind, where the residents number only 27 to the square mile. In the Foudatory States attached to the Presidency the density of population varies from 319 to 20. The important Agency of Káthiáwár has a density of 112, while the population of Cutch, the largest State in the Presidency, numbers 64 to the square mile. Khairpur, the only State in Sind, has less than a third of the population to the square mile of the adjacent British districts of Hyderabad and Shikárpur.¹

With the exception of the transfer of the Karjat Táluka from the Thána to the Kolába District, and of the Mirpur Khas Táluka from Hyderabad to Thar and Párkar, the only notable change in the districts of the Presidency during the past ten years is due to the constitution of the new Collectorate of Lárkhána in Sind in August 1901. This district consists of seven tálukas from the Shikárpur and three from the Karáchi District. The change having taken place after the Census, the tables are arranged to show the districts as they were constituted on the night of March 1st. Particulars of the population of the Shikárpur, Karáchi and Lárkhána Districts as now re-arranged will be found on the title-page of Table II.

Changes in area
since 1891.

Diagram No. 1 at the end of this Chapter has been designed to show the urban and rural distribution of the population of each district. The concentration in towns is most noticeable in the Ahmedabad District, where 35 per cent. of the population resides in municipal areas or in towns with a population of 5,000 and over. In Thar and Párkar the population of 364,000 is wholly rural with the exception of 10,500 or 3 per cent. In 1891 these two districts also stood at the extremes of the scale, though at the time of that Census the urban population of the Ahmedabad District was only 30 per cent. For the whole Presidency the proportion of town residents has increased from 17 to 19 per cent., partly on account of the tendency to seek employment in centres of trade and industry during periods of scarcity, and partly, it may be assumed, owing to the increasing demand for labour in such centres. The most remarkable decrease in the number of towns in one district is to be found in the following cases :—

Urban and
rural distribu-
tion.

	1891.	1901.
Ahmedabad	18	12
Ahmednagr	23	8
Dhárwár	23	16
Sítára	13	8

The word "town" has been applied to all Municipalities, Cantonments, Civil Towns. Lines not within municipal limits, and any other continuous collection of houses inhabited by not less than 5,000 persons that was specially so classed by order of the Provincial Superintendent. The definition varies only in one small point from that which was adopted in 1891. The decrease in the number of towns in the four districts shown above is due in the first two cases to famine and in the last case to the effects of the plague. These, by causing a decrease in the

¹ In calculating the density of districts, the population of cities has been excluded.

population of many places formerly classed as towns, have led to their removal from the list of places with over 5,000 inhabitants.¹

The Census Code governing the classification of local areas on this occasion lays down that towns with 100,000 inhabitants should be classed as cities, for which certain tables have been separately prepared. Discretion was also given to include other towns among cities for adequate special reasons. In this Presidency the towns with over 100,000 residents are :

1. Ahmedabad.	4. Poona.
2. Bombay.	5. Surat.
3. Karáchi.	

To these the towns of Belgaum, Broach, Násik, Hyderabad, Hubli, Sholápur and Sukkur were added by the orders of Government, with a view to bringing the cities as far as possible into line with the Municipalities given in the schedule to the recently amended Bombay District Municipal Act. The order of the larger cities by density is as follows :

1. Surat.	4. Hubli.
2. Bombay.	5. Poona.
3. Ahmedabad.	

Surat has thus outstripped Bombay in the course of the last ten years, and Poona has fallen from the third place to the fifth. Both these changes can be readily traced to the severity of the plague epidemics that have attacked Bombay and Poona repeatedly since 1896.

For a comparative study of the progress of congestion in districts and cities during the last thirty years a table has been appended to this Chapter giving full details. Among the former, Násik and Kolába have shown the greatest progress in the process of "filling up," while Broach and Kaira have "opened out" most. Among cities the greatest development will be observed in the case of Hubli in the Southern Marátha Country and of Hyderabad in Sind. The advance made by the city of Hubli since the construction of the Southern Marátha Railway is remarkable. In twenty years it has added 60 per cent. to its population. Hyderabad has added 61 per cent. to its population in the last thirty years, while Karáchi, though scarcely bearing a tenth of the population to the square mile that Hyderabad has recorded, has more than doubled itself in the same period.

It is particularly interesting to note that, except for a slight check in 1891, there has been a continued increase in the population of Surat since 1872. The local merchants, who are given to presenting addresses to distinguished visitors, doubtless alarmed at the prospective silting up of their port, have been in the habit of referring to the sad fortune of their ancient city in a manner that suggests the picture of another Bijápur in Gujarát in the near future. The Census figures give for the last thirty years :

1872	...	...	...	...	107,885
1881	...	...	...	...	109,844
1891	...	...	...	...	109,229
1901	...	...	...	...	119,806

Doubtless the prevalence of famine in Gujarát last year may have led to an influx of the poorer classes into the city. But when this is allowed for, and due weight has been given to the ravages of several plague epidemics in the city, it must be admitted that the present position of the population does not

¹ In a few instances the decrease is due to towns with cantonments being counted as two towns in 1891, a practice that has now been abandoned.

suggest a town sinking rapidly into decay. The construction of the Tapti Valley Railway, linking the city with the rich plains of Khándesh, may be in part the cause of the recent increase.

In further connection with the interesting subject of the progress of the big cities of the Presidency, it is to be remarked that very full particulars of the distribution of the population of Bombay will be found in the second half of Vol. XI-A (The Town and Island of Bombay) where statistics dealing with the number of residents by room, floor and tenement, and of the structural features of the houses are given for the first time in the history of Indian Censuses. Mr. Edwardes' work in this connection should furnish a useful model for future statistical surveys of cities in India when the time arrives for requiring more complete information than is to be gathered from a mere record, such as the present tables offer, of the number of residents to the square mile.

Considerable interest attaches to the statistics showing the movement of Urbanization.

the people towards urbanization in recent periods.
Subsidiary Table II. The over-centralization of the populace in the large cities of Europe, accompanied by a corresponding denudation of the country side, has lately led to a cry of "Back to the land" from those concerned in the future of countries which are the greatest offenders in this respect, while gloomy anticipations are being formed in many quarters of the physical effects likely to ensue in the case of a population largely resident in overcrowded areas. There is little in the condition of this Presidency to give rise to similar fears. Mr. Drew has noted in 1891 that half the population of England and Wales resided in towns of over 10,000 inhabitants. In the Bombay Presidency less than one fifth are to be found in towns of 5,000 and over. Since 1881 the percentage has fluctuated but slightly between 19 and 17, and it is once again 19. It is clear that the population in towns is less likely to suffer from the effects of famine than villagers, since the occupations they follow are less liable to interruption. A famine has also a tendency to drive villagers to big centres of trade in search of work. On the other hand, few of the towns of this Presidency have been fortunate enough to escape severe epidemics of plague in the last few years. Bombay, Poona, Karáchi, Surat, Belgaum and Dhárwár have suffered grievously. In the face of these opposing influences it is difficult to arrive at any conclusion concerning the progress of urbanization in the last decade. Clearly the percentage distribution does not differ materially from that recorded in 1881. The great increase in the proportion of urban residents in the Gujarát districts seems due to the decrease in the rural population directly traceable to mortality in the famine. Thus in Gujarát the number of towns of each class with 5,000 inhabitants and over has decreased (*vide* Imperial Table III). Dhárwár, Belgaum and Kánara, where the scarcity has been little felt, show no perceptible increase in the proportion of their urban population. Reference has been made above to the special case of a few towns that have been growing rapidly. On the whole, it may be said that the people show no marked tendency at present to desert the country side in favour of a town life; nor, it may be admitted, are the conditions of housing in our large cities always of a nature to induce such a move, even under the temptation of gaining a considerable rise in wages.¹

¹ This subject is discussed in greater detail in connection with the movement of the people in Chapter II of this Report.

CHAP. I.
 DISTRIBUTION
 OF
 POPULATION.
 Villages.

The disturbing element of famine, to which it will be necessary to refer so frequently during the course of this Report at the risk of wearying the reader, renders a comparison of the size of the villages observed at this Census with the classification of 1891 (*vide* Imperial Table III) of doubtful value. On Census night over 100,000 of the population, mainly in the Central Division, were residing on famine relief camps, having quitted their villages for the time being. For these a special column has been added to Table III. The classification of the villages from which they came is correspondingly temporary and defective. Allowing for this, and for some 50,000 persons enumerated on boats or railways away from their homes, the substance of the information obtained can be summarised as follows :

Villages of under 500 inhabitants have increased by 1,958. Villages of from 500 to 5,000 residents have decreased by 1,568. Towns of from 5,000 to 50,000 have decreased in number by 26, and there are now 11 possessing over 50,000 inhabitants contrasted with 9 in the year 1891. The two additions to the last group are Kolhápúr in the Southern Marátha Country and Navánagar in Káthiáwár, both of which showed populations of under 50,000 at the occasion of the last Census. The result of these changes is that, while the towns of the Presidency have decreased from 353 to 328, the villages have increased from 40,303 to 40,694. Inasmuch as the population of the villages is now nearly a million and a half below the figure for 1891, it is scarcely necessary to remark that the average size must have decreased considerably. Any other result, bearing in view the recent history of the Presidency, would have been a subject for no little astonishment. It may perhaps be of interest to observe that one conclusion not wholly unfavourable to British rule can be based on these statistics. In the famines which are known to have occurred before the advent of the British it was usual for many villages to be deserted by the starving peasantry, who left their homesteads in search of relief and never returned. The sites of many such villages can be traced to the present day on the revenue maps. In the records they are shown as *be-chirágh* (without light). How many lights would have been permanently extinguished in the famines of the last few years under the former system of administration it would be difficult to say. But the figures of Table I prove that in 1901 towns and villages number 41,022 compared with 40,656 at the time of the previous Census. It may at least be said that such statistics leave no room for the desert tracts that have been pictured to us by observers of the results of famines in the old days.

House accommo-
 dation.

It has been the custom in previous Census Reports to examine the statistics dealing with the number of persons to a house, apparently with the object of ascertaining if structural overcrowding is on the increase in town and city. By this means a former Superintendent has arrived at the interesting conclusion that "there is a distinct tendency for the different members of a family to start houses of their own instead of all clinging to the ancestral roof-tree."

A table at the end of this Chapter gives some particulars bearing on this point, including the average number of persons per house and the number of houses per square mile, in each district, for the three years 1881, 1891, 1901. In reading these statistics it is necessary to remember that a satisfactory definition of a "house" is almost as difficult as that of a common table. In their anxiety to guard against the omission of any small tenement or outhouse from enumeration, Provincial Superintendents have not always adopted the same description of a house for

Subsidiary Table III.

Census purposes, nor is their ruling *ex cathedra* on such an apparently simple question always accepted in application by the Census officials. The figures must therefore be accepted with considerable caution. In Bombay City, where the question attains great importance, the "house" of 1891 was undoubtedly an entirely different species from the "building under one roof" that Mr. Edwardes adopted as a basis for his statistics on this occasion. In view of the value of information regarding the distribution of house-occupants it will be desirable in future to adhere to the newer type of dwelling-place in Bombay City. In the Presidency generally it is probable that "the house" did not vary greatly in 1901 from its predecessor. When allowance has been made for the great decrease in population in most districts it is to be expected that the average number of inmates would fall short of the figure for 1891, and that at the same time the number of inhabited dwellings would show a decrease in the famine areas. The first point is to a certain degree established by the average for the Presidency having fallen from 6 to 5 per house, in spite of a large increase in Bombay City due to the change in definition already explained. But the average number of houses per square mile shows fluctuations by district that suggest the need for caution. In Gujarát they have decreased largely. In the Deccan and Karnátak there has been a slight increase, and in Sind a large one.

It may be that this is the result of many houses having been deserted in Gujarát (the statistics in Table III relate to *inhabited* houses) owing to the famine mortality, whereas the people in the less affected portion of the Presidency have not had so much cause to vacate their homes entirely. Sind, with a rising population, should naturally show an increase in houses.

But the basis of the statistics is uncertain, and it is therefore undesirable to poise conclusions on so shifting a foundation. It would seem indeed that, so far as the results of this Census are concerned, the future of the "family roof-tree" to which a reference has been made above must remain for the present wrapped in uncertainty.

SUBSIDIARY TABLE I.
Density of the Population (British Territory).

Districts and Cities.	Mean density per square mile.				Variation, Increase (+) or Decrease (-).			Net variation.
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	1872 to 1901.
1	2	3	4	5	6	7	8	9
Bombay City ...	35,273	37,353	35,145	33,916	-2,090	+2,208	+1,229	+1,357
Ahmedabad ...	161	197	192	186	-36	+5	+6	-25
Broach ...	199	233	225	258	-34	+8	-33	-59
Kaira ...	449	542	500	501	-93	+42	-1	-52
Panch Maháls ...	163	194	158	139	-31	+36	+19	+24
Surat ...	314	326	306	315	-12	+20	-9	-1
Thána ...	227	280	214	209	-3	+16	+5	+18
Ahmednagar ...	127	134	113	116	-7	+21	-3	+11
Khándesh ...	142	134	124	101	+8	+10	+23	+41
Násik ...	140	142	132	90	-2	+10	+42	+50
Poona ...	165	177	150	160	-12	+27	-10	+5
Sátára ...	238	246	213	208	-8	+33	+5	+30
Sholápur ...	143	153	116	156	-10	+37	-40	-13
Belgaum ...	214	218	186	204	-4	+32	-18	+10
Bijápur ...	130	140	111	143	-10	+29	-32	-13
Dhárwár ...	229	217	187	208	+13	+30	-21	+21
Kánara ...	115	114	103	94	+1	+6	+14	+21
Kolába ...	284	272	254	236	+12	+18	+18	+48
Ratnágiri ...	292	282	254	269	+10	+28	-15	+23
Karáchi ...	35	33	28	26	+2	+5	+2	+9
Hyderabad ...	112	96	79	76	+16	+17	+3	+36
Shikárpur ...	125	99	85	88	+26	+14	-3	+37
Thar and Párkar ...	27	23	16	14	+4	+7	+2	+13
Upper Sind Frontier.	89	68	58	47	+21	+10	+11	+42
Ahmedabad City ...	30,296	28,890	62,383	58,436	+1,406	-33,493	+3,947	-28,140
Hubli City ...	29,956	26,298	18,338	18,981	+3,658	+7,960	-643	+10,975
Hyderabad City ...	16,197	13,642	11,299	8,818	+2,555	+2,343	+2,481	+7,379
Karáchi City ...	1,643	1,482	1,036	799	+161	+446	+237	+844
Poona City ...	27,845	29,697	33,207	30,145	-1,852	-3,510	+3,062	-2,300
Sholápur City ...	2,596	2,136	2,065	1,841	+461	+70	+224	+755
Surat City ...	39,769	36,232	35,715	35,716	+3,537	+517	-1	+4,053
British Territory ...	151	151	133	130	...	+18	+3	+21

SUBSIDIARY TABLE I-A.
Density of the Population (Feudatories).

CHAP. I
DISTRIBUTION OF
POPULATION.

State.	Mean density per square mile.				Variation, increase (+) or decrease (-).			Net variation.
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	1872-1901 (+) or (-).
1	2	3	4	5	6	7	8	9
Cambay	215	256	246	238	-11	+10	+8	-23
Cutch	64	86	79	64	-22	+7	+15	...
Káthiáwár	112	133	114	111	-21	+19	+3	+1
Mahi Kántha	102	62	47	127	+40	+15	-80	-25
Pálanpur	58	83	72	64	-25	+11	+8	-6
Rewa Kántha	96	147	110	108	-51	+37	+7	-7
Surat Agency	153	172	124	118	-19	+48	+6	+85
Janjira	264	252	235	222	+12	+17	+13	+42
Jawhár	153	99	91	121	+54	+8	-30	+32
Sávantvádi	235	208	198	206	+27	+15	-13	+29
Akalkot	165	152	117	168	+18	+35	-46	+2
Bhor	92	104	98	91	-12	+6	+7	+1
Khándesh Agency.	20	49	15	19	-29	+34	-4	+1
Sátára Agency	130	156	139	151	-26	+17	-12	-21
Surgána	32	34	89	22	-2	-5	+17	+10
Kolhápúr... ..	319	324	284	282	-5	+40	+2	+37
S. M. Jághirs	174	184	145	171	-10	+39	-26	+3
Savanur	268	242	211	247	+21	+31	-36	+16
Khairpur... ..	33	21	21	21	+12	...	...	+12
Feudatories	105	123	106	103	-18	+17	+3	+2

SUBSIDIARY TABLE II.

Distribution of the Population between Towns and Villages.

District.	Average Population.		Percentage of Population living in		Percentage of Population in towns of			En-campments.	Percentage of Population in villages of		
	Per town.	Per village.	Towns.	Vil-lages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.		Relief, &c.	2,000 to 5,000	500 to 2,000	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12
Bombay City ...	776,006	...	100	...	100	...	...	...	...	...	...
Ahmedabad ...	23,464	597	35	65	23	6	6	...	11	38	16
Broach ...	14,320	544	25	75	15	7	...	...	11	45	22
Kaira ...	12,007	977	18	82	4	8	8	...	26	45	9
Panch Maháls ...	11,317	313	17	83	8	5	2	...	9	31	45
Surat ...	20,644	613	26	74	19	4	2	...	16	40	19
Thána ...	12,917	443	11	89	3	6	4	...	13	38	36
Ahmednagar ...	11,410	557	11	89	4	1	7	6	9	47	26
Khándesh ...	9,365	435	20	80	2	11	7	...	13	38	29
Nésik ...	9,674	439	12	88	3	4	4	1	13	42	33
Poona ...	20,010	653	22	78	14	1	10	1	17	38	19
Sátára ...	12,345	785	9	91	2	5	8	...	24	47	14
Sholápur ...	22,105	795	21	79	18	...	3	6	17	42	14
Belgaum ...	18,928	851	8	92	3	3	11	...	29	40	14
Bijápur ...	15,049	593	10	90	3	5	6	1	17	44	24
Dhárwár ...	14,100	690	20	80	11	2	10	...	18	43	16
Kánara ...	7,221	309	13	87	...	6	7	1	15	32	39
Kolába ...	7,730	368	10	90	...	4	5	...	7	39	45
Ratnágiri ...	10,988	389	7	93	...	5	3	...	23	56	13
Karáchi ...	21,228	551	24	76	19	2	5	1	9	43	21
Hyderabad ...	14,729	631	10	90	7	...	2	...	14	53	24
Shikárpur ...	15,544	806	12	88	3	1	2	...	17	56	16
Thar and Párkar ...	3,506	531	3	97	...	...	2	...	9	64	25
Upper Sind Frontier ...	10,787	567	5	95	...	4	...	1	8	62	25
British Territory ...	17,550	584	19	81	11	4	5	1	15	43	21

SUBSIDIARY TABLE III.

House Room.

Natural Divisions, Districts and Cities.	Average number of persons per house.			Average number of houses per square mile.		
	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
Bombay City	26	14	26	1,369	2,589	1,355
Ahmedabad	4	4	4	55	56	87
Broach	4	4	5	47	52	63
Kaira	4	4	4	119	130	151
Panch Maháls	5	5	5	35	40	37
Surat	5	5	5	79	76	88
Thána	6	6	6	40	41	41
Ahmednagar	5	7	7	25	20	20
Khándesh	5	5	6	26	24	28
Násik	5	6	6	26	24	26
Poona	6	5	6	33	37	38
Sátára	5	6	7	45	40	35
Sholápur	5	7	7	30	24	22
Belgaum	5	5	6	41	40	41
Bijápur	5	6	6	24	24	27
Dhárwár	5	5	5	44	42	46
Kánara	5	6	6	22	20	19
Kolába	5	5	5	55	53	53
Ratnágiri... ..	5	6	6	54	50	50
Karóchi	5	5	5	9	8	9
Hyderabad	6	6	5	21	18	21
Shikárpur	6	6	6	22	17	21
Thar and Párkar	5	6	5	5	4	3
Upper Sind Frontier	6	6	5	14	11	11
British Territory	5	6	6	28	27	29

SUBSIDIARY TABLE IV.

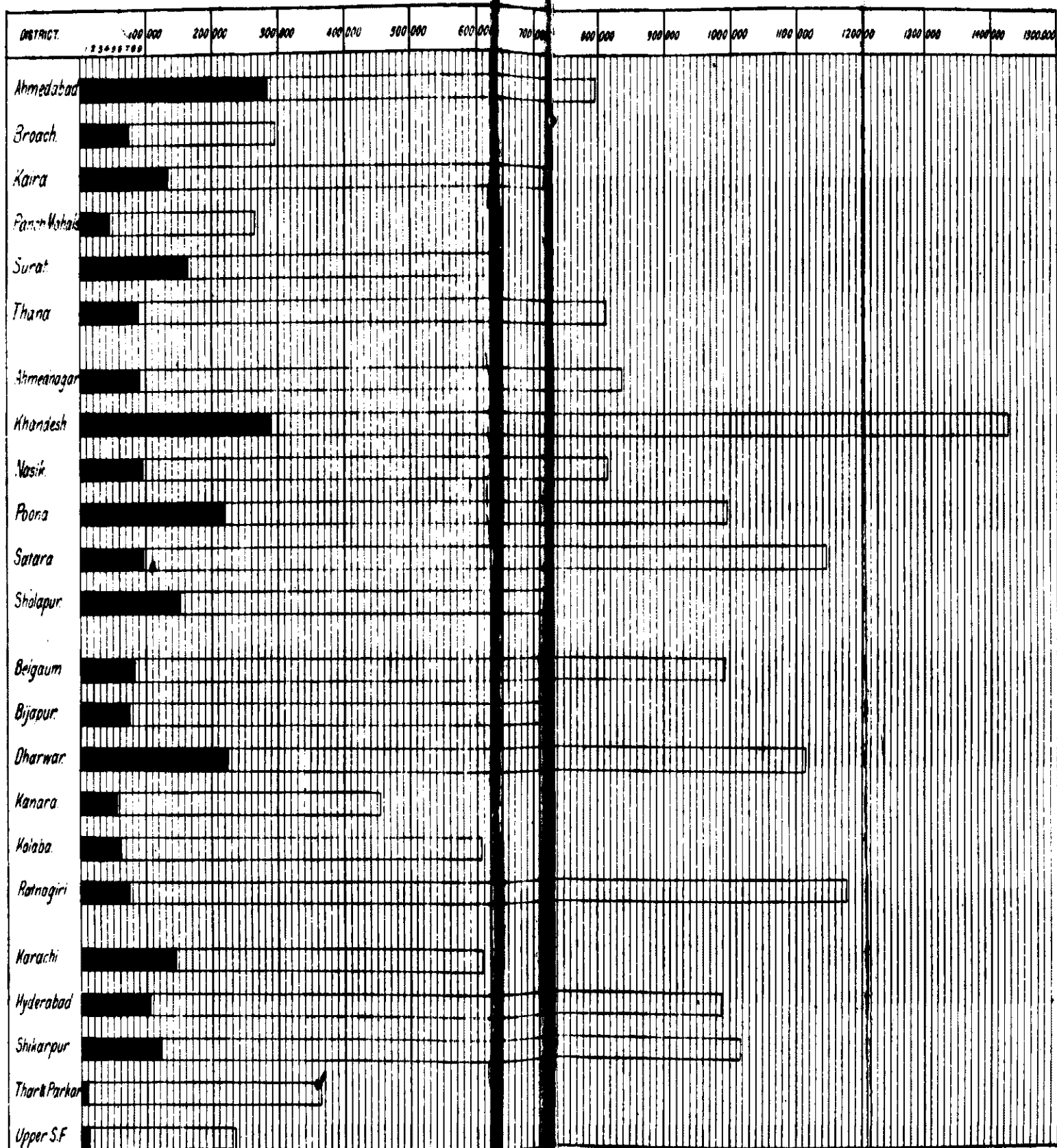
Statement showing changes in Area in the Districts and States of the Bombay Presidency during the period 1891 to 1901.

FROM		TO		AREA		
District.	Taluka.	District.	Taluka.	Sq. m.	Acres.	Gun.
Thána...	Karjat ...	Kolába ...	Karjat ...	359	...	...
Násik ...	Báglán ...	Khándesh ...	Pimpalner ...	4	...	...
Khándesh ...	Sávda ...	Do. ...	Yával ...	321	...	...
Do. ...	Do. ...	Do. ...	Ráver ...	249	...	...
.....	.....	Poona ...	Mával ...	12	...	...
Unpopulated Tracts added.	.....	Do. ...	Ambegaon ...	48	...	...
.....	.....	Do. ...	Sirur ...	1	...	...
.....	.....	Do. ...	Indápur ...	3	...	...
.....	.....	Do. ...	Purandhar ...	6	...	...
.....	.....	Do. ...	Mulshi Petha ...	12	...	...
Poona ...	Junnar ...	Do. ...	.....	1	...	...
Belgaum ...	Chikodi ...	Belgaum ...	Hukeri ...	55	...	...
Do. ...	Hukeri ...	Do. ...	Ohikodi ...	20	...	...
Dhárwár ...	Kalghatgi ...	Kánara ...	.....	1	570	...
Charvat Lands brought to use.	.....	Dhárwár ...	Hubli ...	1	93	...
Kánara ...	Sirsi ...	Kánara ...	Yellápur ...	114	348	14
Do. ...	Do. ...	Do. ...	Mundgod ...	49	160	...
Do. ...	Do. ...	Do. ...	Siddápur ...	32	281	24
Kolába ...	Kadpa ...	Ratnágiri ...	Khed ...	...	20	...
Sátára ...	Karád ...	Sátára ...	Sátára ...	18	589	...
Násik ...	Peint ...	Násik ...	Kalvan ...	23	...	...
Karáchi ...	Mánjhand ...	Karáchi ...	Kotri ...	581	552	...
Do. ...	Tata ...	Do. ...	Do. ...	64	265	...
Hyderabad ...	Dero Mohabat ...	Thar & Párkar ...	Umámkot ...	61	8	...
Do. ...	Tando Bago ...	Do. ...	Do. ...	1	182	...
Do. ...	Do. ...	Do. ...	Dipla ...	1	221	32
Do. ...	Badin ...	Do. ...	Do. ...	...	313	5
Do. ...	Sakrand ...	Do. ...	Sanghar ...	26	345	...
Do. ...	Shahdádpur ...	Do. ...	Do. ...	19	458	...
Do. ...	Mirpur Khás ...	Do. ...	Mirpur Khás ...	...	562	49
Do. ...	Dero Mohabat ...	Do. ...	Umámkot ...	...	466	39
Do. ...	Do. ...	Do. ...	Mirpur Khás ...	...	367	37
Do. ...	Tando Bago ...	Do. ...	Umámkot ...	...	354	34
Do. ...	Do. ...	Do. ...	Diplo ...	1	221	32
Do. ...	Badin ...	Do. ...	Do. ...	...	313	5
Do. ...	Tando Alahyar ...	Do. ...	Mirpur Khás ...	2	64	...
Do. ...	Shahdádpur ...	Do. ...	Do. ...	7	296	...
Do. ...	Sakrand ...	Hyderabad ...	Shahdádpur ...	7	419	...
Khairpur ...	Khairpur ...	Thar & Párkar ...	Sanghar ...	154	...	...
Thar & Párkar ...	Chachro ...	Do. ...	Mithi ...	1	610	...
Do. ...	Umámkot ...	Do. ...	Do. ...	144	285	...
Do. ...	Khipro ...	Do. ...	Umámkot ...	42	348	...
Do. ...	Mirpur ...	Do. ...	Samaro ...	53	323	...
Do. ...	Umámkot ...	Do. ...	Do. ...	673	585	...
Do. ...	Sanghar ...	Do. ...	Mirpur Khás ...	...	59	9
Do. ...	Khipro ...	Do. ...	Do. ...	5	100	6
Do. ...	Sanghar ...	Hyderabad ...	Shahdádpur ...	1	453	...
Do. ...	Mirpur ...	Do. ...	Tando Alahyar ...	12	451	17
Do. ...	Do. ...	Do. ...	Shahdádpur ...	...	517	34
Shikárpur ...	Kakar ...	Karáchi ...	Johi ...	94	259	...
Do. ...	Ghotki ...	Shikárpur ...	Pano Akfíl ...	81	...	...
U. S. Frontier ...	Kashmore ...	U. S. Frontier ...	Kandhkot ...	235	621	...
Do. ...	Thul ...	Do. ...	Do. ...	202	345	...

NOTE.—Differences in area shown in Table I of the Reports for 1891 and 1901, other than the above, are due to the measurements of the Revision Survey.

DIAGRAM SHOWING URBAN AND RURAL POPULATION OF BRITISH DISTRICTS.

1901



The total length of each bar represents the aggregate population of the District, while the black portion of the bar indicates the urban element, that is the population of towns within the meaning attached to the term in the Census Code.

CHAPTER II.—MOVEMENT OF THE POPULATION.

Movement of the Population. Estimate of 1891. Causes of increase and decrease. Recent history of the Presidency. Emigration. Birth and death rate. Calculations of excess mortality due to special causes. Gujardt. The Deccan. Defective enumeration. Movement in districts not seriously affected by Famine. Belgaum. Dhárwár. Kánara. Ratnágiri and Kolába. Cities. Bombay. Ahmedabad. Karáchi. Sholápur. Sukkur. Surat. Poona. Belgaum. Broach. Hubli. Hyderabad. Towns. Sind. Hot Weather Stations.

In the last Chapter the distribution of the population at the time of the Census has been examined. It is now necessary to consider the changes that have occurred in the last ten years, and to endeavour to explain, in so far as may be possible from the statistics, the increase and decrease that has been recorded in the total population of the Presidency and of the districts and States of which it is composed. Movement of the Population.

On page 35 of the Report for 1891 an estimate will be found of the probable population of 1901, based on the assumption that normal rates of increase Estimate of 1891.

Vide Charts 1 and 2 at the end of the Chapter.

would prevail throughout the past decade. Charts have been drawn up to illustrate the percentage increase estimated by Mr. Drew compared with the results of the recent enumeration. It will be observed that, with the exception of the Province of Sind, the population of the Presidency has undergone a remarkable decrease in the last ten years, the reduction varying from 1 per cent. in the case of Thána District to 18 per cent. in the district of Kaira. Only two districts show an increase of any importance, viz. Dhárwár and Ratnágiri, each 6 per cent. Four States—Akalkot, Savanur, Sávantvádi and Janjira—show an increase of normal dimensions; while the Mahi Kántha and Khándesh Agencies have lost 38 and 43 per cent. of their population. A graphic chart has also been drawn up to illustrate these facts for the whole Presidency. The net result of the variations in local areas is a reduction of 4.1 per cent. in the population of the Bombay districts without Sind, an increase of 11.68 per cent. in Sind, and a decrease of 14.25 per cent. in the Feudatory States. Graphic Chart No. 1.

The expectation that, between Census and Census, the population of a given tract of country will show a normal increase is subject to modification with reference to various influences which may interfere with the numerical progress of the people. These are: Causes of increase and decrease.

- (1) Emigration and immigration.
- (2) Fluctuations in the birth-rate.
- (3) Excessive mortality due to famine, plague and other epidemics.

There is also another cause for the expectation being disappointed. This is defective enumeration. These causes will now be considered *seriatim*.

The history of the Presidency from 1891 to 1896 was one of normal seasons and no epidemics, with the exception of three years of cholera (1892, 1893, 1894) in Ahmedabad and Kaira, and a similar epidemic in Karáchi in 1892. From 1896 onwards there has been a succession of famines, bad seasons and plague epidemics, unrivalled in the recent history of any other part of India. Sind, Recent history of the Presidency.

owing to its dependence on irrigation, has escaped the visitation of famine; but its chief towns, Karáchi, Hyderabad and Sukkur, have suffered from the plague. Gujarát, having previously been considered outside the famine zone, was stricken in 1899-1900 by an almost complete failure of crops, partially repeated in 1900-1901; and has not escaped infection from the plague centre of Bombay City. The Deccan districts Ahmednagar, Khándesh, Násik, Poona, Sátára and Sholápur felt the full brunt of the famines of 1896-97 and 1899-1900, and suffered from indifferent crops in the years 1897-98, 1898-99 and 1900-1901. Excepting Khándesh, the plague mortality in all of them has been very high. The Karnátak and the coast districts, with the exception of Bijápur, for the most part escaped from the famine years with nothing more than the pressure due to a general rise in prices, though some measures of relief were required in Belgaum and Dhárwár owing to partial crop failure in the north and east of these districts. Dhárwár and Belgaum, however, naturally feverish in climate, both recorded severe visitations of the plague throughout the district.

The States of Gujarát and the Deccan have suffered in the same measure as the adjacent British districts.

Those who require more detailed information of the recent famines and plague epidemics will find them in the special reports published on the subject. It will suffice for present purposes to indicate the extent of these calamities by

Subsidiary Table No. VII. a reference to a table at the end of this Chapter, showing the maximum number of persons in receipt of famine relief in the years 1896-97, 1899-1901, and the registered plague mortality in the case of each district from the first detection of the disease in Bombay in September 1896 until March 1st, 1901. A chart is also given showing the percentage variations from normal in grain prices and rainfall for the period 1891-1901.

Chart No. 3.

Having thus very briefly explained, by a reference to the recent history of the Presidency, the existence of certain causes that may *prima facie* be considered responsible for the most striking feature of the Census of 1901, viz., the formidable decrease in population, it is next desirable to endeavour, by a closer examination of the statistics, to apportion the respective share in bringing about this decrease that can be allotted to emigration, a declining birth-rate, famine, disease, and defective enumeration. The subject seems to be one of sufficient importance and general interest to justify treatment in detail. It will therefore be considered at some length in these pages.

Emigration.

The statistics published a few days after the Census only professed to represent the distribution of the population as it was on the night of March 1st. In other words, the population was entered against each local area irrespective of permanent domicile, in accordance with the usual practice in such cases. The question naturally arises, how far was the distribution on Census night normal? It is conceivable, in fact, that special causes should have disturbed the natural level of the relations which exist between province and province, district and district, or district and State, tending to draw from one of these areas into neighbouring territory a larger number of the residents of that area than is usually to be found in such territory for one or other of the many causes that govern the inter-territorial distribution of the people.

We are able to trace emigrants from and immigrants into the Presidency or its districts and States by utilizing the particulars of birth-place that are given in the Imperial Tables.

Imperial Table No. XI.

A little reflection will show that emigrants must either be persons born in the area from which they emigrate or persons born elsewhere. In the first case, the number of home-born, as it will be convenient to call them, will be traceable either—

- (1) by a decrease in the home-born population shown in Table XI;
- (2) by an increase in the foreign-born population of the area to which they emigrate.

In the second case, the foreign-born emigrants will be traceable by the reduction in the statistics of foreign-born for the area quitted by them that is due to their departure, or by an increase of the home-born population of the area to which they proceed, assuming, as is most probable, that they return to their homes.

There is, however, a special element of uncertainty in all calculations proceeding along these lines. This is in connection with an increase or decrease in the home and foreign born sections of the population respectively which is due to natural causes or to special mortality. If, for instance, the foreign-born population of a district had decreased by 25 per cent., it would not be correct to assume that exactly 25 per cent. of the immigrants had returned to their homes or quitted the district. Some portion of the decrease would naturally be attributable to excessive mortality, if the district under consideration had suffered a general loss of population from such a cause. Inasmuch as mortality statistics are not always reliable, and that they take no notice of the distinction between mortality among the home-born and deaths among the foreign-born, it becomes a matter of no little difficulty to unravel from statistics the facts which bear on decrease due to excessive mortality and decrease due to loss by emigration. At the best, we are only able to arrive at an approximation. It seems, however, not unreasonable to assume that, for the most part, home-born and foreign-born suffer to the same extent from such causes as produce temporarily an excessive mortality. If this is so, it is possible to arrive at a fairly accurate estimate of emigration as a factor in the decrease of population by first calculating the decrease of the population, both home and foreign born, due to natural causes or excessive mortality. If emigration among the former is proved not to have occurred by no excess immigrants from the area under consideration being found elsewhere—which is frequently the case,—the calculation of the emigration of foreign-born becomes proportionately simpler. Thus when the population of British territory was discovered to be over three lakhs less than at the previous decade, and Native States showed a loss of over a million, there was a not unnatural impression in some quarters that part, at any rate, of this large decrease would be found to be represented by emigration from these territories to other parts of India. A succession of bad seasons might well have afforded an impetus to such emigration. A decrease traceable to this cause would presumably not be permanent to any great extent; and it would clearly be necessary to exclude it from any estimate of mortality that could be framed from the Census figures.

It may be observed with reference to the general question of emigration from the areas of the Presidency showing the greatest decrease that, if the map of India be consulted, it will appear that the districts and States of Gujarát and the Deccan, where special inducements for such emigration might have been in operation in recent periods, are surrounded by the States of Rajputana and Central India, the Central Provinces, Berar, and the Nizam's Territory.

Incidentally it may be remarked that the condition of these areas at the time to which we refer was very much on a par with that of the neighbouring States and districts of this Presidency. They can, therefore, have offered but slender inducement to emigrants in search of employment. Still, emigrants are not always fully posted in the material circumstances of the countries to which they direct their steps. In old days it was a notable feature of famine seasons that the people wandered aimlessly from one stricken area to another, greatly increasing the difficulties of the relieving officers. We may, therefore, approach the examination of the statistics bearing on emigration from the Presidency with a mere passing recognition of the fact that the temptation to emigrate would scarcely have been great in the case of those who were acquainted with the state of the countries to which they were proceeding.

At the end of this Chapter will be found details of the population born in this Presidency and enumerated in other parts of India on the occasion of the Censuses of 1891 and 1901. In the case of the areas adjacent to the famine-stricken States and districts, which would be expected to receive the bulk of the wanderers, the comparison shows the following results in thousands :

	1891.	1901.	Decrease or Increase.
Rajputana	20	9	—11
Central India	60	75	+15
Central Provinces	25	31	+6
Berar	60	75	+15
Hyderabad	160	164	+4

Thus these territories contained on Census night 29,000 more residents of the Presidency than in 1891. A part of this increase might be attributed to natural causes, inasmuch as it is a not uncommon practice of emigrants to send their wives home when an increase in the family is expected. But the greater part of such natural increase would, of course, be lost from the statistics of Bombay-born immigrants owing to the change of residence of the parents. We have, however, to consider the case of Baroda. The State of Baroda forms part of the Bombay Presidency geographically. Being controlled politically by the Government of India, it is omitted from the statistical records of Bombay. In many places Baroda territory consists of small tracts of country so interlaced with British villages that the opportunities for a change of residence between the two are more numerous than in the case of any other portion of foreign territory. The statistics of Bombay-born in Baroda are as follows, in thousands :

	1891.	1901.	Decrease or Increase.
Baroda	290	161	—129

Thus, in 1901 there were 129,000 fewer British subjects of Gujarát resident in Baroda than at the end of the previous decade. Taking this fact into consideration, it seems clear that although some emigration of persons born in the Bombay Presidency into the adjacent provinces and States of Central India, the Central Provinces, Berar and Hyderabad may have occurred in excess of the normal, any decrease in the home-born population due to this cause must have

been more than counterbalanced by the presence in British districts of a large number of British subjects who in 1891 would have been found in Baroda Territory. In other words, not only is no appreciable portion of the decrease in Gujarát traceable to emigration of home-born to neighbouring territory, but on the contrary, had the distribution of the population been normal on Census night, there would have been a further considerable decrease on account of emigration to Baroda. There seems little room for the contention that the missing population went further afield, in the statistical results of Subsidiary Table VIII, which show a marked decrease in emigration of Bombay-born to Madras, and an inconsiderable increase in the case of all other areas except Mysore. The general conclusion, therefore, is wholly against a theory of emigration of persons born in Bombay as a cause of depopulation.

Similarly the table dealing with residents born in one district and found in other districts of the Presidency in the years 1891 and 1901 does not suggest migration within the Presidency as a cause of decrease in the most noticeable instances.

Subsidiary Table XI.

It is thus justifiable to assume, both on general grounds and on account of the evidence contained in the statistics, that the home-born population of the famine areas of the Presidency in 1901 did not materially differ from the home-born population of 1891, except on account of causes other than emigration from among their number.

This point being established, the ground is cleared for estimating the extent of emigration of foreign-born residents during the decade.

The Census statistics give in the case of the Presidency and all minor territorial divisions the number of home-born in 1891 and 1901. The decrease therein, being now admitted not to be due to emigration, gives the rate of decrease that is likely to have occurred among the foreign-born without emigration, if allowance is made for the fact that the natural increase among foreign-born is entered as home-born, i.e., the ratio of decrease will be to that extent higher. Any excess in the rate so altered must be due to emigration, and any falling short of this standard of decrease should be due to further emigration of foreign-born.

The calculation of emigration of foreign-born residents since 1891 may now be made as follows.

In 1891 there were 888,238 persons, born in India outside the Presidency, resident within its limits. The home-born population, unaffected by emigration, as we have seen, lost 5.5 per cent. in the decade. Therefore the foreign-born should have lost 5.5 per cent. plus the 10 per cent. of normal increase which the home-born may reckon, but the foreign-born cannot, and should now number $888,238 - 15.5 \text{ per cent.} = 750,562$. They actually amount to 700,964. It might, therefore, be justifiable to assume an emigration of foreign-born to the extent of 50,000. But the calculation suffers from the basis on which it is conducted. In the areas where the greater number of the foreign-born reside, the decrease in population (home-born) during the decade has been much greater than 5.5 per cent. Thus the loss of foreign-born by emigration would be proportionately less. It is doubtful whether even 50,000 of the total decrease in foreign-born is due to emigration. In comparison with the decrease shown for each district in the calculations given below, this factor of decrease in foreign-born residents of the Presidency appears insignificant.

CHAP. II.
MOVEMENT
OF THE
POPULATION.

The summary of the above argument is that only an inconsiderable portion of the decrease in population of the Bombay Presidency in 1891-1901 can be attributed to emigration of either home-born or foreign-born during the decade.

The argument can be briefly stated another way. In a table at the end of this Chapter the home-born and foreign-born percentages of the population of the famine-stricken districts are given. It will be seen that the percentages of home-born have not altered in the case of Ahmedabad and Broach, and that they have increased in Kaira, Panch Maháls and Surat. In the Deccan districts they generally show a slight increase. This is inconsistent with a theory of extensive emigration, the result of which must be to proportionately reduce the percentage of home-born unless it can be proved that former immigrants have followed the example of the home-born in emigrating. It has been shown that this cannot have occurred on a large scale.

In concluding the discussion of emigration as a cause of the decrease in the Census results, attention must be drawn to the table showing the movement of the people from the Native States of the Presidency into British territory. It will be observed in the case of Gujarát that the emigration from Cutch and Káthiáwár differs little from the figures for 1891, but that other Gujarát States show a considerable decrease of movement into British territory. To a modified extent this is the case with the States of the Konkan, Deccan and Southern Marátha Country. There is again nothing in these statistics which tends to explain, by movement of the population, the falling off in the totals for the Presidency.

Birth and death
rate.

Having arrived at a rough principle for estimating the effects of emigration, the extent to which a diminution in the average birth-rate may have affected the population of districts and States showing a decrease has next to be discussed.

It is necessary to bear in mind the recent history of the Presidency when considering the extent to which a decrease in the birth-rate could operate as a cause of depopulation. There is a broad distinction to be observed between the Gujarát districts and States which first suffered from famine in 1899-1900, and the Deccan, where bad seasons have been almost continuous since the outturn of 1897. The argument can be stated arithmetically as follows.

In a normal year there are on an average 4 births and 3 deaths to 100 of the population, giving an increase of 1 per cent. If the pressure on the means of subsistence of the population lasts for one year, it is obvious that, with an almost entire cessation of births among the affected classes, the decrease in population due to diminished birth-rate alone can scarcely exceed 2 per cent. A decrease of 3 per cent. would mean a complete cessation of births, since it represents the normal death-rate.

The Gujarát districts and States affected by the famine of 1899-1900 show the following percentages of decrease in population :

Districts.	Percentage of decrease.	States.	Percentage of decrease.
Ahmedabad ...	... 13.62	Rewa Kántha ...	... 34.69
Kaira ...	... 17.88	Mahi Kántha ...	... 37.84
Broach...	... 14.56	Pálanpur ...	... 27.61
Panch Maháls ...	... 16.72	Káthiáwár Agency ...	... 15.37
Surat ...	... 2.0		

It is thus certain that an inconsiderable portion only of these decreases can have been due to a diminished birth-rate. This point could be proved by a quotation from the birth and death statistics of the Sanitary Department, were the latter of such accuracy as to command confidence. It is to be feared, however, that registration of vital statistics, never very complete in this country, becomes most unreliable just when it attains its greatest value. The village officers, on whom the system for the most part rests, have least leisure for writing up their registers in times of plague and famine; and it would seem from the discrepancies between the vital and census statistics that the record of deaths in a famine year is very incomplete. The following figures will illustrate this contention.

Calculations of mortality due to famine in the Gujarát and Deccan districts:—

Calculations of
excess mortality
due to special
causes.

Ahmedabad.

Population in 1891	...	...	...	...	921,712
Population in 1899 at annual increase of .00538	...	...	...	...	962,135
Decrease in period 1900-1901 at 1 per cent. per annum due to normal death-rate exceeding reduced birth-rate for 18 months.	...	...	...	...	14,431
Population in 1901 should have been, in the absence of excess mortality	...	...	...	...	947,704
Census of 1901...	...	...	...	...	795,967
Probable mortality due to famine, plague and cholera	...	...	...	...	151,737
Excess of deaths over births shown in vital statistics	...	...	...	...	154,488

Broach.

Population in 1891	...	...	...	...	341,490
Population in 1899 at annual increase of .00354	...	...	...	...	351,280
Decrease in period 1900-1901 at 1 per cent. per annum due to normal death-rate exceeding reduced birth-rate for 18 months.	...	...	...	...	5,270
Population in 1901 as it should have been, excluding excessive mortality	...	...	...	...	346,010
Census of 1901...	...	...	...	...	291,763
Probable mortality due to famine and plague	...	...	...	...	54,247
Excess of deaths over births shown in vital statistics	...	...	...	...	78,087

Kaira.

Population in 1891	...	...	...	...	871,589
Population in 1899 at annual increase of .00568	...	...	...	...	911,988
Decrease in period 1900-1901 at 1 per cent. per annum owing to normal death-rate exceeding birth-rate for 18 months	...	...	...	...	13,680
Population in 1901 as it should have been, excluding excess mortality	...	...	...	...	898,308
Census of 1901	...	...	...	...	716,332
Probable mortality due to famine and plague	...	...	...	...	181,976
Excess of deaths over births shown in vital statistics	...	...	...	...	105,500

Panch Mahals.

Population of 1891	...	...	...	...	313,417
Population in 1899 at annual increase of .01398	...	...	...	...	350,233
Decrease in period 1900-1901 at 1 per cent. per annum owing to normal death-rate exceeding birth-rate for 18 months	5,253

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Population in 1901 as it should have been excluding excess mortality	344,960
Census of 1901	261,020
<hr/>	
Probable mortality due to famine and plague	83,960
Excess of deaths over births shown in vital statistics	45,869

Surat.

Population of 1891	649,989
Population of 1899 at annual increase of .00354	668,625
Decrease in period 1900-1901 at $\frac{2}{3}$ per cent. per annum owing to normal death-rate exceeding birth-rate for 18 months	6,687
Population in 1901 as it should have been, excluding excess mortality	661,938
Census of 1901	537,017
<hr/>	
Probable mortality due to famine and plague	24,921
Excess of deaths over birth shown in vital statistics	4,337

Ahmedabad and Kaira suffered severely from excess mortality, presumably due to epidemic diseases early in the decade. Without a famine the population of Ahmedabad would still, apparently, have shown a decrease, and Kaira would only have grown 1 or 2 per cent.

The Deccan districts which have suffered from a succession of bad seasons since the autumn of 1896 are Ahmednagar, Sholapur, Násik, Sátára and Poona. In fact, Ahmednagar has almost been under famine conditions for the whole period. In the case of a district so affected, a decrease of the birth-rate from 4 to 2 per cent. would bring the births 1 per cent. below the deaths and thus reduce the population by 4 or 5 per cent. in the last four or five years, without the assistance of an excessive mortality. The decrease in these districts was, as a matter of fact, as follows :

District.	Percentage of decrease.
Ahmednagar	5.75
Sholapur	3.05
Poona	6.78
Násik	3.20
Sátára	6.18

It will be observed that the decrease is not in any case largely in excess of what a diminution of 2 per cent. in the birth-rate might have produced, had there been no increase in the years 1891 to 1896. But the vital statistics show a very steady increase during this period. If they are reliable, the diminution of the birth-rate from 1896 onwards could hardly have wiped out the increase of the previous years, much less caused the deficiency discovered at the time of the Census, even assuming a diminution of 2 per cent. in the birth-rate which is twice as much as can be safely reckoned. The calculations for the Deccan districts, therefore, must be made on a different system. Allowing a normal increase for five years 1891-1896, and a subsequently reduced birth-rate estimated as in the case of Gujarát, from the general evidence contained in the vital statistics and from the statistics of children under five years of age, we have the following results :

Probable true mortality due to special causes in Deccan Districts.

Ahmednagar	...	...	...	...	82,240
Poona	...	...	...	...	114,883
Násik	57,409
Khándeesh	170,156
Sholápur	37,930
Sátára	126,604
Bijápur	69,622
					<u>658,364</u>

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A few words of explanation are required in reference to these statistical calculations. In all cases the population at the beginning of the famine has been taken from the estimates framed by Mr. Drew on page 35 of his Report. The effect of the famine on the birth-rate cannot have been felt in Gujarát till the beginning of 1900; but in order to allow a margin, it is calculated at 18 months from Census night, viz. March 1st, 1901. The birth-rate is estimated at having fallen from 4 to 2 per cent. per annum, as both the statistics of population by age period (*vide* Imperial Table VII) and the vital statistics furnished by the Sanitary Commissioner seem to indicate this as the probable rate of decrease. The death-rate being normally 3 per cent. on an average, a 2 per cent. birth-rate is equivalent to an annual loss of 1 per cent. of the population, without reckoning excess mortality due to special causes. In the Deccan the birth-rate for the period 1896-1901 clearly did not fall more than 1 per cent. This is indicated by the population statistics by age periods and by the vital statistics. Thus, for practical purposes the *normal* death-rate may be held to have balanced the birth-rate in these four or five years of famine and scarcity. In the case of Surat the birth-rate did not fall to the extent observed in the case of the other Gujarát districts. Allowance has been duly made for this.

The result is that for the famine areas in British territory we have the following figures :

True mortality	..	...	...	1,155,135
Net decrease	..	...	...	724,086

Calculating a similar excess in the Feudatory States of true mortality over net decrease, it appears that the former would amount to about 2,000,000. Thus it seems that the grand total mortality ascribable to special causes in the Presidency for the areas where such special causes have operated freely must have been in round figures about 3,000,000. Admittedly this is only an approximation, founded, at the best, on conjecture. Yet it seems worthy of record. The net decrease of population is so obviously less than the special mortality, inasmuch as it fails to indicate the loss of previously accrued increment, that it affords a very indifferent test of the true mortality that has occurred. This, and the absorbing interest of the subject, may be held to justify the infliction on the reader of the foregoing calculations.

In Subsidiary Table IX will be found the changes in population for each district based on the vital statistics of the Sanitary Commissioner. The conclusion suggested by the calculations given above seems to be that these records, both of births and deaths, are very unreliable. A final illustration is here added bearing on this point. The figures below are taken from three sources: firstly, page 35 of the Census Report for 1891, giving probable increase in population for the last decade;

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secondly, from the returns of the Sanitary Commissioner; and, thirdly, from the Census results of 1901 :

Bijapur District.

	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.
Mr. Drew's estimate ...	799,076	799,315	801,569	803,308	806,057	806,813	809,871	810,333	812,100	812,570
Sanitary Commissioner's returns ...	806,649	818,543	835,373	39,693	831,381	859,136	844,083	823,781	802,647	801,113
The Census ...	...	...	...	...	...	...	...	...	...	736,433

Apparently the death registration of this district leaves something to be desired. It seems of little practical use to follow the calculations of population based on differences between birth and death-rates any further. It has been seen that in Gujarát the decrease in births since 1899 only accounts for a small fraction of the total decrease of population in districts and States, and that in the Deccan it does not balance the previous increase in five normal years.

Defective enumeration.

There now remains the final possible cause of the decrease in population, viz. defective enumeration. Obviously, if the Census staff fail to do their duty and omit a considerable number from the schedules, the result will be an apparent decrease not based on fact.

It has already been observed¹ that, at the time when district officials should have been busy with preparations for the enumeration, they were in certain areas fully employed with the more important task of attempting to save life. Thus a less rigorous supervision of the work of enumerators than usual would have been excusable, and not wholly unexpected on this occasion. But there is no evidence that want of adequate supervision led to the omission of houses or blocks from the Census of 1901. The district officers generally consider that the enumeration was carefully and accurately carried out. Moreover, a comparison of the Census divisions on the present occasion with those of 1891 does not lend support to a theory that any omissions on a scale that would affect the results have occurred.

Perhaps a not unfair test of the manner in which the work was carried out by the Census staff may be found in the proportion of blank entries, such as "unstated" or "unspecified," that were shown in the year 1891 and in 1901. If the enumerators did their work carelessly these would be more numerous than usual. If, on the other hand, they did their utmost to carry out their instructions, the number would not be large. The tables will show that although a certain number of "unspecified" are to be found in the case of ages, birth-place and caste, the number is not such as to suggest great inaccuracy in enumeration. Further, the system of dividing up areas into charges, circles and blocks, affords a valuable safeguard against the omission of any locality from enumeration. On Census night some official or volunteer was responsible for filling in the schedules of every resident or traveller to be found in the Presidency. An examination of these schedules in the Abstraction offices, where they were compared with the block lists or lists of dwellings, &c., in each enumerator's charge, failed to disclose any break-down in the organization. It would be extravagant to assume that in the case of the more inaccessible parts of the

¹ Introduction, pages 1-3.

Presidency, inhabited by wild tribes, the Census was absolutely accurate. There is, however, no indication of its having fallen short of the standard reached on former occasions. To illustrate the contention that it has not been defective, the following points are of value :

- (1) The distribution of the decrease by age periods.
- (2) The distribution of the decrease by caste and tribe.

The first point will be discussed in Chapter IV dealing with age, sex and civil condition. It will be found that the distribution of decrease by age periods is in accord with the theory that it is due to famine.

In connection with the second—the distribution of the decrease by caste and tribe—a Government return furnishes useful information regarding the castes and tribes constituting the bulk of those in receipt of relief in Gujarát and the Deccan. Presumably those who felt the need of relief are the most likely to have suffered from the famine. Taking the particulars from the statement for the month of April 1900, when the famine was at its height, and none had left the works to return to their fields in preparation for the monsoon, it seems that the following castes were represented by over 10 per cent. of the total in receipt of relief :

	Percentage.	District.
Gujarát—		
Kolis	55.8	Ahmedabad.
Dheds	22.1	Kaira.
Bhils	45.8	Panch Maháls.
Dublas	16.4	} Surat.
Dhodias	16.8	
Chodhras	17	
Gamtas	12.2	
Nayak	10.7	
Deccan—		
Maratha Kunbis	52.8	Poona.
	32.5	Khándesh.
Mahars	31	Násik.
	44.7	Sátára.

Here, then, we have an indication of the castes and tribes that should have suffered in the famine. It is, of course, obvious that a readiness to take advantage of relief is in one sense a protection against starvation, and it is not intended to suggest that the classes most fully represented on relief must have lost in proportion to their numerical superiority. But, broadly speaking, the presence of a small number of a caste or tribe among the recipients of relief is not strong evidence of their having been severely pressed by the scarcity, whereas a marked tendency to accept relief very often is. Probably, therefore, *à priori*, the castes and tribes mentioned above suffered severely. The statistics of decrease in the case of each of the castes and tribes referred to are as follows :

	Percentage.
Kolis	-19
Dheds and Mahars	+7
Bhils	-32
Dublas	-2
Dhodias	-2
Chodhras	-23
Gamtas	-31
Nayaks	-10
Kunbis	-44

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It will be seen that the loss of population has been most marked in those classes which could be expected to have suffered most. Some little caution is necessary in dealing with statistics of wild tribes on relief owing to the uncertainty that frequently prevails regarding their correct names. Thus in 1900 a wonderful immigration of Dublas was thought to have occurred in the Broach District owing to 70,000 of these aborigines being counted on works, and none being shown in the Census statistics for 1891 as resident in the Broach District. But inquiry proved them only to be "Talavias" under another name. Thus the supposed immigration was disproved, while the British Government was cleared from the charge of having been responsible for the disappearance of all the Broach Dublas between 1881 and 1891.

Movement in districts not seriously affected by famine.

Having now dealt at length with the famine area of the Presidency, the changes of population in the remaining districts and in the more important towns have a claim to consideration.

Belgaum¹

The Belgaum District has only suffered from scarcity in its northern and eastern portions, where the rainfall is uncertain. Provincial Table II, however, will show that there has been a considerable decrease of population in talukas outside this famine area, *i.e.*, Belgaum, Chandgad Mahál and Khánápur. This decrease is unmistakably due to plague. The gross decrease in population, adopting Mr. Drew's estimate of normal increase again, appears to be 56,043, of which only a few thousand can be accounted for by a diminution of the birth-rate in the area affected by scarcity.

Dhárwár.

Similarly, with the adjacent district of Dhárwár, the decrease in the population of the Dhárwár, Hubli, and Kalghatgi talukas seems attributable to plague. It is generally difficult to arrive at an estimate of plague mortality, owing partly to errors in diagnosis, and largely to concealment of cases from fear of preventive measures. The registered plague mortality for these two districts from the commencement to the date of the Census is 36,000 and 40,000, respectively, in round numbers. But Belgaum has decreased by 56,000. Dhárwár, in spite of the plague, has exceeded the estimate by 34,000, and this with only an increase of a few thousand in immigrants (*vide* Subsidiary Table XII).

Kánara.

The case of Kánara is special. It falls short of the estimate by 20,000. Of this number nearly 9,000 can be traced to a decrease in emigrants, presumably the approximate number of the gathering from other districts for the fair at Ulvi in Supa Petha, which unfortunately corresponded in date with the Census operations of 1891. If allowance is made for a proportion of those at the fair in 1891 having come from other parts of the Kánara District, the total decrease of population in the petha, *viz.* 11,392, is probably due to the absence of a fair on this occasion. The point is of some importance for the following reason. The Supa Petha was formerly the scene of much devastation of forest growth by a process of cultivation known as *kumri* or wood-ash tillage. The hill-men would burn a large patch of forest, sow a little seed on the hill side thus bared of vegetation, and, after raising one or two crops, would repeat the process elsewhere. By this wasteful system of cultivation many acres of land were denuded of forest. It was therefore found necessary to prohibit the cultivation entirely. The hill-men, thus deprived of their means of livelihood, and unwilling to adopt other methods of cultivation, suffered great privation. The original orders on the subject have recently been modified to the extent of permitting cultivation of forest on low-lying land; but, meanwhile, the western portion of

the *petha* has been said to be rapidly becoming depopulated. That the mortality therein, whether due to the increase in forest or to other causes, has been great is generally recognized. But it appears that the depopulation is not proceeding as rapidly as some have thought, inasmuch as the decade shows a decrease of 11,835, out of which the Ulvi fair can account for some 9,000. The *petha* is notorious for malarial fever, to which the male residents seem specially liable, and the birth-rate is also very low. The special measures recently taken to provide a livelihood for the *kumri* cultivators may tend to stay the process of depopulation which, if slow, is still observable. The effect of the next ten years on the population of this most picturesque corner of the Presidency should be closely scrutinized.

Ratnágiri and Kolába are the chief suppliers of labour to Bombay City. It is not easy to decide how far the increase in the population of the former district is due to the temporary exodus of labour from Bombay. The statistics of birth-place will not assist, and a decrease in the city population of Kolába and Ratnágiri immigrants might be largely due to mortality among them. The decrease is 5,000 and 17,000 respectively. The fact that the notoriously overcrowded district of Ratnágiri can continue to show a substantial increase in population, and has now arrived at the second place in numerical order among the districts of the Presidency, seems to point to the fact that its connection with Bombay is a cause of much material benefit.

Ratnágiri and
Kolába.

Some remarks have been made in Chapter I regarding the progress of the cities of the Presidency in connection with the density of population and the distribution between town and village. It will be interesting to revert to the subject here with the object of showing the causes of the increase in the case of each of the twelve cities, and the source from which the additional population has been drawn.

Cities

In 1881 Bombay City drew five-sixths of its residents born inside the Presidency from districts beyond the Island of Bombay, chiefly Ratnágiri and Poona. From outside the Presidency it drew one-eleventh of its total population. In 1901, on a very similar population, only three-quarters of those born in the Presidency are not permanently resident in the city, and one-eighth of the population is now drawn from other parts of India. Thus the resident population is increasing, and the demand for labour in its factories and dockyards is drawing people from much farther afield. The secret of the origin of these immigrants seems to be in the North-West Provinces and Oudh, whence a labouring population of 36,000 is now drawn in place of the mere ten thousand twenty years ago. This fact possesses additional interest in view of the general complaints of manufacturers in Cawnpore concerning the difficulty of finding labourers for the "Manchester of India." It is diverting to find Bombay and Cawnpore fighting for a first call on the services of the residents of the North-Western Provinces and Oudh.

Bombay.

The decrease in the population of Bombay is due to plague mortality and the exodus due to the epidemic.

The increase of 55 per cent. which has occurred in Ahmedabad since 1872 is to a small extent due to changes in area, but it may be mainly attributed to the rising local industries of the city, which now possesses thirty-three cotton mills and three other factories. Also to the construction of the Rajputana-Malwa, Ahmed-

Ahmedabad

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abad-Parántij, and of other lines of rail connecting Káthiáwár with the city. One quarter of the population is foreign-born, being drawn chiefly from Malí Kántha, Káthiáwár, the North-Western Provinces and Rajputana. It has so far suffered less than other cities from the plague.

Karáchi.

Karáchi, Sholápur, Sukkur and Surat show an appreciable percentage of immigrants in their population, the ratio being as high as 50 per cent. in the case of the first of these cities. Since 1872 Karáchi has increased from 56,753 to 116,663, that is to say, it has more than doubled, owing doubtless to the advent of the North-Western Railway, and the consequent development of the port. Of the 53,000 immigrants, Baluchistan is responsible for a large share. These come from the Mekran, and reside in the Trans-Liari section of the city. Cutch and Baluchistan send half the immigrants between them, their respective shares being thirteen and eight thousand, Hyderabad (Sind), the Punjab and Rajputana account for most of the others. Sholápur, with a foreign population of one-seventh, recruited mainly from the Nizam's Territory, has advanced 40 per cent. in the last thirty years, and has even added 22 per cent. to its population of 1891 in spite of several most severe plague epidemics. The chief cause of this increase is the erection of three cotton mills, and its increasing importance as a centre of trade. The successful head made against years of great difficulty is a hopeful sign of the progress of which the city should be capable in more fortunate periods.

Sholápur.

Sukkur.

Sukkur, now approached from the Punjab by rail over the Indus bridge, has more than doubled its population in thirty years, and has an immigrant population of one-quarter from the Punjab and the neighbouring Khairpur State. The case of Surat City has already been touched on in Chapter I (*vide* page 12). An analysis of the population shows that Káthiáwár and Cutch, assisted by the Broach and Ahmedabad Districts to a small extent, supply the majority of the immigrants. But the city is cosmopolitan, and reckons a contributing element from Bombay, Poona, the North-Western Provinces and Oudh, Rajputana, and a small contingent born in Africa.

Surat.

Poona.

After Bombay, the plague has fallen with greater severity on Poona than any other city of the Presidency. From 1896 there has been a registered mortality from this cause of 23,000, and many cases must have passed under other names. In view of this fact, it is remarkable that the united population of the city and suburbs, including cantonments, is only 8,000 less than in 1891. The capital of the Deccan, it draws its comparatively small immigrant population from the neighbouring Deccan districts. It can now boast of fourteen factories in the city or vicinity, providing for the manufacture of cotton goods, paper, aluminum, beer, and other articles. In happier times it should be a close rival of Ahmedabad in the struggle for the second place among the cities of the Presidency.

Belgaum.

Belgaum City is another sufferer from plague epidemics. Between 1881 and 1891 it made great strides, replacing the losses which it sustained in the great famine of 1877, and reaching a population of over 40,000. In the last decade there has been a loss of 9 per cent. A portion of the resident population, fearful of further epidemics, has moved out into recently constructed hamlets at some distance from the town, and the recovery of its position among the populous and growing centres of the Southern Marátha Country is likely for that reason to be retarded.

The holy city on the Godávari, Násik, has now 1,000 fewer inhabitants than thirty years ago owing to plague. Broach continues to show a moderate but steady increase, due to natural causes.

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Násik and Broach.

The city of Hubli, the most important centre of trade in the Southern Marátha Country, has grown from 38,000 to 60,000 in thirty years, during which it has seen the advent of the Southern Marátha Railway and the erection of eight factories, including a cotton mill and several pressing and ginning factories. An increase of 14 per cent. in the last decade, in spite of the losses due to plague epidemics, is fair evidence of the recuperative power of its population.

Hyderabad in Sind, which showed an increase at each previous Census, has maintained the rate of increase for the period 1881-1891 during the last decade. This is approximately 20 per cent.

It is necessary to deal briefly with the towns not classed as cities that are entered in Imperial Table IV. In so far as practicable, an explanation of any marked changes in the population of each has been given in the remark column of that table. It is worth noting, however, that a variation of over 30 per cent. in the population recorded in 1891 has occurred in fifteen cases. These are :

	Increase or Decrease per cent.		Increase or Decrease per cent.
1. Baramati ...	... +74	9. Nandurbár ...	... +42
2. Bijápur ...	... +42	10. Pandharpur ...	... +62
3. Chiplun ...	... -33	11. Rájápur ...	... -33
4. Godhra ...	... +42	12. Revdanda ...	... -38
5. Lonávla ...	... +58	13. Tando Adam ...	... +72
6. Malcolmpeth ...	... +54	14. Umarkot ...	... +33
7. Mandal ...	... -87	15. Vengurla ...	... +88
8. Manmád ...	... +80		

In some cases, as for instance, Pandharpur, where Census night corresponded with a great pilgrimage to the shrine of Vithoba, the increase is due to temporary causes. Bijápur, once the abode of millions under the Mahomedan dynasty of Adil Shah, and since then deserted, a city of empty palaces and graceful tombs, with a few thousand residents, has doubled its population since 1872—an increase reported to be due to growing trade, and to its being constituted the head-quarter station of the district. Manmád, the junction of three lines of railway, and Nandurbár in the valley of the Tapti, seem to owe their prosperity to the recently constructed railways, which focus trade and presumably do much to stimulate it. Godhra has also been linked up by the Iron Chain in recent years.

It is, no doubt, open to those who compile formidable volumes on the subject of the gradual decrease of the rayat's daily income, to argue that the numerous and remarkable cases of increasing population, which have been briefly adverted to in the foregoing pages, are merely so much additional evidence of the poverty of the people, that drives them to towns and cities in search of a daily wage. Certainly the motives that draw the labouring classes to trade centres are not, as in the case of England, the meretricious attractions of the music halls, or the glamour and glare of gaiety pursued by large gatherings of people. Admittedly, also, the scarcity may have had a share recently in bringing the populace to busy cities, though in most cases they must have had some difficulty in deciding whether to accept the prospect of employment not readily obtainable elsewhere, or to shun the terrors of the plague that held possession of the city. But it seems difficult to avoid a suspicion that the increase of population in many cities since

1872 is an indication of prosperity, however marred in recent years by temporary checks due to epidemic disease. The erection of factories in a city is not usually followed by a reduction in the earnings of the labouring classes, nor can the inducements which draw workers from the North-Western Provinces to the cities of the Presidency consist mainly in the offer of a decreased rate of wages.

It has been seen in Chapter I that the urban and rural population of the Presidency are as 1 to 4. In considering the general material condition of the country, therefore, the position of the one-fifth that finds an attractive market for its labour in large towns and cities is at least entitled to be very carefully weighed.

Sind.

The Province of Sind has shown during the decade the satisfactory increase of over 10 per cent., chiefly in the population of the Native State of Khairpur, and of the Thar and Párkar and Upper Sind Frontier districts. In the case of Karáchi, the increase is reported to be due in part to the development of trade in Karáchi, and to the demand for labour in Kotri in connection with the building of a bridge over the Indus. In the case of Shikárpur District, the Collector explains that the increase has been caused by—

- (1) Immigration from the Khelat territory into the Nasirabad, Mehar, and Kambar talukas owing to the construction of new irrigational works.
- (2) Immigration into the Labdarya and Ratodero talukas owing to the extension of cultivation by irrigational improvements.
- (3) Similar immigration owing to an influx of population from Karáchi and Bombay, due to plague, and from Marwar, due to famine.

In the case of Thar and Párkar, there is said to have been a similar influx from famine areas, and also a certain immigration of colonists from the Punjab to settle on the Jamrao Canal lands, recently made available for cultivation for the first time. The Upper Sind Frontier reports a loss of population in Jacobabad, attributed to a reduction in the garrison, and an otherwise general increase consequent on the extension of irrigation. The Khairpur State apparently owes the progress made in the decade largely to the improvement in the administration of the State which the last ten years have witnessed.

It is worth noting in this connection that the number of foreign-born in the five Sind districts has increased from 347,908 to 422,718 or by nearly 22 per cent. in the decade. If we refer to Table XI, it will be seen that the Punjab and Baluchistan are the homes of many of these immigrants, who direct their steps chiefly to the districts of Karáchi, Shikárpur and the Upper Sind Frontier. In 1891 they numbered 56,000 from Baluchistan and 25,000 from the Punjab in these three districts. In 1901 the numbers had increased to 62,000 from Baluchistan and were again 25,000 from the Punjab.

With regard to the alleged in-flow of famine refugees from Rajputana, the statistics show that, while in 1891 there were only 34,000 immigrants from this country in the two districts mostly favoured by them, viz., Hyderabad and Thar and Párkar, the total had increased to over 50,000 in these districts at the last Census, and that many were also to be found in the Shikárpur District. The immigration of so many starving people required active relief operations in the Thar and Párkar District, which would otherwise, it is presumed, have felt no need for relief.

Hot Weather
Stations.

A novel feature of the recent Census was an attempt made to ascertain the extent of the hot weather emigration to hill stations. The method of

procedure was by taking a special hot weather census designed for comparison with the results of the enumeration on March 1st. At the latter date hill stations in this Presidency are least frequented, the hot weather season taking visitors to the hills in April, May, and October.

Unfortunately, the Collector of Sítára could not arrange for a special hot weather census of Mahábleshwar, but Mátherán was successfully counted on May 11th. The result is given in the table at the end of this Chapter. It will be observed that the population is over 50 per cent. greater in the hot weather than at other seasons, the increase being from 3,060 to 4,738. Europeans and Parsis are six times as numerous as in the early part of the year. Hindus, Musalmans and others, who largely reside on the hill to minister to the requirements of the immigrant population, only show an increase of about 30 per cent., and are presumably disposed to settle there. The Europeans and Parsis form one-seventh of the population, the Parsis being three times as numerous as the Europeans. This was to be expected in view of the well known tendency of the former to erect pleasant hot weather residences on the crest of the Ghats, leading to the expansion of Lonávla and Khandála into busy residential centres, which is familiar to all who have known these places for the last ten years.

SUBSIDIARY TABLE I.

Variation in relation to Density since 1872.

Districts.	Percentage of Variation, Increase (+) or Decrease (-).			Net Variation in period 1872-1901 Increase (+) or Decrease (-).	Mean Density of Population per square mile.			
	1891 to 1901.	1891 to 1891.	1872 to 1881.		1901.	1891.	1881.	1872.
Bombay City	- 6	+ 6	+20	+ 20	35,273	37,353	35,145	33,916
Ahmedabad	-14	+ 8	+ 3	- 4	209	233	224	216
Broach	-15	+ 4	- 7	- 17	199	233	225	258
Kaira	-18	+ 8	+ 3	- 8	449	542	500	501
Panch Mahāla	-17	+23	+ 6	+ 8	168	194	158	139
Surat	- 2	+ 6	+ 1	+ 5	385	391	370	382
Thāna	- 1	+13	+ 8	+20	227	230	214	200
Ahmednagar	- 6	+18	- 4	+ 8	127	134	113	116
Khāndesh	- 1	+16	+20	+38	142	134	124	101
Nāsik	- 3	+ 8	+ 6	+11	140	142	132	90
Poona	- 7	+18	- 2	+ 8	186	199	168	178
Sātara	- 6	+15	- 2	+ 8	235	246	213	208
Sholapur	- 4	+29	-19	+ 1	159	165	129	160
Belgaum	- 3	+17	- 9	+ 5	214	218	186	204
Bijāpur	- 8	+27	-23	- 8	130	140	111	143
Dhārwar	+ 6	+18	-11	+11	242	228	195	216
Kānara	+ 2	+ 6	+ 6	+14	115	114	108	94
Kolāba	+ 2	+ 6	+ 8	+15	244	272	254	266
Ratnāgiri	- 6	+11	- 2	+15	292	282	254	260
Karachi	+ 6	+15	+12	+37	43	40	34	30
Hyderabad	+15	+23	+ 4	+16	119	102	81	80
Shikarpur	+12	+12	+10	+37	125	98	85	88
Thar and Pārkar	+ 2	+40	+12	+58	27	23	16	14
Upper Sind Frontier	+33	+20	+27	+192	89	68	58	47
Mean for British Territory	- 1	+14	+ 1	+14	161	161	133	130
<i>States.</i>								
Cambay... ..	-16	+ 4	+ 3	- 9	215	256	246	238
Cutch	-12	+ 9	+ 4	...	64	86	79	64
Kāthiawār	-16	+17	+ 1	...	111	133	114	111
Māhi Kāntha	-38	+12	+16	-10	102	62	47	127
Pānāpur	-27	+12	+13	- 8	58	83	72	61
Rewa Kāntha	-34	+33	+ 7	- 6	96	117	110	103
Surat Agency	-10	+19	+22	+30	153	172	124	118
Jaujira	+ 4	+ 7	+ 6	+18	264	252	237	222
Jawāhar	-10	+ 8	+29	+26	153	99	91	121
Sāvāntvādi	+12	+10	- 8	+14	235	208	193	206
Akalkot	+ 8	+30	-28	+ 1	165	152	117	163
Bhor	-11	+ 6	+ 7	...	92	104	98	91
Khāndesh Agency	-13	+23	+47	+ 7	20	49	15	19
Sātara Agency... ..	-16	+12	- 8	-14	130	156	139	161
Surgāna	- 7	-12	+75	+42	32	34	39	22
Kolhapur ... ..	...	+13	...	+13	319	324	284	282
Southern Marāṭha Jāghirs	- 3	+24	-15	+ 1	174	184	115	171
Savanur... ..	+ 8	+15	-14	+ 6	263	242	211	247
Khairpur	+54	...	- 1	+57	33	21	21	21
Mean for Native States	-14	+16	+ 2	+ 2	105	123	106	103
Mean for Province	- 5	+14	+ 1	+12	135	143	124	122
<i>Cities.</i>								
Ahmedabad	+26	+15	+ 7	+55	30,296	28,890	62,383	58,436
Surat	+ 9	+ 1	...	+11	30,769	30,232	35,715	35,716
Poona	- 6	+19	+10	+23	27,46	29,697	33,107	30,145
Sholapur	+22	+ 3	+12	+41	2,596	2,135	2,065	1,841
HUBLI	+14	+43	- 3	+58	29,956	16,298	18,338	18,941
Karachi... ..	+10	+45	+28	+103	7,613	1,082	1,036	799
Hyderabad	+ 9	+21	+10	+57	16,197	13,642	11,299	8,818
Mean for Cities	+13	+18	+ 8	+44	21,186	19,768	23,435	22,105

SUBSIDIARY TABLE II.

*Immigration per 10,000 of Population.*CHAP. II.
MOVEMENT
OF THE
POPULATION.

Districts.	BORN IN BOMBAY PRESIDENCY.			BORN IN INDIA BEYOND BOMBAY PRESIDENCY.		BORN IN ASIA.		PERCENTAGE OF IMMIGRATION TO TOTAL POPULATION.		
	In District where enumerated.	In contiguous Districts or States.	In non-contiguous Districts or States.	In contiguous territory.	In non-contiguous territory.	In contiguous territory.	In non-contiguous territory.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Bombay ...	2,348	408	5,915	...	1,134	...	82	76	80	71
Ahmedabad ...	8,134	1,522	179	...	144	...	2	18	16	21
Broach ...	8,703	1,031	180	...	71	...	2	13	13	13
Kaira ...	8,834	805	141	...	53	...	1	10	6	14
Panch Mahals ...	8,734	895	131	...	250	...	1	13	12	13
Surat ...	9,191	293	393	...	107	...	2	8	8	8
Thána ...	8,634	248	910	...	156	...	2	13	16	11
Ahmednagar ...	9,234	314	57	325	59	...	...	8	6	9
Khándesh ...	9,476	122	158	157	77	...	1	5	5	5
Násik ...	9,438	199	133	78	149	...	1	5	5	5
Poona ...	9,051	556	178	...	134	...	4	9	9	9
Sátára ..	9,614	287	67	...	13	...	...	4	3	5
Sholápur ..	8,954	442	56	506	41	...	...	10	9	11
Bolgaum ...	9,123	709	99	...	56	...	...	9	7	10
Bijápur ...	9,256	289	231	196	25	...	...	7	7	8
Dhárwár ..	9,123	503	67	285	16	...	...	8	8	9
Kánara ...	9,056	480	126	153	180	...	...	9	10	8
Kolába ...	9,285	257	396	...	44	...	...	7	8	6
Ratnágiri ...	9,782	96	95	...	17	...	...	2	2	2
Karáchi ...	8,338	799	260	...	277	218	43	16	18	14
Hyderabad ...	8,964	442	318	...	245	...	27	10	10	10
Shikárpur ...	9,221	253	19	212	32	236	26	7	8	7
Thar and Párkar.	7,909	631	484	...	959	...	19	23	13	17
Upper Sind Frontier ...	7,119	1,002	178	...	375	173	1,144	28	24	56

SUBSIDIARY TABLE III.

Emigration per 10,000 of Population.

Districts and States.	Enumerated in			Percentage of Emigrants to Population born in District.		
	District where born.	Other Districts of Province.	Other Provinces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7
Bombay Presidency, including Native States and Agencies	9,677	...	243	2	1	1
British Districts	9,372	189	...	2	1	1
Bombay City	2,343	450	...	16	8	8
Ahmedabad... ..	8,134	797	...	9	4	5
Broach	8,703	468	...	5	2	3
Kaira	8,994	633	...	7	3	4
Panch Maháls	8,734	373	...	4	2	2
Surat	9,191	925	...	9	6	3
Thána	8,633	388	...	4	2	2
Ahmednagar	9,234	684	...	7	3	4
Khándeah	9,476	101	...	1	...	1
Násik	9,438	629	...	6	3	3
Poona	9,051	1,804	...	12	6	6
Sátára	9,615	1,496	...	13	6	7
Sholápur'	8,954	932	...	9	4	5
Belgaum	9,128	1,077	...	10	4	6
Bijápur	9,256	558	...	5	2	3
Dhárwár	9,123	497	...	5	2	3
Kánara	9,056	146	...	2	1	1
Kolába	9,285	696	...	7	4	3
Ratnágiri	9,783	1,837	...	16	10	6
Karáchi	8,388	322	...	3	2	1
Hyderabad	8,964	518	...	5	3	2
Shikárpur	9,221	409	...	4	2	2
Thar and Pákar	7,909	829	...	9	4	5
Upper Sind Frontier	7,119	210	...	3	2	1
Native States and Agencies	9,317	667	...	7	3	4
Cambay	8,234	1,188	...	12	5	7
Cutch	9,637	1,856	...	16	9	7
Káthiáwár	9,695	532	...	5	3	2
Mahi Kántha	8,936	678	...	7	3	4
Pálanpur	9,359	289	...	2	1	1
Rawa Kántha	9,279	546	...	5	2	3
Surat Agency	8,739	504	...	5	2	3
Janjira	9,022	480	...	5	3	2
Jawhár	6,986	1,093	...	13	7	6
Sávantvádi	8,976	821	...	8	3	5
Akalkot	8,664	320	...	4	2	2
Bhor... ..	8,843	702	...	7	3	4
Khándeah Agency	9,526	8	...	...	...	...
Sátára Agency	7,411	804	...	9	4	5
Surgána	6,322	139	...	2	1	1
Kolhápur	9,202	846	...	8	3	5
Southern Marátha Jágirs	8,315	1,217	...	13	5	8
Sávanur	7,477	879	...	10	4	6
Khairpur	9,540	925	...	9	6	3
Aden	672	89	...	12	7	5

SUBSIDIARY TABLE IV.

*Variation in Migration since 1891.*CHAP. II.
—
MOVEMENT
OF THE
POPULATION.

Districts.	Percentage of District-born.		Percentage of Increase (+) or Decrease (-) among	
	1901.	1891.	District-born.	Total Population.
1	2	3	4	5
Bombay... ..	23	25	-12	-6
Ahmedabad	81	81	-13	-14
Broach	87	87	-14	-15
Kaira	90	88	-16	-18
Panch Maháls	87	82	-11	-17
Surat	92	89	-3	-2
Thána	86	87	-11	-1
Ahmednagar	92	90	-4	-6
Khándesh	95	93	.....	-1
Násik	94	92	.....	-3
Poona	91	88	-4	-7
Sátára	96	95	-6	-6
Sholápur	90	85	+1	-4
Belgaum	91	91	-2	-2
Bijápur	93	90	-5	-8
Dhárwár	91	91	+6	+6
Kánara	91	88	+4	+2
Kolába	93	92	+20	+2
Ratnágiri	98	97	+6	+6
Karáchi... ..	84	84	+8	+6
Hyderabad	90	93	+4	+15
Shikárpur	92	92	+12	+12
Thar and Párkar	79	83	+17	+2
Upper Sind Frontier	71	65	+5	+33

SUBSIDIARY TABLE V.
Migration to Feudatory States.

States.	REMOVES FROM BRITISH TERRITORY.		GIVES TO BRITISH TERRITORY.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
Cambay	2,982	5,081	3,070	4,959
Cutch	1,971	2,506	46,584	36,646
Káthiáwár	15,841	17,567	57,656	51,212
Mahi Kántha	3,615	9,091	7,595	13,410
Pálanpur	1,324	1,263	3,608	3,104
Rewa Kántha	6,698	5,876	9,743	14,591
Surat Agency	6,893	7,523	3,161	4,011
Janjira	3,577	4,149	2,007	1,899
Jawhár	6,722	6,052	2,674	2,523
Sávantvádi	5,074	10,717	7,183	9,908
Akalkot... ..	2,947	3,516	1,188	1,363
Bhor	5,540	9,659	3,618	5,819
Khándesh Agency	763	316	13	15
Sátára Agency	8,170	17,759	3,889	4,714
Surgána	2,152	1,978	94	66
Kolhápur	23,205	37,694	24,802	36,502
Southern Marátha Jághirs	40,083	53,596	30,948	42,399
Savanur... ..	1,502	2,288	712	910
Khairpur	3,726	3,411	11,706	6,723
Native States and Agencies	142,785	208,022	220,251	240,774

SUBSIDIARY TABLE VI.

Comparison of actual and estimated Population.

CHAP. II.
MOVEMENT
OF THE
POPULATION.

District.	Actual Population by Census of 1901.	Population estimated from Vital Statistics.	Population estimated from rate of increase, 1872-1891.	Actual Population by Census of 1891.
1	2	3	4	5
Bombay City	776,006	564,285	988,958	821,764
Ahmedabad	795,967	767,024	972,515	921,507
Broach	291,768	268,403	353,771	341,490
Kaira	716,332	766,294	922,377	871,794
Panch Mahāla	261,020	267,548	360,094	313,417
Surat	637,017	645,652	673,367	649,989
Thāna	811,433	801,439	998,349	819,580
Ahmednagar	837,695	923,262	952,208	888,755
Khāndesh	1,427,382	1,466,809	1,747,014	1,434,802
Nāsik	816,504	839,332	905,336	843,496
Poona	995,330	1,040,418	1,153,270	1,067,800
Sātara	1,146,559	1,241,623	1,322,154	1,225,989
Sholāpur	720,977	768,358	767,215	750,689
Belgaum	993,976	1,050,074	1,050,019	1,013,261
Bijāpur	735,435	861,113	813,870	796,339
Dhārwar	1,113,298	1,101,611	1,079,185	1,051,212
Kānara	454,490	456,006	473,914	446,453
Kolāba	605,566	604,314	545,911	594,872
Ratnāgiri	1,167,927	1,175,984	1,154,525	1,105,926
Karāchi	607,828	570,967	646,195	571,951
Hyderabad	989,030	852,972	1,041,389	861,994
Shikārpur	1,018,113	952,347	1,021,232	908,426
Thar and Pārkar	363,894	384,277	388,104	358,181
Upper Sind Frontier	232,045	186,100	215,246	174,548
British Territory	18,515,587	18,561,222	21,050,178	18,834,235

SUBSIDIARY TABLE VII.

*Showing maximum Population in receipt of Relief in Districts and States
and registered Plague Mortality for period 1896—1901.*

District.	Population.	Maximum number in receipt of relief, 1896-97.	Maximum number in receipt of relief, 1899-1900.	Total Plague Mortality, 1896, to March 1st, 1901.
Bombay City	776,006	.....	.....	64,792
Ahmedabad	795,967	.....	217,879	205
Broach	291,763	.....	133,841	1,337
Kaira	716,332	.....	250,052	2,037
Panch Maháls	261,020	.....	125,259	800
Surat	637,017	.....	32,282	7,756
Thána	311,433	.....	40,022	14,065
Nagar	837,695	109,829	273,486	4,001
Khándesh	1,427,382	36,560	279,791	1,031
Násik	816,504	35,772	103,373	12,984
Poona	995,330	42,075	97,431	35,135
Sátára	1,146,559	31,361	76,039	28,985
Sholápur	720,977	132,549	169,924	6,944
Belgaum	993,976	20,083	4,761	36,454
Bijápur	735,435	134,197	24,876	4,810
Dhárwár	1,113,298	4,444	.....	39,680
Kánara	454,490	.....	.....	577
Kolába	605,566	2,130	.....	3,052
Ratnágiri	1,167,927	.....	.....	1,607
Karáchi	607,828	.....	.....	11,399
Hyderabad	989,030	.....	.....	1,176
Shikárpur	1,018,118	.....	.....	703
Thar and Párkar	363,894	.....	6,899	2
Upper Sind Frontier	232,045	.....	.....	4
Aden	43,974	.....	.....	576
Cambay	75,225	.....	4,609	.....
Cutch	488,022	.....	52,809	11,537
Káthiáwár	2,329,196	.....	338,406	2,499
Mahi Kántha	361,545	.....	33,888	3
Pálanpur	467,271	.....	98,533	1,257
Rewa Kántha	479,065	.....	41,156	423
Surat Agency	161,342	.....	11,977	352
Janjira	85,414	.....	.....	712
Jawhár	47,538	.....	.....	.....
Sávantvádi	217,732	.....	.....	52
Akalkot	82,047	1,081	11,386	373
Bhor	137,268	1,214	2,251	1,266
Khándesh Agency	33,272	.....	.....	.....
Aundh	63,921	1,363	2,880	1,910
Phaltan	45,739	343	1,515	.....
Surgána	11,532	272	.....	.....
Kolhápur	910,011	} 51,508	85,181	26,448
Southern Marátha Jághirs	694,749			
Savánur	18,446	.....	.....	487
Khairpur	199,313	.....	.....	.....

SUBSIDIARY TABLE VIII.

CHAP. II.
MOVEMENT
OF THE
POPULATION.

Emigration from the Bombay Presidency for the years 1891 and 1901.

Province or State to which Emigration is directed.	1891.			1901.			Increase or Decrease.
	Total.	Males.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8
Central India ...	60,208	32,842	27,366	75,031	37,521	37,510	+14,823
Berar ...	59,931	31,495	28,436	75,062	38,892	36,170	+15,131
Cochin ...	889	596	293	863	658	205	-26
Punjab ...	8,692	5,555	3,137	11,959	7,526	4,433	+3,267
Central Provinces...	24,571	13,458	11,113	31,319	16,983	14,336	+6,748
Assam ...	314	202	112	1,409	1,117	292	+1,095
Ajmere-Merwara ...	2,967	1,903	1,064	1,260	742	518	-1,707
Bengal ...	6,350	4,162	2,188	6,709	4,755	1,954	+474
Burma ...	3,493	2,840	653	6,669	5,567	1,102	+3,176
Coorg ...	807	686	121	653	540	113	-154
Madras ...	36,645	23,844	12,801	24,411	15,510	8,901	-12,234
North-West Provinces and Oudh...	7,148	4,030	3,118	6,081	3,712	2,369	-1,067
Baluchistan ...	2,353	2,272	351	4,335	3,373	962	+1,982
Hyderabad, Nizam ...	159,723	69,250	90,478	164,185	77,608	86,577	+4,457
Baroda ...	290,384	113,633	176,751	161,440	76,360	85,080	-128,944
Mysore ...	21,159	11,673	9,486	36,501	19,195	17,306	+15,342
Kashmir ...	34	28	6	202	145	57	+168
Rajputana ...	20,105	10,163	9,942	9,150	4,855	4,295	-10,955

SUBSIDIARY TABLE IX.

CHAP. II;
MOVEMENT
OF THE
POPULATION.

Statement showing Births and Deaths for each District during ten years
from 1891 to 1900, as recorded by the Sanitary Department.

District.	BIRTHS.			DEATHS.			INCREASE (+) DECREASE (-)
	Persons.	Males.	Females.	Persons.	Males.	Females.	
1	2	3	4	5	6	7	8
Ahmedabad	289,852	152,010	137,842	444,335	233,379	210,956	+ 154,483
Broach	99,934	66,942	33,042	178,071	92,368	85,708	+ 78,087
Kaira	296,514	157,348	139,171	402,014	218,882	183,132	+ 105,500
Panch Mahals	115,122	59,167	55,955	160,991	87,221	73,770	+ 45,869
Surat	248,266	126,867	121,399	252,603	127,772	124,831	+ 4,837
Thana	253,330	130,058	123,272	271,471	142,117	129,354	+ 18,141
Ahmednagar	374,658	192,231	182,427	340,151	179,347	160,804	- 34,507
Khandesh	639,648	329,360	310,288	607,641	320,556	287,085	- 32,007
Nasik	362,408	186,073	176,335	366,572	192,841	173,731	+ 4,164
Poona	366,541	190,384	176,157	393,923	205,980	187,943	+ 27,382
Satara	443,251	227,778	215,478	427,617	220,244	207,378	- 15,634
Sholapur	281,198	144,845	136,353	263,519	133,203	130,316	- 17,679
Belgaum	383,198	195,777	187,421	346,885	177,272	169,613	- 36,813
Bijapur	297,490	151,887	145,603	292,716	117,964	114,752	- 61,774
Dharwar	422,529	214,773	207,756	373,130	189,091	184,039	- 50,899
Kanara	137,284	70,938	66,346	127,781	67,763	59,968	- 9,553
Kolaba	195,162	100,241	94,921	185,720	95,630	90,040	- 9,442
Ratnagiri	335,960	173,462	162,498	265,902	133,804	132,098	- 70,058
Karachi	152,524	82,339	70,185	153,508	84,785	68,723	+ 984
Hyderabad	175,446	100,052	75,304	160,150	86,763	71,382	- 15,296
Shikarpur	269,812	147,767	122,045	315,891	114,943	100,943	- 43,921
Thar and Parkar	74,757	41,709	33,048	72,979	40,562	32,417	- 1,778
Upper Sind Frontier	47,652	26,843	20,809	36,100	19,863	16,787	- 11,552
Bombay City	133,581	69,466	64,115	391,060	219,003	172,057	+ 257,479
Total, British Territory	6,396,167	3,337,257	3,058,910	6,691,800	3,507,943	3,161,257	+ 273,013

SUBSIDIARY TABLE X.

Statement showing Births and Deaths by Sexes for each District of the Bombay Presidency for the ten years ending 1900.

CHAP. II.
MOVEMENT
OF THE
POPULATION.

Years.	KRA'EDHRE.						NA'UR.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13
1891 ...	33,024	31,087	64,111	20,544	24,154	50,698	18,546	17,878	35,019	15,878	14,404	30,282
1892 ...	32,482	30,352	62,834	22,230	20,514	42,744	20,160	19,819	39,479	14,937	13,933	28,870
1893 ...	35,839	33,146	68,984	25,452	23,291	48,773	19,314	18,973	38,787	14,141	13,172	27,313
1894 ...	31,499	29,834	61,333	23,303	25,663	53,965	18,464	18,027	36,491	16,970	15,381	32,351
1895 ...	34,320	32,458	66,678	26,612	23,934	50,546	19,054	17,751	36,805	16,320	14,971	31,291
1896 ...	35,514	33,555	69,069	30,139	26,909	56,948	20,347	18,137	39,484	18,936	17,371	36,307
1897 ...	33,258	31,164	64,412	33,120	29,390	62,510	18,224	16,872	35,096	25,416	21,384	46,800
1898 ...	30,412	29,085	59,497	21,791	19,700	41,491	16,319	15,257	31,476	13,863	12,988	26,851
1899 ...	39,639	37,551	77,190	30,900	27,308	58,208	21,374	20,310	41,584	21,753	19,979	41,732
1900 ...	23,363	22,169	45,532	75,385	66,323	141,708	13,971	13,316	27,287	34,627	29,648	64,275

Years.	THA'RA.						CITY OF BOMBAY.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	14	15	16	17	18	19	20	21	22	23	24	25
1891 ...	13,839	13,324	27,233	10,627	10,048	20,675	7,306	7,403	15,209	12,204	11,297	23,601
1892 ...	12,672	12,228	24,900	10,849	10,398	21,247	7,909	7,304	15,213	13,416	12,762	26,178
1893 ...	13,264	12,689	25,953	8,807	8,027	16,834	7,712	7,189	14,901	12,216	10,586	22,802
1894 ...	13,937	13,347	27,284	11,434	10,807	22,241	7,699	7,097	14,796	14,139	12,769	26,908
1895 ...	12,326	11,548	23,874	11,066	10,441	21,526	7,980	7,391	15,371	13,077	11,578	24,655
1896 ...	13,124	12,230	25,354	13,044	12,365	25,409	8,104	7,496	15,600	18,093	14,957	33,050
1897 ...	13,927	13,215	27,172	16,589	14,611	31,200	4,788	4,314	9,102	27,164	20,311	47,475
1898 ...	12,809	11,899	24,708	12,338	10,875	23,213	5,507	5,037	10,544	30,504	21,113	51,617
1899 ...	13,373	12,540	25,912	16,273	14,176	30,456	5,534	4,853	10,337	33,103	22,959	56,062
1900 ...	10,758	10,182	20,940	31,066	27,604	58,670	6,427	6,031	12,458	45,067	33,725	78,812

CHAP. II.
MOVEMENT
OF THE
POPULATION.

SUBSIDIARY TABLE X—continued.

Years.	KOLÁR.						AMRĀBÁG.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	28	27	28	29	30	31	32	33	34	35	36	37
1891 ...	8,299	7,868	16,167	6,266	5,801	12,167	20,624	19,553	40,177	15,697	14,476	30,163
1892 ...	9,920	9,354	19,274	8,208	7,921	16,129	19,925	19,079	39,004	15,246	13,999	29,145
1893 ...	10,073	9,520	19,593	7,820	6,770	14,090	20,575	19,665	40,240	17,224	15,879	33,103
1894 ...	10,164	9,749	19,913	10,619	10,176	20,795	19,761	18,558	38,314	17,748	16,179	33,927
1895 ...	9,556	8,957	18,513	8,102	7,826	15,928	21,792	20,517	42,309	16,373	16,387	32,760
1896 ...	10,964	10,247	21,211	9,468	8,861	18,349	21,777	20,480	42,257	17,029	15,251	32,280
1897 ...	10,795	10,184	20,979	11,854	11,124	22,978	18,073	17,044	35,116	21,016	19,377	30,393
1898 ...	10,040	9,825	19,865	7,325	6,740	14,065	16,854	15,469	31,323	10,257	9,044	19,301
1899 ...	10,974	10,462	21,436	10,119	9,470	19,589	20,755	19,966	40,721	15,148	14,200	29,348
1900 ...	9,456	8,960	18,416	16,879	15,261	31,640	12,646	12,201	24,847	31,620	27,162	58,782

Years.	POONA.						SHOLÁPUR.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	38	39	40	41	42	43	44	45	46	47	48	49
1891 ...	19,875	18,407	38,282	15,233	13,829	29,117	16,615	15,674	32,289	11,562	10,606	22,168
1892 ...	18,780	17,497	36,277	15,907	14,500	30,407	15,904	14,623	29,927	11,008	10,255	21,263
1893 ...	21,868	19,620	41,488	15,806	14,463	29,769	16,130	15,225	31,355	11,733	10,933	22,666
1894 ...	20,233	18,825	39,057	20,718	19,119	39,837	15,339	14,214	29,553	14,643	13,121	27,764
1895 ...	21,093	19,496	40,594	18,868	17,879	36,247	16,234	15,548	31,782	15,198	14,561	29,759
1896 ...	21,561	19,543	41,104	19,469	17,694	37,163	15,632	15,023	30,645	10,897	8,989	20,886
1897 ...	17,446	16,139	33,585	31,818	28,686	60,454	11,890	11,192	23,082	24,236	17,884	38,182
1898 ...	16,384	15,151	31,535	12,492	11,786	24,228	11,017	10,558	21,575	8,172	7,692	15,864
1899 ...	18,273	17,185	35,458	27,567	25,150	52,717	15,379	14,388	29,662	12,863	11,414	24,077
1900 ..	14,917	14,294	29,211	28,547	25,447	53,994	10,915	10,413	21,328	22,114	18,371	40,985

SUBSIDIARY TABLE X—continued.

CHAP. II.
MOVEMENT
OF THE
POPULATION.

Year.	KATTA.						PASCHE MAHALA.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	50	51	52	53	54	55	56	57	58	59	60	61
1891 ...	17,077	15,092	32,169	14,053	11,570	25,623	6,605	6,210	12,815	3,610	3,130	6,740
1892 ...	16,690	14,635	31,325	15,097	10,311	35,008	5,838	5,554	11,442	4,559	4,277	8,836
1893 ...	14,635	12,851	27,586	16,647	14,532	31,179	6,414	6,069	12,483	3,559	3,236	6,795
1894 ...	14,342	12,938	27,780	22,941	18,969	41,910	5,920	5,583	11,503	5,343	4,959	10,202
1895 ...	16,045	14,053	30,098	12,838	10,635	23,473	5,833	5,546	11,379	3,549	2,952	6,401
1896 ...	16,424	14,659	31,083	17,911	15,000	32,911	6,260	6,051	12,331	5,135	4,526	9,661
1897 ...	16,209	14,373	30,582	14,056	11,524	25,580	5,976	5,831	11,807	3,008	3,008	6,616
1898 ...	17,994	16,296	34,290	12,709	11,730	24,439	6,893	6,373	13,266	4,372	4,293	8,670
1899 ...	19,318	17,235	36,553	17,360	15,164	32,524	6,407	6,013	12,420	4,870	4,121	8,991
1900 ...	8,059	7,009	15,068	71,620	57,747	129,367	2,951	2,725	5,676	48,616	39,403	88,079

Year.	ANGMEDANAD.						KAZA'CHL.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	62	63	64	65	66	67	68	69	70	71	72	73
1891 ...	17,522	15,583	33,405	17,277	15,817	33,094	8,514	7,222	15,736	6,440	5,545	11,985
1892 ...	15,023	13,466	28,489	22,165	21,597	43,762	7,848	6,521	14,369	12,646	10,599	23,245
1893 ...	14,102	12,781	26,883	16,150	14,314	30,464	7,154	5,993	13,147	5,570	4,495	10,065
1894 ...	15,174	13,678	28,852	19,170	17,344	36,514	8,637	7,362	15,999	6,062	5,068	11,130
1895 ...	15,349	14,245	29,594	14,014	12,229	26,243	8,421	7,172	15,593	5,696	4,879	10,575
1896 ...	16,079	14,542	30,621	17,419	15,541	32,960	9,530	8,169	17,699	7,604	6,361	13,965
1897 ...	15,988	14,517	30,505	14,073	12,595	26,668	8,025	6,769	14,794	9,416	7,699	17,115
1898 ...	16,067	14,248	30,315	13,346	11,966	25,332	8,453	7,027	15,510	7,607	5,344	12,951
1899 ...	17,439	16,700	33,547	15,346	14,100	29,446	9,057	7,578	16,635	9,557	7,639	17,205
1900 ...	9,267	8,374	17,641	83,919	75,433	159,352	7,670	6,372	14,042	14,187	11,094	25,281

CHAP. II.
MOVEMENT
OF THE
POPULATION,

SUBSIDIARY TABLE X—continued.

Year.	HYDERABAD.						TEAR AND PAKAR.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1.	74	75	76	77	78	79	80	81	82	83	84	85
1891 ...	11,492	8,721	20,213	7,939	6,251	14,190	8,880	2,982	6,871	2,998	2,207	5,285
1892 ...	10,182	7,908	18,040	15,111	12,418	27,529	2,827	2,115	4,942	4,502	2,733	8,235
1893 ...	10,723	7,978	18,701	7,425	5,996	13,421	8,457	2,687	6,144	2,645	2,107	4,752
1894 ...	10,433	8,043	18,431	7,368	6,135	13,503	5,467	4,571	10,038	2,583	2,107	4,750
1895 ...	9,543	7,237	16,780	7,143	5,781	12,924	4,952	3,953	8,905	2,704	2,349	5,053
1896 ...	9,814	6,900	16,214	8,032	6,774	15,496	4,728	3,787	8,465	3,944	2,207	7,151
1897 ...	9,164	6,788	15,952	7,798	6,271	14,069	5,221	4,261	9,482	3,555	3,045	6,600
1898 ...	8,673	6,818	14,991	5,500	4,258	9,758	5,218	4,194	9,412	2,594	2,258	4,847
1899 ...	10,860	8,150	19,010	6,818	5,441	12,257	4,078	3,072	7,150	4,371	3,382	7,753
1900 ...	9,713	7,351	17,064	15,003	12,057	27,063	1,872	1,476	3,348	10,666	7,907	18,573

Year.	SHIKARPUR.						UPPER SIND FRONTIER.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1.	86	87	88	89	90	91	92	93	94	95	96	97
1891 ...	15,045	12,409	27,454	10,249	8,941	19,190	2,542	2,117	4,659	1,445	1,171	2,616
1892 ...	14,142	11,679	25,821	19,082	16,774	35,856	2,216	1,710	3,926	2,983	2,708	5,691
1893 ...	13,909	11,146	25,055	9,381	8,037	17,418	2,592	2,052	4,644	1,490	1,229	2,719
1894 ...	14,973	12,244	27,222	9,377	8,683	18,560	3,011	2,279	5,290	1,792	1,660	3,452
1895 ...	14,190	11,655	25,845	9,520	8,252	17,772	2,542	1,922	4,474	1,818	1,435	3,253
1896 ...	15,535	12,734	28,269	10,910	9,140	20,050	2,640	1,923	4,563	2,169	1,813	3,982
1897 ...	15,273	12,371	27,644	15,023	13,946	28,974	2,892	2,042	4,934	2,095	1,927	4,022
1898 ...	13,226	11,123	24,349	9,765	8,514	18,279	2,560	2,012	4,572	1,659	1,358	3,017
1899 ...	16,419	13,702	30,121	8,443	7,555	15,998	3,215	2,522	5,748	1,555	1,294	2,849
1900 ...	14,879	12,422	27,301	12,678	11,105	23,783	2,851	2,204	5,055	2,296	2,057	4,353

SUBSIDIARY TABLE X—continued.

CHAP. II.
MOVEMENT
OF THE
POPULATION.

Year.	Bijapur.						Kannara.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	
1891 ...	17,868	17,327	35,195	12,526	12,349	24,875	7,011	6,713	13,723	6,140	5,514	11,654
1892 ...	16,093	15,700	31,793	9,903	9,991	19,894	7,326	6,783	14,109	7,431	6,432	13,863
1893 ...	16,593	16,090	32,683	9,120	9,133	18,253	6,867	6,513	13,380	6,822	5,980	12,802
1894 ...	15,586	15,212	30,798	12,188	12,035	24,223	6,915	6,300	13,215	6,359	5,586	11,945
1895 ...	16,719	16,110	32,829	10,915	10,537	21,452	7,391	6,930	14,321	6,122	5,357	11,479
1896 ...	15,769	15,305	31,074	11,734	11,466	23,200	7,743	7,365	15,107	6,173	5,609	11,781
1897 ...	12,103	11,603	23,706	18,740	18,148	36,888	7,253	6,687	13,940	8,300	7,356	15,656
1898 ...	11,333	10,755	22,088	7,985	7,405	15,390	5,465	5,136	10,601	6,299	5,836	11,935
1899 ...	16,789	16,268	33,057	11,911	11,230	23,141	7,281	6,698	13,979	7,291	6,500	13,791
1900 ...	12,194	11,667	23,861	12,942	12,453	25,395	7,687	7,272	14,959	6,827	5,948	12,775

Year.	Sivas.						Bhadr.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	
1891 ...	18,756	18,070	36,826	9,756	9,811	19,567	7,593	6,933	14,526	7,417	6,962	14,379
1892 ...	11,576	11,296	22,872	11,362	11,750	23,112	6,343	6,050	12,393	6,955	6,295	13,250
1893 ...	12,651	12,019	24,670	11,164	10,844	22,008	7,173	6,570	13,743	6,813	6,161	12,974
1894 ...	12,921	12,293	25,214	12,334	12,250	24,584	6,478	6,216	12,694	9,342	8,597	17,939
1895 ...	12,695	12,340	25,035	9,309	8,537	17,846	6,729	6,202	12,931	4,912	4,454	9,366
1896 ...	13,390	13,312	26,702	11,631	11,014	22,645	7,562	7,271	14,833	7,071	6,531	13,602
1897 ...	13,468	12,940	26,408	12,617	12,653	25,270	7,414	7,059	14,473	6,076	5,748	11,824
1898 ...	12,325	11,968	24,293	10,263	10,152	20,415	7,178	6,706	13,884	6,519	6,497	13,016
1899 ...	13,026	12,307	25,333	12,772	12,497	25,269	6,188	5,878	12,066	8,127	7,579	15,706
1900 ...	10,457	9,840	20,297	26,308	25,373	51,681	4,344	4,155	8,499	29,101	26,334	55,435

CHAP. II.
MOVEMENT
OF THE
POPULATION.

SUBSIDIARY TABLE X—continued.

Year.	RAJAHMUNDRAM.						RAJAHMUNDRAM.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	122	123	124	125	126	127	128	129	130	131	132	133
1891 ...	25,332	23,847	49,179	15,746	15,322	31,268	17,184	15,902	33,086	10,950	10,914	21,864
1892 ...	24,640	23,478	48,118	19,236	18,249	37,485	18,031	17,010	35,041	11,501	11,634	23,135
1893 ...	24,426	23,438	47,864	17,101	16,500	33,601	16,952	15,834	32,786	11,718	11,353	23,071
1894 ...	25,487	23,825	49,312	23,231	21,611	44,842	16,496	15,570	32,066	13,913	13,725	27,638
1895 ...	25,434	24,244	49,678	23,946	22,236	46,182	17,229	15,940	33,169	12,721	12,232	24,953
1896 ...	23,562	22,423	45,985	21,977	20,094	41,471	20,022	18,943	38,965	13,382	13,372	26,754
1897 ...	21,188	19,977	41,065	35,138	32,163	67,301	18,668	17,331	36,009	16,316	16,505	32,821
1898 ...	18,633	17,725	36,358	16,359	16,521	32,880	13,860	13,258	27,118	11,207	10,714	21,921
1899 ...	21,233	19,902	41,135	21,385	20,351	42,736	19,981	18,341	38,322	13,011	12,131	24,142
1900 ...	17,883	16,719	34,602	27,025	23,326	50,351	15,039	13,869	28,908	19,535	19,518	39,103

Year.	BELGAUM.						DHARWAD.					
	Births.			Deaths.			Births.			Deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	134	135	136	137	138	139	140	141	142	143	144	145
1891 ...	20,922	20,001	40,923	12,201	11,985	24,186	23,659	22,865	46,524	14,279	13,596	27,875
1892 ...	19,981	19,175	39,156	17,528	16,899	34,427	21,330	20,651	41,981	21,591	20,807	42,458
1893 ...	20,137	19,478	39,615	12,942	12,670	25,612	23,014	21,331	44,345	15,778	15,664	31,442
1894 ...	20,510	19,650	40,160	14,871	14,193	29,063	22,956	21,942	44,898	14,332	14,293	28,130
1895 ...	21,533	20,525	42,058	14,537	14,537	29,124	23,239	22,435	45,674	14,523	14,244	28,772
1896 ...	20,111	19,404	39,515	15,217	14,930	30,147	22,746	22,236	44,982	14,975	14,789	29,764
1897 ...	19,176	18,604	37,780	21,744	20,457	42,201	21,320	20,442	41,762	19,319	18,930	38,309
1898 ...	17,403	16,377	33,780	21,316	20,439	42,255	18,432	18,127	36,609	34,049	32,986	67,035
1899 ...	19,973	19,006	38,979	23,584	21,923	45,512	19,554	19,039	38,593	21,300	20,349	42,649
1900 ...	16,076	15,206	31,282	22,334	21,026	43,360	19,473	18,508	38,071	17,440	16,756	34,196

SUBSIDIARY TABLE XL

Statement showing Migration between District and District
of the Bombay Presidency.

CHAP. II.
MOVEMENT
OF THE
POPULATION.

District	Population in other Districts of Presidency born in the District shown in column 1.		
	1891.	1901.	Increase or Decrease, 1891 to 1901.
1	2	3	4
Bombay City	23,039	24,425	+ 1,386
Ahmedabad	35,249	31,887	— 3,362
Broach	8,143	7,896	— 257
Kaira	33,629	29,992	— 3,637
Panch Mahals	4,972	4,326	— 646
Surat	52,325	41,758	—10,567
Thana	29,499	19,296	—10,203
Ahmednagar	61,234	56,210	— 5,024
Khândesh	21,696	12,948	— 8,748
Násik	55,187	44,534	—10,653
Poona	116,677	115,464	— 1,213
Sátára	111,349	111,821	+ 472
Sholápur	39,647	49,804	+ 10,157
Belgaum	40,246	42,215	+ 1,969
Bijápur	19,703	24,493	+ 4,790
Dhárwár	36,578	31,056	— 5,522
Kánara	6,915	6,266	— 649
Kolába	42,268	34,275	— 7,993
Ratnágiri	214,393	189,674	—24,719
Karáchi	16,957	18,393	+ 1,436
Hyderabad	46,090	48,619	+ 2,529
Shikárpur	36,548	38,115	+ 1,567
Thar and Párkar	11,383	28,152	+ 16,769
Upper Sind Frontier	3,604	4,785	+ 1,181

SUBSIDIARY TABLE XII.

*Statement showing Foreign-born Population in British Districts
in 1891 and 1901.*

District.	1891.	1901.	Increase (+) or Decrease (—)
1	2	3	4
Ahmedabad	177,113	148,561	— 28,552
Brosch	44,738	37,856	— 6,882
Kaira	101,394	72,040	— 29,354
Panch Maháls	56,152	33,058	— 23,099
Surat	46,833	51,503	+ 5,170
Thána	113,743	110,886	— 2,857
Ahmednagar	86,610	64,123	— 22,517
Khándesh	109,151	74,834	— 34,317
Násik	69,717	45,866	— 23,851
Poona	126,681	94,484	— 32,197
Sátára	55,987	44,166	— 11,821
Sholápur	110,746	75,432	— 35,314
Belgaum	90,275	87,168	— 3,107
Bijápur	79,499	54,724	— 24,775
Dhárwár	90,356	97,579	+ 7,223
Kánara	51,595	42,888	— 8,707
Kolába	41,204	43,305	+ 2,101
Ratnágiri	27,697	25,354	— 2,343
Karáchi	91,726	97,979	+ 6,253
Hyderabad	68,389	102,492	+ 34,103
Shikárpur	73,999	79,282	+ 5,283
Thar and Párkar	52,184	76,117	+ 23,933
Upper Sind Frontier	61,610	66,848	+ 5,238
Bombay City	616,032	594,172	— 21,860

SUBSIDIARY TABLE XIII.

Comparative Statement of Cold and Hot Weather Population of Mátherán.

Religion.	Cold weather.			Hot weather.		
	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7
Europeans ...	4	15	19	55	88	143
Pársis ...	96	37	73	256	205	461
Hindus ...	1,443	988	2,431	1,949	1,179	3,128
Musalmánas ...	249	183	432	347	257	604
Others ...	85	20	105	236	166	402
Total ...	1,817	1,243	3,060	2,843	1,895	4,738

CHAPTER III.—RELIGION AND SECT.

The Religions of the Presidency. Variations in the period 1891-1901. Hindus. Hindu Sects. Animism. Apparent decrease in Animism. Jains and their Sects. Musalmans. The Ahmadiyya Sect. Christians. Special measures for enumeration of Christians. Christian Missions in the Presidency. Sikhs. Parsis. Jews. Buddhists. Other religions.

THE religions returned for the Presidency exclusive of Aden in order of numerical strength are :

1. Hindu 19,916,438	6. Parsi 78,552
2. Musalman 4,587,295	7. Jew 10,860
3. Jain 535,950	8. Sikh 1,502
4. Christian 216,118	9. Buddhist 472
5. Animistic 94,645	10. Others 2,203

Omitting the minor religions, these represent the following percentages on the total population :

Hindu 78.4	Christian 0.8
Musalman 17.9	Animistic... .. 0.4
Jain 2.1	

It will be shown below that the Sikh population is in reality over 150,000 and that the Census tables do not reveal the true numbers owing to the majority of the community returning themselves as Nánakshahi Hindus.

Two charts are given at the end of this Chapter showing, for Districts and States the percentage distribution of Hindus and of Musalmans.

Subsidiary Table No. I at the end of this Chapter shows the variation in the proportion of the population professing each of these religions during the last twenty years for the Presidency exclusive of Native States.

The substance of the information contained in this table may be briefly stated as follows. The Hindu religion has, with slight fluctuations, remained the creed of three-quarters of the population. Musalmans have slowly advanced to one-fifth. Jains, who hold the third place, are being gradually ousted therefrom by Christians, who show a constantly increasing proportion of the population. Other religions have not varied perceptibly except Animists, who have decreased from 342 to 38 per 10,000. The reasons for this remarkable diminution will be discussed under the head of Animism. We pass now to a few remarks on the subject of each religion and of the sects that it contains.

A classification of religions which rests on the distinctions between Hinduism and kindred forms of religion would seem to require a firm foundation in a clear definition of the meaning of the term Hindu. Yet there are few subjects that present greater difficulties. It has been remarked that the Hindu religion is a reflection of the composite character of the Hindus, who are not one people but many. It is based, we are told, on the idea of universal receptivity. Moreover, it has ever aimed at accommodating itself to circumstances, and has carried on the process of adaptation through more than three thousand years. It has

first borne with, and then, so to speak, swallowed, digested, and assimilated something from all creeds. It has not refused to welcome applicants of every grade, if only willing to acknowledge the spiritual headship of the Bráhmans and to adopt caste rules.¹ Elsewhere the idea of Hinduism has been expressed somewhat more clearly in describing it as the collection of rites, worships, traditions and mythologies, that are sanctioned by the sacred books and ordinances of the Bráhmans, and are propagated by Brahmanic teaching. And a Hindu is one who generally follows the rules of conduct and ceremonial thus laid down for him particularly regarding food and marriage, and the adoration of the gods.² In applying these definitions, it will be found that they tend to exclude from the fold of Hinduism two distinct sections of the population. There are, in the first place, the forest tribes who lead a roving life in the isolation of the hill tracts of the Presidency, and who have not yet been brought in sufficiently close contact with the Bráhman to acknowledge his spiritual guidance and dominion. For the stage of belief that these children of nature represent, the term Animist has been coined. Some explanation of the meaning attached to the term will be attempted in dealing with the Animistic religion. In the second place, there are Hindu sects which have seceded from the Brahmanic fold though originally part of the orthodox community, and no longer recognize the Bráhman hierarchy. A striking instance will be found in this Presidency in the case of the Lingáyats—a religious community that is described in some detail on pages 180-183 of the chapter on Caste. In the loose terminology current in this country, they would be commonly described as Hindus. Yet they have their own priests, and have long severed all connection with the Bráhmans. Their special points of difference from Hindus in the ordinary meaning of the term lie in the fact that they recognize only one member of the Hindu trinity, that they substitute the wearing of a *lingam* for the sacred thread, and possess birth and death ceremonies quite distinct from those prescribed by the sacred books of the Hindus. In the early days of their secession, moreover, it seems clear that they disregarded all caste distinctions, thus cutting themselves adrift from the Hindus by the most formidable weapon that they could have employed with that object. Latterly caste distinctions have re-asserted themselves, as is so frequently the case when the enthusiasm of the founders of no-caste religions is spent. Even Christianity has had in places to yield to this tendency in the case of certain converts on the West Coast.

The Lingáyats now incline to style themselves Virshaiiv Hindus, and show a distinct tendency to revert to Brahmanistic Hinduism, inasmuch as they claim for their religion equal antiquity with Brahmanism, and attempt to apply the fourfold classification of Manu, viz. Bráhman, Kshatriya, Vaishya and Shudra to their social divisions.³ It is difficult to anticipate what the ultimate issue of this movement will be. Yet it appears reasonable to hold that if Hinduism is to be defined at all as dependent on the recognition of Bráhman supremacy, Lingáyats should properly be described, for the present at least, as outside the fold of orthodoxy.

¹ Monier Williams: *Religious Thought and Life in India*, page 57.

² Sir A. Lyall in *The Religious Systems of the World*, page 114.

³ The records of the Ethnographic Survey of Bombay contain numerous quotations from sacred books, supplied by Lingáyats, in proof of the antiquity of their religion. The date of the works from which these extracts are alleged to be taken is, however, doubtful, and they cannot be accepted without further enquiry. For an instance of attempts to apply Manu's classification to Lingáyats, see the footnote to page 197.

If we accept the second definition, given on page 58, as the best available approximation to a definite idea of Hinduism, it will appear that, as we descend in the social scale, the claims of the various castes to be considered Hindus must necessarily become weaker. Not only is the knowledge possessed by Mahárs and Bhangis, to take two of the lowest castes in the social scale, of the "rites, worships, beliefs, traditions, and mythologies, that are sanctioned by the sacred books and ordinances of the Bráhmans" one of the most indefinite that could be imagined, but such knowledge as exists is coloured with an admixture of primitive belief and custom that could find no sanction in the practices ordained by orthodox Hinduism, if by this term we may express the tenets and ritual of the Bráhmans themselves. It is impossible to pursue this subject far enough, in the pages of this Report, to arrive at a final conclusion concerning the meaning which should be attached to Hinduism, if that term is to denote something definite and tangible without divorcing it entirely in meaning from the signification attached to it in common usage. It is not unlikely that statistical purposes would best be served by adopting a process of elimination so that all who were not either Christian, Musalman, Jain, Buddhist, Jew, Brahmos, or Arya Samáj, could be conveniently enumerated as Hindus. At least it might be claimed for such a compromise that there would be a definite conception of the religious tenets, the holding of which would exclude a man from classification as a Hindu.

At present, on the contrary, the enumerator has a discretion in the matter of classification which he can ill be trusted to use satisfactorily. He is directed to class as Animists, under their tribal name, all wild tribes who do not claim to be Hindus; but inasmuch as he is accustomed to consider all men Hindus who do not belong to any well defined religion such as Islam and Christianity, and that he has no interest in weighing the subtle differences between Animism and degraded forms of Brahmanic practices, the result is not likely to be a classification of any scientific value.

Similarly, as will be seen later in this Chapter, the Sikh, whose religion is treated as distinct from Hinduism in the Imperial tables, is frequently described by the enumerator as a Hindu of the Nánakshahi sect, and thus loses his identity in the returns—another illustration of the broad interpretation commonly placed on the word Hindu. A Bengali writer¹ has defined Hinduism as that which a Hindu does. But in the case of this definition, which suggestively directs attention to practice rather than creed, there is still the difficulty in arriving at the dividing line between Hindus and others.

Pending such further light on the subject as may be obtainable later from a description of the mental attitude that is sought to be defined under the heading of Animism, it will be assumed that the Hindus include for the most part those who believe in the modern form of the Puranic trinity, who worship the great gods of the country side, such as Khandoba and Vithoba, and the smaller tutelary deities of the village among whom are Ganesh, Skanda, Hanuman and the Matris. They celebrate the Hindu festivals, perform the daily ceremonial acts prescribed for their caste, conduct their marriages under the direction of Bráhman priests, and make offerings to the souls of the deceased to ensure their salvation. This, in a sense, is tantamount to a confession that the religion

¹ An Introduction to the Study of Hinduism, by Gura. Prosad Sen, page 9: "What the Hindus, or the major portion of them, in a Hindu community do, is Hinduism."

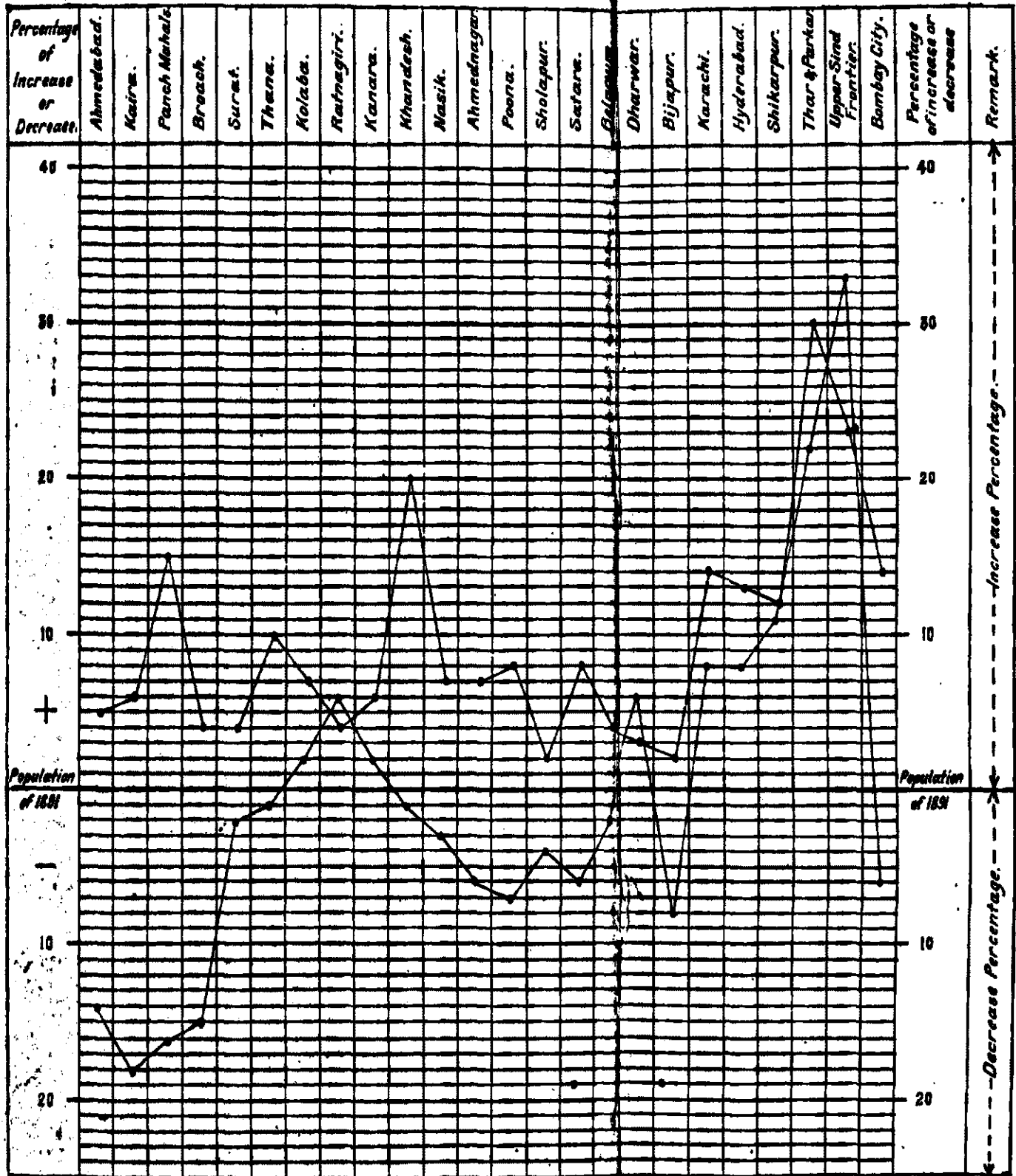
CHAP. III.
RELIGION AND
SECTS.

commonly described as Hinduism is polytheistic and based very largely on a formalism that leaves little place for a cult of morality, as that term would be understood among Western nations. But this conclusion would only be partially correct. It is doubtless the case that the mass of Hindus are disposed to worship many gods as distinct beings, with powers that may be used to their detriment if the deities are not duly propitiated, and that their religion, therefore, mainly consists in regulating their conduct in order to so propitiate these deities. For the rest, the due observance of certain social usages and customs is enough to secure their moral welfare. Ordinarily a broad tolerance of all forms of worship and religious belief may be considered the only other mark of identification. But with the more intellectual members of the Hindu community, such polytheism is often replaced by an enlightened pantheism that recognizes many aspects of one divine essence, while maintaining the essential unity of all, the oneness of the noumenon under the varying disguises of phenomena. Such a basis for belief among the few is in itself evidence of the marvellous plasticity of the Hindu religion. Its existence seems to indicate a clear perception among the most intellectual and spiritually minded of Hindus of the essential impracticability of imposing on people in various stages of mental evolution any series of dogmas that could be comprehensible to the crude intellects of the many, and acceptable to the maturer wisdom of the few. It is open to question whether, in the ultimate analysis of religion, it will not be found that it must invariably be a function of the personal equation of the individual, that is to say, that absolute uniformity of belief cannot exist in the face of the divergences of intellect and character such as are found between man and man. In Hinduism, the comparative absence of dogma is an asset which few other religions possess. It permits the general prevalence of a mysticism that will explain diversity of creed and ceremony by unity of essence, and builds on the doctrine of *máyá*, the ever changing aspect of the world as it is known to us, the foundation of a structure of *advaitism* or esoteric doctrine, that can bind in one fold the multitudinous phases of religious evolution characteristic of the fertile soil on which they have been produced.

Hindu sects.

How various these phases are may be further exemplified by a reference to the sectarian distinctions that admittedly exist within the broad fold of Hinduism. It is assumed that the reader has some knowledge of the leading features of orthodox Hinduism which are described in the many published books of reference; that he is acquainted with the persons of the trinity—Brahma, Vishnu, and Shiv—and with their numerous synonyms such as Parameshwar, Hari, and Rudra, or Svayambhu, Náráyan, and Mahádev, and that he has read of their Vedic predecessors, Agni, Varuna and Mitra. He will know that their female consorts are called Sávitri, Lakshmi, and Párvati, that scarcely a temple in India is devoted to the worship of the first person of the trinity, Brahma, and that, broadly speaking, sects can be divided into those which give most prominence to the worship of Vishnu, and those which honour Shiv with the first place. The nine incarnations of Vishnu, known as Matsya, Kurma, Varáha, Narsinha, Váman, Ráma or Parasu-Ráma, Ráma or Rámchandra, Krishna, and Buddha, are a matter of common knowledge, as also the names of the saints, or religious revivalists, who have arisen from time to time, and have frequently given their names to new sects. Instances of these are Swámi Náráyan, Dádu, Mirábai, Rámsingh, Rámdás the *guru* or spiritual adviser of Shiváji, Kubera, Santarám, Hari Krishna, Chaitanya, Kabir, and Parínám. With these deities and apostles as a starting

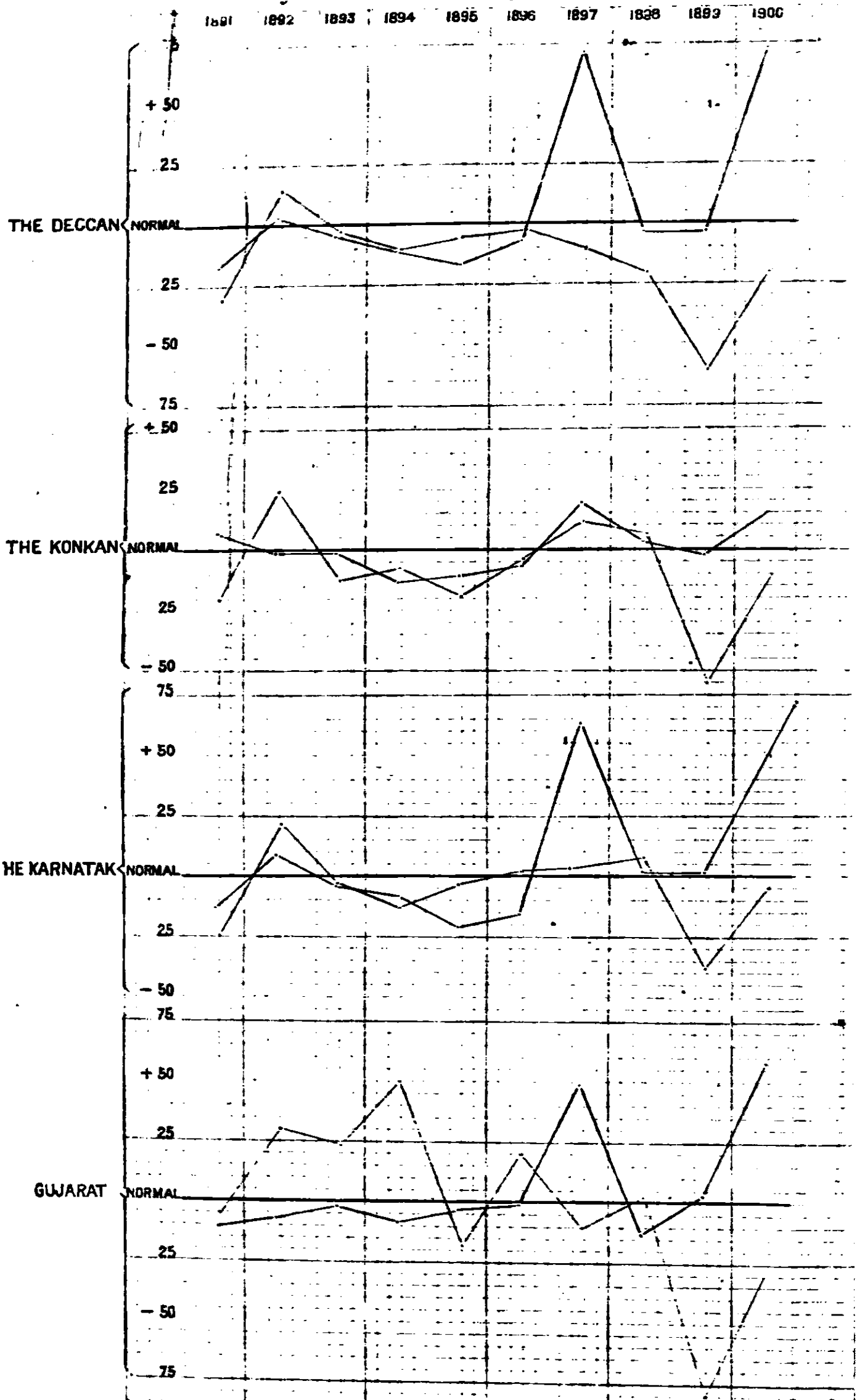
CHART SHOWING VARIATIONS OF POPULATION PERIOD 1891-1901.
ESTIMATED BY MR DREW AND ACTUAL VARIATIONS OF CENSUS.



— M^r Drew's estimated variations 1891-1901.
- - - Variations recorded at the Census 1901.

NOTE.—In the case of Thana and Kolaba the population has been adjusted to change of area.

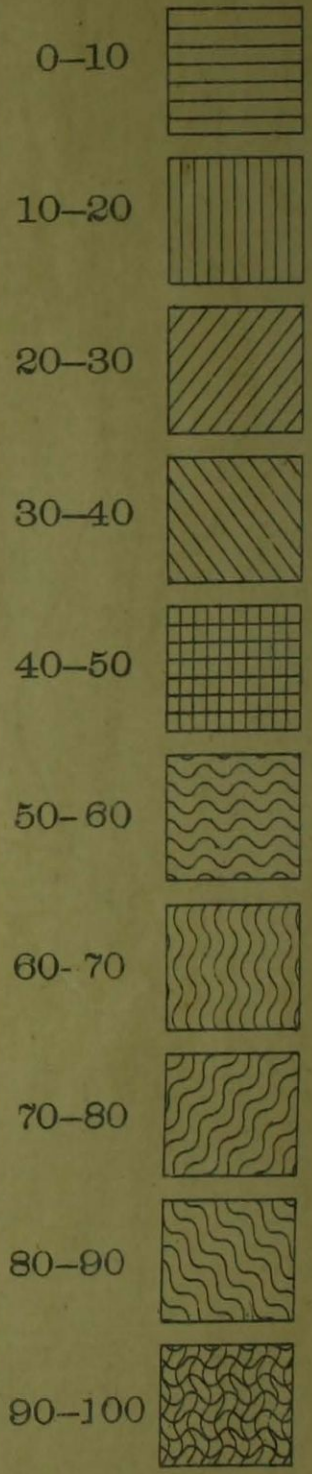
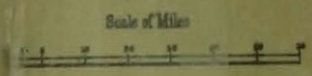
Chart shewing variations in Rainfall and grain prices from normal 1891-1901.



Blue line — Rainfall
Red line — Grain Prices



MAP
OF
SIND



RED. = INCREASE
BLUE. = DECREASE

REFERENCES

Province or State Boundary	-----
District	-----
Native State	N.S.
District Shikarpur	1
District Bahawalpur	2

point, it is possible to arrive at an understanding of the nature of many of the numerous sects returned in the Census, and to adopt a rough and ready classification of them.

Table V at the end of this Chapter gives the sects recorded by enumerators, who, it must be noted, were instructed not to press for the sect in the case of low-caste and ignorant people, who could not be expected to possess any very clear notion of the proper classification of the particular form of belief in which they had been brought up. In this manner the sect of a very large proportion of the population has remained unspecified.

An examination of the table will show that, in point of numbers, the followers of Shiv, who constitute the Shaiv or Smárt sect, with the kindred sects that can be grouped under the Shaivs, such as Páshupat, Sankaráchári, &c., are more numerous than the Vaishnav sectaries, with whom may be classed the Rámánuj, Rámánandi, Vallabhachári, Madhaváchári, and Virvaishnav sects. The number of the former returned are nearly 3,000,000, whereas the latter hardly exceed half a million in round figures. This calculation is exclusive of the Virshaiv or Lingáyat sect, who are returned, by sect, at over 800,000. The worshippers of the Saktis or Mátas, the divine mothers, are the next in importance after these two, if we except the Virshaiv or Lingáyats who from some points of view are not strictly classable as Hindus at all. The followers of Kabir and Parináám number a few thousand only. For the rest, we have a large number of sects, each with a small following, which in many cases doubtless resemble the Rádháswámi sect, described on page 74 of this Chapter, under the head of Other Religions, under which it has been classified in preparing statistics. It may very well possess as solid a claim to rank as a Hindu sect as many of the names given in Table V under that religion.

Those who are acquainted with the very numerous religious sects that exist in England and America will not be disposed to be surprised at the length of the list given under the main religion Hindu. The plastic nature of its doctrines, that has already been referred to, must tend to facilitate diversity of creed. There are few more universal characteristics of human nature than credulity. Scepticism is, as a rule, the mark of an educated intellect. If, as we know to be the case, sects can be formed at the present day in Western nations, possessing a liberal measure of education, which rest on the doctrine of the immortality of the founder, it seems probable that, were a sufficiently enthusiastic progenitor to be forthcoming, it would be possible to establish a sect for the worship of a motor-car or a penny-whistle. It is at least certain that diversity in the form of religious belief is not a peculiarity confined to the people of India. Not unnaturally, there appears from time to time, in the history of Indian religions, a movement aiming at the evolution of a common or uniform creed from the discordant elements of Hinduism, Buddhism and Islam. The reformer Kabir, who flourished in the fifteenth century, was the founder of a sect recruited from Musalmans and Hindus. He admitted neither the authority of the Kuran nor of the Vedas, discouraged the worship of idols, and urged the adoption of a spiritual faith in place of mere outward forms. As a sect on the border line between the two religions, Kabirpanthis seem to be more correctly classable as Hindus than as followers of Islam. It is, however, noticeable that in the recent Census, they returned themselves indifferently under both religions, 8,000 as Hindus and 1,300 as Musalmans. It will be seen later that

the followers of Kabir's successor Nának, who founded the Sikh religion, do not appear to have any clear idea whether they are Hindus or Sikhs, and have for two decades been returned under the former religion.

About 1,400 persons are still disposed to describe themselves as followers of Sankárachárya, who was one of the earliest to preach *advaitism*, or the identity of the personal and universal soul. Rámánuj, a Vaishnav reformer of the twelfth century, claims nearly 7,000 followers, and his successor of the fourteenth century, Rámánand, has close on 100,000.

In view of the fact that nearly half the population in British Territory have not been returned by sect at all, these figures cannot be accepted as representing the full extent of the following of the various sects. Their interest lies more in the general indication they afford of the relative importance of the divisions. A record of sects in the peninsula of Káthiáwar show that the most common are :

- | | |
|--------------|-------------------|
| 1. Vaishnav, | 4. Devipanth, |
| 2. Margi, | 5. Rámánand, |
| 3. Shaiv, | 6. Swámi Náráyan, |

in order of numerical precedence, and includes the following sects not returned in British Territory :

Danidhar.	Margi.	Randi Pir.
Devipanth.	Matang.	Surya.
Darya Pir.	Nakalenk.	Ulásí.
Dasnámi.	Noghau.	Vachar ipanth.
Hanuman.	Palan.	

The remaining sects returned for British Territory of which anything is known are Dádupanthis, followers of an ascetic of Jaipur, who lived about 1600 A.D. Mánbhávs are an order of mendicants found in the Deccan. Gargácháryas seem to be the disciples of an ancient astronomer who is referred to in Sanskrit literature, but whose works are lost. Náths, Giris, Puris and Bháratís are sections of *Gosávis* or Vaishnav mendicants. Námdevs appear to be followers of the religious poet of that name, a tailor whose verses are said to have been completed by the great Marátha poet Tukárám, and on whom the Sikh bible or *Adi Granth* has indented for a portion of its text. Ekeshvarís are obviously the worshippers of one god, but it does not appear which of the many they select for their special patron. There is evidence that the members of the Brahmo Samáj are known by this name. Daryápanthis may be devotees of Darya Pir, the spirit of the river Indus.

The limited time allotted for the completion of the work of the Census does not permit of enquiries being conducted into the nature of the tenets of these numerous sects. Such an enquiry will properly form part of the Ethnological Survey of the Presidency now in progress.

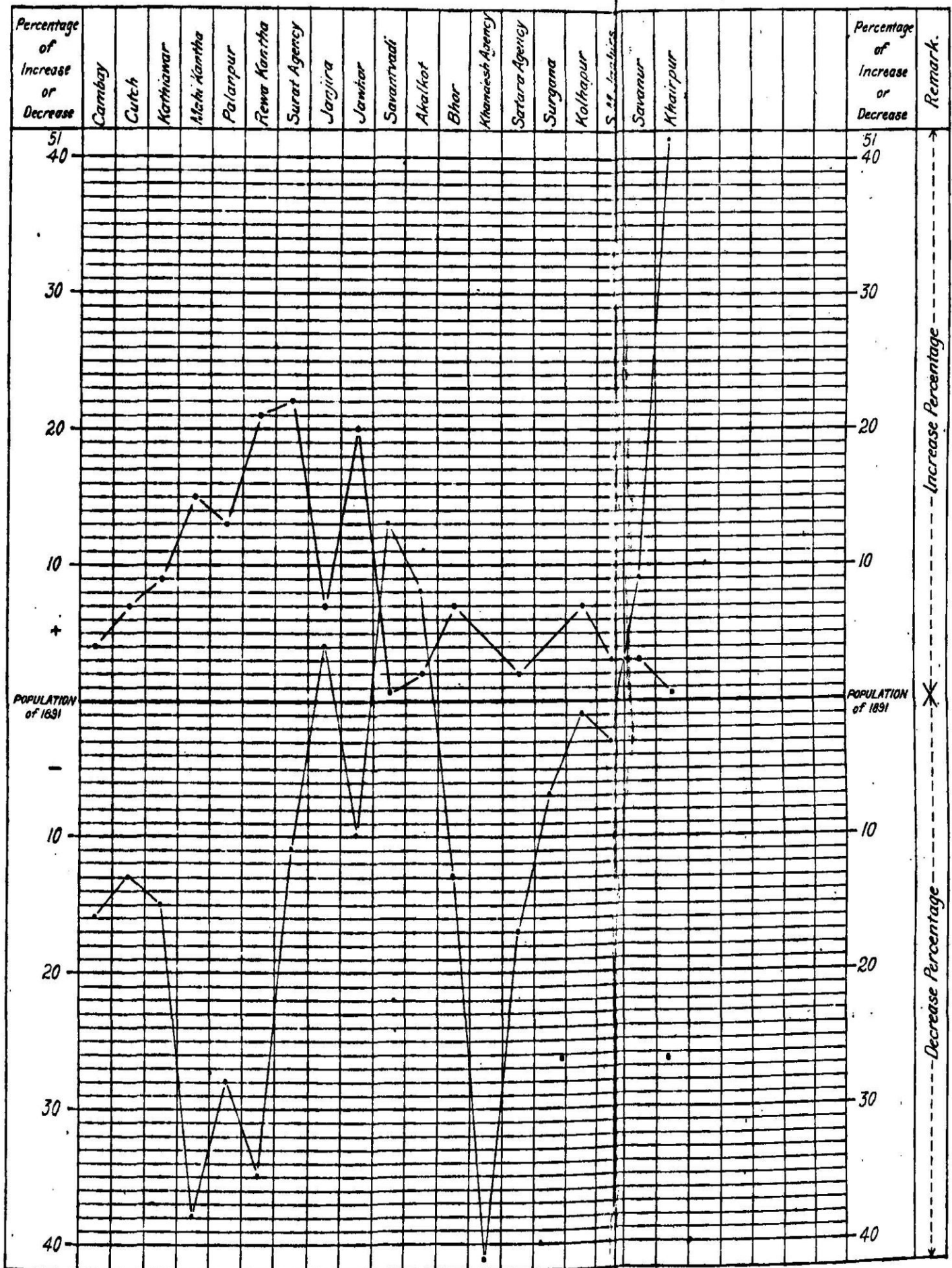
Animism.

A recent writer on the subject of primitive religion has stated that "all the many movements and changes which are perpetually taking place in the world were explained by primitive man on the theory that every object had activity enough to affect him in any way, was animated by a life and will like his own,—in a word, on the theory of animism."¹

¹ Introduction to the History of Religion, Jevons, page 22.

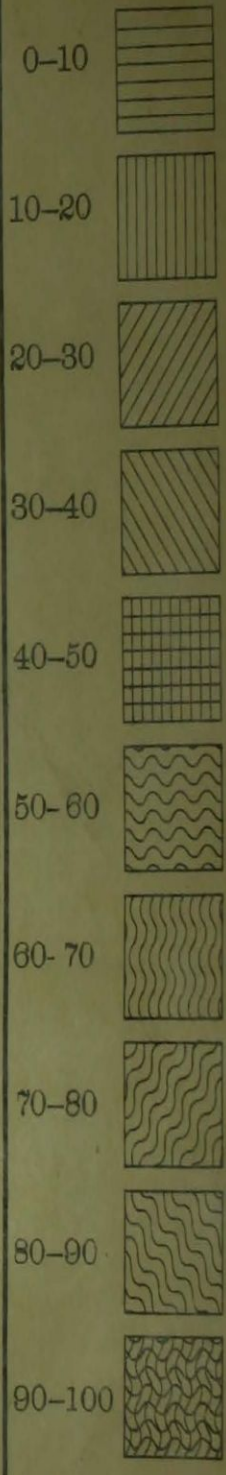
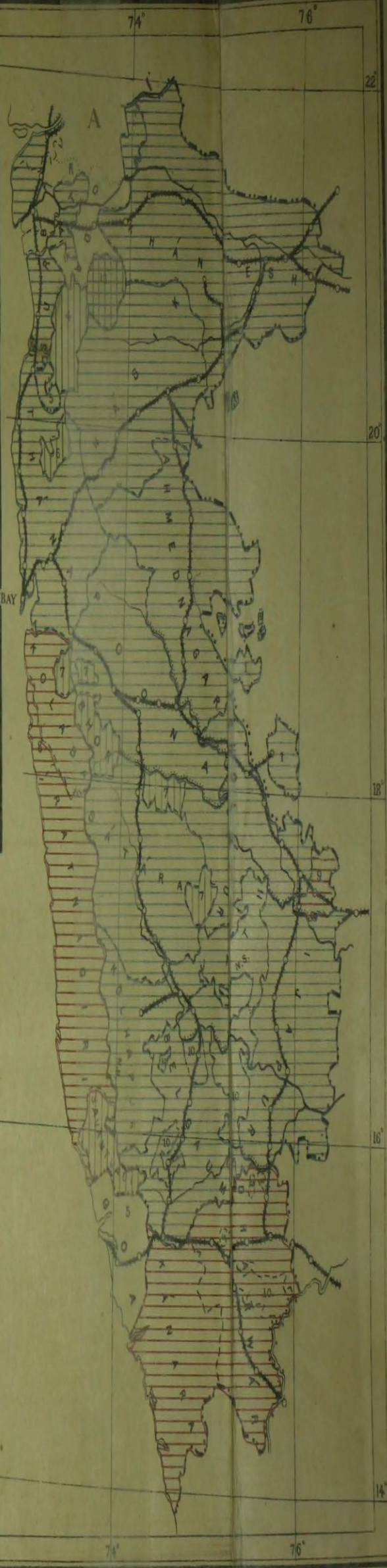
CHART SHOWING VARIATIONS OF POPULATION PERIOD 1891-1901 (NATIVE STATES)

ESTIMATED BY MR DREW AND ACTUAL VARIATIONS OF CENSUS.



● ——— Mr. Drew's estimated Variations 1891-1901.
 ● ——— Variations recorded at the Census 1901.

Estimated figures for Khandesh Agency &
 Surgana are not available.

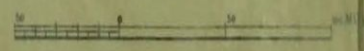


RED. = INCREASE
 BLUE = DECREASE

BOMBAY PRESIDENCY

(EXCLUSIVE OF SIND)

Scale of Miles



REFERENCES.

- Province or State Boundary ————
- District. do ————
- Feudatory do ————
- 1. British
- 2. Kaira Agency
- 3. Khandesh, do.
- 4. Surat do.
- 5. Portuguese Territory
- 6. Thana Agency
- 7. Satara do.
- 8. Kolaba do.
- 9. Shaldapur do.
- 10. Kolhapur do.
- 11. Panch Mahal (British)
- Native State N.S.
- 12. S.M. Jaghirs
- 13. Nasik Agency
- 14. Poona Agency
- 15. Savantvadi
- 16. Dharnwar Agency

This is practically the meaning attached to the term Animism by Dr. Tylor, who was the first to give currency to it. The question that arises in applying this definition to the wild tribes of the Presidency is how far their recognized beliefs, inferable from their customs, can be so described. For this purpose it is necessary first to convey some idea of the beliefs and practices of the Bhils, Naikdas, Chodhras, and others, who have been enumerated as Animists. The following extracts from published works or the communications of reliable correspondents will perhaps serve the purpose.

The Bhils build their houses at some distance from each other for fear that their neighbour may be a witch and bring some calamity on them; they dread infection, which they believe to be the work of evil spirits, so that the favourite cure for a Bhil who has been long sick is to change his house.¹ When a severe epidemic attacks a village and will not yield to the ordinary remedies, a woman is selected from among the poorest classes and is well fed for several days; she is then dressed in fine clothes, placed on a cart, and escorted with great ceremony to the confines of the village by the whole of the residents. With her departure, the disease is supposed to depart too.

Information from a reliable source shows that this ceremony, ordinarily performed to rid the locality of cholera and small-pox, was resorted to as a remedy for the plague by Bhils of the Násik District.

In the case of the decease of a Bhil of importance, it is not uncommon for the grave in which he has been interred to be opened some two months after burial, the opening being only sufficient to disclose the head of the corpse. The wasted features thus brought to light are anointed with red lead in the same manner as the irregular shaped stones which are common objects of worship among these primitive people. After anointment, the deceased is worshipped and the grave is then reclosed. Without this ceremony, the full rights of ancestorship are not, it is alleged, obtainable. The worshippers are by no means necessarily relatives of the deceased.

Ancestors are frequently represented by stones, on which it is usual to carve some incident of the deceased's life, an incident that is generally fictitious. Thus, the departed is often represented on horseback, attacking a tiger with a spear—a form of sport in which, it may fairly be presumed, he never permitted himself to indulge during lifetime. Perhaps a tendency to exaggeration in such obituary notices is not entirely confined to primitive people. The Bhils believe in the evil eye and witchcraft. Their punishment for a witch is to hang her from the branch of a tree over a slow fire. They commonly employ the services of professional witch-finders. They will not feed face to face, for fear of the evil eye. They are afraid of sleeping in cots which are longer than themselves.

Bhils believe largely in charms. They worship female deities known as Mátas, represented by symbols rather than images, by wooden posts, earthen pots, toy horses, wicker baskets, and winnowing fans. They have great faith in omens. If a Bhil lets fall his bread accidentally, if a bird screams on the left side, if a snake crosses his path and escapes; if any one meet him and enquire whither he is going, if a cat crosses him, if an owl hoots, he fears misfortune. On the other hand, a bird screaming on the right, a dead snake in the road, a stranger passing in silence, a horse, or meeting a married woman, are favourable

omens.¹ A Bhil will fear the loss of any hair from his body if it is likely to pass into the possession of an enemy, in which case the owner of it will die. Such hair, if tied as an amulet round the neck of a sick person, will act as a charm for his recovery ; but the owner of the hair may die. A Bhil will resist violently an attempt to get possession of any of his hair. Commonly a Bhil who has committed an offence will admit that he has done so on being questioned, and without pressure. His reason for so doing is doubtful. It has been ascribed to innate morality, to poverty of imagination, and to ignorance of the probable consequences of his admission. These few ceremonies, beliefs and customs, which are typical of the mental attitude of the wild tribes of the Presidency,² indicate the existence of ancestor worship, of a belief in spirits, the practice of sympathetic magic, and a consciousness of an invisible presence in certain surroundings, that seems so frequently to be the forerunner of more definite conceptions regarding the nature and presence of a deity. That such primitive people should have a difficulty in arriving at any conception of the abstract from the concrete is not, indeed, a matter for surprise. It is, for instance, an extraordinary psychological problem how the idea of tree is ever arrived at from the mere perception of many objects known as trees ; and it is not difficult to see a survival of the early stage of mental development in the rites which deal with a piece of hair as if it were still part and parcel of the living organism from which it has been separated. In other words, the confusion between a man and his hair, or an image representing him, seems to be traceable to a confusion between mere contact, or resemblance, and identity, due to mental incapacity in dealing with abstract ideas. How far the belief in sympathetic magic may be fostered by the state of mind which is usually described as subjective—a mental attitude that is as susceptible to suggestion as the objective, or inductively rationalistic, entity is to a well grounded syllogism—is a matter for interesting speculation. Recent writers are beginning to see that the continued existence of witchcraft is possibly due to the power of suggestion gained through the credulity of its victims.³ It is difficult to conceive that magic would have played such a formidable part in primitive belief if the power that it professed to wield were purely imaginary. But, leaving such interesting speculations as somewhat foreign to our subject, we may endeavour to recapitulate the salient features of the religion of Animism briefly as follows. Animism, it is to be presumed, is intended to cover a stage in the evolution of religion which precedes the more definite conceptions of Hindu polytheism. The worship of ancestors, tiger-gods, big trees, irregular shaped stones, and a belief in witchcraft, would appear to be the marks of identification by which "Animism" is to be recognized. The term is not altogether a happy one. Doubtless in dealing with the beliefs of primitive peoples, there is much risk of error in applying the language of precise thought to indefinite and irrational ideas. When we reflect how little certainty there is that an absolutely accurate picture of one man's mental concepts is conveyed to another through the

¹ Bombay Gazetteer, Vol. XII, page 87.

² For similar beliefs and customs among the Dublas, Chodhras, Mangelas, and Gamtas, the reader is referred to the recently published volume (IX, Part I) of the Bombay Gazetteer. On pages 292-298 will be found a list of some of the principal objects of worship among these primitive people. Ancestors "whose worship is the chief article of faith" are included in the list. The method of procedure of the Bhagats, or Exorcists, is also described.

³ Magic and Religion, by Andrew Lang, Chap. III, page 47.

medium of language when both have reached a high state of mental evolution, it is not difficult to see the source of errors in attempts to arrive at the true nature of primitive beliefs. The peculiar mark of the "Animist" seems to be a tendency to worship, with a view to propitiate, anything he does not understand, such as the manifestation of great power, or an object of unusual shape or form. Thus the tiger, small-pox, a big tree, an oblong stone, or a strange animal, such as an elephant, are objects of worship to primitive people. The Bhils have their *Wágh-deo* and stone shrines; the latter are to be found all over the forests of the Western Ghats; while the hillmen of the Kánara jungles have been known to make offerings to the elephant. The difficulty that the average Hindu enumerator finds in identifying this stage of belief lies, it is to be presumed, not only in his ignorance of the true significance of much that characterizes it, but to a certain extent, also, in the fact that he is commonly acquainted with very similar acts of worship among members of his religion. In most Hindu households, for instance, the *tulsi* or sweet basil is an ordinary object of daily adoration. It is planted in the courtyard of the house and prayed to, more particularly by the women of the household. Circumambulation confers much merit on the performer. The *Pipal* tree (*Ficus religiosa*) is so sacred that it is even invested with the sacred thread, the mark of second or spiritual birth worn by high-caste Hindus. Legends to explain the origin of such devotions are of course numerous. They rest, as a rule, on some incident involving the incarnation of the deity in natural objects, though the explanation is probably of later date than the belief which it professes to explain. But the wild man's adoration of the forest monarch must recall these practices, just as it suggests a probable explanation of their origin. Again, among Hindu castes, a rude image of Hanuman, or of a snake, on a block of stone replaces the oblong stone or other quaintly formed stone-god of the aborigines; and if the elephant gets no plantains, there is Ganesh with an elephant's head, not to mention the sacred bull of Shiva, and the boar who represents Vishnu—all entitled to a measure of reverence. It will thus be seen that there are few *prima facie* grounds for reposing confidence in the capacity of the ordinary enumerator to distinguish between Hinduism and an animistic form of religion.

If we exclude Christians, the variations in the proportion borne by the main religions to the total population are trifling, with the exception of this ill-defined class for which the term Animist has been devised. Animists, who numbered in 1891 over 292,000, are now returned as under 95,000, and have fallen from 1.1 per cent. of the population to .4. The chief reasons for this striking decrease appear to be:

Apparent
decrease in
Animism.

- (1) The general incapacity of enumerators to grasp the distinction between Hinduism and Animism.
- (2) The particularly heavy mortality that has occurred in recent famines among the wild tribes, of whom the Animistic class is composed.
- (3) The tendency of such tribes to become converts to Hinduism with a view to raising themselves in the social scale.

A few words are necessary on each of these points. In the first place, in framing rules for the guidance of enumerators in filling column 4 of the schedule (Religion and Sect), it was laid down that "in the case of forest tribes who say they are not Hindus but cannot name their religion, the name of the tribe should be entered." Persons so described were classed as Animists. It seems,

however, doubtful whether the Bhils, Kaikadis, and other wild tribes, would have any very clear notion whether they were Hindus or not, and the decision must inevitably have been left in most cases to the discretion of the enumerator, whose inclination would be to describe as Hindus those who were not manifestly Mahomedans or Christians. The special difficulties already referred to, which interfered with the adequate supervision of the work of enumerators on this occasion, would tend to render this a more fertile source of error than on the occasion of previous enumerations. Some remarks have been made above on the question of where the frontier between Hinduism and Animism lies. It has been shown to be in many places sorely in need of demarcation. It would seemingly be unsafe to attempt, by a comparison of the Census figures for 1891 and 1901, to justify an inference that the practical disappearance of Animists from the Census returns of some parts of the Presidency is due to their conversion or extinction in the famine.

The most noticeable fluctuations in the record of Animists for districts and States in the years 1891 and 1901 are as follows :

	1891.	1901.
Panch Mahals	11,086	26,523
Broach	17,805	25,294
Surat ... ..	...	6,394
Khandesh	86,668	11,600
Nasik	12,612	32
Sind	77,935	...
Rewa Kantha	64,856	18,148
The Dangs	11,402	...

There is no independent evidence of a nature to induce us to accept the conclusion, which these figures at first sight suggest, that Animism has ceased to exist in Sind and the Dangs, though we may hazard the conjecture that the increase in the Panch Mahals, Broach, and Surat is partly due to the immigration of Bhils and other wild tribes on account of the famine. Table XI shows a decrease of immigrants in these districts of 24,000 compared with 1891, but it is notorious that people moving about the country in time of famine seldom admit coming from a distance for fear of being sent back to their homes. Further light is thrown on the fortunes of the Animistic in the last decade by a comparison of the tribes who would be mainly Animistic as they appeared in the caste and tribe table of 1891 and in Table XIII of the present Census. Thus we find :

Tribe.	1891.	1901.
Bhils	792,000	570,000
Kolis	2,100,000	1,700,000
Katkaris	74,000	60,000
Kaikadis	9,000	7,500
Dublas	102,000	100,000
Dhodias	96,000	94,000
Chodhras	40,000	31,000
Varlis	167,000	151,000
Thakurs	130,000	122,000

The reader has only to glance at these figures to grasp how ridiculously inadequate the Census total of 94,000 for Animists must be when compared with the probable number properly so to be described. Almost any one of the tribes

given in this list exceeds the total for the whole Presidency. The record showing the number of persons speaking Bhill dialects (*i.e.* Table X) gives 120,000 under this head, and it seems unlikely that any appreciable number of these should be Hindus. If, therefore, the Census total of 94,000 does not in any sense represent the Animistic population of the Presidency, no inference can be drawn from the fact that in 1891 the total was 292,000. Indeed, this last figure appears almost equally inaccurate, from a study of the list of tribes given above. It is, no doubt, undeniable that the Animistic tribes have suffered severely in the famine. It is known that they were so ignorantly distrustful of measures for their relief in certain districts of the Presidency, that they refused to come on to relief works, and suffered from a high rate of mortality, intensified by the ravages of a cholera epidemic. Moreover, the total population in the case of the nine tribes shown above has decreased by nearly 700,000 in the decade, or by nearly three times the number of all the Animists enumerated in 1891.

But, allowing for these facts, it is not permissible to estimate the position of "Animism" in 1891 and 1901 from figures which are obviously unreliable in both instances. It would be more reasonable to sum up the situation by saying that although the decrease in the population enumerated under the names of tribes known to be largely Animistic lends colour to the impression that the number of Animists must have decreased considerably, there is far too much uncertainty in the application of the term Hindu by most enumerators, both at this and previous enumerations, to justify the formation of any useful or accurate conclusions regarding the extent to which a form of primitive religion describable as Animism is still in vogue, or how far a movement is observable among the wild tribes towards the practices and beliefs correctly classable as Hinduism.

On broad general grounds, the existence of such a movement is to be expected in connection with improved communications. For the present, however, it is not capable of expression in mathematical ratios.

The Jains, who number 535,950, have decreased by nearly 20,000 in the decade. With the exception of a considerable decrease in Poona, apparently due to the losses among Marwadi traders, caused either by plague or emigration, the number of Jains seems to have scarcely altered in any District or State except Gujarát, where the decrease is about equally divided between the British districts and Native States that have suffered most severely from the famine. Jains and their sects.

The Central Committee of the Jain Association at Gwalior have interested themselves, on the occasion of the present Census, in securing a correct enumeration of their co-religionists by sect, with a view to arriving at an estimate of the number correctly classable as Digambars, Svetámbar, and Dhondias.

The leading differences between these three sects are as follows :

The *Digambars* worship naked idols and *gurus*.

The *Svetámbar* dress their idols in clothes and adorn them in other ways. The *gurus* of the *Digambars* are entirely naked and their idols as pure as they were originally carved. They are never dressed in clothes or decked in ornaments.

The *Dhondias* worship *gurus*, who put on white apparel and wear a *patti* (a strip of white cloth) on their lips. They never worship idols.

The *Digambars* assert that their women do not attain salvation, whereas the *Svetámbar* favour the opposite view. According to the former, Mal Náth, the

nineteenth *Tirthankar* or Saint, was a male, while the latter maintain that he was a female.

The *Digambar* Jains now have an association or *Mahásabhá* which publishes an annual report on the condition of the sect. According to the *Pravachana-pariksha* of Dharm Ságaragani, the sect originated in the year 602 of the Mahá-vira corresponding to 58 A.D., on the assumption that Mahá-vira's *nirvána* took place in 526 B.C.¹ A reference to the table at the end of this Chapter will show

Subsidiary Table No. V. that, among the Jains who returned their sect at the recent Census, the most numerous were the Svetám-bars, who number 64,000. Next to them, in point of numbers, are the Digambars, returned as 59,000. The Dhondias are a small division of less than 8,000.

These figures can only be taken as a rough indication of the relative position of the sects, in view of the fact that a very large portion of the community—over three-quarters of the whole—failed to return their sect name at all. In explanation of this fact it may be noted that no attempt was made in the majority of Feudatory States to record sectarian distinctions, and that a large section of the Jain community in the Southern Marátha Country are cultivators, who are too ignorant to distinguish between the different forms of the Jain religion.

A few hundred Jains have returned their sect as Párasnáth and Shákambari, respectively. The former is the last but one of the *Tirthankars* or saints of the Jains, and it would seem that those who have given his name as their sect have merely indicated to the enumerator their favourite object of prayer. They are not known to differ from other Jains to the extent of a true sect. Shákambari is the family goddess of many Rajputana castes. Here again the tenets of the so-called sect are probably not sufficiently distinctive to justify separate classification.

Musalmans

The reader will not require to be told that, in comparison with the "boundless sea" of Hinduism, Islam presents a comparatively compact collection of religious ideas, based on a belief in one God, and in Muhammad his prophet, supported by the authority of the Koran which is accepted by all true Musalmans. There is here a means of demarcating the boundary line between the two religions in cases where they tend to become indistinct, as in the instance of the *Kabirpanthis*, a sect on the border line, the members of which describe themselves indifferently as Musalmans or Hindus.

In the last decade, the Musalman population has increased from 4,355,802 to 4,567,295, an increase of 200,000. This is to be explained by the marked increase in the population of Sindh, where the followers of Islam greatly outnumber the Hindus.

In view of the heavy losses sustained by the population of many districts owing to famine and plague, it is difficult to build any conclusions on the fluctuations which have occurred in the relative proportions of Musalmans and Hindus in the last ten years. The reason given above seems an adequate explanation of the fact that the percentage of the former to the whole population is now slightly greater than in 1891. It would be rash to assume that in

¹ Report on Sanskrit MSS. of the Bombay Presidency during the year 1883-1884, by Professor Bhandarkar, page 91.

smaller areas the percentage variation of Musalmans should be the same as that of the Hindus, or to explain the difference by assuming conversions to Islam.

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The validity of these conclusions would depend very largely on the extent to which the two religions had been brought into contact with famine and plague; and to ascertain the true conditions in such a case would be an undertaking quite beyond the scope of the present Report. In the end, the grounds on which the conclusions were based would probably be exceedingly untrustworthy. In connection with the enumeration of Musalmans by sect, it will be found from the table at the end of this Chapter that scarcely one-quarter of the population returned their sect. The *Sunnis* appear to be by far the most numerous, and are, indeed, the only sect of numerical importance. In 1881 they were estimated to constitute 97 per cent. of the community.

Some little interest, however, attaches to the converts to the recently founded Ahmadiyya sect of Musalmans, who appear to number over 10,000 persons. The founder of this sect, Mirza Ghulam Ahmad, Chief of Qadian, has made special efforts to secure the complete return of his followers at this Census. He claims to be a Messiah, and has described the particular tenets of his sect in a document received at an early stage of the Census operations. They can be very briefly summarised as follows.

In the words of the circular: "The characteristic mark of the sect is that it not only repudiates the doctrine of *jehād* with the sword, but does not even look forward to its enforcement at any future time. Wars undertaken for the propagation of religion, it regards as absolutely unlawful."

The founder of the sect then traces a parallel between himself, as Messiah or Imam, and the founder of Christianity. He claims that his advent was foretold, and that he is charged with laying the foundation of "peace and good-will. After laying down some excellent rules of conduct for his disciples, he explains his reasons for naming the sect the "Ahmadiyya Musalmans" by referring to the two names of the Prophet, the *Jalīlī* name Muhamad, significant of his triumphant career, and the *Jamālī* name Ahmad, pointing to the peace and tranquillity that he was to spread in the world. By denouncing the doctrine of *jehād* and all crimes of violence committed in the name of religion, the Imam claims that he and his disciples can be fitly described as "Ahmadiyya." The progress of the sect may be followed in future enumerations, and should be a matter of some little interest to the orthodox Musalmans of India. It does not appear from the description referred to that any provision has been made for a successor to the founder, as Imam, on his decease.

It will be observed that the *Khojas* or *Shiah Ismailiya* Musalmans number over 50,000. This sect has recently been divided into two factions, one of which is apparently designated the *Khoja Ismaili Aga Khan* party, and the other styles its form of Islam the *Shiah Ishna Ashria* or the creed of the twelve Imams. The secession not having been finally decided on until March of 1901, the Census returns do not permit of an estimate being made of the strength of the two factions. The history and tenets of the Shiah Ismailiyas are both very fully described in recent publications.¹ It does not, therefore, seem necessary to enter on a description of them in this place. The Khojas are very largely Hindu converts.

¹ Bombay Gazetteer, Vol. IX, Part II, page 36 *et seq.*

Besides Shiah, Sunnis, and Ahmadiyyas, there are a few Musalmans entered as Pirana, Kabir, and Lothi. The Pirana are doubtless the followers of some of the numerous Pirs or holy men in Sind, who wield great spiritual authority over their disciples. A reference has already been made to the Kabir sect or Kabirpanthis under the head of Hinduism. The Lothis would seem to be at present unknown. They only number 66.

Christians.

The most noticeable feature of the last decade is the very large increase in Christians, who show an advance of 29 per cent. on the number registered in 1891. The Districts and States in which converts are most numerous are Kaira with an increase of 23,000 or 1,000 per cent., and Ahmednagar, where the Christians have added 14,500 or 200 per cent. to their former total. Ahmedabad District with 1,900 or 120 per cent., and the Kolhapur State with 1,100 or 80 per cent., are also noticeable instances of increase. This growth in the Christian community is so remarkable that it seems to deserve examination in detail. Referring to Imperial Tables VII and XVIII, we find that the increase of Christians in the three first instances just referred to is distributed over age periods and races as follows :

Increase by Age periods of Christians in the three districts of Ahmedabad, Kaira, and Ahmednagar, 1891-1901.

Period.	1891.	1901.	Percentage Increase.
0—5	1,486	5,444	250
5—10	1,374	8,458	520
10—15	949	7,688	710
15—20	876	4,119	370
20—40	3,880	15,722	300
40—60	1,335	6,791	410
60 and over	357	1,293	260
All ages	10,207	49,515	380

These figures show that the age periods of the maximum increase are between 5 and 15. It is clear that the increase due to natural causes in the period 1891-1901 could scarcely have exceeded one thousand or 10 per cent. on the Christian population of these three districts in the former year. The additional increase beyond this limit can only be accounted for in one way, viz., as the result of recent conversions to Christianity. It is not without interest to observe that these converts were very largely children between the age of 5 and 15. Combining this fact with the coincidence that the greatest number of conversions has taken place in the districts of Ahmedabad, Kaira, and Ahmednagar, which have all suffered great privations from famine in recent years, it does not seem unfair to assume that the secret of many of the conversions is to be sought more in the relations which the missionary bodies have been able to establish with the famine waifs in their orphanages than in any general movement in the adult members of non-Christian communities towards accepting the revelation of the Gospel.

Special measures
for enumeration
of Christians.

It may throw some light on the genesis of the statistics dealing with Native Christians if a short explanation is given here of the special measures taken on the occasion of this Census to secure a correct enumeration of Christians of each denomination. Shortly before the Census, i.e., in the previous September, a meeting was held between representatives of the Society for Promoting the Gospel, the American Presbyterian Mission, the Church Missionary Society and the

Provincial Superintendent of Census, at which the best method of enumerating Native Christians was discussed. The difficulties anticipated centered in columns 4 and 8 of the schedule, dealing with religion, sect, and caste. It was recognized that the village officer, who usually takes the census in rural tracts, could not be expected to clearly discriminate between Christians of different denominations, and that he might not always be relied on to class converts as Christians instead of by their caste name. To meet this difficulty, it was arranged that the missionary bodies should supply their converts in advance with a written statement of their religion and sect, and that enumerators should be instructed to accept this as authoritative and final. A further question, however, arose, concerning the correct classification of mission adherents who could not properly speaking be called converts at all, and who were either awaiting baptism, or were merely dependents on the mission who might later become Christians. In most cases, and particularly in the case of the missions which do not practise baptism, the trouble was to fix the precise moment at which a native may be said to cease to belong to his caste, or to the Hindu religion. Families are not infrequently divided by the male head being a convert, and the women and children Hindus. The inmates of famine orphanages in charge of missionaries presented similar difficulties. The general feeling of the meeting was in favour of classing as catechumens those who were in the intermediate stage between Hinduism and Christianity. A general attempt was, therefore, made to secure the use of this term in doubtful cases. But apparently it proved too subtle a distinction for most enumerators; or else they were afraid of so strange a word. At any rate, the number of catechumens returned was so small that it was of no value as an indication of the true number of Hindus on the verge of adopting Christianity.

It may, however, be worth noting that a good test was afforded of the value of the classification of converts made by the enumerators in the case of the Ahmednagar District, where the Rev. Mr. Hume took a special census of his converts in rural areas, within a few days of the Census. The numbers recorded by Mr. Hume were subsequently compared with the schedules of the Imperial Census. In so far as the enumeration in these villages can be taken as a test of the work performed in other parts of the district or the Presidency, it may be fairly claimed, as a result of this comparison, that the record of Native Christians on this occasion reached a high standard of accuracy. The discrepancies between the Imperial Census and Mr. Hume's were few in number, and for the most part were explained by the movement of the population that was known to have occurred in the period which intervened between the two enumerations.

In connection with the great increase in Christians during the decade, it may be noted that, according to a publication recently issued,¹ there are now twenty-seven Missions and Societies working in the Bombay Presidency. Their names are :

Christian Missions in the Presidency.

¹ A Directory of Protestant Indian Christians, by S. Modak, 1900.

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- | | |
|---|---|
| <ol style="list-style-type: none"> 1. American Board Mission. 2. Church Missionary Society. 3. Society for the Propagation of the Gospel. 4. Church of Scotland Mission. 5. Free Church (Scotland) Mission. 6. Society of St. John the Evangelist. 7. Methodist Episcopal Mission. 8. Wesleyan Mission. 9. American Presbyterian Mission. 10. Christian and Missionary Alliance. 11. Irish Presbyterian Mission. 12. London Missionary Society. 13. Basel German Evangelical Mission. 14. Foreign Christian Missionary Society. | <ol style="list-style-type: none"> 15. Poona and Indian Village Mission. 16. Indian Christian Realm. 17. Dunker Brethren. 18. Zenana Bible and Medical Mission. 19. Missionary Society for University Women. 20. Women's Foreign Missionary Society. 21. Anglo-Indian Evangelisation Society. 22. Christian Literature Society. 23. Salvation Army. 24. Bible Society. 25. Bombay Tract and Book Society. 26. Young Men's Christian Association. 27. Students' Volunteer Movement. |
|---|---|

This list does not include Roman Catholic Missions working in the Presidency. In Table XVII, the Christians of Bombay are given by denominations classified as follows:—

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|---|--|
| <ol style="list-style-type: none"> 1. Anglican Communion. 2. Methodist. 3. Presbyterian. | <ol style="list-style-type: none"> 4. Roman. 5. Minor Denominations. |
|---|--|

The entries under the last head are amplified by details showing the number of Salvationists, Baptists, Quakers, Syrians, &c., which have been so classified. From this list it will be observed that the increase in the Christian population of Kaira is largely due to the labours of the Salvation Army, who have now over 5,000 soldiers in that district; while the American Mission and the Society for the Propagation of the Gospel are largely responsible for the numerous converts in Ahmednagar.

In concluding this brief notice of Christian denominations, it may be mentioned that, in spite of the severe epidemic of plague in Bombay City, several Christians were found to have returned their denomination as Optimists, displaying a confidence in the future that might well be envied by others. A new sect of Pro-Boers seems rather to be the result of a slip in writing up the schedules, the entry being obviously intended to come in the column for "Infirmities."

The disappearance of Quakers from Khândesh in the decade is apparently due to changes in the district staff, and not to any conversion of the Friends.

A novel and curious light is thrown on the genesis of certain Census entries in connection with the nine persons shown as Christians in the Bânsda State, attached to the Surat Agency. An enquiry conducted under the orders of the Chief seems to prove that these so-called Christians are really the offspring of certain Parsis by aboriginal mistresses. Not being either Hindu or Parsi, and still less presumably Animistic, the children were entered by the enumerators as "half-caste" by religion, which was in due course translated into Eurasian, and so became Christian. This interesting explanation was received too late for corrections to be made in the tables.

Sikh.

The Sikhs have been shown in Imperial Table VI as 1,502. In 1891 they were returned at 912. Ten years previously they numbered over 127,000, and the extraordinary decrease in the decade 1881-1891 led Mr. Drew to suspect

that many had been recorded in the schedules as Sikh by sect, Hindu by religion, thus merging their identity in the Hindus. In 1891, sects other than Christian were not shown in the Census tables.

It is now possible to confirm Mr. Drew's suspicions, and to show that the Sikhs have not been swept out of the Presidency since 1881, as statistics would appear to suggest.

Among the so-called Hindu sects tabulated in the Abstraction offices, there appears an entry "Nánakshahi," with 82,146 males and 75,431 females. These are apparently nothing but Sikhs. Nának, the founder of the Sikh religion, was born in the Punjab in the fifteenth century, and, as is well known, devoted himself to preaching the unity of God, and the identity of the God of the Hindus with the God of Islam. Originally a compromise between Islam and Hinduism, the more recent development of the religion has been in the direction of a reversion to the latter creed. But this does not seem to entirely justify the classification of Sikhs as Hindus. The difference is still sufficiently marked to entitle the doctrines of Nának's followers to be treated as a separate religion. It is thus clear that, far from falling from 127,000 to 1,500 in the last twenty years, the Sikhs have really increased to 157,000—a much more probable development. This instance, again, serves to show the difficulty experienced in securing a correct classification of religions from Census to Census—a point that has been already commented on in dealing with the Animistic returns. The majority of these Sikhs, or, as they seem to prefer to call themselves, Hindus of the Nánakshahi sect, are *Lohanas* of Sind, a trading caste of which the Amil division have taken to clerical employment. It will be in the interest of accuracy at future enumerations to provide for the record of Nánakshahi Hindus in Sind as Sikhs, and thus to preserve their identity in the table of Religions.

The Parsis, who number slightly over 78,000, show an increase of 3 per cent. on the figures for 1891. In that year, the Provincial Superintendent thought that the rate of increase in the previous ten years, viz. 3 per cent., indicated over-enumeration in 1881, and was abnormally low. The experience of the last ten years does not, however, lend support to his conclusion. Presumably a disinclination to contract improvident marriages, and the late age at which marriages are ordinarily made, are in part the cause of the very low rate of increase in a community which would ordinarily be expected to show more rapid numerical progress owing to the well-known affluence of many of its members.

In Bombay many of the Parsis returned their sect as either Kadmi or Shensai. The latter adhere to the customary era, whereas the former retain the old Persian era. The distinction, however, is not of great importance, and the figures are not sufficiently comprehensive to be worth publishing.

The Jews number 10,860, and are represented by 5 per 10,000 of the population. Since 1881, the proportion borne by this community to members of other religions has remained constant. They consist of the foreign Jews, European, Turkish, Arabian, and Armenian, and the indigenous Jews, who are either Boni-Israel or Indian Jews of the Malabar Coast. The former are immigrants, who settled on the West Coast in the fifteenth century and have adopted an Indian vernacular for daily use. For religious purposes, Hebrew is still their language.

There are only 472 Buddhists, for the most part Burmese prisoners in jails.

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SECT.
Other religions.

Under Other Religions some 2,000 persons have been returned, the majority of whom are *Gulábdásis*, *Arya Samáj*, *Rádháswámis* and *Sanjogis*. These sects claim the following number of adherents:

Gulábdási	...	...	...	...	757
Arya Samáj	...	...	...	...	371
Rádháswámi	...	...	...	...	137
Sanjogi	...	...	...	...	619

Gulábdásis are found in Shikárpur and in the Upper Sind Frontier. They are, no doubt, immigrants from the Punjab, where the sect is largely represented.¹ The *Arya Samáj* are too well known to require description.

Of the *Rádháswámis*, the following description has been obtained. They are found in Shikárpur and the Thar and Párkar Districts.

Rádháswámis worship the living *guru*, the present one being the third from the beginning. The *guru* most famed for piety and knowledge died in the year 1900. His name was Rai Salegram, and his residence was at Agra. The present *guru*, his successor, is a Superintendent in the Accountant General's Office, and lives at Allahabad. The chief tenets of the sect lie in:

- (1) the practice of *yoga* according to the modified forms taught by the *gurus*;
- (2) the consumption every day, by all the members of the sect, of a little of the *jutta* (*i.e.* food tasted by the *guru*) sent from head-quarters. The belief is that, by partaking of this *jutta*, spiritual union with the *guru* is obtained, and through him, salvation.²

It would seem that the *Rádháswámis* might have been classed as Hindus. *Sanjogis* are Hindus of Sind, who are converts to Islam, but retain the ceremonies of Hinduism like the *Momna Kunbis* of Gujarát. On the precedent of *Kabirpanthis* they might perhaps be classed in future as Hindus. Other sects of minor importance are *Lupsingi*, *Akai*, *Sanátan*, and the *Brahmo* or *Prárthana Samáj*. The latter number 161, partly returned as Hindus, and partly under their own name.

A few Europeans are found as Agnostic, Theist, Atheist, Freethinker, Unitarian, and Theosophist. The disciples of Madame Blavatsky are either discreetly veiled under some other denomination or have now been reduced to one—a fate that seems improbable, in spite of the fact that the days of miracles in tea-cups and cigarettes have apparently passed away with the death of the founder of Esoteric Buddhism.

¹ A description of the *Gulábdásis* will be found on page 158 of the Punjab Census Report for 1891. They are said to be an epiousrean sect, the outcome of the *Udásis*, and like the latter, Sikhs.

² Note on the *Rádháswámi* Sect, by D. R. Bhandarkar.

SUBSIDIARY TABLE I.

CHAP. III.
RELIGION AND
SECT.*General distribution of Population by Religion. (British Territory.)*

Religion.	1901.		1891.		1881.		Percentage of variation, (+) or (-).		Net variation, 1881 to 1901.
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1891 to 1901.	1881 to 1891.	
1	2	3	4	5	6	7	8	9	10
Hindu ...	14,197,822	7,667	14,657,179	7,773	13,308,582	7,480	-3	+19	+1,888,740 + 15 per cent.
Musalman...	3,728,694	2,013	3,501,910	1,857	3,031,131	1,836	+6	+16	+705,463 + 23 per cent.
Christian ...	204,961	111	158,765	84	138,317	84	+29	+15	+66,644 + 48 per cent.
Buddhist ...	472	.....	673	.....	311	.....	-30	+116	+161 + 53 per cent.
Jain ...	227,530	123	210,436	128	216,224	133	-5	+11	+11,306 + 5 per cent.
Parsi ...	75,681	41	73,94	39	72,065	44	+2	+3	+3,616 + 5 per cent.
Sikh ...	1,061	1	818	1	127,100	77	+28	-100	-126,049 - 99 per cent.
Jew ...	9,899	5	9,839	5	7,952	5	+2	+21	+1,917 + 24 per cent.
Animistic ...	69,980	38	213,618	113	562,078	342	-67	-62	-492,748 - 87 per cent.
Others ...	2,177	1	61	.....	54	.....	+3,469	+19	+2,123 + 3,381 per cent.

SUBSIDIARY TABLE II.

Distribution of Religions by Districts.

District.	HINDU.			MUSALMA'N.			CHRISTIAN.		
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in		
	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.
1	2	3	4	5	6	7	8	9	10
Bombay City	6,554	6,612	6,504	2,007	1,889	2,053	582	551	547
Ahmedabad	8,364	8,557	8,519	1,095	962	980	43	17	18
Broach	6,715	7,187	6,816	2,178	2,087	2,057	25	4	4
Kaira	8,578	8,977	8,957	952	888	906	352	26	18
Panch Mahals	8,065	8,989	8,248	8'8	695	629	19	3	2
Surat	8,650	8,814	6,757	851	805	904	17	8	10
Tl.ana	8,927	8,932	8,8'0	447	445	467	528	479	485
Ahmednagar	9,031	9,211	9,708	622	530	527	249	71	64
Khandesh	8,982	8,550	7,744	835	767	746	10	8	9
Nasik	9,327	9,209	8,760	637	499	452	36	44	34
Poona	9,252	9,270	9,270	460	480	467	145	105	105
Satara	9,467	9,491	9,497	357	353	346	13	8	8
Sholapur	9,095	9,151	9,101	766	719	755	27	14	11
Belgaum	8,618	8,616	8,637	759	794	767	71	75	78
Bijapur	8,794	8,836	8,898	1,148	1,112	1,051	12	10	9
Dh. arwar	8,573	8,596	8,714	1,271	1,246	1,140	43	40	27
Kanara	8,964	9,021	9,040	645	693	570	356	350	344
Kolaba	9,424	9,400	9,436	484	497	469	21	16	8
Ratnagiri	9,228	9,224	9,237	709	720	718	48	38	38
Karachi... ..	1,898	1,779	1,441	7,954	8,023	8,149	107	112	98
Hydrabad	2,454	2,021	1,181	7,529	7,761	7,878	7	8	6
Shikarpur	2,149	1,998	1,994	7,837	7,959	8,022	5	6	9
Thar and Parkar	4,169	2,678	2,152	5,807	5,580	5,370	1	1	1
Upper Sind Frontier	981	1,068	797	9,015	8,803	8,792	3	8	19
British Territory	7,668	7,773	7,481	2,013	1,857	1,836	111	84	84

District.	PARSI.			JAIN.			ANJERIC.			OTHERS.		
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in		
	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.
1	11	12	13	14	15	16	17	18	19	20	21	22
Bombay City	596	577	628	184	307	228	...	...	...	77	64	45
Ahmedabad	17	9	8	475	430	449	...	2	23	6	8	3
Broach	107	99	98	11	105	115	867	521	914	1	...	1
Kaira	3	2	2	118	108	119	...	...	2	2	1	1
Panch Mahals	5	4	1	64	55	73	1,016	354	8,047	18	...	...
Surat	197	196	205	185	178	190	100	...	1,932	...	1	2
Tl.ana	64	43	36	30	25	28	...	70	144	4	6	10
Ahmednagar	2	2	2	194	182	206	1	4	92	1	...	1
Khandesh	4	4	1	80	77	81	82	598	1,417	1	1	2
Nasik	6	5	4	98	93	97	...	149	662	1	1	1
Poona	24	19	17	108	116	121	...	...	12	11	10	8
Satara	2	1	...	161	146	148	...	...	...	...	1	1
Sholapur	5	3	3	117	112	129	...	...	...	...	1	1
Belgaum	1	1	1	521	512	521	...	...	...	...	2	1
Bijapur	1	...	...	45	42	42	...	...	...	...	...	...
Dh. arwar... ..	1	1	...	111	116	119	...	1	...	1	...	...
Kanara	1	...	...	34	35	40	...	...	...	38	47	56
Kolaba	5	3	1	28	25	30	...	12	...	...	...	...
Ratnagiri ... ..	...	...	...	20	18	17	...	...	...	...	...	...
Karachi... ..	30	25	20	2	3	...	...	54	64	11	5	228
Hydrabad	1	1	...	1	...	2	...	209	364	8	...	599
Shikarpur ... ..	...	1	1	1	...	...	...	82	69	8	4	805
Thar and Parkar ... ..	...	...	1	18	27	51	...	1,764	2,382	5	...	44
Upper Sind Frontier ... ..	...	...	1	1	...	...	...	12	96	...	11	295
British Territory	41	40	44	123	127	132	37	113	312	7	6	81

SUBSIDIARY TABLE III.

Distribution of Christians by Districts.

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District.	NUMBER OF CHRISTIANS.			VARIATION.		
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881-1901.
1	2	3	4	5	6	7
Bombay City	45,176	45,810	42,227	-134	+2,983	+2,849
Ahmedabad	2,480	1,592	1,528	+1,858	+64	+1,922
Broach	719	128	115	+591	+13	+604
Kaira	25,210	2,282	1,041	+22,928	+1,211	+24,139
Panch Mahals	506	84	44	+422	+40	+462
Surat	1,092	540	621	+552	-81	+471
Thana	42,707	43,295	39,545	-588	+3,750	+3,162
Ahmednagar	20,864	6,333	4,831	+14,531	+1,512	+16,043
Khandesh	1,398	1,174	1,146	+224	+28	+252
Nasik	2,935	3,883	3,644	-748	+1,039	+291
Poona	14,484	11,282	9,500	+3,222	+1,762	+4,984
Satara	1,504	908	886	+601	+17	+618
Gholapur	1,245	1,081	635	+864	-456	+1,320
Belgaum	7,080	7,617	6,222	-537	+1,295	+758
Bijapur	901	827	625	+74	+202	+276
Dharwar	4,732	4,222	2,356	+510	+1,866	+2,376
Kanara	16,199	15,839	14,509	+560	+1,130	+1,690
Kolaba	1,281	823	305	+438	-518	+956
Ratnagiri	4,981	4,206	3,275	+775	+931	+1,706
Karachi	6,486	6,314	4,674	+172	+1,640	+1,812
Hyderabad	747	778	428	-81	+350	+269
Chikargur	492	522	736	-30	-214	-244
Thar and Parkar	30	21	14	+9	+7	+16
Upper Sind Frontier	62	129	280	-67	-101	-168

SUBSIDIARY TABLE IV.

Distribution of Christians by Race and Denomination.

Denomination.	EUROPEAN.		EURASIAN.		NATIVE.		TOTAL.		Variation.
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.	
1	2	3	4	5	6	7	8	9	10
Anglican Communion	14,166	4,984	1,425	1,399	6,674	7,064	35,614	28,173	+7,441
Methodists	718	281	104	125	1,771	1,751	4,750	1,622	+3,128
Presbyterians	675	167	8	8	2,390	2,139	5,277	4,802	+475
Romans	3,645	1,952	1,780	1,665	55,385	42,278	106,655	116,880	-10,225
Minor Denominations	548	302	21	16	11,765	10,441	23,058	3,979	+19,079
Unreturned	209	84	51	30	14,673	14,605	29,612	3,839	+25,773
Total	20,023	7,780	3,384	3,088	92,558	78,178	204,981	158,765	+46,216

SUBSIDIARY TABLE V.

Table showing some Non-Christian Scots returned at the Census of 1901, grouped under their Parent Religion, and the number of Followers of each.

	Males.	Females.
A. Hindu and allied sects—		
1. Vaishnav or Bhagvat—		
(1) Bharati	166	101
(2) Giri	2,370	2,090
(3) Hari Krishna	14	8
(4) Jai Gopal	72	83
(5) Krishnabhathi	19	12
(6) Krishnapanthi	404	345
(7) Madhavachari	38	17
(8) Manbhav	9,902	9,528
(9) Mirabai	6	.....
(10) Murlidhar	1	.....
(11) Nath	1,761	1,507
(12) Puri	1,364	1,208
(13) Radha Vallabhachari	5,879	6,066
(14) Ramanand	51,640	45,765
(15) Ramanuj	3,643	3,060
(16) Ramdev	63	57
(17) Tulsī	875	887
(18) Vallabhachari	41,476	39,055
(19) Virvaishnav	21	21
(20) Vaishnav unspecified	215,883	209,925
2. Shaiv or Smart—		
(1) Pashupat	227	278
(2) Sankarachari	968	440
(3) Shaiv unspecified	1,391,348	1,367,153
3. Shakti or Mata		
	71,866	61,812
4. Lingayat or Virshaiv... ..		
	488,229	432,500
5. Others—		
(1) Baliraja	3	1
(2) Bijpanthi	3,513	3,343
(3) Dadupanthi	72	28
(4) Daryapanthi	61,093	51,592
(5) Ekeshvari	12	14
(6) Ganpatya	330	323
(7) Gargacharya	7	7
(8) Haravyas	39	47
(9) Kabirpanthi	5,255	4,152
(10) Motopanth	10	3
(11) Namdev	3,042	2,918
(12) Narsahi	185	141
(13) Narsinghachari... ..	10	4
(14) Padamsai	8	3
(15) Parinam	2,063	1,428
(16) Ramapir	37	28
(17) Ramdasi	1,946	1,885
(18) Satnami	9	.....
(19) Swaminarayan	21,893	20,507
(20) Thakar	31	21
(21) Vishkarma	97	48
B. Sikh—		
Nanakshahi	82,146	75,431
C. Jain—		
(1) Dhondia	4,362	3,577
(2) Digambar	30,883	28,823
(3) Parasnath	362	195
(4) Shakambari	177	176
(5) Svetambar	33,694	30,638
(6) Vyadas	37	10
D. Musalman—		
(1) Ahmadiyya	5,781	5,306
(2) Lothi	40	26
(3) Pirana	493	546
(4) Shiah	56,446	57,540
(5) Sunni	497,716	477,497

CHAPTER IV.—AGE, SEX, AND CIVIL CONDITION.

Age statistics in India. Schemes of adjustment. Special difficulty in adjusting on this occasion. Comparison of statistics for selected areas. Comparison with previous Censuses. Birth rate and famine. Religion and age. Mean age. Bloxam's formula. The question of sex. Special causes of disproportion of the sexes. Comparison with previous Enumerations. Paucity of females in Sind. Famine and sex. Sex in cities. Caste and sex. Civil condition. Age and civil condition. The famine and its effects on civil condition. The districts and civil condition.

THE subjects dealt with in this Chapter concern the distribution of the population of the Presidency by age periods, sex, and civil condition.

Age statistics in India.

To parody a well-known definition of religion, the process of collecting information regarding ages in India might well be defined as "something, within the Census, not indispensable, which makes for inaccuracy." It is hardly necessary to repeat here the oft-made admission, that the great majority of the residents of India are ignorant of their ages. Every Magistrate is aware how frequently an elderly witness, with gray hairs, when asked the usual question regarding her age, will blushing admit that she may be 15, but that "the Court must know." The enumerator has doubtless to contend with similar difficulties, and the entries in the schedules must ordinarily represent little more than mere guesses at the truth. If this is so—and it is difficult to deny the fact—it is hard to understand how any statistical data of value can be arrived at by working from such an inaccurate basis. Even admitting that for the first few years of life the age returns are comparatively reliable owing to the fact of an infant's birth being a recent memory in the mind of the parent, the returns of ages over 10 or 15 must be quite inaccurate.

Recognizing this, it has been usual in Census Reports to "adjust" the age periods, partly by assuming that the entries given against certain years must belong to the adjacent ages, and partly by aiming at a regular age sequence based on well-known statistical formulæ for life tables. The mathematical expression of this process seems to be :

Schemes of adjustment.

$$\begin{aligned} a + b + c + d + \dots &= S \\ \text{and } a' + b' + c' + d' + \dots &= S \\ \therefore a + b + c + d + \dots &= a' + b' + c' + d' + \dots \end{aligned}$$

and therefore a is not really a but a' , b is b' , c is c' , and so on.

There is nothing in the original equation that justifies such a conclusion. It is not mathematics, but guessing. No doubt, in countries where the population attempt to give their ages accurately, but are inclined to favour certain ages, notably multiples of 10 or of 5, an improved age table can be prepared by disseminating the accumulated entries over adjacent ages. But it seems unsafe to assume that this is the case in India. It may be admitted that the entries against ages which are multiples of 5 and 10 are so high in comparison to the adjacent figures, that there must be an undue preference for such ages. At the same time, it is notorious that a person entered as, say, 25 in India might quite probably be 20, 30, or 35, or any age between 20 and 35; and the dissemina-

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tion of the entries against 25 between those from 22 to 28 would not cure such an error in the returns. Of course, if well tried life tables from other countries are to be accepted as the model for the age distribution of the population in India, we may take the formula

$$a' + b' + c' + d' + \dots = S$$

in order to arrive at the number of persons of each age, and the result will be in conformity with the model. This, however, proves little more than the fact that, if the population are distributed by age periods on a formula, the distribution will conform to that formula, which is fairly obvious, and it quite fails to prove either that the formula is applicable to India, or the use of collecting any information locally regarding age periods, which is to be disregarded in this summary fashion.

Special difficulty
in adjusting on
this occasion.

There is a special reason for not interfering with the distribution by age periods in India, in the fact that the adjusted entries provide a gradation of the population from the earliest ages to the latest, on the assumption that the population must decrease regularly under each successive age period. This, as Mr. Drew has been at some pains to explain in Chapter IV of his Report for 1891, would of necessity be the case in the absence of special causes such as famine, plague, or severe epidemics, tending either to affect the birth rate, as famines undoubtedly do, or to fall with uneven incidence on persons of certain ages. Now, in the Bombay Presidency, during the last ten years, we have had just such influences at work as are admitted to upset the ordinary distribution of the population by age periods. Famine should most certainly diminish the number of births, and produce a high infant mortality. It is believed that it also presses severely on the aged. Here is a disturbing cause that should be noticeable in the Gujarát age returns since 1899, and in the Deccan since 1896. The famine of 1877 has still, presumably, some influence on the age distribution of the population, notably those in the 20—25 age period, at the present Census. Again, the plague is a formidable factor in the question. It is not known whether any age periods correspond to a special liability to contract plague, or to a special unfitness to withstand its attack; but certain facts tend to show an inclination to contract plague in child-birth, which could not fail to affect the proportion of the population in infancy, and of females of a marriageable age, compared to the rest.

These are formidable influences. An adjustment of the age statistics on a scale taken from countries not susceptible to them would be an obscuring of the few points of interest that such doubtful statistics could possess. It is not denied that, unadjusted, they are highly inaccurate. To do so would be equivalent to suggesting that children in India were born in batches at quinquennial or decennial periods, which is absurd. But it does seem that, after adjustment, the statistics on this occasion would lose the chief points of interest that they possess.

With these preliminary remarks, we proceed to a consideration of the statistics as they stand.

Comparison of
statistics for
selected areas.

The first three tables at the end of this Chapter are given to illustrate the difference between the age periods of 100,000 of the population in areas severely stricken by famine, and Subsidiary Tables I, II, III.

in those that escaped it. To eliminate the errors due to mistakes of ages as far as possible, it is desirable to compare these in four periods, viz., 0—5, 5—15, 15—60, 60 and over. There is less risk of errors within these limits. Taking the age periods successively for three typical areas, we have first, in period 0—5 :

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			Males.	Females.
Kaira...	4,074	3,689
Ahmednagar	5,117	5,650
Karajgi	6,362	6,503

These figures, amalgamated for both sexes, stand to each other as 77, 108, and 129. The Kaira District, it will be remembered, has lost over 155,000 of its population, Ahmednagar over 51,000, and the Dhárwar District has practically escaped the famines.

Taking the second age period, 5—15, we have :

			Males.	Females.
Kaira...	...	...	14,528	12,292
Ahmednagar	...	...	14,409	13,883
Karajgi	...	...	14,612	14,343

There is here practically no difference in the males. The females show considerably less variation than in the first age period.

Thirdly, for the period 15—60 :

			Males.	Females.
Kaira...	...	...	32,142	31,128
Ahmednagar	...	...	27,637	28,148
Karajgi	...	...	27,340	27,077

and for 60 and over :

			Males.	Females.
Kaira...	...	...	840	1,307
Ahmednagar	...	...	2,397	2,764
Karajgi	...	...	2,102	1,661

If these figures bear any close relation to the true distribution of the people by age periods for the areas selected, they tend to show that where the famine was most severe, the result has been most noticeable in the reduction of children under 5 and persons over 60, and that other sections of the population suffered far less severely from its effects.

This point is worth following up by a reference to Table VII of the Imperial Tables, which gives for all areas and religions the distribution of the population by main age periods. Adopting the four groups of ages given above, i.e., 0—5, 5—15, 15—60, 60 and over, as being most reliable, we find that for the whole Presidency the percentage distribution of the population in these groups is as follows :

0—5	...	...	...	12
5—15	...	...	...	27
15—60	...	...	...	57
60 and over	...	...	...	4

Next, the same particulars in the case of Sind show :

0—5	16
5—15	25
15—60	55
60 and over	4

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Continuing the examination, Native States have :

0—5	11
5—15	28
15—60	58
60 and over	3

Now, the relative position of the whole Presidency, the Native States and Sind, in reference to famine, is that Native States have suffered most severely, the Presidency severely, and Sind not at all. It is, therefore, of interest to note that the percentage of children under 5 is, respectively, 11, 12, and 16 in each case, and that the percentage of persons over 60 is lowest in the case of the Native States. Taking typical districts with the same object, we have for the famine-stricken areas :

Ahmedabad.

0—5	...	...	...	...	8
5—15	...	...	...	...	25
15—60	...	...	...	...	64
60 and over	...	...	...	...	3

Kaira.

0—5	...	...	...	...	8
5—15	...	...	...	...	25
15—60	...	...	...	...	64
60 and over	...	...	...	...	3

thus accentuating the point, that the percentage of children under 5 is very low in such areas. Adding two Native States, we have for Káthiáwár and Mahi Kántha :

			Káthiáwár.	Mahi Kántha.
0—5	...	...	10	7
5—15	...	...	28	28
15—60	...	...	59	63
60 and over	...	...	3	2

Two unaffected districts may be given in conclusion :

			Belgaum.	Rainá giri.
0—5	...	...	13	13
5—15	...	...	28	28
15—60	...	...	54	53
60 and over	...	...	5	6

The similarity between the last two cases, and the contrast between these districts and famine areas, is striking.

Comparison with
previous
Censuses.

The effect of famine on distribution by age periods can be shown in another way. We have, in a table at the end of the Chapter, Subsidiary Table IV.

statistics for the distribution of the population by age periods in the three years 1881, 1891, and 1901. The former, it will be remembered, was partially influenced by the famine of 1877. A comparison of the figures shows that for the period 0—5, the year 1891 stands well ahead of the other two, 1881 being second, and 1901 third. In the other age period up to 60 and over, the distribution seems fairly uniform in the three years, except for the period 10—15 in 1891 and 20—25 in 1901, which correspond to the 0—5 period of 1881, that is to say, shows the result of infant mortality in the famine of 1877. After 60, the position reverts to that which has already been described for the 0—5 period viz., 1891 has the most entries, 1881 is second, and 1901 is last.

It is unnecessary to labour the point. There is nothing essentially unexpected in the mortality among small children and old people during a famine, any more than in the reduction of infirm and cripples which such times commonly produce. The weakest must naturally suffer most severely. The object of referring to the point in some detail here is not so much to corroborate previous theories on the subject, as to direct attention to the probable cause of a phenomenon which has been noticed in connection with recent famines, viz., the rapid increase in a population after the effects of famine have disappeared. It is fairly obvious that the removal of the weaklier members of the community, *i.e.*, the children and old people, must lead, in the normal course of events, to a decrease in the death rate for some years. Thus, when the normal birth rate re-establishes itself, the natural increase of population, which is the surplus of births over deaths, must for a time be unusually high, and the restoration of the losses experienced during the famine will be in this fashion accelerated.

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In a previous Chapter of this Report it has been necessary to make some remarks on a decreased birth rate as a possible factor in reducing the population of a district in times of famine,¹ and it has been suggested that, although the decrease in the birth rate in Gujarát since 1899 may have been greater than in the Deccan, where influences have been at work tending to restrict it since 1896, the formidable decrease in population in Gujarát is almost entirely to be attributed to mortality, and is only in a slight degree the result of fewer children being born. We will now revert to this point in order to deal with it in the light of the statistics in Table VII.

Birth rate and
famine.

In the first place, it is suggestive to compare the decrease in children under 5 for typical districts. The following may be taken as representing Gujarát, the Deccan, and the areas only slightly affected by famine ;

Children under 5 in thousands.

	1891.	1901.
Ahmedabad	123	61 ✓
Kaira	119	60 ✓
Broach	44	24 ✓
Sholápur	122	82
Ahmednagar	139	98
Pooná	165	122
Belgaum	158	127
Ratnágiri	174	155

The information conveyed by these figures is, briefly, that in the most affected districts of Gujarát the children under 5 have been reduced in number by 50 per cent. In the Deccan, the reduction is about 30 per cent., and in other than famine areas it is considerably less.

If a decreased birth rate were an important factor in the reduction of population, it seems incontestable that districts which have been longest subject to famine conditions would show a larger decrease in the number born during that period than others. The reduced birth rate in the Deccan should affect all statistics for children up to 5 years of age. In Gujarát it can only affect those under 2. It is not forgotten that in the Deccan, the births increased to nearly normal for one year between 1896 and the Census, *viz.*, 1899. This, however, does not affect the argument in reference to Gujarát.

¹ Vide Chapter II, page 26 et seq.

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The importance of the foregoing remarks seems to lie in the application of them to the facts brought out in the earlier portion of this Chapter. If, as has been seen, famine reduces the population in the age period 0—5 more than at other ages, the cause now seems not to lie so much in a diminished birth rate as in a considerably higher percentage of mortality.

We have next to discuss the age distribution by religion, of which statistics are given in a special table at the end of this Chapter.

Subsidiary Table V.

Religion and age.

The order of the religions in the first age period 0—5 is, in numerical precedence, Musalman, Hindu, Jain, Christian, Parsi. We may note the probability that the position of the Musalmans is to some extent connected with their being mostly found in Sind, which has not suffered from the effects of famine. The low rate of increase noticeable among the Parsis has already been referred to in Chapter III. The small proportion of children among them is evidence of the cause of their failure to increase more rapidly.

At the other end of the age scale, one is disposed to give famine again as the cause of Hindus showing the smallest number over 60, excluding the case of Christians, which is special. The latter are very largely youthful converts, or men in the prime of life temporarily resident in India.

It is useless to consider in detail the figures of the intervening age periods, which are largely a function of the accuracy of the enumerators. The mean ages of the various sections of the population are, however, worth noting.

Mean age.

It has been shown in Subsidiary Table IV that the mean age of the total population at the last four Census enumerations was 27. The fact that it has not altered, in spite of the general decrease in population, is consistent, of course, either with an equal rate of mortality among persons of all ages, or a high rate of mortality at the two extremes of the age periods.

In religions, the highest mean age is claimed by the Parsis, who show 29·4. The reason for this is not far to seek. It is obvious that a population which is dying out will show a constantly rising mean age, owing to the steady decrease in births, the absence of children raising the average age all round. It has just been seen that the Parsis have the smallest number of children under 5 to 10,000 of the population, and the high figure of their mean age is, therefore, a function of their low rate of increase.

The Musalman and Hindu mean ages do not differ appreciably from each other. Among the Jains, the age is higher than for either Hindus or Musalmans. They are next to Parsis in the number of children under 5, if Christians are omitted for the reasons already given, and this seems to suggest why the mean age is high.

Bloxam's
formula.

So far the statistics by age periods discussed in this Chapter are the statistics as they were compiled from the Census records. To avoid the errors due to ignorance of ages on the part of the people, the age periods have been grouped in such a way as to render the risk of error very small, when comparing the statistics for different areas, *e.g.* 0—5, 5—15, 15—60, and 60 and over. There is not a great probability of error within these broad limits.

But for those who are interested in adjusted age statistics, that is to say, statistics which have been corrected with the object of eliminating probable sources of errors, some tables are given at the end of this Chapter showing for 100,000 of the population, and for a like number selected from areas seriously affected by famine, less seriously affected, and comparatively immune.

The method of adjustment adopted is that known as smoothing by Bloxam's method. The process has been carried out for the 5 and 10 age period accumulations, that is to say, it has been assumed that there was a tendency to return ages in multiples of 5 or of 10, and the excess entries collected on these age periods have been distributed over the adjacent age periods.

The formula adopted is

$$\frac{a_1 + a_2 + a_3 + \dots + a_{2n+1}}{2n+1}$$

Thus, if the age period dealt with was a multiple of 5, and $a_3, a_4, a_5, \&c.$, stand for the number of persons returned at the age periods 3, 4, 5, &c., the adjusted entry for the age period 5 would be:

$$\frac{a_3 + a_4 + a_5 + a_6 + a_7}{5}$$

And similarly with the adjacent entries under 3, 4 or 6, 7 the formula would give 5 age periods divided by 5.

In the case of the entries outside the scope of this formula, *i.e.*, age periods 0—1 and 1, the actual Census figures and the average of the first three unadjusted terms has been taken. In smoothing for the accumulations on the multiples of 10, a similar formula has been used. Thus, for age period 10:

$$A_{10} = \frac{a_0 + a_1 + a_2 + a_3 + a_4 + a_5 + a_6 + a_7 + a_8 + a_9 + a_{10} + a_{11} + a_{12} + a_{13} + a_{14} + a_{15}}{11}$$

In so far as the results are of any interest, they are available for examination. They may be nearer an accurate record of the number of persons of each age than the unadjusted statistics, but they are certainly far from accurate, and they possess an element of error that the former lack, in the dissemination over several age periods of deficiencies in entries against certain ages that might not unreasonably be assumed to be correct, and to be the result of special causes.

If there is considerable uncertainty regarding the value of age returns in India, there should at least be little scope for mistakes regarding the sex of persons entered in the schedules. This is a comparatively simple question, and only one source of error seems at first sight to be of any consequence. This is in reference to the concealment of, or failure to enter, women, of which the consequence would of course be to unduly increase the proportionate number of males. The question of sex.

In the days when a yearly census of the residents of each village was maintained as part of the village records, the writer of this Report has frequently had occasion to examine the villagers regarding the number of females in their houses, with the object of checking the accuracy of the record. Such questions seldom met with a satisfactory reply. The uneducated villager seemed to look on the number of womenfolk in his establishment as a matter of absolute insignificance, and could with difficulty be persuaded to frame an estimate.

Apart from errors due to ignorance or indifference of this description, there are occasionally special reasons for returning the number of females incorrectly. Thus, when a householder is sheltering daughters of a marriageable age who

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ought, by the custom of his caste, already to be married, he may very well be disposed to save a scandal by securing their omission from the Census returns. Here, then, are two possible sources of error in statistics showing the proportion of females to males.

Special causes
of disproportion
of the sexes.

There are also two noteworthy influences which may, by reducing the number of females, affect that proportion, either in certain areas or at certain age periods. In the first place, there is infanticide.

Students of recent Census statistics for Great Britain are aware of the increasing excess of females over males in that country. We are not concerned with the probable social or political effects of this tendency for the females in another country to outstrip the males; but it may be remarked that, if it were the custom in England, as in India, for all females to be married, and if the failure to marry daughters were to involve a social stigma on the parents, there would only be two possible lines of action in the face of this preponderance of females. Either the female children would have to be destroyed at birth, or the practice of polygamy introduced. In India, where marriage is limited for the members of certain social groups to unions with women of certain other groups, an excess of the latter over the former might lead to infanticide, and it is known to have done so in the past.

Those who are interested in the subject will find in published records¹ accounts of the practice of infanticide, as, for instance, in the case of the Jadeja Rajputs in Cutch, and certain tribes in Sind. The common method of destruction was to drown the children in vessels of milk, or in holes made in the ground filled with the same liquid. The signal "*dudh piláo*," given at the birth of a female child, was sufficient to secure its destruction. Other female infants were either given opium or left uncared for until they expired.

It would at first sight appear that the general permission granted to Hindus and Musalmans to practise polygamy should render female infanticide of rare occurrence. It is true that, among Hindus, a plurality of wives is exceptional. A candidate at a certain examination, who was asked to give his views on polygamy, may unconsciously have suggested the reason for this in his reply "I do not believe in polygamy, but I am one." At the same time, female infanticide at the present day may be assumed to be of rare occurrence. The second cause that may lead to a scarcity of females at certain age periods is the prevalence of early marriages, which may involve premature child-bearing with fatal consequences to the parent. There is a special difficulty to be encountered in attempting to measure the working of this influence. Statistics will give particulars of the castes and localities in which females are married at an early age. But "marriage" here only refers to the ceremony performed in childhood. In the absence of further enquiries, destined to elicit information regarding matters which are, and ought to be, essentially private, there are no adequate data available for an examination of the statistical aspects of this question.

We have now touched very briefly on causes which may either vitiate sex statistics, or influence the proportion of the sexes. The statistics will next be examined in the light of these preliminary remarks.

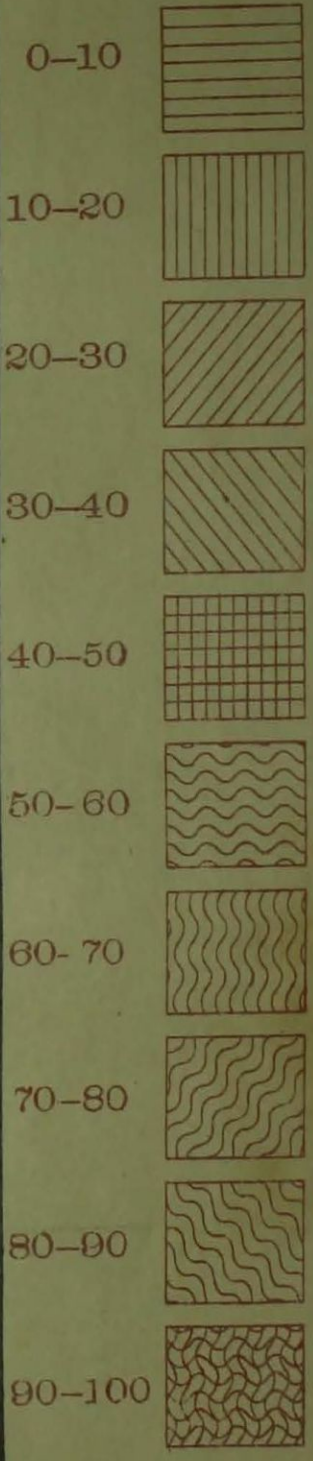
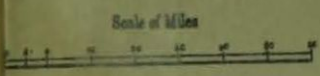
Comparison with
previous enumer-
ations.

In a table at the end of this Chapter, the number of females to one thousand males is given for each district and city in the Presidency, for four Census years in succession. The table is of no little interest. It seems to bring out the following facts.

¹ See, for instance, Moore's *Infanticide*, 1811.

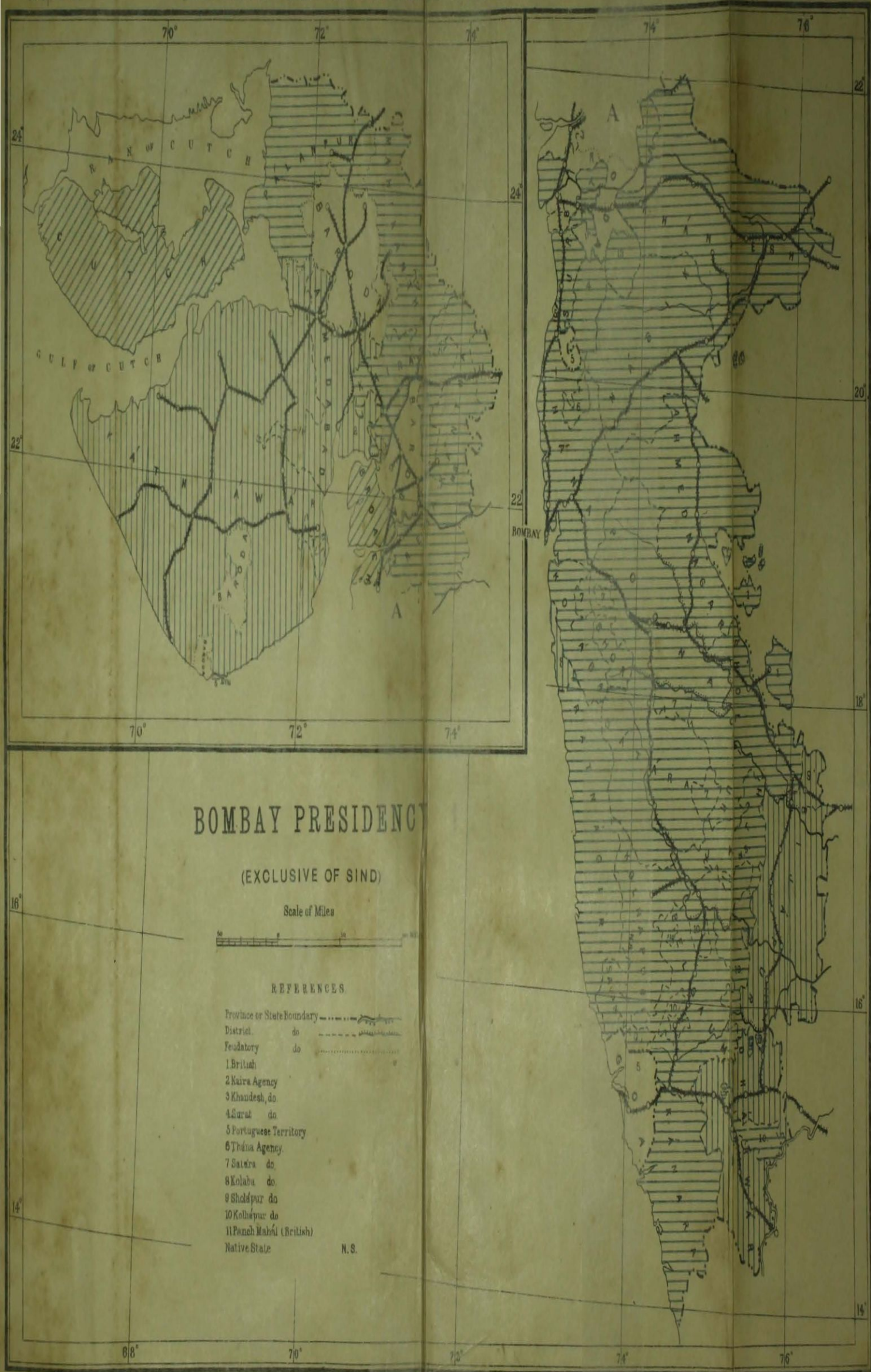


MAP
OF
SIND



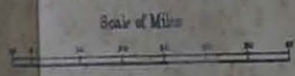
REFERENCES

Province or State Boundary	-----
District	-----
Native State	N.S.
District Shikarpur	1
DE Bahawalpur	2





MAP
OF
SIND



0-10



10-20



20-30



30-40



40-50



50-60



60-70



70-80



80-90



90-100



REFERENCES

Province or State Boundary	-----
District	-----
Maire State	N.S.
District Shikarpur	1
District Bahawalpur	2

For the whole of British Territory, the number of females to 1,000 males rose in the period 1872-1881 from 913 to 936, then fell to 931 in the succeeding decade, and has now reached a maximum of 938.

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The districts that showed the highest number of females to males at each enumeration were:

1872.	1881.	1891.	1901.
Ratnágiri.	Ratnágiri.	Ratnágiri.	Ratnágiri.
Surat.	Bijápur.	Surat.	Sátára.
Kolába.	Surat.	Bijápur.	Ahmednagar.
Sátára.	Dhárwár.	Kolába.	Surat.

It may be added that, in 1901, for the first time, the four leading districts all showed an excess of females over males. One is disposed to explain the place occupied by Ratnágiri by the well-known fact that the district sends a large number of labourers to the City of Bombay. There is nothing in the geographical position of these districts that would enable locality to be taken as a cause of the high percentage of females. They are situated in the Konkan, Deccan, Karnátak, and Gujarát. Nor do the statistics of density given in Chapter I. throw much light on the subject. Surat stands second for density in 1901, Ratnágiri third, and Kolába fourth. If rapid increase in population be examined as a possible cause, Sátára and Ahmednagar appear in the list for 1901 and contradict a theory based thereon. It is, of course, possible that these two districts, as well as Bijápur in 1881, occupy their positions owing to the influence of famine in disturbing the proportion of the sexes. This is a point that will be taken up further on.

Next, selecting districts at the bottom of the scale for proportion of females, in the four years, we have:

1872.	1881.	1891.	1901.
Bombay City.	Bombay City.	Bombay City.	Bombay City.
Thar and Párkar.	U. S. Frontier.	Karáchi.	U. S. Frontier.
Karáchi.	Karáchi.	Thar and Párkar.	Thar and Párkar.
U. S. Frontier.	Thar and Párkar.	U. S. Frontier.	Karáchi.

Bombay City is the reverse of the case of Ratnágiri. It has a large immigrant population, who do not bring their women with them. The other three districts have changed positions in a curious manner. They are all in Sind, where the proportion of females has always been notably low.

At first sight there is an inclination to ascribe this fact to the immigrant character of the population in Sind. This is not without its influence. A reference to Imperial Table XI will show that, of the foreign born in Sind, the male immigrants from the Punjab, Baluchistan, Afghanistan, and Rajputana exceed the females by 40,000. This, however, would only raise the number of females to 1,000 males by 23, and Sind would still be below all the rest of the Presidency districts.

Paucity of
females in
Sind.

There is a second table that may assist the enquirer to arrive at a theory regarding the proportion of the sexes. This shows the proportions for natural areas by religion and age periods. It appears that the deficit in Sind is most marked between 10 and 20, but it will be seen that this is true of nearly all natural divisions and religions.

Subsidiary Table VII.

Bombay City stands alone with a minimum of females at 20—40, the age of the labouring classes who come into the city for work.

It is, of course, conceivable that the cause of the special position of Sind is climatic. It is impossible here to enter upon discussions of the effect of food, soil, and temperature on the sex of children. Speculations could be framed to fill a volume; but it seems preferable to leave the point to scientists, who are occupied with a broader view of facts than can be afforded in the Census statistics of one province. It may, however, be observed that Sind stands apart from the rest of the Presidency in soil, climate, and the vigour of its population. The deficiency of women has long been noticeable, and has led in the past to an illegal traffic in women, carried on along the Indus by men who enticed them away from their homes in the Punjab.¹

¹ A Government Report, dealing with this subject, gives the following interesting details concerning the women who were brought into Sind at the time when the traffic in women flourished. The castes of the women registered were as follows:

Mahomedans	...	...	...	...	203
Hindus	...	...	...	...	16
Low and menial castes	...	...	...	...	28
Total					247

Of the 203 Mahomedan women, 40 might be classified as of high caste and 163 as of low caste; and of the 16 Hindu women, 3 of high caste and 13 of low caste.

The 28 of low and menial castes includes Churas, Musalli, Megh, Chamar, and Pakhiwaras, &c.

Of the total number of women registered, 48 were minors. Of the remainder, 197 were adult married women, and 2 were adult unmarried women at the time of abduction and sale.

Of the Sindhis who bought the women, 235 were Musalmans and 12 were Hindus.

The Mahomedans might be divided into high caste and low caste, there being 38 of the former and 197 of the latter; of the 12 Hindu purchasers, 7 might be classed as high caste and 5 of the low caste.

The following statement will show the caste or religion of the purchasers, and of the women whom they bought:

1.	Number of Hindu women sold to Mahomedan Sindhis	...	...	8
2.	Do. Mahomedan women sold to Hindu Sindhis	...	...	3
3.	Do. Hindu women sold to Hindu Sindhis	...	...	8
4.	Do. Mahomedan women sold to Mahomedan Sindhis	...	...	200
5.	Do. low caste women, i.e., Chura, Chamar, &c., sold to Hindu Sindhis	...	...	1
6.	Do. low caste women, i.e., Chura, Chamar, &c., sold to Mahomedan Sindhis	...	...	27
Total					247

Cheating may be said to have taken place in every instance of women being sold during the lifetime of her Punjabi husband, and of every woman who was sold as of higher caste than she really was or as of a caste different to her own.

When selling to Mahomedan Sindhis, the traders almost invariably represent the women's caste to be either Khokhar or Awan. This rule applies even where the woman is actually a Mahomedan. As neither of these castes is known in Sind, it is strange that the Sindhis should prefer them. There appears to be an idea, although the Sindhis themselves cannot explain it, that the Khokhar and Awan castes are irreproachable.

This procedure of the traders is probably due to their ignorance of the relative position in the social scale of the different Sindhi castes, and rather than risk the frustration of their object by attempting to exactly suit each purchaser, they dispose of all their women as of the respectable castes of Khokhar and Awan. Women with children are always sold as widows, and those without, as virgins and unmarried.

It is now necessary to devote a few words to the effect of famine as a possible cause in the variation of the proportions between the sexes.

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Famine and sex.

A reference to Chapter II will show that Kaira, Broach, and Ahmedabad suffered most heavily in loss of population, among British Districts. Omitting Sind, Ratnágiri and Dhárwár may be said to have practically escaped from its effects. A comparison with 1891 shows, for females per 1,000 in these districts :

Kaira	...	...	...	...	...	+ 15
Broach	...	...	...	...	...	+ 12
Ahmedabad	...	...	...	...	...	+ 5
Ratnágiri	...	...	...	...	...	- 20
Dhárwár	...	...	...	...	...	- 7

At first sight, this seems to suggest a tendency of females to increase their proportion in famine districts. Closer scrutiny, however, shows that the point is doubtful. Thus, in Broach, the number of females per 1,000 males has increased *steadily* since 1872, and the increase in the last decade is exactly equal to that of the period 1881-1891. Kaira has followed a like course. In Ahmedabad, with the exception of an insignificant drop in 1891, the same tendency for females to gain on the males is noticeable. But there was no famine in Gujarát till 1899. In the districts, excluding Sind (where the fluctuations are extraordinary), it will be found in most cases that the proportion of females has steadily increased since 1872, though in some instances there is a slight drop in 1891. This does not look like the results of famine. Many theories may be hazarded on the subject. Among them, some attention may be claimed by an old friend, improved enumeration.

The statistics for cities, given at the foot of Subsidiary Table VI, claim some notice. In each case, the history of the city must be the chief factor in the cause of variation. An increase in the city population due to immigration would cause a fall in the proportion of females, of which Ahmedabad and Hubli are probably instances. A tendency on the part of the immigrants to settle would react favourably on the number of females. Karáchi may be an example of this.

If we turn, finally, to the table showing the number of females to 1,000 males by caste and tribe, the appearance is that of an inverted warrant of social precedence. The women are in excess among Kaikádís, Kátkaris, Bhils, Náikdas, Mahárs, Berads and Korvis, whereas they are few among Bráhmans, Jain Vánis, Lobánas, Rajputs, Kapol Vánis, Arabs, and Baluchis. Occasional exceptions, such as the Mazbi Sikhs with 730 and the Palival Vánis with 1,142, do not remove the impression left by these statistics, that women are more numerous among the low castes and wild tribes than elsewhere.

This is not inconsistent with theories connecting the preponderance of females with indifferent nourishment of the parents, the effects of famine, or the results of premature child-bearing. The table may, however, be compared with the preceding one, which shows the proportion of females under 5 for certain selected castes and caste divisions. At this early age the relative position is different. In numerical order, in reference to the proportion of females, these castes stand as follows :

Marátha Kunbi. :
Marátha.
Amil Lohána.
Sarsudh Bráhmañ.
Karnátañ Bráhmañ.
Konkani Marátha.
Prabhú.
Deccan Bráhmañ.
Mahár.

The curious medley shown in this list is apt to suggest that the causes which have tended to separate the castes in Subsidiary Table X roughly according to social precedence are to be found in influences affecting the females after the age of 5, and not in the influences taking effect on the sex at birth.

Perhaps the foregoing remarks, more in the nature of a summary of the facts disclosed by statistics than an attempt to account for them, may appear somewhat inconclusive. It is not meant that they should be otherwise. There is a tendency to construct inverted pyramids on Census statistics by formulating theories on inadequate data. No question has been the subject of more crude theories or hastier generalisations than that of sex; and the remarks made in this Chapter have been framed with a full perception of the pitfalls that lie in the path of the amateur theorist.

The last portion of this Chapter will be devoted to the consideration of the distribution of the population by civil condition.

Civil condition.

To commence with, there is a table showing by district the number of married women to 1,000 married men. Obviously, since polyandry is practically unknown in this Presidency, a defect in the number of females means that they are absent in some other district, whereas an excess signifies either that polygamy is common, or that the husbands are absent—in most cases, both.

If we examine this table, we shall find that the wives are most numerous in comparison with husbands, in the following cases:

				No. of wives to 1,000 husbands.
Ratnágiri	...	...	...	1,250
Sátára	...	...	...	1,090
Surat ...	...	...	...	1,074
Ahmednagar	...	...	...	1,053
while the wives are fewest in :				
Bombay City	....	...	...	573
Kánara	...	...	...	908
Upper Sind Frontier	...	...	...	921
Thar and Párkar ...	...	...	...	936

Bombay City could, no doubt, account for most of the missing husbands in Ratnágiri and Sátára. The 250 *per thousand* excess in Ratnágiri would, of course, represent many more per thousand on the population of Bombay. Outside of Sind, the wives only fall short of the husbands in five cases, of which one is Broach with 999. The presence of men in Ahmedabad and Broach who have wives elsewhere is most probably due to famine. In Thána and Kánara, it may be a seasonal immigration connected with forest produce collection or agriculture.

Two tables show the distribution of 10,000 males and an equal number of females by civil condition at each age period. In the case of the males, 37 per cent. are unmarried and under 15, 43 per cent. are married and over 15, and 6 per cent. are widowers. With females, on the other hand, only 30 per cent. are unmarried and under 15, 41 per cent. are married and over 15, while over 18 per cent. are widowed. Thus, the widows are three times as numerous as the widowers, which very largely indicates the extent of the prejudice against the re-marriage of widows. Men may of course re-marry if they desire to, and do so.

Subsidiary Tables XI and XII.

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We look to a comparison with the statistics of previous Censuses to throw some light on the effects of famine and plague on the civil condition of the population. It will be seen that the proportion of unmarried males is higher now than it has been on previous occasions, and this is also the case with females. In consequence, the married portion of the community shows a marked reduction, and this, it must be remembered, is to be taken in conjunction with the fact brought out earlier in this Chapter, that the proportion of children under 5 shows a large decrease on previous Census statistics. In these circumstances, the significance of the increase in unmarried is considerably enhanced. It is interesting to note that the age period of greatest increase in the unmarried is 10—15. The widowed among men and women have increased largely. The figures are worth repeating :

The famine and its effects on civil condition.

Subsidiary Table XIII.

				Males.	Females.
1881	...	...	...	522	1,791
1891	...	...	...	476	1,610
1901	...	...	...	687	1,847

It has already been noted that the Census of 1881 followed closely on the heels of severe famine. It is perhaps not an unfair comparison of the relative effects of the 1877 famine and recent calamities, to take the percentage variation from normal of widowed males and females at the 1881 and 1901 enumerations. It is assumed that the figures for 1891 were normal. On this assumption, we have :

Percentage departure from normal in widowed.

				Males.	Females.
1881	...	...	...	10	11
1901	...	...	...	34	14

The increase is most noticeable in both years between the ages of 10 and 40.

The relative ages at which males and females marry are well brought out by tables showing the distribution by age periods of 10,000 of each civil condition, and the distribution by civil condition of 10,000 of each age period. Thus, in the latter table it is noteworthy that 10,000 males in the age period 10—15 show 85 per cent. still unmarried, whereas in the case of females it is only 50 per cent. Even more remarkable is the fact that the females married in the early age period 0—10 are more than three times as numerous as the males.

These facts have been elaborated in the succeeding tables by districts. We have already seen how the married men compare in number by district with the married women. Table XVI shows similar particulars for unmarried and

Subsidiary Tables XVI and XVII.

widowed. It is worth recording the names of the districts in which the widowed females bear the highest proportions to the males. These are:

Widowed females to 1,000 widowed males.

Ratnágiri ...	...	...	...	5,862
Sátára ...	...	...	...	4,005
Kánara ...	...	...	...	3,924
Kolába ...	...	...	...	3,794

The inclusion of Ratnágiri, Sátára, and Kolába in this list, all well-known centres of emigration to Bombay City, tends to suggest the plague epidemic in that place as a possible cause of the number of widows recorded in these instances. The famine districts do not disclose nearly so high a ratio of widows to widowers possibly because the famine was in these cases of equal incidence on both sexes, and also perhaps for the reason that famine mortality was most noticeable among small children and the aged, as was shown in an earlier portion of this Chapter.

We are able by the succeeding table to compare the civil condition of both males and females in the districts of the Presidency, one district with another. The substance of the information contained in this table is worth noting. In the case of males, the highest proportions of widowed are to be found in the districts of Broach, Kaira, Ahmedabad, Surat, and the Panch Maháls. The smallest proportion is in the Upper Sind Frontier, next to which comes Ratnágiri. In the case of females, Kaira, Ahmedabad, Sátára, Broach, Poona, and Sholápur contain the highest proportion of widows, in the order in which they are given. At the other end of the scale, again, is the Upper Sind Frontier, followed by Shikárpur. In the case of children under ten, married, the males are over 100 in 10,000 in the districts of Surat and Thána only, while married females under ten reach as high a figure as 266 in Kaira and 242 in Khándesh.

Excluding Sind, where the unmarried over fifteen are not unnaturally numerous, the two districts showing the highest number of unmarried males are Bombay City and Kánara, and of unmarried females, Bombay City and the Panch Maháls.

SUBSIDIARY TABLE I.

Unadjusted Age return of 100,000 of each Sex.

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Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0-1	1,592	1,628	51	239	224
1	2,251	2,204	52	545	447
2	2,794	2,951	53	271	198
3	2,891	3,162	54	194	248
4	3,143	3,330	55	1,359	1,154
5	3,616	3,644	56	180	177
6	3,108	3,038	57	161	150
7	3,108	2,941	58	160	177
8	3,521	3,184	59	108	61
9	2,654	2,332	60	1,798	2,402
10	4,151	3,470	61	119	140
11	1,501	1,402	62	127	139
12	4,186	3,217	63	32	21
13	1,371	1,120	64	14	24
14	1,753	1,460	65	549	692
15	2,593	2,183	66	26	17
16	1,698	1,624	67	30	17
17	883	887	68	16	34
18	1,695	1,829	69	12	10
19	899	858	70	415	567
20	3,319	4,206	71	6	4
21	651	601	72	38	22
22	1,741	1,968	73	3	8
23	799	781	74	4	3
24	798	837	75	335	338
25	4,917	5,213	76	4	7
26	854	863	77	4	2
27	933	906	78	8	3
28	1,378	1,390	79	4	2
29	674	640	80	220	223
30	4,876	5,410	81	2	.....
31	462	457	82	5	5
32	1,557	1,606	83	.....	1
33	545	500	84	1	.....
34	612	677	85	21	22
35	3,779	3,972	86	.....	5
36	723	659	87	.....	2
37	536	433	88	.....	1
38	734	777	89	.....	1
39	390	456	90	23	27
40	3,983	4,422	91	1	.....
41	467	450	92	.....	1
42	874	799	93	.....	.....
43	356	378	94	.....	.....
44	276	330	95	3	3
45	2,758	2,502	96	1	.....
46	251	291	97	.....	.....
47	255	334	98	1	.....
48	577	469	99	.....	.....
49	275	229	100	1	8
50	3,142	3,230	Unspecified	25	70

NOTE.—Areas comparatively unaffected by famine were selected from British Territory for the preparation of the statistics contained in this table.

CHAP. IV.
AGE, SEX, AND
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SUBSIDIARY TABLE II.

Statement showing the Age periods of 100,000 persons selected from areas which suffered least from Famine, viz., Erandol Taluka in the Khandesh District.

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0-1	1,028	1,179	51	20	20
1	621	725	52	115	63
2	1,313	1,471	53	17	10
3	1,077	1,235	54	21	7
4	1,252	1,390	55	688	555
5	1,679	1,594	56	86	15
6	1,445	1,482	57	13	7
7	1,431	1,431	58	48	19
8	1,852	1,684	59	5	7
9	1,199	1,100	60	1,161	1,388
10	2,253	1,898	61	10	8
11	671	644	62	37	4
12	2,550	1,916	63	6	6
13	573	417	64	3	2
14	982	818	65	325	247
15	1,094	1,031	66	9	3
16	1,233	1,319	67	1	3
17	816	288	68	8	10
18	1,037	1,258	69	3	5
19	210	212	70	235	232
20	2,149	3,000	71	.....	.....
21	145	155	72	15	14
22	1,290	1,321	73	3	3
23	245	203	74	2	3
24	366	367	75	110	121
25	3,409	3,385	76	2	.....
26	468	368	77	4	1
27	250	192	78	2	3
28	683	691	79	2	9
29	120	108	80	91	89
30	3,574	3,367	81	.....	.....
31	58	38	82	1	1
32	1,017	806	83	2	.....
33	112	97	84	1	1
34	134	84	85	9	9
35	2,811	2,062	86	.....	2
36	317	228	87	.....	1
37	45	27	88	1	.....
38	242	203	89	2	.....
39	63	58	90	19	9
40	2,804	2,769	91	.....	.....
41	14	18	92	.....	.....
42	263	200	93	.....	.....
43	51	27	94	.....	1
44	36	23	95	3	1
45	1,498	1,348	96	2	.....
46	53	44	97	.....	.....
47	34	32	98	.....	.....
48	121	74	99	.....	.....
49	32	24	100	2	.....
50	1,944	1,923	Unspecified	.....	1

SUBSIDIARY TABLE II-A.

Statement showing the Age periods of 100,000 persons selected from area which suffered least from Famine, viz., Karajgi Taluka of the Dhárwad District.

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0-1	1,381	1,428	51	34	27
1	934	951	52	252	272
2	1,381	1,371	53	28	31
3	1,238	1,214	54	144	128
4	1,428	1,539	55	545	475
5	1,381	1,448	56	198	164
6	1,758	1,810	57	39	27
7	1,079	1,175	58	229	233
8	1,985	2,071	59	23	28
9	992	1,098	60	980	783
10	2,134	2,228	61	18	11
11	485	734	62	108	69
12	2,738	2,207	63	7	16
13	587	574	64	68	53
14	1,473	998	65	230	153
15	701	578	66	32	24
16	1,489	1,249	67	16	5
17	272	242	68	69	74
18	1,280	1,260	69	9	5
19	201	187	70	263	189
20	1,658	2,193	71	5	3
21	121	149	72	16	34
22	795	915	73	10	1
23	258	255	74	13	14
24	640	773	75	89	64
25	1,915	2,225	76	10	8
26	618	719	77	4	6
27	214	168	78	21	13
28	1,167	977	79	4	2
29	101	106	80	92	78
30	2,542	2,912	81	2	.....
31	69	70	82	3	11
32	945	880	83	2	.....
33	175	205	84	1	.....
34	459	354	85	14	16
35	1,697	1,462	86	.....	.....
36	704	576	87	2	1
37	135	87	88	2	4
38	722	565	89	2	.....
39	82	90	90	7	19
40	2,346	2,286	91	.....	.....
41	56	44	92	.....	1
42	451	406	93	.....	.....
43	78	74	94	.....	.....
44	216	191	95	.....	4
45	1,196	1,008	96	1	.....
46	202	183	97
47	70	60	98	1
48	463	357	99	1
49	46	44	100
50	1,814	1,849	Unspecified

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SUBSIDIARY TABLE II-B.

Statement showing the Age periods of 100,000 persons selected from area which suffered least from Famine, viz., Chiplun Taluka in the Ratnágiri District.

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0—1	840	895	27	340	430
1	920	905	28	453	511
2	1,421	1,540	29	17	120
3	1,456	1,541	30	2,220	3,745
4	1,594	1,625	31	110	57
5	1,752	1,806	32	534	631
6	1,545	1,725	33	75	72
7	1,556	1,630	34	77	85
8	1,537	1,415	35	1,980	2,460
9	1,115	1,100	36	151	146
10	2,460	2,154	37	65	79
11	515	557	38	230	229
12	2,368	1,910	39	69	68
13	460	450	40	2,375	3,307
14	700	700	41	205	40
15	1,382	1,239	42	276	245
16	823	772	43	4	37
17	379	250	44	38	31
18	1,005	1,055	45	1,705	1,709
19	230	263	46	5	55
20	1,435	2,415	47	61	60
21	166	145	48	423	127
22	630	990	49	4	61
23	127	181	50	2,079	2,400
24	134	192	50 and over	3,736	5,555
25	2,331	3,535	Unspecified...	89	60
26	160	238			

SUBSIDIARY TABLE II-C.

Statement showing the Age periods of 100,000 persons selected from areas which suffered least from Famine, viz., Naushahro Taluka in the Karachi District.

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
1	2,288	1,947	51	363	457
2	1,731	1,350	52	922	623
3	1,702	1,899	53	715	361
4	1,584	1,722	54	208	395
5	2,011	2,197	55	93	64
6	1,798	1,234	56	232	322
7	1,638	1,438	58	126	247
8	1,822	1,361	59	180	95
9	1,947	1,167	60	561	863
10	1,088	451	61	343	562
11	1,292	633	62	135	219
12	1,321	542	63	67	23
13	1,069	898	64	18	64
14	1,230	976	65	28	192
15	622	521	66	30	.....
16	493	751	67	68	.....
17	478	398	68	.....	75
18	537	884	69	.....	.....
19	1,381	916	70	18	.....
20	964	829	71	.....	.....
21	897	694	72	52	.....
22	667	582	73	.....	.....
23	1,094	892	74	.....	.....
24	1,228	534	75	897	183
25	824	567	76	.....	.....
26	765	992	77	.....	.....
27	698	664	78	.....	.....
28	949	893	79	.....	.....
29	1,177	926	80	198	.....
30	922	489	81	.....	.....
31	674	589	82	.....	.....
32	532	953	83	.....	.....
33	921	612	84	.....	.....
34	966	1,027	85	7	4
35	793	593	86	.....	.....
36	1,012	867	87	.....	.....
37	853	389	88	.....	.....
38	622	667	89	.....	.....
39	490	855	90	7	18
40	295	791	91	.....	.....
41	832	962	92	.....	.....
42	497	594	93	.....	.....
43	961	843	94	.....	.....
44	419	511	95	.....	.....
45	391	285	96	.....	.....
46	268	499	97
47	157	711	98
48	692	367	99
49	502	288	100
50	397	264	Unspecified

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SUBSIDIARY TABLE III.

Statement showing the Age periods of 100,000 persons selected from the Jámkhed, Karjat and Shrigonda Talukas of the Ahmednagar District which suffered severely from Famine.

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0-1	885	933	51	23	26
1	624	699	52	103	68
2	1,283	1,313	53	28	19
3	1,092	1,293	54	15	11
4	1,283	1,412	55	891	653
5	1,561	1,556	56	49	38
6	1,545	1,587	57	27	17
7	1,259	1,353	58	26	23
8	1,721	1,722	59	19	14
9	1,075	1,214	60	1,332	1,545
10	2,608	2,369	61	12	12
11	759	858	62	51	35
12	2,724	2,086	63	12	11
13	483	521	64	6	3
14	676	617	65	356	390
15	1,859	1,221	66	21	13
16	1,069	1,093	67	9	7
17	195	228	68	9	7
18	827	768	69	9	11
19	251	422	70	305	366
20	1,766	2,666	71	3	8
21	147	126	72	14	13
22	908	1,045	73	1	1
23	192	211	74	11	.....
24	183	239	75	121	180
25	3,443	3,361	76	2	6
26	332	334	77	1	2
27	211	202	78	.....	2
28	485	564	79	2	4
29	147	156	80	87	109
30	3,719	3,715	81	.....	.....
31	62	58	82	2	.....
32	648	618	83	.....	2
33	111	74	84	5	4
34	69	75	85	7	6
35	2,590	2,250	86	.....	.....
36	196	178	87	.....	.....
37	84	67	88	1	1
38	197	196	89	.....	2
39	102	121	90	13	19
40	2,662	2,961	91	.....	.....
41	45	35	92	1	.....
42	283	235	93	.....	.....
43	44	26	94	.....	.....
44	36	35	95	2	2
45	1,686	1,515	96	1	.....
46	51	48	97	.....	1
47	48	39	98	.....	.....
48	113	116	99	1	.....
49	77	75	100	.....	2
50	2,123	2,201	Unspecified.	.....	.....

SUBSIDIARY TABLE III-A.

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITIONS.

Statement showing the Age periods of 200,000 persons selected from the Tháira, Kapadvanj and Mehmabad Tálukas of the Kaira District which suffered severely from Famine.

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0-1	1,139	967	51	71	56
1	866	791	52	337	261
2	1,741	1,454	53	51	47
3	2,011	1,937	54	48	42
4	2,391	2,230	55	832	939
5	3,384	2,915	56	63	81
6	2,148	1,997	57	58	47
7	2,819	2,558	58	67	58
8	3,841	3,472	59	26	21
9	1,556	1,497	60	1,028	1,702
10	5,663	4,470	61	19	13
11	1,080	1,033	62	58	65
12	5,266	3,951	63	14	7
13	1,665	1,348	64	34	14
14	1,614	1,282	65	208	324
15	5,098	4,447	66	6	12
16	1,775	1,534	67	10	16
17	1,438	1,140	68	8	11
18	2,274	2,052	69	20	12
19	491	382	70	134	218
20	6,445	6,733	71	5	6
21	572	312	72	5	13
22	2,644	2,448	73	3	2
23	538	432	74	10	4
24	595	617	75	47	53
25	8,313	7,865	76	3	1
26	475	357	77	3	6
27	931	773	78	5	1
28	1,594	1,508	79	6	2
29	231	199	80	28	97
30	7,274	7,025	81	1	.....
31	150	104	82	1	.....
32	1,782	1,596	83	.....	.....
33	294	223	84	1	.....
34	157	160	85	3	5
35	5,886	5,485	86	1	.....
36	295	278	87	.....	.....
37	265	236	88	.....	.....
38	429	531	89	1	.....
39	94	139	90	.....	.....
40	5,393	6,275	91	.....	.....
41	90	80	92	.....	.....
42	696	658	93	.....	.....
43	79	97	94	.....	.....
44	75	55	95	.....	.....
45	2,492	2,317	96	.....	.....
46	93	63	97	1	.....
47	116	106	98	.....	.....
48	233	306	99	.....	.....
49	82	74	100	1	1
50	3,306	4,028	Unspecified	16	15

SUBSIDIARY TABLE IV.

Age distribution of 10,000 of each Sex.

Age.	1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0—1 ...	206	214	338	302	271	287
1—2 ...	150	164	164	186	195	217
2—3 ...	252	276	300	343	236	268
3—4 ...	252	276	315	358	261	297
4—5 ...	288	303	320	339	301	313
Total 0—5 ...	1,148	1,233	1,437	1,538	1,264	1,382
5—10 ..	1,414	1,436	1,416	1,395	1,462	1,433
10—15 ...	1,326	1,148	1,068	886	1,236	1,039
15—20 ...	858	806	802	753	801	763
20—25 ...	804	893	843	935	825	913
25—30 ...	943	928	940	931	949	944
30—35 ...	886	880	879	872	894	885
35—40 ...	653	602	620	552	639	571
40—45 ...	627	649	629	636	529	498
45—50 ...	378	355	356	319	417	433
50—55 ...	408	431	422	442	409	450
55—60 ...	176	163	164	149	176	182
60 and over ...	374	473	427	542	309	507
Unspecified ...	5	5
Mean Age ...	27	27	27	27	27	27

SUBSIDIARY TABLE V.

CHAP. IV.
AGE, SEX, AND
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Age distribution of 10,000 of each Sex by Religions.

Age	Hindu.		Jain.		Buddhist.		Muslim.		Christian.		Hindoo and Un- specified Religions.	
	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
0-1	191	198	207	225	213	222	277	286	165	212	119	118
1-2	149	161	140	162	122	137	156	175	116	151	106	113
2-3	246	270	228	249	152	188	272	313	187	252	208	220
3-4	340	287	306	236	200	204	312	329	193	266	246	290
4-5	279	296	233	259	214	215	337	346	217	277	254	327
Total 0-5	1,106	1,191	1,014	1,131	901	989	1,356	1,449	878	1,170	958	1,073
5-10	1,432	1,439	1,198	1,270	1,055	1,121	1,377	1,436	1,177	1,400	1,277	1,291
10-15	1,347	1,196	1,265	1,163	1,153	1,129	1,214	1,046	1,170	1,353	1,310	1,113
15-20	967	815	930	896	1,059	1,051	806	752	806	901	815	847
20-25	796	839	911	938	1,040	982	805	659	1,136	912	847	966
25-30	952	981	948	894	871	882	866	904	1,323	955	977	970
30-35	629	677	863	849	829	796	899	903	908	828	844	896
35-40	636	696	693	626	693	621	696	584	683	577	649	541
40-45	622	650	651	627	621	582	649	646	606	586	508	480
45-50	362	338	425	356	462	437	355	339	391	339	313	292
50-55	408	423	457	450	440	465	413	418	365	378	250	316
55-60	177	163	216	185	295	286	168	164	172	156	121	117
60 and over	359	487	426	546	570	646	426	501	307	346	199	239
Unspecified	3	3	2	2	1	3	1	1	9	9	432	400
Mean Age	26.9	27.2	28.3	28.2	29.4	29.4	28.7	27.1	27.3	28.1	25	26

SUBSIDIARY TABLE VI.

General proportion of Sexes by Districts.

District or City.	Females to 1,000 Males.			
	1901.	1891.	1881.	1872.
1	2	3	4	5
<i>District.</i>				
Bombay City	617	586	663	612
Ahmedabad	951	946	949	891
Broach	964	952	940	919
Kaira	907	892	885	867
Panch Mahals	977	933	947	906
Surat	1,604	1,021	1,007	995
Thána	922	918	930	929
Ahmednagar	1,005	967	968	958
Khándesh	977	959	956	938
Násik	975	951	966	949
Poona	980	957	979	944
Sátára	1,015	997	995	967
Sholápur	987	968	976	948
Belgaum	978	979	988	960
Bijápur	998	1,000	1,010	954
Dhárwár	984	991	997	952
Kánara	926	904	891	930
Kolába	989	998	988	968
Ratnágiri	1,138	1,153	1,108	1,075
Karáchi	810	804	799	763
Hyderabad	817	837	853	815
Shikárpur	855	851	850	829
Thar and Párkar	795	805	809	750
Upper Sind Frontier	787	813	769	783
Proportion for British Territory	938	931	936	913
<i>City.</i>				
Ahmedabad City	916	948	1,023	908
Belgaum do.	959	901	922	909
Bombay do.	617	586	663	612
Broach do.	932	932	921	907
Habli do.	951	961	1,041	971
Hyderabad do.	895	931	938	869
Karáchi do.	731	712	713	647
Násik do.	977	948	975	906
Poona do.	968	899	961	911
Sholápur do.	972	951	969	908
Sekkur do.	695	599	596	606
Surat do.	935	919	965	956

SUBSIDIARY TABLE VII.

Number of Females to 1,000 Males at each Age by Natural Divisions and Religions.

CHAP. IV.
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Age Periods.	BOMBAY CITY.			GUJARAT.			KONKAN.		
	All religions.	Hindu.	Musal-mán.	All religions.	Hindu.	Musal-mán.	All religions.	Hindu.	Musal-mán.
1	2	3	4	5	6	7	8	9	10
0—5 ...	1,032	1,038	1,006	977	970	998	1,057	1,057	1,067
5—10 ...	929	930	934	935	936	946	979	980	954
10—15 ...	684	665	690	802	795	853	860	854	932
15—20 ...	706	741	642	856	851	877	987	985	1,083
20—40 ...	499	490	512	969	962	1,013	1,058	1,053	1,255
40—60 ...	577	575	536	1,060	1,065	1,030	1,002	1,005	1,059
60 and over ...	869	940	755	1,362	1,390	1,242	1,205	1,231	1,050
Unspecified ...	56	...	...	985	988	950	952	929	1,198
Total ...	617	610	617	955	950	978	1,012	1,012	1,082

Age Periods.	DECAN.			KARNATAK.			SIND.		
	All religions.	Hindu.	Musal-mán.	All religions.	Hindu.	Musal-mán.	All religions.	Hindu.	Musal-mán.
1	11	12	13	14	15	16	17	18	19
0—5 ...	1,030	1,066	1,069	1,035	1,034	1,056	907	975	287
5—10 ...	997	987	1,034	988	987	991	866	855	870
10—15 ...	866	842	829	860	866	851	684	720	670
15—20 ...	957	989	802	884	885	888	767	761	770
20—40 ...	1,010	1,023	962	1,024	1,029	1,042	804	762	825
40—60 ...	982	981	930	946	947	946	833	862	825
60 and over ...	1,088	1,173	1,094	1,332	1,343	1,256	958	1,027	940
Unspecified ...	1,141	951	638	...	...	...	...	...	...
Total ...	990	995	964	932	987	992	822	825	823

SUBSIDIARY TABLE VIII.

Actual excess or defect of Females by Districts.

District.	Number of Females in excess (+) or in defect (—).			
	1901.	1891.	1881.	1872.
1	2	3	4	5
Bombay City	— 183,566	— 214,422	— 156,330	— 155,027
Ahmedabad	— 20,151	— 25,495	— 22,485	— 48,881
Broach	— 5,298	— 8,438	— 10,084	— 14,700
Kaira	— 34,962	— 49,610	— 48,741	— 55,530
Panch Mahals	— 8,074	— 10,785	— 6,845	— 11,665
Surat	+ 1,448	+ 6,739	+ 2,168	— 1,693
Thána	— 82,951	— 96,000	— 22,473	— 25,204
Ahmednagar	+ 2,159	— 14,895	— 11,913	— 17,933
Khándesh	— 16,394	— 80,010	— 27,694	— 33,092
Násik	— 10,268	— 21,106	— 18,613	— 21,181
Poona	— 10,040	— 23,188	— 9,644	— 30,629
Sátára	+ 8,393	— 1,715	— 2,700	— 18,195
Sholápur	— 4,577	— 12,111	— 7,149	— 21,075
Belgaum	— 10,970	— 10,509	— 4,946	— 21,442
Bijápur	— 611	+ 131	+ 3,359	— 19,238
Dhárwár	— 8,598	— 4,826	— 1,241	— 24,466
Kánara	— 17,604	— 22,363	— 24,172	— 14,430
Kolába	— 3,316	— 3,014	— 7,706	— 11,413
Ratnágiri	+ 72,877	+ 78,694	+ 50,984	+ 36,904
Karáchi	— 63,812	— 62,053	— 55,054	— 59,005
Hyderabad	— 99,810	— 76,322	— 55,213	— 70,400
Shikárpur... ..	— 79,779	— 71,618	— 64,501	— 68,706
Thar and Párkar... ..	— 41,560	— 37,755	— 26,413	— 30,188
Upper Sind Frontier	— 27,709	— 17,998	— 18,964	— 16,360
British Territory	— 590,171	— 668,609	— 541,320	— 754,649

SUBSIDIARY TABLE IX.

Number of Females to 1,000 Males under 5 years old by selected Castes.

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITIONS.

Name of Caste.	Females to 1,000 Males.
Bráhmans...	1,061
Gujarát Bráhmans...	914
Deccan do. ...	1,071
Karnátak do. ...	1,170
Pushkarna do. ...	733
Sarsudh do. ...	1,276
Other Sind do. ...	990
Vánis (Gujarát) ...	1,032
Lingáyats (Karnátak) ...	939
High Caste ...	946
Low Caste ...	915
Prábhús ...	1,104
Bombay Prábhús ...	954
Deccan do. ...	1,147
Rajputis (Gujarát) ...	919
Maráthas ...	1,316
Proper (Deccan) ...	1,385
Kunbi (do.) ...	1,463
Konkani (Konkan) ...	1,131
Lohánas (Sind) ...	1,000
Amils ...	1,375
Others ...	961
Kolis (Gujarát) ...	858
Berads (Karnátak) ...	922
Maháris (Deccan) ...	1,070
Bhils - (do.) ...	1,054

SUBSIDIARY TABLE X.

Proportion of the Sexes by selected Castes numbering more than 5,000 persons.

Number.	Caste, Tribe or Race.	Religion.	Females to 1,000 Males.
1	Shinde ...	Hindu...	1,162
2	Gavada...	Do. ...	1,143
3	Palival (Vani)	Do. ...	1,142
4	Memon...	Musalman	1,128
5	Harkantra	Hindu...	1,098
6	Bandi ..	Do. ...	1,097
7	Gabit or Gapit	Do. ...	1,095
8	Kaikadi	Do. ...	1,095
9	Kumarpaik	Do. ...	1,092
10	Machhi...	Do. ...	1,091
11	Ganvakkal	Do. ...	1,080
12	Miana ...	Musalman	1,069
13	Patvekari	Hindu...	1,061
14	Bhandari	Do. ...	1,052
15	Mukri ...	Do. ...	1,044
16	Kudala (Vani)	Do. ...	1,043
17	Tilari ...	Do. ...	1,036
18	Katkari	Do. ...	1,036
19	Khavas...	Do. ...	1,031
20	Khatni ...	Musalman	1,027
21	Korvi ...	Hindu...	1,024
22	Molvi ...	Musalman	1,023
23	Gamta ...	Hindu...	1,016
24	Mang or Madig	Do. ...	1,016
25	Patharwat or Salat...	Do. ...	1,015
26	Naikda ...	Do. ...	1,015
27	Bhil ...	Musalman	1,015
28	Patelia ...	Hindu...	1,013
29	Dhor ...	Do. ...	1,009
30	Mahar or Dhed	Do. ...	1,006
31	Bedar or Berad	Do. ...	1,004
32	Ayya or Jangam	Do. ...	1,002
33	Dikshivant	Do. ...	1,002
34	Hanabaru	Do. ...	1,001
35	Kathodi	Do. ...	1,001
36	Uppar or Gavandi	Do. ...	999
37	Sorathia (Vani)	Do. ...	999
38	Pinjari ...	Musalman	998
39	Mali ...	Hindu...	998
40	Dhodra...	Do. ...	994
41	Gondhali	Do. ...	993
42	Chodra...	Do. ...	992
43	Nema (Vani)	Do. ...	992
44	Bhavsar or Chipa	Jain ...	992
45	Devli ...	Hindu	991
46	Panchal...	Jain ...	991
47	Kunbi ...	Hindu	990
48	Panchamsali	Do. ...	990
49	Kumbhar	Do. ...	990
50	Khoja ...	Musalman	989
51	Sangar...	Hindu...	989
52	Hunbad	Jain ...	987
53	Davri or Budbudki ...	Hindu...	987
54	Lonari ...	Do. ...	987
55	Gidbidki or Pingle...	Do. ...	987

SUBSIDIARY TABLE X—*continued.*

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

Number.	Caste, Tribe or Race.	Religion.	Females to 1,000 Males.
56	Mangela ...	Hindu...	986
57	Kumbhar ...	Musalman ...	986
58	Kharadi or Sarania...	Hindu...	986
59	Sagar ...	Do. ...	984
60	Hugar or Gurav ...	Do. ...	984
61	Panch Kalshi ...	Do. ...	983
62	Maratha ...	Do. ...	983
63	Bhil ...	Do. ...	983
64	Raddi ...	Do. ...	982
65	Sathavara ...	Do. ...	981
66	Kudavakkaligar ...	Do. ...	981
67	Varli ...	Do. ...	979
68	Kasur or Bogar ...	Jain ...	978
69	Kabligar ...	Hindu...	978
70	Meghwal ...	Do. ...	978
71	Sadara ...	Do. ...	976
72	Jews ...	Jew ...	976
73	Nuhvi or Hajam ...	Musalman ...	976
74	Teli or Ghanchi ...	Do. ...	975
75	Darji or Shimpi ...	Hindu...	975
76	Vaddar ...	Do. ...	975
77	Teli or Ganij or Ghanchi ...	Do. ...	974
78	Sayad ...	Musalman ...	974
79	Khalpa ...	Hindu...	974
80	Holar ...	Do. ...	974
81	Gola or Golar ...	Do. ...	974
82	Dhangar or Bharvad or Kural ...	Do. ...	974
83	Raul or Raval ...	Do. ...	974
84	Kharak...	Do. ...	972
85	Naglik or Bangar ...	Do. ...	971
86	Beldar ...	Do. ...	971
87	Banajig...	Do. ...	969
88	Handevazir ...	Do. ...	968
89	Kalal or Ilgar ...	Do. ...	968
90	Dhanka ...	Do. ...	968
91	Kasai or Khatik ...	Musalman ...	968
92	Dubla ...	Hindu...	967
93	Kachhia ...	Do. ...	967
94	Kayastha Prabhu ...	Do. ...	966
95	Momna...	Musalman ...	966
96	Ambig ...	Hindu...	965
97	Bari ...	Do. ...	962
98	Deshaval (Vani) ...	Do. ...	962
99	Vani ...	Do. ...	961
100	Bohora ...	Musalman ...	960
101	Modha ...	Jain ...	960
102	Bhoi ...	Hindu...	959
103	Chambhar or Mochi ...	Do. ...	959
104	Kharpatil ...	Do. ...	958
105	Koshi or Hatgar ...	Do. ...	957
106	Bajania ...	Do. ...	957
107	Sutar or Badig ...	Do. ...	956
108	Lohar or Kamnar ...	Do. ...	955
109	Nilari or Rangari ...	Do. ...	954
110	Sali ...	Do. ...	954

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

SUBSIDIARY TABLE X—continued.

No.	Caste, Tribe or Race.	Religion.	Females to 1,000 males.
111	Bhangi or Halalkhor	Hindu	954
112	Soni or Aksali	Do.	953
113	Gavali	Do.	952
114	Parsi	Zoroastrian	951
115	Nagar (Vani)	Hindu	951
116	Chhatri or Mushtigar	Do.	951
117	Koli	Do.	950
118	Agri	Do.	950
119	Sheikh	Musalman	949
120	Shrimali	Jain	949
121	Chaturth	Do.	949
122	Malik	Musalman	949
123	Vanjari	Hindu	948
124	Hajam	Do.	947
125	Ahir	Do.	947
126	Momin	Musalman	946
127	Bhansali (Vani)	Hindu	945
128	Bhavasari or Chippa	Do.	945
129	Burud	Do.	944
130	Dhobi or Parit	Do.	942
131	Thakor	Do.	942
132	Girasia	Do.	940
133	Kathi	Do.	939
134	Rind	Musalman	939
135	Pancham (Vani)	Hindu	937
136	Kasar or Bogar	Do.	937
137	Halepaik	Do.	937
138	Khadayata (Vani)	Do.	936
139	Mer	Do.	935
140	Pauchal	Do.	934
141	Kshatri	Do.	930
142	Oswal	Jain	930
143	Shrimali (Vani)	Hindu	929
144	Pardhi or Shikari	Do.	929
145	Modha (Vani)	Do.	927
146	Ramoshi	Do.	926
147	Porwad (Vani)	Do.	925
148	Bhatia (do.)	Do.	921
149	Lad (do.)	Do.	921
150	Nonebaru (L)	Do.	920
151	Vaghri	Do.	919
152	Rajput	Do.	919
153	Mesbri (Vani)	Do.	918
154	Rabbari	Do.	918
155	Chhatri	Do.	917
156	Brahman	Do.	916
157	Laman or Lamani	Do.	916
158	Pathan	Musalman	914
159	Kasai	Hindu	912
160	Kurvinshetti	Do.	909
161	Kabber	Do.	907
162	Jogi or Joger	Do.	906
163	Gurjar (Vani)	Do.	904
164	Charan	Do.	903
165	Kharva	Do.	902
166	Hapshi or Siddi	Musalman	899
167	Khosa	Do.	897
168	Bani Abas (Arab)	Do.	894

SUBSIDIARY TABLE X—continued.

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

No.	Caste, Tribe or Race.	Religion.	Females to 1,000 Males.
169	Vani ...	Jain ...	894
170	Lohana...	Hindu ...	894
171	Eurasian ...	Christian ...	893
172	Kapol (Vani) ...	Hindu ...	892
173	Samra ...	Musalman ...	890
174	Jamali ...	Do. ...	889
175	Mari ...	Do. ...	887
176	Lashari ...	Do. ...	885
177	Kalhora ...	Do. ...	884
178	Porwad ...	Jain ...	881
179	Khureshi ...	Musalman ...	878
180	Baber or Babria ...	Hindu ...	875
181	Bhat or Bahrot ...	Do. ...	874
182	Saryan ...	Musalman ...	869
183	Moghal... ..	Do. ...	859
184	Domki ...	Do. ...	853
185	Fakir ...	Do. ...	852
186	Gosai or Atit ...	Hindu ...	849
187	Native Christian ...	Christian ...	848
188	Bhavaya or Targal... ..	Hindu ...	840
189	Chaschar ...	Musalman ...	838
190	Komati or Vaishya... ..	Hindu ...	837
191	Magaja... ..	Musalman ...	836
192	Lighari ...	Do. ...	834
193	Kurmi ...	Hindu ...	833
194	Sama ...	Musalman ...	831
195	Od ...	Hindu ...	820
196	Sindhi ...	Musalman ...	819
197	Haji ...	Do. ...	816
198	Mohana ...	Do. ...	806
199	Bardi ...	Do. ...	804
200	Jat ...	Do. ...	800
201	Mahur ...	Do. ...	794
202	Bava ...	Hindu ...	788
203	Brahui... ..	Musalman ...	773
204	Nadora... ..	Hindu... ..	769
205	Kasai ...	Musalman ...	768
206	Julaha ...	Do. ...	759
207	Hussani ...	Do. ...	749
208	Chandi Haji ...	Do. ...	747
209	Maabi Sikh ...	Hindu ...	730
210	Jatoi ...	Musalman ...	725
211	Mazari ...	Do. ...	712
212	Shrawak ...	Jain ...	712
213	Gilsai ...	Musalman ...	694
214	Marwadi ...	Hindu ...	683
215	Chandi (Husseni) ...	Musalman ...	682
216	Dabur ...	Do. ...	681
217	Multani ...	Do. ...	676
218	Jakhrani ...	Do. ...	670
219	Bairagi... ..	Hindu ...	662
220	Bugti ...	Musalman ...	638
221	Somali ...	Do. ...	609
222	Kakar ...	Do. ...	596
223	Sadhu ...	Hindu ...	540
224	Arab ...	Musalman ...	472
225	European ...	Christian ...	349

SUBSIDIARY TABLE XI.

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

Age.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0-5 ...	1,136	11	...	1,209	22	2
5-10 ...	1,365	46	4	1,257	170	9
10-15 ...	1,124	188	14	592	532	34
15-20 ...	528	308	21	125	635	46
20-25 ...	274	493	37	38	780	73
25-30 ...	157	726	59	23	789	115
30-35 ...	81	736	69	18	692	172
35-40 ...	40	551	62	10	423	168
40-45 ...	32	522	75	12	371	266
45-50 ...	16	307	56	6	176	174
50-55 ...	16	312	80	7	143	281
55-60 ...	7	180	38	2	50	111
60 and over ...	14	238	120	7	71	396
Unspecified ...	2	3	2	1	3	...
Total ...	4,792	4,571	637	3,296	4,857	1,847

SUBSIDIARY TABLE XII.

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

Age.	UNMARRIED.		MARRIED.		WIDOWED.		FEMALES PER THOUSAND MALES.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0-10 ...	2,501	2,466	57	192	4	11	932	3,183	3,306
10-15 ...	1,124	582	188	532	14	34	489	2,681	2,391
15-40 ...	1,060	214	2,814	3,319	248	574	187	1,115	2,181
40 and over ...	85	33	1,509	811	309	1,223	304	509	2,145
Unspecified ...	2	1	3	3	2	...	...	...	...
All Ages ...	4,792	3,296	4,571	4,857	637	1,847	650	1,005	2,740

SUBSIDIARY TABLE XIII

Distribution by Civil Condition and main Age Periods of 10,000 of each Sex at the last three Censuses.

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

Age.	MALES								
	Unmarried.			Married.			Widowed.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10
0-10 ...	2,501	2,772	2,674	57	76	54	4	3	3
10-15 ...	1,124	856	1,038	189	172	153	14	6	10
15-40 ...	1,080	985	987	2,814	2,967	2,939	218	134	177
40 and over ...	85	69	80	1,509	1,597	1,517	369	333	332
Unspecified ...	2	...	...	3	...	...	2	...	...
All Ages ...	4,792	4,712	4,779	4,571	4,812	4,639	687	476	522

Age.	FEMALES								
	Unmarried.			Married.			Widowed.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	11	12	13	14	15	16	17	18	19
0-10 ...	2,466	2,690	2,578	192	288	229	11	5	7
10-15 ...	582	391	442	532	483	571	34	11	26
15-40 ...	214	135	126	3,319	3,530	3,429	574	376	532
40 and over ...	33	20	19	811	852	815	1,228	1,218	1,236
Unspecified ...	1	...	...	3	...	...	...	...	...
All Ages ...	3,296	3,297	3,165	4,557	5,153	5,044	1,847	1,610	1,791

SUBSIDIARY TABLE XIV.

Distribution by main Age Periods of 10,000 of each Civil Condition.

AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	5,220	125	78	7,484	893	61
10—15	2,346	411	218	1,705	1,096	186
15—40	2,254	6,155	3,910	648	6,833	3,107
40 and over ...	177	3,301	5,800	99	1,672	6,643
Unspecified ...	3	8	4	4	6	3

SUBSIDIARY TABLE XV.

Distribution by Civil Condition of 10,000 of each main Age Period for each Sex.

AGE PERIOD.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	9,760	222	18	9,241	717	42
10—15	8,482	1,416	102	8,066	4,634	300
15—40	2,606	6,793	601	520	8,082	1,398
40 and over ...	432	7,687	1,881	157	3,918	5,925
Unspecified ...	3,293	6,220	487	2,803	6,025	1,172

SUBSIDIARY TABLE XVI.

Proportion of the Sexes by Civil Condition for Districts.

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

District.	NUMBER OF FEMALES PER 1,000 MALES.														
	At all Ages.			0-10.			10-15.			15-40.			40 and over.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Bombay City	378	408	3,400	1,900	968	4,716	2,808	449	6,377	681	128	1,924	269	242	2,870
Ahmedabad	689	597	3,470	1,864	899	1,092	1,789	568	1,063	1,069	179	1,808	617	145	2,221
Broach	908	648	2,288	2,116	967	1,027	1,374	480	1,689	1,106	164	1,894	616	97	2,653
Kaira	1,008	480	2,350	2,525	771	1,038	1,712	889	1,344	1,078	93	1,678	644	67	2,215
Panch Mahals	1,027	742	2,227	1,899	938	1,237	2,266	712	1,695	1,121	206	1,692	567	212	2,411
Surat	1,074	704	1,922	1,991	921	1,712	1,570	612	1,441	1,191	371	1,472	682	459	2,816
Thana	871	700	2,237	1,296	678	2,200	2,652	508	4,295	1,044	211	2,141	635	914	2,264
Ahmednagar	1,052	672	2,222	4,284	996	2,749	2,212	476	2,427	1,159	22	2,047	502	268	2,679
Khandesh	1,001	821	2,412	4,617	962	2,762	2,002	269	2,596	1,042	159	2,002	455	229	2,967
Nasik	1,012	824	2,022	4,420	969	4,021	2,527	422	2,599	1,106	122	2,246	479	904	2,554
Poona	1,012	661	2,222	2,722	979	2,061	4,096	408	6,159	1,122	141	2,019	466	226	2,202
Balasa	1,099	602	4,006	5,429	917	10,256	6,002	820	7,162	1,212	62	4,221	492	221	2,224
Sholapur	1,010	622	2,422	2,242	922	2,064	2,472	422	2,622	1,122	62	2,122	472	222	2,222
Belgaum	1,020	627	2,227	2,022	822	2,212	2,264	240	2,102	1,021	122	2,112	471	1,022	2,222
Bijapur	1,021	624	2,022	2,261	822	2,212	2,022	227	1,722	1,102	240	2,222	422	1,242	2,222
Dharwad	1,022	622	2,272	2,424	822	4,012	2,222	212	2,277	1,122	222	2,712	422	1,022	2,222
Katara	302	612	2,224	4,224	922	4,202	12,272	407	21,222	1,022	122	4,442	221	422	2,222
Kolaba	1,022	622	2,724	4,700	970	4,709	4,622	421	7,022	1,122	92	2,077	417	220	4,241
Datnagid	1,242	672	2,222	4,222	972	10,042	2,022	414	27,212	1,512	22	7,222	207	724	4,222
Karachi	972	612	1,271	1,722	917	1,222	2,722	612	1,200	1,121	122	1,602	227	161	2,272
Hyderabad	627	622	2,072	1,261	622	2,000	1,221	612	2,242	1,122	220	1,610	612	222	1,920
Shikarpur	624	621	2,272	2,217	602	1,220	1,240	640	2,121	1,111	220	1,276	627	224	2,202
Thar and Parkar	622	622	2,227	1,622	622	2,022	2,427	622	2,020	1,122	222	2,102	640	201	2,422
Upper Sind Frontier	621	607	1,222	1,622	627	2,642	1,124	522	1,179	1,122	120	1,022	570	220	2,272

SUBSIDIARY TABLE XVII (PART I).

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

Districts.	CIVIL CONDITION OF 10,000 MALES.														
	At all ages.			0-10.			10-15.			15-40.			40 and over.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Bombay ...	5,689	3,904	457	24	1,229	1	81	803	2	3,962	1,783	207	1,572	89	247
Ahmedabad ...	4,865	4,202	870	83	1,895	10	273	1,115	81	3,218	1,175	427	1,294	77	402
Broach ...	4,812	4,278	910	69	1,994	5	234	1,102	21	3,176	1,091	432	1,338	93	452
Kaira... ..	4,890	4,234	876	95	2,031	14	342	1,050	39	3,171	1,025	424	1,282	128	399
Panch Mahals ...	4,090	5,166	744	44	2,504	4	115	1,336	12	2,808	1,276	429	1,123	50	299
Surat... ..	4,569	4,622	809	100	2,573	5	297	976	16	2,757	952	299	1,416	131	489
Thána ...	4,577	4,787	636	125	2,624	2	70	1,066	4	3,001	1,046	200	1,381	51	480
Ahmednagar ..	5,089	4,433	523	47	2,433	3	207	1,121	9	3,060	776	170	1,725	53	346
Khandesh ...	5,261	4,274	465	48	2,533	2	285	1,057	9	3,412	640	186	1,516	30	268
Nasik ...	4,935	4,526	538	46	2,617	3	243	1,048	13	3,186	815	230	1,459	46	293
Poona ...	4,696	4,736	668	45	2,530	4	114	1,200	8	2,835	941	184	1,702	65	372
Sátara ...	4,501	4,985	564	40	2,699	1	114	1,347	9	2,578	837	156	1,774	53	398
Sholapur ...	4,976	4,464	560	42	2,450	3	282	1,156	12	2,793	801	162	1,659	57	333
Belgaum ...	4,710	4,590	700	77	2,705	3	235	1,147	27	2,727	700	255	1,671	38	410
Bijapur ...	4,329	4,508	663	73	2,589	3	243	1,213	23	2,752	654	191	1,761	52	436
Dhárwár ...	4,330	4,985	635	44	2,614	4	160	1,266	17	2,566	1,025	216	1,670	30	448
Kánara ...	4,131	5,295	674	16	2,343	2	33	1,176	2	2,500	1,663	188	1,582	113	382
Kolaba ...	4,655	4,662	433	42	2,634	2	113	1,014	4	2,867	969	170	1,643	45	307
Ratnágiri ...	4,220	5,368	412	26	3,055	1	64	1,326	1	2,233	939	85	1,897	48	325
Karachi ...	3,794	5,669	537	27	2,733	2	65	1,077	3	2,350	1,695	205	1,352	164	327
Hyderabad ...	3,467	5,031	562	26	2,896	1	131	1,004	3	2,033	1,754	201	1,242	277	377
Shikárpur ...	4,135	5,314	621	16	2,892	1	169	892	2	2,369	1,387	164	1,561	173	354
Thar and Párkár ...	3,293	6,166	541	19	2,680	2	52	1,205	2	1,850	1,995	173	1,363	230	364
U. S. Frontier ...	4,031	5,566	403	26	3,108	2	131	827	4	2,307	1,473	137	1,517	163	260

SUBSIDIARY TABLE XVII (PART II).

Distribution by Civil Condition of 10,000 Females for Districts.

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

District.	At all ages.			0-10.			10-15.			15-40.			40 and over.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Bombay City ...	5,224	2,946	1,820	75	1,899	4	375	583	24	4,049	429	646	735	85	1,146
Ahmedabad ...	5,068	2,677	2,260	163	1,792	12	505	661	35	3,689	211	809	706	13	1,404
Broach ...	4,995	2,874	2,141	153	2,001	11	478	675	35	3,640	187	714	714	11	1,381
Katra ...	5,137	2,292	2,271	266	1,727	16	648	452	58	3,753	105	784	770	8	1,413
Panch Mahals ...	4,308	3,925	1,772	85	2,529	7	266	935	20	3,275	399	699	677	12	1,046
Furat ...	4,886	3,517	1,597	189	2,514	8	464	595	23	3,270	352	433	963	56	1,128
Thana ...	4,821	3,036	1,543	189	2,785	7	430	537	20	3,399	242	463	809	22	1,053
Ahmednagar ...	5,251	2,967	1,752	225	2,435	9	682	454	31	3,511	64	449	863	14	1,263
Khandesh ...	5,391	2,082	1,627	242	2,477	9	758	388	32	3,635	104	496	753	13	1,090
Nasik ...	5,157	3,175	1,668	207	2,585	13	629	465	33	3,617	110	553	704	15	1,069
Poona ...	4,856	3,196	1,913	173	2,523	13	590	499	52	3,247	186	566	846	33	1,317
Satara ...	4,330	2,934	2,227	213	2,440	15	677	426	60	3,085	51	676	864	17	1,476
Sholapur ...	5,089	2,905	1,946	223	2,379	12	706	499	38	3,258	68	516	902	19	1,380
Belgaum ...	4,262	3,849	1,589	181	2,893	19	859	748	28	2,938	177	514	774	31	1,328
Bijapur ...	4,556	3,657	1,787	160	2,661	13	464	503	21	3,066	150	372	866	43	1,381
Dhárwar ...	4,102	4,123	1,776	110	2,864	5	295	1,024	24	2,980	207	487	717	27	1,260
Kanara ...	4,212	3,844	1,944	62	2,672	8	254	920	13	3,251	229	548	645	23	1,380
Kolaba ...	4,399	3,756	1,845	105	2,595	3	260	823	11	3,242	318	509	792	20	1,322
Ratnagiri ...	4,767	3,485	1,743	154	2,570	10	359	712	16	3,345	184	474	909	19	1,248
Karachi ...	4,407	4,294	1,299	54	3,178	3	198	693	6	3,322	392	367	833	31	923
Hyderabad ...	4,227	4,450	1,323	42	2,969	3	185	749	16	3,054	639	385	946	93	919
Shikarpur ...	4,724	4,072	1,294	47	3,089	1	230	571	5	3,092	390	275	1,325	72	923
Thar and Parkar ...	3,964	4,533	1,503	33	2,937	5	156	860	9	2,906	607	398	964	129	1,001
U. S. Frontier ...	4,731	4,344	935	54	3,350	6	373	590	6	3,291	387	171	1,103	67	752

Proportion of Wives to Husbands for Religions and Districts.

District.	NUMBER OF MARRIED FEMALES PER 1,000 MARRIED MALES.					
	All religions.	Hindu.	Muslimán.	Jain.	Cities.	Rural Areas.
1	2	3	4	5	6	7
Bombay City	573	561	586	402	573	...
Ahmedabad	989	980	990	996	923	1,012
Broach	999	987	1,033	873	911	1,014
Kaira	1,008	1,009	1,018	1,018	...	1,008
Panch Maháls	1,027	1,002	1,012	1,008	...	1,027
Surat	1,074	1,063	1,333	865	837	1,124
Thána	971	977	900	482	...	971
Ahmednagar	1,053	1,053	1,088	989	...	1,053
Khandesh	1,001	1,004	991	820	...	1,001
Násik	1,019	1,024	959	858	1,027	1,019
Poona	1,013	1,023	904	836	944	1,022
Sátára	1,090	1,093	1,080	988	...	1,090
Sholápur	1,010	1,007	1,046	1,018	983	1,018
Belgaum	1,030	1,033	1,032	1,002	926	1,033
Bijápur	1,031	1,027	1,076	917	...	1,031
Dhárwár	1,083	1,034	1,039	981	973	1,037
Kánara	908	909	1,073	978	...	908
Kolába	1,019	1,022	1,053	808	...	1,019
Ratnágiri	1,250	1,229	1,618	1,048	...	1,250
Karáchi	947	709	988	605	702	1,014
Hyderabad	975	1,015	963	962	1,036	967
Shikárpur	964	972	962	...	759	971
Thar and Párkar	936	904	958	926	...	936
Upper Sind Frontier	921	728	946	233	...	921

SUBSIDIARY TABLE XIX.

CHAP. IV.

AGE, SEX, AND
CIVIL CONDITION.Statement showing the Ages (recorded and smoothed by 5 and 10)
of 100,000 persons.

Age	Recorded in schedules.		Smoothed by 5.		Smoothed by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-1	1,592	1,623	1,592	1,623	1,592	1,623
1	2,252	2,205	2,213	2,260	2,213	2,266
2	2,794	2,951	2,534	2,654	2,534	2,654
3	2,891	3,162	2,939	3,058	2,939	3,058
4	3,143	3,330	3,110	3,225	3,110	3,225
5	3,616	3,644	3,173	3,223	2,869	2,794
6	3,108	3,038	3,299	3,227	2,976	2,858
7	3,106	2,941	3,201	3,039	3,110	2,846
8	3,521	3,184	3,308	3,005	2,988	2,776
9	2,654	2,892	2,987	2,678	2,932	2,672
10	4,151	3,470	3,203	2,733	2,710	2,511
11	1,501	1,402	2,773	2,320	2,668	2,363
12	4,166	3,217	2,592	2,134	2,509	2,204
13	1,371	1,120	2,281	1,876	2,373	2,099
14	1,753	1,460	2,320	1,921	2,207	1,978
15	2,593	2,183	1,659	1,455	2,037	1,906
16	1,698	1,624	1,724	1,597	1,930	1,811
17	883	887	1,553	1,476	1,811	1,752
18	1,695	1,829	1,699	1,681	1,734	1,729
19	899	856	1,489	1,676	1,696	1,734
20	3,319	4,206	1,661	1,892	1,636	1,716
21	651	601	1,482	1,682	1,647	1,751
22	1,741	1,968	1,462	1,679	1,649	1,770
23	799	781	1,781	1,881	1,667	1,803
24	798	837	1,822	1,933	1,664	1,792
25	4,917	5,218	1,666	1,721	1,691	1,812
26	854	863	1,776	1,843	1,688	1,797
27	933	906	1,751	1,803	1,700	1,801
28	1,378	1,390	1,743	1,842	1,694	1,780
29	674	640	1,668	1,761	1,663	1,744
30	4,876	5,410	1,793	1,901	1,610	1,682
31	482	457	1,627	1,722	1,576	1,645
32	1,567	1,606	1,614	1,730	1,527	1,593
33	545	500	1,395	1,442	1,484	1,553
34	612	677	1,443	1,483	1,487	1,505
35	3,779	3,972	1,243	1,258	1,402	1,471
36	723	659	1,281	1,314	1,349	1,416
37	556	483	1,236	1,269	1,310	1,376
38	734	777	1,277	1,359	1,249	1,299
39	390	456	1,226	1,318	1,204	1,246
40	3,983	4,422	1,289	1,381	1,144	1,181
41	467	450	1,214	1,301	1,106	1,138
42	874	799	1,191	1,276	1,064	1,088
43	856	878	946	892	1,034	1,056
44	276	330	903	860	999	1,014
45	2,758	2,502	779	767	975	978
46	261	291	823	785	939	931
47	255	334	823	765	908	891
48	577	469	900	910	847	816
49	275	229	898	897	808	776

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

SUBSIDIARY TABLE XIX—continued.

Age.	Recorded in schedules.		Smoothed by 5.		Smoothed by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
50	3,142	3,230	956	920	765	733
51	239	224	894	865	731	637
52	545	447	878	868	693	657
53	271	198	522	453	602	612
54	194	243	510	444	623	612
55	1,359	1,154	433	384	583	584
56	180	177	411	380	536	550
57	161	150	399	344	493	521
58	160	177	481	594	423	461
59	106	61	469	586	394	432
60	1,798	2,403	462	584	360	406
61	119	140	436	553	332	385
62	127	139	418	545	306	365
63	32	21	168	203	279	345
64	14	24	149	139	244	308
65	549	692	130	154	210	261
66	26	17	127	157	177	219
67	30	17	127	154	136	180
68	16	34	99	129	114	137
69	12	10	96	128	106	125
70	415	567	97	127	99	119
71	6	4	95	121	94	111
72	38	22	93	120	88	104
73	3	3	77	74	81	94
74	4	3	77	75	77	86
75	335	338	70	71	72	79
76	4	7	71	71	68	72
77	4	2	71	71	63	65
78	8	3	48	47	55	55
79	4	2	48	46	49	48
80	220	223	48	47	42	42
81	2	...	46	46	36	36
82	5	5	46	46	30	30
83 ... ..	...	1	6	6	24	25
84	1	...	5	7	20	21
85	21	22	4	6	16	17
86 ... ..	...	5	4	6	12	13
87 ... ..	...	2	4	6	8	10
88 ... ..	...	1	4	7	4	6
89 ... ..	...	1	5	6	4	5
90	22	27	5	6	4	5
91	1	...	5	6	3	4
92 ... ..	...	1	5	6	3	4
93 ... ..	...	...	1	1	3	3
94 ... ..	...	...	1	1	2	3
95	3	3	1	1	2	3
96	1	...	1	1	1	1
97 ... ..	...	...	1	1	1	1
98	1	...	1	1	1	1
99 ... ..	...	...	...	...	...	...
100	1	3	1	3	1	3

SUBSIDIARY TABLE XX.

Statement showing Ages (recorded and smoothed by 5 and 10) of 200,000 persons selected from the Thásra, Kapadvanj and Mehmádad Talukas of the Kaira District which suffered severely from Famine.

Age.	Recorded in schedules.		Smoothed by 5.		Smoothed by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-1	1,139	967	1,139	967	1,139	967
1	866	791	1,249	1,071	1,247	1,071
2	1,741	1,454	1,630	1,476	1,630	1,476
3	2,011	1,937	2,079	1,865	2,079	1,865
4	2,391	2,230	2,335	2,107	2,335	2,107
5	3,384	2,913	2,551	2,334	2,395	2,115
6	2,148	1,997	2,917	2,641	2,568	2,251
7	2,819	2,588	2,750	2,494	2,733	2,374
8	3,841	3,472	3,209	2,805	2,853	2,460
9	1,556	1,497	2,996	2,612	2,944	2,519
10	5,683	4,470	3,485	2,891	2,942	2,505
11	1,080	1,033	3,050	2,466	2,982	2,483
12	5,266	3,981	3,062	2,423	2,869	2,416
13	1,665	1,348	2,945	2,418	2,844	2,405
14	1,014	1,282	3,084	2,518	2,757	2,352
15	5,098	4,447	2,318	1,950	2,710	2,322
16	1,775	1,534	2,440	2,091	2,588	2,247
17	1,438	1,140	2,215	1,911	2,507	2,214
18	2,274	2,052	2,485	2,368	2,459	2,197
19	491	382	2,244	2,124	2,419	2,181
20	6,445	6,733	2,485	2,385	2,336	2,126
21	572	312	2,138	2,061	2,342	2,142
22	2,644	2,448	2,159	2,108	2,330	2,137
23	588	432	2,532	2,285	2,320	2,142
24	595	617	2,513	2,244	2,279	2,102
25	8,313	7,865	2,170	1,909	2,275	2,038
26	475	357	2,382	2,123	2,227	2,048
27	931	773	2,309	2,089	2,208	2,026
28	1,594	1,503	2,101	1,971	2,163	1,973
29	231	199	2,036	1,921	2,086	1,911
30	7,274	7,025	2,206	2,085	1,984	1,823
31	150	104	1,946	1,829	1,915	1,771
32	1,782	1,596	1,937	1,825	1,825	1,700
33	294	223	1,660	1,518	1,733	1,650
34	187	180	1,689	1,552	1,656	1,603
35	5,586	5,485	1,385	1,280	1,593	1,568
36	295	278	1,412	1,342	1,507	1,510
37	265	236	1,394	1,334	1,446	1,474
38	429	531	1,295	1,492	1,332	1,376
39	94	139	1,254	1,452	1,244	1,305
40	5,393	6,275	1,340	1,537	1,133	1,221
41	90	80	1,270	1,450	1,071	1,165
42	696	658	1,267	1,438	997	1,105
43	79	97	686	741	940	1,067
44	75	55	687	739	892	1,014
45	2,492	2,817	571	629	851	968
46	93	68	602	671	799	910
47	116	106	603	674	753	858

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

SUBSIDIARY TABLE XX—continued.

Age.	Recorded in schedules.		Smoothed by 5.		Smoothed by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
48	233	306	766	917	662	754
49	82	74	762	914	624	712
50	3,306	4,028	806	945	581	667
51	71	56	769	893	643	632
52	337	261	763	887	513	592
53	51	47	268	279	481	568
54	48	42	267	284	433	515
55	832	989	211	241	385	467
56	68	81	215	248	333	414
57	58	47	210	239	284	365
58	67	58	249	382	221	292
59	26	21	240	368	202	275
60	1,028	1,702	240	372	183	256
61	19	13	229	362	168	240
62	58	65	231	360	153	225
63	14	7	67	85	138	208
64	34	14	64	84	117	178
65	208	324	54	75	99	150
66	6	12	53	75	81	120
67	10	16	50	75	63	92
68	8	11	36	54	43	61
69	20	12	35	53	38	54
70	134	218	34	52	33	48
71	5	6	33	50	30	42
72	5	13	31	49	26	37
73	3	2	14	16	22	32
74	10	4	18	15	20	29
75	47	53	18	18	17	26
76	3	1	13	13	15	23
77	3	6	13	13	12	20
78	5	1	9	21	10	16
79	6	.2	8	21	8	14
80	28	97	8	20	7	13
81	1	...	7	20	6	12
82	1	1	6	20	5	11
83 ... ..	...	...	1	1	4	10
84	1	...	1	1	3	8
85	8	5	1	1	2	6
86	1	...	1	1	2	4
87 ... ..	...	1	1	1	1	3
88 ... ..	...	...	...	1	...	1
89	1	1	...	1	...	1
90 ... ..	...	5	...	1	...	1
91 ... ..	...	...	...	1	...	1
92 ... ..	...	...	...	1	...	1
93 ... ..	...	...	...	1	...	1
94 ... ..	...	1	...	1	...	1
95 ... ..	...	4	...	1	...	1
96 ... ..	...	...	...	1	...	1
97	1	1	...	1	...	1
98 ... ..	...	...	...	...	...	...
99 ... ..	...	...	...	...	...	...
100	1	1	1	1	1	1

SUBSIDIARY TABLE XXI.

CHAP. IV.

AGE, SEX, AND
CIVIL CONDITION.

Statement showing the Ages (recorded and smoothed by 5 and 10) of 100,000 persons selected from the Jámkhed, Karjat and Shrigonda Tálukas of the Ahmednagar District which suffered severely from Famine.

Age.	Recorded in schedules.		Smoothed by 5.		Smoothed by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-1	835	933	835	933	835	933
1	624	699	914	982	914	982
2	1,283	1,313	1,023	1,130	1,023	1,130
3	1,092	1,293	1,169	1,255	1,169	1,255
4	1,283	1,412	1,353	1,432	1,353	1,432
5	1,561	1,556	1,348	1,440	1,314	1,362
6	1,545	1,587	1,474	1,526	1,377	1,406
7	1,259	1,353	1,432	1,456	1,425	1,434
8	1,721	1,722	1,641	1,649	1,442	1,427
9	1,075	1,214	1,484	1,503	1,450	1,414
10	2,606	2,369	1,777	1,650	1,396	1,351
11	759	858	1,529	1,410	1,343	1,291
12	2,724	2,086	1,450	1,290	1,281	1,220
13	483	521	1,200	1,061	1,226	1,170
14	678	617	1,262	1,108	1,135	1,106
15	1,359	1,221	756	786	1,071	1,061
16	1,069	1,093	825	785	969	992
17	195	228	740	746	888	942
18	827	768	822	1,035	844	915
19	251	422	637	842	827	913
20	1,766	2,666	780	1,005	792	891
21	147	126	653	894	808	910
22	908	1,045	639	857	817	922
23	192	211	975	996	839	945
24	183	239	1,012	1,038	848	936
25	3,443	3,361	872	869	882	952
26	332	334	931	940	836	945
27	211	202	924	923	921	946
28	485	564	979	994	926	924
29	147	156	925	939	903	892
30	3,719	3,715	1,012	1,022	866	846
31	62	58	937	924	844	817
32	648	618	922	908	817	788
33	111	74	696	615	792	763
34	69	75	723	639	759	734
35	2,590	2,250	610	529	735	713
36	196	178	627	553	700	682
37	84	67	634	562	671	657
38	197	196	648	705	625	608
39	102	121	618	676	600	586
40	2,862	2,961	658	710	568	558
41	45	35	627	676	548	542
42	283	235	614	658	527	525
43	44	26	419	369	513	519
44	36	35	420	372	497	499
45	1,686	1,515	873	833	485	483
46	51	48	387	351	468	462
47	43	39	395	359	453	448

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

SUBSIDIARY TABLE XXI—continued.

Age.	Recorded in schedules.		Smoothed by 5.		Smoothed by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
48	113	116	482	496	416	397
49	77	75	477	491	398	378
50	2,123	2,201	488	497	378	357
51	23	26	470	478	362	341
52	103	68	457	465	346	322
53	23	19	211	155	336	319
54	15	11	216	158	318	303
55	891	653	201	148	301	288
56	49	38	202	148	282	278
57	27	17	202	149	265	258
58	26	23	291	327	292	224
59	19	14	283	322	221	218
60	1,382	1,545	288	326	208	212
61	12	12	285	323	197	206
62	51	35	283	321	186	200
63	12	11	87	90	174	194
64	6	3	89	90	154	172
65	356	390	81	85	135	150
66	21	13	80	84	114	127
67	9	7	81	86	95	105
68	9	7	71	81	71	80
69	9	11	67	80	66	75
70	305	366	68	81	61	70
71	3	8	66	80	56	66
72	14	13	67	78	51	62
73	1	1	30	40	45	56
74	11	...	30	40	40	51
75	121	180	27	38	36	46
76	2	6	27	33	31	41
77	1	2	25	39	27	35
78 ... ..	...	2	18	25	21	29
79	2	4	18	23	20	25
80	87	109	18	23	16	22
81 ... ..	...	...	18	23	14	18
82	2	...	19	23	12	15
83 ... ..	...	2	3	2	10	12
84	5	4	3	2	8	10
85	7	6	2	2	7	8
86 ... ..	...	...	3	2	6	7
87 ... ..	...	...	2	2	4	5
88	1	1	3	4	3	3
89 ... ..	...	2	3	4	2	3
90	13	19	3	4	2	2
91 ... ..	...	...	3	4	2	2
92	1	...	3	4	2	2
93 ... ..	...	...	1	...	2	2
94 ... ..	...	...	1	...	2	2
95	2	2	1	1	1	6
96	1	...	1	1	1	1
97 ... ..	...	1	1	1	1	1
98 ... ..	...	...	...	1	...	1
99	1	...	...	1	...	1
100 ... ..	...	2	...	2	...	2

SUBSIDIARY TABLE XXII.

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

Statement showing the Ages (recorded and smoothed by 5 and 10) of 100,000 persons selected from the area which suffered least from Famine, viz., Karajgi Taluka of Dhárwār District.

Age.	Recorded in schedules.		Smoothed by 5.		Smoothed again by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-1	1,381	1,428	1,381	1,428	1,381	1,428
1	934	951	1,232	1,250	1,232	1,250
2	1,381	1,371	1,272	1,301	1,272	1,301
3	1,238	1,214	1,272	1,305	1,272	1,305
4	1,428	1,539	1,437	1,476	1,437	1,476
5	1,381	1,448	1,377	1,437	1,412	1,466
6	1,758	1,810	1,526	1,609	1,412	1,451
7	1,079	1,175	1,439	1,520	1,435	1,470
8	1,985	2,071	1,589	1,676	1,428	1,444
9	92	1,098	1,335	1,461	1,439	1,424
10	2,134	2,228	1,667	1,668	1,399	1,360
11	485	734	1,387	1,368	1,359	1,307
12	2,738	2,207	1,483	1,348	1,290	1,225
13	587	574	1,197	1,018	1,247	1,180
14	1,473	908	1,388	1,121	1,167	1,101
15	701	576	894	728	1,119	1,054
16	1,439	1,249	1,031	865	1,023	969
17	272	242	778	703	960	923
18	1,280	1,260	970	1,026	893	879
19	201	187	706	806	861	875
20	1,658	2,193	811	941	801	849
21	121	149	606	740	802	871
22	795	915	694	857	782	868
23	258	255	746	863	795	893
24	640	773	845	977	782	877
25	1,915	2,225	729	828	805	898
26	618	719	911	972	801	884
27	214	163	803	839	822	897
28	1,167	977	928	976	820	873
29	101	106	818	846	824	858
30	2,542	2,912	965	989	805	818
31	69	70	766	834	806	798
32	945	880	838	884	784	760
33	175	205	669	594	784	749
34	459	354	796	695	760	716
35	1,697	1,462	634	537	752	701
36	704	576	743	609	719	664
37	135	87	663	556	707	643
38	722	565	793	721	667	594
39	82	90	668	614	645	573
40	2,346	2,286	731	682	605	538
41	56	44	602	578	586	522
42	451	403	629	600	555	496
43	78	74	399	343	541	491
44	216	191	429	371	513	468
45	1,196	1,003	352	302	499	458
46	202	183	429	359	472	437
47	70	60	395	329	469	426

CHAP. IV.
AGE, SEX, AND
CIVIL CONDITION.

SUBSIDIARY TABLE XXII—continued.

Age.	Recorded in schedules.		Smoothed by 5.		Smoothed again by 10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
48	463	357	519	499	420	388
49	46	44	485	467	405	377
50	1,814	1,849	522	510	383	358
51	34	27	435	445	372	349
52	252	272	454	461	352	333
53	28	31	201	187	343	326
54	144	128	223	214	320	300
55	545	475	191	165	300	278
56	198	164	231	205	274	248
57	99	27	207	185	255	225
58	229	233	294	247	222	188
59	23	28	258	216	211	177
60	980	783	272	225	196	162
61	18	11	228	181	186	153
62	108	69	236	186	172	139
63	7	16	86	60	160	127
64	68	58	89	63	140	110
65	230	158	71	50	123	95
66	32	24	79	62	104	79
67	16	5	71	52	89	67
68	69	74	78	59	70	53
69	9	5	72	55	64	49
70	263	189	71	61	59	45
71	5	3	61	46	55	43
72	16	34	61	48	50	39
73	10	1	27	23	46	36
74	13	14	28	24	41	32
75	89	64	25	19	36	29
76	10	8	27	21	32	25
77	4	6	26	19	28	23
78	21	13	26	21	23	19
79	4	2	25	20	21	17
80	92	78	24	21	19	15
81	2	...	21	18	17	14
82	3	11	20	18	15	13
83	2	...	4	5	13	11
84	1	...	4	5	11	10
85	14	16	4	3	8	8
86 ... ..	...	...	4	4	6	7
87	2	1	4	4	4	6
88	2	4	3	5	2	4
89	2	...	3	5	2	4
90	7	19	2	5	2	3
91 ... ..	...	...	2	4	2	3
92 ... ..	...	1	1	4	1	3
93 ... ..	...	...	...	1	1	3
94 ... ..	...	...	...	1	1	2
95 ... ..	...	4	...	1	...	2
96	1	...	...	1	...	1
97 ... ..	...	...	1	...	1	1
98	1	...	1	...	1	...
99	1	...	...	...	1	...
100 ... ..	...	...	...	...	...	...

CHAPTER V.—EDUCATION.

Education and Literacy. The meaning of Literacy. Classification adopted in 1901. Present position of Literacy. Comparison with previous years. Literacy by Religion and Sex. Hindus, Musalmans, Jains, Parsis, Christians. Literacy in English.

Much interest has been centred in the subject of education since the proceedings of the Conference recently held at Simla directed attention to certain defects in the present system. Education and Literacy.

The information on this head which the Census schedule is intended to supply has little bearing on the question of University Reform or the diffusion of Technical Instruction; but it throws some little light on the progress of primary education by forming the basis for statistics dealing with literacy in the vernaculars of the Presidency by age periods, religion, and sex. To the majority of the population who concern themselves with securing a little knowledge for their children in the village school, this is probably the only aspect of education that is of interest. Even these cannot be a very numerous section of the community if the figures discussed in this Chapter are taken as an indication of the desire for the two R's.

It seems very probable that the working man in this country, who is generally an agriculturist or an artisan, cannot afford to dispense with the services of his children in their early years in order to permit them to attend the village school. Perhaps he has yet to realize the possibility of school training becoming in time a valuable asset. At any rate, the present position of the people can be gathered from the fact that, out of a population of 25½ million, nearly 24 million are illiterate. Of the small percentage (6·4) of literates, slightly over 100,000 are women. Practically it may be said that, in the percentage figure of literacy (6·4), the integer represents the males and the decimal stands for female education,—not, perhaps, a very encouraging result of many years' work on the part of primary schools.

A comparison with previous years at once suggests itself. Turning to the Census of 1891, the reader will find the question involved by the distinction that was then drawn between "learners" and "literate." In Mr. Drew's words, "learners" include all persons at schools, whether public or private, who were learning to read and write, or who had learned to do so and were still continuing their studies. "Literate" includes all persons who could read and write. In 1901 "literate" was held to mean those who could both write and read a language. In 1881 Mr. Baines noted that "the enquiry extends no further than to the simple fact of whether the person returned knows or is learning to read and write." He explains further that on that occasion "the tables comprised three main classes, those who are under instruction, those who, though not learning, can read and write, and lastly the illiterate." It seems that in the first category enumerators were expected to enter all who at the time of the Census were under tuition either at school or at home. The meaning of Literacy.

Thus it will appear that, in the search for statistics on the subject of literacy in both 1881 and 1891, matters got somewhat mixed by a confusion of issues. The reader is invited to study Chapter VII of Mr. Drew's report if he desires

to obtain an idea of the complications that were apparently the result of the system of enquiry then followed. It suggests very forcibly the trouble that would ensue if the Police Commissioner in Bombay were to endeavour to classify public conveyances into those drawn by bay horses, those with Musalman drivers, and those with seats for four passengers. The complications would commence when a four-seated conveyance was found to be in the hands of a Mahomedan Jehu; and the climax would be reached were he observed to be driving a bay horse.

Thus it was with the learners, the literate and illiterate. Some learners were found to be literate, others were not; some illiterates were learners, but, inasmuch as they were not learning to read *and write*, were not classed as such—and so on,—with the unfortunate result that neither Mr. Baines nor Mr. Drew are certain that they have any satisfactory record of the literate population of the Presidency.

Classification
adopted in
1901.

The difficulty has been solved on the occasion of the present Census by abolishing the term "learners," and dividing the population into two classes those who can read and write, and those who cannot. This much-needed simplification of the enumerator's work has enabled information to be collected of the languages which each individual can read and write, whether English or the vernacular, and thus added a new-element of interest to the table, while securing its freedom from the former obscurity. In view of the great importance that attaches to the comparison of Census statistics with those of previous years—comparisons that are only of full value when the basis on which the statistics are prepared remains constant—it is very desirable that the classification adopted on this occasion should be adhered to in the future.

In placing the figures of Table VIII beside those of 1881 and 1891, it will be necessary to omit from the latter the portion of the population classified under the head of learners. There seems little doubt that in so doing the progress made by the people of each religion towards literacy will be to a certain extent unduly magnified. The "learners" of both previous Censuses must have contained a number of students who could read and write. To omit these from the earlier records of literacy is to show a greater increase in the number of literates than has really taken place. But there seems no alternative course consistent with accurate calculations. Speculations on the probable percentage of the "learners" who could read and write are very little better than mere guess-work. Frankly, it is impossible to say how many "literates" of 1881 and 1891 were hidden under that designation. It is believed that the majority of pupils in primary schools take some years to learn to read and write, and are disposed to leave school early. If this is so, literate pupils would not have formed a large section of the learners. The opinions of the two last Provincial Superintendents seem to support the view that those entered as such were mainly illiterate.

Whatever the true facts may have been, it seems necessary to ignore the special class so designated in making the comparisons that form the subject-matter of this Chapter. The caution that has been given above should, however, be carefully borne in mind. It will be seen that, even with the complete omission of all "learners" from former literates, the progress in the number recorded in 1901 compared with the last Census results is not such as to give rise to serious apprehension that the movement in favour of primary education is being "overdone."

The present position of literacy in the Presidency can be summed up as follows :

CHAP. V.
EDUCATION.

In the Presidency without Sind or the Feudatories there are 994,000 males and 79,000 females who can read and write. In Sind there are 87,000 and 7,500 respectively. In the Feudatories the numbers are 426,000 and 24,000. If the whole population were passed in review, and the literates asked to step out of the line, one man in every nine would leave the ranks, whereas only one woman in every 110 could follow his lead. If the three divisions of the Presidency just referred to were reviewed separately, the result would show for the Presidency Proper one man to every 8, one woman to every 94. In Sind there would be only one literate male to every 20, and one literate female to 200. The Feudatories have the same proportion of literate males as the Presidency Proper, but the females who can read and write do not amount to more than one in 140. Thus we have the Bombay district first in the race for literacy, the Feudatories second, and Sind an indifferent third.

Present position
of Literacy.

To pass to comparative results. The figures are in thousands :

Comparison with
previous years.

Number of literates enumerated in—						Male	Female
1881	...	...	...	...	...	939	38
1891	...	...	...	...	...	1,509	68
1901	...	...	...	...	...	1,507	111

Or, again, taking both sexes, and comparing the progress of the different territorial divisions :

						Presidency Proper.	Sind.	Feudatories.
1881	...	...	...	...	...	626	80	272
1891	...	...	...	...	...	893	107	376
1901	...	...	...	...	...	1,074	94	451

Progress has been steadily maintained except in the case of the last ten years in Sind. It can scarcely be called rapid. The addition of 1,000,000 to the number of those who can read and write in this Presidency is the result of thirty years of effort. At the present rate, more than five hundred years would be required to transform the present position, in which literacy is an exception, to one of general literacy among adults, with an illiterate minority. It would not be safe to predict that no acceleration may occur in the future; nor is any violent upheaval of the oriental prejudice in favour of leisurely progress to be expected or desired.

But when measures for imparting general education with the admittedly desirable industrial instruction are under consideration, it has not always been clearly understood by the leaders of the movement that, for many years, the desire for such general education will be rarely found in the industrial classes or whose improvement they are working. To build up any scheme on the assumption that general education will be acceptable to the majority of artisans for whom the technical instruction is intended is either to court failure, or at least to postpone for a very considerable period the attainment of any satisfactory measure of progress in the direction desired.

A study of the statistics dealing with the literacy of the leading religions of the Presidency in 1891 and 1901 discloses the following movement in each of them during the decade.

Literacy by reli-
gion and sex.

				<i>Literates in thousands.</i>		
				1891.	1901.	Percentage variation.
Hindu...	...	...	...	996	1,168.	+17 per cent.
Musalman	...	...	...	163	187.	+15 "
Jain	...	...	...	129	144	+11 "
Christian	...	...	...	47	63	+34 "
Parsi	...	...	...	38	51	+34 "

Christian and Parsi tie for the first place in the literacy stakes. Their actual rate of progress is double that of their nearest competitors, the Hindus. The result of this movement has been to place the religions in the position shown in detail in the second of the tables at the end of this Chapter. It may be thus summarized:

Subsidiary Table II.

Number of literates to 1,000.

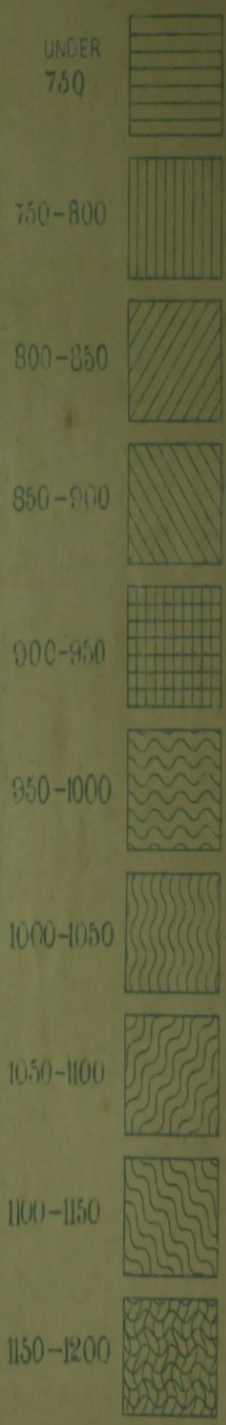
Parsi	...	...	...	...	650
Christian	...	...	...	...	294
Jain	...	...	...	...	289
Hindu	...	...	...	...	59
Musalman	...	...	...	...	41

The Christians are easily distanced by the Parsis when it comes to a question of literates in proportion to total population. A partial explanation of the illiteracy of the former seems to lie in the large number of Native Christians on the coast who were converted to Roman Catholicism several centuries ago, but have as yet evinced no desire to improve their social position by acquiring a knowledge of reading and writing. It also appears that many of the conversions which have helped to raise the number of Christians so strikingly at this enumeration were from the illiterate classes. Thus, for example, the district of Ahmednagar has seen an increase in Christians from six to twenty thousand, and yet the literates of that community have only risen from 1,634 to 3,664. Also it has been seen that the grand total of literates among Christians has increased 34 per cent. in the decade; yet the percentage of literates to the whole community is barely one more than in 1891. With the numerous educational institutions provided for the converts in all Missionary centres, it is surely justifiable to assume that the community would have shown far greater relative progress had it not been inundated by illiterate converts,—a conclusion which will doubtless be supported by the evidence of the Missionary bodies of the Presidency whose labours are responsible for these conversions.

We have now touched very briefly on the comparative progress in literacy made by the leading religions of the Presidency during the past twenty years, and stated in figures their present relative positions. Details have also been given of the number of literates to a given portion of the population in the broad territorial divisions of the Presidency Proper, the feudatory States and Sind. Having thus dealt with the outlines of the situation, it is desirable to examine a little more carefully the case of each religion, in the first place in reference to the geographical distribution of literates, and secondly in order to arrive at an idea of the relative position of the sexes in the matter of acquiring the power of reading and writing the vernaculars of the country.

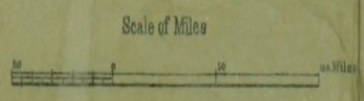
Hindus.

Table VIII, Part III, contains the statistics regarding Hindus. It has been seen that in the table of precedence they occupy a low place, just above the Musalman population. It has been aptly remarked in a previous Report that the term



BOMBAY PRESIDENCY

(EXCLUSIVE OF SIND)

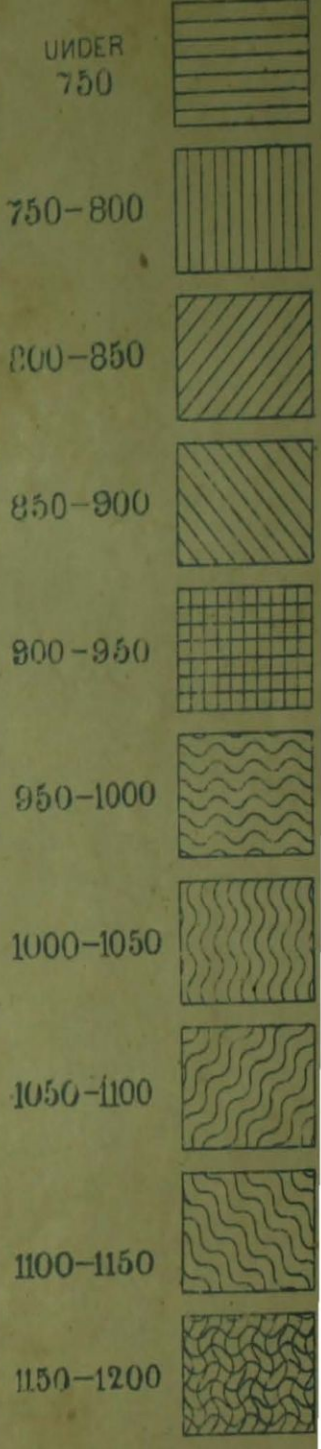
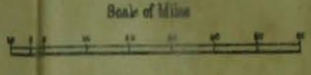


REFERENCES.

- Province or State Boundary ————
- District do ————
- Feudatory do ————
- 1. British
- 2. Kaira Agency
- 3. Khandesh do
- 4. Surat do
- 5. Portuguese Territory
- 6. Thana Agency
- 7. Satara do
- 8. Kolaba do
- 9. Sholapur do
- 10. Kolhapur do
- 11. Panoh Mahal (British)
- Native State N. S.



MAP
OF
S I N D



REFERENCES

Province or State Boundary	.....
District	-----
Native Scale	N.S.
District Shikarpur	1
District Bahawalpur	2

Hindu includes such a heterogeneous multitude that there is much risk of confusing the issues by treating such a mass as a single community. It has also been observed in an early Chapter of this Report that the great decrease in aboriginals or animistic on the occasion of the present Census must be due in part to the inclusion of a number of them, whether rightly or wrongly, under the somewhat indefinite heading of Hindu. This factor would manifestly affect the percentage statistics of literacy disadvantageously.

A table has been prepared and appended to this Chapter showing for each district the number of literate Hindus to a thousand of the population. The reader will thus be in a position to compare them with each other, and to base conclusions on the result. It seems advisable, instead of embarking on the undertaking in these pages, to devote a few words to the details of literacy by specially selected castes, particulars of which will be found in Table IX. The selections for that table were made with the object of bringing out clearly, within a reasonable compass, the comparative literacy of castes and tribes representing a gradual descent of the rungs of the social ladder. Thus they include *Brahmans* who claim social pre-eminence in virtue of their traditional occupation of priests and scholars; *Prabhus* who are writers and compete with the *Brahmans* for advancement in literary profession; next, the *Vani* or trader whose occupation attaches special value to proficiency in reading and writing. *Bhatias*, *Lohanas* and *Lingayats* follow closely on the heels of the *Vanis* socially, though it must be remembered that, inasmuch as the *Lingayats* are more of a community of castes based on religious differences than one caste, they occupy a range of positions in the social scale varying from priest to agriculturist and even lower.

Less reason for devotion to primary education is to be found in the case of the *Marathas*, who have ever placed proficiency in wielding the sword above the capacity to handle the pen, and delight to claim descent from the traditional warrior caste of Manu's fourfold classification. *Maratha Kunbis* are admittedly their social inferiors, and resemble the rival cultivating class, the *Kolis*. At the lowest extremity the *Mahars* or *Dheds*, village menials who are usually described as outcasts, are given to exemplify the least promising field for educational effort. The index figures that mark the position of these castes on the educational ladder, taking 1,000 of the population of each as a basis for the calculation, are as follows :

Brahman	...	...	322	Maratha	...	...	28
Prabhu	...	...	327	Koli	...	...	13
Vani	...	...	444	Maratha Kunbi	...	...	11
Bhatia	...	...	181	Dhed	...	...	7
Lingayat	...	...	69	Mahar	...	...	1
Lohana	...	...	157				

The index figure of the *Brahmans* suffers slightly from the inclusion, in the selected number, of the Sind *Brahmans* who are notoriously illiterate in comparison with those of other parts of the Presidency. If they were eliminated, the figure would be 343, placing the caste above the *Prabhus*, but still some way below the trading community, who show the highest proportion of literates. The difference between the *Maratha* and the *Kunbi* is a fair indication of the social pre-eminence of the former.

Those who care to pursue the subject further will find in Tables IX-C and D of Mr. Drew's Report, Vol. II, pp. 393—424, details of literates by caste for 1891. A comparative study of progress is, however, complicated by the occupational and sectional arrangement of caste and tribe that was adopted on the occasion of the 1891 Census.

It appears that in the matter of female education the order given above is slightly altered, the female literates being most numerous among the *Prabhus* who are closely followed by the *Vanis*. The subsequent order is *Brahman*, *Bhatia*, *Lohana*, *Lingayat*, *Koli*, *Maratha*, *Maratha Kunbi*, *Mahar* and *Dhed*. The numbers on 1,000 of the population are :

Brahman	...	...	27	Maratha Kunbi	...	...	1
Vani	...	...	85	Lohana	...	...	6
Bhatia	...	...	17	Koli	...	...	4
Lingayat	...	...	2	Dhed	...	...	05
Prabhu	...	...	87	Mahar	...	...	07
Maratha	...	...	4				

A discussion of the special subject of literacy in English in the case of both sexes is reserved for the conclusion of this Chapter.

It may be adduced in support of the probable accuracy of these figures that they neither vary greatly from the results of previous Censuses, nor are the conclusions suggested by them other than a general acquaintance with the circumstances of the castes in this Presidency would tend to suggest.

The special Table VIII prepared for the cities enables a comparison to be made between the literacy of Hindus in large cities and elsewhere. The broad result may be indicated by the fact that, whereas 14 per cent. of the Hindus in cities are literate, the percentage elsewhere, for British territory, excluding cities, is scarcely 5 per cent. In other words, the proportion is three times as great in the cities, a result that harmonizes with preconceived theories on the subject.

In the case of female literacy the difference is not nearly so striking, the percentage of literate females varying little between all cities and that of other parts of British territory.

Musalmans.

The Musalmans have been seen to be at the bottom of the scale of literacy. Outside of Sind they are only numerous in two districts of the Presidency, Khándesh and Dhárwár, both of which have a population slightly in excess of 100,000. In Sind they are most numerous in Hyderabad and Shikárpur.

The number of literates per 1,000 in these four districts are as follows :—

Khándesh	...	...	...	48
Dhárwár	...	...	...	45
Hyderabad	...	...	...	8
Shikárpur	...	...	...	10

It would seem manifest from these statistics that the recently formed Mahomedan union of this Presidency, intended "to promote the national education" of their co-religionists, has an ample field for its energies in the encouragement of primary education.

There is a great deal of lee-way to be made up before the Musalmans can claim equality in this respect with their nearest rivals, the Hindus.

The numbers of literate females per 1,000 in the same four districts are—

Khândesh	...	...	...	...	2
Dhârwar	...	...	...	...	3
Hyderabad	...	...	...	...	5
Shikârpur	...	...	...	...	9

The proportion is approximately that of the four lowest castes shown in the case of Hindus.

There is an element of doubt regarding the accuracy of the literacy statistics from the Province of Sind. In the last decade the population of the province has increased by 10 per cent., yet the literates returned are as follows:—

				Males.	Females.
1891	...	...	...	20,938	1,608
1901	...	...	...	17,038	1,189

It is not easy to frame a theory for this decrease. Elsewhere in the Presidency the literate Musalmans of both sexes have increased by a substantial number. The large falling off in Sind suggests careless enumeration or an error in abstraction. Examining the figures by districts we have:

				1891.	1901.
Karâchi	...	...	...	6,566	2,705
Hyderabad	...	...	...	6,608	6,227
Shikârpur	...	...	...	6,653	7,874
Thar and Pârkar	...	...	...	1,459	880
Upper Sind Frontier	...	...	...	1,250	982

There is no particular reason why literates should have disappeared very largely from Karâchi and the Thar and Pârkar District.

The conclusion therefore seems unavoidable that some error has occurred, and the possibility must be borne in mind in considering the general summary of the position given above.

The Musalman population living in cities shows a proportionate literacy of 12 per cent. compared with 3 per cent. for areas in British territory, excluding cities from calculation. Similarly, the female literates amount to 2 per cent. of the urban population and only '2 per cent. in the second case. The movement for female education, therefore, seems to offer more prospect of development in cities than elsewhere, though it is remarkable in this connection that the city of Sukkur with a Musalman population of over 10,000 persons has only returned 2 literate females among the members of that community.

The Jains, who stand above the Hindus and Musalmans, consist of two divisions, the Gujarât or Marwar Jains, for the most part Vanis or traders, who are most numerous in Ahmedabad, but are well represented in Ahmednagar and Khândesh, showing a very high standard of male literacy, and the Jains of the Southern Marâtha Country, who are numerous in Sâtara, Belgaum and Dhârwar. The latter are for the most part cultivators, and comparatively ignorant when considered in company with their co-religionists of the north.

The number of literates per 1,000 in two typical instances are:

Ahmedabad	427
Belgaum	77

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The difference is equally striking in the case of the women. The same two districts show per 1,000 :

Ahmedabad ...	...	...	...	66
Belgaum ...	...	...	...	8

A similar contrast is observable in the case of the Feudatories. Cutch, Káthiáwár, Mahi Kántha and Pálanpur are on a level with Ahmedabad for Jain literacy. Kolhápur and the Southern Marátha Country closely resemble Belgaum. It is doubtful whether the cultivating Jain of the south of the Presidency has any ethnic connection with the trading community of Gujarát and Marwar. The common bond would seem to be merely one of religion, and the racial difference, as well as difference of occupation, is responsible for the ratio of literacy.

Parsis.

Parsis have been shown to be the most literate of all religious communities. They are mostly found in Bombay City and in the Surat and Thána Districts. The number of literates per 1,000 in each case is :

Bombay City	...	...	...	674
Surat	...	...	...	576
Thána	...	...	...	605

These facts are evidence, if such were required, of the enterprise and prosperity of the community which has educated its people to such a high standard of literacy. In reference to female education their position is :

Bombay City	...	...	...	577
Surat	...	...	...	450
Thána	...	...	...	477

Thána includes the island of Sásette, now rapidly becoming a suburb of Bombay. Hence the approximation of the figures for that area to those of Bombay.

Christians.

The literacy of the Christian population presents several special features. The 216,000 of this religion include 28,000 Europeans who are for the most part literate, but who also possess an abnormally small number of females. The remaining 188,000 are Eurasian or Native Christians, many of whom are only recent converts and still under instruction. A large number are Roman Catholic Native Christians with a low standard of literacy, to which reference has already been made on page 128. Out of these heterogeneous elements the statistics of literacy, both male and female, must necessarily represent only an average for different races and social conditions. A rough estimate of the literacy among Native Christians, male and female, the point with which we are mainly concerned, may be based on Table IX. Here for 1,000 of this community the literates are 250 males and 36 females. This is a long way below the standard of the Parsis. We may compare the ratios among the newer and older converts by selecting, as typical centres of the former, Kaira and Ahmednagar, while Thána and Kánara will serve to represent the latter.

The figures are per 1,000 :

Kaira	...	...	...	110
Ahmednagar	...	...	...	175
Thána	...	...	...	105
Kánara	...	...	...	84

And in the case of the females:

Kaira	...	...	...	...	64
Ahmednagar	...	...	...	...	102
Tháns	...	...	...	...	56
Kánara	...	...	...	...	28

Enough has now been written to convey a general notion of the extent to which the capacity to read and write a vernacular language is to be found, not only among the members of the important religions of the Presidency, but also in the case of certain selected and typical castes.

The interesting particulars of literates in each language, which are published for the first time on this occasion, and which will be found in Table VIII, do not call for special comment or analysis. Ordinarily literacy in one language is the rule, and in several the exception. The language may be presumed in most cases to be that of the district in which the literate resides. It is, however, desirable to deal separately with the special question of literacy in English.

The difficulties described at the commencement of this Chapter prevented any attempt to discriminate between literacy in the different vernacular languages on the occasion of previous enumerations. Enquiries were, however, extended in 1891 to include literacy in English. In Tables C and D on pages 393—424 of the volume of statistics for that year, particulars of literacy in English by caste and tribe for British territory and Sind will be found. A novel feature of the present Census is the presentation of statistics bearing on literacy in English by districts, religions and ages, which are included in Imperial Table VIII. It is proposed to close this Chapter with an examination of their significance.

The knowledge of English of which the Census enumerator was authorized to take cognizance was, of course, the capacity to both read *and write* the language. It was thus intended to exclude from the statistics those who have merely acquired a certain degree of familiarity with the language by contact with Englishmen. One result of the limitation is that the Census figures represent a fairly high standard of proficiency in English. Those who can both read and write the language must have advanced beyond the stage in which "*dog tail wag nahi karta*" can be taken as typical of their English phraseology, and acquired a certain proficiency of expression, even though the disadvantages under which they labour occasionally produce linguistic treasures such as "*a golden key to the slough of despond*" or "*the opening of the door, pregnant with fraud.*" Obviously these are trifling blemishes in comparison with the solecisms that nine out of ten Englishmen commit when they endeavour to express themselves in writing in the vernaculars. It is to be presumed that facility of expression in a strange tongue grows in proportion with the close contact with foreign residents speaking the language that the development of communications and of commercial relations permits. A modern writer, with a passion for dipping into the future,¹ has remarked that "the inducements to an Englishman, Frenchman or German to become bi-lingual are great enough now-a-days, but the inducements to a speaker of smaller languages are rapidly approaching compulsion. He must do so in self-defence. To become an educated man in his own vernacular has become an impossibility: he must either become a mental subject of one of the greater languages or sink to the intellectual status of a peasant."

¹ Anticipations by H. G. Wells.

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The tendency of the age is, he remarks, towards publishing scientific and literary treasures in the languages which command the greatest number of readers. Those who are ignorant of these languages are *ipso facto* shut out from sharing in the most advanced science and thought. The special bearing of these remarks on the question of literacy in English in this country is to be found in the absolute necessity of the language to those who would acquire high class technical knowledge with a view to taking part in the industrial development of India. It is not suggested that a study of the classic languages of the East will not produce an educated intellect. But, for commercial and industrial progress, a knowledge of the English language is of very great importance. It is moreover not unusual to find at the present day that educated Native gentlemen place themselves in communication with others who own a different vernacular to their own through the medium of a common knowledge of English. As a "*lingua franca*" English has a first claim in India, and the recognition of its rôle as such is most noticeable in the case of the commercial and professional classes. It will, in point of fact, be found that the traders display a greater familiarity with English than other classes of the community in places where the special reasons which induce the professional man to master the language for the practice of his profession do not exist.

The number of English literates in the Presidency at the time of the Census was 163,000. Nearly one quarter of these are Europeans, mostly residents of the United Kingdom. The remainder are distributed as follows:—

Hindus	...	...	...	...	79,970
Parsis	...	...	...	...	20,252
Musalmans	...	...	...	...	10,524
Jains	...	...	...	...	5,036

Taking the proportions which these numbers bear to the total community under each religion, it will be seen that the position is:

Number of literates in English per 1,000 of the population.

Parsis	...	...	...	...	258
Christians	...	...	...	...	209
Jains	...	...	...	...	9
Hindus	...	...	...	...	4
Musalmans	...	...	...	...	2

Thus one Parsi out of every four is able to read and write the English language. The Christians, held back by the large percentage of illiterates already referred to, can only claim one in five. The Jains, who are for the most part traders and in that capacity have occasion to appreciate the advantages of a language which brings them in touch with the large commercial houses, stand next on the list. Musalmans have not yet arrived at the standard set by the Hindus.

A comparison with the statistics of 1891 gives the following figures in 1,000's for English literates on the occasion of the last two enumerations:

	1891.	1901.
Presidency and Feudatories	86	163

The increase has thus been very nearly 100 per cent. Sind is little behind the rest of the Presidency in its rate of progress. The table then drawn up does not permit a comparative estimate of the progress made by the *Vani* or trading

caste in this respect; but the Brahmans appear to have increased from 35 per 1,000 to 53 (*vide* Table IX).

In sex, the males are placed in the same order occupied by the total population. It is only when the disturbing element of the fair sex is introduced that the order is affected. It then appears that the Christians oust the Parsis from the top place, 6 per cent. of their women being literate in English, while the latter only claim 5. The Jains, who have been shown to occupy a high position in the scale, owe it entirely to the enterprise and progressive spirit of their male population. When the ladies are examined on the subject of their knowledge of English, they fail lamentably to approach the high standard set by their menkind, only 34 women in a total population of 535,950 having been returned as gifted with a knowledge of English.

Examining the geographical distribution of these literates, it appears that the districts of Poona, Karáchi, Belgaum and Ahmedabad stand highest, owing doubtless to the presence of military garrisons. Thána, with its many refugees from Bombay City, is next; and there are a large number of English-knowing literates in Káthiáwár. In percentage to population the Broach District has the lead, no doubt owing to the presence of a large proportion of the Jain traders, to whom reference has already been made, and whose homes are in this district.

It is to be observed that among the languages of the Presidency English comes fourth for its number of literates, and is only 1,000 behind the third language, Kánarese. This must not be taken to mean that there are more English-speaking persons than Sindhi or nearly as many as Kánarese. The reference here is to those who can read and write. In both Sindhi and Kánarese the great majority of the population are illiterate.

Finally, in a comparative study of the castes by literacy in English (Table IX) the order of precedence appears to be :

				Per 1,000.
Prabhus ...	...	...	...	156
Brahmans	...	...	...	53
Vanis ...	...	...	...	33
Lohans ...	...	...	...	20
Bhatias ...	...	...	...	19

The number of English literates among *Marathas*, *Kolis*, *Mahars* and *Dheds* is, as would be expected, inconsiderable. Among *Prabhus* the female literates in English are over 8 per 1,000. No other caste examined can claim as high an average as 1.

SUBSIDIARY TABLE I.

Education by Age and Sex.

Age period.	Number in 1,000.						Number in 1,000 literate in					
	Literate.			Illiterate.			Sindhi.		Maráthi.		Gujarátí.	
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10 ...	3	3	...	258	129	129	...	...	1	...	1	...
10—15 ...	9	8	1	115	60	55	...	...	3	...	4	1
15—20 ...	9	8	1	75	36	39	1	...	2	...	4	...
20 and over ...	43	41	2	488	229	259	2	...	15	1	19	1
Total ...	64	60	4	936	454	482	3	...	21	1	28	2

Age period.	Number in 1,000 literate in						Number in 1,000 literate in English.			Females to 1,000 males.		
	Kánarase.		Hindustáni.		Other Languages.		Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
	Males.	Females.	Males.	Females.	Males.	Females.						
1	14	15	16	17	18	19	20	21	22	23	24	25
0—10 ...	...	...	...	...	...	...	...	...	...	168	1,003	604
10—15 ...	1	...	...	...	...	...	1	1	...	106	914	192
15—20 ...	1	...	...	...	...	...	1	1	...	99	1,049	129
20 and over ...	4	...	1	...	2	...	5	4	1	57	1,132	104
Total ...	6	...	1	...	2	...	7	6	1	74	1,059	126

SUBSIDIARY TABLE II.—HINDU.

CHAP. V.
EDUCATION*Education by Age, Sex and Religion.*

Age period.	Number in 1,000.						Number in 1,000 States in					
	Literate.			Illiterate.			Sindhi.		Marathi.		Gujarati.	
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10 ...	3	3	...	255	127	129	...	...	1	...	1	...
10—15 ...	9	8	1	118	61	57	...	...	3	...	4	...
15—20 ...	7	7	...	76	37	39	1	...	3	...	3	...
20 and over ...	40	39	1	491	228	263	2	...	16	1	15	1
Total ...	59	57	2	941	453	488	3	...	23	1	23	1

Age period.	Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 males.		
	Kannarese.		Hindustani.		Other Languages.							
	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	14	15	16	17	18	19	20	21	22	23	24	25
0—10 ...	...	...	...	...	...	...	...	...	...	106	1,017	34
10—15 ...	1	...	...	...	...	...	...	...	...	70	925	24
15—20 ...	1	...	...	...	...	...	1	1	...	70	1,064	20
20 and over ...	5	...	...	...	1	...	3	3	...	35	1,154	12
Total ...	7	...	...	...	1	...	4	4	...	48	1,077	15

SUBSIDIARY TABLE II.—MUSALMAN.
Education by Age, Sex and Religion.

Age period.	Number in 1,000.						Number in 1,000 literate in					
	Literate.			Illiterate.			Sindhi.		Maráthi.		Gujarátí.	
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10 ...	2	2	...	279	144	135	...	...	...	...	1	...
10—15 ...	6	5	1	108	59	49	...	...	1	...	3	...
15—20 ...	5	5	...	73	38	35	1	...	1	...	3	...
20 and over ...	28	27	1	499	252	247	2	...	4	...	14	...
Total ...	41	39	2	959	493	466	3	...	6	...	21	...

Age period.	Number in 1,000 literate in						Number in 1,000 literate in English.			Females to 1,000 males.		
	Kánarés.		Hindustáni.		Other Languages.		Total.	Males.	Females.	Literate.	Illiter- ate.	Literate in English.
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.						
1	14	15	16	17	18	19	20	21	22	23	24	25
0—10 ...	...	...	...	...	...	...	...	...	...	131	936	160
10—15 ...	...	...	...	...	...	...	...	...	...	79	817	35
15—20 ...	...	...	1	...	...	...	...	...	...	78	922	31
20 and over ...	1	...	5	1	3	1	2	2	...	46	990	18
Total ...	1	...	6	1	3	1	2	2	...	58	944	23

SUBSIDIARY TABLE II.—JAIN.

CHAP. V.
EDUCATION.*Education by Age, Sex and Religion.*

Age period.	Number in 1,000.						Number in 1,000 literate in					
	Literate.			Illiterate.			Sindhi.		Marathi.		Gujarati.	
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10 ...	14	12	2	216	103	113	...	...	2	...	10	1
10—15 ...	37	34	3	85	32	53	...	...	6	...	26	3
15—20 ...	34	32	2	55	17	38	...	...	6	...	24	2
20 and over ...	184	177	7	375	114	261	...	...	32	...	133	6
Total ...	269	255	14	731	266	465	...	...	46	1	198	12

Age period.	Number in 1,000 literate in						Number in 1,000 literate in English.			Females to 1,000 males.		
	Kannara.		Hindustani.		Other Languages.		Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
	Males.	Females.	Males.	Females.	Males.	Females.						
1	14	15	16	17	18	19	20	21	22	23	24	25
0—10 ...	...	...	...	...	...	...	...	...	...	118	1,106	62
10—15 ...	1	...	...	...	1	...	1	1	...	87	1,644	8
15—20 ...	1	...	...	...	2	...	3	3	...	61	2,196	5
20 and over ...	5	...	1	...	17	...	5	5	...	36	2,289	7
Total ...	7	...	1	...	20	...	9	9	...	50	1,749	7

SUBSIDIARY TABLE II.—PARSI.

Education by Age, Sex and Religion.

Age period.	Number in 1,000.						Number in 1,000 literate in					
	Literate.			Illiterate.			Sindhi.		Maráthi.		Gujarati.	
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10 ...	42	21	21	160	79	81	...	...	...	...	20	20
10—15 ...	90	50	40	26	10	16	...	...	1	...	49	38
15—20 ...	90	50	40	16	5	11	...	...	1	1	47	40
20 and over ...	428	264	164	148	33	115	...	...	7	2	253	162
Total ...	650	385	265	350	127	223	...	...	9	3	369	260

Age period.	Number in 1,000 literate in						Number in 1,000 literate in English.			Females to 1,000 males.		
	Kánarese.		Hindustáni.		Other Languages.		Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
	Males.	Females.	Males.	Females.	Males.	Females.						
1	14	15	16	17	18	19	20	21	22	23	24	25
0—10	4	2	2	949	1,028	623
10—15	1	...	24	17	7	781	1,600	454
15—20	1	...	3	...	41	30	11	822	2,117	392
20 and over	1	...	13	2	189	160	29	620	3,536	174
Total	2	...	17	2	258	209	49	685	1,760	235

SUBSIDIARY TABLE II.—CHRISTIANS.
Education by Age, Sex and Religion.

CHAP. V.
EDUCATION.

Age period.	Number in 1,000.						Number in 1,000 literate in					
	Literate.			Illiterate.			Sindhi.		Maráthi.		Gujaráti.	
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10 ...	26	14	12	206	102	104	...	...	4	3	2	2
10—15 ...	42	23	19	83	43	40	...	...	8	8	5	2
15—20 ...	34	20	14	55	29	26	...	...	5	4	2	1
20 and over ...	192	149	43	362	184	178	...	...	21	6	8	3
Total ...	294	206	88	706	358	348	...	...	38	21	17	8

Age period.	Number in 1,000 literate in						Number in 1,000 literate in English.			Females to 1,000 males.		
	Kánaroe.		Hindustáni.		Other Languages.		Total.	Males.	Females.	Literate.	Illiter- ate.	Literate in English
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.						
1	14	15	16	17	18	19	20	21	22	23	24	25
0—10 ...	...	...	...	...	...	1	14	7	7	877	1,020	892
10—15 ...	1	1	...	...	1	1	18	10	8	835	926	790
15—20 ...	1	...	1	1	3	1	22	14	8	634	925	574
20 and over ...	5	1	2	1	26	6	155	120	35	292	969	293
Total ...	7	2	3	2	30	9	209	151	58	416	974	382

SUBSIDIARY TABLE III.

Education by Age, Sex and District.

District.	Literates per 1,000.							
	0—10.		10—15.		15—20.		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Bombay	6	3	13	5	17	6	118	4
Ahmedabad	5	1	15	2	13	1	72	4
Broach	5	1	20	2	17	1	102	5
Kaira	5	1	14	1	12	1	68	2
Panch Mahals	3	...	8	1	7	...	36	2
Surat	6	1	17	2	15	2	83	6
Thana	2	1	5	1	5	1	34	3
Ahmednagar	2	...	6	1	5	...	32	1
Khandesh	2	...	6	...	5	...	34	1
Nasik	2	...	5	...	4	...	30	1
Poona	3	1	7	2	7	1	42	3
Satara	2	...	6	...	4	...	28	1
Sholapur	2	...	6	...	5	...	31	1
Belgaum	3	...	7	...	6	...	34	1
Bijapur	2	...	7	...	5	...	31	...
Dharwar	2	...	9	...	8	...	46	1
Kanara	4	1	10	1	9	1	54	3
Kolaba	2	...	6	...	6	...	31	1
Ratnagiri	3	...	8	...	7	...	34	1
Karachi	1	...	2	...	3	...	24	1
Hyderabad	2	...	3	...	3	...	21	1
Shikarpur	3	1	3	1	4	1	19	2
Thar and Parkar ... ..	...	...	1	...	1	...	7	...
Upper Sind Frontier ... ..	...	...	3	...	2	...	16	...

SUBSIDIARY TABLE III.—HINDU.

CHAP. V.
EDUCATION.

Education by Age, Sex and District:

District.	Literate per 1,000.							
	0-10.		10-15.		15-20.		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Bombay	3	1	9	2	12	2	66	7
Ahmedabad	4	1	12	2	11	1	59	3
Broach	5	...	18	1	16	1	103	4
Kaira	4	...	13	1	11	1	61	2
Panch Mahals	3	...	7	...	6	...	33	1
Surat	5	1	16	1	14	1	75	3
Thana	1	...	4	...	4	...	29	2
Ahmednagar	1	...	4	...	4	...	26	...
Khandesh	2	...	6	...	5	...	31	...
Nasik	2	...	4	...	4	...	25	1
Poona	2	...	6	...	5	...	33	...
Satara	2	...	5	...	4	...	25	1
Sholapur	2	...	5	...	4	...	29	1
Belgaum	3	...	7	...	6	...	31	1
Bijapur	2	...	7	...	5	...	32	...
Dharwar	2	...	9	...	8	...	47	...
Kanara... ..	4	1	10	1	10	1	53	2
Kolaba... ..	2	...	6	...	5	...	29	...
Ratnagiri	3	...	8	...	7	...	34	1
Karachi	3	...	10	...	12	...	88	1
Hyderabad	5	1	11	1	9	1	69	1
Shikarpur	13	3	12	3	14	4	65	7
Thar and Parkar ... ..	...	...	2	...	3	...	15	...
Upper Sind Frontier ... ..	...	...	1	...	2	...	13	...

SUBSIDIARY TABLE III.—MUSALMAN.

Education by Age, Sex and District.

District.	Literate per 1,000.							
	0—10.		10—15.		15—20.		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1.	2.	3.	4.	5.	6.	7.	8.	9.
Bombay	3	2	10	2	18	2	95	6
Ahmedabad	4	1	14	1	15	1	84	3
Broach	6	1	27	1	42	1	119	2
Kaira	4	...	13	...	18	1	63	2
Panch Mahals	4	...	16	2	17	2	85	11
Surat	6	1	19	3	18	2	105	4
Thana	2	1	9	1	10	1	73	3
Ahmednagar	1	...	7	...	6	...	42	1
Khandesh	2	...	7	...	5	...	33	1
Nasik	3	...	8	...	8	...	46	1
Poona	4	1	10	1	11	1	68	3
Satara	3	...	9	...	7	...	40	1
Sholapur	2	...	7	...	4	...	28	1
Belgaum	2	...	6	...	6	...	36	1
Bijapur	1	...	5	...	4	...	19	...
Dharwar	1	...	5	...	5	...	31	1
Kanara	4	...	11	4	11	4	69	7
Kolaba	3	...	10	1	9	1	68	4
Ratnagiri	2	...	7	...	6	...	44	1
Karachi ... ..	...	...	...	...	1	...	4	...
Hyderabad	1	...	1	...	1	...	5	...
Shikarpur	1	...	1	...	2	...	5	...
Thar and Parkar ... ..	...	...	...	...	...	...	1	...
Upper Sind Frontier ... ..	...	...	2	...	...	...	2	...

SUBSIDIARY TABLE IV.

CHAP. V.
EDUCATION.*English education by Age, Sex and District.*

District,	Literate per 1,000.							
	0-10.		10-15.		15-20.		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Bombay	1	1	4	1	7	2	45	8
Ahmedabad	2	...	3	...	5	...
Broach	1	...	1	...	5	...
Kaira	1	...	2	...
Panch Maháls	1	...
Surat	1	...	2	...	5	...
Thána...	1	...	1	...	7	...
Ahmednagar	3	...
Khándesh	1	...	3	...
Násik	3	...
Poona	1	...	2	...	10	1
Sátára...	2	...
Sholápur	2	...
Belgaum	1	...	3	...
Bijápur	1	...
Dhárwár...	1	...	3	...
Kánára	3	...
Kolába	1	...	2	...
Ratnágiri	1	...	2	...
Karáchi	1	...	5	1
Hyderabad	3	...
Shikárpur	2	...
Thar and Párkar
Upper Sind Frontier	1	...

Caste.	Percentage of Literates on corresponding Provincial Total of Literates.			Percentage on Caste Total of								
				English.			Sindhi.			Maráthi.		
	Per-sons.	Males.	Fe-males.	Per-sons.	Males.	Fe-males.	Per-sons.	Males.	Fe-males.	Per-sons.	Males.	Fe-males.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindus—												
Bráhmans	2	2	...	5	5	...	...	...	...	13	12	1
Gujarát Bráhmans ...	1	1	...	4	4	...	...	...	...	1	1	...
Deccan do. ...	1	1	...	11	11	...	...	...	...	84	32	2
Karnátak do. ...	1	1	...	1	1	...	...	...	...	6	4	2
Sind do. ...	...	...	...	...	...	...	4	4	...	...	...	...
Vánis (Gujarát) ...	8	2	1	3	3	...	...	...	...	...	...	...
Bhátias (Sind) ...	2	1	1	2	2	...	14	12	2	...	...	...
Lingáyats (Karnátak) ...	...	...	...	...	...	...	...	...	...	...	...	...
Parbhús	2	1	1	15	14	1	...	...	...	32	23	9
Bombay Parbhús ...	...	...	...	37	34	3	...	...	...	67	42	25
Tháns and Kolába Parbhús ...	1	1	...	8	8	...	...	...	...	20	17	3
Maráthas (Deccan)...	...	...	...	...	...	...	...	...	...	2	2	...
Proper ... ..	...	...	...	...	...	...	...	...	...	3	3	...
Kunbis ... ..	...	...	...	...	...	...	...	...	...	1	1	...
Lobánas (Sind) ...	1	1	...	2	2	...	15	15	...	...	...	...
Amils ... ..	...	...	...	8	8	...	23	27	1	...	...	...
Others	1	1	...	1	1	...	12	12	...	...	...	...
Kolis (Gujarát) ...	...	...	...	...	...	...	...	...	...	...	...	...
Dheds or Maháras ...	...	...	...	...	...	...	...	...	...	...	...	...
Gujarát Dheds ...	...	...	...	...	...	...	...	...	...	...	...	...
Konkan Maháras ...	...	...	...	...	...	...	...	...	...	...	...	...
Musalmán—												
Musalmánas... ..	...	...	...	...	...	...	...	...	...	...	...	...
Deccan Musalmánas ...	...	...	...	...	...	...	...	...	...	3	3	...
Karnátak do. ...	...	...	...	...	...	...	...	...	...	...	...	...
Sindhi do. ...	...	...	...	...	...	...	1	1	...	...	...	...
Other Sind do. ...	...	...	...	...	...	...	...	...	...	...	...	...
Christians—												
Eurasians	5	3	2	91	50	41	...	...	...	1	1	...
Native Christians...	2	2	...	24	19	5	...	...	...	9	7	2

TABLE V.

Castes, Tribes or Races.

persons literate in												Percentage of illiterates among		
Ojjarál.			Kánarón.			Hindustání.			Other Languages.			Per- sons.	Males.	Fe- males.
Per- sons.	Males.	Fe- males.	Per- sons.	Males.	Fe- males.	Per- sons.	Males.	Fe- males.	Per- sons.	Males.	Fe- males.			
16	16	16	17	15	19	20	21	22	23	24	25	26	27	28
9	8	1	8	8	...	...	...	...	2	2	...	67	21	46
33	30	8	...	...	...	...	...	...	2	2	...	65	19	46
...	...	...	...	...	...	...	...	...	1	1	...	64	19	45
...	...	...	27	26	1	...	...	...	1	1	...	68	20	48
...	...	...	...	...	...	...	...	...	12	11	1	80	37	43
42	34	8	...	...	...	...	...	...	...	...	...	55	10	45
2	2	...	...	...	...	...	...	...	2	2	...	81	36	46
...	...	...	7	7	...	...	...	...	...	...	...	93	45	48
2	2	...	...	...	...	...	...	...	1	1	...	66	26	40
4	3	1	...	...	...	1	1	...	4	4	...	33	10	28
...	...	...	...	...	...	...	...	...	...	...	...	79	38	46
...	...	...	...	...	...	...	...	...	...	...	...	98	48	55
...	...	...	...	...	...	...	...	...	...	...	...	97	43	54
...	...	...	...	...	...	...	...	...	...	...	...	98	43	56
...	...	...	...	...	...	...	...	...	...	...	...	84	37	47
...	...	...	...	...	...	...	...	...	1	...	1	70	42	28
...	...	...	...	...	...	...	...	...	...	...	...	87	39	48
1	1	...	...	...	...	...	...	...	...	...	...	98	50	48
...	...	...	...	...	...	...	...	...	...	...	...	99	49	50
1	1	...	...	...	...	...	...	...	...	...	...	99	58	41
...	...	...	...	...	...	...	...	...	...	...	...	99	47	52
...	...	...	...	...	...	...	...	...	...	...	...	97	51	46
...	...	...	...	...	...	2	2	...	...	...	...	95	46	49
...	...	...	4	4	...	2	2	...	...	...	...	93	44	49
...	...	...	...	...	...	...	...	...	...	...	...	99	56	43
1	1	...	...	...	...	...	...	...	...	...	...	98	51	47
1	1	...	...	...	...	2	2	...	4	2	2	16	8	8
...	...	...	...	...	...	...	...	...	10	9	1	71	42	29

SUBSIDIARY TABLE VI.
Progress of Education since 1881 by Districts.

District.	Number of literates in 1,000 males.			Number of literates in 1,000 females.			Variation (+) or (-).					
							1891-1901.		1881-1891.		1851-1861.	
	1901.	1891.	1881.	1901.	1891.	1881.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Bombay	249	278	249	95	87	63	-29	+8	+29	+24	...	+32
Ahmedabad	205	129	109	17	6	3	+70	+11	+20	+8	+96	+14
Broach	238	218	155	18	8	8	+65	+10	+63	+5	+123	+15
Kaira... ..	179	105	82	9	3	1	+74	+6	+23	+2	+97	+8
Panch Mahals	105	64	53	8	3	1	+41	+0	+11	+1	+62	+7
Surat	245	183	150	24	12	7	+62	+12	+33	+5	+96	+17
Thana	91	71	52	13	4	1	+23	+0	+10	+8	+39	+12
Ahmednagar	89	71	57	4	2	1	+18	+2	+14	+1	+32	+3
Khandesh	98	72	49	2	1	...	+21	+1	+23	+1	+44	+2
Nasik	82	75	52	4	2	1	+7	+2	+23	+1	+30	+8
Poona	117	95	82	15	6	4	+22	+9	+13	+2	+35	+11
Satara	80	82	52	3	1	...	+18	+2	+10	+1	+29	+3
Sholapur	89	72	64	4	2	1	+17	+2	+8	+1	+25	+3
Belgaum	98	73	57	3	2	1	+25	+1	+16	+1	+41	+2
Bijapur	90	65	55	1	1	1	+25	...	+10	...	+35	...
Dharwar	128	109	72	5	3	1	+19	+2	+37	+2	+50	+4
Kanara	150	109	88	11	6	2	+41	+5	+21	+4	+62	+0
Kolaba	90	85	63	3	3	1	+5	+1	+22	+1	+27	+2
Ratnagiri	109	86	63	3	1	...	+23	+2	+23	+1	+46	+3
Karachi	56	87	70	5	7	5	-81	-2	+17	+2	-14	...
Hyderabad	54	52	50	3	3	3	+2	...	+2	...	+4	...
Shikarpur	55	76	65	10	1	1	-21	+9	+11	...	-10	+9
Thar and Parkar	18	42	40	...	1	1	-24	-1	+2	...	-22	-1
Upper Sind Frontier	37	58	48	...	1	1	-21	-1	+10	...	-11	-1

CHAPTER VI.—LANGUAGE.

The Languages of the Presidency. The Linguistic Survey of India. The Survey and the Census. Language and Dialect. The new classification. Hill Tribe and Gipsy Dialects. Immigrant Languages in Sind. Maráthi and Kánarese. Language and Birth-place. English. Other European Languages. Sindhi in the North-West Provinces. Ahirani in Khándesh.

The languages of the Presidency are so well known that a very brief description of their distribution by locality will suffice for the general reader. In the north, Sindhi is the language of all save a small minority, who for the most part speak either Márwári, Baluchi, or Gujaráti. South of Sind, Cutchi, now recognized as a form of Gujaráti, is spoken in Cutch. Gujaráti and Hindustháni are the principal languages in the five Gujarát districts, the former mingling with the dialects of primitive races where the province approaches the hills or the borders of Rájputána. Thána and the Central Division are the home of Maráthi, different forms of which are spoken above and below the Ghats. In the wilder parts of Khándesh the hill tribes express themselves in dialects that resemble either Gujaráti or Maráthi according to their distance from places where these languages are in use. The Southern Division is divided between Kánarese and Maráthi, the former slightly ahead of the latter numerically. Maráthi is most common on the coast portions of this division. Kánarese extends as far north as the southern part of the Sholápur District, and is represented by an appreciable number in the south of Sátára. The Feudatory States resemble the adjacent British districts. Arabic and Somali are the chief languages in Aden and Perim.

In classifying the numerous languages and dialects returned on the occasion of the recent Census, full advantage has been taken of the valuable assistance afforded by the preliminary results of the Linguistic Survey of India. The Director, Dr. Grierson, I. C. S., has supplied the scheme on which the arrangement followed in Table X, Part II, is based. So complete was the list of dialects entered under each language (in some cases it was admittedly redundant) that there has been little difficulty in classifying, under the language to which they belong, any of the numerous linguistic variations that appeared on this occasion in the Census schedules.

Part I of Table X gives statistics by main languages. The classification scheme has been followed in grouping dialects. *Ahirani* or *Khándeshi* is included in Maráthi, though a more complete examination since the classification scheme was issued seems to have shown that it has greater affinity with Gujaráti. There are some points worth touching on in the results of a comparison between the dialects given in the classified list of the Linguistic Survey and those entered in the Census schedules. In some cases, it may be noted, dialects returned by the enumerators have been entered in Part II of Table X, though the index describes them as synonyms of others separately entered. The reason for this is that the work of the Survey is still proceeding, and it is not unlikely that some decisions, adopted, it may be presumed, provisionally, may in time be reconsidered, as in the case of *Ahirani* already referred to. It is a simple process to amalgamate dialects entered under synonyms in bringing out the

final results of the Survey. On the other hand, if such dialects are subsequently found to be distinct, the fact of their having been grouped together in the Census tables would preclude their being subsequently given separate entries. The operations of the Survey do not extend to Madras, Burma, the Nizam's Dominions, Mysore and Coorg. In the case of these Provinces and States, therefore, a special reason exists for maintaining a distinction between variations in languages returned as such in the schedules, even if these variations appear, judging from the index, to rest on an imperfect knowledge of the proper names for the dialects.

The dialects that the Census gives and which are not found in the classification are :

- | | |
|----------------|------------------------|
| 1. Bukhari. | 7. Kahari. |
| 2. Pathani. | 8. Karandi. |
| 3. Pali. | 9. Paik. |
| 4. Tavadi. | 10. Dakhani (Maráthi). |
| 5. Vasava. | 11. Mápli. |
| 6. Utarkhandi. | |

This alone is evidence of the very complete nature of Dr. Grierson's classification. It is certain that for years to come enumerators, unskilled in the refinements of linguistic affinities, will accept almost any name as indicating a language or dialect, and will be specially liable to be misled in the case of immigrants from some other part of India. They are often unable to discriminate between a term indicating caste or residence and one that is the name of a dialect. In the list given above it may be assumed that *Vasava*, *Kahari* and *Paik* are names of castes, and that *Bukhari* and *Utarkhandi*¹ are names of places where the form of language in use does not differ sufficiently from others recognized in the index to justify a separate entry therein, if, indeed, it differs at all. But it is always possible that inquiry may prove the contrary. It is at least a simple matter to test the value of the claims that the persons professing to speak these dialects can advance in justification of their being separately named. The point once decided, future classifications will be to that extent simplified.

It may be added that although the classification scheme omits *Tavadi*, *Vasava*, *Karandi*, *Mápli* and *Dakhani*, the index explains that the first two appear in the last Bombay Census Report as forms of Maráthi spoken in Khándesh, that *Karandi* appears in the same place as a form of Kánarese, *Mápli* as a form of Urdu spoken in Kánara, and states that *Dakhani* is a term used for the Maráthi of the Deccan. *Bukhari* may be a Turkish dialect of the Ural Altaic group. *Paik* seems to be the dialect of the *Hale* and *Komar Paiks* in Kánara. *Pathani* should perhaps be *Pashtu*. *Kahari*, *Pali* and *Utarkhandi* require some investigation.

It is perhaps hardly necessary to dwell at any length on the fact that many dialects entered in the classified list for the Bombay Presidency have not been returned at the present Census. Examples are *Ahmadabadi*, *Anáola*, *Ohitpávani*, *Koli*, *Kudali*, *Broachi*, *Surati*, &c. &c. It is probable that, when the Survey is completed, some, at least, of these names will be found to be redundant, as indicating merely dialects already entered under other names. Some, no doubt, may be true dialects that have escaped entry in the schedules by being absorbed in their parent language. It is certainly more than probable that *Ahmadabadi*, *Broachi* and *Surati* would be put down by enumerators as Gujaráti, and their identity ruthlessly sacrificed, always assuming that they have one.

¹ *Utarkhandi* seems to be *Uttarkhandi*, i.e. the speech of the north country.

Admitting the probability of such errors, it may still be claimed that the present classification is, owing to the labours of Dr. Grierson and his colleagues, an improvement on that of previous years; and that an important step forward has been taken towards arriving at complete knowledge of the true nature of the many linguistic variations in use in the Bombay Presidency.

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It must be left to Dr. Grierson, in dealing with the results of his examination of linguistic specimens, to explain the reasons for treating the numerous local variations in speech as separate dialects, and the grounds for refusing them the distinction of being different languages. Presumably the test of a dialect must in some measure depend on the difficulty experienced by those acquainted with the main language, to which it is affiliated, in understanding it; while the distinction between language and language rests on broad divergences in grammar and terminology.

Language and
Dialect.

The point with which we are here concerned, however, is the re-arrangement of languages and dialects that has been found necessary on this occasion in order to adopt the new scheme. The chief departures from previous practice have been the following.

The new
classification.

Cutchi or *Kachhi*, claiming half a million of persons, is treated as a dialect of Gujaráti instead of being classed as a language. Similarly, Konkani and Goanese have been included in Maráthi. The kindred dialects of Urdu, Hindi and Hindusthání have been collected under Western Hindi. Patnuli has been recognised as a dialect of Gujaráti, and Márwári as a form of Rájasthání. Any comparison between the statistics showing the relative positions of the different languages numerically compared one with another, at this and previous Censuses, therefore, must be preceded by a re-arrangement of the figures to bring them into harmony with former classifications. Table X, Part II, showing dialects separately will enable this to be done. The results of such a comparison are not of sufficient interest to the general reader to justify their being examined in this place. It will be found that the increase in the population of Sind, the large decrease in Gujarát, and a moderate decrease in the Maráthi-speaking districts is fully represented in the statistics under Sindhi, Gujaráti and Maráthi, when they have been adjusted to the older scheme.

More profitable labour can be expended on a short study of the dialects of the hill tribes, which afford some test of the accuracy of enumeration by dialects if compared with the number of animists and of the tribes using the dialects.

Hill tribe and
gipsy dialects.

In 1891 the returns showed under Bhil and gipsy dialects:

Bhil ...	...	...	...	...	125,000
Gipsy	...	...	...	...	30,000

against which may be placed the present figures:

Bhil ...	...	...	...	...	120,000
Gipsy	...	...	...	...	30,000

Here the classification has also undergone changes, e.g. Vaghdi, treated as gipsy in 1891 and now classified as Bhil. But, comparing the sum of the two, it is curious to find that there has been practically no change in the figures in the last ten years. *Bhils*, *Chodhras* and *Dhodias*, who form the bulk of the tribes speaking these dialects, certainly show a large decrease in Table XIII.

Animists, again, have been returned at 95,000 or less by a large number than the primitive tribes speaking their own dialects.

It is to be presumed that these facts indicate the same disability on the part of the enumerator to distinguish between minor variations of language or dialect that has been found to be the case in dealing with differences in religion. Some excuse may be found for this in the want of accurate knowledge of the numerous forms of speech resembling either Maráthi or Gujaráti, according to proximity of contact with each, of these Bhil and gipsy dialects, which are spoken and not written. Recent research seems to prove that they contain a substratum of an aboriginal tongue amplified by many Maráthi or Gujaráti words, in so far as the physical configuration of their organs of speech enable these wild people to pronounce them.

No doubt there is a strong tendency for the big languages to overwhelm isolated dialects—a tendency that should be strengthened by the recent construction of railways through the tracts forming the special preserve of the Bhils. At the same time, the conclusion seems irresistible that the process of absorption as it appears in the statistics is largely the result of unskilful enumeration and that in due course, as these dialects become better known by the publication of handbooks such as the short guide to Maochi and Paora dialects¹ recently issued, the numbers returned as speaking them will show a marked increase.

The grounds on which this conclusion is based may become clearer by a comparison of the returns under Bhil and gipsy dialects by districts and States in 1891 and 1901. To remove the error due to differences of classification, it will be advisable to give the figures for both in one total. Districts and States showing less than 1,000 are omitted :

	1891.	1901.
Broach	3,116	213
Surat	<i>Nil.</i>	1,925
Khándesh	122,300	86,180
Ahmednagar	451	10,446
Sholápur	1,280	801
Belgaum	2,343	855
Dhárwár	4,354	5,789
Bijápur	6,412	2,808
Mahi Kántha ... ..	...	10,543
Rewa Kántha	10,740	9,883
Khándesh Agency	969	12,024

These statistics go some way towards proving that a very varying amount of recognition is accorded to the less known dialects of the Presidency in each district and State from census to census. It is possible that the 3,116 of Broach in 1891 are partly represented by the 1,925 of Surat in 1901, though Table XI dealing with birth-place does not support this theory. In famine times, however, statements on the subject of birth-place have to be received with great caution, and the absence of Broach-born in Surat in 1901 is not therefore conclusive disproof. Similarly, the Khándesh Agency, which includes the Mewas Estates on this occasion (formerly counted as part of Khándesh), Ahmednagar and Mahi Kántha may account for much of the decrease in Khándesh. Yet

¹ A Handbook to the Maochi and Paora Dialects, by Mr. F. J. Varley, I. C. S.

There remains a great decrease in the gipsy dialects of the Southern Maráthā districts which cannot be readily accounted for. It would seem safer to admit the possibility already noted that the enumerator has confused dialects with Maráthi, Gujaráti and other main languages, which they frequently resemble in no small measure, and thus to stamp the figures as unreliable, than to take the decrease as in any accurate sense a test of a reduction in the number of the primitive tribes using such dialects.

It is of some interest to note that in the case of the Sind districts the number of Baluchi speaking residents has fallen from 178,406 to 102,897 in the last decade. Yet the Baluch born population has only varied very slightly. It is apparently to be assumed that this is in some measure due to the rising generation of domiciled Baluchis substituting Sindhi for their parent's tongue. The change is most noticeable in Karáchi, Hyderabad and Shikárpur. In the Upper Sind Frontier, close to the Baluch border, the same tendency is not observable. A second feature of interest in the case of the immigrant languages in Sind is to be found in the increase in Punjábí which showed 21,693 in 1891 and 30,976 at the recent Census. The extension of irrigation in Sind brings a steadily increasing number of settlers from the Punjáb. This alone seems to be an adequate reason for the progress made by their language. The distribution of the bulk of the increase is between the districts of Karáchi, Hyderabad and Thar and Párkar.

Immigrant Languages in Sind.

Similarly, Gujaráti, which now includes the dialect of Cutchi that failed to appear against Sind in 1891, owing, in Mr. Drew's opinion, to an error in abstraction, shows a marked increase in two of the five districts. The figures are :

	1891.	1901.
Karáchi	32,000	39,000
Hyderabad	11,000	30,000

Careful examination seems to show that the greater part of those returned as speaking Gujaráti in 1891 were from Cutch, and spoke the form of Gujaráti known as Cutchi.

In a special table at the end of this Chapter the number of Maráthi speakers per 1,000 of the population in Sholápur, Belgaum, Dhárwár and Bijápur is compared with similar figures for Kánarese, after making the necessary adjustment in classification for 1891.

Maráthi and Kánarese.

The Dravidian language is known to have been spoken in the Deccan very far north of its present limits in historical times, and is even said to be traceable in many of the names still in use in the north Konkan up to Bombay. It is certainly looked on by the educated classes in the Southern Maratha Country as inferior to Maráthi. Those who are bi-lingual prefer to use the latter. In point of numbers the publications in Maráthi are greatly in advance of those in Kánarese. It would thus seem that the literary classes have a special reason for favouring Maráthi in districts where both that language and Kánarese are commonly spoken. At the same time the numerical superiority of Kánarese speakers in Bijápur, Belgaum and Dhárwár is so great that any motive which primarily affects only the literate classes must necessarily be limited in its effect for many years to come. It appears from the table that the last ten years have witnessed an increase in the proportion of Kánarese to Maráthi per 1,000 of the population in all four districts. This would seem to show that the natural increase in those using

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the Kánarese tongue is sufficient to counteract the effects of the tendency among the literate classes to adopt Maráthi.

The special mortality in certain parts of the Presidency has temporarily affected the relative distribution per 10,000 of the population of those speaking each main language. Abandoning a comparison with previous enumerations as misleading for this reason, the present position may be shown thus :

	Proportion to 10,000.			
Maráthi 4,060
Gujaráti 2,805
Kánarese 1,216
Sindhi 1,158

Under these four languages, therefore, over 90 per cent. of the residents of the Presidency are grouped. A reference to the table at the end of this Chapter will show that the only other languages of any importance numerically are Western Hindi, Rájastháni, Bhil, Telugu and Balochi, of which all but Hindi and Bhil are the languages of immigrants,—merchants and bankers from Márwár, or cultivators and land-owners from Baluchistan. Western Hindi mainly represents the tongue affected by the Musalman section of the population known commonly as Hindustháni.

It has been the practice in previous Census reports to compare the number of persons speaking a language with the number born in the country where the language is most common. The result has been little more than to establish the fact that the respective figures under each head do not agree; nor is there any special reason why they should. A man born in a stable is not classed as a horse; and language is more dependent on the permanent domicile and nationality of the parents than on birth-place. At the same time, in the special case of English the statistics seem to offer some interesting points for consideration. It will be seen from Table X that English is the mother tongue of nearly 40,000 of both sexes. A subsequent table shows that only 14,000 persons returned their birth-place as the United Kingdom or Ireland. In Table XVIII, again, the European British subjects are shown as 25,000. For females the figures are 12,400, 2,300 and 7,000 under each of these three heads. Bombay, Poona, Belgaum, Thána and Násik are the places in which all but a few of these were enumerated.

Obviously the figures largely represent the military garrisons in those districts and their dependents. Thána is a case of overflow population from Bombay. But it is noteworthy that only 35 per cent. of the whole and 18 per cent. of the females who speak English were born in the United Kingdom or Ireland, and that of the European British subjects the percentages are 56 and 33 respectively. The remainder are presumably either domiciled Europeans, Eurasians, or the children of Anglo-Indians born during residence out of the United Kingdom and Ireland.

The increase in foreign residents in the Presidency, for the most part engaged in trade and commerce at the ports, is shown by the following comparison:—

	1901.	1891.		1901.	1891.
Italian	712	287	French	232	222
German ¹	688	529	Greek	129	140
Russian	365	42	Spanish	75	82
Dutch	350	29			

¹ The 695 shown in Subsidiary Table I as speaking German include 7 Austrians.

Language and Birth-place.

English.

Other European Languages.

The port of Aden is responsible for the phenomenal increase in Italians, Dutch, Russians and Germans. The secret is probably to be found in the presence of warships of those nationalities on Census night.

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In concluding these remarks on the subject of language, it may be of interest to refer to a discovery made during the Census by the Provincial Superintendent of the North-West Provinces. A colony of boatmen were found near Meerut speaking a strange dialect of which a specimen was received for examination. It proved to resemble very closely Sindhi. The colonists have thus been identified as *Muhanos* who left Sind over a hundred years ago and travelled along the river system to the North-West Provinces—a notable case of emigration on the part of a very primitive tribal section.

Sindhi in the
North-West
Provinces.

It seems probable that further discoveries of the original home of some of the many caste and tribal fragments of India may be expected from the work of the Linguistic Survey under Dr. Grierson. As an instance of this, reference may be made to the dialect shown under Maráthi by the name of *Ahirani* or *Khándeshi*. The Ahirs who speak this dialect appear to have been one of the great tribes that came from the north many centuries ago, and split up into functional or caste groups such as Ahir Sonár, Ahir Sutár, Ahir Sáli, Ahir Dhangar. On the subject of this dialect Dr. Grierson now remarks that "it cannot be classed as a dialect of Maráthi: it is probably a form of Gujaráti." Final judgment is suspended until the examination of the Rájputána dialects has been completed; but sufficient is already known of the peculiar features of *Ahirani* to suggest the conclusion that it is closely allied to the Ahirwal dialect spoken in the vicinity of Delhi. If the identity of these dialects is subsequently confirmed, the former home of the two branches of the tribe should be traceable through the points of resemblance, just as European philologists aim at locating the home of the undivided Aryan race through the substratum of names for common objects that remains to indicate the nature of the surroundings in which they were once used.

Ahirani in
Khándesh.

SUBSIDIARY TABLE I.

Population by Language.

Language.	Persons.	Male.	Female.	Proportion per 10,000 of population.
1	2	3	4	5
Persian ...	4,412	2,953	1,459	2
Balochi ...	108,851	60,659	48,192	43
Pashto ...	11,250	9,040	2,210	4
Kashmiri...	201	161	40	...
Multani ...	20	18	2	...
Peshawari ...	2	1	1	...
Sindhi ...	2,934,826	1,595,279	1,339,547	1,153
Marathi ...	10,340,841	5,192,370	5,147,971	4,080
Gujarati ...	7,142,637	3,669,938	3,472,699	2,805
Punjabi ...	34,384	22,880	11,504	14
Rajaethani ...	253,577	142,948	110,629	100
Western Hindi ...	1,126,043	595,762	530,281	442
Naipali ...	2	2	.....	...
Eastern Hindi ...	2,752	1,478	1,274	1
Asami ...	2	1	1	...
Bengali ...	1,675	1,460	215	1
Bihari ...	71	48	23	...
Oriya ...	148	79	69	...
Bhil ...	119,946	60,028	59,918	47
Gipsy ...	29,289	14,850	14,439	12
Brahui ...	47,698	28,996	18,902	19
Kanarese ...	3,097,825	1,573,323	1,523,997	1,215
Gondi ...	401	183	218	...
Malayalam ...	1,094	696	398	...
Malbari ...	114	63	51	...
Tamil ...	9,909	5,731	4,178	4
Teluga ...	110,799	56,511	54,288	44
Tulu ...	370	271	99	...
Thami ...	8	4	4	...
Mayi ...	8	2	6	...
Burmese ...	66	58	13	...
Singhalese ...	4	4	.....	...
Armenian...	1	1	.....	...
Greek ...	129	104	25	...
Italian ...	712	649	63	...
Maltese ...	34	33	1	...
French ...	232	190	42	...
Spanish ...	75	42	33	...
Portuguese ...	8,379	5,293	3,086	3
Russian ...	365	344	21	...
English ...	39,983	27,325	12,658	16
Dutch ...	350	333	17	...
Flemish ...	1	.....	1	...
Norwegian ...	10	10	.....	...
Swedish ...	15	8	7	...
Danish ...	24	23	1	...
German ...	695	556	139	...
Hebrew ...	367	183	184	...
Arabic ...	20,036	19,734	9,302	11
Abyssinian ...	45	21	24	...
Somali ...	5,530	3,496	2,034	2
Dankali ...	63	62	1	...
Hungarian ...	12	11	1	...
Turki ...	314	194	120	...
Japanese ...	182	110	72	...
Chinese ...	248	218	30	...
Swahili ...	108	77	31	...
Negro ...	204	129	75	...
Jubarti ...	213	134	79	...
Not Returned ...	2,467	1,335	1,122	1

SUBSIDIARY TABLE II.

Table showing the distribution of Maráthi and Kánarese to 1,000 of the population in the Sholápur, Belgaum, Dhárwár and Bijápur Districts for the years 1891 and 1901.

Name of District.	1901.		1891.	
	Maráthi.	Kánarese.	Maráthi.	Kánarese.
Sholápur	820	71	817	67
Belgaum	251	652	254	647
Dhárwár	39	823	46	819
Bijápur	37	835	40	814

NOTE.—In both years the dialects of Konkani and Goanese, now classed as dialects of Maráthi but formerly entered separately in the language statistics for the Presidency, have been excluded from the calculation.

SUBSIDIARY TABLE III.

Distribution of Principal Languages.

Districts.	DISTRIBUTION OF LANGUAGE OF 10,000 OF POPULATION.									
	Mali.	Gujar.	Gujarati.	Kannero.	Martabi.	Sindhi.	Bengali.	Hindi.	Punjabi.	Rajasthani.
1	2	3	4	5	6	7	8	9	10	11
Bombay ... ..	...	...	2,597	18	5,291	11	5	1,481	12	85
Ahmedabad ... ..	...	1	9,379	1	38	1	...	430	...	127
Broach	7	...	9,329	...	68	3	...	572	1	8
Kaira ... ..	...	...	9,42	...	7	...	...	323	...	16
Panch Mahals	4	1	9,713	...	19	...	...	191	...	63
Surat... ..	30	...	9,551	...	93	1	...	309	...	4
Thana ... ..	...	1	855	2	8,931	...	...	227	...	23
Ahmednagar	104	21	25	6	8,963	...	...	533	...	228
Khândesh	631	73	246	2	8,122	...	...	869	...	125
Nasik	10	3	52	2	9,205	1	...	573	1	113
Poona ... ..	...	14	128	11	9,135	1	...	470	4	69
Satara ... ..	...	7	27	122	9,523	...	...	282	...	7
Sholapur ... ..	...	11	61	713	8,199	...	...	743	...	23
Belgaum ... ..	...	9	23	6,524	2,545	...	...	769	...	2
Bijapur ... ..	...	38	48	8,355	371	...	...	998	...	11
Dharwar ... ..	...	52	31	8,228	42	...	...	1,025	...	4
Kanara ... ..	...	4	16	5,704	3,715	...	...	446	...	...
Kolaba ... ..	...	6	65	...	9,779	...	...	109	...	30
Ratnagiri ... ..	...	...	8	5	9,795	...	...	190	...	...
Karachi	8	...	646	...	174	7,931	...	196	116	57
Hyderabad ... ..	...	...	301	...	5	9,097	...	45	41	324
Shikarpur ... ..	...	...	8	...	2	9,386	1	56	93	112
Thar and Parkar ... ..	...	...	545	...	1	6,314	...	29	29	2,645
Upper Sind Frontier ... ..	...	...	11	...	2	7,16	...	74	401	88

Districts.	DISTRIBUTION OF LANGUAGE OF 10,000 OF POPULATION.									
	Tamil.	Telugu.	Batochi.	Purlian.	Pakho.	English.	Portuguese.	African.	Others.	Unspecified.
1	12	13	14	15	16	17	18	19	20	21
Bombay	30	90	2	41	5	222	57	1	63	1
Ahmedabad ... ..	...	1	...	1	1	8	1	...	2	9
Broach ... ..	...	4	...	1	1	1	1	...	...	8
Kaira ... ..	...	...	...	...	...	1	1	...	...	3
Panch Mahals ... ..	...	...	...	...	...	1	...	...	...	8
Surat... ..	...	1	...	...	...	8	1	...	1	6
Thana	1	12	...	3	...	17	27	...	1	...
Ahmednagar ... ..	...	108	...	...	...	11	1	...	...	...
Khândesh	2	23	...	...	...	4	1	...	2	...
Nasik	3	21	...	...	...	14	2	...	...	...
Poona	15	80	...	1	2	67	4	...	2	...
Satara ... ..	...	25	...	...	2	5	1	...	...	...
Sholapur	8	235	...	...	...	6	...	...	1	...
Belgaum	22	98	...	...	...	17	...	...	1	...
Bijapur	4	173	...	...	...	1	...	...	1	...
Dharwar	15	182	...	...	...	8	1	...	2	...
Kanara	11	91	...	...	...	2	1	...	10	...
Kolaba ... ..	...	5	...	...	...	1	4	...	1	...
Ratnagiri ... ..	...	...	...	...	...	1	1	...	...	...
Karachi	2	14	391	6	36	53	...	...	33	...
Hyderabad ... ..	...	...	151	...	21	7	...	...	15	...
Shikarpur ... ..	...	...	168	...	23	8	...	...	149	...
Thar and Parkar ... ..	...	...	218	...	6	1	...	...	13	...
Upper Sind Frontier ... ..	...	...	1,700	138	...	2	...	...	468	...

SUBSIDIARY TABLE III—continued.

Distribution of Principal Languages—continued.

Districts.	DISTRIBUTION BY RESIDENCE OF 10,000 SPEAKING EACH LANGUAGE.							
	Bahl.	Gujy.	Gujarati.	Kanarese.	Marathi.	Sindhi.	Bengali.	Hindl.
	21	22	24	25	26	27	28	29
Bombay ... ..	...	...	670	5	474	3	5,741	1,253
Ahmedabad ... ..	...	...	2,451	...	4	...	274	372
Breach	25	30	905	...	2	...	58	182
Kaira ... ..	...	...	2,245	...	1	...	73	250
Panch Mahals	11	6	843	...	1	...	14	54
Surat	220	1	2,022	...	7	...	73	214
Thana ... ..	...	32	231	1	829	...	129	200
Ahmednagar	907	670	8	2	869	...	115	486
Khândesh... ..	8,653	4,074	117	1	1,342	...	518	1,352
Nasik	91	90	14	1	870	...	...	511
Poona	1	545	42	4	1,052	...	388	510
Nagara ... ..	...	323	10	56	1,261	...	14	352
Sholapur ... ..	...	313	15	205	644	...	29	584
Belgaum ... ..	...	335	7	2,586	293	...	14	822
Bijapur ... ..	...	1,01	12	2,430	32	...	14	601
Dharwar ... ..	...	2,270	11	3,653	58	...	58	1,215
Kanara ... ..	...	76	2	1,034	195	...	14	221
Kolaba ... ..	...	135	18	...	685	...	...	72
Katnigiri ... ..	...	...	3	2	1,325	...	...	243
Karachi	2	...	130	...	12	1,774	331	130
Hyderabad ... ..	...	...	100	...	1	3,246	439	48
Shikarpur ... ..	...	...	3	...	...	3,493	1,620	62
Tar and Parkar... ..	...	...	66	...	...	640	29	11
Upper Sind Frontier ... ..	...	...	...	...	...	604	...	19

Districts.	DISTRIBUTION BY RESIDENCE OF 10,000 SPEAKING EACH LANGUAGE—continued.									
	Punjabi.	Rejshani.	Tamil.	Telugu.	Balochi.	Parsi.	Pakia.	English.	Portuguese.	African.
	30	31	32	33	34	35	36	37	38	39
Bombay	273	291	2,492	721	14	7,566	390	4,650	5,443	2,727
Ahmedabad	7	434	11	4	...	72	101	163	143	...
Breach	12	10	3	1	...	26	29	10	30	...
Kaira	2	52	...	...	...	2	34	21	30	...
Panch Mahals	1	71	1	...	...	2	10	6	12	...
Surat	1	12	1	6	...	62	85	43	52	...
Thana	2	80	43	101	...	555	14	377	2,637	...
Ahmednagar	2	817	80	920	...	53	1	213	68	170
Khândesh... ..	11	788	243	335	...	72	14	153	89	114
Nasik	12	386	178	177	...	61	31	320	140	67
Poona	140	231	1,614	809	...	235	173	1,808	461	...
Nagara	5	36	55	235	...	77	12	147	62	...
Sholapur	1	65	210	1,726	...	14	...	115	39	...
Belgaum	7	9	2,360	997	...	17	...	465	45	...
Bijapur ... ..	...	36	321	1,295	...	...	...	9	11	...
Dharwar	5	19	1,698	2,064	...	...	...	279	165	...
Kanara ... ..	...	1	518	423	...	...	...	27	34	...
Kolaba	2	7	5	34	...	2	...	19	310	...
Katnigiri ... ..	...	2	5	1	...	46	3	12	101	...
Karachi	2,164	148	150	89	2,307	899	1,967	871	32	6,932
Hyderabad	1,261	1,373	...	2	1,415	72	1,877	184	4	...
Shikarpur... ..	2,914	47	...	...	1,655	124	2,119	90	27	...
Tar and Parkar... ..	327	4,439	...	...	751	24	206	6	2	...
Upper Sind Frontier	2,659	85	...	...	3,528	10	2,925	11	1	...

SUBSIDIARY TABLE IV.

Number of Books published in each Language, 1891—1900.

Language.	1891.	1892.	1893.	1894.	1895.	1896.
1	2	3	4	5	6	7
Maráthi ...	223	217	266	217	200	223
Gujaráti	297	263	274	294	264	241
Kánarese ...	28	11	70	12	8	14
Sindhi	24	27	29	38	19	30
Total ...	572	518	639	556	491	508

Language.	1897.	1898.	1899.	1900.	Total.	Percentage.
1	8	9	10	11	12	13
Maráthi ...	147	105	104	100	1,802	37
Gujaráti ...	178	266	239	223	2,539	53
Kánarese ...	15	6	16	10	190	4
Sindhi ...	15	48	34	34	293	6
Total	355	425	393	367	4,824	100

CHAPTER VII.—INFIRMITIES.

Great Decrease in afflicted Population. Comparison of the Results of the last three Censuses. Causes of the Decrease. Famine and Plague. British Territory and Native States. Sind. Insanity. Deaf-mutism. Blindness. Leprosy. Comparison of the afflicted by Sex.

In Table XII will be found particulars of the population affected by insanity, deaf-mutism, blindness and leprosy. Enumerators were directed, as on previous occasions, to enter under these heads persons blind of both eyes, or deaf and dumb from birth, insane or suffering from corrosive leprosy. Inasmuch as the continued progress of the people towards greater immunity from physical defects of these descriptions is a not unimportant sign of successful administration, a short examination of the figures in this table may be of some little interest.

With the object of showing the comparative number of afflicted at the three most recent Censuses, a table has been prepared of which the substance can be summarized as follows:

Subsidiary Table No. I.

Number of afflicted per 20,000 persons, i.e. 10,000 of each sex.

	Insane.	Deaf-mute.	Blind.	Lepers.
1881	9	14	53	12
1891	6	12	29	10
1901	4	7	18	6

The decrease under all heads in the last twenty years may fairly be characterized as remarkable. Dealing with the facts in 1891, Mr. Drew arrived at the conclusion that the decennial decrease was not in any way traceable to inferior enumeration. He was apparently of the opinion that the improvement could be largely attributed to a more restricted use of intoxicants, to the application of the fruits of medical science, and perhaps, in the case of leprosy, to a more careful discrimination between the two types of this dread disease. It would be an agreeable task to draw the same moral from the Census of 1901. Nor would it be difficult to insist on the effects of the increase in vaccination in reducing the number of serious small-pox cases, so commonly a cause of blindness; to point to recent measures for the stricter control of the manufacture and sale of intoxicating drugs as a reason for a decrease in insanity; and to lay stress on the good work done in the Lepers' Home in Matunga towards isolating the centres of contagion, who were formerly at liberty to roam without restraint through some of the most densely populated areas in the Presidency.

It would not be fair to deny that the phenomenal decrease in infirmities may have been to some extent the outcome of causes such as these. It is an undoubted fact that the poorest classes of the population are gradually acquiring greater confidence in the powers of medical science, and are specially disposed to consult medical officers when suffering from diseases of the eye. Without desiring to detract from the just claims of such skilled treatment to a share in the credit for the gradual diminution of blindness, it is necessary to enquire how far the general decrease in infirm persons can be attributed to the effects

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and Native
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of famine and plague which have writ themselves so large in the history of this Presidency since 1896, before accepting the explanations which did duty in 1891.

The following figures show very clearly the number of afflicted enumerated in British Territory and Native States at successive periods during the last twenty years :

	1881.	1891.	1901.
Insane—			
British Territory ...	7,754	6,286	3,889
Native States ...	2,184	1,994	796
Deaf-mutes—			
British Territory ...	11,857	11,609	6,980
Native States ...	4,737	4,697	2,143
Blind—			
British Territory ...	43,755	28,054	16,275
Native States ...	18,478	13,028	5,388
Lepers—			
British Territory ...	10,095	10,186	5,717
Native States ...	2,287	2,554	1,186

It will be observed in the first place, that the decrease in the last ten years very greatly exceeds that recorded for the period 1881-1891. But the Census of 1881 closely followed a severe famine in the Deccan and Southern Marátha Country, which must have reduced the number of infirm persons considerably. Thus the results of the 1891 Census should not show a diminution of so great an extent when compared with those of a famine year preceding it, as would appear in placing the 1891 figures beside those of 1901. This is in harmony with the facts of the case. This, then, is the first argument in favour of attributing the decrease largely to the results of famine. Secondly, the figures show that the decrease has been greater in Native Territory than in British districts. But the former suffered to a considerably greater extent in the famine of 1900 than British Territory, and lost at least twice the percentage of its population in comparison. Hence, if famine were the cause of the decrease among the infirm, it would be natural that the decrease should be larger in the case of Native States than elsewhere. This has just been shown to be the case.

Approaching the subject from a third point of view, it may help the reader to arrive at a conclusion regarding the question under consideration if the figures for the most famine-stricken of the British districts are compared with those of districts comparatively unaffected by the scarcity. For the former Ahmedabad, Kaira, Broach and the Panch Maháls will form a typical group. The latter can best be represented by Belgaum, Dhárwár and Kánara.

Number of afflicted in 80,000 enumerated in Ahmedabad, Kaira, Broach, and the Panch Maháls, 10,000 males and 10,000 females in each.

	Insane.	Deaf-mute.	Blind.	Lepers.
1891 ...	25	48	126	12
1901 ...	11	19	68	5

Number of afflicted in 60,000 enumerated in Belgaum, Dhárwár and Kánara, 10,000 males and 10,000 females in each.

	Insane.	Deaf-mute.	Blind.	Lepers.
1891 ...	11	38	44	9
1901 ...	13	28	34	6

The decrease in the first case varies from 48 to 60 per cent.; in the second it is only 24 per cent. on an average. The arguments may be summed up as follows. Assuming that years of scarcity press most hardly on the infirm, it would naturally result that the number of afflicted enumerated after a severe famine would not exceed those enumerated ten years later in the same ratio that these latter would exceed the number enumerated in a second famine period. Similarly the logical conclusion from the same premises would be that the decrease in afflicted persons would be far greater in areas which suffered most severely from famine than in those districts which were comparatively immune.

The statistics given in Table XII will be found to be in harmony with both these conclusions. At the same time it must be admitted that the province of Sind shows a high percentage of decrease in afflicted. Inasmuch as this province is dependent on irrigation for its crops, and suffered comparatively slightly from the scarcity that devastated the Gujarát and Deccan districts, this fact would at first sight appear to materially diminish the validity of the arguments that have been advanced to prove that famine is the main cause of the remarkable decrease. The discrepancy is, however, to some extent explained by the fact that the number of infirm in Sind (with the exception of lepers) was in 1891 two or three times as numerous in 10,000 of the population as in the rest of the Presidency and that it is still greatly in excess of the latter. Moreover, since 1881 the population of Sind has shown a large and steady increase, due in some measure to immigration. These immigrants are presumably not likely to bring many infirm persons with them. The constant decrease in the ratio of afflicted to the healthy population may, therefore, be due in the case of Sind to these special causes. In connection with the foregoing estimate of the probable effects of famine on the infirm of the Presidency, it must be noted that the Government system of relief provides both for the support of afflicted dependents who come to the works with their relations, or for feeding them by doles of grain in their villages. Many have thus been saved from starvation in the last few years. But when all that is humanly possible has been done, the blind, the insane, the deaf-mute and the leper, must inevitably be the greatest sufferers in periods of scarcity. The sources of private charity, ordinarily so freely available for the succour of these unfortunates, dry up. The healthy, perplexed and preoccupied by measures for their own safety, have little leisure to devote to the care of the afflicted members of their small community. Small wonder, then, if they either fall by the wayside in the great rush along the road to relief, or arrive at the scene of its distribution so reduced by privation that human aid is powerless to save the flickering flame of life from the great Extinguisher.

Some interesting results are obtainable from a comparison of the proportion of afflicted persons in the various religious communities. The figures given in Subsidiary Table II have been supplemented by those of Table XII-A, showing the number returned under each infirmity for 100,000 of a few of the most typical castes of the Presidency.

Under the heading of insanity, it will be observed that Europeans and Eurasians occupy the unenviable position at the top of the list, with 39 and 70 per 10,000. A word of caution is necessary in this connection. The statistics for Europeans and Eurasians were collected in Bombay City, where they are most numerous and offer the broadest basis for a comparison, but where there

is also a lunatic asylum that concentrates the afflicted at Colába. Inasmuch as the European and Eurasian population of Bombay is only 12,273 and 3,258, the proportion of lunatics worked out from the inmates of the asylum and others will obviously be in excess of the actual figure. It seems more accurate to estimate the number on 100,000 of the population from which the inmates of the asylum are drawn at 200 for Europeans and 400 for Eurasians, on the assumption that the inmates of the asylum who are Europeans, or Eurasians are mainly drawn from the civil population of those races resident in the whole of the Presidency.

It would be leading the reader too far afield to pause to consider the reasons which produce a greater number of cases of insanity in these two sections of the community than in other cases. Mr. Drew has already shown in his Report of 1891 (page 95) that insanity is far commoner in the West than in the East. The difference is very striking, for while there are nearly 40 cases per 10,000 in the United Kingdom, the Bombay Presidency now shows an average of only 2. It is not necessary to be an expert in this painful subject to recognize that the stress and strain of existence in the so-called highly civilized countries are the leading factors contributing to the proportionate number of cases of mental breakdown; nor is there much in the present-day conditions of Anglo-Indian residence in this country that could be expected to counteract the racial tendency towards insanity under over-pressure, bearing in mind the fact that the Europeans in India are for the most part selected from the physically vigorous. In order of precedence based on the number of insane, the religions seem to stand as follows:

Christians,
Jews,
Parsi,
Musalman, }
Jain,
Hindu.

Table XII-A offers interesting material for a comparison between the typical castes of the Presidency in this connection. Among the Hindus the precedence table is:

Brahman,
Maratha Kunbi,
Maratha,
Mahar,
Dhed.

The Jain Vani intervenes between the Brahman and the Maratha Kunbi. It is interesting to note that in so far as these castes can be traced in Table 3 of Appendix A to Mr. Drew's Report, their relative positions have not altered in the last decade.

The dislocation in the ordinary distribution of insanity by natural divisions due to the intervention of the famine renders a comparison of the figures for the districts of the Presidency of no practical value. The province of Sind retains the leading position that it has always occupied in this respect, though it is rapidly coming into line with the more fortunate areas of the Presidency proper. It may be rash in a layman to hazard a theory on the cause of this unenviable distinction; yet it seems possible that the delirium due to malarial fever is not infrequently mistaken by the enumerator for insanity. The ravages

of cold weather fever in Sind after a heavy flood season are notorious. Is it, therefore, possible that the explanation of the phenomenon is to be found in the enumerator's reading into insane a meaning which the word was not meant to convey? In support of such a hypothesis there is the fact that, after Sind, the highest ratio of insanity is to be noticed in the Dhárwár and Kánara Districts of the Southern Marátha Country. In these districts malarial fever is also very prevalent during the cold weather season.

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Into the special features of the decrease in deaf-mutism it seems useless to enter. It is perhaps worth noting that the Brahmans, Musalmans and Parsis stand at the head of the list in point of numbers per 10,000 of each—and in the order named. Jain Vanis and Gujarát Dheds show a remarkable immunity from this infirmity. There is no obvious reason why this should be the case.

Deaf-mutism.

It has already been remarked that the decrease in blindness recorded on the occasion of each Census since 1881 is in part due to a similar decrease in the number of small-pox cases and to the more effective treatment of this disease, as well as to the application of medical science to the common cases of failing sight. To illustrate the first of these contentions the following figures are given, showing small-pox deaths in the Presidency for the last twenty years in correlation with the number of persons vaccinated during that period :

Blindness.

Year.	Number of vaccinations in thousands.	Number of small-pox deaths in thousands.
1881-1882	786	1
1882-1883	859	2
1883-1884	884	13
1884-1885	866	14
1885-1886	908	3
1886-1887	904	1
1887-1888	930	4
1888-1889	951	4
1889-1890	959	7
1890-1891	932	3
1891-1892	831	1
1892-1893	924	3
1893-1894	906	4
1894-1895	712	3
1895-1896	733	2
1896-1897	737	6
1897-1898	682	4
1898-1899	624	2
1899-1900	679	2
1900-1901	586	10

From 1895, the number of persons vaccinated in Baroda, Cutch, Káthiáwár, Pálanpur, Idar, and Cambay have been excluded.

In view of the fact that the statistics of deaths since 1881 are for British Territory only, and that since 1895 the vaccinations in a population of over 5,000,000 have been excluded, being for Native Territory, and also that the large reduction in the birth-rate since 1895 would react on the number of vaccinations, these figures convey an impression that the connection traced in 1891 between the decrease in blindness and the effects of vaccination was legitimate.

There is much in this statement to justify the assumption that the population owe their continued progress towards greater immunity from the terrible curse of blindness in no small measure to the labours of the Department which wages war on the dread disease of small-pox through the medium of the village

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vaccinator. Perhaps it may be permissible to add that the plague is to a certain extent a factor among the causes which have led to this satisfactory decrease. It is generally admitted that where plague is prevalent in epidemic form all other diseases show a marked, if temporary, decrease. This has been most noticeable in the case of Bombay City, where the seasons of the greatest virulence on the part of the plague have been noted for the decrease in the number of persons attacked by other diseases. Plague would therefore seem to some extent the cause of the decrease in blindness. Table XII-A indicates that after the Eurasian community who stand at the head of the list the order of precedence in blindness is :

Mahar.
Maratha Kunbi.
Maratha.
Vani.
Brahman.
Musalman.
Dhed.
Parsi.
European.

It is to be inferred from this that literacy has no appreciable effect on failure of the sight in comparison with more potent causes. Were it otherwise the Brahman, Parsi and European would not be found at the lower end of the scale, though it must not be forgotten in this connection that the census only takes cognizance of the totally blind, and that, in consequence, the growth of myopia is not traceable in these statistics.

Leprosy.

Leprosy has been commonly held to have its origin in filth and insanitary surroundings. Being the only contagious infirmity of the four under discussion, the decrease from 12,740 to 6,903 is doubly welcome, even though the removal of so many centres of contagion has been the outcome, in most cases, of severe privation. It would be scarcely a matter for regret, from the broadest point of view, if the recent misfortunes of this Presidency had removed 100 instead of 50 per cent. of these unfortunates. The districts of Ahmednagar, Khândesh, Poona, Sátara, Sholápur, Kolába and Ratnágiri show a percentage of lepers considerably in excess of all other districts in the Presidency—a distinction which they have apparently enjoyed continuously since 1881. It is not possible to embark on speculations regarding the special causes of this phenomenon within the limits of this report. Perhaps the most fruitful line of investigation would be that which is indicated by the comparative figures showing lepers by caste and religion. The order is :

Mahar.
Maratha Kunbi.
Maratha.
Eurasian.
Musalman.
Brahman.
Dhed.

Europeans, Parsis and Jain Vanis show no lepers on 100,000 of the population (*vide* Table XII-A). The first three castes are most numerous

represented in the districts which have been mentioned (*vide* Table XIII, Part II). This, however, does not explain why these castes should be the commonest sufferers from corrosive leprosy—a question that experts may profitably investigate.

The tables at the end of this Chapter dealing with the distribution of infirmities by age periods lose much of their value on account of the abnormally restricted birth-rate of the Presidency during the recent years of scarcity, and must be read with caution. Age periods, even in groups of five years, are notoriously unreliable, and offer an insecure foundation on which to build theories of any description.

It is to be noted, in connection with the last of these subsidiary tables showing sex distribution of infirmities by age periods, that women apparently suffer equally with the men from blindness, but that the male is far more disposed to become insane than the weaker sex, who are thus presumably the stronger sex mentally, inasmuch as they have less difficulty in preserving mental equilibrium. In comparison with men, the women suffer least from leprosy than from any other infirmity recorded, though, curiously enough, in the earlier age periods the sexes are very nearly on a level. There is no obvious explanation of the increase in leprosy among males to the exclusion of females in the advancing age periods for which records are available.

Comparison of
the afflicted by
sex.

The influence of occupation on infirmities, in so far as it can be traced from statistics, is exhibited in Subsidiary Table III. Here for a few selected occupations, the number of afflicted of each description are given. It will be seen that insanity is most prevalent among mendicants, which is probably only another way of stating the fact that persons of unsound mind are commonly supported by charity. It should not, however, be forgotten in this connection that the exhibitions of religious excitement, for which wandering religious mendicants are conspicuous, are occasionally stimulated by the use of intoxicating drugs which may in course of time lead to insanity. The position of general labourers at the head of the deaf-mutes probably indicates that this is one of the few occupations that such unfortunates can follow, owing to their infirmity.

Mendicants not connected with religious orders are in a large majority in the case of blindness. General labour is second, and cotton weavers come third, with a high average of 21 on 15,000. It is notable that these are hand-workers. The mill hands show 3 on 23,000, or only one-seventh of the ratio of the hand-workers. It is conceivable that the difference between the manipulation of a power loom and the handling of shuttle and warp on a country loom are in part responsible for the difference. Bankers and money-lenders show a high rate of blindness. In the case of leprosy, mendicants and field labourers, with 6 and 3 on a population of 15,000, respectively, show the greatest number, if shepherds with 1 on 300 are omitted, owing to their number being too small to support any generalization.

It should be noted, however, that the statistics in this table are collected from the population of the cities of the Presidency. The basis is, therefore, very limited, and some caution is necessary in building theories thereon.

SUBSIDIARY TABLE I.

Average number of Afflicted per 10,000 of each Sex by Districts in 1901, 1891 and 1881.

District.	LEPROSE.						DRAPE-NUTS.					
	Males.			Females.			Males.			Females.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Bombay City ...	6	5	17	4	3	5	3	4	8	3	3	6
Ahmedabad ...	3	5	5	1	2	3	3	7	9	1	6	6
Broach ...	2	4	6	1	3	3	4	9	10	3	4	5
Kaira ...	1	3	5	1	1	3	3	6	6	2	4	4
Panch Mahals ...	1	4	3	1	3	3	3	7	7	1	5	5
Surat ...	3	5	8	2	3	4	5	9	12	3	7	9
Thana ...	1	2	5	1	3	3	5	8	13	3	4	5
Ahmednagar ...	1	1	2	1	1	1	4	5	7	3	2	5
Khândesh ...	1	2	2	...	1	1	3	5	7	2	3	4
Nâsik ...	1	2	2	...	1	2	3	5	6	2	3	4
Poona ...	2	3	4	1	2	2	3	5	6	2	3	4
Sâtara ...	2	2	3	1	1	1	3	4	6	2	3	4
Sholâpur ...	1	1	2	...	...	1	1	6	7	2	4	5
Belgaum ...	2	1	2	...	1	1	4	6	7	3	4	5
Bijâpur ...	3	2	1	1	1	1	7	7	6	4	4	5
Dhârwar ...	4	3	2	2	1	1	6	7	7	5	5	6
Kânara ...	3	3	3	2	2	3	6	9	9	4	7	8
Kolâba ...	2	3	5	1	2	3	3	7	7	3	5	6
Ratnâgiri ...	3	4	5	1	2	1	5	7	7	3	5	4
Karâchi ...	3	9	14	4	5	10	9	12	17	5	7	12
Hyderabad ...	4	11	19	2	6	11	5	13	13	3	7	8
Shikârpur ...	4	10	14	2	7	10	6	13	11	4	8	9
Thar and Pârkar ...	6	10	16	3	6	10	6	10	13	4	6	9
Upper Sind Frontier ...	2	1	15	1	5	10	6	13	17	5	8	13
British Territory ...	3	4	6	1	2	3	4	7	8	3	5	6

District.	BLIND.						LUNGS.					
	Males.			Females.			Males.			Females.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	14	15	16	17	18	19	20	21	22	23	24	25
Bombay City ...	6	11	20	7	12	27	5	4	6	4	4	6
Ahmedabad ...	8	17	29	12	25	46	1	1	1	...	...	1
Broach ...	10	16	23	14	22	30	1	3	3	1	2	1
Kaira ...	6	14	23	8	15	34	1	2	4	...	...	1
Panch Mahals ...	4	8	10	6	9	17	1	3	4	...	1	1
Surat ...	9	14	25	12	18	41	2	5	6	1	2	4
Thana ...	4	10	13	4	12	17	2	8	11	1	4	6
Ahmednagar ...	15	18	29	19	19	38	9	12	15	3	3	5
Khândesh ...	14	21	34	13	21	36	8	17	20	3	5	7
Nâsik ...	9	15	28	9	14	34	4	7	11	2	3	4
Poona ...	10	17	28	9	15	28	8	15	20	3	5	6
Sâtara ...	8	16	23	7	13	21	9	19	17	3	5	5
Sholâpur ...	8	15	20	10	13	23	7	12	10	2	3	3
Belgaum ...	6	9	14	5	6	13	3	5	6	1	1	2
Bijâpur ...	9	9	13	9	8	12	4	6	4	1	2	1
Dhârwar ...	9	10	10	6	7	7	2	3	3	...	...	1
Kânara ...	5	6	7	3	6	8	...	...	1	...	...	1
Kolâba ...	6	10	16	7	11	21	7	10	15	5	0	7
Ratnâgiri ...	5	8	12	3	7	13	8	15	14	2	5	4
Karâchi ...	8	15	3	3	14	44	...	1	2	...	1	2
Hyderabad ...	7	19	35	5	20	44	...	1	1	...	...	1
Shikârpur ...	13	27	45	11	30	74	...	1	1	1	1	1
Thar and Pârkar ...	9	9	24	6	11	33	...	...	...	...	...	...
Upper Sind Frontier ...	9	30	46	10	38	80	...	1	2	...	...	1
British Territory ...	9	15	24	9	14	29	4	8	9	3	2	3

SUBSIDIARY TABLE II.

CHAP. VII.
INFIRMITIES.*Average number of afflicted per 10,000 of each Sex by Religions excluding
the City of Bombay.*

Religion.	ISSANE.		DEAF-MUTE.		BLIND.		LEPER.	
	Ma'es.	Females.	Ma'es.	Females.	Ma'es.	Females.	Ma'es.	Females.
1	2	3	4	5	6	7	8	9
Hindu	2	1	4	3	9	9	5	2
Musalman	3	2	4	3	7	6	1	7
Christian	1	1	2	2	4	5	7	6
Buddhist ... ..	...	...	...	...	166	...	...	...
Jain	3	1	6	3	9	6	3	1
Sikh ... ..	...	...	...	...	...	...	...	...
Parai	3	2	6	3	5	4	1	...
Jew... ..	9	...	...	...	19	...	...	...
Animetic ... ..	...	...	3	1	9	9	...	2
Others ... ..	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE III.

Statement showing Infirmities by selected Occupations returned in the Cities of Hubli, Poona, Ahmedabad and Hyderabad.

Occupation.	Total strength.	Population afflicted.			Insane.			Deaf-mute.			Blind.			Lepers.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
3. Clerks, Inspectors and their families ...	7,105	4	2	3	...	...	...	3	1	3	1	1	...	...	...	...
6. Clerical establishment ...	933	2	1	1	1	1	...	1	...	1	...	...	...	...	...	...
26. Cattle breeders and Commissionariat farm establishment ...	459	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...
27. Herdsmen ...	571	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
31. Shepherds and goat-herds ...	311	2	2	...	...	...	...	...	...	...	1	1	...	1	1	...
39. Field labourers ...	5,463	7	5	2	...	...	...	1	1	...	5	3	2	1	1	...
78. Cow and buffalo keepers and milk and butter sellers ...	3,242	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...
164. Printing presses, workmen and other subordinates..	1,110	2	1	1	...	...	...	2	1	1	...	...	...	...	...	...
238. Cotton spinning, weaving and other mills, operatives and their subordinates ...	23,140	9	8	1	4	3	1	2	2	...	3	3	...	...	...	...
272. Cotton weavers, hand industry ...	14,771	29	18	13	2	1	1	4	3	1	21	10	11	2	2	...
336. Potters and pot and pipe bowl makers ...	1,763	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...
386. Leather dyers ...	697	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...
392. Bankers, money-lenders, &c. ...	6,912	15	8	7	3	3	...	2	2	...	10	3	7	...	...	...
414. Priests, ministers, &c.	2,670	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
446. Religious mendicants, inmates of monasteries, convents, &c.	3,670	20	17	3	16	14	2	1	...	1	3	3	...	...	...	...
452. Principals, Professors and Teachers ...	3,392	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
456. Writers (unspecified), private clerks ...	1,428	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
504. General labour ...	39,736	62	29	23	9	2	6	13	13	5	23	21	12	3	3	...
512. Mendicancy (not in connection with a religious order) ...	14,073	113	75	38	13	7	6	9	8	3	25	20	26	6	3	3

SUBSIDIARY TABLE IV.

CHAP. VII.
INFIRMITIES.*Distribution by Age of 10,000 persons for each Infirmity.*

AGE.	MALES.					FEMALES.				
	Total	Insane.	Deaf-mute.	Blind.	Lepers.	Total	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0-5 ...	260	239	381	309	34	254	329	421	222	63
5-10 ..	669	596	1,371	585	112	657	696	1,476	460	204
10-15 ...	889	1,028	1,571	762	320	754	1,177	1,478	500	482
15-20 ...	756	1,005	1,188	571	525	650	1,215	1,079	415	702
20-25 ...	792	1,076	1,098	643	600	694	1,196	992	494	854
25-30 ...	929	1,214	1,042	736	1,057	739	970	854	618	1,011
30-35 ...	954	1,076	856	753	1,425	850	905	930	741	1,263
35-40 ...	813	951	595	670	1,281	699	698	551	689	1,032
40-45 ..	879	876	530	788	1,470	915	955	604	897	1,556
45-50 ...	668	670	370	651	1,038	570	443	354	624	775
50-55 ...	742	512	380	875	1,000	833	550	469	975	958
55-60 ...	414	232	180	557	472	416	260	156	533	372
60 and over ...	1,234	525	433	2,100	666	1,955	608	619	2,817	718
Unspecified ...	1	...	5	...	...	14	...	17	15	15

SUBSIDIARY TABLE V.

Distribution of Infirmities by Age among 10,000 of the Population.

AGE PERIOD.	MALES.					FEMALES.				
	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0—5	2	...	1	1	...	1	...	...	1	...
5—10	4	...	2	2	...	3	...	2	1	...
10—15	7	1	3	3	...	4	...	2	2	...
15—20	9	2	3	3	1	5	1	2	2	...
20—25	9	2	3	3	1	6	1	2	2	1
25—30	9	2	2	3	2	5	...	1	3	1
30—35	10	1	2	4	3	7	1	1	4	1
35—40	13	2	2	5	4	8	1	1	5	1
40—45	13	2	2	5	4	10	1	1	6	2
45—50	17	2	2	8	5	10	1	1	7	1
50—55	17	1	2	9	5	14	1	1	10	2
55—60	23	1	2	14	6	17	1	1	13	2
60 and over	28	2	2	21	3	32	1	2	28	1
Unspecified	3	...	2	1	...	20	...	5	13	2
Total	9	1	2	4	2	7	1	1	4	1

SUBSIDIARY TABLE VI.

CHAP. VII.
INFIRMITIES.*Proportion of Females afflicted to 1,000 Males at each Age.*

AGE PERIOD.	Total Population.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6
0-5	3,024,460	703	630	704	705
5-10	3,622,002	594	689	770	696
10-15	3,151,215	583	602	644	575
15-20 ²	2,117,027	615	581	712	511
20-25	2,154,066	566	577	753	545
25-30	2,375,903	406	524	830	364
30-35	2,245,786	427	695	964	338
35-40	1,596,683	373	598	1,009	308
40-45	1,621,979	555	729	1,116	404
45-50	933,192	336	611	839	285
50-55	1,065,188	547	791	1,093	365
55-60	431,626	569	560	937	300
60 and over	1,072,710	589	913	1,315	414
Unspecified	12,398	...	2,000	16,000	...
Total	25,424,235	509	639	981	382

CHAPTER VIII.—CASTE AND TRIBE.

Caste and Tribe. Definition. Difficulties in applying a definition. Multiplicity of Caste in the Presidency. The traditional Caste scheme of Manu. Influence of the different divisions on development of Caste. Sind. Gujardt. The Deccan. The Konkan. The Karnatak. Four typical Castes. Bráhmans. Vánis. Lingáyats. Maráthas. Classification of Castes. The Census Committees. The five classes. Caste and Tribe in the Census. The Presidency. Sind. The Baluch Tribes. The Subsidiary Tables.

Caste and Tribe.

THERE is perhaps no subject within the proper scope of an Indian Census Report that presents more difficulties, or is beset with greater uncertainty, than that which confronts the writer when he approaches the classification of the people by caste and tribe. If, as has been seen, there is something in India which makes for inaccuracy in the matter of age periods, there is equally a something tending towards undefinedness of outline in the subject of caste and tribal limitations. To commence with, we are faced with the difficulty of arriving at a satisfactory definition of either of these terms; and if for the sake of certainty, if not also of uniformity, we are disposed to accept the definition of experts such as Messrs. Nesfield, Ibbetson and Risley, who have described caste as the largest group based on common occupation, and tribe as the largest group based on common descent, we have next to deal with the difficulty encountered one step further in changing the question for decision from what is caste and tribe, to what social groups, commonly recognized as castes and tribes in this Presidency, would continue to be so described if we apply the definition without an undue straining of language. It must be admitted that, if the origin of caste was in the first place functional, as the terms of the definition would apparently suggest, its development has been very greatly influenced by religious, ethnic and geographical considerations. We may, for instance, agree to treat the *Bráhmans* as one caste in virtue of their common traditional occupation of priests and students; but we can scarcely ignore the fact that they are at the present day divided into numerous groups which neither feed together nor intermarry, and that, according to the opinion of the majority, they are more correctly speaking a collection of castes than one caste single and undivided. Again, the *Lingáyats* whose peculiar constitution, resembling originally a religious community which later developed into a congeries of castes, is described at length in this Chapter, consider themselves one caste in virtue of the common privileges which they enjoy. They will give *Lingáyat* as their caste name if questioned on the point. In this instance, therefore, the definition would not be in harmony with current ideas and common usage. Clearly, the *Maráthas* are not an occupational caste. They are, however, considered to be a caste at the present day. *Vánis* or *Banias*, as merchants, fall within the scope of the definition, but they also resemble the *Bráhmans* in being rather many castes than one, if it is considered that *Vánis* include over a hundred divisions between which inter-marriage is forbidden, and which are in many instances separated by barriers of religion, domicile and language, rendering social intercourse impossible. Moreover, in enquiring into caste at the time of a Census, it must be remembered that, to the question of the enumerator, the Indian householder is apt to reply by giving a trade, a sect, a

Definition.

Difficulties
in applying
a definition.

name of a locality, or even a proper name. Possibly he has no very clear notion of the significance of the term at all—a source of error not uncommonly shared by the enumerators, in spite of the instructions which are issued on each occasion to guide them in the enquiry. In these circumstances, the classification of the information contained in the replies may, it will be understood, become a matter of no little difficulty.

Thus, caste has ever been a stumbling-block in the pathway of successive Census Superintendents. To ignore it completely would be to omit from consideration one of the most interesting aspects of Indian society as it presents itself through the medium of a Census enumeration. Yet an attempt to classify the people on a caste basis is, as it has been seen, tantamount to entering on a discussion concerning the real nature of caste, which, as an amorphous collection of anomalies and anachronisms, is calculated to puzzle the most expert enquirer, if not to deter the most ardent enthusiast in search of a scientific classification of the people. We are not here concerned with a final decision on the much vexed discussion concerning the origin of caste. The professional, ethnical, religious, and geographical, elements in the formation of caste grouping have each in turn found advocates and exponents. It has already been suggested, and it may not be so far from the truth, that there is reason on the side of each of these controversialists. For the purposes of the present Report, it will suffice to confine the treatment of the subject to a brief account of caste as it exists at the present day, illustrated by a cursory glance at some of the most typical specimens, to be followed by a short comparison of modern caste with the scheme of the sacred law books. Thus the student may learn how present practice varies in some important particulars from former theories, among them the scheme described in Manu or Vishnu. It will further be explained what steps were taken on this occasion to arrive at a classification of caste fellowships and their divisions, that may be of permanent use to Census officials of the future in dealing with the decennial record of the Presidency population.

It may be a pardonable digression to direct attention to the fact that, viewed from the aspect of its limited area and population, the Bombay Presidency, including Sind, presents a variety of social, racial and religious differences hardly rivalled elsewhere in India. With a population of 25,000,000, there are over five hundred main castes and tribes in the Presidency. The cause of this phenomenon is in a measure traceable in the history of the province, of which the origin is not to be sought in previously existing designs for the constitution of a comparatively homogeneous Presidency, but rather in the outcome of events that have linked together, under the control of one Government, the wild and warlike *Maris* of the North-West Frontier, the acutely intellectual *Bráhmans* of the Deccan, the mild-tempered *Vánis* of Gujarát, the martial-spirited *Maráthas*, the animistic *Bhils*, and the *Ling*-worshipping sectarians of the Southern Marátha Country.

Multiplicity of castes in the Presidency.

The successive invasions of India from the North-West have naturally resulted in a stratification of the population in layers which may be said roughly to run parallel to a line drawn from east to west of the continent. A Presidency that is laid out to embrace a narrow strip of land running from 29° North latitude to 14° therefore intersects many social strata, putting us in mind of the successive rock formations laid bare by a landslip on a hill-side. Other special causes for the heterogeneous nature of the population are to be traced in the inevitable contrasts which must exist between the residents of a long sea-

CHAP. VIII.
CASTE AND
TRIBE.

board and of the mountainous and inaccessible regions of the Western Ghats, between the population of the remote province of Siud, and the inhabitants of the picturesque, but fever-haunted, forest tracts in the southern portion of the Presidency.

The traditional
caste scheme of
Manu.

The voice of tradition, finding a sympathetic ear in the educated members of all castes, is commonly disposed to deal lightly with the complexities of caste formation by adhering to the pristine fourfold classification of Bráhmaṇ, Kshatriya, Vaishya, and Shudra. The Provincial Superintendent would be spared much labour if, in accordance with the precedent of 1872, and by the common consent of the Man in the Street, he were permitted to follow so simple a scheme. Truth to tell, however, an endeavour to distribute the social groups of the present day into the fourfold scheme of Manu is a process very nearly equivalent to an attempt to cram a full-grown oak tree into the husk of an acorn, and it is to be doubted whether the results of the experiment would be of much greater value.

It is not denied that the division of society into priest or student, warrior, trader, and artificer, and those subordinate to them in social precedence, may not be a plausible and possible scheme of division to apply to any society in an advanced stage of development. To quote an instance, the Anglo-Indian community in India at the present day could be said to lend itself to such a classification. It might be contended by a modern Manu that the heaven-born civilian, the soldier, the merchant, and the middle class European are as much the present representatives as they are the historical successors of Bráhmaṇ, Kshatriya, Vaishya, and Shudra.

It would similarly be possible, by magnifying the importance of frequent marriages within the limits of these four groups, owing doubtless to greater facilities for mutual acquaintance, to deduce a former law of endogamy, and to establish an historic parallel, if not to prove the existence of a present-day scheme of fourfold caste division.

But speculations of this nature are not to be taken seriously. They serve merely to illustrate the probable nature of Manu's famous classification—now commonly admitted to lack historical foundation. What is here required is an accurate picture of caste at the present day,—not a faint shadow of a possible scheme of division, formulated in the dim ages of the past, when differences of race, religion, function, and locality had not yet been permitted to leave their mark on the formation of society as it appears to us at the present day. In the Bombay Presidency, the evolution of caste has followed divergent lines according to the special features of the locality in which it has occurred. It may be of assistance to glance for a minute at the peculiar influences of the various localities where the process of growth and development has taken place.

Influence of
different divisions
on the develop-
ment of caste.
Sind.

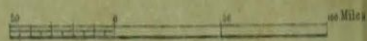
The natural divisions of the Presidency which are distinguished by peculiar influences in the development of castes and tribes as they now present themselves to the student, seem to be five in number, viz., Sind, Gujarát, the Deccan, Konkan, and Karnátak. Of these the first, Sind, once a Hindu province, has been overrun by a succession of invaders since the days when Alexander marched into the plains of Multan, and proceeded on his memorable voyage down the Indus. Islam has been the predominant religion from the earliest Arab conquest in the eighth century; and the tribal fragments of the invading hordes,



BOMBAY PRESIDENCY

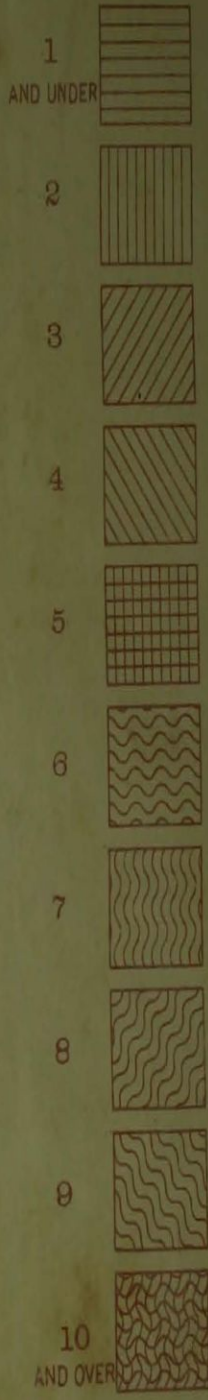
(EXCLUSIVE OF SIND)

Scale of Miles



REFERENCES

- Province or State Boundary ————
- District do ————
- Feudatory do ————
- 1 British
- 2 Kaira Agency
- 3 Khandesh, do.
- 4 Surat do.
- 5 Portuguese Territory.
- 6 Thána Agency
- 7 Satára do.
- 8 Kolaba do.
- 9 Sholápur do.
- 10 Kolhápur do.
- 11 Panch Mahál (British)
- Native State. N.S.





MAP
OF
SIND

Scale of Miles
0 1 2 3 4 5 6 7 8 9 10

1
AND UNDER

2

3

4

5

6

7

8

9

10
AND OVER

REFERENCES

Province or State Boundary	-----
District	-----
Native State	N.S.
District Sukhapur	1
Dist. Bahawalpur	2

Arab, Moghal, Pathan and Baluch, with the converts who once formed part of the previously existing caste organization, now constitute three-quarters of the population of the entire province. The caste survivals, including those who have withstood the temptation to adopt the religion and tribal system of the ruling races, have undergone considerable modification owing to the contact with an alien and predominant social system. The Bráhmans, numbering only 14,000, or 4 per cent. of the population, compared with 4·7 per cent. in the rest of the Presidency, are socially a degraded caste, illiterate and in poverty. With their descent from the commanding position that they occupy under a Hindu *regime*, their influence on subordinate castes has diminished, until, in place of a general tendency on the part of the latter to imitate their social system and religious customs, even to the extent of eventually claiming the title of Bráhman for themselves, we find the premier caste in Sind, the Lohánas, wearing the beard of the Musalman invader, and permitting themselves the luxury of animal food provided that it has been slain after the orthodox fashion of the faith of Islam. Similarly, we find in the case of the Lohánas, the Masands, and other Sind castes, that the common type of caste organization, an endogamous group with exogamous sections named after the saints of the Hindu calendar, is replaced by an occupational group, of which the divisions claim precedence on the score of descent from distinguished ancestors, and may intermarry indifferently, though favouring unions mainly with caste fellows of like social status. In fact, a tribal organization inside a caste setting, devoid of the Brahmanic *gotras*, and tending to conform to Mahomedan models.

In Gujarát, the second of these divisions, the predominant religion is Hinduism. Petty Mahomedan kingdoms have left their influence in many parts of the province—an influence to be traced in the formation of certain castes of converts, such as the *Momná Kumbis* and the *Molesalams*, looking to Islam for their religion and to Hinduism for their social structure. The numerous political sub-divisions of the province, which was for centuries split into rival Hindu kingdoms, here enable the reader to examine the effects of political boundaries on the evolution of caste divisions. The leading castes, Bráhman and Váni, exhibit a minuteness of sub-division unrivalled throughout the rest of the Presidency, and the coincidence of many of the names of these divisions,—*e.g.*, *Agarval*, *Harsola*, *Kapol*, *Khadáyata*, *Khedval*, *Meváda*, *Nágar*, *Osvál*, and *Shrimáli*—lend support to the inference that a common cause of caste fission is to be traced in the influence of political boundaries.

Next to Gujarát, with its amplitude of caste divisions, the Deccan exhibits a comparatively homogeneous organization. Of the total population of the Deccan districts 30 per cent. are Maráthas, between whom inter-marriage is permissible, if there is comparative equality of social position, while of the 6 per cent. of the remainder who are Bráhmans, only 13 local divisions are to be found to compare with the 170 of Gujarát. Evidently in the Deccan the causes which have led to the crystallization of small fragments of castes further north have been largely lacking in the past.

In the Konkan, the most noticeable features are the influence of Christianity in producing a class of converts who have maintained caste distinctions in the fold of a casteless religion, and the existence of many small castes not found elsewhere in the Presidency, chiefly centred in one district, Kanara. The forced

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nature of the conversion of many of the castes brought under Portuguese rule in the sixteenth century is responsible for the so-called Christian castes, as well as for the formation of small castes from the fragments left unconverted; while the arrival of numerous immigrants by sea has increased the diversity of social divisions due to these causes.

The Karnatak.

In the Karnatak, caste evolution has been largely affected by the tendency of sectarian zeal to supersede in the South, as a basis for sub-division, the social distinctions that mark the caste system in the northern part of the Presidency. Thus Lingáyatism, a Hindu reformation movement of the twelfth century originally based on the subversion of caste distinctions, has been embraced by 45 per cent. of the population of this division, and in consequence we find that the test of social division varies from a purely religious to a mainly functional one according to the stage in the history of the reformation at which the caste accepted the new social system that it evolved.

Four typical
castes.

We shall deal in some detail with Lingáyatism below. It is essentially the chief factor of caste development in the three districts of the Karnatak. To complete the picture of caste as it now exists, in virtue of the fostering influences of the five divisions which have just been described, an attempt will next be made to portray in some detail the special features of the four predominant castes of the Presidency, namely, the Bráhmans, Vánis, Maráthas, and Lingáyats, who may be described as representing respectively the social, functional, ethnical, and religious type of associations, and should convey a suggestive impression of the possible causes of which castes may ordinarily be the result.

The Bráhmans.

The *Bráhmans* stand first socially and intellectually by virtue of a superiority which they have claimed for centuries, and which could with difficulty be denied them. Throughout the Presidency, with the solitary exception of the province of Sind, they are admittedly the leading class. Their number is 1,050,000, or 4 per cent. of the total population. Space does not permit an historical survey of their past fortunes, nor is it possible in this place to do more than invite attention, by way of illustration, to the interesting parallel that might be drawn between the Ueber Mensch of Nietzsche's philosophy and the predominant position which the Bráhmans have for centuries asserted to be theirs by right of birth. Admittedly the superiority of the Ueber Mensch is primarily physical, whereas the Bráhman has been noted more for subtlety of intellect than physical vigour. But otherwise the parallel seems instructive. To those who are acquainted with Nietzsche's writings, it will perhaps serve to illustrate the social position of the leading Indian caste.

In these 1,050,000 Bráhmans there are more than two hundred groups, none of which allow inter-marriages to take place. These groups can be classified in a tenfold scheme containing five branches of north country Bráhmans and five similar branches located south of the Vindhya.¹ Each group, or, as it may preferably be called, each subordinate caste, contains a number of sections, usually known as *gotras*, of which the members are bound to marry outside their section. Marriages outside the endogamous group or inside the section infallibly entail loss of caste.

Widows may not re-marry. Marriages should take place in infancy. All members of the caste wear the sacred thread. The ceremonies on the occasions

¹ See page 189 of this Report.

of birth, puberty, marriage, death, &c., follow the most orthodox scriptural pronouncements, and are usually carefully observed.

Though, as in the case of the divisions of the Deshasth Bráhmans, social groups occasionally arrange themselves with reference to the Vedic school followed by the members, no inter-marriages, for instance, being allowed between the Rigvedi and White Yajurvedi sub-castes, sectarian distinctions do not, as a rule, correspond with the limits of endogamous divisions. Thus, it is an ordinary occurrence to find Vaishnav and Smárt under the same family roof; intermarriage is lawful between these sects, and is frequently practised.

The numerous divisions to which reference has been made have, therefore, not ordinarily arisen from religious differences. An examination of some of the commonest names indicates a geographical or political origin for the group; thus, Kokanasth, residents in the sub-Ghat tracts known as the Konkan; Deshasth, residents in the Desh, the country lying east of the slopes of the Western Ghats; Audich—northern; Agarval—from Agar, a place in Eastern Malwa; Shidpuri and Sihori, Pushkarna and Khedaval, residents of Shidpur, Sihor, Pushkarna, and Kheda (Kaira). Many other such instances could be quoted. The inference, of course, is that these geographical limits, forming the present or former home of the sub-caste, originally corresponded with the political boundaries of some of the many dynasties whose rise and fall form part of the history of this side of India. A very real authority over caste assemblies, involving the right to settle caste disputes, was claimed and asserted by sovereigns and petty chiefs under native rule. Instances can be cited as recently as the days of the Peshwas. It will be easily understood that the exercise of the power to decide caste disputes must have led in course of time to differences in ceremonies and social practices, and even in the social status of the castes residing under separate jurisdictions. It is not here attempted to establish locality as the sole cause of that "fissiparous tendency" which an eminent and charming writer on Indian subjects has imputed to caste and tribal gatherings in the East. Other equally potent influences will shortly be exemplified. But that, in the case of the first of all the castes, confinement to certain geographical limits has led to the separation of many of the endogamous divisions now being passed in review seems apparent from the nature of the names adopted, and is historically probable. The tendency of human nature is towards greater sympathy with those who live nearest at the expense of the more distant. When, as must inevitably have occurred, disputes concerning caste customs arose in the past between sections of the caste settled in different parts of the country, the combination of neighbours to sustain a common opinion against the remainder of the group must frequently have led to friction and to a subsequent break between the two sections, whence the so-called endogamous divisions would very naturally arise. Even apart from such disputes, the convenience of marriage with neighbouring families—a convenience peculiarly noticeable in days of imperfect means of communication between the different tracts occupied by the caste,—must have tended to produce a custom that in the end would be held to constitute a barrier against union with the members of the more distant section, in place of merely justifying a preference for local inter-marriages.

The connecting link between the different divisions of the Brahmans, therefore, is that of a common social predominance, an hereditary distinction resembling the common birthright of the temporal peers of Great Britain, with the difference that, while the ranks of the peerage are being constantly extended,

by the creation of new patents, the limitation of Bráhmán rights to those born of Bráhmans is now, in theory at least, strictly enforced, in marked contrast to the practice recorded in the early law books of India.

The commonly accepted test of Brahmanhood is the right to perform certain ceremonies and to follow a special order of asceticism. These are :

- (1) *Agnihotra*, the worship of the Vedic fire, which, like that of the Parsi *agiaris*, is kept burning continuously and may not be extinguished.
- (2) *Chat*, the representation by Bráhmans of dead ancestors at the *shráddha* ceremony.
- (3) *Sanyás*, ascetic celibacy, the fourth of the *áshrams*. Ascetics of other castes are distinguished as Gosávis, Bairágis, Jogis, Pandarams, &c., but the ascetic life of a Bráhmán is considered distinct from theirs.
- (4) *Yadna*: the right of presiding over and conducting this ceremony of sacrifice is claimed exclusively by Bráhmans, and those who assist at a *yadna* presided over by members of other castes are outcasted.

The original distinctive rights of the Bráhmans, such as the right to study the Vedas and the right to receive gifts, are now-a-days arrogated by many castes, but those claiming to be Bráhmans and failing to establish their right to these ceremonies would be generally looked upon as non-Bráhmans by the orthodox exponents of the Hindu scriptures,

The Vánis.

The *Váni* caste, containing 975,000 members, is a collection of traders. It consists of nearly two hundred divisions that do not inter-marry, and in marked contrast to the Bráhmans, who are all Hindus, contains Hindu, Jain, and Lingáyat members. Like the Bráhmans, the Vánis might more appropriately be described as a collection of castes than as one caste. There is nothing in common beyond occupation between the Osvál Vánis of Gujarát and the Banjigs, or Lingáyat traders, of the Southern Marátha Country. Possibly the latter would not recognize their Gujarát rivals as members of the same caste though against this it must be admitted that both are commonly referred to as Vánis. As with the Bráhmans, the Gujarát portion of the caste is very largely sub-divided—170 out of the two hundred endogamous groups being resident in that province. Attention has already been directed to the similarity of names borne by the Bráhmán and Váni sub-castes of Gujarát, and to the inference to be drawn therefrom. In the Deccan, Khándesh, the Karnátak, and Konkan, there are twenty-nine recognized divisions among which inter-marriage is forbidden.

The Vánis, claiming rank as the *Vaishya* of the fourfold scheme of Manu, wear the sacred thread, favour infant marriages, and do not allow widows to re-marry.

The Lingáyats.

The *Lingáyats*, numbering 1,400,000, residing in the south of the Presidency, are neither an intellectual aristocracy like the Bráhmans nor a functional group such as the Vánis. It is not an easy task to decide precisely what the term Lingáyat does include. Tradition imputes the origin of the Lingáyats to a reformer, Basappa of Kalyán, who lived in the twelfth century, and would seem to have been one of the many rebellious spirits who challenged the Bráhmán claim to social predominance. Some members of the caste claim for it an antiquity not less than that of the Bráhmans on grounds more speculative than

historical.¹ Without entering on a discussion concerning the weight which can be attached to the commonly accepted account of their origin, the Lingáyats may be described as Hindus denying the ascendancy of the Bráhmans, and entitled to receive from their own priests, or *jangams*, an eightfold sacrament known as the *ashtavarna*.² In view of their importance as the test forming the basis of classification, these eight rites, or *ashtavarna*, call for a brief description. According to a well informed committee³ who have examined this question, every Lingáyat must receive the sacrament known as *ashtavarna*, or eightfold protection, in order to become acquainted with the mysterious nature of Shiva. The rites are named respectively—

- | | |
|---------------|------------|
| 1. Guru. | 5. Mantra. |
| 2. Linga. | 6. Jangam. |
| 3. Vibhuti. | 7. Tirth. |
| 4. Rudráksha. | 8. Prasád. |

Thus, shortly after the birth of a child, the parents send for the *guru* or spiritual adviser of the family, who is the representative of one of the five *ácháryas* from whom the father claims descent, or, in his absence, for his local agent. The *guru* binds the *linga* on the child, besmears it with *vibhuti* (or ashes), places a garland of *rudráksha* (seeds of the bastard cedar) round its neck, and teaches it the mystic *mantra* of 'Namah Shiváya.' The child being incapable of acquiring the knowledge of the sacred text at this early stage of its existence, the *mantra* is merely recited in its ear by the *guru*. The child has then to be presented to the god Shiva in the person of a *jangam*, or Lingáyat priest, who is summoned for that purpose. On his arrival, the parents wash his feet. The water in which the feet are washed is described as the *tirtha* or *charantirtha* of Shiva. This *tirtha* is next poured over the *linga* attached to the infant. The *jangam* is fed, and a portion of the food from the dish placed in the child's mouth. This final ceremony is known as *prasád*. Occasionally, the double character of *guru* and *jangam* are combined in one person.

When the child attains the age of eight or ten, the ceremony is repeated with slight modifications. According to the religious books, all Lingáyats are now-a-days entitled to receive the *ashtavarna*. In practice, however, the last and most important of the rites, *i.e.*, *prasád*, is restricted to those members of the community in whose houses the priest may eat cooked food. Unless the *jangam* may partake of cooked food in the house, he must not administer *prasád*. Thus the *ashtavarna* supplies a key to the meaning of the term Lingáyat. It also divides Lingáyats into two sub-divisions, *i.e.*, those in whose house the priest may take cooked food, and those in whose house he may not. There are in all forty-seven divisions of the community, thirty-five of which are entitled to the full rites, and twelve to the first seven only.

To arrive at a complete understanding of the position of the Lingáyat divisions, it must be further explained that the main body of the community, who,

¹ In the course of the ethnographical enquiries conducted in connection with the Census a number of extracts from Sanskrit works have been received, bearing on the subject of the origin of the Lingáyats. These extracts are still under examination; and it is yet uncertain how far they can be relied on to establish the facts which they are intended to prove.

² The word is spelt *ashtavarna* in the Reports of Census Committees, and in a manifesto in Kanarese issued by the Lingáyats of Shclápur on the subject of the proper method of making entries in the caste column of the Census schedule. But it would seem that it should properly be spelt *ashtavarana*, *i.e.*, the eightfold protection.

³ Report of the Belgian Census Committee.

as has just been described, are now held to be entitled to *ashlavarna*, is composed of two divisions, *i.e.*, the Panchamsalis, or descendants of the original converts from Brahmanism, and non-Panchamsalis or later converts. Inter-marriages between members of these two groups do not take place, nor are the latter admitted to all the privileges of the Panchamsalis. In its origin, the religion of Basava insisted on the wearing of the *linga* or emblem of Shiva, the worship of this member of the Hindu triad, and the practice of virtues common to all religions. Caste distinctions were abolished entirely, and converts were freely admitted to equal rights with all members of the fraternity. But social distinctions inevitably asserted themselves later. As the Lingáyats, or Panchamsalis, as they styled themselves, increased in importance, number and wealth, elaborate forms of worship and ceremony were introduced, rules of conduct were framed, and a religious system devised, in which the influence of the rival Bráhmañ aristocracy can be freely traced. Thus, in course of time, the Panchamsalis became a closed caste. New converts were placed on a lower social footing, the priests alone continuing, as a privileged class, to dine freely with them. This development is alleged to have occurred about the close of the seventeenth century.

This explanation will throw some light on the scheme of classification for Lingáyats adopted in the Bombay Gazetteer (*vide* volumes for Bijápur and Dhárwár), where the functional groups are shown as :

1. Pure Lingáyats.
2. Affiliated Lingáyats.
3. Half Lingáyats.

These divisions, of which the full significance is not clearly conveyed by the titles, may perhaps be expanded by the addition to each of the alternatives already explained, *viz.*, Panchamsalis, non-Panchamsalis with *ashlavarna* rites, and others, including the unclean castes attached to the Lingáyat community by reason of performing its menial service, *e.g.*, *Dhore*, *Chalvadis*, &c. It should be further explained that there are seven divisions of the Panchamsalis which stand in the relation of hypergamous groups, that is to say, members of the higher orders may wed the daughters of those beneath them, suggesting the probable former existence of free inter-marriage. Members of the lower orders among Panchamsalis may rise to the higher freely by performing certain religious ceremonies. In the second and third divisions, *i.e.*, 'non-Panchamsalis' and 'others,' the sub-castes are functional groups and are endogamous,—a fact which tends to suggest that the members of these divisions became converts to Lingáyatism some time after the initiation of the reforms that it gave birth to, when the crusade against caste distinctions had lost much of its pristine vigour, and ceased to be a living part of the fundamental doctrine of the sect.

Lingáyatism has recently made converts from other castes. In the last century many weavers of Tuminkatti in the Dhárwár District were converted by a *jangam* from Ujjini, one of the six Lingáyat centres, and are now known as *Kurvinavaras*. They have abandoned all social intercourse with the parent caste. In explanation of the numerous sub-divisions of the Lingáyats, an illustration of the results of such conversions can be found in a comparison with the Haussmanizing of the streets of Paris. Just as the driving of broad avenues through previously existing thoroughfares leaves fragments of many streets to confuse the visitor and complicate the control of traffic, the successful

propagation of the Virshaiṅg faith has sub-divided many of the previously formed castes of the Southern Marátha Country, and introduced a special complexity into the classification of the local social distinctions.

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In concluding this brief sketch of the Lingáyats, it seems desirable to note the marked tendency that has been recently displayed by the community to revert to the original Brahmanic configuration of society from which Basava or Ramayya, or perhaps both, helped to free it in the days of King Bijjala. In 1891, there were numerous representations from Lingáyats claiming the right to be described as *Virshaiṅg* Bráhmans. On the occasion of the recent Census a complete scheme has been supplied to the Census authorities, professing to show the divisions of the Lingáyats in four groups—Bráhman, Kshatriyas, Vaishya, and Shudra.¹

Taken in connection with the disappearance of the Sikhs of the Presidency into Hinduism as Nánakshahi Hindus (*vide* page 72), there are perhaps some grounds for considering that improved communications are tending, in some instances, to introduce uniformity where, at an early stage in the history of the country there was only diversity, and the evidence certainly seems to indicate the extraordinary attraction exercised on rival religions by the doctrines and social orders of orthodox Brahmanism.

The *Maráthas* number 3,650,000, composed of 1,900,000 Kunbis, 350,000 The *Maráthas*.
Konkanis, and 1,400,000 *Maráthas* not otherwise specified.

The term *Marátha* is in some respects so loosely applied that it is almost as difficult to define a *Marátha* as to classify the Lingáyat. The term has been used at different times to describe members of various castes living in *Maháráshtra*, those whose mother-tongue is Maráthi, and more properly, it is suggested, in reference to the descendants of Shivaji's warriors, not excluding the present *Marátha* Kunbi and the below-Ghat *Marátha*, who were the backbone of the Peshwa's confederacy. It is the common impression at the present day that the *Maráthas* properly so called are divided into two groups which do not inter-marry, the Kunbi or agriculturist being the inferior, and the warrior, land-owner, or high class *Marátha*, claiming a superior origin. The latter, indeed, profess to be of Rajput descent, to consist of ninety-six clans or families, and to be entitled to the dignity of Kshatriyas. They support their claims to ascendancy in the social scale by favouring infant marriage, forbidding the re-marriage of widows, and wearing the sacred thread. The Kunbi, on the other hand, does not claim to be a Kshatriya, allows both adult marriages and the re-marriage of widows, and wears no thread to indicate the twice-born status. The best opinions seem, however, to show that the dividing line between the Kunbi and the *Marátha* is not of the nature of the permanent barrier, such, for instance, as that which has been seen to exist between the Shenvi and Deshasth Bráhmans, or the Osvál and Agarval Vánis. A better parallel is to be found in the first seven divisions of the Lingáyats, of which any member can take a daughter in marriage from one of the groups below him. The *Maráthas* proper are allowed to marry the daughters of the Kunbis. The latter would not ordinarily secure a daughter in marriage from their social superiors. The division, however, is frequently surmounted by a well-to-do Kunbi, who rises to the higher rank as his means increase, and, if common report is to be believed, adopts the title of Kshatriya,

¹ *Vide* footnote to page 197 of this Chapter.

with the sacred thread and its restrictions on adult and widow marriage, just as the successful soap-boiler in England occasionally becomes a peer and sets himself up with a complete portrait gallery of Norman ancestors. The Marátha and the Kunbi are thus in a way hypergamous groups. The important question in relation to them is, are they two different castes who have become one by proximity of residence, or were the Maráthas originally one tribe, now split asunder in virtue of social inequalities?

It is not to be expected that a question of such intricacy can be disposed of within the limits of these brief descriptive remarks. A few points of interest bearing on the question may, however, be touched upon, inasmuch as they tend to throw light on the true nature and origin of the Maráthas. In the first place, the superior division of what must, in the absence of a common functional basis, be described as a tribe, is commonly supposed to consist of ninety-six families or *kulas*, the names of which have been published in hand-books. A critical examination of these family names tends to suggest that some, at least, are mere corruptions of the names of well-known Rajput clans, while others are the present forms of the dynastic names known in the earliest historical records of the Deccan: thus, of the first description, Chaván for Chohán, Pavár for Parmár, Sáluke for Solanki; while Moré and Cholké seem to represent the Maurya and Chálukya dynasties of ancient history. Too much, however, must not be inferred from similarity of names in India, where a kind of free trade would seem to exist in such trifles, many classes being prepared to help themselves to a good name when they find one to their liking. The Rajput *Chohán* and *Parmár* are to be found among *Nhavis*, *Parits*, *Bhils*, and even *Mahárs*, just as Spencers and Ashburners are to be met with among the Parsis of Bombay. The bearers of the best names among the ninety-six *kulas* do undoubtedly claim a Rajput origin. They have striven in the past to confirm the claim by enquiries conducted in Rajputana. To quote an instance, in 1836 the Raja of Sátára sent a Shastri to the Rana of Udaipur to make enquiries regarding the origin of the Bhosles, a leading Marátha family. The Rana sent word that the Bhosles and his family were one, and despatched with a messenger, Raghunath Sing Zale, a letter to the same effect written by Raja Shahu in 1726 A.D. to Vaghji Sisode of Pimple in Mewar (Udaipur). Raghunath Sing is reported to have satisfied himself by enquiry at Sátára of the purity of blood of certain Marátha families, to wit, the Bhosles, Sávants, Khánvilkars, Surves, Ghorpades, Chaváns, Mohites, Nimbáلكars, Sirkes, Ahirraos, Sálonkhes, Mánes, Jádhas, and several others.

This is valuable evidence of the Rajput origin of the best Marátha families, though it is not perhaps drawn from an entirely disinterested source. Against it we have to weigh the fact that, underneath the presumably recent distribution of these families by *gotras* in imitation of the Bráhman model, there exist to the present day all the indications of a classification by "*kuldevaks*," or totems, which can scarcely be reconciled with a pure Rajput or even an Aryan origin. Examples of these totems, now rapidly falling into oblivion, are: the sun-flower, the Kadamba tree, the mango, the conch-shell, the peacock's feather, and turmeric. These emblems are worshipped on the occasion of marriages, as well as at the ceremony held when a new house is occupied for the first time. Pending the examination of much valuable evidence to be collated from the records of the Ethnographic Survey of India, it would be rash to decide what inference is to be drawn from these totemistic survivals in a tribe hitherto generally classified as Aryan in origin. In Bengal, totems have been frequently

encountered among the aboriginal classes, and it is difficult to hold that the traces of them found among the Maráthas can ultimately fail to suggest at least a strong element of pre-Aryan kinship for the founders of the clans whose names are at present offered as proof of their Rajput origin.

Judging by physical appearances, the Maráthas cannot well be classed as aboriginal. They must at least be mixed Aryan, or mixed Scythian,—a possibility suggested by the anthropometric observations taken in connection with the present Census. But the importance of the foregoing remarks lies in their application to the relations existing between Kunbis and Maráthas proper. If, ethnically speaking, the higher section of the Maráthas may have had a mixed origin, the Kunbis presumably only differ from them in being the more mixed of the two, and are not a separate caste united by the bond of a common residence. Adopting this theory provisionally, the Maráthas may be classified as a tribe with two divisions, Marátha and Marátha Kunbi, of which the former are hypergamous to the latter, but were not originally distinct. It remains to be explained that the Kunbis also consist of two divisions, Desh Kunbis numbering 1,900,000, and Konkani Kunbis, of which there are 350,000 recorded. Inter-marriage between these divisions is not usual. The barrier, however, seems to be purely geographical. It may not withstand the altered conditions due to improvements in communications, and it is not apparently based on any religious prohibition of inter-marriages. The fact that the Kunbis consist of two branches must, however, be borne in mind in attempting to arrive at a correct description of the tribal configuration.

If these necessarily brief and imperfect descriptions of four typical social groups, including 7,075,000 members, or 28 per cent. of the population of the Presidency without Sind, have conveyed any impression to the reader, it must be that of the extreme complexity of social classifications in face of the widely different characteristics of each group. Social precedence, coupled with the right to perform certain ceremonies, occupation, religion, locality, and descent, have been shown in turn to be the keystone of social organization, in each case a fresh basis for classification. If caste limits are to be drawn impartially in conformity with such divergent tests, how can society, as a whole, be grouped on any lines that will not involve cross classification? The reader may pause to reflect on the difficulties that would arise if he were to undertake the classification of the inhabitants of a certain county in Great Britain into:

- (1) Barristers.
- (2) Members of the Church of England.
- (3) Families of Norman descent.
- (4) Residents in the county of Middlesex.

He may perhaps in the event extend some indulgence to the results of efforts to reconcile similar inconsistencies, of which Table XIII is the outcome.

A final example will suffice to dispose of the point.

The shepherds of the Presidency are known as *Bharvads*, *Dhangars*, and *Kurubas* according to the locality in which they are found. Thus, in Káthiawar they would be styled Bharvads, in the Deccan, Dhangars, and in the Southern Marátha Country, Kurubas. All those returned under any one of these designations are employed in tending flocks. If occupation is to be the test of caste, they could be shown together as one caste. But a Bharvad and a

Kuruba speak different languages and are separated by a difference of many hundred miles in domicile, so that inter-marriage or social intercourse of any description can never take place. The two are probably nearly as distinct in race as a Mongol and a New Zealander. If they are to be considered one caste, there seems little reason why the shepherd of the Scotch highlands should not be included in the classification. On the other hand, on the border line where Dhangar meets Bharvad in the north, and Dhangar meets Kuruba in the south, it is not only conceivable that inter-marriage and a common table should exist, but it seems certain that a Kanarese enumerator would call a Dhangar or shepherd a Kuruba, and that a Gujaráti might refer to him as a Bharvad. If this is so,—and evidence seems to point in this direction,—the grouping together of Bharvad, Dhangar, and Kuruba appears more or less justifiable, and certainly offers security against errors due to cross classification. Similar difficulties must arise with *Sonárs* and *Aksalis*, *Sutárs* and *Badigers*, *Dheds* and *Mahárs*, *Dhobis*, *Parits*, and *Agases*, which are all in one sense different names for the same thing. Inasmuch as they connote differences of language and domicile, however, they represent distinctions worth preserving, and this view has been accepted in drawing up the caste and tribe list in Table XIII of the Census.

After deciding the question what groups are entitled to be treated as castes or tribes for statistical record, the next point that arises is the order in which they are to be entered. In 1891 the Census Commissioner devised an order resting mainly on an occupational basis. It has already been seen that occupation is not invariably a test of caste; and for this reason the result of the scheme then laid down was disappointing. The present Census Commissioner circulated for consideration a possible fivefold grouping of castes into:

- (A) Representatives of the three twice-born castes of the traditional system, viz., Bráhmans, Kshatriyas, and Vaishyas,
- (B) *Satsudra*, including Káyasths, and the Nabasákh (nine branch) group,
- (C) *Jalácharania Shudra*, being castes, not technically belonging to the Nabasákh group, from whom Bráhmans and members of the higher castes can take water,
- (D) *Jalábyabaháriya Shudra*, castes from whose hands a Bráhman cannot take water,
- (E) *Asprishya Shudra*, castes whose touch is so impure as to pollute even Ganges water,

as more interesting, if readily applicable to the conditions of the Province, than earlier schemes.

This fivefold division rests largely on a distinction between those from whom Bráhmans can take water and those from whom they cannot. But the Bráhmans on this side of India will not take water from any but other Bráhmans, generally only from the members of the sub-caste to which they belong. This feature of the scheme is, therefore, one which can scarcely be taken into account in formulating a local fivefold classification, or any similar scheme. Moreover, the examination of claims to rank as twice-born is a process that is likely to give more trouble than it is worth, to judge from the status of the classes that now freely claim a Bráhman, Kshatriya, or Vaishya origin. Thus, the *Sonárs* (goldsmiths) claim to be Bráhmans. Maráthas, who are

probably not ethnically distinct from Kunbis, insist on the dignity of Kshatriyas and wear the sacred thread. Traders of all description are in their own estimation Vaishya, whatever their origin, and some, the Panch Kalshis, go one step further and enter themselves among the warriors of the traditional scheme. The Hale Paiks of Kanara, hitherto outside the pale of the twice-born, have recently acceded to the dignity of a Kshatriya origin and the right to wear the sacred thread. In 1881 an attempt to group the castes by social precedence led to widespread discontent and to numerous representations of an embittered character. It is undesirable to provoke for a second time the hostile feeling then aroused in connection with this difficult question of social precedence between caste and caste, nor can the Provincial Superintendent claim the knowledge, even if he assumes the powers, of former native rulers in dealing with such matters. In Table XIII the castes and tribes of the Presidency have been grouped by religions, under which they are entered alphabetically. With a view to meeting the desire of the Census Commissioner for a scheme of social classification, the matter was referred to local committees of native gentlemen, official and non-official, who have drafted various schemes, possessing no little interest and originality.

A few adopted the Bengal scheme indiscriminately, and do not seem to have been aware that it had little or no application to castes in this Presidency. Others, with a finer sense of the difficulties of the case, set to work in a businesslike fashion, and prepared lists which have been taken as the basis of the present classification. In this connection, a scheme devised by a certain committee, in accordance with the extent to which members of the various castes are allowed to penetrate into a Bráhma's house, occupies the first place for critical and careful study. Taking as a basis of this scheme a drawing of the house, the committee divided the castes into those who are allowed into the *sanctum sanctorum*, i.e., the god's room, those who are admitted to the kitchen, to the reception room, to the verandah, to the court-yard, and those who are not admitted at all. The castes dealt with by them are not, however, sufficiently numerous to permit of the adoption of this ingenious scheme for the whole Presidency. There has also been the natural tendency to revert to the scheme given in Manu, to which reference has been made at the beginning of this Chapter.

It seems, however, essential to endeavour to avoid friction and discontent by adopting a scheme of classification on very broad lines indeed. Instructions were issued to committees to act on this principle. They were advised to pick out from the list the names of castes represented in their district, and to place the criminal and unclean castes at the bottom of the scale. Hillmen and wandering tribes would be put near these. At the top, classes for *Bráhmans*, *Parbhus*, *Vánis*, *Káyasths*, *Bajputs* and the like were to be formed,—avoiding questions of precedence by adopting alphabetical order—and, in between, artificers and the agricultural classes were to be ranged. Seven or eight groups were suggested as ample for all practical purposes. The following scheme is the result :

Class I.—Bráhmans.

Class II.—Predominantly Aryan or Scythic types and their equals.

Class III.—Mixed castes.

Class IV.—Aboriginal tribes and wandering castes.

Class V.—Impure castes.

Religious Brotherhoods.

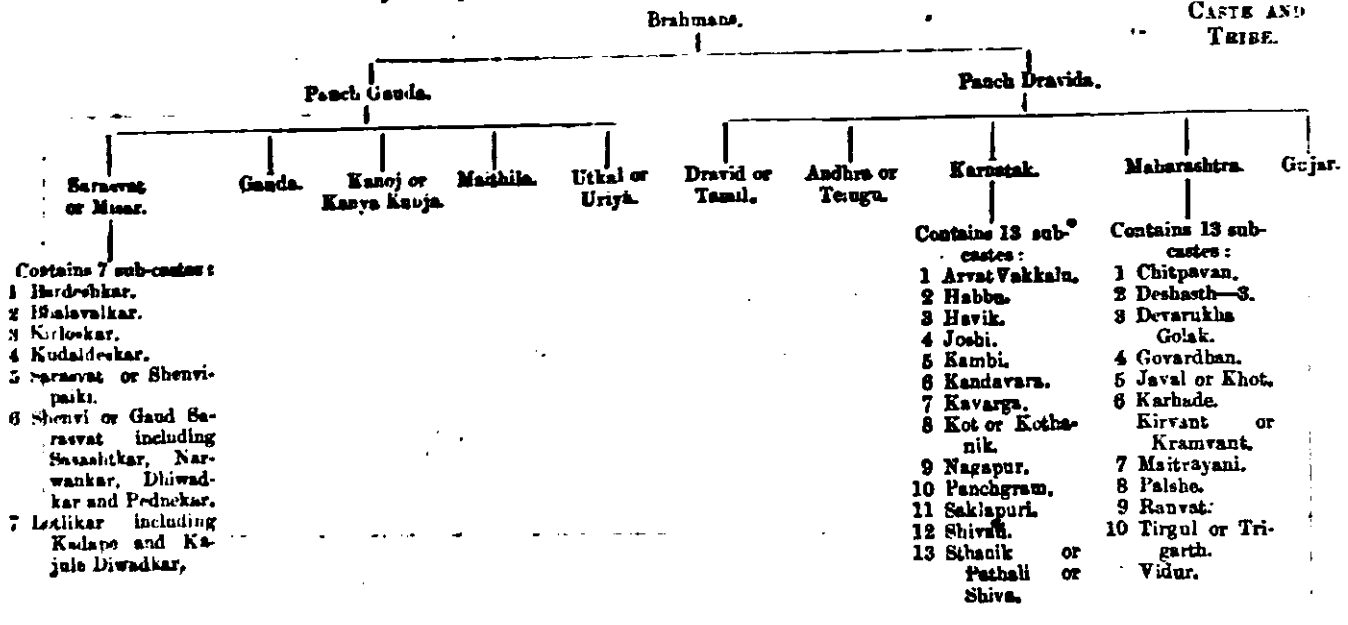
CHAP. VIII
 CASTE AND
 TRIBE.

Doubtless this scheme lies open to much criticism. It may be attacked on the grounds that it has neither the orderliness of an alphabetical classification nor the interest of a warrant of social precedence. This is true. Yet an alphabetical list, though the most convenient for reference, has the defect of bringing in close contact castes which have less in common than Macaulay and his reflective New Zealander, while the composition of a warrant of precedence has already been shown to be open to numerous objections, apart from that of the unpopularity which it brings to any Superintendent who is sufficiently venturesome to attempt it.

The first and last of these three classes need no explanation beyond the remark that, inasmuch as religious brotherhoods are recruited from numerous castes, it seems necessary to allot them an independent social position in the scheme. Aryan and Scythic types are perhaps venturesome terms to apply to ethnic distinctions still traceable in India, pending the completion of the anthropometric survey. "Mixed classes" is intended to refer to the mingling of races foreshadowed in Manu's list of the "*pratilom*," or castes arising from cross-marriages, and is a large division intended to contain all those castes which cannot be placed elsewhere, and who hold an intermediate position in Indian society between the admitted precedence of the twice-born castes, with their equals, and the wild or wandering tribes at the lower end of the scale. To exemplify the extent to which caste division has been carried in the Presidency, the list of Hindu and Jain castes arranged in the order contemplated by the scheme under discussion has been given. The Bráhmaṇ and Váni divisions of Gujarát will repay careful examination. Main castes alone are entered, except in the cases of Bráhmaṇs, Vánis and Lingáyats, where endogamous sub-castes are shown to illustrate the descriptions of those castes given above.¹

¹The sub-divisions shown under the Bráhmaṇ, Váni and Lingáyat castes have been compiled from a careful study of the reports of the Census Committees, who were asked to enter only such sub-divisions as were known to be endogamous. Much thoughtful investigation has been devoted by these committees to elucidating the true nature of the sub-divisions reported by them.

Table showing classification of Brahmans found in the Bombay Presidency.



Contains 93 sub-castes:

<ol style="list-style-type: none"> 1 Agarwal. 2 Agarwindhwal. 3 Akhmalgal. 4 Anavala-2. 5 Anulhia. 6 Audich-23. 7 Ahpura. 8 Balam or Valam. 9 Bhulvi. 10 Bhargav-4. 11 Bihar, Bana. 12 Bhukania. 13 Borada. 14 Chauhan. 15 Chovisa or Chorisa. 16 Dadhich or Dadhichi. 17 Dahema or Dayama. 18 Dareda. 19 Dushawal. 20 Gatioli. 21 Gangaputra. 22 Garoda. 23 Gayawal. 	<ol style="list-style-type: none"> 23 Godhwal or Gorwal. 24 Girnara-6. 25 Godmalvi. 26 Ghogari. 27 Gomitra. 28 Gomiwal. 29 Gugali. 30 Gurjar. 31 " Gauda or Ghoda. 32 Guru. 33 Harsolia or Harsola. 34 Idhwal or Idhwal. 35 Jamu or Jambuvait. 36 Jharola. 37 Kalinga. 38 Khandolia. 39 Kapil or Kapol. 40 Karbelia. 41 Karkhelia. 42 Khadayata. 43 Khedawal or Khedwa-3. 44 Lalat. 45 Madhyachal. 46 Malikwal. 	<ol style="list-style-type: none"> 47 Mewada-5. 48 Modh-9. 49 Madhmaitra. 50 Motala. 51 Nagar-17. 52 Nandana or Nandraina. 53 Narsingpura or Narsingpura. 54 Nardik. 55 Namal. 56 Nandora or Nandodra. 57 Nandhana. 58 Nepal. 59 Oswal. 60 Paliwal or Palewal. 61 Panjora or Pangora. 62 Parja or Parasar-2. 63 Parsolia. 64 Porwal or Porwad. 65 Preterval. 66 Pundwal. 67 Pushkarna or Pokharna. 68 Puwawal. 69 Rajwal or Rangwal. 	<ol style="list-style-type: none"> 70 Raikula. 71 Raipura. 72 Raisthala. 73 Ravakwal. 74 Rodhwal or Rotwal. 75 Sachora-2. 76 Sandbra. 77 Sanothia. 78 Sanodia or Sanath or Sanoala. 79 Sarvaria. 80 Sevak. 81 Sindhwal. 82 Shrigaud-10. 83 Shrimali-5. 84 Sonpura or Sompura. 85 Sorathia. 86 Tangmodia. 87 Tapodhan. 88 Udanbara-3. 89 Vadadra or Valandra. 90 Vainsh Vadhra. 91 Vayada. 92 Yajnikval.
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List of Sub-castes included in the above scheme.

<p>Anavala-</p> <ol style="list-style-type: none"> 1 Proper or Bhatela. 2 Sajodra or Saghodia. <p>Audich-</p> <ol style="list-style-type: none"> 1 Acharya. 2 Barad. 3 Bavisa. 4 Bhavargor. 5 Darbhia or Kayatia or Karatia. 6 Kathigor. 7 Koligor. 8 Khatrigor. 9 Lubargor. 10 Motinath. 11 Maru or Marvadi. 12 Mochigor. 13 Pardeshvari. 14 Rajgor. 15 Rajgor or Darjigor. 16 Sahasa or Saharavdi. 17 A. Ahmedabadi. 18 B. Sthopuri. 19 C. Sibori. (a) Gohitwadi. (b) Jadhva. (c) Kharedi. (d) Proper. (e) Simaria. (f) Talagra. 	<p>Audich-continued.</p> <p>(g) Uneval.</p> <p>a' Charia.</p> <p>b' Matharia.</p> <p>8 Tolakia.</p> <p>Vanjhagor.</p> <p>Bhargav-</p> <ol style="list-style-type: none"> 1 Bharuchi. 2 Dasa. 3 Ramreja. 4 Visa. <p>Deebasth-</p> <ol style="list-style-type: none"> 1 Rigvedi except Shri Vaishnav and black Yajurvedi. 2 White Yajurvedi. 3 A. Kanva or Charakshakti. 4 B. Madhyandin or Kartavyani or Vajasaneya or Abir. <p>3 Rigvedi Shri Vaishnav.</p> <p>Girna-</p> <ol style="list-style-type: none"> 1 Baradi proper. 2 Chorvadi. 3 Damodarji. 4 Madhapura. 5 Sankhi Bardai. <p>Kholawal or Khedwa-</p> <ol style="list-style-type: none"> 1 Baj proper. 2 " Darmaria. 3 Bhitra. 	<p>Mewada-</p> <ol style="list-style-type: none"> 1 Bhat. 2 Chorasi. 3 Radduri. 4 Rawal. 5 Tarwadi or Tiwari or Trawadi or Triwadi. <p>Modh-</p> <ol style="list-style-type: none"> 1 Agyana or Ayara or Agarra. 2 Chaturvedi. 3 Dhinoja. 4 Jethimal. 5 Khichadya. 6 Tandalya. 7 Tangalia. 8 Tripala. 9 Trivedi. <p>Nagar-</p> <ol style="list-style-type: none"> 1 Barot. 2 Chitroda proper. 3 " Bayad. 4 Krishnora proper. 5 " Bayad. 6 Prashnora proper. 7 " Bayad. 8 Sathodra proper. 9 " Bhikshuk. 10 " Bayad. 	<p>Nagar-continued.</p> <ol style="list-style-type: none"> 11 Vadnagra proper. 12 " Bhikshuk. 13 " Dunga r-pura. 14 " Barad. 15 Visnagra proper. 16 Visnagra Ahmedabadi. 17 " Bayad. <p>Parajia-</p> <ol style="list-style-type: none"> 1 Proper. 2 Patania. <p>Sachora-</p> <ol style="list-style-type: none"> 1 Dasa. 2 Visa. <p>Sbrigaud-</p> <ol style="list-style-type: none"> 1 Juna. 2 Khambati. 3 Kharia. 4 Malvi. 5 Modatval or Metwal. 6 Nava. 7 Parvalia. 8 Tamboli. 9 Trivedi. 10 Verola. 	<p>Shrimali-</p> <ol style="list-style-type: none"> 1 Aboti. 2 Bhojak. 3 Daskoshi. 4 Samvedi. 5 Yajurvedi. <p>Udambar-</p> <ol style="list-style-type: none"> 1 Abhyankar. 2 Lad. 3 Potachor. <p>Degraded Brahmans-</p> <ol style="list-style-type: none"> 1 Bhavargor. 2 Darbhia or Kayatia Kurkua. 3 Garoda. 4 Golak. 5 Kathigor. 6 Khatrigor. 7 Kirvant or Kramvant. 8 Koligor. 9 Lubargor. 10 Mochigor. 11 Rajgor. 12 Saigor or Darjigor. 13 Tapodhan. 14 Vanjhagor. 15 Vidur.
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CLASS II.

CHAP. VIII.
CASTE AND
TRIBE.*Castes of Predominantly Aryan or Scythic types and their equals.*

Aksali. Atte-Vakkal.	Depala. Dhruv (Prabhu).	Lingdyat. Jangam. Banjig.* Panchamsali.	Rajput.
Bábria. Bhavsár. Brahmbhat or Bahrot. Brahmachári. Brahmkshatri.	Kandoi. Kásár or Kansára. Káyaatha. Káyaatha Prabhu. Káyat. Kongar or Rachevar. Kshatri. Kunbi.	Marátha.	Sathvara. Soni or Sonár.
Chaukalshi. Chhatri or Khatri or Killiketer.		Panchkalshi. Pátáne Prabhu. Pátháre.	Támbat. Vadval. Váni or Bania. †

* Including Athnikar, Chilmagani, Dhulpavad, Dikshavant, Lokabaki, Shilvant. † List of sub-divisions on page 199.

CLASS III.

Mixed Castes.

Adbatki. Aigal. Akarmáso. Alkari. Are Marátha or Kul- vádi. Arer. Atari.	Bhutya. Buttal.	Gudigar. Gurav.	Kanár. Karanjkar. Karevakkal. Kasáí. Kashin. Kashi Kapdi or Tir- máli. Katambara. Kátári. Kathi. Khangar. Kharadi or Sarania. Kharpátel or Khárvá. Khavás. Kirád. Komarpaik. Komti. Korav. Korvarsandi. Kormarus or Mariya- varus. Koshti. Kotegar or Metri. Kulvakkal. Kulmarus. Kumbhár. Kurani. Kurmi.
Babar. Badgi or Badige. Badhai. Bagdi. Bahurupi or Bhorpi. Bajania. Bákad or Bákadigarus. Bálsantoshi. Bandgar. Bandhara. Bándi. Bangdi. Bari or Támboli. Báycha. Beller. Bhadbhunja. Bhádela. Bhand. Bhandári. Bhandnagarchi. Bharadi. Bharthari. Bharvad. Bhat. Bhavin. Bhisti or Pakháli. Bhujári.	Chandhri. Chetri or Chetter. Chbaparband. Chhetri or Mushtigar. Chhipa. Chikkurvinvar. Chitára. Chitrakathi. Chunar or Kadiya. Chunari or Sunnagar. Dalvadi. Darji, Sai or Merai. Dauri. Depal. Devdig or Suppalig. Devli. Dhobi. Gábit or Gapit. Gadri. Galiára. Gám Vakkal. Gan. Gándhi. Gandhrup. Gávda. Gavandi or Gaundi. Gavli. Ghadi. Ghancha or Ghánchi. Ghátí. Gola. Gongdikar.	Hajám or Váland, or Kelsi. Haledivar. Halepaik. Halvaki Vakkal. Hamal. Hanbár. Harkantra. Hardás. Helav or Pángul. Helavar. Hetkari. Hirekurvinvarus. Istarirus. Jád. Jalgar or Jalkari. Jat. Jogtin. Joshi. Kabber. Kachár. Kachari. Káchbia. Kachi. Kahar. Kalaikar. Kalal or Kalan. Kalávant. Kalbela. Kámáthi. Kámli or Kamliá.	

Lakheri.
Lingdyant—Class II—
Baligar.
Bilejadru.
Gonachari.
Ganiger.
Gavli.

CLASS III—continued.

Mixed Castes—continued.

CHAP. VIII.
CASTE AND
TRIBE.

Lingayat—Class II— <i>continued.</i> Hande Yavaru. Hugar or Malgar. Kainbar. Kudevakkaligas. Kumbhár. Kurnali. Kurvinshetti. Malavara. Máthapati. Naglik or Bangar. Navaligar. Nonebarus. Padsali. Pattasali. Pujar. Raddi. Saddaru. Sambala. Shivshimpiger. Tonger. Turkar. Yibhanti.	Lingayat—Class III— <i>continued.</i> Kabber. Nadig. Sáli. Lodhi. Lohár or Lohár. Lonári. Mádval. Mahia. Mairal. Máli. Mállav. Mangela. Maniar. Masalar. Másand. Mashálchi. Moger. Mudliár or Walará. Mukri. Muri. Nador. Naidu. Naikvadi. Namdhar Paik. Naroda. Nhávi. Nilári or Nirali, or Rangári. Oshamaru. Otari.	Padamsáli. Panchál. Padiar. Patali or Sthánik. Patelia. Pátharvat. Patradavarus. Patsáli. Patvekar. Pharjans. Phudgi. Pichati. Pinjára. Pomla. Radder. Raikari. Rainudas. Sádar. Ságar. Sahdev Joshi. Saiba. Salat. Sáli. Sálvi. Sanagar. Sanjogi. Sarvade Joshi. Sarekari. Sátáni. Sátarkát. Shakuna Sáli. Sherogar.	Shetiyar. Shilangi or Shil- gauda. Shimpi. Shinde. Shiváchári. Shivjogi. Shudra or Sudir. Sorthia. Suar. Sudhsáli. Sulerus. Sutár. Tádi. Tákri. Teli. Tirgar. Tirgul. Uppar. Vaggaya or Vaghya. Vágha. Vajintri. Valhar. Valvi. Vanja. Velali. Vidar. Vir. Yaklar. Zárekari.
Lingayat—Class III— Agasaru. Ambig. Basavi. Dewang. Handevazir. Hatkar. Heliyar. Ilgaru. Kalavant.			

NOTE.—Several Committees place Loháras, Shimpis, Sutáras and Tels in Class II, but opinions differ concerning their true position, and they have therefore been left in Class III.

Aborigines, Wild Tribes, and Wandering Castes.

Advichancher or Phanse Pardhi. Ager. Agri. Ahir. Barda. Bed or Talvar. Bedar or Berad. Beldar. Bhamta, Uchla, Ghatichor. Bhil. Bhilala. Bhoi. Bhute. Budbudki or Davri. Burud or Medar. Charan. Chodbra. Dakuji or Sarodi. Dangchi. Dangat. Dhangar or Kurbar. Dhanka. Dhavad.	Dhigwan or Jingar. Dhivar. Dhodia. Dombar, Dombari or Kolhati. Dorepi. Dubia. Fatda. Ghadshi. Ghisadi. Gond. Gondhali. Gopal. Jogar. Johari. Kabligar. Kaikadi. Kullukutig. Kanjari or Kangari. Kanphata. Kathakari or Katkari. Khatik. Khotil.	Koli. Korar or Korgar. Korchar. Korvi or Korwar. Laman or Lambani. Machhi. Matuvadi. Mavchi. Meghval. Mer. Mes. Mina. Nagarchi. Naikda. Nandiwale or Vasudev. Nath. Nat. Odd. Pagi. Pahadi. Pardi or Shikari. Parit.	Pavra. Pendhari. Rabari. Ramoshi. Raul or Raval. Sanghar. Shikalgar. Thakur. Thori. Tigler. Vadur. Vadi. Vaghri. Vaidu. Vaiti. Vanjara or Vanjari. Varli or Varali.
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CLASS V.

Unclean Castes.

Alitkar or Sultankas. Bhambi or Khalpa. Bhangi or Halalkhor. Bhavaya or Targala. Chambhar. Chamtha. Channayan or Holeyar. Chuhar.	Dabgar. Dhadimir. Dhed. Dhor. Garuda. Garudi. Golla, Gollar Gol. Halemars. Holar.	Holaya. Holedas or Holia or Mahar. Ilger or Shindigar. Kattai. Lingayat. Chalvadi. Dhor.	Lingayat (<i>contd.</i>)— Halsar. Samgar. Madigar or Mang. Muzbi Sikh. Mochi. Sindhava. Turi.
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Religious Orders or Brotherhood.

Aghori. Aradhi. Atit or Gosavi or Gosai. Bairagi or Vairagi.	Bhavaigi. Bogar or Maniyaror Jogi. Das or Devdas.	Gidbidi, Gidbudki or Pingle. Hijda or Pavaya.	Jati. Manbhav. Sadhu. Sanyasi.
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List of Vanis.

Gujarathi—	Gujarathi— <i>continued.</i>	Gujarathi— <i>continued.</i>
Bhansali.	Vanis proper— <i>continued.</i>	Vanis proper— <i>continued.</i>
Bhatia.	* Kajol or Kapola 4.	Surarval.
Lohana.	Katerival or Kadharval.	Terota.
Vanis proper :	* Khadyata 2.	Tipora.
* Agarwal 2.	Khagar.	Tirol or Terola.
* Agarya 2.	Khandeval.	Thakurval.
Agrahari.	* Khareta or Khadaida 2.	* Tharalia 2.
Andora.	Khatarval.	* Ummad Humad or
Anerval.	Kichi.	Humbad 2.
Arohitval.	Kortaval.	* Vyada 2.
Attarji.	* Lad.	Varadia.
Babarval.	* Leta.	Vahancharu.
Baffari.	Lalsakka.	
Bagaria or Bagada.	Mad.	Maharashtra including
Bahgai.	Malhadulfa 2.	Jain—
Bahor.	Maharia or Mihiria.	Bandekar including Nar-
Bais.	Manatval or Mantaval.	vekar and Pelnekar.
Baj.	Mandahul.	Chaturth.
Balmival.	Mangora.	Dhakad.
Bamanval.	Mantar.	Kansar.
Baruri.	Medora or Medera.	Kathar.
Batharia.	* Medtval or Medatval.	Khaldar.
Batibara.	M dh 7.	Khursali.
Bayud.	Modia.	Kulali.
Bednora.	Morakhia.	Kululm.
Bhagarval.	Nafak.	Patane.
Bharja.	Nagadhra.	Sangameshwari.
Bhangda or Bhungda.	* Nagar 4.	Setwal.
Bhungarval.	* Nagori, Naghozi or	
Chebetraival.	Nagri 2.	Karnatak (including Lin-
Chhebroda.	Nandula.	gayats)—
Chovisa.	Nandora or Nandodra 2.	Adi Banjig.
Dailwal.	Narsinhapura.	Banjia.
* Dasara 2.	* Nema or Nima 3.	Bavkula.
* Deshaval or Disawal 3.	* Oswal 2.	Chilvant.
* Dindora or Dindoria 2.	Padmora.	Dixivant.
Dindu or Dida 2.	Palival or Paleval.	Lokabalki.
Gasora.	* Pandu 2.	Kompti or Kannada.
Govalval or Goyalval.	* Porwad or Porwal 3.	Melvant.
* Gurjar or Gujjar 2.	Pushkarval.	Pancham.
* Harsola or Harsora 2.	Rayakval.	Shilvant.
Jema.	Sachora.	Yerola.
Jambu.	Sarviyai or Sarvirja.	
Jelval or Jailval.	Savaya.	Foreign—
Jhaliara.	Sevak.	Mewada.
* Jharola 3.	* Shrigod 2.	Mervadi.
Jiranval.	* Shrimali 4.	Bajevariya.
Kajotiwal.	Sirkera.	Bhaderval.
Kakatia.	Sojatval.	Jesval.
Kamboval.	Soharval or Soharwan.	Laveechu.
Kandolia.	* Sorathia 2.	
Karbera.	Stabi.	

Sub-divisions of the Castes marked with asterisks ().*

Deshayal or Disaval— 1 Dasa. 2 Visa. 3 Pancha.	Modh— 1 Adalja : a. Dasa. b. Visa. 2 Goghva or Gobhuva : a. Dasa. b. Visa. 3 Mandalia : a. Dasa. b. Visa. 4 Vabancharu : Dasa. 5 Aradja. 6 Dasa. 7 Visa : a. Proper. b. Bagada.	Nagr— 1 Dasa. 2 Visa. 3 Chitroda. 4 Vishnagra. Nema } 1 Proper. or } 2 Dasa. Nima. } 3 Visa. Porwad— 1 Dasa. 2 Visa. 3 Kapadvanj. Shrimali— 1 Dasa. 2 Visa. 3 Shri. 4 Lalna.
Jharola— 1 Dasa. 2 Visa. 3 Pancha.		
Kapol or Kapola— Salvalla : 1 Dasa. 2 Visa. Barvalla : 3 Dasa. 4 Visa.		
Lad— 1 Dasa. 2 Visa. 3 Panch or Panchora. 4 Adhia.		

Note.—All other sub-castes marked * have two divisions only, viz., Dasa and Visa.

*List of Lingayat Sub-castes.***CLASS I.—Panchamsali—**

Jangam or Ayya.

Banjigs, including Athnikar, Chūmiagni, Dhulpavad, Lokabalki, Shilwant,

Panchamsali.

CLASS II.—Non-Panchamsali with Ashtavarna—

Adibanjig.

Baligar.

Bilejadaru.

Ganachari.

Ganiger.

Gavli.

Handeyavarus.

Hugar or Malgar.

Kainbar.

Kudevakkaligar.

Kumbhar.

Kursali.

Kurvinshetti.

Malavaru.

Mathapati.

Naglik, or Bangar.

Navaliger.

Nonebaru.

Padsali.

Pattesali.

Pujar.

Raddi.

Saddaru.

Sambala.

Shivshimpiger.

Tonger.

Vibhute.

CLASS III.—Non-Panchamsali without Ashtavarna—

Agasaru.

Ambig.

Bisavi.

Devang.

Handevazir.

Hatkar.

Heliyar.

Ilgaru.

Kulavant.

Kabher.

Nadig.

Sali.

CLASS IV.—Low-castes—¹

Chalvadi.

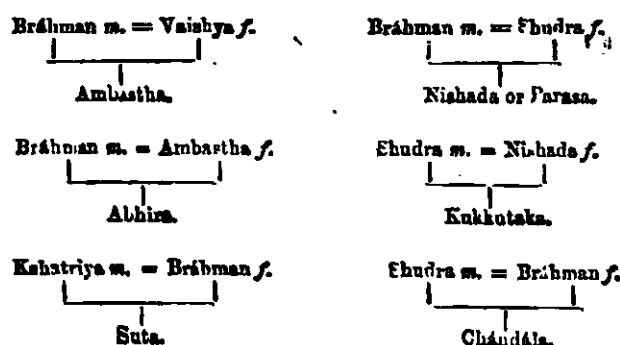
Dhor.

Fulsar.

Sumgar.

¹ The claim of these castes to be considered Lingayats is now-a-days denied by members of the other classes.

An explanation has now been given of the varying significations of the word 'caste' as it is used at the present day, with a few illustrations of typical instances, and an experimental classification by social precedence. It may be of interest to add a few remarks on caste as it presented itself to writers in the days of Manu—the period in which there are commonly said to have been only four castes, Bráhmaṇ, Kshatriya, Vaishya, and Shudra. How little this statement is in accordance with the facts may be gathered from the following extract selected from the code of Manu, which deals in Chapter X with the ordering of caste distinctions. The Bráhmaṇ in his student days is warned that the wife of his brother, *if she be of the same caste*, may be embraced by the feet (Manu, Chap. II, 135). He is further directed to behave towards his betters as towards his teachers, and likewise towards the sons of his teacher *born of wives of equal caste* (Manu, Chap. II, 207). Again, the wives of the teacher *who belong to the same caste*, must be treated as respectfully as the teacher. It would be difficult to attach to such texts any other meaning than that unions between Bráhmaṇs and women of lower castes were, in the days of Manu and his students, common enough to be accepted as ordinary features of the social life of the day. To clear up any doubts concerning the existence of a practice of cross unions between Bráhmaṇs and their social inferiors, it may be noted that members of this caste may marry women from each of the three original twice-born castes, and the status of the offspring is described in each case. Seven generations were necessary to restore the full dignity of Brahmanhood, which would be denied to the children of such unions. Failing this recovery of their original status, thirty-seven new castes are provided for the classification of the progeny of such unions. A few instances will illustrate the nature of the cross unions for which provision was made in the code. Thus :



The reader who cares to pursue the subject further will find many other unions described, and the offspring classified, in Manu, Chap. X. In an earlier part of the work, a discussion of the question whether the seed is mightier than the soil in which it is sown, that is to say, whether the position of the male or of the female should be allowed the greatest weight in deciding the social position of the offspring of a cross union, again points to the importance that the regulation of such unions had attained at that period in the history of caste evolution. It seems difficult to ignore the possibility of the offspring having frequently secured the social status of the higher of the parents in a considerably shorter interval of time than the seven generations prescribed by the code. At the present day, certain divisions of Bráhmaṇs allow the admission to the caste of a child born of a non-Bráhmaṇ woman, provided that the necessary admission takes place before the navel chord is cut. It seems also likely, if due weight is given to the significance of the extracts quoted above, that some, at least, of the many endogamous divisions of Bráhmaṇs shown on page 189 arose through marriages

outside the caste. The Shenvi division of the Śārasvats are commonly alleged to have been originally the result of certain Northern India Brāhmins intermarrying with the women of the Koukan and Kánara, who were not of recognized Brāhmin caste. For this reason, and because of their irregularity in partaking of animal food, some of the stricter sub-castes of Brāhmins deny the claim of the Shenvis to equal rank. Among the Vánis, or Banias, who were allowed by the code of Manu to follow the occupations of trade or agriculture, the present day divisions of *Visa* and *Dasa* suggest Manu's classification of Vaishya and Dasya; who are described in the code as the third of the twico-born castes, and the tribes beyond caste limits. It is not unlikely that these *Visa* and *Dasa* divisions represent the two sub-castes that the contrast between true descent and cross breeding would give rise to. Certainly in the case of the *Agarval* Vánis, who have the *Visa* and *Dasa* divisions, a tradition exists that "when the daughters of Raja Vásuki, king of the snakes, married the sons of Raja Agrasena, they each brought a handmaid with them, and their descendants are the *Dasas*. The *Visa* or pure Agarvals do not eat, drink, or inter-marry with them."¹

Commonly these terms are not traced to Manu, but are taken to mean the 'ten' and the 'twenty,'—a numerical interpretation that is not entirely convincing, although it must be admitted that it has some support in the parallel *Baramashe* and *Akaramashe*, the 'twelves' and the 'elevens' of certain other castes, which represent respectively the divisions of pure and mixed origin.

A comparison of all the points in which the caste scheme of the present day differs from the broad lines described in Manu would far exceed the limits of space that can be allotted to this Chapter. It has been seen how the strictness and minuteness of the modern law of endogamy contrasts with the provisions contained in the code for regulating unions between members of different castes. Another equally remarkable contrast in connection with the laws regarding food seems worthy of passing notice. Orthodox Brāhmins of the present day may not touch animal food. Probably any member of the caste found partaking of animal food in public would be expelled, and only re-admitted after the performance of *práyaschitta* (penance). It has already been observed that the orthodox sub-castes are disposed to deny that the Shenvis can be Brāhmins because they permit the consumption of animal food.

But in Manu (see Chapter V. 36 *et seq.*), a Brāhmin, though forbidden to eat animals unhallowed by *mantras*, may eat meat when consecrated with the Vedic texts. Again, he who eats meat when he honours the gods and manes commits no sin, whether he has bought it, or himself has killed the animal, or has received it as a present from others (*idem*, V. 32). Elsewhere, the birds and fish which may, and those which may not, be eaten, are enumerated.

Here is a second remarkable point of contrast between the castes in the early days of the Christian era, and those of the present time. It will be seen below in connection with the question of traditional and actual occupations of some of the leading castes, that there is yet another line of divergence from former customs. It may, of course, be remarked that it is not reasonable to expect the distinctions between the different parts of the social structure of society in the twentieth century to closely resemble the aspect presented by society more than a thousand years ago, and that a comparison between Manu's scheme and the latter-day castes only proves that two unlike things do not resemble

¹ Crooke's Tribes and Castes of the North-Western Provinces and Oudh, Vol. I, page 17.

each other. If this is admitted, it will follow that the attempts so frequently made to classify castes on the former model should for the future be abandoned. What is the use of Lingáyats endeavouring to divide their community into Bráhmans, Kshatriyas, Vaishyas, and Shudras, if these four castes, within the meaning originally attached to the terms, have long ceased to exist? ¹

It is to be inferred from certain passages in the Code of Manu that a man could become a Bráhman by occupation and not necessarily by descent. In this connection an explanation has been suggested for the origin of *gotras*, the divisions of castes within the limits of which marriage is forbidden, and which are, therefore, described as exogamous.

According to Tod, the genealogies of the earlier branches of the Aryans exhibit frequent instances of members terminating their martial career in the commencement of a sect or *gotra*. The *Kaushika gotra* was established in this way. The greatest monarchs bestowed their daughters on royal hermits or sages. Ahalya, the daughter of the powerful Panchalika, became the wife of the ascetic Gautama, after whom an exogamous division of the Bráhmans is named. The sage Jamadagni espoused the daughter of Sahasra Arjuna of Mahismati, king of the Hailya tribe, a branch of the Yádav race.

It would follow, of course, that the descendants through males of such sages could not inter-marry, and, in so far as they married with other Bráhmans, would constitute a true *gotra* or division within which marriage would be unlawful. But the authority for this theory of the origin of *gotras* is not unexceptionable. It seems clear that just as many primitive tribes are known to have developed, at a very early stage, the exogamous divisions grouped under different totems, the Aryans and higher tribes of India may have felt the need for the restriction of marriages between persons of the same family, and that the distinction of family groups by the name of some real or mythical ancestor would be an inevitable outcome of such a position. At any rate, it does not seem wise to limit the explanation of the origin of *gotras* to the special cases of those who became Bráhmans by adopting the functions of a Bráhman. Such arguments would equally apply to the case of the family of a sage who was a Bráhman by descent.

Into a description of the very numerous sub-divisions of the castes and tribes shown in the list given on pages 190-193, that have not been entered in

¹ The following extract from a petition presented on the occasion of the recent Census by the Lingáyats of Tumkur in the Mysore State to the Governor General in Council is significant of the modern attitude of many castes in reference to Manu's classification :

"It is well known that among the Virshairs or Lingáyats, who follow the Vedic doctrine, there are, as recognized by the *Sástras* and by the public (opinion), four castes, viz., Bráhmans, Kshatriyas, Vaishyas, and Shudras. At the time of the Census of 1881, Virsangappa and others, representatives of our sect, submitted a petition in the matter to the Mysore Government * * *. Just as among Hindu Vaishnavs there are Bráhmans, Kshatriyas, Vaishyas, and Shudras, so among the Virshairs or Lingáyats there are (Bráhmans, Kshatriyas, &c.). In the Census schedules and forms of 1901 it has been ordered that under the heading 'Caste,' Lingáyat should be written. This would mean that Virshair or Lingáyat Bráhman, Kshatriya, Vaishya, Shudra, Holer, all belong to one and the same caste. We pray that Your Excellency in Council will be pleased to cancel this most offensive and mischievous order, and to direct that, in the Census Rules, under the heading 'Caste,' (the words) Virshair Bráhmans, Virshair Kshatriyas, Virshair Vaishyas, Virshair Shudras, should be written. The order may kindly be communicated to Gubbi Huchhaya of Tumkur."

the Census statistics for reasons that are given below, it is not possible to enter. As a typical case, however, a list of the sub-divisions recorded during the Census in the case of 100,000 Bhils of Khándesh may be of interest. It is as follows:

List of sub-divisions recorded for 100,000 Bhils in Khándesh.

1. Ahir.	14. Marvadi.
2. Berad.	15. Mavachi.
3. Bhat.	16. Mavas.
4. Gadri.	17. Naik.
5. Gavathi.	18. Olvi.
6. Gopal.	19. Pavara.
7. Katavand.	20. Rajput.
8. Kavaji.	21. Reve.
9. Kokani.	22. Sonarane.
10. Koli.	23. Tadvi.
11. Kotil.	24. Thakar.
12. Kunbi.	25. Vakade.
13. Marátha.	26. Vasavi.

The remarkable feature of this list is the number of sub-divisional names that are also caste names shown in the classification list, *e.g.*, Ahir, Berad, Bhat, Koli, Kunbi, Marátha, and Rajput. It is a curiosity of Indian caste divisions that there are many divisions like Ahir Kolis and Koli Ahirs, which sound very much like the same thing differently expressed. In reality they are as different as a horse chestnut and a chestnut horse. In a most interesting study of the genesis of tribal sub-divisions¹ by a writer who studied his subject at close quarters, an explanation of the probable origin of such curiosities will be found by those who are anxious for information on the point. It will be sufficient here to remark that the real difference between such apparently similar sub-divisions is that, in one case, *i.e.*, that of the Ahir Kolis, the members of the sub-division so named would only marry with Kolis, while in the other, the Koli Ahirs would only inter-marry with Ahirs. Whether they were, in the first case, originally Ahirs, or in the second Kolis, does not matter; having cast in their lot with a tribe that permits no marriage with other tribes, they must marry with some sub-division of it, either bearing the same name as their own, or another. The position of an Ahir Bhil, for instance, is on all fours with that of an Ahir Sutár. The latter marries a Sutár, though he was originally an Ahir, and became a Sutár by occupation. In the case of the enumerator brought face to face with such subtleties of nominal refinements, the fact that a Bhil may be a Koli is apt to suggest that a Koli is often a Bhil. It is all very confusing to the tyro in ethnographical distinctions, and probably for that reason the present classification has benefited to no small extent by the fact that only the main tribes of Bhils, Kolis, &c., were distinguished in the Census, and that no attempt was made to obtain a record of such divisions as the Bhil Kolis and the Koli Bhils.

A few words are called for regarding the castes and tribes entered in Imperial Table XIII, Part I.

The basis on which the schedule column 8 was intended to be written up can be gathered from the brief instructions issued to enumerators through the

¹ Asiatic Studies, by Sir Alfred Lyell, Chap. VI, page 178.

supervising staff.¹ It was felt that, in view of the numerous difficulties explained in the earlier portion of this Chapter, the best test of social divisions for all Hindu and Jain castes was that of marriage; but that it would be impossible at one Census to secure complete details of endogamous sub-castes in all but a very limited number of cases. Before such a sub-caste list can be published, it is necessary to ascertain the names of all the sub-divisions between which marriage is forbidden. This is desirable, not only in order that divisions which are not endogamous may be struck out; but also because the supervisor must be given some idea of the nature of the sub-castes to be expected in each case, or he will allow most of the entries to be wrongly made.

The limits of time imposed on Census operations do not permit of such an enquiry being carried out for all castes and tribes on the occasion of one Census; nor is the information on record sufficient to permit of enquiry being dispensed with. It was therefore resolved to proceed on a systematic plan, which may in course of time secure the object aimed at, and to focus efforts on obtaining a correct record of the numbers to be classed under the sub-divisions of a few castes on each occasion. For the present Census, the Bráhmans, Vánis, Lingáyats, and Maráthas were selected. These collectively number 7,075,000 or more than one-quarter of the population of the Presidency. The result has been a fairly successful record of these main castes by sub-divisions that do not

¹ *Supplementary Rule 8.*—In the case of Hindus and Jains you should record the main caste or tribal name in column 8, thus—Koli, Lohár, Bhil, Kumbhár, Teli. Do not enter sub-divisions: Thus you need not enter the kind of Koli or Bhil such as Chunvalya Koli or Patelia Bhil, if the person enumerated states he is a Koli or a Bhil.

In the case of Bráhmans, Vánis, Lingáyats, and Maráthas, when a person says he is one of these, you should ask the name of the division of the Bráhmans, Vánis, Lingáyats, or Maráthas within which he is bound to marry, and enter both the caste name and name of the division.

Examples.—A Bráhman may be a Karháde, Konkannasth, Shenvi, Havik, Audich, Nágár, Agarval, Pokarna, &c.

A Váni may be a Deshaval, Harsola, Nágár, Agarval, Osval, &c.

A Lingáyat may be a Banijgar, Shilvant, Jangam, Dhapavád, Devang, &c.

A Marátha may be a Konkani Marátha or a Marátha Kunbi.

In such instances you must enter in column 8, Bráhman—Deshasth, Váni—Osval, Lingáyat—Jangam, Marátha—Konkani, as the case may be.

No distinctions of religious or scholastic nature should be entered in the caste column, *e.g.*, Vaishnav, Smart, Apastamb, Rigvedi, &c., unless the name is given you as that of a sub-division within which the person must marry.

No names which only express locality, and which therefore include many caste divisions living in that locality, should be entered by you as divisions of castes. Avoid Gujarati, Deccani, Karnátak, Hindustani, Pardeshi. These generally mean nothing beyond the fact that the person comes from Gujarát, the Deccan, &c., and are not caste divisions. If you are in doubt whether any name given as a division of caste is correct in accordance with these instructions, you will consult the Charge Superintendent.

In the case of Mahomedan tribes, you will ask for the fullest particulars of the division of the tribe to which the head of the family belongs. Do not write down only Baluch, Brahui, or Sumra, but enter Baluch—Rind, Brahui—Ahmedsai, or Sumra—Numrio, as the case may be.

If the caste or tribe name given seems wrong, you will enter it all the same, but also enter the division of it to which the person says he belongs, even though you would otherwise only enter the caste and tribe name alone. Thus, if a man says he is a Virshav Bráhman, or a Daivadnya Bráhman, enter as such. If he is a Panchal or a Sonár, and claims to be a Bráhman, enter as Bráhman—Panchal, Bráhman—Sonár.

In the case of a Christian convert, do not insist on his giving the name of his former caste, but if he has no objection to giving it, enter the same in column 8, which would otherwise be blank.

inter-marry, as the small number of unspecified under each will show. The authority for the entry of each sub-caste name is the Census Committee for the area in which the sub-caste is found. Some errors may, no doubt, have been made in conducting the enquiries of which the list is the result. But the gentlemen who kindly volunteered their services to assist in the preparation of these lists form a body of local opinion that carries great weight; and it may fairly be claimed that they speak with an authority that cannot lightly be challenged.

In the case of the Lingáyats there is some little uncertainty, which has still to be cleared, concerning the true position of the seven leading sub-divisions regarding inter-marriage. Apart from the special hypergamous structure of these divisions which has already been referred to, and which, it will be remembered, permits a member of the higher division to accept a bride from the lower, though no daughter of the former would be given in marriage to a youth of the latter, there is some evidence to show that an advance can be made from a lower to a higher division by means of a process of *diksha*, or initiation, which ultimately confers the full social precedence of the higher division on the person who undergoes it. The reports of the Committees, however, are not unanimous in their descriptions of these sub-divisions. It is quite possible that practice is not uniform in all districts. Further enquiry may reveal grounds for re-arranging a few of the entries between 342 and 422. It is permissible to assume that the great majority of these eighty sub-divisions are endogamous occupational groups, and the classification of Lingáyats, for that reason, seems to be an advance on previous records. The names of many of these sub-divisions occur under Hindus other than Lingáyats. It is assumed for the present that these represent the caste fragments left by the conversion of part of the caste to Virshaivism. But there is at present no certainty that this is the case, since Lingáyats commonly consider themselves Hindus. It is apparently one of the claims to distinction of the present Census that it has discovered a new caste bearing the euphemistic name of *Gajule-bajule*. The caste numbers only twelve members—five men and seven women—and was returned in the district of Poona. The *Durga-murgis* also make their first appearance on this occasion. These are scarcely more numerous than the rival *débutants*. They appear to reside in Belgaum District. Speculation on the probable nature and occupation of such small social waifs and strays is hardly worth recording. Generally, such parvenus have a brief existence, and disappear in a mysterious manner in the inter-censal period. There are one or two entries of special interest in the long list of 691 castes and tribes which make up Table XIII.

Entry No. 240, *Ghátis*, is a term that has occurred on previous occasions. At first sight it appears to mean only persons from the Ghat tracts, who are residents of other places, and are described under a geographical name. It seems, however, that they are Maráthas from the Ghats, resident in Bombay, and evidence independent of the mere fact that they are repeatedly described as *Ghátis*, suggests that they are a caste in process of formation.

Entry No. 459, the "*Namdhar Paiks*," contains an important link in the chain of evidence bearing on the genesis of claims to caste precedence. The *Hale Paiks* in Kanara are reported to have recently been in consultation with an enterprising Bráhman, who has discovered for them a connection with the traditional twice-born caste of Kshatriya. Into the detailed history of the origin that they are now disposed to claim for their caste, it is not necessary to

enter. But certain of the more adventurous members of the caste have recently adopted the sacred thread, taken the name of "*Namdhar Paiks*," and arrogated to themselves the precedence of Kshatriya, or twice-born members of the warrior caste. They were, no doubt, a fighting caste in the days of Tipu Sultan; but their connection with the Kshatriyas of Manu's classification is certainly open to question. The whole proceeding is pregnant with suggestions concerning the possible origin of many so-called twice-born castes; and it is of special interest to discover in the Census entries a certain number of *Hale Paiks* in the guise of an entirely new caste—the *Namdhar Paiks* of Kanara. This is a caste which is likely to grow rapidly at the expense of the *Hale Paiks*, and its future is certainly worthy of careful observation. In view of the traditional accounts of the destruction of the Kshatriya caste by Parashuram, it is noteworthy to observe the re-discovery of such Kshatriyas by Bráhmans, among whom the tradition is cherished for obvious reasons.

Entry No. 460, the *Nánakshahis*, really relates to Sikhs. In Chapter III, it has been shown how the Sikhs in Sind described themselves as Hindus of the *Nánakshahi* sect. The majority of these are to be found in the caste table as *Lohánis*, under the head of *Vánis* (No. 559); but a few have lent special emphasis to the fact that they consider themselves Hindus by describing their caste as *Nánakshahi*—a proceeding that, broadly speaking, would find a parallel in certain Englishmen describing their nationality as Roman Catholics,—and one which affords yet another example of the divergent meanings which the people are in the habit of attaching to the word "caste."

We may conclude this review of a few of the striking features of the Caste Table of 1901, by a reference to a small caste, whose identity has been ruthlessly sacrificed in preparing the returns. A blank entry in the vernaculars of this Presidency is usually described as "*puj*." In abstracting the Census schedules, certain caste entries were found to be blank, and were read out as "*puj*." The intelligent subordinate who recorded these caste entries on the slips, instead of putting a blank for the caste, wrote the word "*puj*," and in due course a new caste of "*puj*" appeared in the Census statistics. It was felt that this method of adding to the not altogether inadequate caste list of the Presidency was scarcely legitimate, and the new-born caste of two male and two female "*puj*" has been relegated to the obscurity of "Hindus unspecified." Few, it is hoped, will be found to challenge the justice of this summary disposal of the "*puj*" family.

Musalman castes appear at first sight to be a contradiction in terms, for all Musalmans should be equal in the sight of Allah, and, as Musalmans, free to inter-marry among their fellows. But, as is well known, there are many castes of converts in India, for the most part occupational, who do not inter-marry, though professing the faith of Islam. At the same time, the centre of gravity of social precedence among Musalmans is to be found in descent from the Prophet, or from his relations and companions. Thus, the Musalman in the Bombay Presidency may describe his caste or tribe either as *Dhobi*, i.e. a washerman, to take an instance, or as a *Sheikh*, that is, a descendant of the Prophet's collaterals. This seems to offer a sufficiently promising ground for confusion; but, of recent years, fresh complications have been introduced by the practice of returning the particular law school favoured by the Musalman as his tribe or caste. There are four such schools: the *Shafai*, the *Hanafi*, the *Maliki*, and the *Hambali*. The Turkish Tartar and Indian Musalman are

mostly *Hanafis*. The Arabs of the littoral and the Konkan Musalmans of Western India are *Shafais*. The Musalmans of Morocco and Barbary and those of the Soudan are *Malikas*. To describe a Musalman's tribe as a *Hanafi* is an obvious abuse of terms. Yet three of the four schools were returned as tribal names. All such entries have been treated as "unspecified."¹

The caste figures for Musalmans in Table XIII such as *attari*, *kasai* or *chapparband*, must be received with great caution. As already explained, the majority of Indian converts to Islam have a fondness for returning themselves as Sheikhs of the Kureshi stock, or even as Sayads; and nearly one million of the total Musalman population will be found under the tribal name of Sheikh (No. 847). It is, therefore, more than probable that the figures given opposite the caste entries fall very short of the correct total for the Musalmans following the occupation that the caste name suggests.

In consideration of all that has been written above concerning the multiplicity of caste divisions in the Presidency, and of the very large number of entries in Table XIII, it is in a measure a relief to note that the great majority of Hindus can be grouped under a comparatively limited number of main heads. In 1881, Mr. Baines showed that over 72 per cent. of the Hindus fall within one of twenty-four large castes. In the same way it can be shown from the present Census that 85 per cent. of the Hindus are members of one of twenty-eight main groups, all exceeding 100,000. These are, in order of numerical precedence:

Hindu caste and tribal groups of the Presidency with over 100,000 members.

1. Marathas	3,650,000	14. Kumbhars	239,000
2. Kunbis (other than Maratha Kunbis) .	2,000,000	15. Sutars	211,000
3. Kolis	1,707,000	16. Agris	211,000
4. Lingayats	1,422,000	17. Sonars	195,000
5. Dheds, Holias and Mahars	1,320,000	18. Hajams and Nhavis.	188,000
6. Brahmans	1,053,000	19. Berads	177,000
7. Vanis	976,000	20. Bandharas... ..	169,000
8. Dhangars, Kurubas and Bharvads	781,000	21. Varlis	151,000
9. Bhils	480,000	22. Darjis	151,000
10. Rajputs	385,000	23. Telis or Ghanchis ...	129,000
11. Mochis and Chamars.	311,000	24. Thakurs	122,000
12. Malis	291,000	25. Lohars	116,000
13. Mangs	250,000	26. Vanjaris	113,000
		27. Rabaris	108,000
		28. Ahirs	105,000

The only caste or tribe shown in Mr. Baines' list which does not occur again in the above list is the *Dubla* tribe, who have fallen below 100,000 as a result of the recent famine.

To assist the reader who is not well acquainted with the intricacies of caste terminology, a list of synonyms has been attached to Table XIII. In the past, some confusion has arisen by castes appearing under one name at one Census, and under another at the next.

¹ Taken from information on the subject of the Musalmans of the Presidency supplied by Khán Bahádur Fazlullah Latfullah. It must be noted that the term '*Malika*' appears to be capable of being interpreted in two ways. There is the meaning given in the text, and it also seems that, in the days of the Musalman governors of Gajarát, the names *Malik*, *Molesalam* and *Sipáhi* were coined by the Musalmans to distinguish converts to Islam from Rajputs and Kolis (*vide* Bombay Gazetteer, Vol. IX, Part II, page 25). The meaning of the word being, therefore, doubtful, Malik Musalmans have been classed as Unspecified.

Dublas of Broach were shown as *Dublas* in 1881 and *Talavias* in 1891. The separate entry at one Census of the divisions of Bráhmans known as *Jáváls* and *Khots*, *Ahirs* and *Banvat*, *Shenvis* and *Gaud-Sárasvat*, *Kokanasth* and *Chitpávan*, has also served merely to complicate Census statistics.

Sectarian names such as *Vaishnav*, *Smárt*, *Sháiv*, *Rámánuj*, &c., have not been allowed to appear in the table at all; those who returned such names for their caste have been treated as "unspecified."

Purely geographical names have, as far as possible, been eliminated. Bengali, Madraisi, Punjabi, &c., are of no interest in a list of castes.

In 1891, the Provincial Superintendent had to dispose of 600 caste names, or names of caste divisions, under "unclassified" (*vide* page 157 of the Report). Of these, nearly half came from Bombay City, where the people on that occasion wrote up their own schedules. The new system adopted for the Census in the City in 1901 has practically put a stop to such eccentricities in recording caste names in Bombay. On page 157 of his Report, Mr. Drew gives a selection of these curiosities. Many of them appear to be merely mis-spellings such as *Abechi* for *Hapahi*, *Ambir* for *Ambig*, *Andhya* for *Andhra*, *Aroda* for *Arora*, &c., &c.

On this occasion, partly on account of the sub-divisions of main castes being ignored, except in the case of Bráhmans, Vánis, Lingáyats, and Maráthas, scarcely twenty names were returned which could not be identified. It must, however, be admitted that the number of unspecified, *i.e.*, persons who returned no caste name, is large in comparison with 1891. One reason for this is that the sectarian, geographical, and other terms not connoting a caste, returned in 1901, have been relegated to the limbo of "unspecified."

Since the Census of 1891, much light has been thrown on the subject of the correct classification of the Musalman races in Sind through the publication of a comprehensive study of these races by Khán Bahádur Sadik Ali Sher Ali Ansari.¹ With the assistance of the information contained in that interesting work, an effort has been made to show the leading races of Sind in Table XIII by main tribes, sub-divisions being grouped for this purpose under the parent tribe. A reference to Table XVI of the Census for 1891 will show a very large number of tribal names given for Sind under main divisions such as *Baluch* or *Pathan*, in the class described as non-Indian Asiatic Races. It is unnecessary to discuss here the applicability of the description non-Indian to races that have been domiciled in India for very lengthy periods; but it is desirable to explain the source of error that lies in attempting to carry the classification of tribal divisions into too great detail. To take an instance, the Baluch in Sind comprises many tribes, of which the *Burdis* are one of the most numerous. The *Burdis* have two branches, the *Sundar Burdis* and the *Haji Burdis*. The *Sundar Burdis* have twenty-two divisions, or septs, of which we may select one, the *Jafri*, for the purposes of illustration. A *Jafri* may describe himself as a *Jafri*, a *Sundar Burdi*, a *Burdi* unspecified, or a *Baluchi*. He will probably name the division of which he is most proud of being a member. Thus, the Census figures for *Baluch* unspecified, *Burdis*, *Sundar Burdis*, and *Jafris*, will probably fail to convey an accurate picture of the numerical extent of any one of these divisions below

¹ The Musalman Races found in Sind, Baluchistan, and Afghanistan, by Khán Bahádur Sadik Ali Sher Ali Ansari, 1901.

Baluch. In order to convey a fairly accurate impression of the size of the main tribes in Sind, from which all the sub-divisions given in 1891 are offshoots, the classification has been restricted on this occasion to one step below the racial divisions of *Arab, Baluch, Pathan, &c.*, and, in the event of the entries below any one of these heads being largely grouped under unspecified, the attempt to show tribal divisions has been abandoned. No true conception of the strength of the tribal divisions can be gathered from a classification showing a preponderating number of unspecified. Theoretically, as Musalmans, the sub-tribes are all equal, and may inter-marry freely; but, in practice, great weight is given to the social position of the different divisions, and marriage is restricted either to those within the limits of the tribe, or to members of tribes of equal social standing. With the social advancement of individual members of the tribes, new sub-tribes are constantly in process of formation, some of which may in time find it convenient to ignore the true history of their origin, in an attempt to claim affinity with tribes of recognized social pre-eminence. Thus, it becomes a question of some complexity to allot to each name, returned as representing a tribal division, its true position in the historical development of the tribe. Research of this nature is hardly within the true province of Census work, and certainly requires more time than is available between the preparations for the Census and the publication of the final results. In these brief remarks some justification may be found for the grouping of the Sind tribes adopted on this occasion. We may now proceed to consider the information which it conveys.

The racial classification of Musalmans in Sind is based on their consisting of ten divisions. These are :

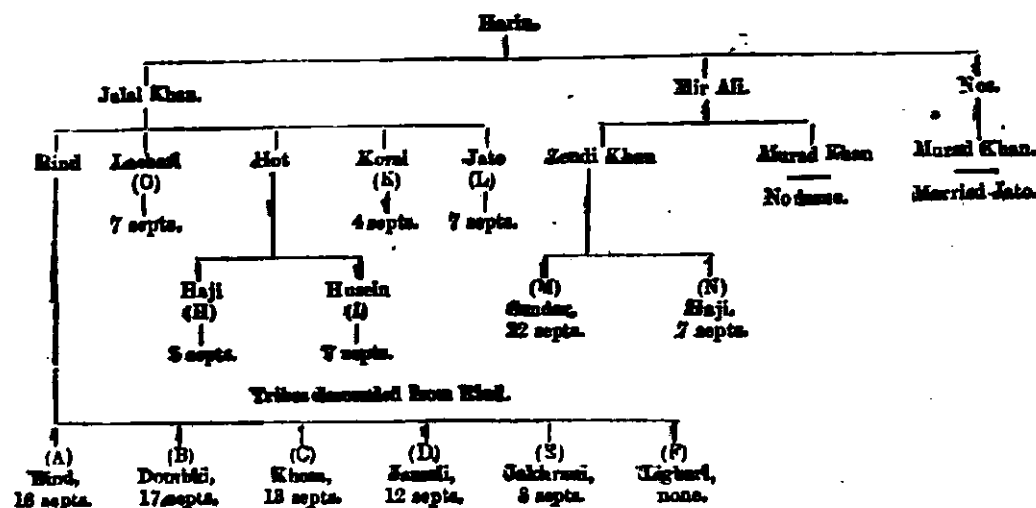
- | | |
|------------------------|------------------------------|
| 1. Arabs. | 6. Makrani. |
| 2. Afghans or Pathans. | 7. Moghal. |
| 3. Baluch. | 8. Sindhi. |
| 4. Brahui. | 9. Sheikh. |
| 5. Jat. | 10. Menial and slave tribes. |

Of these, the Jat and Makrani divisions are allied to the Baluch. Arabs numbering 261,000 are half *Sayads*, who are returned as 130,000. A difficulty arises in connection with these. The term *Sayad*, strictly interpreted, means Lord or Chief, and is applied to the descendants of the Prophet's daughter, Bibi Fatma. A *Sayad* should, therefore, be an Arab by race. But it would be rash to conclude that all who return themselves as *Sayads* are Arabs. The term has grown in popularity with the social eminence that a right to the title of *Sayad* confers; and there seems some reason for suspecting that *Sayads* are produced in these days very much in the same way as new divisions of *Bráhmans* in the case of Hindus. Similarly, under the Arabs, there should be a division of Arab *Sheikhs*, descendants of the Prophet's relations. But the term *Sheikh* is one used now-a-days by almost all Hindu converts to Islam. The total number of *Sheikhs* enumerated in the Presidency at this Census was 967,000. Only a minute section of this collection could be Arabs, and it has therefore been necessary to exclude them from the Arabs, and to enter them separately as *Sheikh*, or *Sheikh nao Muslim*. It is of interest to notice that the *Kalhora* tribe is returned at a little over 23,000. These were the forerunners of the *Talpurs* in the governing tribes of Sind, before the days of British rule. As the unspecified Arabs are relatively few in number, the true extent of the

Kalhora tribe at the present day can be taken to be between twenty and thirty thousand.

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The Baluch proper number 542,000, shown in sixteen main tribes. The unspecified are only 4,000. The connection of these tribes with Harin, the reputed ancestor of the majority of Baluchis, is illustrated in the following genealogical table :



It will be seen that the *Rind* tribe, with its offshoots, the *Dombki*, *Khosa*, *Jamali*, *Jakhrani*, *Lighari*, is the most important numerically. The *Rind* alone are returned at nearly 100,000. The allied tribes number 170,000, so that it may be said that the *Rind* tribe and its offshoots includes half the Baluchis in Sind at the present time.

Next to the *Rind* are the *Chandias*, numbering 75,000. This tribe is descended from *Hot*, third son of *Jalal Khan* (*vide supra*), who had two sons, *Haji* and *Husein*. These give their names to the two main branches of the tribe. About four-fifths of the *Chandias* are returned as descendants of the elder brother, *Haji*.

Like the *Chandias*, the *Burdias*, who stand next to them in numerical order of precedence, and number 63,000, are descended from two brothers, *Sundar* and *Haji* (*vide supra*). 53,000 of them are named after the elder brother *Sundar*.

Of the *Mari* and *Bugti* tribes, who are well known on the frontier, only a comparatively small number have been recorded in Sind. By some, these tribes are thought to be branches of the *Rind*, and it is possible that some members of them may have been included in "Rind unspecified." It is only by a careful record and scrutiny of the numerous sept names that a correct classification of these tribal fragments between the *Rind* and allied main tribes can be arrived at.

The historically interesting *Talpurs*, who include the *Amirs* of Sind, and furnished the dynasty that succeeded the *Kalhoras*, have been merged in the *Mari* tribe on this occasion. In the case of the *Brahuis*, *Moghals*, and *Pathans*, as well as the *Sindhi* (with two exceptions), the returns of tribal sub-divisions are not of any value owing to the very large number of entries under the tribal name, sub-division unspecified. They have therefore been omitted.

The exceptions are the two *Sindhi* tribes of *Samo* and *Samro*. For five hundred years previous to the middle of the fourteenth century, princes of the *Samro* dynasty controlled the destinies of Sind. They were succeeded by the

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Samo rulers, who reigned till 1521. If the Census classification is accurate, there are now 124,000 of the *Samro* tribe and 794,000 of the *Samos* in Sind. In 1891, the septs of these two tribes became mixed up in some way, several *Samro* septs being included in *Samos*. The figures on that occasion were, *Samos* 552,000 and *Samros* 62,000. Probably the present returns are nearer to a correct estimate of the relative strength of these tribes; but the entry (No. 751) of 682,000 persons as *Sindhi*, which is a term applied to *Samo*, *Samro*, *Muhano*, *Dahar*, *Mahar*, and other local tribes, in spite of the instructions issued to supervisors (*vide* page 199), surrounds with an atmosphere of uncertainty any attempt to estimate the true proportions of the numerous *Sindhi* tribes.

This, of course, does not affect the statistics given for Arabs, Brahui, Baloch, Moghal, and Pathan, who would not describe themselves as *Sindhi*.

The Subsidiary
Tables.

An attempt has been made to compare the numbers returned for certain castes in the three successive Census years 1881, 1891, 1901. The castes selected are those which have probably suffered least from changes in the system of classification; but, at the best, the result of the attempt can only be received with great caution. Thus, to take a few instances, the *Bhangi* caste appears from the Table to have lost heavily in the last ten years; but many of this caste appear now to consider themselves a separate caste under the name of *Mazbi Sikh*, and the decrease is probably only apparent.

Subsidiary Table I.

Again, the *Lamāns*, a gypsy tribe well known in the Deccan, at first sight seems to have lost over 100,000 out of 137,000 in the period 1891-1901. The figures for the three years are :

1881	...	...	...	...	14,566
1891	...	...	...	...	137,290
1901	...	...	...	...	18,205

It is almost certain that in 1891 there was some error in classification; possibly *Lohānas* were mixed with *Lamāns*, or *Lahānas*, as they are sometimes called. Authorities are not wanting who hold that the two were originally one, though now they differ widely in social status, occupation, and appearance. It is impossible to account for the invasion of the Presidency by 100,000 *Lamāns* between 1881 and 1891, which would certainly have attracted the notice of the local officials in the area visited by the immigrants. The decrease here in the last ten years must again be rather apparent than real. One more illustration will suffice. For the twenty years, the progress of the Brahmans has been as follows :

1881	...	...	...	...	1,011,198
1891	...	...	...	...	1,318,246
1901	...	...	...	...	1,052,708

It is unlikely that a decrease has occurred, to the extent indicated by the figures, since 1891. A stricter classification, tending to exclude from the class members of castes such as *Sondras* and *Lingdyats*, must be, in part at least, the cause of the apparent decrease. On the other hand, the increase in *Mochis*, *Mahārs*, and *Dhobis* is very probably correct. In the first two cases, it is difficult to conceive that any one would return himself wrongly as belonging to the caste, which offers few attractions to the man in search of social advancement, and *dhobis*, or washermen, are probably sufficiently easy to trace to render mis-

description very unlikely. Again, the reduced numbers shown in the case of certain of the forest tribes such as the *Bhils*, *Chodhras*, *Dublas*, *Náikdas*, *Vághris*, and *Várlis*, may well be accurate. The cause of this decrease has been referred to in Chapter II. It is unlikely that the forest tribes, which have lost collectively a considerable number, should have been largely entered under other caste names, and an adequate cause for the decrease has already been found in the famine.

Any particulars dealing with marriage in relation to caste are bound to be of interest. It is generally asserted that the castes which stand high in the social scale favour infant marriages, and set themselves against the re-marriage of their widows, whereas the lower castes are not supposed to indulge to the same extent in early marriages, and are admittedly more favourably disposed towards the re-marriage of widows.

If this is so, the result should be readily capable of arithmetical expression. Statistics should show a higher ratio of married to unmarried among the children of higher castes than in the case of their social inferiors, while the percentage of widows in castes which do not allow them to re-marry should, *ipso facto*, be higher than in the case of others.

Imperial Table XIV, and the table at the end of this Chapter, will throw some light on these points. A study of them suggests some rather curious conclusions. Taking the Bráhmans, as the highest caste socially, and the Mahárs, as typical of one of the lowest, with the Bhils to represent the wild tribes, it will be seen that the percentages of unmarried girls in the age periods 15—20 in each case are :

Bráhmans	...	...	...	...	0
Mahárs	...	...	...	...	0
Bhils	...	...	...	...	2

Again, the percentages of married girls of the age period 5—12 in the same three cases are :

Bráhmans	...	...	...	...	2
Mahárs	...	...	...	...	5
Bhils	...	...	...	...	1

Berads, who are a wandering tribe, and the Kolis, who are often only half Hinduized, seem to be in much the same position as the Mahárs.

This is not at all what would ordinarily be expected. If current theories on the subject are not wholly incorrect, the Mahárs, and a portion of the Bhils, should show a large percentage of unmarried girls after the age of puberty, viz., in the period 15—20. But this is not the case. Again, the higher caste should show the largest percentage of girls married at the age period 5—12, if there are more marriages celebrated in childhood within the caste than in the case of other and lower castes. This, again, does not seem to be borne out by statistics, the Mahárs showing a far higher percentage of married girls in the age period 5—12 than the Bráhmans. If any inference can be drawn from these figures, it is that among the tribes and castes in the lower ranks of the social scale, the practice of infant marriage of daughters is far more common than is generally supposed to be the case.

With the boys, the figures seem to show that the marriage age does not vary very greatly in spite of difference of precedence. Thus, for the same three castes, we have, in the case of boys unmarried at age period 15—20 :

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Brahmans	7
Maliks	4
Bhils	6

and, in the case of boys married in the age periods 5—12, 12—15, 15—20:

Brahmans	...	...	...	...	0	2	4
Mahiks	...	...	...	...	0	0	3
Bhils	...	...	...	...	0	0	2

There is perhaps a greater preference for the early marriage of boys among the higher castes, judging from these statistics, than in the case of the girls.

There is special interest in the figures showing the relative position of the sub-divisions of Lingáyats and Maráthas, and the Brahmans of the Presidency proper compared with those found in Sind.

In the case of girls unmarried at period 15—20 the table shows:

High caste Lingáyats	...	...	1	Maráthas proper	...	...	0
Low caste do.	...	...	2	Kunbis	...	...	0

and, for girls married in period 5—12:

High caste Lingáyats	...	...	4	Maráthas proper	...	...	4
Low caste do.	...	...	4	Kunbis	...	...	6

The difference in the first case is remarkably small—less, certainly, than was to have been expected. The figures for Kunbis are also remarkable.

For Sind Brahmans and others, the basis of comparison is as follows:

First, girls unmarried in age period 15—20:

Sind Brahmans	...	...	...	4
Others	...	...	...	0

and, secondly, girls married in age period 5—12:

Sind Brahmans	...	...	...	3
Others	...	...	...	2

These figures seem to show that the Sind Brahmans marry their girls at an early age, if they marry them at all, but that they have not the objection of the more orthodox Brahmans of the Presidency to their daughters remaining unmarried if there are not found husbands by the time they are fifteen. In the later age period, unmarried females are comparatively numerous among Sind Brahmans. They are practically nil in the case of others. The second test of orthodoxy among Hindu castes which we are able, by means of the tables under consideration, to apply, is the degree of prevalence of widow re-marriage. To the highest castes, such re-marriages are an abomination. The reasons that have been advanced for the prejudice against them are numerous. Certainly, in the case of the lower castes and forest tribes, the ceremonies adopted for such marriages are of a nature to suggest that they are prompted by fear of the spirit of the departed husband making himself objectionable, not only to the widow-bride, but to others taking part in the ceremony. This, at least, is one explanation of their being conducted under cover of darkness, and with the aid of certain ceremonies commonly relied upon as a protection against spirits. Immature conceptions of the nature of the changes involved in death might not unnaturally lead to the suspicion that any one assisting the deceased's wife to take to herself another husband might have an unpleasant reckoning to settle with the shade of the departed, who might very well be taking a not altogether uninterested part in the proceedings. However that may be, statistics show that widow re-marriage is least common among Rajputs, Vánis,

and Bráhmans, who have percentages of 27, 26, and 25 widows, respectively. At the lower end of the scale, Mahárs, Berads, Bhils, and Lohánas have 19, 16, 13, and 8. Probably the Musalman influence in Sind, already referred to in this Chapter, is responsible for the fact that Lohánas, who occupy a good social position in that province, are found in company with the unclean castes and forest tribes.

It would, at any rate, appear that the extent to which widow re-marriage is allowed is ordinarily a better test of the social position held by a caste than that of infant marriage.

Here, again, the relative positions of the sub-castes are worth noting. A comparison of Maráthas proper and Kunbis gives the index figure as 23 in each case. The high caste Lingáyats have 22 widows to 25 of the low caste of their community. The Sind Bráhmans known as *Sarsudh* have only 9 per cent. to the 25 of all Bráhmans, or 31 of the Bráhmans of Gujarát; and in the case of Sind Bráhmans, other than *Pushkarna* or *Sarsudh*, the figure is as low as 16.

It may, perhaps, be desirable to dismiss this subject with a word of warning. The effects of mortality due to famine and plague on the two sexes may have introduced a special element into the causes governing the proportion of widows in castes and tribes that have suffered most from either. A fresh comparison of statistics, similarly prepared, for periods free from such disturbing influences, would be of no little value, and the results would command greater confidence.

The comparative proportion of females to males in different castes has already been discussed at length in Chapter IV, and the subject need not be reverted to here. It has been seen that caste is in many instances a distinction based on occupation. Manu (Chapter X) has prescribed the occupations that may be followed by the four traditional castes. The big tribes, such as the *Ahirs*, *Gujars*, and possibly the *Maráthas*, who penetrated into the Presidency from the north, split up into occupational castes, so that we have *Ahir Sutárs*, *Ahir Sonárs*, and so on, at the present day. Occupation has divided, and continues to divide, Musalman converts into functional groups. If, therefore, to this extent occupation is a factor in the formation of caste, it will repay enquiry to examine the distribution of certain typical castes by occupation (Imperial Table XVI). The enquiry will perhaps suggest to the reader the ultimate effects on caste constitution of such changes in occupation.

To the *Bráhman*, the study and teaching of the Vedas, sacrificing, and giving or receiving gifts have, as we have seen, been specifically allotted. Agriculture and the service of the State are distinctly discouraged by the code of Manu, and are only permissible in special circumstances.

It will be observed, on a reference to the table at the end of this Chapter, that at the present day 22 per cent. of the Bráhmans, of whom 100,000 were taken as a test, follow the traditional occupation of priest and student. The prohibition against State service and agriculture is now of little weight, since 47 per cent. follow those two methods of earning a livelihood. Possibly, the peculiar circumstances of the present day are held to constitute the exception provided for in Manu. How far the absolute prohibition against a Bráhman selling cooked food, condiments or salt, milk, and sugar, is consistent with the fact that 5 per cent. are occupied in the "supply of food, drink, and stimulants," we need not pause to

enquire. The "supply of textile fabrics and cloth" seems almost equally irregular from Manu's point of view. The high percentage of the caste following agriculture is largely due to the Karnatak Bráhmans, of whom 75 per cent. are apparently agriculturists. In occupation, the Sindbi Bráhmans would appear to be the most orthodox, since 54 per cent. of the selected number have been shown under the "learned and artistic professions." The *Vánis* may perhaps be taken as the nearest approximation to the Vaishyas of Manu's Code, to whom trade and agriculture were allotted as occupations. They appear to show 25 per cent. in commerce, to which, perhaps, should be added 39 per cent. in the supply of food and drink, 10 per cent. in textile fabrics and dress, as well as 3 per cent. under agriculture, if we wish to arrive at the true percentage following lawful employment. It is interesting to note that this caste now shows 2 per cent. in administration, compared with the 7 per cent. of the Bráhmans.

The *Marátha* and the *Marátha Kunbi* show their respective preferences for agriculture by the figures 89 and 96. The *Amil* division of the *Lohánas*, originally traders, have 42 per cent. in administration, the highest average of any caste.

Koshtis and *Sális* should be weavers. They have 64 per cent. of their workers occupied in weaving, the number rising to 90 per cent. in the case of the Deccan weavers, and falling to 38 in the Karnatak. The Karnatak weavers appear mostly under "agriculture," which seems to offer them a livelihood in period of depression in trade. *Kunbis* are cultivators and apparently are content to cultivate. 97 per cent. are included in the head of "agriculture." It is perhaps noticeable that 1 per cent. in Gujarát are shown under "administration." In Káthiáwár, *Kunbis* are said to be developing a taste for the service of the State.

Of the *Kolis*, *Bhils*, and *Kátkaris*, 92, 60, and 60 per cent. are employed in agriculture. In former days these tribes were very largely occupied in committing gang robberies and other depredations on their more peaceful neighbours, from which pursuits they sought relief very much as the Coster when he has "done jumping on his mother." If the numbers in column 21, "earth-work and general labour," and column 9, "light, firing and forage," are added to the above, it will be seen that the number following occupations which they could return to the Police without fear of unpleasant consequences is very considerable.

It must be explained, in conclusion, that the reason for showing 88 per cent. of the *Shikaris* as following their traditional occupation when this percentage is taken from column 7, "personal, household and sanitary service," is that this caste, which is found in Sind, is not a "hunting caste" as has sometimes been imagined from the name, but a caste of sweepers, who are Musalmans, and may rise in the social scale to the more respectable caste of *Machis* by passing through the fire with certain rites and ceremonies.

In bringing this Chapter to a conclusion, a few words may not be out of place on the subject of the extent to which the various castes and tribes of this Presidency availed themselves of measures for their relief, either as workers or dependents, during the recent famines. It is well known that, at certain times and places, a prejudice against submitting to the conditions of Government relief, even when all possible precautions have been taken to provide for caste scruples, has acted seriously to the detriment of the castes and tribes thus hesitating to accept the assistance offered to them.

From returns prepared for the information of Government during the great famine of 1899-1900, the castes and tribes taking advantage of relief to the extent of over 100 in 10,000 of the caste or tribe for the area in which they resided were as follows:

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Name of Caste.	No. per 10,000 in receipt of relief as	
	(1) Workers.	(2) Dependents.
Kuubis ...	2,697	3,136
Kolis ...	1,718	1,033
Mahárs ...	1,491	1,733
Bhils ...	619	733
Dheds ...	362	161
Mángs ...	300	511
Dhangars ...	257	364
Vanjáris ...	237	224
Chámbhárs ...	165	245
Rajputs ...	120	48
Mális ...	117	111

That the Mahárs and Dheds should avail themselves freely of relief, both as workers and dependents, is scarcely a matter for surprise. They are accustomed to labour, they have few caste scruples to overcome, and the conditions on which relief was offered to them, therefore, presented little that was likely to act as a deterrent. The fact that Kuubis show such a very high proportion of workers and dependents, however, may perhaps be taken, not only as evidence of the pressure of the scarcity on the class of small land-holders and agricultural labourers, but as a sign that the arrangements on relief works presented little obstacle to castes of a certain social standing in search of relief. A few castes of the highest order may be quoted to give point to this remark. In the return referred to can be found Bráhmans, Sonárs, Márwádis, Lingáyats, and Khatrias. The percentages in these cases are small; but it may not unfairly be assumed that their presence on relief works is an indication that the social consequences of accepting relief are less formidable than was formerly the case. They have at times been sufficiently marked to give rise to the formation of new castes of "Failwálas." Now-a-days even the Bhils are learning to appreciate the meaning and value of relief works. If the necessity for such measures is reasonably to be deplored, a greater readiness to take advantage of them, and an increasing elasticity in social prejudices against them, are not entirely to be considered as subjects of regret.

* Workers on Government relief works are commonly called "Failwálas" by the people, as they are in the habit of walking in single file when at work.

SUBSIDIARY TABLE I.

Variation in certain Castes, selected for this Table since 1881.

Caste.	Persons.			Percentage of variation, increase (+) or decrease (-).		Net variation, increase (+) or decrease (-).
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
Agri	311,176	223,906	170,573	-6	+32	+24
Berad or Bedar	177,082	140,533	141,763	+18	+5	+26
Bhandari	168,667	166,581	158,082	+1	+5	+7
Bhangi or Halalkhor	81,094	118,089	48,688	-28	+159	+86
Bhil	558,091	817,615	542,606	-32	+51	+8
Brahman	1,052,708	1,248,246	1,011,198	-22	+33	+4
Chambhar or Moohi	319,249	254,509	203,117	+23	+25	+54
Chodra	81,000	40,182	84,465	-23	+16	-10
Darji or Shimpi	154,666	156,039	154,666	-9	+9	...
Dhangar or Kurub	781,217	1,108,912	580,560	-30	+88	+32
Dhanka	18,380	39,352	17,794	-58	+125	+6
Dhobi or Parit	96,309	93,809	83,882	+3	+11	+15
Dhodia	94,881	96,566	63,979	-2	+79	+75
Dhor	19,509	18,386	12,799	+6	+48	+62
Dubla	100,775	102,415	109,055	-2	-6	-8
Hajam or Nhavi	212,707	268,718	204,402	-21	+32	+4
Halapaik	52,020	48,957	43,061	+6	+14	+28
Kaikadi	7,595	8,888	5,887	-15	+51	+29
Katkari or Katkodi	75,695	77,421	63,542	-2	+22	+19
Kayastha Prabhu	21,941	18,109	13,666	+21	+88	+61
Koli	1,707,129	2,105,668	1,402,298	-19	+50	+22
Kumarpaik	9,100	9,855	8,748	-8	+13	+4
Kumbhar	257,511	308,428	268,181	-17	+15	-4
Kunbi	2,000,978	3,579,212	808,821	-44	+348	+147
Laman or Lohan	18,205	187,290	14,566	-87	+848	+25
Mahar or Holla or Dhed	1,321,083	1,235,429	1,197,780	+7	+31	+10
Mali	290,972	318,855	277,399	-9	+15	+5
Mang or Madiga	259,573	257,104	194,678	-3	+32	+29
Nayak or Nalkda	59,171	65,868	26,289	-10	+151	+125
Rajput	385,397	520,921	449,594	-26	+16	-14
Ramoahi	60,555	63,880	48,037	-5	+49	+43
Sali	52,441	74,168	40,484	-29	+63	+29
Sutar or Badiga	212,508	304,978	194,930	-30	+56	+9
Tali, Ganiga or Ghanchi	228,527	314,304	188,682	-27	+67	+21
Vaddar	74,043	78,269	54,631	-5	+43	+36
Vaghri	59,856	75,869	32,051	-21	+137	+87
Bhatia	27,397	31,271	13,193	-12	+137	+108
Lohana	592,261	868,610	848,514	+53	+6	+61
Vanjari	118,076	133,668	108,359	-15	+23	+4
Varli	151,693	167,250	63,184	-9	+165	+140

SUBSIDIARY TABLE II.

Civil Condition by Age for Selected Castes.

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TRIBE.

Caste.	PERCENTAGE OF EACH SEX UNMARRIED IN													
	Total.		0-4		5-12		12-15		15-20		20-40		40 and over.	
	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
Brahmans	46	28	10	12	15	3	8	1	7	...	5	1	1	...
Gujarathi Brahms	41	19	7	7	14	11	6	1	5	...	7	...	2	...
Deccan do.	51	35	14	17	16	17	10	1	8	...	3	...	...	...
Karnatak do.	46	24	10	12	15	12	7	...	7	...	6	...	1	...
Pushkarna do.	43	35	11	10	8	11	8	6	7	4	3	2	5	2
Sarnudh do.	38	45	4	8	10	10	6	6	4	5	7	10	7	6
Other Sindh do.	53	56	12	17	16	12	8	5	4	2	8	12	5	8
Vanis (Gujarathi)	41	24	8	8	14	12	5	3	6	1	7	...	1	...
Lingayats	42	30	10	11	17	13	7	2	4	1	3	2	1	1
High caste	45	30	11	11	23	16	6	2	3	1	2	...	...	...
Low caste	39	29	9	11	11	9	8	3	5	2	5	3	1	1
Parbhus	54	30	12	13	18	19	7	4	9	2	7	1	1	...
Bombay Parbhus	56	40	9	10	15	16	8	6	11	6	13	3	...	...
Deccan Parbhus	54	39	13	15	19	20	7	3	9	1	5	...	1	...
Rajputs	44	24	6	6	17	13	7	4	7	1	7	...	...	...
Marathas	47	28	11	12	14	15	15	1	5	...	3	...	...	...
Proper (Deccan)	38	28	10	12	16	15	6	1	3	...	3	...	...	...
Kunbi (Deccan)	47	27	11	12	20	14	8	1	5	...	3	...	...	...
Konkani (Konkan)	55	29	12	18	8	15	26	1	6	...	3	...	...	...
Lohanas (Sindh)	50	40	13	15	15	15	8	6	6	2	2	1	6	1
Amils	40	45	8	14	7	10	6	8	6	7	8	3	5	3
Others	52	39	14	15	17	15	8	6	6	1	1	1	6	1
Kalis (Gujarath)	43	24	9	8	20	13	5	2	5	1	4	...	...	...
Berads (Karnatak)	53	46	12	11	20	23	9	3	5	1	6	5	1	3
Mahars (Deccan)	49	32	12	12	24	18	6	1	4	...	3	1	...	...
Bhils (Deccan)	53	44	12	13	22	23	9	5	6	2	4	1	...	...

SUBSIDIARY TABLE II—continued.
Civil Condition by Age for Selected Castes—continued.

Caste.	PERCENTAGE OF EACH SEX MARRIED IN													
	Total.		0-5		5-12		12-18		18-20		20-40		40 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1.	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Brahmans	47	46	...	...	...	2	2	5	4	8	26	24	15	7
Gujarathi Brahmans	50	49	...	...	1	3	2	4	6	8	35	28	16	9
Deccan do.	45	40	...	...	...	1	1	4	3	8	37	23	14	4
Karnatak do.	47	46	...	...	...	3	...	5	8	9	29	23	15	6
Pushkarna do.	46	51	...	...	2	5	10	11	5	8	11	15	16	12
Sarsudh do.	54	48	2	3	4	4	4	4	12	7	17	15	15	13
Other Sindh do.	35	27	...	...	...	...	3	3	6	2	11	11	15	11
Vanis (Gujarathi)	49	49	...	...	1	1	2	4	5	8	35	26	16	10
Lingayats	49	45	...	...	1	4	2	4	8	6	27	23	10	8
High caste	47	46	...	...	...	4	2	4	13	5	26	25	16	8
Low caste	51	45	...	...	2	4	2	4	4	6	27	29	16	9
Parbhuss	40	39	...	...	...	...	...	3	1	8	34	22	15	6
Bombay Parbhuss	38	37	...	...	...	...	...	...	...	7	23	28	15	7
Deccan Parbhuss	41	40	...	...	...	...	...	3	2	9	24	22	15	6
Rajputs	46	49	...	...	1	3	2	3	4	8	23	30	11	5
Marathas	46	48	...	...	...	5	...	4	2	6	25	25	19	8
Proper (Deccan)	54	48	...	...	...	4	...	5	3	6	29	25	22	8
Kunbi (Deccan)	47	49	...	...	...	6	...	4	3	6	29	24	16	9
Konkani (Konkan)	41	47	...	...	...	3	...	4	2	6	20	20	19	8
Lohanas (Sindh)	44	51	...	...	4	4	3	4	5	7	18	20	14	16
Amils	51	45	...	...	2	2	6	5	13	10	13	17	17	11
Others	43	53	...	...	5	4	2	4	4	7	19	22	13	16
Kolis (Gujarath)	49	52	...	...	2	4	3	4	4	8	22	25	11	11
Berads (Karnatak)	40	38	...	...	...	4	...	4	2	5	23	20	15	5
Mahars (Deccan)	45	48	...	...	...	5	...	4	3	5	24	25	18	9
Bhils (Deccan)	41	43	...	...	...	1	...	2	2	6	28	28	11	6

SUBSIDIARY TABLE II—conclude^d.

Civil Condition by Age for Selected Castes—concluded.

CHAP. VIII
CASTE AND
TRIBE.

Caste.	P. C. STATUS OF EACH SEX WIDOWED IN													
	Total.		0-4		5-12		13-15		15-20		20-25		25 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Brahmans	6	25	...	...	...	...	...	...	...	1	2	8	4	16
Gujarati Brahmans	8	31	...	...	...	...	...	...	...	1	3	11	5	19
Deccan do.	4	19	...	...	...	...	...	1	...	1	1	5	3	12
Karnatak do.	6	28	...	...	...	...	...	...	...	1	1	10	5	17
Pushkarna do.	11	14	...	...	...	...	...	...	...	...	5	8	6	6
Sarsudh do.	7	9	...	...	...	...	...	...	...	1	3	3	4	4
Other Sind do.	12	16	...	...	...	...	...	...	2	1	5	9	5	6
Vanis (Gujarati)	9	26	...	...	...	...	...	...	1	1	3	8	5	17
Lingayats	9	24	...	...	...	...	1	1	1	1	2	5	5	17
High caste... ..	7	22	...	...	...	...	...	...	...	1	3	5	4	16
Low caste	10	25	...	...	...	1	1	1	1	1	3	5	5	17
Parbhhus	5	20	...	...	...	...	...	...	...	...	1	6	4	14
Bombay Parbhhus	6	22	...	...	...	...	...	...	...	...	2	6	4	18
Deccan Parbhhus	4	20	...	...	...	...	...	...	...	...	1	6	3	14
Rajputs	9	27	...	...	...	...	...	...	...	1	5	10	4	16
Marathas	5	24	...	...	...	...	...	...	...	1	1	7	4	16
Proper (Deccan)	7	23	...	...	...	...	...	...	...	1	2	7	5	15
Kunbi (Deccan)	5	23	...	...	...	...	...	1	...	1	1	7	4	14
Konkani (Konkan)	4	24	...	...	...	...	...	...	...	1	1	7	3	16
Lohanas (Sind)	5	8	...	...	...	...	...	...	...	...	2	3	3	5
Amils	8	10	...	...	...	...	...	...	...	1	3	5	5	4
Others	4	8	...	...	...	...	...	...	...	...	1	3	3	5
Kolis (Gujarat)	8	23	...	...	...	...	...	...	1	1	5	7	2	15
Berads (Karnatak)	6	16	...	...	...	...	...	...	...	...	2	4	4	12
Mahars (Deccan)	5	19	...	...	...	...	...	...	...	...	2	5	3	14
Bhils (Deccan)	5	13	...	...	...	...	...	...	...	...	3	5	2	8

SUBSIDIARY TABLE III.

Proportion of Sexes in Selected Castes.

Caste.	Number of Females for 1,000 Males.							
	Total.	0-5	5-12	12-15	15-20	20-40	40 and over.	Unspecified.
1	2	3	4	5	6	7	8	9
Brahmans	948	114	149	64	92	317	212	...
Gujarát Brahmans...	1,010	71	142	61	95	368	273	...
Deccan do.	895	146	166	64	86	148	285	...
Karnátak do.	1,000	117	155	61	104	331	232	...
Pushkarna do.	814	84	136	140	93	203	158	...
Sarsudh do.	847	87	118	86	115	248	193	...
Other Sind do.	768	127	99	57	42	245	198	...
Vanis (Gujarát)	964	81	132	61	93	331	266	...
Lingayat (Karnátak)	888	101	153	68	69	269	228	...
High caste	988	106	195	66	66	300	255	...
Low caste	798	96	114	69	69	242	208	...
Parbhus	973	129	195	60	107	282	199	1
Bombay Parbhus	893	88	147	60	109	288	201	...
Deccan Parbhus	1,003	147	212	59	106	279	198	2
Rajputs (Gujarát)	952	58	154	64	89	360	205	2
Maráthas	1,193	149	234	64	81	381	283	1
Proper (Deccan)	1,179	146	228	66	81	376	281	1
Kunbi (Deccan)	1,325	164	269	73	89	423	307	...
Konkani (Konkan)	1,087	137	207	53	76	349	264	1
Lohanas (Sind)	929	184	177	98	95	231	199	...
Amils	823	111	107	105	150	204	146	...
Others	949	138	189	91	89	233	209	...
Kolis (Gujarát)... ..	923	74	164	59	83	303	235	...
Berads (Karnátak)	993	115	261	75	62	286	194	...
Mahars (Deccan)	1,049	127	240	59	57	320	244	2
Bhils (Deccan)	995	126	246	69	91	332	131	...

SUBSIDIARY TABLE IV.

Occupations by Selected Castes.

CHAP. VIII

CASTE AND
TRIBE.

Caste.	Percentage of actual workers following traditional occupations.	PERCENTAGE OF ACTUAL WORKERS FOLLOWING OTHER OCCUPATIONS.									
		Administration.	Service of Native and Foreign States.	Provision and care of animals.	Agriculture.	Personal, household and menial services.	Food, drink and stimulants.	Light, firing and forage.	Buildings.	Vehicles and vessels.	Supplementary requirements.
1	2	3	4	5	6	7	8	9	10	11	12
Hindu—											
Brahmans... ..	22	7	...	...	40	3	5	...	...	...	1
" Gujarat	21	6	...	...	23	3	8	...	...	...	...
" Deccan...	27	19	...	...	24	7	1	...	...	...	2
" Karnatak	11	3	...	...	75	2	4	...	...	...	...
" Sindhi...	54	3	...	...	1	...	11	...	...	...	...
Vani (Gujarat)	25	2	...	...	3	1	39	...	...	...	1
Bhatias (Sind)	7	5	...	...	1	4	61	...	...	...	1
Rajput (Gujarat)	...	2	1	...	74	1	3	4	...	...	...
Maratha ... ..	...	...	...	1	92	1	...	...	...	...	...
" Proper (Deccan)	...	...	...	2	89	1	...	...	...	...	...
" Kunbi (")	96	...	...	...	96	...	...	...	...	...	...
Parbhu	28	29	...	...	21	6	1	...	...	1	1
" Bombay ...	20	20	...	...	1	3	1	...	...	1	3
" Deccan ...	31	31	1	...	32	8	1	...	...	...	...
Lohana (Sind)	6	6	...	...	22	4	23	...	...	...	1
" Amil	4	43	...	...	21	...	1	...	...	...	1
" Other	7	1	...	...	22	5	27	...	...	...	...
Kohtia or Sais	64	1	...	...	29	...	1	...	...	...	...
" Karnatak...	38	...	...	...	59	...	1	...	...	...	...
" Deccan ...	90	1	...	...	1	1	...	...	...	...	...
Kunbi	97	1	...	...	97	...	1	...	...	...	...
" Gujarati ...	97	1	...	...	97	...	1	...	...	...	...
" Karnatak ...	95	...	...	3	95	...	1	...	...	...	...
Kolis (Gujarati)	92	1	...	...	92	1	...	...	...	...	...
Bhandaris (Thana)	4	...	...	1	82	5	4	...	1	...	...
Hajam (Gujarati)	63	1	...	...	26	63	1	...	...	...	...
Borads (Karnatak)	...	3	...	8	74	1	3	1	...	...	...
Shikaris (Sind)	88	...	...	...	...	88	...	...	...	...	...
Bhils (Khandesh)	...	3	...	3	60	...	1	12	...	...	...
Kathari (Thana)	...	...	...	1	60	3	...	5	...	...	...
Mahars (Satara)	...	10	...	1	65	1	...	1	...	...	...

SUBSIDIARY TABLE IV—continued.
Occupations by Selected Castes—continued.

Caste.	PERCENTAGE OF ACTUAL WORKERS FOLLOWING OTHER OCCUPATIONS.										
	Textile fabrics and dress.	Metals and precious stones.	Wood, cane and leaves.	Drugs, gums and dyes.	Commerce.	Transport and storage.	Learned and artistic professions.	Sport.	Earth-work and general labour.	Indefinite and disreputable.	Independent.
1	13	14	15	16	17	18	19	20	21	22	23
Hindu—											
Brahmans	2	...	...	...	3	1	22	...	1	1	14
" Gujarati	3	...	...	...	3	1	21	...	3	1	29
" Deccan	3	1	...	...	8	3	27	...	...	1	4
" Karnatak ... ..	...	...	...	...	1	...	11	...	...	...	5
" Sindhi ... ..	...	...	...	...	1	...	54	...	...	...	30
Vani (Gujarati)	10	...	...	1	25	1	12	...	3	1	1
Bhatias (Sindhi)	12	1	...	...	7	...	1	...	6	...	1
Rajput (Gujarati)	3	...	...	...	...	1	1	...	9	...	1
Maratha ... ..	...	...	...	...	...	...	...	...	5	...	1
" Proper (Deccan) ... ..	...	...	...	...	...	...	...	...	7	...	1
" Kunbi ( " ) ... ..	...	...	...	...	...	...	...	...	4	...	...
Parbhu	1	1	...	...	9	5	18	...	...	1	7
" Bombay	4	...	...	...	17	10	26	...	...	...	14
" Deccan ... ..	...	1	...	...	5	3	13	...	...	1	4
Lohana (Sindhi)	4	1	...	...	6	2	3	...	27	...	1
" Amil ... ..	...	...	...	...	4	9	19	...	...	...	3
" Other	5	1	...	...	7	1	...	...	31	...	...
Koaltis or Salis	64	...	...	...	...	...	...	...	4	...	1
" Karnatak	38	...	...	...	...	...	...	...	2	...	...
" Deccan	90	...	...	...	...	...	...	...	6	...	1
Kunbi ... ..	...	...	...	...	...	...	1	...	...	...	...
" Gujarati ... ..	...	...	...	...	...	...	1	...	...	...	...
" Karnatak ... ..	...	...	...	...	...	...	...	...	1	...	...
Kolis (Gujarati) ... ..	...	...	...	...	...	...	...	...	6	...	...
Rhandaris (Thana)	1	...	1	...	2	1	1	...	1	...	...
Hajam (Gujarati) ... ..	...	...	...	...	...	...	1	...	7	1	...
Berads (Karnatak)	1	...	...	...	...	...	...	...	5	3	1
Shikaris (Sindhi) ... ..	...	...	4	...	...	...	...	...	8	...	...
Bhils (Khandeshi) ... ..	...	...	...	...	...	...	...	...	21	...	1
Katkari (Thana) ... ..	...	...	...	1	...	...	...	...	31	...	...
Mahars (Satara) ... ..	...	...	...	...	...	...	1	...	18	...	2

CHAPTER IX.—OCCUPATION.

“Occupation” at the Census. 1881. 1891. 1901. The basis of comparison with previous years. Industrial progress. The textiles. Other industries in Class D. The Feudatory States. Influences affecting the development of industries. Foreign competition. Imports and industries. Occupations other than industrial. The position in 1901. Agriculture. Commerce. Professions. Comparison with 1891. Some unexplained entries. Dependents. Occupations of women. Factories. Combined occupations. Town and Country.

To the practical man who desires to acquaint himself with the economical development of the Bombay Presidency under British rule, the chief interest in Census statistics must centre in the table dealing with the occupations of the people, or, to be more accurate, with their occupational means of livelihood. He is disposed to relegate to a secondary place the question what a man *is*, that is to say, the question of his religion, caste, descent, and to enquire what he *does*, or, in other words, how he earns his living. It is thus that he endeavours to arrive at some conclusions regarding the industrial progress of the Presidency, the proportion of the population dependent on agriculture, and the numerical importance of the administrative, commercial, scientific, and professional classes.

Occupation at
the Census.

Table XV supplies information on these points, in so far as it is available from Census returns. It is a necessary preliminary to the discussion of these figures, to explain the differences in treatment that have been accorded to statistics dealing with workers and those dependent on them for support, in the last twenty years, so that the enquirer may be guided in drawing comparisons between the recent Census and the enumerations of 1881 and 1891.

In 1881, Table XII showed in two parts the occupations of males and females. The dependents were all grouped together by sexes, and returned under “occupation indefinite.” In this way more than one-third of the men, and nearly two-thirds of the women, appeared in the single entry at the end of the list, *viz.*, Total, Class VI (Indefinite). This arrangement, as Mr. Drew very rightly remarked in 1891, left something to be desired as a system of classification.

In 1891, a new departure was taken. No attempt was made to separate workers and those dependent on them. Thus, to give an instance, 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 number of persons supported by each separate occupation, seems to give a prominence to the 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. It is true that the “Viceroys” of mature age could be separated from the Viceroys under five years old by consulting the statistics by age periods given in Table XVII for 1891. But with 520 heads for occupations, any separation of statistics by age periods, in addition to the indispensable separation by administrative areas

1891.

CHAP. IX.
OCCUPATION.

such as Districts and States, introduces a complication into the compilation work which is simply appalling. Let the reader consider the number of entries required to show 520 occupations by two sexes, by three age periods, by fifty-five local areas, and to discriminate in each case between workers and dependents, and the magnitude of such a task, involving $520 \times 2 \times 3 \times 55 \times 2 = 343,200$ distinct entries, will be obvious. Even this is not the true measure of the labour involved, as it is usual to record subsidiary occupations in the Census schedules, and thus to increase largely the already formidable mass of material that requires classification.

1901.

In 1901, information regarding occupations was recorded by means of three columns in the schedules, one for workers, one for dependents, and one for subsidiary occupations. The sexes were, of course, entered separately.

The basis of
comparison with
previous years.

Thus, the statistics now available enable a comparison to be made either with 1891; *i.e.*, by comparing totals of the workers and dependents of 1901 with the entries under similar heads in 1891, or with 1881 by a comparison of workers only. In most cases the former process alone is likely to yield useful results. The grouping by occupations varies but slightly between 1901 and 1891, but considerably between 1901 and 1881. In most cases, therefore, it will only be possible to review the variations, in each instance, for a period of ten years.

The reader who has followed the remarks made in previous Chapters of this Report will not require to be reminded that the decrease in the total population of the Presidency, which has reduced the total by about 1,500,000, must be expected to manifest itself in a falling off in the numbers under many occupational heads. Further, the decrease might in many instances exceed the ratio of decrease on the total population. Depression in trade, due to famine and to the dislocation caused by plague, must tend to reduce the workers and dependents in occupations affected thereby, apart from any decrease attributable directly to excess mortality. Though the great majority of residents in India have few material wants, even their small purchases of clothing, utensils, and minor luxuries must be curtailed in periods of scarcity, such as 1896-1901 in the Deccan. It would be only reasonable, for instance, to expect that a population affected by famine would replace metal vessels by earthenware, and that this would tend to enlarge the potter's business at the expense of the workers in metals. Similarly, the number of jewellers might be reduced by a succession of famine years, and a reduction could also be expected in those occupied in sports and pastimes. Other instances could be cited in numbers. It is simpler, however, to pass to the discussion of the figures bearing on the strength of such occupations. Probably much that is to be gathered from the statistics in Table XV indicates only a temporary stage in the development of these occupations. This must not be lost sight of in weighing the conclusions founded thereon.

Industrial pro-
gress-

As a preliminary to a general description of the distribution of the population of the Presidency by occupation, it may be of interest to consider the question of industrial progress. No small degree of importance is attached to the industrial future of India by those who are concerned in the welfare of the country; and both the educational, as well as the general, aspects of industrial development are at the present moment occupying considerable attention.

The textiles.

First in importance among the industries of the Presidency are the textiles, *viz.*, silk and cotton. To avoid the error due to workers being sometimes entered

under "silk" and at other times under "cotton," owing to their working in both according to the demand, it will be convenient to amalgamate the figures for the two. The comparison between 1901 and 1891 will then be as follows :

*Persons dependent on the Silk and Cotton industries in 1891 and 1901,
in thousands.*

			1891.	1901.
British Territory	...	...	633	635
Native States	...	...	336	177

If these figures are accurate, the inference to be drawn from them is that the industry, in spite of adverse circumstances, has made a little progress in British Territory in the last ten years. In the Feudatories, on the other hand, the number supported by it has been reduced to nearly half.

An analysis of the details of these figures discloses the fact that silk-worm rearers and cocoon gatherers have decreased from 146 to 69, which seems to show that, without encouragement, silk-worm rearing in the Presidency is likely to die out. Dealers in silk having been mixed up with manufacturers in 1891, it is not possible to distribute the increase under the sub-order of "silk" between the two. The silk mills, which are of recent growth, in Ahmedabad and Bombay already support over 700 persons.

The distribution under sub-order 40 is interesting. We have now, for the first time in Census returns, particulars of the population supported by the power industries distinct from those which refer to hand-workers. Hitherto it has been practice to group both together, and thus to obscure the progress of either; while the statistics of factory population published in the annual reports of the Factory Department fail to give information regarding dependents.¹ Table XV enables the following figures to be given of the relative position of the two divisions of the industry. The figures relate to British Territory.

*Particulars of the Cotton industry in the Bombay Presidency—
British Territory.*

				Persons supported.
Cotton ginning, cleaning and pressing :				
A.—In factories	...	...	...	23,064
B.—Hand-workers	...	...	...	14,324
Cotton spinning and weaving :				
A.—In factories	...	...	...	163,043
B.—Hand-workers	...	...	...	300,609

In this comparison the carpet industry is not included, nor are dyers, calenderers, fullers, and printers. Adding the latter to the hand-workers manufacturing cotton goods other than carpets (calendering and dyeing is certainly carried on in the factories), the total population in the hand industry is over 353,000, or still double that supported by the mills. We are further able, by selecting the statistics of workers only, to draw a comparison between the position of the textile industry in 1901 and twenty years previously. Thus, comparing the workers in silk and cotton in 1881 and 1901,² the statistics show :

¹ For a comparison of the Census statistics and those contained in the annual Factory Reports, see page 235.

² In 1881 there is a heading "Mixed Materials" which is unexplained, but would seem to refer to materials made of silk and cotton mixed. It has therefore been included for purposes of this comparison. The entries thereunder are small, and scarcely affect the results.

*Persons working in the Silk and Cotton industries in 1891 and 1901,
in thousands.*

	1891.	1901.
British Territory	493	355
Native States	209	90

The decrease in Native States is formidable. The factory industry in the textiles shows only a few hundred workers in the Feudatories. They have thus had to submit to the competition of machine-made goods, in the same way as British territory, without the compensating advantage of a rising mill industry to occupy some of the workers displaced by the introduction of machine-made goods, and the result seems nearly to have led to the annihilation of the hand industry.

Other industries
in Class D.

It will next be desirable to consider the fate of some other leading industrial occupations during the last ten years. Under the "provision of animal food" there has been a decrease of 20,000, almost entirely attributable to a large reduction in the number of "ghi preparers and sellers." Taken in conjunction with the increase in butchers, and the reduction of "cow and buffalo keepers and milk and butter sellers," it is not difficult to read famine as the explanation of the decrease; and it is permissible to assume that the deficiency will be in time replaced as the losses in stock are made good.

In the "provision of drink, condiments and stimulants," it is noticeable that the factory population in the soda water business has grown from 1,400 to over 4,400. Under "lighting," a match factory is entered for the first time, but is only shown so far to consist of a working staff of three, with eight dependents. In view of the enormous import of matches into the Presidency by Bombay, this is an industry that might be capable of great development. The building trade seems to have escaped the general depression, possibly owing to the expansion of some of the big cities. There is an increase of 12,000 under the sub-orders "building materials" and "artificers in building" if taken together.

The next sub-order, the manufacture and repair of railway and tramway plant, contains evidence of the expansion of railways in the addition of 3,000 to those returned under the head in 1891. Agricultural distress is apparently responsible for a large reduction in the cart and carriage builders. It is interesting, under this sub-order, to notice the rise of a new industry, cycle repairers and sellers, represented by twenty-three persons, of whom ten are dependents. Paper making in Bombay is dying out as a hand industry. In 1891, 3,555 paper makers were returned. In 1901, there are 2,570, of which a certain number appear to be merely paper sellers, the group name now being paper makers *and sellers*. The factory industry in paper includes 256. The printing and book publishing trade registers an advance from 14,330 to 15,509, chiefly under book-sellers and publishers. It is understood that there would be employment for a larger number under this head if an increased supply of trained men were available. Under carving and engraving, the entries must be viewed with some suspicion. It is not clear why ivory carving, an art industry generally reported to be on the decline, should have maintained only 86 persons in 1891, whereas it now supports 820; nor is the apparent expansion of wood and ebony carving from 180 to 612 altogether probable. The presence of 2,200 men and 86 women in the table for 1891 under the head "carving and figures" throws suspicion on the veracity of the returns for 1891. An appreciable section of the population,

36,363, are employed in "making and selling bangles, necklaces, beads, sacred threads, &c." Some reduction in the 35,789 of the last Census might have been expected in view of recent hard times, which tend to restrict expenditure on the varieties of personal decoration. But apparently the trade has not suffered in the decade. The cause may perhaps be traced in a growing preference among Hindu women for the use of glass bangles,—fragile goods that require to be constantly replaced.

A decline in the number of mechanics from 9,911 to 5,951 is not convincing. There is considerable probability of many of these having been included on this occasion in the "operatives and other subordinates" given for each power industry. It is hardly credible that the rise of factories in so many parts of the Presidency should have been accompanied by a reduction of nearly 50 per cent. in the population supported by employment in machine shops. Another explanation of the reduced number of mechanics is to be found in the large increase in the sub-order "iron and steel," which now includes 8,000 more than in 1891, and supports in all 94,600 persons. Those who are interested in the introduction of the glass industry into the Presidency will scrutinize closely the details of sub-order 47, "glass and chinaware." The 2,031 now entered, either as makers or sellers, between which there seems to have been some confusion, represent a decrease of 309 on 1891. It is well known that the imports of china and glass into India are very considerable. In reference to the remark made on page 220 concerning the diversion of trade from metal workers to potters in times of scarcity, it is curious to note that the decade has witnessed a decrease of 2,000 in the brass, copper, and bell-metal industry, and an addition of precisely that number to "pottery." The latter now accounts for 116,425 persons compared with 114,348 in 1891. At the same time, in the Feudatories, where the effects of famine were most severely felt, a slight increase has been recorded under the former sub-order, whereas the pottery workers have decreased from 91,000 to 68,000. This renders it difficult to form a satisfactory theory of the cause of the variation noted in the case of British Territory. In both "wood and cane work" and the leather industry, there has been a reduction of about 30,000. These are the details of some of the changes registered in the industrial occupations of the people in British Territory in the last ten years.

The statistics for the Feudatory States are puzzling. Reference has already been made to the great decrease under the head of "textiles, silk and cotton." In consideration of the fact that the total reduction in the population of Native States has been four times as great as the decrease in British districts, the case of the textiles might reasonably have been expected to find a parallel in most of the other industrial occupations. For some reason, not at once obvious, this does not appear to be the case. Thus, to take them in order, the sub-orders for "supply of animal food," "vegetable food" and "drink, condiments and narcotics" show increases of 7,000, 14,000, and 20,000, respectively. Under "building materials" the number has more than doubled. This is also the case with "paper" as well as "books and prints." The "makers of scientific instruments" are twice the number recorded in 1891. As in the case of British Territory, there is a considerable increase of the population supported by the "bangle, necklace, bead, and sacred thread" industry; and the first decrease of any importance that cannot be explained by some change in classification is in the case of "arms and ammunition," where the number has fallen to one-half the

The Feudatory
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1,751 recorded at the last Census. "Gold, silver and precious stones" now employ 52,000 instead of 64,000, "brass, copper and bell-metal" exhibit a slight increase, and "iron and steel" show a falling off of 15,000 in 50,000.

In 1891, there were over 94,000 under "earthen and stone ware." These are now only 68,000. A similar reduction has taken place in the number of carpenters. The sub-order for "leather," in spite of a large addition to the sellers of hides and horns, has decreased from 138,000 to 109,000.

Influences
affecting the
development of
industries.

Apart from the effects of famine and plague, which are, it may be hoped, of a temporary nature, there are two main influences at work on the economical distribution of industrial occupations in India. In the first place, there is the well recognized depression in certain industries, such as weaving, paper-making, glass-blowing, and the like, that can be traced to the competition of factories in Europe and America, manifesting itself in the import of large quantities of piece-goods, glassware, &c. There is, in the second place, an industrial contest commencing within the Indian Empire, owing to the steady increase in means of cheap and rapid communication. This development has led to competition between manufactures in India, including many power industries, for the command of markets in the country, formerly only open to the local producer. A successful tannery in Cawnpur, for instance, might injuriously affect the tanning industry of the province of Gujarât; and it is hardly necessary to point to the disappearance of the hand manufacture of paper before the competition of the paper mills of Bengal as an illustration of another result of such influences. The development of industries in centres where they enjoy natural advantages that are lacking elsewhere is, of course, a legitimate and desirable feature of the industrial progress of the country, though it may result in the gradual local extinction of several industries which formerly controlled local markets.

To form an estimate of the changes that are attributable to causes of this description, in reviewing the statistics of occupation for a Province or Presidency, it is necessary to take into consideration the facts regarding industrial progress in all parts of India. The subject is, therefore, one which can only be adequately dealt with in the Census Report for all India. So far, the special province of Bombay in securing a share of the Indian market for goods produced in Bombay would appear to be in the textiles. The Presidency possesses 83 per cent. of the weaving mills of India. Bombay City has peculiar advantages, which it is needless to specify, for the development of the industry; and it has been seen that the recent decade has added to the numbers of those employed in the silk and cotton textiles, in the face of obstacles of a formidable nature.

Foreign com-
petition. c

Apart from the contest between different centres of industry in India for the lion's share of the markets of the country, the conflict of interests, which has been already referred to, between the industrial population of India—working with primitive implements, in an unscientific manner, without co-operation, and curiously heedless of the prospect of improvements in method,—and the manufacturers of foreign countries, who flood the ports with cheap goods produced by the very latest machinery, and by economical and highly scientific processes, tends to oust the products of the local hand-workers from the market. It is further a notable fact that, not unoccasionally, these imported goods may be manufactured from raw material previously exported from India.

Here lies the danger to the industrial future of the country. It is hardly necessary to quote again the case of the textiles, in which India once supplied Europe, until the rise of the power loom turned the tables on her. Cheap cutlery, cheap toys, glass and chinaware, hardware of all kinds, matches, lamps, are more recent instances of foreign products tending to displace the local hand-workers of India.

It may be that even the marvellous manual dexterity of the Indian worker, combined with the power to live on a wage which is only a fraction of the cost of labour in Europe, may not suffice to save the industries of India from extinction in contest with more enterprising rivals. But the country should at least make an effort to fit itself for the final struggle, and should not sit calmly awaiting defeat. There is evidence of the possibilities lying in Indian industries to be found in the rapid progress of factories for the manufacture of textiles, leather, metal work, soap, tiles, furniture, biscuits, &c., during the last few years. But, for a long time to come, the hand industries must be numerically superior in importance to these. It is open to question whether a cautious foresight would leave them without assistance. In a certain Presidency in India, enterprise of a far-seeing order has protected metal workers from being subjected to the competition of cheap imports of aluminium goods, by introducing the manufacture of this material into India. It should surely repay expense, time, and trouble to investigate the possibility of supplying the hand-workers in textiles, glass, pottery, metal, &c., with improved implements, more skilled processes, and, if necessary, the incentive to co-operation, in order to establish the fact that the hand industries cannot endure, even with State assistance of this nature, before they are allowed to become extinct.

The question, as it has already been remarked, is not one that can be dealt with on a provincial basis. Pending the issue of industrial statistics for all India, however, there are certain suggestive facts available from published records, which will serve to show in this place the possible sources of future industrial development. We will take the cases in which India imports large quantities of manufactured goods from abroad, and couple with the statistics of imports, details of the population employed in manufacturing such goods in India :

Industry or Import.	Value of Imports in lakhs of Rupees. ¹	Population supported by industry in thousands. ²
Cotton and silk	2,991	5,912
Iron	1,335	1,150
Oil	363	1,570
Brass, copper	137	326
Glass	70	260
Wood work, including furniture and game requisites.	58	1,754
Matches	37	10

It must also be noted that the export of raw hides and timber is valued at 515 lakhs, while 231 lakhs of persons are supported by the leather industry in the country, and that the export of timber is 102 lakhs. We cannot pause to examine at length the significance of all these figures. The object with which they are given is to indicate very roughly, within the limits of space available for the subject, the directions in which the industrial population of India might be employed in manufacturing locally either :

- (1) goods at present imported in large quantities,
- (2) raw material exported without manufacture.

¹ Average for five years, 1896—1901.

² According to 1891 Census.

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The figures for the population at present supported by the industries connected with the preparation of these articles are an indication of the present position of the local industry in the face of foreign competition.

It must not be assumed that the remarks made above are intended to represent in any way the result of investigation, on which alone it would be possible to pronounce that local conditions are favourable to the production of imports or the local manufacture of exported raw material at profitable rates. This is not the case. The object is rather to draw attention to what appear to be the most profitable lines for industrial development. It is frequently the practice to advocate the regeneration of the Indian industries by the introduction of machinery for the manufacture of buttons, steel nibs, or for extracting oil from porpoises. The manufacture of carriage whips has also been solemnly brought forward as containing the germs of industrial prosperity for India. It is possible that all these commodities could be produced in the country. That is not quite the point. The industrial progress of the country, if it is to be of real value, must obviously be in the direction of industries which hold out prospects of employment to large numbers of the working population. Pending the discovery or introduction of new industries, progress must, therefore, tend either to substitute indigenous manufactures for imports of considerable value, or to provide means for manufacturing in the country raw material now exported in large quantities, to be worked up into finished articles elsewhere.

The present position of the factory industries in the Bombay Presidency is considered on page 234 *et seq.*

Occupations
other than
industrial.

Attention has so far been centered on the group of occupations described as industrial, and a comparison has been instituted between occupations under Class D of the table, with the statistics for previous years. It will next be convenient to consider the population as a whole, and to show its distribution under the larger occupational groups.

In a table at the end of this Chapter, the percentages of the population following the groups of occupations known as orders are exhibited. The statistics are for British Territory. A summary of the information which this table contains is as follows.

Subsidiary Table L

The position
in 1901.

Fifty-nine per cent. of the people are supported by agriculture. Of the remaining 41 per cent., "earth-work and general labour" includes 6 per cent., the "supply of food, drink and stimulants" 6 per cent., and the "textile fabrics and dress" 5 per cent. The rest, 24 per cent., are evenly distributed among the various occupational orders, and do not exceed 2 per cent. in any case except that of "administration," which has 3 per cent., and "personal and domestic service," with a like number. The ratio borne by the industrial population in each district to the total population of the district is illustrated by a diagram at the end of this Chapter.

Diagram No. 4.

The succeeding tables show, for each District and State, the proportion of the total population engaged in agricultural, industrial, commercial, and professional pursuits. The substance of the information conveyed by these statistics can be summed up in a few words.

Subsidiary Tables II, III,
V, VI.

In only two cases does the agricultural population fall below half the population of the district. These are the districts of Ahmedabad and Karachi, which both contain industrial centres in the form of large cities. Ratnagiri, with 76, and the Upper Sind Frontier, with 74, per cent. of their population supported by agriculture are at the other end of the scale. Broadly speaking, 60 per cent. is the average proportion borne by the agricultural population to the whole. Shikarpur, Surat, and Ahmedabad are the leading industrial districts, with 31, 35, and 27 per cent. of their population so returned. The percentages of the industrial population shown in the subsidiary table are calculated from the population returned in Class D as employed in the preparation and supply of material substances. Thana, with only 4 per cent., has the smallest share of industrial workers and dependents. The diagram at

the end of this Chapter shows the population of each district and the respective totals of the population dependent on agricultural, industrial, and commercial pursuits. The Ahmedabad District is the only one in which the number supported by commercial occupations exceeds 2 per cent. of the population. In this case it is as high as 4 per cent.

The professional section of the population per district closely approximates to the dimensions of the commercial element. Kaira District takes the lead with 4 per cent., Ahmedabad is second with 3, and in no other case is 2 per cent. exceeded.

Subsidiary Table I is an outline sketch of the percentage distribution of the population by class and order at the time of the 1901 Census. The relative positions by classes in 1891 and 1901 were :

	1891	1901
A.—Administration ...	3.52	2.99
B.—Pasture and agriculture ...	59.62	61.16
C.—Personal service ...	2.56	3.13
D.—Preparation and supply of material substances ...	21.29	18.39
E.—Commerce, transport, and storage ...	4.13	2.38
F.—Professions ...	2.21	1.79
G.—Unskilled labour not agricultural ...	6.67	9.11

The variations are insignificant, except in three instances. There is an increase in the population classed under "pasture and agriculture" and under "unskilled labour not agricultural," which includes indefinite occupations, while there is a perceptible decrease under "the preparation and supply of material substances."

The percentages of the changes for the whole of the same area are given at the end of this Chapter in a table showing the percentage increase and decrease by orders. The most remarkable instances of fluctuations since 1891 are an increase of 116 per cent. in "indefinite and disreputable occupations," largely due to the use by the enumerator of terms that convey no precise meaning. It is curious to note the difficulty some enumerators experience in using precise terms when describing occupations. It is the custom to issue strict instructions to them on the occasion of each Census, to avoid the use of expressions such as trade, labour, house-work, &c. In spite of such precautions, there appeared on this occasion many entries, from which "factory," "servant," "shop-keeper," and "in Bombay" are typical selections. There was no repetition at this Census of the delightful

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description of a baby's occupation as "drinking mother's milk," but a number of persons who returned themselves in Bombay as "gentlemen at large" deserve to have been rewarded with a period of temporary confinement.

The "undefined," therefore, in 1901, numbered 33,668¹ compared with 2,308 in 1891.¹ "Earth-work and general labour" has an increase of nearly 40 per cent., doubtless largely on account of well sinking and public relief works undertaken in connection with the famine. "Sport," with a reduction of 38 per cent., and "supplementary requirements" with a decrease of 30 per cent., are the two next most noticeable cases of diminished population.

With the intention of illustrating the percentage fluctuations in smaller groups of occupations, a second table has been prepared to give the facts for selected occupations, many of which have been already discussed. If, as is *prima facie* probable, the changes under classes are due to the famine, they should be most remarkable in famine districts, and least observable elsewhere. The point can, therefore, be cleared by the following typical cases :

				1891.	1901.
				—	—
(1) FAMINE DISTRICTS.					
<i>Ahmedabad.</i>					
B.	...	...	...	52.1	45
G.	...	...	...	6.4	14
<i>Panch Mahals.</i>					
B.	...	...	...	76.2	72
G.	...	...	...	5.4	11
<i>Kaira.</i>					
B.	...	...	...	71.4	68
G.	...	...	...	4.2	7
(2) DISTRICTS SLIGHTLY AFFECTED BY FAMINE.					
<i>Dharwar.</i>					
B.	...	...	...	63.7	64
G.	...	...	...	7.1	7
<i>Batnagiri.</i>					
B.	...	...	...	74.6	78
G.	...	...	...	3.7	4
<i>Kanara.</i>					
B.	...	...	...	63.9	65
G.	...	...	...	7.6	8

These figures seem to bear out the hypothesis that the changes are the result of famine. On the other hand, in Native States, where the influence of famine was greatest, the changes seem to have been slight under any of the class heads, for which the proportionate figures for 1891 and 1901 are :

				1891.	1901.
				—	—
A.	...	...	...	4	4.8
B.	...	...	...	60	58.8
C.	...	...	...	2.23	2.8
D.	...	...	...	18.7	17.8
E.	...	...	...	3.9	3.8
F.	...	...	...	2.7	2.2
G.	...	...	...	8.4	10.8

¹ In 1891 there were also 2,978 shown as "occupation not returned."

A closer scrutiny of the details of the variations in the case of British Territory is, therefore, necessary.

In the first place, the Class B in British districts for the years 1891 and 1901 can be shown in the following detail :

		Population in thousands.	
		1891.	1901.
1. Stock breeding and dealing	... ..	254	321
2. Training and care of animals	... ..	6	2
3. Land-holders and tenants	... ..	8,954	7,815
4. Agricultural labourers	... ..	2,019	3,141
5. Growers of special products	... ..	83	60
6. Agricultural training and supervision of forests	... ..	8	12

It is to be noted that in 1891, forest rangers, guards and peons were entered as "growers of special products," whereas on this occasion they are included in the last of the groups shown in this list. Apart from this and other possible differences in classification, the examination of these details seems to show that the increase noted in Class B is very largely due to the addition of 1,122 thousand to agricultural labourers in the districts of the Presidency. If this occupation had shown any decrease at all proportionate to the reduction of population on the whole of British Territory, the numbers should have been about 1,900 thousand instead of 3,141 thousand. It seems hardly possible that any appreciable number of this total should have formerly been included under landholders and tenants, for the distinction between a labourer working for hire and the owner or cultivator of land is sufficiently marked for the most ignorant enumerator to observe. The conclusion somehow seems inevitable that the depression in other occupational means of earning a livelihood must be mainly responsible for this increase, even though a similar result has not been recorded in Native States. Possibly, though this is admittedly only a surmise, the classification of occupations in the Feudatory States in 1891 contained some errors. The curious increase in certain industrial occupations, to which reference has already been made on page 223 of this Chapter, would seem rather in favour of such a possibility. Further, in certain cases the abstraction and compilation work of schedules for Native Territory was, on this occasion, carried out in British offices, in contrast to the practice of 1891. This would perhaps render the results more accurate.

There is, at any rate, no obscuring the fact that the agricultural occupations of the British districts show a remarkable increase in the number of the population supported by them, thereby affecting the percentage of the population doubly, inasmuch as the total population has decreased. Also, that no similar variation is recorded in the case of the Feudatories, though it was on *a priori* grounds to be expected.

Dealing with the statistics under Class G, "unskilled labour, not agricultural" in the same way, the comparison is as follows :

		Population in thousands.	
		1891.	1901.
1. Earth-work	156	87
2. General labour	702	1,107
3. Indefinite	5	34
4. Disreputable	26	27

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In explanation of the decrease under "earth-work," it must be noted that "rice pounders and huskers" who numbered over 97 thousand in 1891 and were included in the order "indefinite," are on this occasion placed under "provision of vegetable food." The increase in "general labour" is very remarkable. It seems to follow from the increase in agricultural labourers already described. The growth of "indefinites" is to be attributed to carelessness in recording occupational terms. Perhaps the most satisfactory feature of the list is the practical uniformity of the numbers entered under the euphemistic designation of "miscellaneous and disreputable liver."s."

In concluding the discussion of the comparative figures shown under each class and order for the years 1891 and 1901, a few words are required on the details of the most remarkable variations other than those in Classes B, C, D and G, which have already been referred to.

A difference of a few thousand in those supported by the service of Government and local or municipal bodies may be due to mortality among the dependents. In the case of village service, the difference is 90,000, and should be partly due to mortality and partly to differences of classification. In times of famine, many village watchmen and menials have to find occupation, generally agricultural or other forms of labour. It is usual for Government only to meet the cost of an indispensable minimum of these subordinates, and the usual 'baluta' or share of the crop, which they are in the habit of receiving from cultivating occupants of land, is temporarily suspended. Under "personal and domestic service," the increase of cooks is extraordinary, probably because many of them were returned as "in-door servants" in 1891. An increase of 50 per cent. in "sweepers and scavengers" seems to suggest the progress made in sanitation, or at least in enlarging the sanitary staff in local areas, which is certainly not always the same thing.

Under "commerce," general merchants are chiefly responsible for the decrease, having fallen from 85,000 to 84,000. A great part of this variation must be due to the general merchant of 1891 being now described in more definite terms. Probably the case of "shop-keepers" undefined, who have been reduced from 73,000 to 42,000, is partly covered by the same explanation. The reduction of those supported by the postal and telegraph services to one-half their former strength is obviously more apparent than real. The weak spot of the former classification seems to lie in "messengers unspecified," but the present returns probably fall short of the true number.

Under "religion," the religious mendicants have lost 90,000 out of 160,000, of which a few may have passed under the separate entry for other mendicants; but many, probably, have died or taken to some other occupation, in view of the restrictions on public charity imposed by periods of agricultural distress.

A large number of "writers (unspecified)" have increased the entries under "literature" by nearly 50 per cent. The law now includes 6,826 petition-writers in place of the 2,226 of 1891 which, to any one acquainted with the recent development of the share played by the written petition in the work of public offices, will give no cause for surprise. It is not unusual for the humble cultivator with a grievance to submit petitions simultaneously to all officials from the Chief Secretary to Government to the Mámlatdár of the táluka, by way of attracting attention to his complaint; and the writer of this Report has known of cases where the craze for petition-writing has developed into insanity, that showed

itself in a weekly presentation of a sheaf of petitions on the subject of imaginary grievances.

The increase in ink makers and sellers may be a not unnatural sequence of the additions to the ranks of petition-writers.

Sculptors and photographers have nearly doubled in the last ten years, while musical composers and piano tuners show a substantial increase. Under "sport, shikaris, falconers and bird-catchers" are 1,270 instead of 2,340 as in 1891. There is a suggestion of a probable cause for the decrease, in 742 persons returned as "huntsmen and whippers-in." For a Presidency with three or four packs of hounds, this is an allowance which might be envied by the most prosperous hunting county in England.

The seven classes of occupations are followed in Table XV by a few divisions for those who are independent of occupations, either because they have means of their own in the form of allowances, rent, shares or other property other than land, or because they are maintained by the State. In the latter case the support afforded may take the shape of a well-earned pension, or a less pleasing arrangement for free diet inside one of His Majesty's jails. Those who are dependent on property or alms have increased from 318,000 to 385,000, mainly owing to a large addition to the number of mendicants returned. Some of these may be the religious mendicants found to be missing above; others may be the unfortunate victims of recent hard times. No great interest centres round the number of prisoners. The increase of convicts from 3,800 to 9,100 is to some extent a result of the famine and of the consequent increase of crime; but for those who are interested in the subject, more reliable statistics are obtainable departmentally. The last entry on the list, 521, "famine relief workers," speaks for itself. The paucity of the numbers shown is due to the fact that the population on relief should have been entered against the occupation ordinarily followed by them, and not in a special occupational group. The 841 persons thus entered are, therefore, merely instances of the enumerators' failure to carry out instructions.

On page 187 of Mr. Drew's Report for 1891, there appears in Table XII a collection of entries which, as the Provincial Superintendent rightly remarks, "seem strange." A few instances of the nature of these entries will illustrate Mr. Drew's point. All the pig breeders and dealers of the Presidency, with a few trifling exceptions, are shown to be in Belgaum, and consist of 9 males to 307 females. Half the population supported by piano tuning are found in the Sholapur District, and are women. The sale of photographic apparatus supports 380 persons, 163 of whom are in the Panch Mahals, and they are almost exclusively females.

Some unexplained entries.

If a reference is made to Table XV, Part I.-A for 1901, it will be seen that there are now only 18 persons returned as supported by pig breeding in the whole of the Presidency, exclusive of Native States; that females dependent on piano tuning are no longer to be found in Sholapur; and that the sale of photographic apparatus has ceased to offer an attractive livelihood to the female population of the Panch Mahals. To put this in other words, Mr. Drew's "strange" entries were obviously slips in the Abstraction offices. Doubtless the slip system introduced on this occasion¹ has afforded a greater measure of security than formerly existed against such errors. But the object of referring

¹ Vide Introduction, page 4.

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to them here is to draw attention to the great risk of incorrect entries when very large figures are being elaborately classified. From this point of view, it is useless to trace in too great detail the variations in entries under occupational groups from Census to Census. The broad distinctions between classes, and perhaps orders, are in most cases maintained without great difficulty. Further down the classification basis becomes uncertain, and the conclusion which can legitimately be based, in most instances, on an extraordinary difference in the number entered at the two Censuses is merely that the increase is owing to there being more, or the decrease to there being less.

Dependents.

We are able, by means of a table at the end of this Chapter, to compare the proportion of dependents that are supported by the working members following the different occupations.

Subsidiary Table I.

It is not, of course, legitimate to infer that the presence of a high percentage of dependents indicates that the occupation is more than usually profitable. The number of dependents must very frequently depend more on the age at which children can commence work, assuming that, as is usually the case in this country, they follow the same occupation as their parents, than on other influences. Thus, to quote an instance, it would be *à priori* probable that the textile industry should show a small number of dependents, not because the workers are indifferently paid (in the case of the factory population, who are one-third of the whole, the wages are usually high), but because children are very extensively employed in the industry. This is particularly the case in the mills, where they are entrusted at an early age with charge of the ring-frames and are able thereby to add substantially to the family earnings. In the same way, the extent to which women may be employed in the industry also affects the percentage of dependents. Here, again, there is a reason for the percentage of dependents in the case of the textile industry falling below those of other occupations. A reference to the table will show that the seven occupations with the highest proportion of workers are as follows :

				Percentage of workers.
1. Stock-breeding and dealing	...	...	...	68
2. General labour	...	...	...	61
3. Cane work, &c.	...	...	...	59
4. Agricultural labour	...	...	...	57
5. Sanitation	...	...	...	} 56
6. Cotton	...	...	...
7. Earth-work	...	...	...

The Army, Navy, and disreputable occupations are omitted for obvious reasons.

It will be observed that these instances explain themselves. The case of the textiles has already been remarked upon. General labour and earth-work can very well be undertaken by women and children, as well as agricultural labour. In the care of cattle tending, small children are known to take a prominent part in this country; while sanitation is another instance of an occupation which women and children share with the adult males, unattractive as it would ordinarily appear to be. In the manufacture of matting and cane work, the deftness of the female gives her a prominent place as wage earner for the family.

The occupations at the lowest end of the scale, *i.e.*, those showing the largest number of dependents are,

	percentage of worker.
1. Law	30
2. Toys and curios	32
3. Engineering and survey	33
4. Training of animals	} 84
5. Money and securities	
6. Civil officers	
7. Music	
8. Gold, silver and precious stones	

In the case of these occupations, the lucrative nature of the employment is doubtless as much the cause of the large number of dependents as their unsuitability to women and children. Perhaps the "training of animals" is the only exception. In this case the latter cause alone seems to operate.

Among the 7,778 actual workers under "law," 19 only are females. The female barrister or pleader is as yet unknown.

From this consideration of the proportion of dependents to workers, we naturally pass to the occupation of the women. A table given below shows the number of actual workers by sex for the occupations in which females are numerous, and the percentage borne by female workers to male.

Omitting the insignificant number of "collectors of madder, saffron, and logwood," who are less than 50, the occupations of the women are :

	Percentage of females to males.
1. Cotton spinning, sizing and beating	155
2. Silk carding, spinning, &c.	128
3. Basket, mat, fan, &c., makers	125
4. Leaf-plate makers	100
5. Cotton cleaners, pressers and ginners	87
6. Rope, sacking and net makers	} 75
7. Comb and tooth-stick makers	

In connection with the last of these, it seems worthy of notice that the present Census was the occasion of the discovery of a new occupation, viz., the collection and sale of second-hand tooth-sticks. This lucrative employment appears to have attracted certain women in parts of Gujarát. The second-hand tooth-sticks (no Hindu will use a tooth-stick twice) were said to have been "sold for timber." Possibly they fetched a small price as fuel.

It must be remembered that the occupations shown above are selected.

Referring to Table XV, it will be found that the classes in which female workers are largely represented are :

	In thousands.
B.—Pasture and agriculture	2,267
C.—Personal service	62
D.—Preparation and supply of material substances	481
G.—Unskilled labour not agricultural	339

These classes include cattle tending, field labour, domestic service, the collection of fuel, especially cow-dung, the cleaning of cotton, and other occupations well known to be largely followed by women in India.

It has been stated on page 221 that it was not hitherto the practice to make any distinction in Census statistics between the population employed in factories and those at work in the hand industries. In consideration of the growing importance of the power industries in India, such an omission, if

CHAP. IX.
OCCUPATION.

repeated, would constitute a grave defect. The present table of occupations, therefore, shows factory and hand operatives separately. The statistics compiled in 1901 may thus form the starting point of a decennial survey of the progress of the factory industries, more particularly in the case of those industries that are carried on both in factories and in the home of the operative. It is certainly of interest to learn how the application of steam or electricity to an industry affects the status and number of the workers with more primitive methods. A table

Subsidiary Table IV. given at the end of this Chapter gives the distribution of the industrial section of the population between domestic and factory industries. The contents are worth examination. It has already been seen how the textiles, silk and cotton, stand in this respect (vide page 221 *supra*). Numerically they stand first in the Presidency, and the division between home and factory workers is as 60 to 40.

Next to these, there are certain industries only carried on in factories. These are :

1. Brewing,
2. Gas making,
3. Match making,
4. Railway plant repairing,
5. Bone crushing,

and these five industries support a population of 14,000.

Secondly, two industries are very largely confined to factories. These are :

1. Printing,
2. Paper making.

Finally, there is a group of industries in which co-operation, leading to the utilization of mechanically generated power, has made little progress. These are :

1. Flour grinding,
2. Oil pressing,
3. Hosiery spinning,
4. Dyeing,

none of which have more than 2 per cent. employed in factories. The list of industries given in Subsidiary Table IV is not exhaustive, inasmuch as it is drawn up to show industries in which a number of persons are employed, not only in factories but elsewhere. It may be of interest to give here the present position of the factory industries of the Presidency, with a view to forming a basis for future comparative retrospect. The industries now carried on in factories in British Territory and the population supported by each are as follows:

Name of Industry	Number of persons supported.
Biscuit making	233
Flour grinding	471
Oil pressing	76
Aerated water	4,531
Distilling and brewing	673
Ice making	345
Gas making	265
Match making	11
Railway and tramway material	13,305

	No. of persons supported.
Coach building	823
Paper making	216
Printing	10,562
Furniture making	524
Machine making and repairing	301
Arms and ammunition	363
Gunpowder making	22
Gun carriage making	183
Silk spinning and weaving	721
Cotton pressing and ginning	29,064
Cotton spinning and weaving	168,048
Hosiery making	367
Metal working	7,089
Soap making	112
Dyeing	129
Bone crushing	15
Tanning and making leather goods	2,558

These, with few exceptions, are the factory industries of the Presidency. In round figures they support 240,000, or nearly one-quarter of a million. In some cases, the instructions to enumerators to show factory workers as such have apparently been overlooked, and the operatives have been entered elsewhere. It may, however, be sufficiently accurate to assert that the population supported by factory industries is about 250,000, or 14 per cent. of the population of British Territory. The Factory Report for the year 1900 gives a population of 154,000 employed in the industries enumerated above. The "workers" shown in the Census statistics number 157,000. It may reasonably be assumed that the Factory Report gives the most accurate return of workers where the basis of the statistics is the same. In this connection, however, it is necessary to bear in mind the fact that factories employing fewer than 50 hands, or not working for at least four months of the year, are excluded from the scope of the Factory Act, and also from the Annual Report on Factories, and also that Factory Reports give the *average daily* number of workers for the year.

The first annual Factory Report, issued in 1893 for the year 1892, showed 115,000 as the working factory population of the Presidency. The increase in the factory population in the period 1891-1901 may, therefore, be taken to have been considerable.

It is usual to consider, in reviewing the occupational statistics, the cases of combined occupations. It has been seen above that provision is made in the schedules for the entry of subsidiary occupations. On the present occasion little advantage was taken of the column provided for this purpose, and it has only been possible to prepare statistics of one occupation combined with others, namely, agriculture. The figures do not command any special measure of confidence, as there is reason to believe that enumerators seldom pressed for the second occupation after recording the main one, and noting the dependents in the right column. In fact, the schedule now aims at securing so much information that the prospects of failure in any particular instance are greatly increased, and must be most noticeable in the comparatively unimportant question of secondary or subsidiary occupations. Such as they are, the statistics show the following percentages of agriculturists among those who give the greater portion of their time to other forms of employment. At the head of the list is "defence" with 6 per cent. "Administration," with 5,

Subsidiary Table XI.

CHAP. IX. follows closely. Five groups of occupations show 8 per cent. of agriculturists.
OCCUPATION. These are :

1. Personal service.
2. Vehicles and vessels.
3. Glass and stoneware.
4. Wood, cane and bamboo.
5. Leather.

The only others with more than 1 per cent. are :

1. Textile fabrics and dress.
2. Metals and precious stones.
3. Transport and storage.
4. Learned and artistic professions.

In connection with the question of agriculture and the extent to which it affords a means of livelihood to the population, the reader will have noticed that landholders and tenants have been divided into Rent-receivers and Rent-payers. At the time of abstracting and tabulating the schedules, an attempt was made to arrive at some more detailed classification of the population living on the land, with a view to showing the number both occupying and cultivating land, those occupying but not cultivating, and those cultivating but not occupying, the term "occupant" referring to persons paying assessment to Government for the land.¹ It was hoped by this means to obtain some statistics of interest bearing on the extent to which the cultivating population held direct from Government the land from which they gained their livelihood. But the entries in the schedules were so carelessly made that the statistics could not be compiled for a sufficient number of cases to be of any value, and the attempt was therefore abandoned.

Occupants cultivating their own land have been included in "rent-receivers." Government assessment was not considered to be rent, the term "rent" being restricted to payment to a superior holder.

A comparison between occupations in cities and occupations in other areas is of some little interest. The following figures show the results :

Order of numerical importance of occupations in town and country.

Total.	Name of order.	Town.	Country.
1	Pasture and agriculture	5	1
2	Preparation and supply of material substances	1	2
3	Unskilled labour not agricultural	2	3
4	Commerce	3	5
5	Personal service	4	6
6	Administration	7	4
7	Professions	6	7

¹The orders issued were to sub-divide the heads "Rent-receivers" and "Rent-payers" as follows:

Rent-receivers :

- A.—Holders of land who pay revenue to Government and cultivate their fields themselves.
- B.—Holders of land who pay revenue to Government and get it cultivated by hired labour.
- C.—Rent receivers who are agriculturists.
- D.—Rent receivers who are not agriculturists.

Rent-payers :

- A.—Lessees of villages.
- B.—Tenants and sharers not cultivating.
- C.—Tenants and sharers cultivating.

SUBSIDIARY TABLE I.

*General Distribution by Occupation.*CHAP. IX.
OCCUPATION.

Order and Sub-order.	Percentage on total population.		Percentage in each order and sub-order of	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
I.—Administration	3	1	37	63
1. Civil service of the State	1	...	35	65
2. Service of Local and Municipal Bodies ... ..	...	...	38	62
3. Village service	2	1	39	61
II.—Defence ... ..	...	...	68	32
4. Army ... ..	...	...	66	34
5. Navy and Marine ... ..	...	...	88	12
III.—Service of Native and Foreign States ... ..	...	...	42	58
6. Civil officers ... ..	...	...	34	66
7. Military ... ..	...	...	88	12
IV.—Provision and care of animals	2	1	66	34
8. Stock breeding and dealing	2	1	66	34
9. Training and care of animals... ..	...	...	34	66
V.—Agriculture	59	32	54	46
10. Landholders and tenants	42	22	53	47
11. Agricultural labourers	17	10	57	43
12. Growers of special products ... ..	...	...	53	47
13. Agricultural training and supervision and forests ... ..	...	...	35	65
VI.—Personal, household, and sanitary services .	3	2	52	48
14. Personal and domestic services	3	2	52	48
15. Non-domestic entertainment... ..	...	...	50	50
16. Sanitation ... ..	...	...	56	44
VII.—Food, drink, and stimulants	6	3	45	55
17. Provision of animal food	2	1	50	50
18. Provision of vegetable food	2	1	46	54
19. Provision of drink, condiments and stimulants	2	1	41	59
VIII.—Light, firing, and forage	1	1	49	51
20. Lighting ... ..	...	...	44	56
21. Fuel and forage	1	1	49	51
IX.—Buildings	1	...	39	61
22. Building materials ... ..	...	...	43	57
23. Artificers in building	1	...	37	63

SUBSIDIARY TABLE I—continued.

General Distribution by Occupation.

Order and Sub-order.	Percentage on total population.		Percentage in each order and sub-order of	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
X.—Vehicles and vessels ... ..	...	...	45	55
24. Railway and tramway plant ... ..	...	...	47	53
25. Carts, carriages, &c. ... ..	...	...	36	64
26. Ships and boats ... ..	...	...	37	63
XI.—Supplementary requirements ... ..	...	...	42	58
27. Paper ... ..	...	...	36	64
28. Books and prints ... ..	...	...	40	60
29. Watches, clocks, and scientific instruments... ..	...	...	35	65
30. Carving and engraving ... ..	...	...	35	65
31. Toys and curiosities ... ..	...	...	32	68
32. Music and musical instruments ... ..	...	...	34	66
33. Bangles, necklaces, beads, sacred threads, &c. ... ..	...	...	47	53
34. Furniture ... ..	...	...	40	60
35. Harness ... ..	...	...	44	56
36. Tools and machinery ... ..	...	...	42	58
37. Arms and ammunition ... ..	...	...	41	59
XII.—Textile fabrics and dress	5	3	53	47
38. Wool and fur ... ..	...	...	52	48
39. Silk ... ..	...	...	48	52
40. Cotton	3	2	56	44
41. Jute, hemp, flax, coir, &c. ... ..	...	...	63	47
42. Dress	2	1	43	57
XIII.—Metals and precious stones	2	...	36	64
43. Gold, silver, and precious stones	1	...	34	66
44. Brass, copper, and bell-metal... ..	...	...	35	65
45. Tin, zinc, quicksilver, and lead ... ..	...	...	40	60
46. Iron and steel	1	...	37	63
XIV.—Glass, earthen and stone ware	1	...	51	49
47. Glass and china ware ... ..	...	...	36	64
48. Earthen and stone ware	1	...	52	48
XV.—Wood, cane and leaves, &c.	2	1	44	56
49. Wood and bamboos	1	1	38	62
50. Canework, matting and leaves, &c.	1	...	59	41
XVI.—Drugs, gums, dyes, &c. ... ..	...	...	45	55
51. Gums, wax, resins, and similar forest produce ... ..	...	...	44	56
52. Drugs, dyes, pigments, &c. ... ..	...	...	45	55

SUBSIDIARY TABLE I—continued.

CHAP. IX.

OCCUPATION.

General Distribution by Occupation.

Order and sub-order.	Percentage on total population.		Percentage in each order and sub-order of	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
XVII.—Leather	1	1	47	53
53. Leather, horn, and bones	1	1	47	53
XVIII.—Commerce	2	1	38	62
54. Money and securities	1	1	34	66
55. General merchandise ... ..	...	...	37	63
56. Dealing unspecified	1	...	44	56
57. Middlemen, brokers and agents ... ..	...	...	35	65
XIX.—Transport and storage	2	1	44	56
58. Railway ... ..	...	...	37	63
59. Road	1	1	43	57
60. Water	1	...	53	47
61. Message ... ..	...	...	38	62
62. Storage and weighing ... ..	...	...	37	63
XX.—Learned and artistic professions	2	1	40	60
63. Religion	1	...	42	58
64. Education ... ..	...	...	36	64
65. Literature	1	1	37	63
66. Law ... ..	...	...	30	70
67. Medicine ... ..	...	...	40	60
68. Engineering and survey ... ..	...	...	33	67
69. Natural science ... ..	...	...	35	62
70. Pictorial art and sculpture ... ..	...	...	46	54
71. Music, acting, dancing, &c. ... ..	...	...	46	54
XXI.—Sport ... ..	...	...	50	50
72. Sport ... ..	...	...	45	55
73. Games and exhibitions... ..	...	...	53	47
XXII.—Earthwork and general labour	6	4	60	40
74. Earthwork, &c. ... ..	...	...	56	44
75. General labour	6	4	61	39
XXIII.—Indefinite and disreputable occupations ... ..	...	...	82	18
76. Indefinite ... ..	...	...	93	7
77. Disreputable ... ..	...	...	63	32
XXIV.—Independent	2	1	60	40
78. Property and alms	2	1	61	39
79. At the State expense ... ..	...	...	47	53

SUBSIDIARY TABLE II.

Distribution of the Agricultural Population by Natural Divisions or Districts.

Natural Divisions and Districts.	Population supported by agriculture.	Percentage of agricultural population to district population.	PERCENTAGE OF AGRICULTURAL POPULATION OF	
			Actual workers.	Dependents.
1	2	3	4	5
Bombay City	4,755	...	50	50
Ahmedabad	340,203	43	56	44
Broach	175,282	60	62	38
Kaira	481,978	67	59	41
Panch Maháls... ..	185,207	71	62	38
Surat	361,759	57	59	41
Thána	525,518	65	62	38
Ahmednagar	500,283	60	49	51
Khándesh	785,404	55	48	52
Násik	479,161	59	52	48
Poona	570,231	57	63	37
Sátára	832,542	73	56	44
Sholápur	432,300	60	58	42
Belgaum	623,286	63	52	48
Bijápur	475,328	65	54	46
Dhárwár	685,631	62	50	50
Kánara	292,300	64	58	42
Kolába	440,981	72	60	40
Ratnágiri	890,873	76	57	43
Karáchi	297,522	49	37	63
Hyderabad	636,184	64	45	55
Shikárpur	587,896	58	52	48
Thar and Párkar	218,423	60	45	55
Upper Sind Frontier	172,208	74	60	40

SUBSIDIARY TABLE III.

CHAP. IX.
OCCUPATION.*Distribution of the Industrial Population by Natural Divisions
or Districts.*

Natural Divisions and Districts.	Population supported by Industry.	Percentage of industrial population to district population.	PERCENTAGE ON INDUSTRIAL POPULATION OF	
			Actual workers,	Dependents.
1	2	3	4	5
Bombay City	319,273	41	57	43
Ahmedabad	216,970	27	50	50
Broach	47,069	16	50	50
Kaira	101,905	14	46	54
Panch Maháls... ..	27,610	11	45	55
Surat	225,671	35	25	75
Thána	83,128	4	49	51
Ahmednagar	151,026	18	41	59
Khándesh	321,379	22	36	64
Násik	156,977	19	38	62
Poona	150,194	15	48	52
Sátára	135,089	12	48	52
Sholápur	144,130	19	52	48
Belgaum	157,992	16	51	49
Bijápur	128,963	18	56	44
Dhárwár	228,719	21	51	49
Kánara	78,113	17	49	51
Kolába	71,443	12	53	47
Ratnágiri	151,110	13	38	62
Karáchi	145,267	24	38	62
Hyderabad	149,672	15	42	58
Shikárpur	317,519	31	57	43
Thar and Párkar	66,121	18	47	53
Upper Sind Frontier	42,630	18	22	78

SUBSIDIARY TABLE III—continued.
Distribution of the Industrial Population by Natural
Divisions or Districts.

Natural Divisions and States.	Population supported by industry.	Percentage of industrial population to State population.	PERCENTAGE OF INDUSTRIAL POPULATION OF	
			Actual workers.	Dependents.
1	2	3	4	5
Cambay	19,257	25	35	65
Cutch	126,126	26	47	58
Jawhár	1,065	2	43	52
Káthiáwár	549,306	24	39	61
Mahi Kántha Agency	71,138	20	55	45
Pálanpur Agency	77,823	17	58	42
Rewa Kántha Agency	40,906	9	51	49
Surat Agency	6,837	4	48	52
Akalkot	20,610	24	45	55
Bhor	7,203	5	48	52
Khándesh Agency	7,269	22	42	58
Sátára Agency	15,654	14	49	51
Surgána	1,360	12	62	38
Janjira	13,526	16	53	47
Kolhápur	94,445	10	47	53
Southern Marátha Country	100,096	14	52	48
Sávantvádi	19,853	9	61	39
Savanur	3,445	19	45	55
Kháirpur	24,846	12	48	52

SUBSIDIARY TABLE IV.

CHAP. IX.

OCCUPATION.

Distribution of the Industrial Population by Domestic and Factory Industries.

(British Districts and Aden.)

Name of Industry.	Owners, managers and superior staff.	Workmen and other subordinates.	Total actual workers.	PERCENTAGE OF ACTUAL WORKERS OF	
				Home workers.	Factory workers.
1	2	3	4	5	6
Flour mills	298	173	42,646	99	1
Oil mills	40	36	21,843	99	1
Breweries ... ..	...	8	7	...	100
Gas works	9	256	173	...	100
Match factories	11	...	3	...	100
Railway works	458	12,897	6,252	...	100
Paper mills	8	253	1,121	12	88
Printing presses	1,536	9,226	4,589	1	99
Furniture factories	16	508	560	59	41
Silk spinning and weaving mills	69	652	29,450	99	1
Wool spinning and weaving mills ... ..	...	...	7,856	100	...
Cotton ginning, cleaning and pressing mills	13,006	15,058	14,704	62	48
Cotton spinning and weaving mills	3,683	164,360	223,425	53	47
Hosiery factories	333	34	42,802	99	1
Tin works ... ..	...	...	3,397	100	...
Iron works	4,130	257	26,399	94	6
Dye works	46	83	2,338	98	2
Bone mills ... ..	...	15	7	...	100
Tanneries	9	2,549	9,039	82	18

SUBSIDIARY TABLE V.

Distribution of the Commercial Population by Natural Divisions or Districts.

Natural Divisions and Districts.	Population supported by commerce.	Percentage of commercial population to district population.	PERCENTAGE OF COMMERCIAL POPULATION OF	
			Actual workers.	Dependents.
1.	2.	3.	4.	5.
Bombay City	65,558	8	46	54
Ahmedabad	27,886	4	38	62
Broach	4,707	2	32	68
Kaira	11,758	2	31	69
Panch Maháls... ..	2,551	1	28	72
Surat	14,846	2	31	69
Thána	12,778	2	38	62
Ahmednagar	9,912	1	37	63
Khándesh	23,579	2	36	64
Násik	7,780	1	33	67
Poona	15,852	2	39	61
Sátára	8,493	1	35	65
Sholápur	9,521	1	39	61
Belgaum	18,367	1	35	65
Dhárwár	9,427	1	30	70
Bijápur	4,960	1	34	66
Kánara	6,041	1	46	54
Kolába	6,232	1	48	52
Ratnágiri	9,270	1	29	71
Karáchi	9,668	2	34	66
Hyderabad	12,585	1	31	69
Shikárpur	22,369	2	38	62
Thar and Párkar	8,138	1	35	65
Upper Sind Frontier	707	...	48	52

SUBSIDIARY TABLE VI.

Distribution of the Professional Population by Natural Divisions or Districts.

Natural Divisions and Districts.	Population supported by profession.	Percentage of professional population to district population.	PERCENTAGE OF PROFESSIONAL POPULATION.	
			Actual workers,	Dependents.
1	2	3	4	5
Bombay City	45,816	6	41	59
Ahmedabad	22,567	3	43	51
Broach	6,019	2	43	57
Kaira	25,508	4	41	59
Panch Mahals... ..	2,952	1	44	56
Surat	10,541	2	38	62
Thána	8,824	1	40	60
Ahmednagar	17,008	2	29	71
Khândesh	19,079	1	35	67
Násik	8,940	1	38	62
Poona	20,425	2	39	61
Sátára	12,764	1	44	56
Sholápur	11,050	2	38	62
Belgaum	10,837	1	40	60
Bijápúr	6,342	1	36	64
Dhárwár	15,174	1	36	62
Kánara	10,447	2	42	58
Koláha	9,206	2	37	63
Ratnágiri	17,953	1	36	64
Karicki	12,689	2	47	53
Hyderabad	8,257	1	37	63
Shikárpúr	14,555	1	40	60
Thar and Párkar	2,607	1	52	48
Upper Sind Frontier	3,251	1	43	54

SUBSIDIARY TABLE VII.
Occupations by Orders, 1901 and 1891.
(British Districts and Aden.) .

No.	Order.	Population supported in 1901.	Population supported in 1891.	Percentage of variation, (+) or (-).
I	Administration	519,910	615,235	-15
II	Defence	27,590	44,042	-37
III	Service of Native and Foreign States ...	7,599	6,631	+15
IV	Provision and care of animals	323,201	259,837	+24
V	Agriculture	11,027,851	11,008,233	+2
VI	Personal, household, and sanitary services ...	590,402	482,575	+22
VII	Food, drink, and stimulants	1,093,053	1,428,088	-23
VIII	Light, firing, and forage	246,681	288,154	-14
IX	Buildings	163,137	151,133	+8
X	Vehicles and vessels	16,944	15,860	+7
XI	Supplementary requirements	85,419	122,028	-30
XII	Textile fabrics and dress	884,083	1,024,690	-14
XIII	Metals and precious stones	286,710	285,112	+6
XIV	Glass, earthen and stone ware	118,489	116,685	+2
XV	Wood, cane and leaves, &c.	291,927	328,496	-11
XVI	Drugs, gums, and dyes	20,875	22,897	-9
XVII	Leather, &c.	205,951	241,607	-15
XVIII	Commerce	317,949	400,234	-20
XIX	Transport and storage	308,547	382,025	-19
XX	Learned and artistic professions	323,969	402,948	-19
XXI	Sport	8,881	14,222	-39
XXII	Earth-work and general labour	1,194,598	858,875	+39
XXIII	Indefinite and disreputable occupations ..	61,154	28,336	+116
XXIV	Independent	434,691	370,704	+17

SUBSIDIARY TABLE VIII.

Selected Occupations, 1901 and 1891.

(British Districts and Aden.)

Serial Number.	Occupations.	Population supported in 1901.	Population supported in 1891.	Percentage of variation, (+) or (-).
1	2	3	4	5
1	Cotton weavers	227,303	294,509	-23
2	Cotton cleaners, pressers and ginners...	14,394	44,596	-68
3	Cotton spinners, sizers and beaters ...	73,306	71,215	+3
4	Silk carders, spinners and weavers, makers of silk-braid and thread	46,779	48,386	-3
5	Fishermen and fish-curers	93,924	124,734	-25
6	Oil pressers	52,156	98,422	-47
7	Potters, and pot and pipe bowl makers	97,660	103,033	-5
8	Dealers in timber and bamboos	13,458	13,344	+1
9	Baskets, mats, fans, screens, brooms, &c., makers.	65,925	76,209	-13
10	Loaf-plate makers	7,552	7,343	+3
11	Comb and tooth-stick makers	5,052	8,763	-42
12	Paper makers	2,570	3,555	-28
13	Toy, kite and cage makers	1,292	*33,811	-97
14	Cow and buffalo keepers and milk and butter sellers	55,736	63,771	-12
15	Madder, saffron, and logwood workers and dealers	74	190	-61
16	Wool dyers... ..	653	93	+602
17	Cotton dyers	26,129	38,024	-31
18	Silk dyers	882	1,353	-35
19	Leather dyers	15,928	14,132	+12
20	Calenderers, fullers and printers	7,273	5,097	+42
21	Brass, copper and bell-metal workers	19,675	17,890	+10
22	Makers of bangles other than glass	3,454	1,601	+115
23	Rosary bead and necklace makers	455	1,812	-75
24	Tanners, curriers and hide sellers	16,260	47,690	-66
25	Chemists and druggists	1,395	2,722	-49
26	Soap makers and sellers	2,120	1,697	+25
27	Ink makers	766	650	+18
28	Antimony preparers	7	162	-95
29	Perfume and essence preparers	2,015	4,905	-59
30	Catechu preparers	280	294	-5
31	Rope, sacking and net makers	38,706	57,691	-33
32	Lime and shell burners	10,244	15,147	-32
33	Painters, plumbers and glaziers	4,305	3,285	+31
34	Brick and tile makers	25,329	6,902	+329
35	Ghee preparers	5,071	22,691	-77
36	Silk-worm rearers	69	146	-52
37	Wood turners and lacquerers	1,742	1,873	-7
38	Carmine and aniline dyes	83	82	+1
39	Hukkas' stem turners	358	316	+13
40	Lao collectors	59	117	-50
41	Knife and tool makers	191	3,653	-95
42	Knife and tool grinders... ..	1,085	1,302	-16
43	Umbrella makers and sellers	399	511	-22
44	Match, candle, torch, lamp and lantern makers...	1,886	943	+100
45	Well sinkers	1,853	1,055	+75

* Includes bird stuffers.

SUBSIDIARY TABLE IX.

Occupation of Females by orders (British Districts including Aden).

No.	Order.	NUMBER OF ACTUAL WORKERS.		Percentage of females to males.
		Males.	Females.	
1	2	3	4	5
I	Administration	184,407	10,247	6
II	Defence	18,749	60	...
III	Service of Native and Foreign States ...	3,215	12	...
IV	Provision and care of animals	183,600	30,046	16
V	Agriculture	3,723,322	2,237,001	60
VI	Personal, household, and sanitary services...	247,187	62,029	25
VII	Food, drink, and stimulants	325,262	172,007	53
VIII	Light, firing, and forage	69,507	50,139	72
IX	Buildings	52,847	10,159	19
X	Vehicles and vessels	7,478	67	...
XI	Supplementary requirements	28,729	7,414	26
XII	Textile fabrics and dress	307,550	164,177	53
XIII	Metals and precious stones	98,095	2,890	3
XIV	Glass, earthen and stone ware...	39,385	21,319	54
XV	Wood, cane, leaves, &c.	99,564	27,510	27
XVI	Drugs, gums, dyes, &c.	7,166	2,167	30
XVII	Leather, &c.	73,219	22,737	31
XVIII	Commerce	109,693	10,021	9
XIX	Transport and storage	130,384	5,172	4
XX	Learned and artistic professions ...	114,705	14,305	12
XXI	Sport	3,813	629	17
XXII	Earth-work and general labour ...	415,170	305,470	73
XXIII	Indefinite and disreputable occupations ...	16,250	33,865	207
XXIV	Independent	172,519	87,664	50

SUBSIDIARY TABLE X.

CHAP. IX.
OCCUPATIONS.*Occupations of Females by selected occupations (idem).*

No.	Occupation.	NUMBER OF ACTUAL WORKERS.		Percentage of females to males.
		Males.	Females.	
1	2	3	4	5
1	Cotton weavers	78,898	40,164	50
2	Cotton cleaners, pressers and ginners ...	4,087	3,552	87
3	Cotton spinners, sizers and beaters. ...	19,910	30,894	155
4	Silk-carders, spinners, and makers of silk-braid and thread	12,795	16,354	128
5	Fishermen and fish-curers	34,131	11,927	35
6	Oil-pressers	17,232	4,533	26
7	Potters, and pot and pipe bowl makers ...	38,168	16,911	50
8	Dealers in timber and bamboos	4,162	345	8
9	Baskets, mats, fans, screens, brooms, &c., makers.	17,415	21,798	125
10	Leaf-plate makers	2,226	2,299	100
11	Comb and tooth-stick makers	1,575	1,188	75
12	Paper makers and sellers, and palm-leaf binders...	812	172	21
13	Toy, kite and cage makers	360	108	30
14	Cow and buffalo keepers, and milk and butter sellers	19,897	8,130	40
15	Madder, saffron, and logwood workers and dealers.	4	32	800
16	Wool dyers	157	67	43
17	Cotton dyers	8,691	2,335	28
18	Silk dyers	330	81	25
19	Leather dyers.	5,342	2,111	39
20	Calenderers, fullers and printers	2,749	1,077	39
21	Brass, copper and bell-metal workers ...	6,339	316	5
22	Makers of bangles other than glass	968	247	25
23	Rosary, bead and necklace makers	131	74	56
24	Tanners and curriers	5,952	1,418	24
25	Chemists and druggists.	529	57	10
26	Soap makers and sellers	831	57	7
27	Ink makers	266	38	14
28	Perfume and incense preparers	675	302	46
29	Catechu preparers	131	8	6
30	Rope, sacking and net makers	12,048	9,130	75
31	Lime burners	2,123	876	41
32	Painters, plumbers and glaziers	1,949	37	2
33	Brick and tile makers	7,978	3,815	48
34	Ghee preparers	1,608	407	25
35	Silk-worm rearers	16	5	31
36	Wood turners and lacquerers	633	47	7
37	Carmines and aniline dyes	15	1	6
38	Hukka-stem turners	127	11	9
39	Lac collectors	17	2	12
40	Knife and tool makers	147	4	3
41	Knife and tool grinders	344	51	15
42	Umbrella makers and sellers	138	2	1
43	Match, candle, torch, lamp and lantern makers ...	719	68	9

SUBSIDIARY TABLE XL.
Occupations combined with Agriculture.
(British Districts and Aden.)

Order.	Percentage returned as agriculture.
I.—Administration	5
II.—Defence	6
III.—Service of Native and Foreign States	1
IV.—Provision and care of animals	1
V.—Agriculture ... ..	...
VI.—Personal, household, and sanitary services	3
VII.—Food, drink, and stimulants	1
VIII.—Light, firing, and forage	1
IX.—Buildings... ..	1
X.—Vehicles and vessels	3
XI.—Supplementary requirements	1
XII.—Textile fabrics and dress	2
XIII.—Metals and precious stones	2
XIV.—Glass, earthen and stone ware	3
XV.—Wood, cane and leaves, &c.	3
XVI.—Drugs, gums, dyes, &c.	1
XVII.—Leather	3
XVIII.—Commerce	1
XIX.—Transport and storage	2
XX.—Learned and artistic professions	2
XXI.—Sport	1
XXII.—Earth-work and general labour	1
XXIII.—Indefinite and disreputable occupations ... ..	...
XXIV.—Independent	1

CONCLUSION.

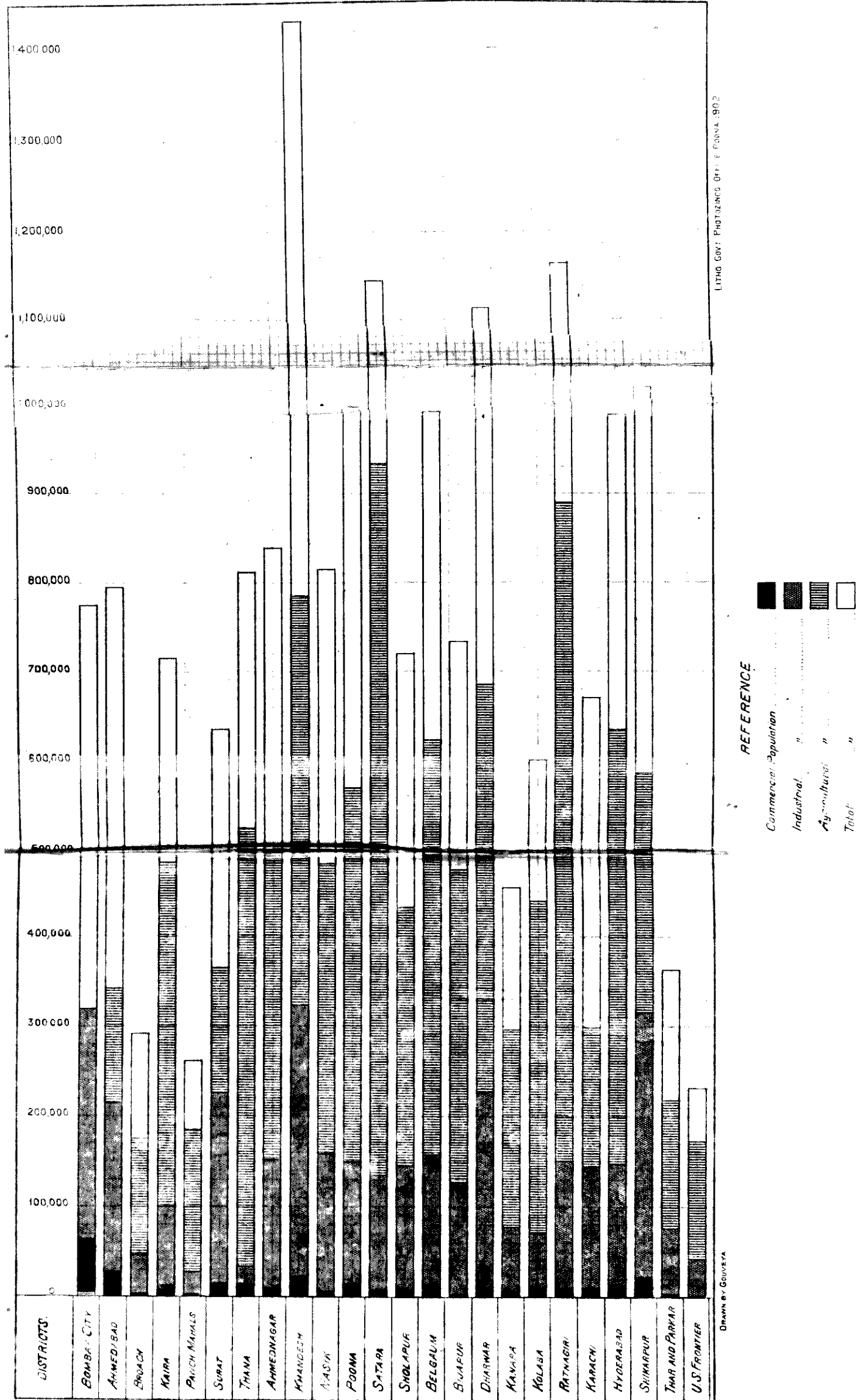
IN compiling the foregoing Report, the writer has endeavoured to restrict comment to the briefest limits consistent with a clear exposition of the meaning of the statistics. Thus, for instance, the remarks in Chapter III on Hinduism and Animism are intended more as an explanation of the statistics given under the heads of Hindus and Animists, than as an attempt to enlighten the reader on a subject of great intricacy. The intention was to give just sufficient consideration to the question to prevent the statistics being misread. Similarly, with regard to the subject of dialect and language in Chapter VI, the text is limited to an exposition of the probable value of Census statistics under these heads.

In Chapter VIII, caste and tribe has been discussed at greater length, perhaps, than is essential to the understanding of Table XIII. In this case the interest of the subject, and the desire to utilize the valuable materials accumulated by the Census Committees must be held to be an excuse for lack of brevity.

To all the members of these Committees the writer is greatly indebted. He has much pleasure in acknowledging their valuable assistance.

Special acknowledgments are also due to Mr. A. M. T. Jackson, I. C. S., Khán Bahádur Fazlullah Latfullah, Mr. D. R. Bhandarkar, and Mr. V. K. Joglekar, who have supplied materials for Chapters III and VIII. Without their friendly co-operation, these Chapters could not have been written.

DIAGRAM SHOWING THE PROPORTION OF POPULATION FOLLOWING COMMERCIAL, AGRICULTURAL & INDUSTRIAL OCCUPATIONS IN THE DISTRICTS OF THE BOMBAY PRESIDENCY



LITHO GOVT. PHOTOGRAPHS OFFICE, PUNNA, 1902

DRAWN BY GOUVEYA

REFERENCE

- Commercial Population
- Industrial Population
- Agricultural Population
- Total



BOMBAY PRESIDENCY
Part II
THE DECCAN, KONKAN AND KARNATIC

Scale of Miles

Govt. Photodup. Office, Bombay, 1892.

APPENDIX A.

**Note on mortality due to Epidemic Diseases in the Bombay
Presidency in the period 1891-1901.**

(Contributed by the Sanitary Commissioner to Government.)

In discussing the epidemics between 1891 and 1900, it may be taken as a basis that the average yearly number of deaths from 1890 to 1899 (inclusive) amounted to 581,352 or 20.89 per 1,000 on the population of 1891. The years 1892, 1894, 1896, 1897, 1899 show figures above this average :

1890	...	...	463,616	or	23.18	1896	...	...	596,472	or	31.69
1891	...	...	512,132	"	27.26	1897	...	...	749,916	"	39.24
1892	...	...	611,742	"	32.50	1898	...	...	545,825	"	29.16
1893	...	...	511,531	"	27.20	1899	...	...	672,339	"	39.72
1894	...	...	607,179	"	32.26	1900	...	...	318,788	"	70.07
1895	...	...	338,540	"	28.61						

Now, of the total number of deaths in each year from 1891 to 1895 over 70 per cent. were ascribed to Fever, and in 1896 the percentage was very little under that (59.1). After 1896 Plague set in and also Famine conditions prevailed, and the percentage on total deaths due to Fever exclusive of Plague sank to 54.03 in 1897, they were one per cent. higher in 1898, and then in 1899, the year of severest Plague mortality, to 33.9.

The percentage of deaths due to "Other causes" from the years 1891 to 1896 varied from 14.3 to 19.03 per cent. In 1897 a slight rise took place (19.1), followed by a great increase (32.1) in 1898, still further increased in 1899 to 37.9. With reference to Dysentery and Diarrhoea from 1891 to 1896 the percentage to total deaths in each year never exceeded 7.3 per cent. In 1897 it rose to 11.4 per cent., in 1898 it was 10.3 per cent., and in 1899 it was 11.12.

It need only be remarked that the decline in the percentage of deaths due to "Fever" and the rise in the rates due to "Dysentery and Diarrhoea" and "Other causes" is coincident with the occurrence of Plague, which caused a great deal of attention to be paid to registration and more particular care exercised as to what headings the deaths were ascribed. With regard to "Dysentery and Diarrhoea," it must be borne in mind that Famine causes from 1897 onwards had also something to do with the increase under this head.

With these brief remarks on the chief causes of mortality, I proceed to the review of the epidemic diseases Cholera and Small-pox.

Cholera, though severe at certain times and places, has not caused, throughout the decade, the high mortality with reference to the whole annual mortality as have the general diseases before reviewed :

	1891.	1892.	1893.	1894.	1895.
Ratio per 1,000 of population	0.95	2.23	1.00	1.78	0.47
Percentage on total deaths	3.4	7.01	3.68	5.5	1.65
	1896.	1897.	1898.	1899.	1900.
Ratio per 1,000 of population	1.68	3.03	0.23	0.46	8.71
Percentage on total deaths	5.9	7.6	0.79	1.37	12.4

APPENDIX A.

It will be seen that the worst outbreaks occurred in 1892, 1894, 1896, 1897, corresponding very closely with the years the yearly mortality was above the average, and of course the year 1900 shows a high mortality from this cause, but the causes were exceptional and are not further discussed.

As regards the incidence of the disease in the Registration Districts, Sind may be noted as very free from Cholera outbreaks from 1891 to 1899. It was practically free except in the years 1892 and 1899. In 1892 the Collectorate of Karachi lost 9.28 per 1,000 of population from this cause, Hyderabad 5.91, Shikarpur 3.6, and Upper Sind Frontier 4.10, and of the towns Karachi (12.11), Hyderabad (11.69), and Sukkur (7.64) were severely affected. In 1899 the Collectorate of Karachi was alone affected, losing 4.27 per 1,000 of its population, Karachi town suffering to the extent of 21.28 of its population.

For the Gujarát and Deccan districts, a Table A is appended. The figures for the year 1900 though shown are not commented upon. In the Gujarát District there was a severe outbreak in 1893 and somewhat less severe in the years 1894 and 1896. The districts of Surat and Broach suffered most.

In the other Deccan districts, Cholera is rarely absent for an entire year, but in the years 1898 and 1899 the outbreak was light, seven districts out of the thirteen escaping in the first year and eight in the next. In 1897 the high figures are attributable to Famine. Ahmednagar, Poona and Sholápur appear to be the districts most affected.

Some towns (see Table B appended) are affected every year and very badly. Places of pilgrimage such as Pandharpur and Násik with frequent severity, also large centres of population like Ahmednagar, Sholápur, Gokák and Athni, are liable to severe outbreaks. The City of Bombay, though cholera is of yearly occurrence, does not show high figures.

Small-pox during the period under review has not added much to the mortality. In the Collectorates very rarely has the mortality reached 0.50 per 1,000 of the population, and in this, towns are included, and in the majority of cases the death-rate from this cause is very much below 0.50 (see Table C appended). In 1892 only in the Broach District was the rate attained. In 1893 the mortality in Thána was 0.78 and in Kolába 0.55; in 1896, the high rates were, in Khándesh 0.94, Násik 0.82, Surat 0.79, and the Panch Maháls 0.87; in 1897, Khándesh 0.78, Broach 1.13, and Thar and Párkar 1.01; in 1899, Thána 0.56. Small-pox gives higher mortality in towns and the Table D shows this.

In some of the towns the disease appears endemic such as Násik, City of Bombay, Poona, Ránebennur.

As regards the City of Bombay and Karachi town in which vaccination is compulsory, owing to the constant influx of strangers it is difficult to secure the vaccination of all, but the result in keeping the death-rate from this disease low is very satisfactory. There was a serious epidemic outbreak in the latter part of the year 1899-1900 in Bombay City, due to the enormous influx of people flying from famine-stricken parts.

In Poona and Násik, vaccination is not compulsory, and these also are places which at certain periods of the year attract a large number of outsiders.

In some of the other towns sudden severe outbreaks have from time to time taken place, as in Panvel, Dhárwár, and Ránebennur in 1892, Yeola and Alibág in 1895, Dhulía and Godhra in 1896, Nasirabad in 1897, and Bársi and Ránebennur in 1898; but the vaccination is non-compulsory and is always more difficult to carry on in towns, and so infants escape vaccination only to fall victims later to Small-pox.

TABLE A.

APPENDIX A.

CHOLERA IN COLLECTORATES.

Ratio per 1,000 of population.

Collectorates.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.
Khandesh ...	1.30	0.30	1.58	2.82	0.69	1.19	2.20	...	...	13.94
Nasik ...	1.15	1.24	1.10	2.22	0.83	1.35	4.06	...	0.01	11.39
Thana ...	0.16	0.79	0.14	0.62	0.06	1.90	2.63	0.01	...	22.56
Kolaba ...	0.23	1.22	0.48	6.46	0.64	2.08	4.25	0.03	...	13.57
Ahmednagar ...	2.57	2.88	1.96	2.23	0.93	3.26	4.17	0.01	...	6.94
Poona ...	2.18	2.29	1.13	4.60	0.43	5.97	8.62	...	...	7.27
Sholapur ...	3.25	0.59	2.34	3.48	1.52	1.30	5.68	...	...	7.42
Satara ...	0.70	2.09	1.52	3.74	1.10	3.03	9.03	...	...	9.69
Ratnagiri ...	0.12	0.08	0.13	1.69	0.32	0.26	1.63	...	...	5.56
Belgaum ...	0.29	5.20	0.30	1.33	0.17	3.10	7.41	0.09	4.42	4.51
Dhárwar ...	0.93	7.31	0.09	0.73	1.50	1.91	1.63	3.86	1.27	0.75
Bijapur ...	6.35	0.84	0.20	1.78	0.26	6.59	5.79	...	0.17	2.40
Kanara ...	0.04	0.63	0.01	0.15	0.13	0.27	0.93	0.18	0.26	0.18
Surat ...	...	0.35	5.78	1.63	0.01	1.76	0.19	...	...	10.50
Broach ...	...	0.05	3.36	2.29	...	1.93	0.03	...	...	15.95
Kaira ...	...	0.38	1.82	0.18	0.16	0.93	0.01	...	...	14.29
Panch Mahals ...	0.07	0.79	1.29	0.15	0.33	1.09	0.02	...	...	13.41
Ahmedabad ...	0.63	0.23	0.67	0.06	0.23	1.68	...	...	...	13.52

TABLE B.
CHOLERA IN TOWNS,
Ratio per 1,000 of population.

Towns.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.
Dhulia	2.47	0.32	2.51	4.71	0.09	0.05	3.57	...	...
Chopda	1.08	0.32	3.77	3.77	2.87	...	...	...	...
Nasirabad	4.71	...	...	...	...	...	3.26	...	...
Násik	1.47	3.36	0.53	5.03	0.85	5.04	26.68	...	0.25
Yeola	0.69	...	2.01	0.42	...	...	0.32	...	...
Málegaon ... ..	...	1.06	...	1.31	4.52	...	3.99	...	...
Thána ... ..	...	1.15	0.57	...	0.46	3.35	5.27	0.06	...
Kalyán	0.82	2.22	0.08	10.95	...	3.89	9.68	...	...
City of Bombay	0.18	0.20	0.18	0.52	0.11	0.60	1.56	0.13	0.14
Panvel	0.58	3.07	...	10.13	...	...	0.66	0.58	...
Alibág	0.34	3.57	0.24	...	...	...	0.17	...	...
Mahád ... ..	...	...	...	17.19	...	2.18	6.70	...	...
Abmednagar	0.75	3.41	1.03	1.50	0.47	4.16	2.66	0.05	0.03
Sanganner ... ..	...	9.35	1.95	...	2.05	5.65	2.98	...	...
Poona	1.99	1.42	1.17	0.93	0.39	2.93	7.17	...	0.01
Junnar ... ..	...	7.90	...	9.49	...	7.39	9.58	...	...
Sholápur	1.53	0.37	1.31	2.59	2.03	0.46	3.22	0.03	0.02
Bársi	1.90	0.15	...	3.65	0.00	0.15	7.20	...	...
Pandharpur	5.86	1.35	14.08	3.52	17.24	6.57	22.33	0.05	...
Sátára	0.23	0.31	1.09	4.12	0.15	3.96	5.79	0.04	...
Karád ... ..	...	6.29	...	11.25	...	3.31	3.77	0.03	...
Wái	0.96	1.61	...	19.14	...	12.06	3.73	...	...
Ratnágiri ... ..	...	...	...	5.67	0.84	...	0.28	...	...
Belgaum	0.39	2.19	1.27	0.99	0.14	2.79	4.02	...	1.31
Gokák	0.33	4.05	0.33	7.10	4.54	2.43	4.21	...	10.65
Athni	5.18	1.63	0.37	2.40	0.09	13.06	3.26	...	0.09
Dhárwár ... ..	...	6.88	...	1.32	0.03	1.74	4.08	0.74	3.13
Hubli ... ..	...	3.16	...	2.36	...	0.96	0.34	0.34	1.34
Gadag-Bettigeri	0.24	1.09	2.22	...	...	6.84	...	14.36	...
Ránebeonur	1.16	6.25	...	...	3.79	...	...	2.25	...
Bijápur	2.27	...	...	1.07	0.16	5.43	2.87	...	...
Kaládgi	2.16	0.43	...	4.11	...	4.54	...	...	...
Kárwár	0.23	...	...	...	...	0.48	0.96	0.07	...
Surat ... ..	...	0.05	5.00	3.43	0.03	3.31	0.01	...	...
Bulsár ... ..	...	0.54	3.37	0.81	...	1.90	1.90	...	...
Broach ... ..	...	0.35	3.29	3.24	0.02	3.24	0.07	...	...
Jambusar ... ..	...	...	3.31	...	...	1.32	...	...	...
Kaira ... ..	...	0.30	3.41	...	...	1.78	...	...	...
Nadiád ... ..	...	0.24	1.79	1.33	...	1.37	0.17	...	...
Borsad ... ..	...	0.25	2.30	0.16	...	0.24	0.08	...	...
Kapadvanj ... ..	...	4.39	1.22	...	0.20	0.27	...	...	...
Godhra	1.50	4.33	1.09	...	0.20	9.12	...	...	...
Dohad ... ..	...	5.57	13.14	...	1.39	0.70	0.15	...	...
Ahmedabad	0.11	1.29	0.26	0.38	0.26	1.17	...	0.01	...
Gogha ... ..	...	...	0.30	...	0.60	11.30	...	...	...
Viramgám ... ..	...	...	1.39	...	...	2.29	...	...	...
Dholka ... ..	...	0.06	1.03	...	...	4.19	...	...	...

TABLE C.

SMALL-POX IN COLLECTORATES.

Ratio per 1,000 of population.

Collectorates	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.
Khandesh	0.24	0.20	0.16	0.63	0.34	0.94	0.78	0.42	0.02
Násik	0.10	0.22	0.42	0.08	0.37	0.82	0.22	0.22	0.03
Thána	0.09	0.23	0.78	0.19	0.06	0.09	0.04	0.07	0.56
Kolába	0.06	0.35	0.55	0.23	0.40	0.28	0.04	...	0.46
Ahmednagar ... ..	...	0.02	0.15	0.11	0.03	0.05	0.19	0.16	0.06
Poona	0.02	0.18	0.26	0.27	0.10	0.13	0.13	0.07	0.06
Sholápur	0.01	0.05	0.26	0.13	0.04	0.01	0.24	0.21	0.10
Sátára	0.08	0.06	0.07	0.09	0.03	0.04	0.04	0.02	0.02
Ratnágiri	0.12	0.25	0.16	0.24	0.16	0.19	0.01	...	0.03
Belgaum	0.15	0.15	0.04	0.03	0.10	0.41	0.06	0.04	0.01
Dhárwár	0.13	0.46	0.44	0.05	0.04	0.21	0.29	0.16	0.14
Bijápur... ..	0.09	0.14	0.42	0.06	0.05	0.01	0.03	0.12	0.24
Kánara... ..	0.04	0.06	0.09	0.38	0.05	0.03	0.02	0.24	0.20
Surat	0.05	0.20	0.02	0.14	0.09	0.79	0.03	...	...
Broach... ..	0.07	0.50	...	0.01	0.02	0.38	1.13	...	...
Kaira	0.04	...	0.01	0.01	0.01	0.30	0.01	...	...
Panch Maháls... ..	0.06	0.03	0.02	0.11	...	0.87	0.03	...	0.03
Ahmedabad	0.01	0.01	0.01	0.01	0.03	0.32	0.04	...	...
Karáchi	0.05	0.02	0.04	...	0.01	0.39	0.43	0.02	0.04
Hyderabad	0.02	0.03	...	...	0.15	0.25	0.08	...	...
Thar and Párkar ... ..	...	0.03	...	...	0.01	0.42	1.01	0.13	...
Shikárpur	0.07	0.03	0.01	0.03	0.05	0.17	0.23	...	...
Upper Sind Frontier ... ..	...	...	...	0.03	0.07	0.26	0.29	0.04	...

TABLE D.

SMALL-POX IN TOWNS.

Ratio per 1,000 of population.

Towns.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.
Dhulia	0.50	1.05	...	...	0.04	2.02	0.04	0.05	0.05
Nandurbar	1.00	...	...	1.30	1.04	1.17	0.78	...	...
Chopda ... ..	...	1.19	...	0.18	...	1.40	0.79	0.12	0.19
Nasirabad ... ..	...	...	...	...	...	...	3.70	...	...
Nasik	0.04	0.04	0.58	0.08	0.04	0.41	1.07	0.78	0.37
Yeola ... ..	...	...	...	...	3.84	...	...	1.80	...
Malgaon	0.58	...	...	...	...	2.18	...	...	...
Thana ... ..	...	0.05	1.09	...	...	0.08	0.08	...	1.40
Kalyan	0.08	0.24	1.98	...	0.16	0.23	...	...	...
City of Bombay	0.15	...	0.25	0.88	0.23	0.85	0.08	0.07	0.54
Panvel ... ..	...	2.50	0.19	...	0.96	0.58	...	...	3.74
Alibag ... ..	...	0.54	0.17	0.51	5.95	2.38	...	...	...
Mahid ... ..	...	1.01	1.80	...	...	...	...	...	...
Ahmednagar ... ..	...	0.03	1.05	...	...	0.02	0.88	0.05	0.75
Sangamner ... ..	...	...	0.72	...	...	0.51	...	...	0.10
Poona	0.08	0.32	0.84	0.50	0.04	0.84	0.32	0.06	0.08
Junnar ... ..	...	...	1.00	...	...	...	...	...	...
Sholapur ... ..	...	0.16	1.48	0.34	0.02	0.06	1.98	0.18	0.42
Barsi ... ..	...	...	0.78	0.10	...	...	0.14	2.87	...
Satara	0.16	...	0.59	0.47	...	...	...	...	...
Ratanagiri ... ..	...	...	0.56	1.47	0.07	0.07	0.07	...	...
Belgaum	0.04	0.18	0.07	0.35	0.49	0.59	...	...	0.08
Athol.....	0.08	0.19	...	...	...	...	...	0.58	0.19
Dharwar	0.71	3.09	0.18	...	0.25	0.68	...	...	...
Hubli ... ..	...	0.10	1.38	0.02	...	0.11	0.19	0.02	...
Ransbenur	0.22	1.58	0.44	0.15	0.07	0.29	0.58	2.40	...
Bijapur... ..	0.12	...	...	...	...	...	...	0.08	0.38
Karwar... ..	...	1.21	0.48	0.41	...	...	...	...	...
Surat ... ..	...	...	0.01	0.01	...	1.75	0.21	0.01	...
Broach ... ..	...	...	...	0.02	0.10	...	2.22	...	...
Kaira ... ..	...	...	...	...	...	0.50	...	...	...
Godhra ... ..	...	...	...	0.41	...	10.55	...	...	...
Dohad ... ..	...	...	0.31	1.46	...	0.15	0.08	...	0.54
Gogha	0.45	0.45	0.15	...	...	0.45	0.15	0.15	...
Karachi... ..	0.02	0.12	0.06	0.01	0.02	0.67	0.60	0.04	0.10
Hydrabad ... ..	...	...	...	...	1.34	1.01	0.02	...	...
Umarkot ... ..	...	...	...	...	0.54	2.97	10.28	...	...
Shikarpur ... ..	...	...	0.17	...	0.02	1.55	1.00	...	...
Sukkur... ..	...	...	...	...	0.14	0.66	0.07	...	...
Larkhana ... ..	...	...	...	...	0.25	1.42	0.75	...	...

APPENDIX B.

Note on the Registration of Vital Statistics in the Bombay Presidency.

(Contributed by the Sanitary Commissioner to Government.)

1. The system of collecting Vital Statistics differs materially in municipal towns and in villages.

(a) Under the Bombay Municipal Act of 1901, every Municipality may make bye-laws for the registration of births, deaths, and marriages within the municipal district, and for enforcing the supply of such information as may be necessary to make such registration effective.

In most Municipalities it is the duty of the Municipal Secretary to keep the birth and death registers, there being no registration of marriages. The duty of collecting the information of births and deaths is usually deputed to the Sanitary Inspector, who is in most cases a general factotum, and who has no special facilities for obtaining information except that his other duties lead him to visit all quarters of the town. This agency is most ineffective and in most municipal towns birth registration especially is very defective.

The municipal bye-laws, as a rule, make it incumbent on the parents of the child, or the head of the family in the case of a death, to report to the Municipal Secretary the occurrence of a birth or death, under a penalty limited to Rs. 5. As a matter of fact, prosecutions are very seldom instituted, and the penalty inflicted in case of conviction is usually a nominal one of 4 or 8 annas, which has no effect. As the offence for which the fine is inflicted can obviously not be of frequent recurrence in any one family, the punishment should be such as would have a deterrent effect on others, if it is to secure any improvement in registration.

(b) In villages the collection and registration of vital statistics (births and deaths) is carried out by the Patel, or headman, under the rules given in the Manual of Village Accounts (Part I, Remarks on Form 14), which state that this form and the registers and returns are kept in accordance with the requirements of the Sanitary Department and are to be filled in by the Police Patel, or, if he cannot write, by the village accountant or other competent person, under the instructions of the Police Patel. At the end of each month an exact copy of all entries for the month is to be forwarded by the Police Patel to the Mamlatdār for transmission to the Deputy Sanitary Commissioner. The rules also state that the entries in the register of births and deaths should be made as soon as possible, and that the village officers should not be satisfied with waiting till the birth or death is reported, but should make frequent enquiries so as to make the return complete and correct.

There is thus no obligation whatever on any one to report a birth or death, and the whole responsibility of collecting and recording vital statistics among the rural population devolves on the village officers. In the Deccan districts, where the Patels are men of some influence, and where the Mahárs, or village watchmen, are entitled to certain gifts on the birth of a child, the above agency, though far from being all that could be desired, is fairly successful. But in the Konkan districts, where the Patels have no influence, and the Mahárs get no perquisites, birth registration particularly is extremely defective.

2. The village registers are checked, or rather inspected, by the Circle Inspectors, Vaccinators, Sanitary Inspectors, Deputy Sanitary Commissioners, and Revenue officers. All that this inspection can test is the accuracy with which individual entries are made, and whether there is any great difference between the normal birth and death rate and the population of the village. The Vaccination establishment can detect discrepancies in the birth register when children are brought up for vaccination whose names do not appear in the birth register. Deaths of young children can also be checked at the same time.

APPENDIX B. These tests are only of use in ensuring that a fair amount of attention is paid by the village officers to the collection of vital statistics.

3. The effect of Famine on the statistics varies in different localities.

(a) In settled districts, where the people have not wandered and where there has been no great influx of strangers, vital statistics are more accurately kept in famine time.

(b) In more unsettled parts, as in hilly districts occupied by Bhils, Kolis, and such like hill tribes, vital statistics are much neglected. The people wander from place to place, and die in out-of-the-way places. Moreover, the village accountants, who in such districts have several villages under their charge, are quite unable to overtake the work at such times, and in these districts, therefore, birth registration may be said to be non-existent for the time being.

4. With regard to still-births, the order is that "if a child be born dead, an entry should be made in column 7 (of Form 14) with the words 'born dead'; no entry should be made among deaths." In 1900 the number of still-born children in the Bombay Presidency was 8,414; of these, 4,644 were males and 3,770 females, that is, 123 males to 100 females.
