CENSUS OF INDIA, 1901.

VOLUME VIII.

BERAR.

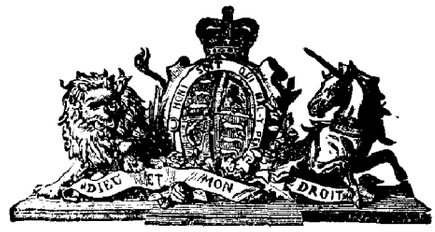
PART I

REPORT.

BY

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SUPERINTENDENT OF CENSUS OPERATIONS.



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Note. The Longitudes are referrible to the Greenwich Meridian, taking

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REPORT

ON THE

CENSUS OF BERAR, 1901.

INTRODUCTION.

GENERAL DESCRIPTION OF THE PROVINCE, A BRIEF SKETCH OF THE CENSUS OPERATIONS, TOGETHER WITH A SHORT ACCOUNT OF THE POPULAR SLIP SYSTEM AND COST OF THE CENSUS.

Introductory.

1. On the night of the 1st of March 1901, for the fourth time in the history of Berar, a general Census was taken. The first Census, which was taken on the night of the 7th November 1867, was a provincial one, but the last three were taken simultaneously throughout India; the second one was taken on the 17th February 1881, and the third one on the 26th February 1891. Before describing how the Census operations were conducted and considering the results of the present Census, I propose giving a brief description of the province, together with its history, so far as it affects the land tenures, and through them the condition of the people.

Brief Description of the Province.

Position, area and population, &c.

2. Berar, otherwise officially known as the Hyderabad Assigned Districts, and commonly called Varhád or Barád by the natives, is comparatively a small province, occupying a position which may be regarded as the navel of India, and lies between 19°30′ and 21°46′ north latitude, and 76° and 79°13′ east longitude. In outline or shape it resembles to some extent the mainland of Europe. Its length from east to west does not exceed 150 miles, and its breadth averages 144 miles. The total area of the province, according to the latest survey, is 17,709·82 square miles, or $\frac{1}{69}$nd of that of British India; in other words, Berar is intermediate in size between Switzerland and Greece. According to the present Census its population is 2,754,016 or $\frac{1}{84}$th of that of British India, or about three-fifths of that of London. Nearly 86·7 per cent. of the people are Hindus, and the language of the province is Marathi. The existence of Berar as a separate province dates from 1853, when it was assigned for certain specific purposes to the British Government by His Highness the Nizam; and since that time it is officially known as the Hyderabad Assigned Districts. It finds a very obscure place in the pages of history. What little importance it possesses is chiefly derived from its superior soil and big cotton marts. In other respects, it is either uninteresting or unimportant to the outsider.

Boundaries.

3. Berar is bounded on the north by the Satpura mountains and the Central Provinces; on the east by the Wardha river and the Central Provinces; on the south by the Painganga and His Highness the Nizam's dominions; on the west partly by His Highness the Nizam's dominions and the Bombay district of Khandesh.

Natural divisions.

4. The province is naturally divisible into three distinct tracts of land almost parallel to each other, *viz.*, first, the Melghat or the rugged mountainous tract on the north; second, the Payanghat or the wide plain in the middle running from west to east; and third, the Balaghat or the upland or hilly tract on the south,

Introduction. Para. 5.

stretching parallel to the plain in the middle. This threefold division will be found useful in explaining many of the statistics.

Physical description.

5. On the extreme north of the province is the Melghat tract, comprising the Gawilgarh range, which is merely a section of the Satpura mountains. In extreme length, north and south, this tract measures 38 miles, and east and west 60 miles. It is extremely rugged and broken into a succession of hills and valleys, which form extensive forests. This main ridge of the Satpura mountains runs almost parallel to, and a few miles distant from, the middle wide plain of Berar. The highest summit on this ridge is Bairat, which attains a height of 4,200 feet above the level of the sea. The plateau of Chikalda, the sanitarium of Berar, stands at an elevation of 3,777 feet, and the old fort of Gawilgarh at 3,627 feet. Many rivers and streams take their rise from this tract, and the scenery at some of the summits is the most charming in Berar. "The principal part of the whole range is formed of compact basalt, very much resembling that of the Giant's Causeway."

Below this mountainous range lies the Payanghat, or valley of the Purna river. It is in fact a wide plain, varying in breadth from 40 to 50 miles and running from west to east across the middle of the province. It stands at an elevation of about 800 feet on the west, rising to 1,200 feet on the east above the level of the sea. This broad strip of champaign country contains soil of remarkably fine quality. "It is full of that deep rich black alluvial soil called *regar*, of almost inexhaustible fertility, and it undulates just enough to maintain a natural system of drainage." Trees are few and far between, except near the hills; and this tract possesses nothing of picturesque scenery.

Southward beyond the Payanghat valley lies the Ajanta hilly tract, which intersects the province from west to east. The upland country above this tract is known as the Balaghat, and forms the northern limits of the tableland of the Deccan. The whole of it has no uniform features, and its maximum elevation does not exceed 2,000 feet. The principal part of the Ajanta range being trappean region, presents a pleasing aspect with its exuberant vegetation. Water is more plentiful and nearer to the surface than it is at the Payanghat valley.

Administrative divisions.

6. For administrative purposes Berar is divided into the following six districts and twenty-two taluqs:—

District.	*Taluq.*
Amraoti	Amraoti.
	Chandur.
	Morsi.
	Murtizapur.
Akola	Akola.
	Akot.
	Balapur.
	Jalgaon.
	Khamgaon.
Ellichpur	Ellichpur.
	Daryapur.
	Melghat.
Buldana	Chikhli.
	Malkapur.
	Mehkar.
Wun	Yeotmal.
	Darwha.
	Kelapur.
	Wun.
Basim	Basim.
	Mangrul.
	Pusad.

7. The chief rivers are four, *viz.*, the Tapti, the Wardha, the Purna and the Painganga. Of these, the Tapti is the only first class river; but it forms the northern boundary of the province only for 30 miles. All the other principal rivers are in themselves tributaries. Of the rivers which maintain a running stream all the year round in the Payanghat there is only one, *viz.*, the Purna, which in itself is a tributary of the Tapti. The Wardha and the Painganga form the eastern and southern boundaries respectively of the province. None of the tributaries of the last three rivers is of any great size. The supply of water they afford is irregular. In rainy season they maintain a stream of water, but in summer almost all of them are dry.

Rivers.

8. There is not a single fresh water lake in the province. In the south-western corner of the province, there is a salt water lake called Lonar, measuring about three miles in circumference. It is situated on the plateau of the Balaghat, and is supposed to be a big crater of an extinct volcano. Lonar is considered to be one of the most interesting and striking natural curiosities.

Lakes.

9. Berar does not possess any magnificent forest containing really valuable timber trees. The principal one is to be found in the north, where the tops and skirts of the Gawilgarh hills are almost covered with extensive forests of teak, tiwas and bamboo trees. On the western hills near Buldana, the teak in the form of a dense low shrub exists. Moreover, there are some forests of low wood on the length and breadth of the Ajanta range. The principal timber trees met with in the province are the following:—teak, tiwas, babul, bamboo, siwan, mhowa, nim, mango, pipal, anjan, tamarind, temburni, khair and sendhi. The total area of State-forests, as given in the Administration Report for 1899-1900, is 4,176 square miles, or 23·5 per cent. of the total area of the province. These lands are divided into three classes, class A being primarily reserved for the production of timber and fuel, class B for fodder grass, and class C for pasture.

Forests.

10. The rainy season in Berar generally lasts from June to October, and is almost wholly due to the south-west monsoon. The average annual rainfall for the province for the last ten years (1891-1900) is 33·82 inches, as against 38·65 inches in the previous decade. The rainfall in each of the three natural divisions necessarily varies. In the Melghat tract it is the heaviest, in the Payanghat it is the lightest, and in the Balaghat it is medium. Berar being an agricultural province, the welfare of the majority of the people depends upon the seasonableness as well as the quantity of rain during each year.

Rainfall.

11. The climate of Berar varies considerably in different localities. It is always mild and temperate on the mountainous Melghat tract. On the tableland of the Balaghat, the thermometer stands lower and the climate is generally more salubrious than that on the low-land portion known as the Payanghat. On the Payanghat, hot weather sets in as soon as the harvesting is over. From the end of March to the middle of June the weather is exceptionally severe here. For about a month and-a-half before the setting in of the rains, the sun is very powerful and many streams are dried up, and sometimes the temperatures registered are found to be the highest of the day in the whole of India. In rainy season, the air is moist and cool. The mornings and nights of a certain portion of the cold weather are excessively cold; but the heat in the day time, under exposure to the rays of the sun, is still great. On the Balaghat, and specially on its western part, the climate is most enjoyable during the cold weather, as there are no great extremes of heat and cold.

Climate.

12. The soil is generally very fertile and quite a variety of crops are grown, the principal of which are cotton, jowari (great millet), wheat, oil-seed and gram. The province is famous for its cotton, of which large quantities are exported every year. Out of the total of 6,820,124 acres of land under crop in 1900-1901, 35·84 per cent. was

Agricultural produce.

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sown with cotton and 42·41 per cent. with jowari or great millet, which is the ordinary food of the masses of the people. Wheat flour is generally used by the wealthy classes. The area under wheat crop for the same year was only 3·65 per cent. of the land under cultivation. The other less important crops are pigeon pea (tur), spiked millet (bajri), sisamum, rice, chillis, tobacco, lac, safflower, lentils, peas, til and hemp, etc.

Manufactures and local industries.

13. The manufactures of the province are confined chiefly to twist and yarn, coarse cotton cloth and oil. Cotton presses and ginning factories worked by steam power are by far the most important industries in the province. Altogether there are at present 41 cotton presses and 105 ginning factories. The chief centres of cotton trade are Amraoti, Akola, Akot, Khamgaon, Shegaon, Karanja, Dhamangaon and Yeotmal. Each of these places possesses a number of ginning factories and cotton presses. At Badnera there is a cotton spinning and weaving mill. In most of the villages coarse cloths, called khadi and dhotar, are woven, chiefly by the lower classes; but the industry is on the decline owing to the supply of cheaper and better cloth from the mills. At Karanja and Kholapur silk-weaving still goes on though on a very small scale. There are four oil mills in the province, which are worked by steam power. Two of them are at Amraoti, one is at Akola, and the other is at Shegaon. Carpets are manufactured at Akot, Ellichpur and Balapur; but their number is not as large nor are they as famous as they once used to be. Ellichpur, Ner-Parsopant (in Wun) and Risod (in Basim) are noted for their dyes.

Communications.

14. A portion of the Great Indian Peninsula Railway runs right through the middle of the province from west to east and covers a distance of 150 miles. Besides this, there are two small branch lines connecting Amraoti with Badnera, and Khamgaon with Jalamb. The lengths of these lines are six and eight miles respectively.

A glance at map No. I will show that in every district and in almost every taluq there are at present good metalled roads establishing easy communication between places of more or less importance.

Past and present land tenures.

15. Till the middle of the last century the tenure of land, except by grant, was very loose in Berar. The first regular revenue settlement in Berar is said to have been made in 1612 by Malik Ambar, who confirmed his ryots in the formal possession of the specific fields. According to Grant-Duff, he levied a fixed assessment on the estimated produce, commuted to money value. The hereditary revenue officers of Berar, however, say that the assessment was on quality of the land, at so much per *bighá*. Soon after the death of Malik Ambar, this province was again subjugated by the Moghals; and suffered very much from their system of rack-renting as well as from the plundering expeditions of the Marathas. The next eighty years which followed (*i.e.*, from 1724 to 1804) may be described as a period of double government ("Do Amli"), and as might be expected, were full of anarchy and confusion. Lands were generally held on a yearly lease. A man could not always bequeath or alienate his holding without the authority of the officials, and all durable rights gradually disappeared. Next followed a period of about 49 years, during which Berar was under the sole sovereignty of the Nizam. Land revenue was during this period generally farmed out to publicans, who never respected the usual rates, but squeezed as much as they could get out of the poor cultivators. In some places land revenue was regularly sold by auction, and not being content with this, it is said that Raja Chandu Lal disposed of the same contracts to several different buyers at the same time. So that when, by the treaty of 1853, the province came under British administration, a portion of the land had gone out of cultivation on account of the evils of rack-renting and the insecurity of enjoying the produce of the soil. The land revenue for that year amounted to only Rs. 19,15,372.*

* *Berar Gazetteer*, p. 263.

Introduction. Para. 16.

The following paragraph, extracted from the *Berar Gazetteer*, briefly sums up the characteristic features of the present land tenure in Berar:—

"The English Government has now (1869) placed the tenure of land in Berar on a "stable foundation. After some hesitation (for a settlement on the North-West Provinces model "was first actually ordered) the Bombay system of Survey and Settlement according to fields "has been adopted. The whole country is being surveyed, marked off into plots, and assessed "at rates which hold good for thirty years. Subject to certain restrictions, the occupant is "absolute proprietor of his holding; may sell, let, or mortgage it, or any part of it; cultivate it, "or leave it waste, so long as he pays its assessment, which is fixed for the term of the "settlement (usually thirty years), and may then be revised only on general principles; *i.e.*, "the assessment of an entire district or village may be raised or lowered as may seem expe- "dient, but the impost may not be altered to the detriment of any occupant on account of his "own improvements . . . . . Thus in fifteen years the Berar cultivator has passed from "all the evils of rack-renting, personal insecurity, and uncertain ownership of land, to a safe "property and a fixed assessment."

The passages given below (abridged from the Berar Administration Report for 1892-93) throw further light on the subject.

The land tenures of the province may be divided into (1) ordinary land tenures and (2) exceptional tenures. The ordinary land tenures are by cultivation occupancy, which may be thus classified:—(*a*) Khatedars or registered occupants holding direct from Government, the fields being registered in their names; (*b*) co-sharers and co-occupants possessing interests somewhat similar in kind to those of the registered occupants; and (*c*) tenants or lessees of Khatedars, co-sharers or co-occupants. The three exceptional kinds of tenures are Jagir, Izara and Inam. The Jagir is any rent-free holding of one or more whole villages, generally granted by past rulers. The Izardar is the lessee of an integral waste village farmed out to him by Government on a lease which may be granted for any term not exceeding beyond the next settlement of the taluq in which the village is situated. For the first three years no rent is paid. From the fourth year a nominal rent is levied, which goes on increasing year by year until the full revenue assessment is reached. The term "Inam" is applied to fields just as Jagir is applied to villages. Inams were sometimes granted for religious or charitable objects, and were sometimes personal by origin.

The first settlements introduced in 1862 expired in 1891, when revision operations, chiefly confined to corrections and inspections of the boundary-marks, commenced. Year by year proposals for the revision settlement of a few taluqs are being sanctioned by the Government of India and the rates are proclaimed. With the exception of three taluqs of the Wun district the revision operations of the province came to a close in 1901.

The land revenue demand in 1900-1901 was Rs.77,76,587-2-9 as against Rs.69,71,980 in 1891-92, showing an increase of Rs.8,04,607-2-9, which may be attributed partly to the increase in the area under cultivation and partly to enhanced assessment made after the recent revision survey operations. The chief grounds for justification of the increase in the rates on revision were, a better value of land, improvement in the prices of food-grains, increase in the agricultural stocks, etc., and improvement in communications. The fact that the rates have not fallen heavily on the agriculturists is evident from the speedy recovery of the province from the effects of the two recent famines, an account of which will be found in Chapter II, paragraph 76.

Brief Sketch of Census Operations.

Brief sketch of the general scheme of Census operations.

16. For census purposes each taluq was divided into *Charges*, and these were again subdivided into *Circles*, and circles into *Blocks*. Each charge consisted of a group of circles and was placed under a Charge Superintendent. The circle was a compact group of 10 to 15 blocks or about 500 houses, under a Supervisor. The block was the smallest unit, containing 30 to 50 houses, in charge of an Enumerator. Each Charge Superintendent was supplied with a copy of the map showing the extent of his charge and also a list of the villages in it, and he went with the Supervisors over their respective circles, and examined the list of villages and also

Introduction. Para. 16.

the map of his charge. The Supervisors then divided their circles into blocks, each containing from 30 to 50 houses, and submitted their reports, giving the requisite information for the preparation of the General Registers for rural and urban areas. The Census divisions and the maps thus made were then carefully revised and where necessary, corrected by the Deputy Commissioners. The General Registers were prepared for each taluq in the district, and they formed the basis of the preliminary census operations. The Supervisors numbered the houses in each village soon after the rains, and prepared the Circle and House Lists. About the same time meetings of the superior census agency, such as Tahsildars and Charge Superintendents, etc., were held at the head-quarters of each district for giving them the necessary instructions, supplemented by actual demonstrations of the way in which the schedules were to be filled up. They in their turn instructed the Supervisors, saw that the latter instructed the Enumerators and made them actually fill up the schedules for some persons of different castes and religions. By the middle of November the census forms were distributed through the Supervisors to all the Enumerators, who prepared the Block Lists from the House Lists. These lists served as their guide to the houses and places they had to visit. The preliminary enumeration was made in rural areas between the 15th and 31st January, and in urban areas between the 1st and 10th February. In this enumeration the Enumerators filled up carefully beforehand all the entries in the enumeration books for all persons who ordinarily lived in and were likely to be there on the night of the 1st of March. By this step their onerous duties on the Census night were reduced to a minimum: they had then simply to go round each house and enquire whether any new-comer was present or if any person already enumerated was no longer there. If the former, they had to make a fresh entry, and if the latter, simply to cancel the entry already made. If neither was the case, they had simply to wend their way to another house and there again follow the same procedure. In special tracts, such as the Melghat taluq and the hilly parts of the Yeotmal and Wun taluqs, the final Census was taken on the morning of the 2nd, instead of on the night of the 1st, March; nevertheless the result was made synchronous by entering only those persons who were present on the previous night. Closest supervision over the Enumerators' work was exercised not only by Supervisors and Charge Superintendents, but also by Tahsildars, Taluq Officers, Deputy Commissioners and other inspecting officers.

On the 2nd of March all the Enumerators met their Supervisors and prepared their abstracts, showing the number of occupied houses, males and females in their respective blocks. The Supervisors after checking them prepared their circle summaries by combining the block totals within their respective circles and forwarded or personally took them to the Tahsildars, who with the assistance of the Charge Superintendents prepared the charge summaries and reported the totals for their taluqs to the Deputy Commissioners. These totals were combined under the supervision of a Gazetted Officer, who telegraphed the district totals to the Provincial Superintendent of Census and the Census Commissioner for India by the 7th of March at the latest. In 1891 such totals were telegraphed from some districts eleven days and from one district as late as eighteen days after the Census. It may be mentioned that in August 1901, when the final or corrected totals were arrived at, it was found that the first totals for occupied houses were overstated by 333, and those of the total population understated by 1,598 or ·0058 per cent. These slight differences were due to the fact that the figures for the Melghat taluq in the Ellichpur district, owing to its extreme remoteness, could not reach in time for inclusion in the district summary, in which the totals prepared from the preliminary record of that taluq had therefore to be utilized. Soon after the Census was over, the Tahsildars collected all the enumeration books of their respective taluqs and forwarded them to the census office at Amraoti. The results given in the enumeration books are believed by District Officers to be fairly accurate. The fact that this time the work of checking the preliminary enumeration was better conducted, coupled with the employment of a more efficient census agency, leads me to conclude that the margin of error was smaller in 1901 than in any of the previous censuses.

Abstraction and Tabulation.

Abstraction and Tabulation.

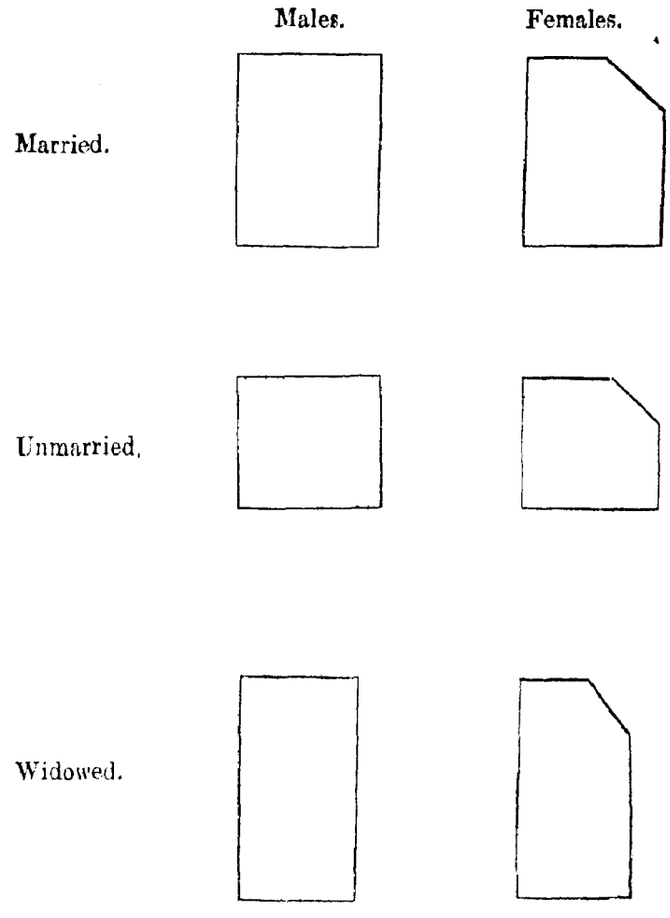
17. The enumeration books were subsequently abstracted on the slip system, which was adopted on the present occasion by order of the Census Commissioner for India, in lieu of the tick system. It was a modification of the system adopted in the Bavarian census of 1871 by Professor Von Mayr. It will not be out of place to give here a brief description of the two systems and to briefly contrast them. A detailed description of the slip system and its merits will, however, be found in the Administrative Volume.

Tick system.

18. Under the old or tick system the entries in the schedules were abstracted on what were called the abstraction sheets by marking a stroke or tick for each person enumerated in the appropriate column against the right age period of the sheet. The totals and cross totals of the strokes on the sheets gave the block totals for religion, sex, civil condition and age periods. These after undergoing certain tests and a certain percentage being re-abstracted *ab initio*, were entered in the tabulation registers, where the block totals were combined into village totals, and the latter into those for town and taluq. This system offered to the abstractors a strong temptation to fudging, as the difficulty of ticking in the right column against the appropriate age period was great. The checking work had to be done very carefully, which often necessitated re-abstraction and on some occasions the enumeration books had to be re-abstracted a second time.

The slip system.

19. The slip system, as the name suggests, is a system under which the full Census history of every person enumerated in each block is copied on a slip of paper. The slips that were used differed in (1) colour, (2) top shape, and (3) size; colour showed religion, top shape sex, and size civil condition, thus :—

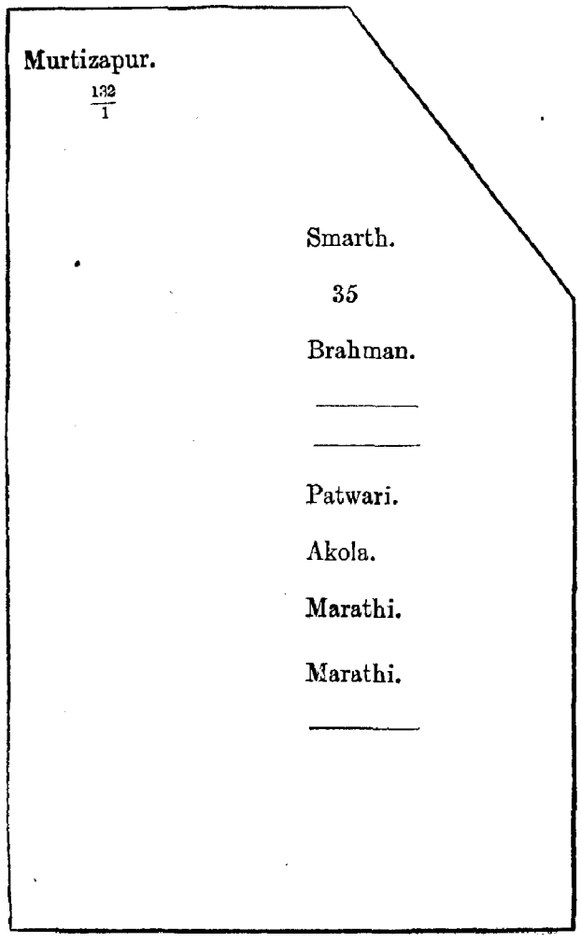


Introduction. Para. 20.

Thus a complete slip represented a male, while the one with the right hand top corner cut off represented a female. Posters were told to remember that just as persons are ordinarily unmarried when they are young, married when they grow up, and widowed towards the end of life, so the unmarried slips were the shortest, the married longer, and the widowed the longest of all. Yellow slips were used for Hindus; those of whitey brown for Musalmans; red ones for Jains; green ones for Animistics, and those of blue colour for other religions, such as Christian, Zoroastrian, Sikh, &c.* Thus each slip by itself and without the help of anything else showed the sex, the religion and the civil condition of the person it represented. The process of abstraction or writing on the slips and sorting them will now be briefly described.

Process of abstraction and tabulation by slips.

20. An abstractor or slip poster has before him a set of thirty pigeon-holes consisting of six horizontal and five vertical rows, in which slips of various colours and shapes are placed according to the prescribed arrangement. Taking the enumeration book he looks at the first entry, and if the person entered be a Hindu married male, he takes a yellow complete slip from the appropriate pigeon-hole and enters on it the required entries from the schedule and lays it down face upwards and goes on to the next person and deals with him in the same manner, and so on till his enumeration book is all written on to slips. The following is an illustration of a slip written by a poster:—



The size and shape of this slip, which may be assumed to be of yellow colour, show that the slip represents a married Hindu female. The name Murtizapur, on the extreme left hand top corner of the slip, is the name of the taluq to which the enumeration book belongs; $\frac{132}{1}$ means that the book under abstraction bears the number of 132 and that the serial number of person abstracted is one. These three items are written to verify any given slip or to replace a slip that has been lost. The remaining entries, which are written on the right hand side of the slip, show that the woman is of Smarth sect, 35 years old, Brahmin by caste, no principal occupation (since a blank line means that the corresponding column in the schedule is left blank), no subsidiary occupation, is dependent on a patwari, was born in the Akola district, talks Marathi at home, is also literate in that language, and does not know English. Infirmities are written on separate slips. A certain percentage of the slips copied by abstractors are checked by checkers with the original entries while they are being posted and also after the completion of the work. The slips referring to every block are made up into a bundle. The bundles of slips for a given unit are then given out for being sorted. If it is wanted to know the number of males and females of each religion in a town, the slips are sorted by religion and then by sexes, *i.e.*, according to colour and top shape of the slips. If it is further required to know the number of the unmarried, married and widowed of each class, the slips are sorted according to their respective sizes and made into bundles of 100 each and the balance into one of less than one hundred slips. The slips are thus sorted according to the headings of the various census tables. This work

* A coloured sketch of the slips used is given on the frontispiece to this Report.

is also checked by a staff of checkers. The total number of slips of each kind are counted by the bundles and the result is put down in tabulation registers having the required headings. From these registers, in most of which the taluq is the unit, the final census tables are compiled.

Its advantages over the old system.

21. The decided advantages which the present system has over the former tick system will now be noticed. In order to collect the like entries, it is no longer necessary to keep the enumeration books circulating from hand to hand until the abstraction for all the sheets is over and probably long after they are torn to pieces. In the same manner it is no longer necessary to sort males and females, by running the eye over a crowd of males and females enumerated in a schedule or to sort professions from a column containing a long row of several names of professions. In adding up the information sorted, the worker's eye has not now to run over the rows of strokes of the old system until it gets weary and possibly puzzled. If the sorting has been done carefully, the sorter may trust to his fingers more than to his eye as he counts. Except for a few tables it is no longer necessary to combine the block totals into village or town totals and the latter into taluq totals; the taluq is ordinarily the unit of tabulation. Adding up small figures is now a thing of the past: we now add by hundreds generally and only rarely by smaller figures. The new system admits of effective checks being applied with the greatest ease and thus prevent fudging. There cannot be two opinions as to the advantages of the new system both of abstraction and tabulation, as it has proved remarkably successful in point of simplicity, speed and accuracy.

Rate of progress.

22. For the first few weeks the work of posting slips was done slowly. On an average a poster wrote 275 slips in a day; but later on the average increased to 350 slips per day, and a good poster wrote as many as 550 slips per day.

Comparison of the period and cost required for abstraction and tabulation in 1891 and 1901.

23. The work of abstraction was commenced on the 18th March and finished, together with its checking, on 5th June 1901, *i.e.*, it took 2 months and 17 days. On an average 110 posters per day were employed on this work. In 1891 it was finished in about three months by an average of 188 abstractors per day exclusive of checking, for which information is not available, though I know that a number of hands were employed for some months to test the work of abstraction. The tabulation (sorting) was finished in 6 months and 10 days (from 6th June to 17th January 1902), by 60 workers per day on an average. In 1891 it was done in about seven months and a half by 44 tabulators on an average working per day. The cost of abstraction in 1901 was Rs.7,057-0-3 and that of tabulation was Rs.13,005-15-11. Both the costs cannot be compared with those of 1891 as they are not shown separately but lumped together with that of compilation in the statement of account given in the Census Report for that year.

Administrative volume.

24. Such were the lines on which the general plan of the taking of the present Census and also that for the preparation of its results were adopted. The various stages of the operations, how they were carried out and also the points which called for remark, have been dealt with more fully and their utility discussed in the Administrative Volume. The latter also contains the Provincial Census Code and copies of the important circulars, etc., issued and specimens of the various forms used in the census operations. It is hoped that the volume will prove at the next census a reliable *vade mecum* to the census officers.

Cost of Census.

25. A detailed account of the census expenditure will be given in the Administrative Volume. The cost of the actual Enumeration or the taking of the Census was only Rs.3,800 or Re.1-6 per thousand of population, as against Rs.4,454 or Re.1-8 per thousand in 1891. Approximately the total cost of the whole undertaking, including the printing of the Report and Tables, etc., would, however, come to Rs. 66,000, of which Rs. 3,000 have been incurred on account of the enumeration, abstraction and tabulation of the records of Secunderabad, the Hyderabad Residency Bazars and the Hyderabad Contingent Stations and the Railway population

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within the Nizam's Dominions, as against Rs.3,586 in 1891. The total expenditure for Berar will amount to about Rs.63,000, of which Rs.717 will be contributed from Municipal funds. If we deduct the receipts from the sale of furniture, waste paper, &c., which would amount to about Rs 600, the net cost would come to Rs.61,700 or Rs. 22-6-6 per thousand of population as against Rs.41,377 or Rs.14 per thousand of population in 1891. The present census expenditure cannot be accurately compared either with that of 1891 or 1881, as they both gave only *extra* cost as shown in the Finance and Revenue Accounts. The large excess of expenditure on the present occasion is chiefly due to two causes, *viz.*—(1) Difference in the procedure of debiting the salaries of census officers: in 1881 and 1891 the salaries of all Government officers employed on census were charged to ordinary administrative heads and not debited to Census as has been done now; and this difference in the procedure is alone responsible for an increase of Rs.16,000. (2) The increase in the number of volumes to be printed: for the sake of convenience and uniformity throughout India, this Report and the one on the Administration of Census, and also the Imperial and Provincial Tables have been printed separately and bound into four separate volumes. In 1881 and 1891 both the Tables were compressed and bound with the Census Report into one volume, owing to which the printing and binding charges in those years were comparatively small.

Acknowledgments of services rendered by officials and non-officials.

26. *Sanads* or certificates of different classes were granted to subordinate officials (other than Tahsildars) and non-officials for specially good work done in connection with the enumeration. I now take this opportunity of recording my obligations to all Deputy Commissioners and other officials, &c., who have assisted me. When the preliminary arrangements were taken in hand, the former were hard pressed with famine work and the Census necessarily threw extra work on them, yet they gave their cordial co-operation. In each district an Extra Assistant Commissioner was appointed to be in general charge of Census operations under the control of the Deputy Commissioner. Their names are given in the margin. My special acknowledgments are due to them and to the Deputy Commissioners, as it is mainly due to their efforts that the enumeration was so successful. Among the Deputy Commissioners, Major R. P. Colomb, Buldana, entered thoroughly into the operations and carried them through in a most successful manner. My thanks are also due to the following officials and non-officials:—

Mr. B. B. Sule, Amraoti.
„ V. N. Dandekar, Akola.
„ G. W. Baput, Ellichpur.
„ G. S. Naidu, Buldana.
Rai Bahadur N. G. Sarkar, Wun.
Mr. T G. Paranjpe, Basim.

Mr. R. M. Williamson, Deputy Conservator of Forests, was Charge Superintendent of the Forest area classed A in the Melghat taluq. It was through his exertions that the Census was taken in that mountainous taluq in so satisfactory a manner.

The Deputy Commissioner, Akola, rightly brings to notice the name of Mr. V. M. Mahajani, Vice-Chairman of Akola Municipality, for having acted as Charge Superintendent of Akola town in a most commendable manner. I am also indebted to him and to Mr. G. S. Khaparde, Vice-Chairman of Amraoti Municipality, for the help they gave me in the work of classification of castes.

Among the Tahsildars, Mr. K. P. Bhat of Darwha and Mr. Sorabji Shapurji of Murtizapur deserve special praise for the thorough arrangements made by them in their respective taluqs.

Among the Census officers of the Hyderabad Contingent Stations, &c., my thanks are due to Captain E. J. M. Wood of Hingoli, Captain F. F. Major of Jalna and Rao Bahadur B. K. Joshi of the Hyderabad Residency Bazars for the able and economic manner in which they conducted the Census operations in their respective stations.

In the work of Abstraction and Tabulation I was assisted by Mr. G. W. Baput, Extra Assistant Commissioner, to whom I am much indebted for the valuable help he gave me in the classification of castes as well as for the manner in which he performed the duties of a Deputy Superintendent of Census.

Messrs. Govind Hari and Vinayak Shripat, Excise Inspectors, whose services were specially borrowed, have worked exceedingly well. This is the third time that they have been engaged in compiling Census statistics.

My Head Clerk, Mr. D. V. Gokhale, was of the greatest possible assistance to me throughout the Census operations, including the translation of the Census Code and the preparation of statistics for the report.

CHAPTER I.

DISTRIBUTION OF POPULATION

(TABLES I, III, IV AND V.)

Area.

27. The total area of Berar, according to the latest survey, is 17,709·82 square miles. In the Census Report for 1891 it is given as 17,717·87 square miles. This difference is not, however, due to any change in the limits of the province, but to the revision of survey field operations. In point of size, there is no other province or state in India which is equal to Berar. Compared with the small countries in Europe, however, it is a little larger than Switzerland.

Area.

28. The average area of a district in Berar is 2,952 square miles, and only the Basim district is in reality of about this size. The largest district is Wun, with an area of 3,909·84 square miles, which comprises the eastern portion of the southern hilly tract of Balaghat. It is sparsely populated. In point of area the six districts of the province stand in the following order:—(1) Wun 3,909·84 square miles, (2) Basim 2,949·26 square miles, (3) Buldana 2,808·81 square miles, (4) Amraoti 2,759·20 square miles, (5) Akola 2,677·39 square miles and (6) Ellichpur 2,605·32 square miles.

District areas.

29. Since 1891 there has been no change in the areas of the Amraoti and Buldana districts. The difference of 18 square miles in the areas of the Akola and Ellichpur districts is due to the transfer of five villages from the Melghat taluq in the latter district to the Jalgaon taluq in the former district. The decreases of 6·66 square miles in the area of the Basim district and 1·39 square miles in that of the Wun district are due to the corrections of measurement.

Changes in the areas of districts since 1891.

Population.

30. The total population of Berar by the present census is 2,754,016,* or about half of that of the State of Mysore, or about three-fifths of that of the city of London. In the Census Report for 1891, it was observed that in population Berar was rather larger than Sindh, Kashmir or the Baroda State. But after an interval of ten years and three days these remarks no longer hold good, save as regards the Baroda State. The population of this Province is now nearly half a million less than that of Sindh, about a hundred and fifty thousand less than that of Kashmir, but it exceeds that of the Baroda State by nearly eight hundred thousand.

Population.

31. Imperial Table I shows the area, houses and population of each district. Provincial Table I gives the same information by taluqs. Arranged in the order of population, the six districts stand thus:—

District population.

		Population.
(1)	Amraoti	630,118
(2)	Akola	582,540
(3)	Wun	466,929
(4)	Buldana	423,616
(5)	Basim	353,410
(6)	Ellichpur	297,403
	Total ...	2,754,016

* Of these, 1,394,300 are males and 1,359,716 females.

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32. It will be seen that the Amraoti district heads the list. It contains 22·9 per cent. of the total population of Berar. Next in rank is Akola, with a percentage of 21·2. Its population is nearly double of that of Ellichpur, which district is the last in the list, and contains only 10·8 per cent. of the total provincial population. Wun comes third in rank. It has a population of a few thousand more than the average district population of Berar (459,002). The remaining two districts of Buldana and Basim contain 15·4 and 12·8 per cent. respectively of the total population of the province.

Percentage in each district to total population.

33. In population, the Amraoti district is nearly equal to that of the Bombay district of Surat (637,017) or to the North-Western Provinces district of Banda (631,058); Akola to the Central Provinces district of Chanda (601,533); Ellichpur to the Bombay district of Broach (291,763); Wun to the Central Provinces district of Saugor (471,046); Buldana to the North-Western Provinces district of Garhwal (429,900) and Basim to the Bombay district of Thar Parkar (363,894).

Comparison of Berar districts with other districts in India.

34. Of the 22 taluqs into which the six districts are divided, that containing the greatest number of inhabitants is Chandur in the Amraoti district. Its population is 192,805, which is larger than that of the little province of Coorg by about 12,000. The taluq containing the smallest population (36,670) is Melghat in the Ellichpur district. It comprises the mountainous tract on the extreme north of the province. With reference to population, the 22 taluqs may be grouped thus :—

Taluq population.

Between	175,000 and 200,000	...	...	Chandur and Amraoti.
Do.	150,000 and 175,000	...	...	Malkapur, Darwha, Basim and Akola.
Do.	125,000 and 150,000	...	...	Ellichpur, Morsi, Akot and Chikhli.
Do.	100,000 and 125,000	...	...	Yeotmal, Mehkar, Murtizapur, Daryapur, Pusad, Balapur, Kelapur and Khamgaon.
Do.	80,000 and 100,000	...	...	Mangrul, Jalgaon and Wun.
Under	40,000 ...	...	...	Melghat.

Density.

35. The relation between area and population will now be considered. The population of Berar being 2,754,016 and its area 17,709·82 square miles, the number of persons to the square mile is 155, as against 163 in 1891. Map No. II shows how the density varies from taluq to taluq at the present census.

Density.

36. Taken as a whole, Berar is not thickly populated. It is, however, more thickly populated than its neighbouring countries, *viz.*, the Central Provinces, the Bombay Presidency and Hyderabad Territory. It is below the North-Western Provinces, Bengal, Madras or Punjab. It is, however, more closely populated than Scotland or Ireland. The densities of some of the provinces in India and Great Britain and Ireland are given here for purposes of comparison :—

Comparison with other provinces.

	Persons to the square mile.		Persons to the square mile.
Berar ...	... 155	Madras ...	... 269
Bombay ...	... 135		
Central Provinces ...	... 102	Hyderabad (Deccan)...	... 135
Punjab ...	... 179	Mysore ...	... 198
North-Western Provinces	... 445	Kashmir ...	... 36
Bengal ...	... 413	Baroda ...	... 241
England ...	... 540	Scotland ...	... 135
Wales ...	... 204	Ireland ...	... 144
		Switzerland ...	... 207

Density in districts.

37. The density of each district is shown in Subsidiary Table I, which is given at the end of this chapter. Arranged in the order of density, the six districts stand thus :—(1) Amraoti, (2) Akola, (3) Buldana, (4) Basim, (5) Wun and (6) Ellichpur. Amraoti, which stands first, has a density of 228 persons per square mile. Ellichpur occupies the [redacted] rank in point of population and density (114 persons per square mile), but this is due to the abnormal Melghat taluq which this district contains ; it is a taluq, the largest in area (1,631 square miles), but thinnest in population (36,670). Excluding this taluq, the density for the district is 268 per square mile.

Causes of divergence in density.

38. The high figures for the Amraoti, Akola and Ellichpur districts (excluding the Melghat taluq) may be explained by the fact that they possess a larger number of towns and large villages, and by the comparative absence in them of unculturable areas and hilly tracts which characterise the southern districts of Berar from the northern ones except the Melghat taluq. Such hilly tracts materially contribute to vary the density in different districts. These causes are also applicable to the variation in density in different taluqs which make up the six districts of the province.

Variation in density during the decade.

39. The present census, which was taken after an interval of ten years and three days, shows that the population of Berar has decreased by 143,475 or by 4·9 per cent. With the decrease in the population, there has been a general decrease in the density during the decade. It is noticeable in every district except Akola, where the increase is, however, very slight (nearly three persons per square mile). The causes of these variations will be considered in the next chapter on the movement of population. Subsidiary Table I compares the mean density of population per square mile by districts and also by taluqs since 1867. Its last column shows that there has been since 1867 a net increase of 30 persons per square mile in the density of the population of Berar. The increase is visible in every district throughout the province, ranging from 7 to 47 persons per square mile.

Classification of taluqs according to density.

40. Taking now the taluqs, Ellichpur is the most densely populated, having a density of 311 persons per square mile. It equals that of Gloucestershire. The most sparsely inhabited taluq in the province is Melghat in the Ellichpur district with a density of 22. It is slightly higher than that of the Scottish county of Inverness. The density of the remaining taluqs ranges from 86 to 267 persons per square mile. For the purpose of classification, the 22 taluqs are shown on the map in six groups according to their density per square mile, thus :—

(1) Densely populated, *i.e.*, having a density between 250 and 311.	Ellichpur, Akot and Amraoti.
(2) Fairly densely populated, *i.e.*, having a density between 200 and 250.	Khamgaon, Morsi, Daryapur, Chandur, Malkapur, Jalgaon and Akola.
(3) Average densely populated, *i.e.*, having a density between 150 and 200.	Murtizapur and Balapur.
(4) Thinly populated, *i.e.*, having a density between 100 and 150.	Darwha, Basim, Mangrul, Yeotmal Chikhli and Mehkar.
(5) Sparsely populated, *i.e.*, having a density between 85 and 100.	Wun, Kelapur and Pusad.
(6) Very sparsely populated, *i.e.*, having a density of 22.	Melghat.

It will be seen that the 12 taluqs of the first three groups have their densities above the mean provincial density : they are the taluqs which comprise the Payanghat valley or the central plain tract. The nine taluqs of the next two groups are situated on the Balaghat or upland tract of the province ; their densities are much below that of the provincial average. The remaining taluq of the last group comprises the mountainous forest region on the north of the province.

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Agricultural Statistics.

Agricultural Statistics in relation to population.

41. A reference to Subsidiary Table II will show that in Berar 97·2 per cent. of its culturable land is already under cultivation as against 95·1 in 1891. On an average, each individual of the total population in Berar has 2·9 acres of cultivated land. Very nearly the same average comes also for the total culturable land. Of the districts, Amraoti, Akola, Ellichpur (without Melghat) and Buldana have hardly any land available for cultivation, the percentage of land under cultivation in them being from 99·6 to 99·9. The average number of acres of cultivated and also that of culturable land per head in the first three districts being 2·4, 2·5, and 2·1 respectively, any further increase in the agricultural population in them must, therefore, "be attended by a decrease in the means of sustenance falling to the lot of each individual." In the Melghat taluq there is about 30 per cent. of the culturable land still not taken up for cultivation. In the Basim district the margin of land available for cultivation is very small, being only about 2 per cent. It is in the remaining district of Wun that the area of culturable land not taken up is comparatively large, *i.e.*, 9 per cent. As this district is sparsely inhabited, the density of population to the square mile being 119, there is some probability of an increase in the population. But 131,647 acres of the culturable land not taken up lie in the Wun, Darwha and Kelapur taluqs, which are in the midst of hilly tracts, and consequently inconvenient or unprofitable to cultivate.

Towns and Villages.

Towns and Villages.

42. In Berar there are in all 44 towns and 5,710 inhabited villages, as against 39 and 5,785 respectively in 1891. In 1881 there were 34 towns and 5,551 villages. The details for each district and taluq are given in Provincial Table I. The towns and villages are broadly grouped according to size in Table III. Table IV gives the population of towns with variations since 1867.

Definitions of a village and a town.

43. The term "village" denotes the area which has been demarcated by survey for revenue purposes as a *mauza* or *kasba*. The *mazras* or hamlets contained within the area of a village are treated for census purposes as parts of it. A "town" includes every municipality of whatever size, all civil lines not included within municipal limits, every cantonment and all places inhabited by not less than 5,000 persons. These definitions will show that the distinction retained between a village and a town is mostly in the number of population and not in its respective characteristics, *viz.*, agricultural or non-agricultural population. Since Berar is essentially an agricultural province, and each of its towns, having a large culturable area, contains a high proportion of cultivators, very few places would have been reckoned as towns if the definition of a town had been so framed as to depend entirely on the non-agricultural element. Under these circumstances the definition given above, though somewhat arbitrary, is the most suitable for statistical purposes and also for comparison with other provinces.

Discrepancy between Revenue and Census returns.

44. The total number of towns and villages shown in Table I will not necessarily tally with that given in the revenue returns, as uninhabited villages are altogether excluded from the Table, so also a town or village, consisting of two or more revenue villages, the sites of which are intermixed with or contiguous to the sites of other villages, is treated as one town or village in the Table.

Variations in the number of towns.

45. As compared with the previous census, there has been a net increase of five towns. The following eight places have risen to the rank of towns since 1891:—In the Amraoti district, (1) Murtizapur, (2) Chandur and (3) Dattapur; in Ellichpur, (1) Chandur Bazar; in Buldana, (1) Chikhli and (2) Buldana; and

in Wun, (1) Wun, and (2) Darwha. Of these, Buldana has less than 5,000 inhabitants, but having a municipality, it is included in the list. The following three places, which were towns in 1891, have been excluded from the list, as each of them has now less than 5,000 inhabitants :—(1) Pusla, and (2) Nandgaon Peth in the Amraoti district; and (3) Umarkhed in the Basim district.

Variations in the number of villages.

46. The total number of villages has decreased since 1891 by 75; as compared with the census of 1881 it has, however, increased by 159. Out of the decrease of 75 villages, 5 are on account of their having become towns, while the rest, 70, are due to village-sites having been deserted, as will be seen from Subsidiary Table III, which shows the number of villages deserted and that of inhabited in each of the taluqs since 1891.

Classification of villages.

47. In Table III all the villages have been arranged in four groups according to their sizes. The first group contains villages of the smallest size, *i.e.*, each having inhabitants from 1 to 500; the second 500 to 1,000; the third 1,000 to 2,000; and the fourth 2,000 to 5,000. The first group contains 4,284 villages, which number exceeds that for 1891 by 86. This apparent increase does not mean that so many *new* villages have been inhabited since the last census; it shows mostly the reduction of villages of larger size into this group. The taluqs in which such villages have increased appreciably are :—Basim (32), Morsi (31), Mehkar (23), and Amraoti (12). The aggregate population of the villages of this group as compared with that of the same group for 1891 has, however, gone down by 4,412. The largest number of such villages is found in the Wun district. Each of the remaining three groups shows a decrease in the number of villages and also in population. The villages of the second group, which number 954, appear to have suffered most during the last decade, as their number has been reduced by 115, and population by 93,387. This decrease has tended to enhance the number of villages of the first group, *i.e.*, those containing from 1 to 500 inhabitants. The decrease is marked in the following taluqs :—Mehkar, Malkapur, Basim, Pusad and Murtizapur. There are now 363 villages in the third group, against 400 in 1891. The small reduction of nine villages during the last decade in the fourth group, which contains 110 villages, is chiefly due to the formation of new towns, which must have been evolved from villages of this group.

Proportion of population in villages of different groups to total rural population.

pages 24 and 25, IV, 10 to 12.

48. Out of the total rural population of Berar 37·5 per cent. live in the smallest villages, *viz.*, those containing inhabitants from 1 to 500. Their proportion is highest for the Melghat taluq (89·1 per cent). More than half the population of Kelapur and Wun taluqs is also to be found in villages of this size. 48·8 per cent. or nearly half of the rural population reside in villages which have inhabitants above 500 and below 2,000. The percentage is about the same for all the districts except for Ellichpur, where it is comparatively less (40·2 per cent.), owing to the inclusion of the mountainous Melghat taluq, the people of which, as observed above, mostly live in the smallest villages. A little less than one-seventh of the population is found in larger villages, each containing inhabitants from 2,000 to 5,000. Their percentage is the highest in the Amraoti district (21·3).

Average population per town and village.

49. From Subsidiary Table IV it will be seen that in Berar the average population of a town is 9,533 and that of a village is 409. The average is the highest in the Akola district both per town (12,416) and per village (474). It is the smallest (6,905) per town in the Buldana district, and (296) per village in the Ellichpur district.

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Urban and rural proportions.

50. In the whole province 15·2 per cent. of the total population is returned as residing in towns and 84·8 in villages. In 1891 the proportions were 12·5 and 87·5 per cent. respectively. Those of the neighbouring provinces are as follows :—

pages 24 and 25, IV, 4 and 5.

	Urban population.	Rural population.
Bombay Presidency	19	81
Central Provinces	8·3	91·7
Hyderabad State	10·1	89·9

Proportions of urban and rural population by districts and taluqs.

51. Taking the relative proportions of the urban and rural population by districts, Amraoti, Akola and Ellichpur, which comprise the northern part of Berar, come together with nearly the same proportions, *i.e.*, about 21·5 and 78·5 per cent. respectively. In 1891 the proportion of the urban to the rural population in these districts was as 18 to 82. The proportions of the remaining 3 districts distinctly show how far the rural element is stronger in the southern than in the northern parts of Berar. Among the taluqs Ellichpur, Amraoti, Khamgaon, Akola and Balapur have the highest proportions of urban population. In Melghat and Kelapur there are no towns. Mehkar is the only taluq where the urban population is under 5 per cent.

Classification of towns and their number in each district.

52. Columns 12 to 17 of Imperial Table III give the classification of towns. Of the 44 towns, three are large ones, *i.e.*, each of them contains a population over 20,000 and below 50,000 ; they are Amraoti, Akola, and Ellichpur. Ten towns have each a population of above 10,000 and below 20,000. Each of the remaining thirty-one towns contains from 5,000 to 10,000 inhabitants. The 44 towns of Berar are situated thus :—15 in the Amraoti district, 10 in Akola, 6 each in Ellichpur and Buldana, 4 in Wun and 3 in the Basim district, *vide* Imperial Table V.

Population in towns.

53. Out of 2,754,016, the total population of Berar, 419,451 persons live in towns. Their number has increased since 1891 by 58,740 or 16·3 per cent. This percentage would rise to 35·7, if the present town population be compared with that of 1881. The increase is chiefly due to improved communications, the expansion of cotton trade and the erection of steam cotton pressing and ginning factories, which have attracted many labourers and traders to towns from villages and other countries. In the towns of Berar there were at the present census 41 steam cotton presses and 86 ginning factories, of which 21 presses and 52 ginning factories were erected during the decade. The increase in the population is also attributable to some extent to the inclusion of the population of those places, which are now newly ranked as towns.

Proportion of population in different towns to total urban population.

54. About one-fifth of the town people of the province live in large towns containing a population of over 20,000 ; about one-third, in towns each possessing from 10,000 to 20,000 inhabitants ; and the rest in those of the smallest size.

Variation in urban population by districts.

55. Since 1891 the town population has increased in the Wun district by 141·2 per cent, in Buldana by 47 per cent., in Akola by 15·3 per cent., and in Ellichpur and Amraoti by 8·4 and 8·3 per cent., respectively. In the Basim district there has been a decrease of 9·6 per cent., which is due to the exclusion of the population of Umarkhed, which, having decreased in population during the decade, has now ceased to be classed as a town. The low percentage of increase in the Amraoti district is also due to the exclusion of the population of Pusla and Nandgaon Peth, each of which has now less than 5,000 inhabitants.

Fluctuation in population of towns.

56. Thirty-one of the towns show an increase, varying from 2·3 to 63·1 per cent. in their population. The towns which have grown more populous since 1891 are :—Yeotmal (63·1 per cent.), Dattapur (60·8 per cent.), Malkapur (42·1 per cent.), Murtizapur (38·7 per cent.), Akola (36·4 per cent.), Shegaon (31·8 per cent.), Pusad

(31 per cent.), Buldana (27·5 per cent.), Chikhli (26 per cent.) and Wun (25·8 per cent.). The increase at Balapur is the least, being only 2·3 per cent. The remaining thirteen towns show a falling off in their population. The decrease is the highest at Shendurjana, 31·6 per cent.; at Ner Pinglai it is 21 per cent., and at Anjangaon 17 per cent. It is the lowest at Wadegaon, being only ·8 per cent.

Proportion of sexes in towns.

57. In the towns the proportion of females to every 1,000 males is on an average as low as 933, while in the villages it is 983. The proportion is very low in the towns of Wun (742), Murtizapur (803), Akola (826), Paratwada (841), Buldana (859), Amraoti (869) and Yeotmal (901). This is what we naturally expect to find, as a portion of the town population consists of immigrants, who come to towns generally from villages and other provinces for trade or service, mostly without their families. In the case of Wun the low proportion of females is, however, due to a fair which was held there at the time of the Census, and where the males far out-numbered the females. In Paratwada it is due to the military population. Generally in small towns, most of which are, really speaking, overgrown villages, the proportion is nearly the same as that in villages. In the following five towns, however, the females considerably exceed the males, their number per 1,000 males being as marked against each :—Wadegaon 1,064, Hiwarkhed 1,051, Barsi Takli 1,030, Balapur 1,029, and Ellichpur 1,019. The first three towns have more of agricultural than industrial or commercial element in them. The last two are the old towns, which, as will be noticed shortly, had their importance in the Moglai times. Much of their trade having fallen off, few immigrants are attracted there; and to this cause may chiefly be attributed the preponderance of the females to the males in these places.

Chief towns.

58. Each of the chief towns of Berar will now be briefly described.

Amraoti, the first town in Berar, has maintained its rank since 1891. It is the head-quarters of the province, and has now a population of 34,216, being an increase of 5,270 persons or 22 per cent. during the decade, although there has been a decrease of 68½ acres in its municipal limits. The population of this area cannot be ascertained, but it must be small, as a large portion of the area thus transferred contained waste land. The town is steadily increasing in population since 1881, when it stood second on the list of towns. During the last two decades it has seen an increase of 10,666 persons or 45·2 per cent, a result which is solely due to its commercial development. It "is the richest town of Berar with the most numerous and substantial commercial population." It possesses a branch of the Bank of Bombay, and has the largest cotton mart, where on an average 80,953 *bojas* of cotton are brought and sold annually. It has also a large grain market and has 8 cotton presses and the same number of ginning factories and 2 oil mills; of these 2 presses, 4 ginning factories and 1 oil mill were established within the decade. Since on the present occasion the occupations of town people are not separately tabulated, the statistics regarding the agricultural, industrial and commercial classes of town population cannot be discussed or compared with those of the previous census, when only 10 per cent of the people of Amraoti were returned as engaged in agricultural pursuits. The male population of this town exceeds that of the female by 2,374. This shows that its trade has attracted many male immigrants from other places.

Akola. Owing to an increase in its population from 21,470 to 29,289, this town has risen in rank from the third to second town. The rate of increase is 36·4 per cent. Previous to 1881 Akola was not a great commercial town, but since then its flourishing cotton and grain marts have materially contributed to increase the population by 76·2 per cent., which is the highest percentage except that for Yeotmal. Here the males preponderate the females in a very high degree, *viz.*, 1,000 to 826. Owing to its being on the railway line, and its possessing facilities of good made roads to Hingoli and other places, it has become a centre of cotton and grain trades. Here, too, there is a branch of the Bank of Bombay. In the

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last Census Report a further increase in its population was rightly predicted; and even now, its flourishing trade leads one to expect a further increase until the projected railway line from Khandwa to Hingoli *viâ* Akola is opened, when it is believed that a large portion of its trade will be diverted to Basim and Hingoli.

Ellichpur, 'which was the Moglai capital of Berar' and once the most populous town, is gradually falling off in its population. In 1867 and also in 1881 it had stood first on the list. In 1891 it became second, and now it ranks as the third town. Its downward movement was anticipated in the previous Census Report, and the returns now show that its population has decreased by 555 persons or 2 per cent. Unlike Amraoti and Akola its female population exceeds that of male by 254. It can hardly boast of being a large commercial town. Formerly it possessed the largest number of weavers, dyers and oil-sellers. As observed in the last Census Report, a branch railway line to this town is sure to restore to some extent its former importance. During the last famine such a project was under serious consideration, but somehow or other it has been left over.

Khamgaon, the second cotton mart in the province, is progressing steadily. In population it has risen higher than Akot, which in 1891 stood fourth on the list; but now Khamgaon takes its place with a population of 18,341, which shows an increase of 2,743 or 17·5 per cent. Since 1881 its population has increased by 48 per cent. There are 6 steam cotton presses, and 9 ginning factories, of which 2 presses and 3 ginning factories were established since 1891. The trade returns show that annually on an average 46,853 *bojas* of cotton are brought into the cotton market of this town. It has a large commercial and industrial population. In 1891 only 11 per cent. of its people had returned themselves as agriculturists.

Akot is one of the chief cotton marts of Berar. Although its population has increased from 15,995 to 18,252, *i.e.*, 14 per cent., yet the rate of increase is not as high as that of Shegaon or Khamgaon. Its chief local industry, carpet-making, for which the town was once famous, has now fallen off considerably. It has a large agricultural population. Since 1891 two new cotton presses and 5 ginning factories have been established, making up a total of 3 presses and 7 ginning factories.

Karanja, although sixth on the list, is the second town in the Amraoti district. It had lost 7 per cent. of its population in the period from 1867 to 1881, but owing to the revival of its cotton trade, the population has increased in the last two decades by 5,612 or 51·3 per cent. There are 4 cotton presses and 5 ginning factories, of which 2 presses and 3 ginning factories were established during the decade.

Shegaon, which was in 1867 'simply a large agricultural village,' is now one of the chief cotton marts of Berar. It showed a low rate of increase in its population at the previous census; but by its rapid growth it has now risen one step higher on the list of towns. The increase of population within the decade amounts to 31·8 per cent., most of whom are immigrants attracted by trade.

Basim owes its importance chiefly to its being on a high-road from Hingoli to Akola, to which place cotton and seeds are brought in very large quantities. This town shows an increase of 11·5 per cent.

Malkapur, which has within the decade increased in population from 9,222 to 13,112, is the largest town in the Buldana district. The increase amounts to 42·1 per cent. and is due to the development of its cotton trade, which will, no doubt, still continue to increase its population. Two cotton presses and 4 ginning factories have been established here since 1891.

Badnera is steadily growing, and shows an increase of 9·5 per cent. since 1891. Since 1881 the increase, however, amounts to 68 per cent. It owes

its importance partly to its being a railway depôt and shunting station and partly to the existence of a large cotton spinning and weaving mill. A steam cotton ginning factory has also been established in this town recently.

Yeotmal is the head-quarters of, and the largest town in, the Wun district. Since 1891 its population has increased from 6,464 to 10,545, or by 63·1 per cent., which is the largest increase in the towns of Berar. Since 1881 it amounts to 137 per cent., which is also the highest in the province. The increase is entirely due to the expansion of its cotton trade, which will, no doubt, still encourage the growth of the population of this town. There are 1 cotton press and 5 ginning factories, of which the former and 3 ginning factories were established since 1891.

Balapur, which "was the chief military station of the Moghal rulers of Berar after Ellichpur," shows a poor increase of 236 persons or 2·3 per cent. in its population since 1891. Compared with 1881, it shows a decrease of 994 persons. The decrease is due to much of its cotton trade having been diverted to the neighbouring towns of Shegaon and Khamgaon, which have the advantage of being railway stations.

Paratwada, which is the head-quarters of the Ellichpur district and the only military station in Berar, has increased in population by 15·6 per cent., though in 1891 it showed a decrease of 4·6 per cent in its population. The proportion of females to 1,000 males here is as low as 841, and is due to this town containing a large number of military population.

59. Imperial Table V shows the towns of Berar arranged territorially with population by religion. Subsidiary Table V gives the proportions of the population of different religions in every 10,000 persons in urban and rural areas. It will be seen therefrom that the Hindus are partial to village life, but that they are in this respect far excelled by the Animistics. The proportions of other religions, specially Musalman and Jain, are much higher in towns. Although the proportion of Hindus living in towns is much lower than that in villages, yet more than 76 per cent. of the urban population of Berar follow this religion. The percentage is, however, much less in the following towns:—Kholapur (66·1 per cent.), Mangrul (62·1 per cent.) and Balapur (51·8 per cent).

Religions of Urban population.

Hindus.

Musalmans.

In villages generally, there are on an average 536 Musalmans to every 10,000 of the population, but in towns their proportion rises to 2,069. 86,786 or nearly 41 per cent. of the Musalmans of Berar are found in towns. Their number exceeds 5,000 in the following three towns only:—Akola (7,484), Ellichpur (7,244) and Amraoti (6,295). In the following towns they exceed 30 per cent. of the population of the town, though numerically their numbers are not large:—Balapur (42), Mangrul (36), and Kholapur (31). In Akola, Amraoti, Malkapur, Akot and Basim the Musalmans have increased appreciably, the increase ranging from 556 at Basim to 1,334 at Akola.

Jains.

The Jains, who on an average number 163 in every 10,000 urban population, are scattered throughout the province. 6,854, or about one-third of their number are confined to towns, where they are engaged in trade. They are numerous in the towns of Karanja, Amraoti and Balapur.

Christians.

Of the Christians, 1,874 are found in towns. They muster strong in Amraoti Camp (461). Akola has 358, Yeotmal 195, and Badnera 167.

Sikhs.

There are 1,449 Sikhs in Berar, out of whom only 304 or 20 per cent. are found in towns.

Parsis

Out of 530 Zoroastrians or Parsis in the province, 489 live in towns. Their largest number, 133, is found in Badnera. Akola has 83, Amraoti town and Camp 63, Khamgaon 46 and Shegaon 31. In other towns they are found in small numbers.

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Para. 60.

Houses.

Houses.

60. Provincial Table I also shows the number of occupied houses in towns and villages of each taluq and district. At the previous census, the following was the definition of a house in rural as well as urban areas:—"The dwelling place of one or more families, with their resident servants, having a separate principal entrance from the common way."

Definitions of a house.

For the present census, the same definition was followed in villages and small towns with a slight modification, *viz.*, the expression "common way" was expanded into "common way, space or compound" so as to avoid misapprehension. In large towns, *i.e.*, those containing over 20,000 inhabitants, a house was, however, on the present occasion defined as "any building separately assessed to municipal taxation." The object of adopting this definition was to obtain statistics for ascertaining as to whether there was overcrowding in such towns; and for this purpose the unit adopted for a house was structural, and not social. These definitions were not at first correctly understood by the census agency; but later on, when they were explained to them at the district head-quarters and tahsil meetings, the mistakes were rectified and the houses were numbered accordingly. In the Census Report for 1891 it is mentioned that the definition was not strictly adhered to in some localities. Under these circumstances, it is not safe to place much reliance on a comparison of the figures of this and the last census, specially with regard to the number of houses in towns.

Number of persons to a house.

61. The total number of occupied houses is 567,910, of which 86,744 are in towns. The absolute decrease is 23,098 and the relative decrease is 3·9 per cent. This decrease is attributable partly to the decrease in population and partly to the change in the definition of a house in large towns. There are now, on an average 4·8 persons to a house, as compared with 4·9 in 1891.

Variation in the density of population per house in towns and villages.

62. There is more house accommodation in the province now than what it was in 1881, when although the population was less by 81,343, the average number of persons occupying a house was 5·7. In the villages, the density of population per house varies from 4·4 in the Jalgaon taluq to 5·5 in the Melghat; and in the towns, from 3·8 at Paratwada to 7·4 at Akola. The last is one of the three large towns in the province, and the density is naturally high there. In the other two large towns, Amraoti and Ellichpur, the density is 5·9 and 4·7 respectively. One is not prepared to find at Amraoti the density as low as 5·9 persons per house, as apparently this town contains a large number of houses, which are as much, if not more, crowded as those at Akola. Perhaps the low average may be due to a large number of huts, each of which is generally occupied by a small number of persons in the suburbs of this town.

Average district density of persons per house.

63. Subsidiary Table VI compares the average number of persons per house and the average number of houses per square mile as found at the present census with those for 1891 and 1881. The average district density of persons per house varies from 4·7 in the Amraoti and Akola districts to 5·1 in the Basim district.

Average number of houses per square mile.

64. The average number of houses per square mile for the province is 32. The Amraoti district heads the list. Among the taluqs this average varies from 4 in the Melghat to 63·7 in Ellichpur. The twelve taluqs of the plain or the Payanghat valley show a higher average than the nine upland taluqs.

SUBSIDIARY TABLE I.

Density of the population.

District and Taluq.	Mean density per square mile.				Variation increase (+) or decrease (—).			Net variation 1867 to 1901 (+) or (—)
	1901.	1891.	1881.	1867.	1891 to 1901.	1881 to 1891.	1867 to 1881.	
1	2	3	4	5	6	7	8	9
Districts								
Amraoti	228·4	237·6	208·5	181·7	—9·2	+29·1	+26·8	+46·7
Akola	217·6	214·8	216·6	179·7	+2·8	—1·8	+36·9	+37·9
Ellichpur	114·2	121·2	120·3	107·0	—7·0	+·9	+13·3	+7·2
Buldana	150·9	171·2	156·8	130·6	—20·3	+14·4	+26·2	+20·3
Wun	119·4	120·5	100·4	82·9	—1·1	+20·1	+17·5	+36·5
Basim	119·8	134·3	121·3	93·5	—14·5	+13·0	+27·8	+26·3
Mean for Province ..	155·5	163	150·9	125·8	—7·5	+12·1	+25·1	+29·7
Taluqs.								
Amraoti	261·6	273·2	243·2	207·8	—11·6	+30·0	+35·4	+53·8
Chandur	225·8	231·7	200·7	149·3	—5·9	+31·0	+51·4	+76·5
Morsi	231·0	244·8	208·5	208·0	—13·8	+36·3	+·5	+23·0
Murtizapur	193·5	199·3	181·3	171·6	—5·8	+18·0	+9·7	+21·9
Akola	203·5	186·7	188·7	148·4	+16·8	—2·0	+40·3	+55·1
Akot	266·8	266·4	278·5	236·8	+·4	—12·1	+41·7	+30·0
Balapur	184·0	178·7	188·1	155·3	+5·3	—9·4	+32·8	+28·7
Jalgaon	212·7	238·5	258·9	203·7	—25·8	—20·4	+55·2	+9·0
Khamgaon	232·9	225·2	218·1	174·0	+7·7	+7·1	+44·1	+58·9
Ellichpur	311·4	311·6	315·7	291·1	—·2	—4·1	+24·6	+20·3
Daryapur	227·1	242·6	243·8	203·6	—15·5	—1·2	+40·2	+23·5
Melghat	22·5	28·7	25·9	24·7	—6·2	+2·8	—1·2	—2·2
Chikhli	128·4	148·6	138·8	114·8	—20·2	+9·8	+24·0	+13·6
Malkapur	219·0	224·7	213·3	183·6	—5·7	+11·4	+29·7	+35·4
Mehkar	119·9	151·8	130·6	105·0	—31·9	+21·2	+25·6	+14·9
Yeotmal	136·6	136·9	118·6	97·4	—·3	+18·3	+21·2	+39·2
Darwha	147·7	147·5	125·0	90·1	+·2	+22·5	+34·9	+57·6
Kelapur	95·9	97·9	73·0	67·0	—12·0	+24·9	+6·0	+28·9
Wun	96·0	98·4	84·8	78·3	—2·4	+13·6	+6·5	+17·7
Basim	146·6	169·4	150·0	116·5	—22·8	+19·4	+33·5	+30·1
Mangrul	144·5	129·7	120·1	99·6	+14·8	+9·6	+20·5	+44·9
Pusad	85·7	108·6	98·9	71·5	—22·9	+10·4	+26·7	+14·2

SUBSIDIARY TABLE II.

Showing the density of the population on the cultivated and culturable area of Berar.

District.	Total area in acres.				Total of columns 2 and 3.	Percentage of column 2 to column 6.	Average number of acres of cultivated land for each person.	Average number of acres of the total cultivable land for each person.	Average density of total population to the square mile.
	Cultivated.	Cultivable.	Uncultivable.	Total.					
1	2	3	4	5	6	7	8	9	10
Amraoti	1,505,233	120	260,543	1,765,896	1,505,353	99·9	2·4	2·4	228·4
Akola	1,454,599	5,884	253,983	1,714,466	1,460,483	99·6	2·5	2·5	217·6
Ellichpur (without Melghat taluq) ..	560,352	165	63,064	623,581	560,517	99·9	2·1	2·1	277·1
Melghat taluq	92,772	36,081	922,374	1,051,227	128,853	70·4	2·5	3·5	22·5
Buldana	1,469,594	6,279	322,029	1,797,902	1,475,873	99·6	3·4	3·5	150·9
Wun	1,638,246	159,560	711,531	2,509,337	1,797,806	91·1	3·5	3·8	119·4
Basim	1,300,000	25,299	568,206	1,893,505	1,325,299	98·0	3·7	3·7	119·8
Province	8,020,796	233,388	3,101,730	11,355,914	8,254,184	97·2	2·9	2·99	155·5

SUBSIDIARY TABLE III.

Showing number of village sites deserted and the number inhabited since 1891.

District.	Taluq.	Village sites uninhabited in 1891.	Village sites deserted since 1891.	Village sites inhabited since 1891.	Village sites uninhabited in 1901.	Remarks.
1	2	3	4	5	6	7
Amraoti ...	Amraoti ...	61	4	3	62	
	Chandur ...	84	2	3	83	
	Morsi ...	106	6	15	97	
	Murtizapur ...	49	11	6	54	
	Total ...	300	23	27	296	
Akola ...	Akola ...	53	11	6	58	
	Akot ...	34	6	4	36	
	Balapur ...	29	4	...	33	
	Jalgaon ...	40	14	2	52	
	Khamgaon ...	14	1	3	12	
	Total ...	170	36	15	191	
Ellichpur ...	Ellichpur ...	71	9	6	74	
	Daryapur ...	17	5	...	22	
	Melghat ...	149	14	40*	134	* Of these, 11 are inhabited on new village sites.
	Total ...	237	28	46	230	
Buldana ...	Chikhli ...	33	9	1	41	
	Malkapur ...	38	9	...	47	
	Mehkar ...	33	13	2	44	
	Total ...	104	31	3	132	
Wun ...	Yeotmal ...	84	17	12	89	
	Darwha ...	53	10	5	58	
	Kelapur ...	90	16	12	94	
	Wun ...	103	24	12	115	
	Total ...	330	67	41	356	
Basim ...	Basim ...	14	2	3	13	
	Mangrul ...	46	16	2	50	
	Pusad ...	46	6	2	60	
	Total ...	106	24	7	123	
	Grand Total ...	1,246	209	139	1,328	

SUBSIDIARY TABLE IV.

Distribution of the population between Towns and Villages.

District and Taluq.	Average population		Percentage of population living in—		Percentage of urban population in towns of—				Percentage of rural population in villages of—		
	Per Town.	Per Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12
Amraoti	9,011·5	468·3	21·45	78·55	25·31	20·27	54·42	..	21·29	47·65	31·06
Akola	12,415·8	474·5	21·31	78·69	23·59	50·04	26·37	..	16·99	51·97	31·04
Ellichpur	10,746	295·6	21·68	78·32	40·45	16·15	43·4	..	15·62	40·25	44·13
Buldana	6,905	439·3	9·78	90·22	..	31·65	58·37	9·98	13·58	50·12	36·3
Wun	6,964	364·4	5·97	94·3	..	37·86	62·14	..	5·43	48·51	46·06
Basim	8,786	396·9	7·46	92·54	..	52·44	47·56	..	6·5	51·4	42·01
Mean for Province	9,532·9	408·8	15·23	84·77	21·36	32·76	44·90	·98	13·6	48·85	37·55
Amraoti	12,205·4	442·2	34·76	65·24	56·07	17·79	26·14	..	26·41	38·92	34·67
Chandur	5,923·7	550·8	12·29	87·71	..	..	100	..	19·51	57·92	22·57
Morsi	69·4	502	19·31	80·69	..	..	100	..	25·68	47·07	27·25
Murtizapur	11,345·5	366·7	19·23	80·77	..	72·87	27·13	..	12·92	40·66	46·42
Akola	17,788·5	399·5	23·68	76·32	82·33	...	17·67	..	11·74	49·03	39·23
Akot	12,197·5	496·9	17·72	82·28	..	74·82	25·18	..	22·77	47·17	30·06
Balapur	7,433·7	507·4	21·34	78·66	..	47·01	52·99	..	9·83	63·05	27·12

SUBSIDIARY TABLE IV.

Distribution of the population between Towns and Villages—(concluded).

District and Taluq.	Average population.		Percentage of population living in—		Percentage of urban population in towns of—				Percentage of rural population in villages of—		
	Per Town.	Per Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	2,000 to 5,000	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12
Jalgaon	84·9	507·8	9·73	90·27	..	..	100	..	28·13	42·67	29·20
Khamgaon	16,699	519	32·44	67·56	..	100	..	..	12·14	61·99	25·87
Ellichpur	11,138·6	422·1	38·14	61·86	46 83	18·69	34·48	..	16·22	48·04	35·74
Daryapur	8,783	434·1	7·66	92·34	..	..	100	..	20 52	43·77	35·71
Melghat	..	111·1	..	100	..	..	..	..	..	10·88	89·12
Chikhli	5439·7	421	12·59	87·41	..	..	74 65	25·35	11·12	48 49	40·39
Malkapur	9890 5	532·8	11·42	88·58	..	66·29	33·71	..	15·68	59 36	24·96
Mehkar	5,330	368·9	4·41	95·59	..	..	100	..	13·20	39·44	47·36
Yeotmal	10,545	387·3	8·50	91·50	..	100	..	..	5 26	53·67	41·07
Darwha	5,601	444·9	7·15	92·85	..	..	100	..	9·17	51·54	39·29
Kelapur	..	334·4	..	100	..	..	..	..	4·39	42·52	53 09
Wun	6,109	278	7·40	92·60	..	..	100	..	..	43·20	56·80
Basim	13,823	430·5	9·02	90·98	..	100	..	..	8·42	50·81	40 77
Mangrul	5,793	422·1	6·36	93·64	..	..	100	..	..	60·90	39·10
Pusad	6,742	343·2	6·18	93·82	..	..	100	..	9 35	44·21	46·44

Chap. I. Sub. Tables.

SUBSIDIARY TABLE V.

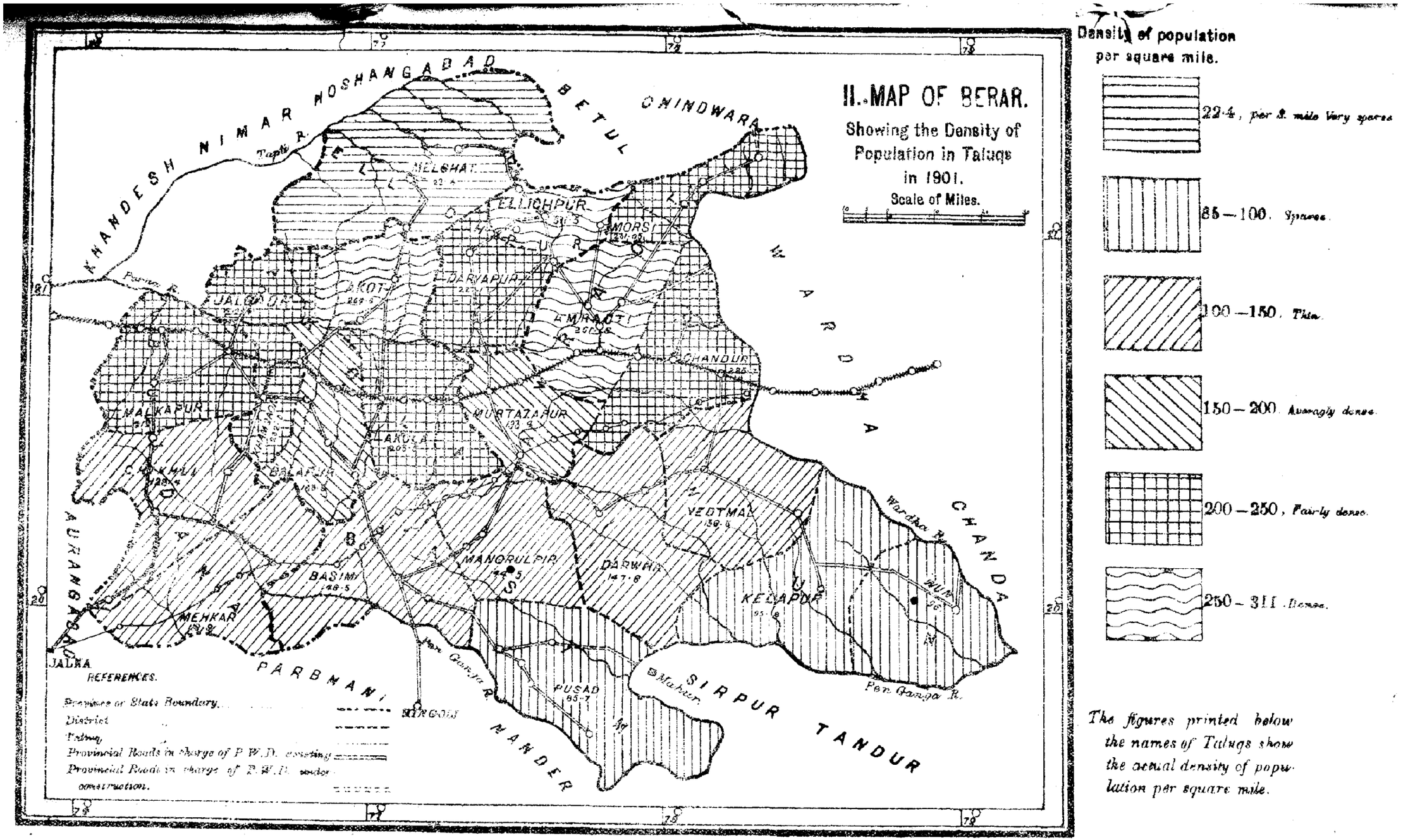
Showing the proportions of the population of different religions in every 10,000 *persons in towns and villages.*

Religion.	Proportion per 10,000 persons.	
	In towns.	In villages.
Hindu	7,614	8,861
Sikh	7	5
Jain	163	55
Zoroastrian (Parsi)	12	...
Musalman	2,069	536
Christian	45	2
Animistic	90	541
Others	..	..
Total ...	10,000	10,000

SUBSIDIARY TABLE VI.

House-room.

District.	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
Amraoti	4·7	4·8	5·6	47·8	49·4	39·4
Akola	4·7	4·4	5·8	45·9	48·6	41·8
Ellichpur	4·8	4·7	5·4	23·7	25·4	23·6
Buldana	4·9	5·0	5·9	30·6	33·8	28·4
Wun	4·8	5·1	5·5	24·6	23·6	19·5
Basim	5·1	5·6	6·1	23·2	24·0	20·9
Mean for Province ..	4·8	4·9	5·7	32	33·3	28·2



Density of population per square mile.

- 22·4, *per S. mile Very sparse*
- 85—100, *Sparse.*
- 100—150, *Thin.*
- 150—200, *Averagly dense.*
- 200—250, *Fairly dense.*
- 250—311, *Dense.*

The figures printed below the names of Taluqs show the actual density of population per square mile.

CHAPTER II.

MOVEMENT OF THE POPULATION.

(TABLES II AND XI).

General considerations.

65. This chapter is essentially the most important one in this Report, since it discusses the variations in the population, and as also the most striking feature of the present Census is the disclosure of a very large decrease in the population during the decade, amounting to 143,475 persons. But before examining in detail the statistics regarding the variation in the population, it will be well to consider in general the main or independent causes which have a tendency to produce the fluctuations in the number of population, and next to determine how far any one or more of these causes have acted or counteracted in bringing about the result in this province within the decade. Among the causes which chiefly affect the movement of the population are :—gain or loss by births and deaths, and also gain or loss by migration.

Causes affecting births and deaths.

66. In civilized countries, it is found as a fact that in times of prosperity, when living is cheap and the conditions of life are favourable, a greater number of marriages takes place amongst the masses of the people, and as a consequence the rate of birth is also increased. On the other hand, in times of agricultural and commercial depression, when living becomes expensive, the number of marriages celebrated is as a rule less than the average, and the birth-rate also naturally declines. This proposition, however, does not concern the rich, on whom such varying circumstances hardly produce an effect in this respect. On a little reflection, it will be found that to some extent the same rule holds good as regards the number of marriages in India also. For, in spite of the fact that amongst a very large section of the people of this country, *viz.*, Hindus, marriage is considered as a sacrament or religious duty, which must be performed at all events, although it entails a large expenditure of money, still famines, agricultural depressions and other cognate circumstances must necessarily produce a deterrent effect on the number of marriages. Among the adult married population the birth-rate declines considerably some nine months after the commencement of the distress of a famine or great scarcity, owing to several causes, among which the following are the principal ones :—(*a*) " vital powers of the population being reduced, owing to diminished quantity and poor quality of food," and (*b*) large number of men leaving their homes and going abroad in search of work, while the women remain in their villages or in the neighbourhood. An improvement in the birth-rate does not take place until nine or twelve months after the above causes have been removed. *Cæteris paribus*, mortality too varies according to the characteristics of the period, being high in times of famine and epidemics, and low when otherwise. It takes time for a country to recover from the effects of famine, as generally, during and after famine. the mortality does not decrease perceptibly till some time has elapsed. This is chiefly due not to actual starvation, but to deaths from ordinary diseases resulting from the debilitated state of the people.

Causes affecting migration.

67. The chief causes which affect migration are :—(1) distress from famine, which drive the masses of the people from one district or province to another in search of food, (2) demand for labour elsewhere on public or agricultural works, (3) attraction for trade, industry or agriculture in certain localities, and (4) interchange of marriages, which stimulate considerably the movement of the population within the province from

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one district to another or between the neighbouring districts of different provinces. Among the immigrants of the last class the females generally predominate the males.

Variation in the population.

68. I shall now proceed to consider the statistics of Provincial Table II. This table shows the variation in population since 1867 by taluqs and districts. At the previous census, *i.e.*, on the 26th February 1891, the total population of Berar was 2,897,491; on the 1st of March 1901 it was 2,754,016; thus showing, after an interval of ten years and three days, a decrease of 143,475 or 4·9 per cent. The males have decreased by 97,526 or 6·5 per cent., and the females by 45,949 or 3·3 per cent. Compared with 1867 and 1881 the present total population shows an increase of 526,362 and 81,343 or 23·6 and 3 per cent. respectively.

Variation in Berar compared with other provinces and states in India.

69. It will be interesting to compare the actual decrease and its percentage on the total population of Berar with those of the principal provinces and states in India. The requisite figures are given below, from which it will be seen that among the eight provinces and states which have decreased in their population, Berar comes fourth according to its percentage of decrease. Each of its neighbouring provinces, *viz.*, the Central Provinces, Hyderabad State and the Bombay Presidency, also shows a decrease. The percentage of the first is nearly double of that of Berar. Those of the Bombay Presidency and Baroda State are also higher by ·6 and 14·3 respectively; but those of the Hyderabad State and Rajputana are smaller than that of Berar by 1·5 and 3 respectively. Each of the remaining provinces and states shows an increase in its population.

Province and State.	Variation.	Percentage of variation (increase + or decrease −) in total population.
Berar	**−143,475**	**−4·9**
Central Provinces	−1,071,776	−8·3
Bombay	−1,492,107	−5·5
Hyderabad	−395,898	−3·4
Bengal	+3,819,612	+5·1
Rajputana	−2,267,203	−1·9
Burma	+1,529,643	+1·9
North-Western Provinces and Oudh... ...	+786,991	+1·7
Assam	+325,776	+5·9
Madras	+2,572,646	+7·1
Baroda	−462,704	−19·1
Travancore	+394,421	+1·5
Coorg	+7,552	+4·3

Decrease chiefly due to the famines.

70. The decrease of 4·9 per cent. in the population in the decade, 1891-1900, is the most significant in this Report. It is mainly due to the effects of the two famines, which will be described later on in this chapter, and to high mortality and diminished birth-rates in some other years. The effects are noticeable in every Table of the present Census Report, but specially conspicuous in the one showing the ages of the population.

Nature of seasons during the decade.

71. In order to explain one of the causes of fluctuations in population between the previous and present Censuses, it is necessary to show briefly the character of the ten years which have intervened between them. Subsidiary Table I shows for each year the leading vital statistics, the rainfall and the prices of the staple food; and the following annual chronicle gives briefly and in a convenient form the nature of the seasons and such events as have affected the fluctuations in the population.

Annual Chronicle.

1891.—Excess of births over deaths, 6,197. Rainfall below the quinquennial average and unseasonable. *Kharif* and *rabi* crops suffered. Public health bad; mortality high; cholera and bowel complaints of an unusually severe type. Prices of staple food high.

1892.—Excess of births over deaths, 31,516. Rainfall excessive and unseasonable. Both crops suffered. Prices considerably high. Public health good.

1893.—Excess of births over deaths, 18,973. Rainfall nearly normal, but unseasonable in Akola and Wun and in parts of the Basim district, and deficient in the Ellichpur district; crops suffered in those parts. Prices fell. Public health not good.

1894.—Excess of *deaths* over births, 24,802. Rainfall above the average and somewhat unseasonable. Both crops were damaged. Prices same as in 1893. Public health very bad.

1895.—Excess of *deaths* over births, 35,985. Rainfall very deficient and badly distributed. *Kharif* crops good; *rabi* crops failed partially. Scarcity of water was keenly felt. Prices of wheat, gram, and rice slightly high, but that of jowari fell slightly. Public health worse than in the previous year. Cholera, dysentery and diarrhœa enhanced the rate of mortality abnormally.

1896.—Excess of *deaths* over births, 15,774. A very bad year. Famine of high prices and great, though not universal, distress. Second year of scanty rainfall resulting in the failure of the *kharif* to a more or less extent and a diminution in the area under *rabi* crops. Prices nearly doubled from September. The Melghat taluq suffered most severely from famine. Distress was severe in parts of the Akola, Buldana and Basim districts. In the remaining districts there was distress from high prices, which was felt all over the Province till October 1897.

1897.—A year of the highest mortality since 1868, save in 1878. Excess of *deaths* over births, 36,858. Rainfall fair, though very scanty in October and November, which proved unfavourable to *rabi* crops. The *kharif* crops were, however, excellent. Price of jowari fell considerably from October. Prices of wheat and rice remained nearly the same as in the previous year. Public health fair. Mortality excessively high, due to famine or local scarcity and high prices caused by the partial failure of crops in the preceding year and to starving immigrants from the Central Provinces.

1898.—A year of prosperity. Excess of births over deaths, 22,608. Rainfall fair, though extremely scanty in October and November, in consequence of which the *rabi* or spring crops were very unsatisfactory. Prices fell considerably. Traffic increased greatly both in volume and value. Public health excellent; no epidemics.

1899.—Famine throughout the Province. Excess of births over deaths 30,042. Rainfall exceptionally scanty, only 13 inches and 37 cents, being 15 inches and 79 cents less than in the previous year. Complete failure of both the *kharif* and *rabi* crops. Water-supply very deficient. Price of jowari, the staple food, rose considerably. Public health bad.

1900.—*A calamitous year.* Exceedingly low birth-rate and highest mortality. Distress throughout the Province till November, owing to the failure of crops in the previous year. Excess of *deaths* over births, 146,720. Rainfall fair. *Kharif* crops good; *rabi* crops suffered. Prices of staple food exceptionally high till the end of October. The maximum number of persons relieved was over 601,424 or 20·8 per cent. of the total population. The birth-rate fell from 50·5 per mille in 1899 to 31·3, and the death-rate was 82·7 as against 39·9 per mille in the previous year. The exceptionally high rate was due to famine, influx of moribund people from the Hyderabad territory, cholera, which alone carried off over 28,000 persons, and to dysentery and diarrhœa.

Review of vital statistics and crops during the decade.

72. From the foregoing *resumé* it will be seen that in the decade there was an excess of births over deaths for five years, *viz.*, from 1891 to 1893 and 1898 and 1899, amounting to a net increase of 109,336 persons; while in each of the remaining five years the deaths exceeded births by 260,139. Thus in the decade

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there was a net loss of 150,803 persons by excess of deaths over births. It is to be remembered that cholera was prevalent in all the years except in 1898, which was the year of prosperity. It was virulent in 1895 to 1897 and in 1900. There was not a single year in which both the *kharif* and *rabi* crops were good; the former were good only for four years, but in none of these years were the latter crops satisfactory, owing to scanty rainfall in October and November. In the remaining six years both the crops suffered more or less owing to generally scanty or unseasonable rainfall. Those in 1896 failed partially, while those in 1899 failed completely, thus causing two famines following each other within about two years. Prices of staple food were high for six years; out of these they were exceptionally high for four years, *i.e.*, in 1896, 1897, 1899 and 1900, owing to the failure of crops and export.

Consequential effects.

73. These causes will at once make it evident why the population of the province instead of increasing, as it did during the intervals of the first three censuses, decreased so considerably within the decade. It is, moreover, to be remembered that Berar is essentially an agricultural province, 73·2 per cent. of its population are primarily dependent on agriculture, and its commerce and its chief industries are mainly dependent on the products of the soil. The most valuable crop is cotton, while jowari is the most important staple food, on which the majority of the population live. Both the principal crops cover in fairly equal proportions about 70 per cent. of the entire cultivated area. The majority of the agricultural population, and specially the field labourers, are both poor and ignorant. They are easily affected by failure of rain. The majority of the urban population, which represents 15·2 per cent. of the total population, also suffer from rise in prices. Thus in a year of drought or famine, the bulk of the population is thrown out of employment and reduced to absolute want, as it is generally loath to move elsewhere, nor knows any other industry to fall back upon. The condition of the majority of the people, therefore, becomes very critical on such occasions. Add to these the insanitary conditions of rural and urban lives, and the general ignorance of the people to the most elementary rules of sanitation, and as a natural sequence cholera or some epidemic follows and raises the death rate abnormally.

Famines described.

74. Up to the end of September 1896, Berar enjoyed an almost entire immunity from famine for a period of nearly 64 years, though occasionally it suffered from temporary distress owing to scanty rainfall or rise in the prices of food grains, generally caused by export to other provinces. This province was "pronounced by the first Famine Commission to be one of the parts of India particularly free from apprehension of the calamity of drought ....." But unfortunately in 1896-97, it was visited by a famine, followed by another of a very severe type so soon as in 1899-1900. Both the famines were due to failure of monsoons and the consequent failure of crops.

First Famine.

75. The characteristic feature of the first was that it was a famine of high prices rather than of scarcity of food. During that period of distress "the whole province was in some degree affected, but the area in which the actual famine existed was the Melghat, which was the only tract in Berar where the typical famine condition of body was to be seen amongst the indigenous population. This part of the province suffered from famine in its most severe form: the crops had totally failed; there were no reserve stores of grain, and the usual labour of the people (bamboo and timber cutting) was in abeyance, there being no market at the time for forest produce." In three taluqs of the Akola district, *viz.*, Akola, Balapur and Khamgaon, and the Malkapur taluq of the Buldana district, distress was severe owing to the complete failure of the *kharif* crops. In the rest of the Buldana district and in the Basim district, which had a very poor harvest, the distress was

slight. In the Amraoti and Wun districts and in the plain taluqs of the Elliehpur district there was distress from high prices. In August 1896 the price of jowari, the staple food of the people, was $23\frac{1}{16}$ seers per rupee, but it rose as high as $10\frac{5}{16}$ seers per rupee in November next. The total number of persons supported by the relief works during the famine was 4,092,276. Towards the end of the year, notably in December, when the effects of the famine had time to show themselves, the birth-rate fell considerably below the decennial mean (38·4). The total number of deaths registered in 1897 was 150,222 against 124,787 in the previous year and 112,272, the mean of the previous five years. The death-rate in this year amounted to 52·6 per mille against an average of 37·6 for the preceding five years, and had only been exceeded once since 1868. In the Amraoti district, the rate of mortality rose as high as 61·1 per mille owing to a large number of half-starved immigrants from the Central Provinces, most of whom were "too far gone from the effects of chronic starvation to be saved by food."

Second Famine.

76. The second famine of 1899-1900 was the severest that ever visited Berar for very many years. It affected the whole province, though its intensity was not felt in the Wun and Kelapur taluqs of the Wun district till May 1900. The rainfall from June to September 1899 was fitful and extremely scanty, in all 12 inches and 92 cents against the decennial average of 33·82 inches. The autumn crops failed completely in all districts except Wun, and as the rains stopped entirely from about the 20th September, "little or no spring crops were sown, and most of what was sown altogether failed." The normal annual outturn of crops of the preceding ten years, exclusive of the year 1896-97, as given in the Berar Famine Report, was 9,893,634 maunds, while the actual outturn of 1899-1900 was 251,931 maunds. In other words, the actual produce was only 2·5 per cent. of the usual quantity. It was not merely a failure of crops, but also a fodder famine coupled with great scarcity of water, resulting in great mortality among cattle. "The finances of the province were disorganized; trade languished; . . . . . crime rose to abnormal figures, and the jails were filled to overcrowding." The price of jowari, the staple food of the province, "rose rapidly in October and November 1899 to 10 and $9\frac{1}{2}$ seers per rupee. . . . . The stocks in the country, notwithstanding considerable exports, were large; and heavy imports of Bengal and Burma rice steadied prices, especially along the line of railway." The average number of persons relieved per day during the period of famine was 265,744 or 9·2 per cent. of the total population; but the maximum number was reached in July 1900 when it was 601,424 or 20·8 per cent. of the total population. The birth-rate fell from 50·5 per mille in 1899 to 31·3 in 1900, the lowest, except that of 1898, for over 20 years. It was the lowest in the Buldana district, 26·9, and was, of course, due to famine and its attending effects. The death-rate was 82·7 as against 39·9 per mille in 1899. The Basim district was the worst in this respect, the rate there being 110·8 per mille. The total number of deaths recorded in this year from all causes was 236,022, which is the largest on record. The manner in which the collection of land revenue was suspended and subsequently realised from the cultivators, and how the province regained its normal condition at the next harvest after the famine, can be seen from the following extracts from the Berar Famine Report of 1899-1900:—

"Although no general orders of suspension were passed at the beginning of the famine "period, yet a large proportion of the whole land revenue demand, which aggregates nearly 78½ "lacs, was allowed to remain with occupants till the end of July 1900 and even later . . . . . Directly "after the kharif harvest of 1900 had fairly begun, voluntary payments of the arrears of the "famine year flowed in rapidly. The cotton crop, which is well known as the rent-paying crop "in Berar, was good, and realised unusually high prices. On the 1st March 1901 the outstand-"ing balance of the famine year was less than four lacs, and since then it has been further "reduced. The suspensions granted up to the year 1902, or later, amount to Rs.92,661, and the "remissions to Rs.139,910."

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"It may be safely said of the province as a whole that the bulk of the land revenue demand "for the famine year has been recovered with ease; and that this fact is a striking proof of the "general prosperity and the healthy temper of the agricultural classes in Berar, who had enjoyed "up to the famine a long and almost unbroken succession of good seasons combined with a "light assessment."

"It may be confidently asserted that the agricultural classes of Berar, representing 75 per "cent. of the whole population, have recovered in a very remarkable manner from the recent "famine. Except in limited tracts in the south of the Basim and Buldana districts, where the "crops sown in the year 1900 have been poor, it would be difficult to detect signs that the people "lately endured a great agricultural calamity."

Gain by migration.

77. We have thus considered how far bad seasons and the two famines during the decade contributed to decrease the population. We shall now notice how far immigration and emigration affected the movement of the population during the decade. There are no special statistics kept in the province for showing how many persons came into Berar from other provinces and how many left it during the decade. Imperial Table XI, which shows the population according to birthplace, however, throws some incidental light on the numbers of the immigrants and emigrants. From this table we find that 438,075 persons in Berar have been returned at the present Census as born outside the province. This number, however, does not represent the actual number of persons who immigrated into the province within the decade, but it also includes those who came here before 1891. Similarly, the table for the last Census shows that 450,915 persons in Berar were returned as born outside the province. This at first sight would mean that there has been no fresh immigration. But such is not the case; a large number of immigrants enumerated in 1891 must have died here and some returned to their respective provinces or elsewhere, and most of the vacancies thus caused must have been filled up by fresh immigrants since that year. On the whole, however, the present Census discloses a decrease of 12,840 immigrants on that of 1891. Similarly, as regards emigrants from this province, we find that on the present occasion the number of persons born in Berar but censused elsewhere is 87,799 as against 114,854 found in 1891. This shows that a comparatively small number left the province, and that consequently a gain of 27,055 persons has resulted. Deducting from this figure the loss of 12,840 sustained by the falling off in the number of immigrants, we get 14,215, which represents roughly the net gain to the province as compared with the last Census. Further details regarding the number or percentage of immigrants and emigrants and their variations in the several districts will be discussed later on in this chapter.

Difficulty in correctly estimating the loss or gain from birthplace statistics.

78. From the limited data at our disposal it is almost impossible to find out the correct number of immigrants and emigrants during the decade, and consequently the excess of the one over the other during the same period. In chapter II, page 14 of the last Census Report, a rough estimate of the immigrants and emigrants during 1881-1891 was made by applying a certain death rate to the returns of these two classes of persons found in 1881 and by deducting the survivors from the respective returns of 1891. But as by adopting this method we have to overlook several important factors entirely out of account, it has not now been attempted. In the first place, the difficulty arises in fixing the probable death-rate to be applied to these classes of persons, and this difficulty is intensified by the fact that during the two famines, which the decade has seen, the death rates were quite abnormal in Berar and in several other provinces. Secondly, the number of immigrants generally varies from day to day, specially during a famine. There must be a considerable number of immigrants who must have returned to their respective countries at some time during the last ten years, but in the absence of any statistics as to such persons, we shall have to entirely disregard them. Moreover, the immigration may take place to a great extent at the beginning, middle or at the end of the decade. These causes, coupled with others, go to show that it is almost impossible to ascertain the number of immigrants and emigrants during the decade simply from the statistics regarding birthplaces.

System of registering vital statistics.

79. The vital statistics of a province form one of the chief helps in ascertaining the causes of fluctuations in the population. They are of peculiar interest in the decade under review, inasmuch as they throw considerable light upon the decrease of the population disclosed by the present Census. The following brief sketch of the system of collecting vital statistics in Berar is, therefore, given in this chapter as required by the Census Commissioner for India.

The system of registering births and deaths was first introduced in Berar, excepting the Melghat taluq, in 1868. It was modified in 1876, again in 1883, and finally in 1894. The rules now in force are published in the Resident's Book Circular No. 1, Chapter VI, Volume I of the Code of Non-Judicial Book Circulars. Under rule 4, all villages and towns are divided into three classes:—(*a*) Those in which the village register is kept by some person *resident in the village itself;* (*b*) villages, the registers of which are kept by the patwaris in whose circle they are situated, they being resident in other villages and (*c*) villages in which there is no police-post, the registers of which are kept by some officer of the police-post to which their reports are made. Excepting Municipal towns the duty of reporting births and deaths does not devolve on private persons; but under rule 6, the Patel of every village and town, aided by his Jaglias, is expected to inform himself of it, and if the place be of class (*a*) to report each occurrence on the day it occurs to the town or village registrar; if the place be of class (*b*) to send to the patwari in charge of the register of his village an intimation of such occurrences on every day on which they occur, or at the latest, on the day following; and if the place be of class (*c*) to report all such occurrences at the police-post to which he makes reports on the day on which the reports of his villages are made there. The system of reporting the occurrences in villages of (*b*) and (*c*) classes does not appear quite satisfactory. The intimation of the occurrences is usually sent by the Patels verbally through their Mahars or Jaglias; the latter are Mahars, Musalmans or Kunbis by caste, and are ignorant and illiterate persons. There is, therefore, some possibility of their conveying the messages incorrectly or forgetting altogether to deliver the same, specially when the patwari is absent from his village for some days on some duty, a case which happens frequently. However, the safeguard provided in rule 10 (*c*) against such contingencies appears sufficient, *viz.*, the patwari is required on each Sunday either himself to take his Sunday memos or to forward them by some one able to read to the Patels, and the latter after assuring themselves of their correctness and supplying omissions, if any, sign them and send them on to the police Owing to financial difficulties no special arrangements have been made as suggested in rule 7 for daily ascertaining in large towns and villages the number of funerals conducted on each burial ground and burning ghats. As empowered by rule 6, all the Municipalities, under section 116 (1) (*c*) of the Berar Municipal Law, 1886, framed their own rules in 1897 for the registration of vital statistics of their towns (*vide* Resident's Notification No. 229, dated 23rd August 1897). According to these rules, the duty of reporting births and deaths within 72 hours from the time of their occurrence devolves on persons. Each Municipality has, however, appointed its jamadar or ward peons for collecting the information regarding births and deaths within each division of the town, and one of the Municipal members personally checks the returns by house to house visitation. Except in a few Municipal towns, prosecutions for refusing or neglecting to give the information regarding births and deaths have not been resorted to as frequently as they should have been. The rules have been in force for more than four years, and in order to make the people realise their obligations, it is, I think, desirable to institute prosecutions with sufficient frequency. Rule 17 provides for the inspection of registers and for the testing of the entries by the officers of the Revenue, Police, Medical, and Vaccination departments, and also for making local inquiries with a view to ascertain if any births or deaths have not been registered. In order to secure greater attention being paid to the inspection work by superior District and Medical officers regular working plans on the subject have been drawn up and are under the consideration of the Local Government. The police compile and classify the vital statistics; and from the several circle returns, the District

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Superintendent of Police compiles a monthly statement, giving the totals for each town and rural circle in the district, and from these district returns, after they have been examined and criticized by the Civil Surgeon, the provincial statement for the month is compiled in the Sanitary Commissioner's office for publication in the Hyderabad Residency Orders. Still-births are separately recorded in the register of births and deaths, but their number is not included in the provincial returns. Their total number by sexes and proportion, &c., are given for the province in the Sanitary Commissioner's reports, from which Subsidiary Table II has been prepared. It will be seen that annually on an average 2,913 male and 2,170 female still-births took place in Berar during the decade, and that the average proportion of males to 100 females still-born came to 133·8.

Results of vital statistics and of the census compared.

80. In his report for the year 1894, the Sanitary Commissioner has mentioned that the system of registration of births and deaths works smoothly and is fairly complete and effective. In the Administration Report for 1897-98 it is also observed that "on the whole vital statistics in Berar are now recorded with a very fair approach to accuracy." It will be seen from the following rough calculations that the results of the present Census generally point to nearly the same conclusion. Registration of births and deaths is not, however, still in force in the Melghat taluq of the Ellichpur district, and the calculations have therefore been based accordingly :—

Population according to the Census of 1891	2,897,491
Deduct the population of 1891 for the Melghat taluq, for which there is no registration of births and deaths	47,031
Population of Berar (without Melghat) in 1891	2,850,460
Deduct excess of deaths over births (1891 to 1900)	150,803
Population of Berar (excluding Melghat) as it should be in 1901, without taking migration during the decade into account ...	2,699,657
Add the Melghat population of 1901	36,670
Total population of Berar as it should be in 1901, without taking migration into account	2,736,327
Add the present net gain by migration over that of 1891, as arrived at in para 77.	14,215
Berar population as it should be in 1901	2,750,542
Do. do. according to the Census of 1901	2,754,016
Thus the actual population of Berar is greater than the one estimated from vital statistics, &c., by	3,474

Thus it will be seen that the excess of 3,474 persons is very slight and is probably due to (1) better emuneration, (2) defective returns of immigrants and emigrants and (3) to a very slight extent defective vital statistics. As regards the latter, defects, if any, may be largely attributed to the two famines during which the statistics are believed to be less accurate by reason of the general disorganisation of executive arrangements and the tendency of people to wander about and die in unusual places.

Actual and estimated population compared.

81. In Subsidiary Table III the actual population is compared by districts with, (*a*) that estimated from vital statistics, (*b*) that from the normal rate of increase found in Berar during the previous decade (1881-1890), *i.e.*, at 8·11 per mille, and (*c*) according to the rate of increase for the whole of India given in Table XII, page 155, Volume II of the General Tables of the Census of India for 1891. The variations between the actual population and the one estimated from vital statistics of each district will be considered later on in the district analyses. The provincial totals, however, show a difference of 7,328 persons, *i.e.*,

the actual population of Berar is found to be more than the one estimated from vital statistics by the above number. This difference may be accounted for partly by the fact that the deaths and births in the Melghat taluq during the decade have not been taken into account, as the registration of vital statistics is not in force there, and partly to the gain by migration and other causes mentioned in the latter part of the foregoing paragraph. Comparing now the actual population with the estimated one according to the rate of increase, it will be seen that the actual population of each and every district is exceedingly below that of the estimated one according to the rate of increase either for Berar or India. Taking the whole province and calculating the population according to the rate of increase observed in the previous decade, we find that Berar has, during the decade, suffered a loss of 387,224 persons, or 12·3 per cent. But the vital statistics and the nature of the seasons during the decade show, as noticed before, that in only five years, *i.e.*, from 1891 to 1893 and 1898 and 1899 the population was progressive, as there was a large excess of births over deaths in each of those years, while in the remaining five years deaths outnumbered births excessively. Taking the normal annual rate of increase in Berar for the five years in which the population was progressive and adding the net gain of 14,215 by migration as shown in paragraph 77, the population of Berar in 1901 should have been 3,031,120, or 277,104 more than it was actually found. This difference amounts to 10 per cent., and is probably the nearest we can get to the loss inflicted by the two famines and unhealthy years.

In 1901, therefore, there is a loss of 4·9 per cent. on the actuals of 1891, of 10 per cent. on the estimate of the five good years, and of 12·3 per cent. on what there would have been in 1901 if the population had increased at the normal rate of the last decade for the province.

Local variations. In districts.

82. In 1891 when the five districts of Berar showed an increase in their population, Akola alone showed a falling off of 18,010 or 3 per cent., but according to the present Census the order has been reversed. Table II shows that Akola is the only district which now shows an actual increase of 7,576 souls or 1·3 per cent., while all the other districts show a decrease in their population. The largest decrease occurs in the Buldana district, where it amounts to 57,405 persons or 11·9 per cent.; Basim comes second with 44,771 or 11·2 per cent.; Amraoti third with 25,527 or 3·9 per cent.; Ellichpur fourth with 18,213 or 5·8 per cent.; and lastly Wun with 4,684 or 1 per cent.

In taluqs.

83. From Provincial Table II it will be seen that the population has increased in only five taluqs, *viz*:—Akola, Mangrul, Khamgaon, Balapur and Darwha, and that, too, in all by 26,934. The largest increase, amounting to 12,234 or 8·9 per cent., occurs in Akola; Mangrul comes next with 8,616 or 10·4 per cent.; Darwha shows the smallest increase of 99 souls. Each of the remaining 17 taluqs shows an actual falling off in population. The largest decrease occurs in Mehkar, where it amounts to 32,254 or 21 per cent. Next to it stands Pusad with a decrease of 29,457 or 21·2 per cent. Basim and Chikhli have lost 23,930 or 13·4 per cent. and 20,508 or 13·6 per cent. of their population respectively. In Jalgaon and Melghat the decrease is a little over 10,000 in each. In the remaining eleven taluqs the loss of population ranges from 8,640 in Morsi to 37 in Akot. Subsidiary Table IV shows the percentage of variation in population in each taluq and also mean density of population per square mile since 1867. The variations in the density of population have already been noticed in paragraph 39, Chapter I. A reference to the diagram No. 1 will show that although the majority of the taluqs have decreased in density during the last decade, yet, if compared with 1867 all the taluqs, excepting Melghat, show an increase, which is most marked in the Chandur, Khamgaon, Darwha, Akola and Amraoti taluqs, where the net increase ranges from 53·8 to 76 persons per square mile. Map No. III illustrates the variations in population since 1891 in all the taluqs by seven different groups. It will be seen therefrom that the taluqs which have suffered most, *i.e.*, those which have lost their population between 13

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and 22 per cent., are the mountainous or hilly ones, and are found among the first three groups shown in map No. II as the thinly, sparsely and very sparsely populated taluqs. The taluqs, which show a decrease of more than 10 per cent. are either in the south bordering on the Nizam's Dominions or in the north adjoining the Central Provinces, except Jalgaon, which, though in the central plain, adjoins the Melghat. Most of the taluqs which show a decrease of less than 10 per cent. form the eastern portion of the province, which adjoins the Central Provinces. It will be further observed that the five taluqs in which some increase is perceptible are generally located in the centre of the province.

Inter-provincial migration.

84. The movement of the population, judged from the table of birth-places, will now be considered. Subsidiary Table V shows the number of persons in each taluq born in other districts in Berar. Read horizontally it shows the number from each district found in the different taluqs of other districts. Read vertically it gives the total population that each district has contributed to the rest of the province. Among the taluqs, Darwha has received the largest number of immigrants from other districts of the province, chiefly from the adjoining districts of Amraoti and Basim. Daryapur and Murtizapur have also received a large number of immigrants from the adjoining districts. Similar movements are noticeable in taluqs which are on the borders of different districts, and are mostly due to intermarriages, as in these and also in most of the other taluqs the female immigrants from the other districts of Berar preponderate. The taluqs which receive very small number of immigrants from the other districts of Berar, are Melghat and Wun. The net gain or loss to each district by migration within the province is shown in Subsidiary Table VI, from which it will be seen that with the exception of Wun and Ellichpur all the districts have suffered a loss in their population in the exchange, Buldana and Amraoti losing heavily, *viz.*, 5,693 and 5,392 respectively; while, on the other hand, the gain of population to the Wun district amounts to 17,485. Ellichpur gains a female population of 1,256 by the interchange.

Variation among district born population since 1891.

85. Subsidiary Table VII shows the variation in migration, or rather among the district born population since 1891. It will be seen that not a single district shows any increase in its indigenous or the district born population since 1891. The indigenous population of Berar has decreased by 118,126 or 5·3 per cent. The Buldana district shows the largest decrease (36,711), while the Wun district shows the smallest decrease (1,536) in its indigenous population. Akola is the only district which shows a small increase of 1 per cent. in the total population, though it has lost 11,207 of its indigenous population. As observed before, these variations are due not only to natural causes, but also to gain or loss by migration.

Proportion of indigenous and non-indigenous population.

86. Subsidiary Table VIII gives by districts and taluqs the proportions of the indigenous and non-indigenous population. It will be seen that in Berar out of every 10,000 persons 8,409 were born in the province, *i.e.*, 7,648 in the district of enumeration and 761 in the other districts of the province, while the remaining 1,591 were born outside the province, and consequently they might be regarded as non-indigenous or immigrants. Among the districts, Akola has the largest proportion of indigenous population (8,893), while in Amraoti it is the smallest (7,723); in Buldana, Ellichpur and Basim it is above the average for the province. Taking the taluqs, Balapur has the largest proportion (9,433), while in Yeotmal it is the smallest (7,010). The proportion of indigenous population in the Chandur, Amraoti, Wun, Morsi, Kelapur, Khamgaon, Melghat and Pusad taluqs is below that for the province. The principal immigrants into Berar are from the contiguous territories and also from the North-Western Provinces and Oudh, Rajputana and Central India. Their proportionate numbers in every 10,000 persons are :—From the Central Provinces 755; Hyderabad State 345; the Bombay Presidency 273; North-Western Provinces and Oudh 89; and from Rajputana and Central India 118. The number of

immigrants from other provinces and states is comparatively very small. The percentage of immigrants to total population of the province is 23; those for the male and female immigrants are 22 and 24 respectively. The latter percentage is larger than the former owing to a large number of intermarriages with the persons of the neighbouring provinces on the border taluqs of Berar, where the proportion of female immigrants preponderates appreciably that of the male ones. The percentage of immigrants of each district will be noticed later on in the district analyses.

Percentage of immigrants.

87. Subsidiary Table IX compares by districts the number of immigrants from the territories contiguous to Berar and also some of the non-contiguous territories with those found in 1891. It will be seen that these extra-provincial immigrants have, on the whole, decreased by 12,567. Those from the Bombay Presidency and Central India and Rajputana have increased by 15,317 and 636 respectively. The increase among the former is very marked in the Akola and Amraoti districts, amounting to 10,688 and 5,546 respectively. Those from other provinces have diminished in all by 28,154. Those from the Central Provinces and the Hyderabad State have diminished considerably. The decrease among the former is very marked in the Amraoti district, where they have decreased by 8,753. The decrease among immigrants from the Hyderabad territory amounts to 15,892 and is noticeable in the Buldana, Wun and Basim districts, while in the Akola district they show an increase of over 5,000. The net decrease in the immigrants from the Central Provinces and Hyderabad State is due to a large number of moribund immigrants having died in the Amraoti, Buldana, Basim and Wun districts during the two recent famines.

Variation in the immigrants from the contiguous and some of the non-contiguous territories.

88. Subsidiary Table X shows for the whole province the number of persons of both the sexes received from and those contributed by Berar to other provinces or states in India, with the net gain or loss of population to it. Altogether 525,248 persons would appear to have taken part in the interchange of provinces, resulting in a net gain of 349,650 persons to Berar. The following are the net gains and names of provinces with the interchange of which Berar has gained considerably:—the Central Provinces 148,092, Bombay Presidency 70,932, Hyderabad Territory 71,894, Rajputana 27,463, Central India 3,571 and North-Western Provinces and Oudh 24,085. It will be seen that in almost every case where the population has been interchanged, Berar is a gainer. In the case of Assam, Cochin and Burma there has, however, been a very small loss of 59 persons.

Interchange of population with different provinces and states.

89. Emigration per 10,000 of population cannot be shown or discussed by districts, inasmuch as the returns received from the different provinces or states showing persons born in Berar but censused in those provinces or states do not generally show the figures by districts. In some of the returns they are shown by districts of Berar, but the figures of even such returns are comparatively small. The majority of the persons shown therein are returned as born in Berar. The emigrants from this province, or rather the number of persons born in Berar but censused in the different provinces and states in India, will be found in Subsidiary Table X, columns 5 to 7. In all they number 87,799 and their percentage to total population born in Berar comes to 3·6. Their number given above cannot be said to be quite accurate, as returns from some of the distant provinces, such as Goa and the Andaman Islands, &c., have not been received; their total number, however, must be exceedingly small. Emigrants into one district from other districts of Berar are already shown in columns 4 and 5 of Subsidiary Table VIII.

Percentage of emigrants.

District Analyses.

90. In the foregoing paragraphs the chief local variations in population and their movement have been reviewed by the light thrown upon the subjects by the

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Table of birthplaces. I now proceed to discuss the actual and natural variations in each district, and to ascertain the causes of the variations mostly from the district census reports and also from an examination and comparison of the number or percentage of immigrants into each district in 1891 and 1901, and also the number or percentage of persons born in it, but found in other districts of Berar, or in other words, the inter-provincial emigrants from each district. For reasons given in the foregoing paragraph the number of extra-provincial emigrants cannot be ascertained by districts. The movement of the population in taluqs cannot be examined in this manner, although it would have been very useful in some cases, as the statistics of birthplace are based on the unit of the district; the vital statistics are not moreover given by taluqs in the Sanitary Commissioner's reports. The term "natural decrease" used in the following analyses means excess of deaths over births.

91. **Amraoti.**—*Census decrease*, 25,527 *persons or* 3·9 *per cent. Natural decrease* 31,870 *persons or* 4·9 *per cent.*

The Deputy Commissioner ascribes the decrease mainly to the famines of 1896-97 and 1899-1900, and attributes the difference between the natural and Census figures to the large number of deaths, which occurred amongst the immigrants in 1897, when, he reports, "this district was flooded with paupers from the Central Provinces, and the death-rate amongst them was very heavy." The number of immigrants into this district as compared with 1891 has decreased by 6,530, while that of persons born in the district but censused in other districts of Berar, or in other words emigrants from this district to other districts of Berar, has increased by 1,685. The indigenous population of this district as compared with 1891 has decreased by 18,997 or 4·1 per cent. This large falling off in the indigenous population is chiefly due to high mortality, as during the decade deaths exceeded births in five years, among which the excess of deaths in 1897 and 1900 was exceedingly high, being 13,725 and 27,483 respectively.

The decrease in population is found in all the four taluqs of the district, but it is most marked in Morsi, where it amounts to 8,640 persons or over 5 per cent. This taluq adjoins the Central Provinces on the north. The Amraoti taluq comes next with a loss of 7,951 persons or 4·3 per cent. Chandur, which taluq is also on the border of the Wardha district of the Central Provinces, shows a falling off of 5,301 persons or 2·7 per cent. The decrease in the remaining taluq of Murtizapur has been somewhat less, *viz.*, 3,635 or 3 per cent. The male population of the district has suffered much more than the female one, as out of the total decrease of 25,527 persons, 17,311 or 5·1 per cent. have diminished among the males. The town population of the district has increased by 10,463 persons. Out of its fifteen towns, ten show increments in their population and five show a falling off. Amraoti, Karanja, Dattapur, Murtizapur, and Morsi are prominent among the former, whilst Shendurjana and Ner Pinglai are conspicuous for the latter.

92. **Akola.**—*Census increase*, 7,576 *persons or* 1·3 *per cent. Natural decrease*, 22,957 *persons or* 4 *per cent.*

The small increase of 7,576 in the population of this district is remarkable when the natural decrease of 22,957 is taken into account. As observed before, this is the only district in the province which shows any increment. It is not common to both the sexes, but is confined to females only. The male popoulation of the district has actually decreased by 1,194.

The Deputy Commissioner attributes the increase partly to more accurate enumeration of females and partly to increased immigration from the Buldana and Basim districts, and also from the Central Provinces, Hyderabad State and the Bombay Presidency. The former fact is borne out to some extent by the marked increase in the proportion of females to 1,000 males. In 1891 the proportion in the district was 935, while now it comes to 968. The increase of proportion is

observable in all the five taluqs of the district, but it is most noticeable in the Khamgaon and Jalgaon taluqs, where it has risen by 52 and 50 respectively. The increase in the former is, however, probably due more to a large decrease in the male population than to more correct enumeration of the females. With regard to immigrants into this district, we find that as compared with 1891 they have increased by 18,965 or about 3 per cent. The number of persons born in the district but censused elsewhere in the province is 45,640 or 7·8 per cent., as against 57,921 or 10 per cent. in 1891. The indigenous population has decreased from 485,655 or 84·5 to 474,448 or 81·4 per cent. These facts considered together go to show that the increase in the population is largely due to immigration, which is chiefly confined to towns, as the town population of the district has risen by 16,522 while the rural population has fallen off by 8,764. The increase is found in three out of the five taluqs, *viz.*, Akola, Khamgaon and Balapur. The remaining two taluqs, Akot and Jalgaon, show a decrease. The largest increase, amounting to 12,234 persons, is seen in the Akola taluq, where the males have increased by 5,359 and the females 6,875. About three-fourths of the increment is found in its two towns, Akola and Barsi Takli; in the former it amounts to 7,819 persons, and is reported to be largely due to increase in the number of cotton factories and also to the presence of marriage parties and travellers detained there by the heavy hailstorm of the 1st of March 1901. The increment of 3,163 persons in the Khamgaon taluq is entirely due to the growth of the population of the towns of Khamgaon and Shegaon, amounting to 6,378; the rural population of the taluq, on the other hand, has diminished by 3,215 persons. In the Balapur taluq the increment of 2,822 persons is mostly found in its village population. The decrease in the Akot taluq being exceedingly small, *viz.*, 37 souls, calls for no remark. The Jalgaon taluq has suffered considerably, the decrease is as large as 10,606, and is noticeable in its rural as well as urban populations. No satisfactory explanation is given for the decrease in the district report, beyond the fact "that the population in the taluqs through which the railway line runs has increased and that in the other taluqs has decreased." It, however, appears that the decrease is due to some extent to the absence of a fair on the present census night at Dhanora, a village in this taluq, where on the night of the previous census 2,352 persons had assembled.

93. **Ellichpur.**—*Census decrease, including the Melghat,* 18,213 *persons or* 5·8 *per cent., excluding the Melghat* 8,034 *persons or* 2·9 *per cent. Natural decrease, excluding the Melghat,* 11,888 *persons or* 4·4 *per cent.*

The natural decrease for the Melghat taluq cannot be given, as births and deaths of that taluq are not recorded. As compared with 1891 this district has gained only about 596 persons by migration, inasmuch as its immigrants have decreased by 1,237, and emigrants to other districts of Berar have also decreased by 1,833. Its indigenous population has also gone down from 245,203 to 228,045. This large falling off is no doubt due chiefly to excessive mortality. In six out of ten years deaths exceeded births. The excess of deaths in 1900 alone amounted to 9,983. The decrease in population is found in all the three taluqs of this district. It is, however, very insignificant in the Ellichpur taluq, being of only 180 persons. Out of the five towns in this taluq four show an aggregate increase of 3,012 persons, while the fifth town, Ellichpur, shows a falling off of 555 persons. The Daryapur taluq shows a loss of 7,854 persons, of which 4,854 have diminished among its male population. Anjangaon is the only town in this taluq, that also shows a decrease of 1,810 persons. The decrease is therefore common to both the rural as well as the urban parts of this taluq.

94. *Melghat taluq.*—The decrease in the Melghat amounts to 10,179 or 21·7 per cent. This taluq, as mentioned before, is the most abnormal one in Berar. Its population has been very unfortunate, as it suffered terribly during the last two famines within the decade. Mr. Williamson, Deputy Conservator of Forests, who was Charge Superintendent of the whole State Forest area classed as A in this

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taluq, attributes the decrease to the following six causes:—(1) Absence of temporary road gangs who were employed in 1891, numbering 3,690; (2) permanent emigration to the Nimar district in the Central Provinces; (3) permanent emigration to the plains of Berar; (4) temporary emigration; (5) absence of ordinary temporary immigrants from the Central Provinces to the Reserves; and (6) Famine and its attending effects. As regards the permanent emigration to the Nimar district and to the plains of Berar above referred to, he writes:—

"A steady emigration has been in progress into Nimar district in the Central Provinces "during the last six or seven years at least, people being attracted by the very generous terms "as to land, &c., offered in the southern portion of that District, along the Tapti Valley, which "tract the Central Provinces Administration is anxious to get settled up. Attention has "occasionally been drawn to this point by the Conservator of Forests and myself.

"I can only make a rough estimate of the extent of this emigration to Nimar district, as "my work carries me very seldom into Dhulghat and Amner parganas, the portion of the taluq "whence such emigration has mostly occurred. I should estimate the number of emigrants "(to Nimar) at 1,500.

"There has been an equally large emigration southwards into the plains taluqs, Ellichpur, "Daryapur, Akot, and Jalgaon. This has chiefly affected Silona, Jamgarh, Khatkali, Rupagarh, "Narnalla, Dhulghat, and Mohkot parganas in the Melghat, *i.e.*, the southern strip of the taluq. "It is an annual occurrence for numbers of the hill people in this southern strip to flock down "into the plains for work in harvesting, and there was a very exceptionally heavy emigration of "this description in September to December 1896, hundreds flocking down from even the "remoter parganas, such as Katkumb. Large numbers of these are known to have settled in "the plains as servants, and will doubtless gradually emerge into the class of village menials.

"The extent to which this has affected the Melghat population will doubtless be shown "by the census figures of the plains taluqs named, *i.e.*, the increased numbers of Korkus, Gonds, "Bhils or Gawlans shown therein, also a number of Banjaras who lived in the Melghat ten years "ago have emigrated, consequent largely on the loss of their occupation by the opening up of the "Melghat by roads."

Mr. Williamson's surmise regarding a large number of Korkus, Gonds, Bhils, &c., having been settled down in the plain taluqs of Berar has been corroborated by the statistics of the castes for the taluqs of Ellichpur, Daryapur, Amraoti, Chandur and Murtizapur, which show a fairly large increment in the number of such tribes as compared with their numbers in 1891. The facts now disclosed for this taluq lead us to reflect whether the condition of the Animistics, who form the vast majority of this taluq, could not be improved and their emigration to Nimar to a certain extent checked by offering to them the unoccupied culturable land of the taluq on favourable terms. As mentioned in paragraph 41 30 per cent. of the culturable land is still not taken up in this taluq. Mr. Bagshawe, the late Conservator of Forests, Berar, who knew the taluq and its people probably better than any other officer, was, I know, of opinion that much of this land would be taken up by these tribesmen and the population would thus be increased, if judicious money help in the shape of *takávi* advances be given to them and the rental of the land reduced for earlier years.

95. **Buldana.**—*Census decrease* 57,405 *persons or* 11·9 *per cent. Natural decrease* 20,169 *persons or* 4·2 *per cent.*

This district was very severely affected by both the famines during the decade. The decrease of population in it is the largest in the province. Birth-rates fell off most abnormally in 1898 and 1900. In four out of ten years, deaths exceeded births. The excess of deaths in 1900 alone amounted to 32,721 persons. The total decrease in the population is, however, due not to high mortality alone but also to emigration. Major R. P. Colomb, Deputy Commissioner, writes on the subject thus:—

"The large decrease in the District is attributed to the famine and cholera epidemic, and "partly to emigration. The Tahsildar, Mehkar, reports that at the early stage of the famine, "people in large numbers left their homes for Nimar, where they were told some Native Chief

"was giving out land for cultivation and supporting the poor. This induced several people to "abandon their homes and proceed towards that foreign land from which they seem never to have "returned, though after all the invitation proved an illusion."

The number of immigrants in the district has fallen from 91,762 or 19 per cent in 1891 to 71,068 or 16·7 per cent. in 1901, which is the lowest in the province, and that of the emigrants to other districts in the province from 28,618 or 5·9 per cent. to 27,907 or 6·6 per cent. The indigenous population of the district has also been reduced within the decade by 36,711 persons. Each of the three taluqs of the district shows a falling off in its population. Chikhli and Mehkar are in the southern hilly tract called the Balaghat. They suffered most from the effects of the famines. The third taluq, Malkapur, which is situated in the central plain, seems to have suffered comparatively less. Chikhli shows a decrease of 20,508 persons or 13·7 per cent., of whom 12,082 or 15·7 per cent. are found among the male population. Two of its towns, Buldana and Chikhli, have increased in their population by 2,111 persons, while the third town, Deulgaon Raja, has lost 1,089 of its inhabitants. The decrease of 32,254 persons in the Mehkar taluq is the largest in the province, and is common to both sexes: it is observable in the rural parts. Mehkar, the only small town in the taluq, shows an insignificant increase of 228 persons. The third taluq, Malkapur, has a comparatively small falling off of 4,643 persons. It is observable among its male as well as female population, but the decrease is found in its villages only. Its town population has increased by 4,088 persons.

96. **Wun.**—*Census decrease* 4,684 *persons or nearly* 1 *per cent. Natural decrease* 24,412 *persons or* 5·2 *per cent.*

This district shows the smallest census decrease in the province though the difference between the census and the natural decreases is great. Three out of its four taluqs, *viz.*, Yeotmal, Wun and Kelapur, show collectively a falling off of 4,783 persons, while Darwha, the fourth taluq, shows an insignificant increase of 99 persons. The decrease in the Yeotmal taluq is very small, being of 398 persons. It appears from the district report that in this and in the Darwha taluq, the effects of the famine of 1900 were more severely felt than in any other taluq of the district; but that had it not been for the large influx of the people from the Bombay Presidency, Central Provinces and Hyderabad State, which to a great extent took place in the Darwha taluq a few months before the Census, these taluqs would have revealed a considerable decrease in their population, and this to some extent accounts for the exceedingly large difference now observable between the census and the natural decreases of the district. The difference may, however, be partly due to inaccurate registration of births and deaths as observed by the Civil Surgeon in his report attached to the district census report, and also to the moribund state of the immigrants in which they came into this district to die, as will be seen from the following extract from Major W. Haig's Famine Report of 1899-1900 for this district:—

"Immigration generally from the Nizam's Dominions and especially from the south, "where the Wun district marches with the Nizam's Dominions, was very extensive. The "distress in the Sirpur Tandur District of the Nizam's Dominions was not very acute, but there "can be no doubt that some measures of relief were needed. I believe that none were undertaken. "The natural consequence was the immigration of distressed people in large numbers into a "district in which relief measures were undertaken. Many of the wanderers, I believe, entered "the District in a moribund condition so that the effect of the immigration was not only to "swell the number of people for whom it was necessary to provide relief, but also to increase the "rate of mortality to an extent which may best be described as alarming."

As compared with 1891 the immigrants and also the emigrants of this district to the other districts of Berar have decreased by 3,148 and 1,909 respectively. The falling off in the indigenous population of the district is comparatively very small, being of 1,536 persons only. These facts show that the mortality must have been very high among the immigrants, specially among the males, as the decrease in this district is entirely among the male population, which shows a falling off of 6,050, while the female population has increased by 1,366.

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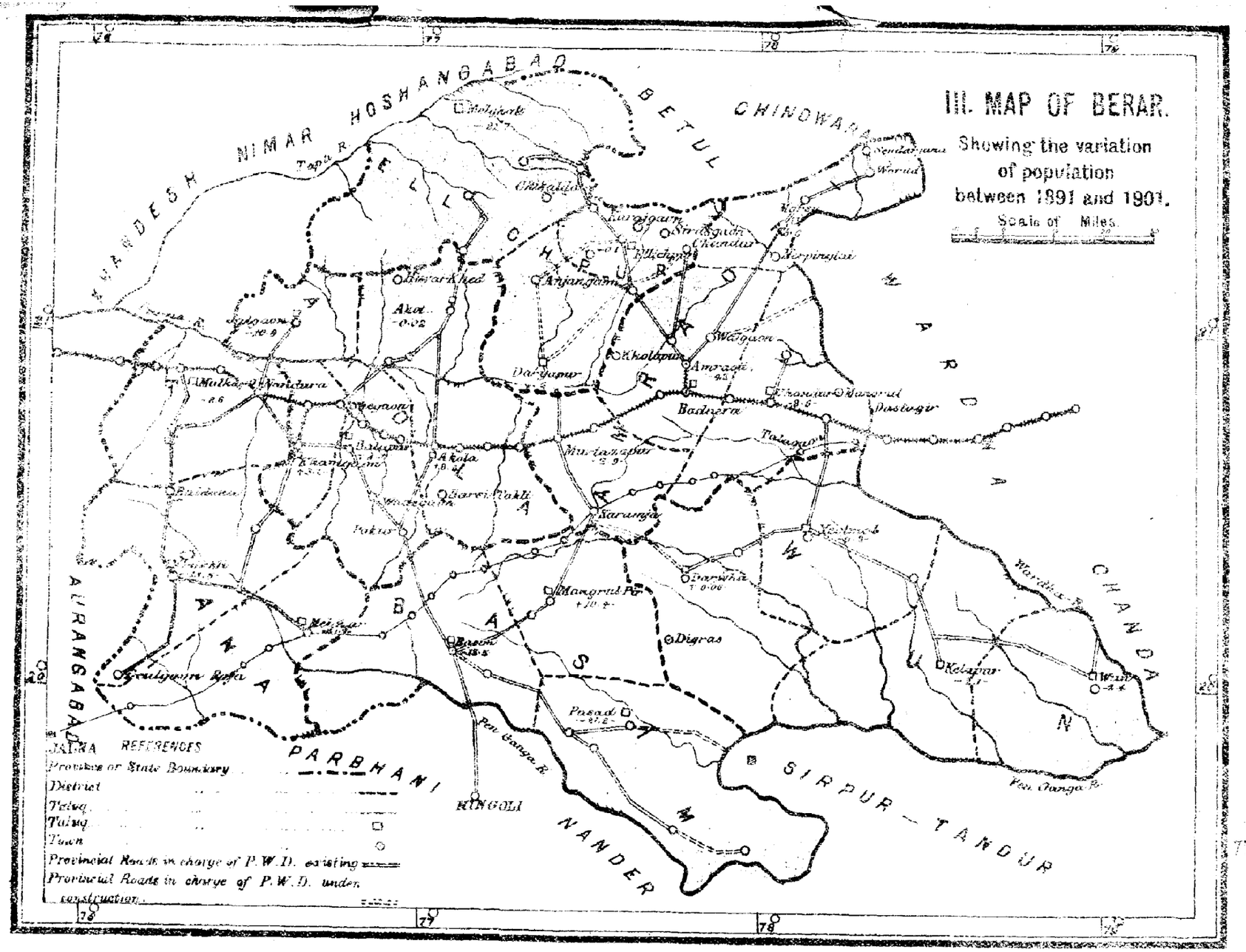
Yeotmal, Wun, Digras and Darwha are the only four towns in this district. They all show an increase in their inhabitants amounting to 6,483, of whom 4,081 have increased in Yeotmal alone.

97. **Basim.**—*Census decrease* 44,771 *persons or* 11·2 *per cent. Natural decrease* 39,507 *persons or* 9·9 *per cent.*

This district stands second in the province as regards the decrease in population. The falling off is common to both sexes, and is mainly due to excessively high mortality. Cholera, which was prevalent in the district for eight years out of ten, carried off 15,886 persons; 33,900 deaths are recorded under dysentery and diarrhœa and 68,805 under fever during the decade. In 1900, *i.e.*, in the year of the last famine, deaths exceeded births by 31,816. The difference of 5,264 persons between the census and natural decreases is rightly attributed by the Deputy Commissioner to net emigration during the decade, as the immigrants of this district when compared with those of 1891 show a falling off of 12,254 persons, while the emigrants to the other districts of Berar have increased by 2,753. Two of its taluqs, Basim and Pusad, show exceedingly large decreases in their population, amounting to 23,930 and 29,457 souls respectively, while the third, Mangrul, shows an increase of 8,616 persons. With regard to these variations, Mr. Prideaux, Officiating Deputy Commissioner, writes:—

"The great decrease in the populations of the Basim and Pusad taluqs is no doubt due "to the severity of the late famine, which was felt most in these two taluqs. The Mangrul taluq "was comparatively better off, and this accounts for the increase in that taluq."

Basim, Pusad and Mangrul, the three towns of the district, have increased in their population by 3,584.



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Decrease

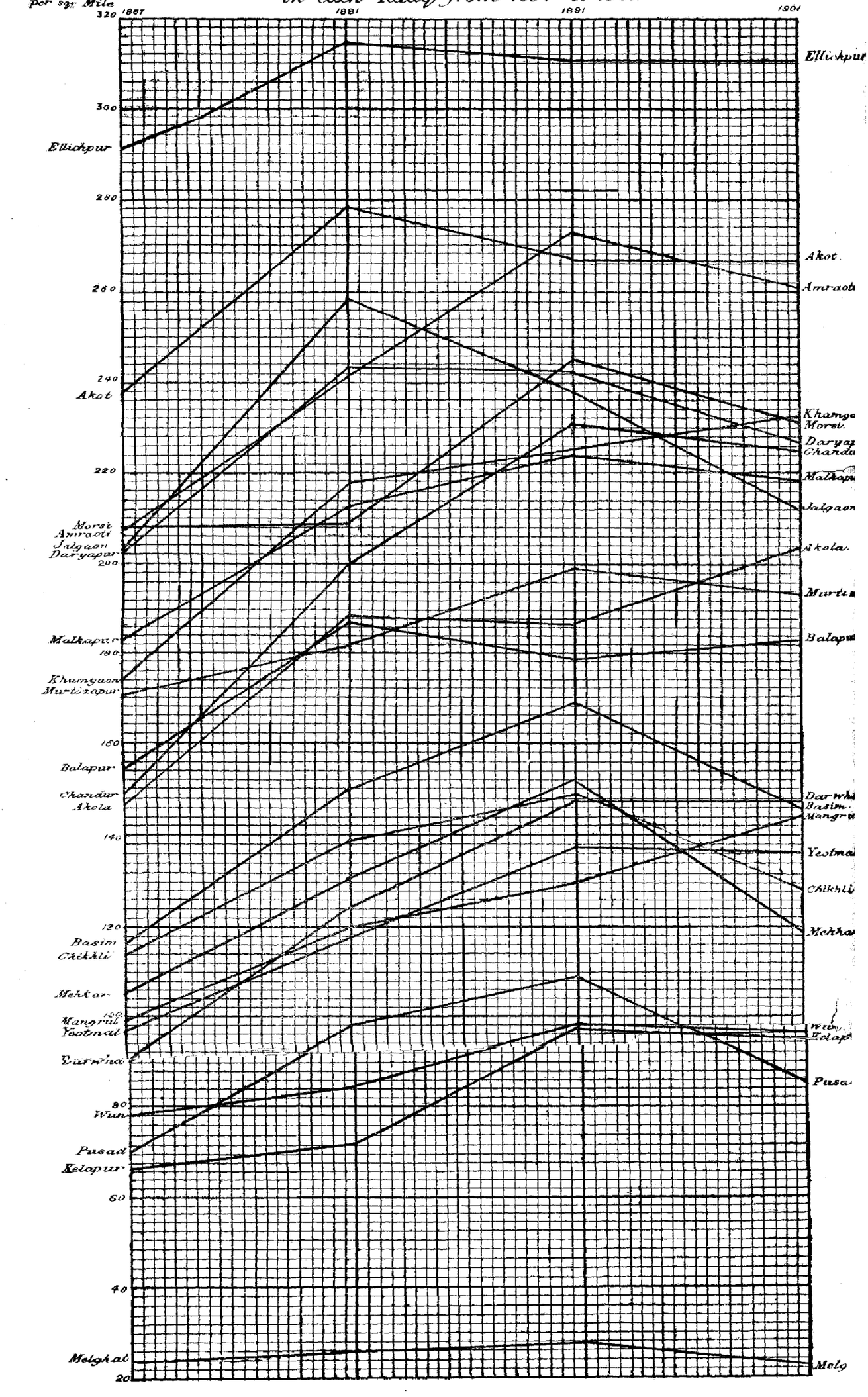
0—5	Ellichpur	... −0·1
	Yeotmal	... −0·3
	Kelapur	... −2·1
	Wun	... −2·4
	Chandur	... −2·6
	Malkapur	... −2·6
	Murtizapur	... −2·9
	Amraoti	... −4·3
5—10		
	Morsi	... −5·6
	Daryapur	... −6·4
10—15	Jalgaon	... −10·8
	Basim	... −13·5
	Chikhli	... −13·6
20—25	Mehkar	... −21·0
	Pusad	... −21·2
	Melghat	... −21·7

Increase

0—5	Darwha	... +0·06
	Balapur	... +2·7
	Khamgaon	... +3·1
5—10		
	Akola	... +8·8
10—15		
	Mangrul	... +10·4

The figures printed beside the names of Taluqs show the percentage of the actual variation for each

Diagram No. I Showing variation in Density of Population in each Taluq from 1867 to 1901.



SUBSIDIARY TABLE I.

Showing Annual Vital Statistics, Rainfall and Prices, &c., from 1891 *to* 1900.

	Years.										Total or average for the decade 1891—1900.	Total or average for the previous decade 1881—1890.
	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.		
1	2	3	4	5	6	7	8	9	10	11	12	13
Total births	121,755	113,640	111,924	94,759	105,952	109,013	113,364	89,414	144,034	89,302	1,093,157	1,070,798
Average birth-rate per mille	42·02	39·9	39·3	33·3	37·2	38·3	39·7	31·3	50·5	31·3	38 3	40·7
Deaths from cholera	7,958	2,030	1,188	3,452	11,919	12,264	10,122	..	541	18,375	67,849	66,093
Deaths from other causes	107,600	80,094	91,763	116,109	130,018	112,523	140,100	66,806	113,451	217,647	1,176,111	862,013
Total deaths	115,558	82,124	92,951	119,561	141,937	124,787	150,222	66,806	113,992	236,022	1,243,960	928,106
Average death-rate per mille of total population.	39·8	28·8	32·6	42·0	49·9	43·8	52·6	23·4	39·9	82·7	43·5	35·3
Average rainfall in inches	39·29	59·31	36·93	41·7	25·89	28·98	31·15	29·16	13·37	35·57	34·07	38·65
Price of jowari (seers per rupee) ..	21 s. 13 ch.	17 s. 6 ch.	19 s. 4 ch.	21 s. 8 ch.	22 s. 15 ch.	11 s. 10 ch.	20 s. 7 ch.	27 s. 11 ch.	18 s. 5 ch.	11 s. 8 ch.	19 s. 4 ch.	26 s. 5 ch.

SUBSIDIARY TABLE II.

Showing the number of still-births by sexes, and their proportion of males to 100 *females still-born in Berar during* 1891-1900.

Year.	Number of still-births registered.			Proportion of males to 100 females still-born.	Proportion of still-births to total of live births.		
	Males.	Females.	Total.		Males.	Females.	Total.
1	2	3	4	5	6	7	8
1891	3,000	2,213	5,213	135	4·7	3·8	4·3
1892	2,798	1,976	4,774	141	4·8	3·6	4·2
1893	2,832	2,189	5,021	129·3	4·9	4·0	4·4
1894	2,479	1,859	4,338	133	5·1	4·0	4·5
1895	3,026	2,279	5,305	132	5·5	4·4	5·0
1896	2,935	2,169	5,104	135·3	5·2	4·1	4·6
1897	3,076	2,281	5,357	134·8	5·3	4·2	4·7
1898	2,474	1,962	4,436	126·1	5·4	4·5	4·9
1899	3,856	2,767	6,623	139·4	5·2	3·9	4·6
1900	2,659	2,009	4,668	132·4	5·8	4·4	5·2
Average per year	2,913	2,170	5,083	133·8	5·1	4·1	4·6

SUBSIDIARY TABLE III.

Showing comparison of actual and estimated population.

District.	Actual population by Census, 1901.	Population estimated from Vital Statistics.	Population estimated from rate of increase in Berar 1881 to 1891.	Population estimated from rate of increase given for India in Table XII in Mr. Hardy's note on the census of 1891.	Actual population by Census, 1891.	Remarks.
1	2	3	4	4a	5	6
Amraoti	630,118	623,926	710,800	718,523	655,645	
Akola	582,540	551,975	623,137	629,906	574,782	
Ellichpur	297,403	303,910*	342,364	346,084	315,798	* Without Melghat, where vital statistics are not registered.
Buldana	423,616	461,002	521,487	527,152	481,021	
Wun	466,929	447,201	511,285	516,844	471,613	
Basim	353,410	358,674	431,676	436,368	398,181	
Railway passengers	..	..	491	495	451	
Total for the province	2,754,016	2,746,688	3,141,240	3,175,372	2,897,491	

SUBSIDIARY TABLE IV.

Showing the percentage of variation in population and mean density since 1867.

District and Taluq.	Percentage of variation in population (+) or (−).			Net variation in density in period 1867 to 1901. Increase (+), decrease (−).	Mean density of population per square mile.			
	1891—1901.	1881—1891.	1867—1881.		1901.	1891.	1881.	1867.
1	2	3	4	5	6	7	8	9
Amraoti	−3·8	+13·9	+14·8	+46·7	228·4	237·6	208·5	181·7
Akola	+1·3	−3·0	+23·3	+37·9	217·6	214·8	216·6	179·7
Ellichpur	−5·7	+0·7	+12·5	+7·2	114·2	121·2	120·3	107·0
Buldana	−11·9	+9·4	+20·1	+20·3	150·9	171·2	156 8	130.6
Wun	−0·9	+20·3	+21·1	+36·5	119·4	120·5	100·4	82·9
Basim	−11·2	+10·9	+29·7	+26·3	119·8	134·3	121·3	93·5
Mean for Province	−4·9	+8·4	+20·0	+29·7	155·5	163·6	150·9	125·8
Amraoti	−4·3	+12.3	+17·1	+53·8	261·6	273·2	243 2	207·8
Chandur	−2·6	+15·4	+34·5	+76·5	225·8	231·7	200·7	149·3
Morsi	−5·6	+17·5	+0·2	+23·1	231·1	244·8	208 5	208·0
Murtizapur	−2·9	+10·0	+5·6	+21·9	193·5	199·3	181·3	171·6
Akola	+8·8	−1·0	+27·1	+55·2	203·6	186·7	188·7	148·4
Akot	−0·02	−4·5	+17·6	+30·0	266·8	266·4	278·5	236·8
Balapur	+2·7	−5·2	+21·1	+28 7	184·0	178·7	188·1	155·3
Jalgaon	+10·8	−7·8	+27·1	+9·0	212·7	238·5	258·9	203·7
Khamgaon	+3·1	+3·7	+25·4	+58·9	232·9	225·2	218·1	174·0
Ellichpur	−0·1	−1·2	+9·2	+20·3	311·4	311·6	315·7	291·1
Daryapur	−6·4	−0·4	+19·8	+23·5	227·1	242·6	243·8	203·6
Melghat	−21·7	..	+4·9	−2·2	22·5	28 7	25·9	24·7
Chikhli	−13·6	+7·2	+20·9	+13·6	128·4	148·6	138·8	114·8
Malkapur	−2·6	+5·6	+16·2	+35·4	219 0	224·7	213·3	183·6
Mehkar	−21·0	+16·6	+24·4	+14·9	119·9	151·8	130·6	105·0
Yeotmal	−0·3	+15·4	+21·8	+39·2	136·6	136·9	118·6	97·4
Darwha	+0·06	+17·9	+38·8	+57·6	147·7	147·5	125·0	90·1
Kelapur	−2·1	+34·4	+8·9	+28·9	95·9	97·9	73·0	67·0
Wun	−2·4	+16·5	+8·3	+17·7	96·0	98·4	84·8	78 3
Basim	−13·5	+12·4	+30·2	+30·1	146·6	169·4	150·0	116·5
Mangrul	+10·4	+8·3	+18·5	+44·9	144·5	129·7	120·1	99·6
Pusad	−21·2	+10·7	+37·0	+14·2	85·7	108·6	98·2	71·5

SUBSIDIARY TABLE V.

Showing the number of persons in each taluq born in other districts in Berar.

Taluq of enumeration.	Amraoti.		Akola.		Ellichpur.		Buldana.		Wun.		Basim.		Taluq Total.		District Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amraoti	..	..	1,247	1,539	4,757	6,820	333	241	547	567	271	230	7,155	9,397	..	..
Chandur	..	..	411	432	660	780	107	100	2,498	3,627	240	303	3,916	5,242	..	..
Morsi	..	..	180	259	1,920	2,753	49	50	52	66	52	50	2,253	3,178	..	..
Murtizapur	..	..	2,703	3,625	1,872	2,328	271	297	941	1,692	1,728	2,501	7,515	10,443	20,839	28,260
Akola	2,371	3,363	..	..	1,263	1,511	1,036	843	258	282	2,255	2,812	7,183	8,811	..	..
Akot	673	1,032	..	..	2,772	3,629	454	445	44	67	90	130	4,033	5,303	..	..
Balapur	237	230	..	..	110	103	1,329	1,677	10	23	767	825	2,453	2,858	..	..
Jalgaon	90	132	..	..	190	241	1,296	2,169	6	10	42	59	1,624	2,611	..	..
Khamgaon	186	285	..	..	115	132	3,195	4,469	11	20	140	179	3,647	5,085	18,940	24,668
Ellichpur	4,147	7,035	669	929	..	..	112	117	66	63	72	68	5,066	8,212	..	..
Daryapur	3,048	4,977	4,055	6,449	..	..	132	162	71	94	111	135	7,417	11,817	..	..
Melghat	65	49	236	140	..	..	9	7	12	5	3	3	325	204	12,808	20,233
Chikhli	79	70	1,079	1,307	50	60	..	..	24	26	230	221	1,462	1,684	..	..
Malkapur	117	155	3,705	6,283	79	99	..	..	17	21	67	90	3,985	6,648	..	..
Mehkar	81	88	1,129	1,525	20	24	..	..	39	38	2,175	3,316	3,444	4,991	8,891	13,323
Yeotmal	2,923	3,423	203	185	123	87	57	48	..	..	353	331	3,659	4,074	..	..
Darwha	5,805	6,722	592	516	194	180	270	254	..	..	4,574	5,267	11,435	12,939	..	..
Kelapur	624	551	50	41	29	16	47	31	..	..	429	424	1,179	1,063	..	..
Wun	188	139	53	39	40	9	9	8	..	..	33	35	323	230	16,596	18,306
Basim	276	333	1,316	1,564	85	63	2,829	4,247	101	127	..	..	4,607	6,334	..	..
Mangrul	2,095	2,635	1,353	1,622	164	127	525	479	1,915	2,803	..	..	6,052	7,666	..	..
Pusad	137	130	109	95	27	15	111	92	554	720	..	..	938	1,052	11,597	15,052
Total ..	23,142	31,349	19,090	26,550	14,470	18,977	12,171	15,736	7,166	10,251	13,632	16,979	..	..	..	..

SUBSIDIARY TABLE VI.

Showing net gain or loss to each district by migration within the Province.

District.	Contributes to other districts.			Receives from other districts.			Balance.					
							Gain.			*Loss.*		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Amraoti	54,491	23,142	31,349	49,099	20,839	28,260	..	..	..	5,392	2,303	3,089
Akola	45,640	19,090	26,550	43,608	18,940	24,668	..	..	..	2,032	150	1,882
Ellichpur	33,447	14,470	18,977	33,041	12,808	20,233	1,256	..	1,256	1,662	1,662	..
Buldana	27,907	12,171	15,736	22,214	8,891	13,323	..	..	..	5,693	3,280	2,413
Wun	17,417	7,166	10,251	34,902	16,596	18,306	17,485	9,430	8,055	..	..	..
Basim	30,611	13,632	16,979	26,649	11,597	15,052	..	..	..	3,962	2,035	1,927

SUBSIDIARY TABLE VII.

Showing variation in migration since 1891.

District.	Number of district born population.		Variation.	Percentage of district born.		Percentage of increase among.	
	1901.	1891.	1891—1901.	1901.	1891.	District born.	Total population.
1	2	3	4	5	6	7	8
Amraoti	437,508	456,505	—18,997	69·4	69·6	..	..
Akola	474,448	485,655	—11,207	81·4	84·5	..	1
Ellichpur	228,045	245,203	—17,158	76·7	77·6	..	..
Buldana	352,548	389,259	—36,711	83·2	80·9	..	..
Wun	335,848	337,384	—1,536	71·9	71·5	..	..
Basim	278,031	310,548	—32,517	78·7	78·0	..	..
Total for Province ..	2,106,428	2,224,554	—118,126	76·5	76·8	..	..

SUBSIDIARY TABLE VIII.

Showing immigration per 10,000 *of population.*

District and taluq.	*Born in the province.*				BORN IN INDIA BEYOND BERAR.								*Born in Asia beyond India.*		Born in other continents.	*Percentage of immigrants to total population.*		
					In contiguous territory.				*In non-contiguous territory.*									
	Total.	In the district where enumerated.	In the contiguous districts.	In the non-contiguous districts.	Total.	Central Provinces.	Hyderabad Territory.	Bombay Presidency.	Total.	North-Western Provinces.	Rajputana and Central India.	Other Provinces of India.	Contiguous countries.	Remote countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Amraoti ..	7,811	6,868	659	284	1,616	1,199	138	279	567	246	293	28	3	..	3	31	31	31
Chandur ..	7,027	6,552	318	157	2,740	2,576	27	137	232	112	116	4	1	..	..	34	33	35
Morsi ..	7,972	7,594	326	52	1,892	1,824	15	53	135	55	76	4	1	..	..	24	22	26
Murtizapur ..	8,425	6,903	1,474	48	1,294	481	236	577	278	146	127	5	3	..	..	31	30	32
Amraoti District ..	7,723	6,943	632	148	1,962	1,629	94	239	312	143	158	11	2	..	1	30	29	31
Akola ..	8,534	7,469	904	161	1,141	230	333	578	321	115	190	18	2	..	2	25	25	25
Akot ..	9,113	8,435	466	212	601	225	107	269	283	119	156	8	3	..	..	16	16	15
Balapur ..	9,433	8,925	440	68	464	34	175	255	99	31	64	4	4	..	..	10	10	10
Jalgaon ..	9,367	8,882	446	39	436	93	83	260	194	44	146	4	3	..	..	11	11	11
Khamgaon ..	8,174	7,326	744	104	1,440	79	451	910	384	99	268	17	1	..	1	27	26	27
Akola District ..	8,893	8,145	620	128	839	146	235	458	264	88	166	10	3	..	1	18	18	18

Ellichpur	..	8,521	7,611	766	144	1,136	903	166	67	340	178	148	14	2	..	1	24	23	24
Daryapur	..	9,293	7,616	1,616	61	467	345	24	98	239	110	127	2	1	..	..	24	21	27
Melghat	..	8,201	8,057	102	42	1,587	1,526	30	31	207	161	39	7	..	..	4	19	20	18
Ellichpur District	..	8,779	7,668	1,012	99	933	764	94	75	285	150	126	9	2	..	1	23	22	24
Chikhli	..	8,744	8,501	184	59	1,170	20	951	199	82	27	50	5	3	..	1	15	14	16
Malkapur	..	8,882	8,268	577	37	971	41	138	792	145	39	98	8	2	..	..	17	14	20
Mehkar	..	8,907	8,208	675	24	939	14	727	198	152	20	128	4	2	..	..	18	16	20
Buldana District	..	8,847	8,322	485	40	1,023	27	555	441	127	30	92	5	3	..	..	16	14	18
Yeotmal	..	7,010	6,386	512	112	2,783	2,620	54	109	202	127	69	6	4	..	1	36	36	36
Darwha	..	8,651	7,095	1,428	128	1,219	682	350	187	127	70	52	5	3	..	..	29	27	31
Kelapur	..	8,000	7,784	..	216	1,930	1,514	379	37	68	45	22	1	2	..	..	22	22	22
Wun	..	7,916	7,850	..	66	2,052	1,607	422	23	31	15	14	2	1	..	..	21	20	22
Wun District	..	7,940	7,193	614	133	1,940	1,545	291	104	117	69	44	4	3	..	..	28	27	29
Basim	..	8,672	7,958	649	65	1,124	26	891	207	202	46	149	7	2	..	..	20	18	22
Mangrul	..	8,993	7,486	1,365	142	913	69	497	347	92	28	63	1	2	..	..	25	23	27
Pusad	..	8,241	8,059	117	65	1,666	14	1,550	102	92	40	45	7	7	..	..	19	17	21
Basim District	..	8,621	7,867	669	85	1,237	33	993	211	140	39	95	6	2	..	..	21	19	23
Province	..	8,409	7,648	732	29	1,373	755	345	273	215	89	118	8	2	..	..	23	22	24

SUBSIDIARY TABLE IX.

Showing variation in immigrants from the contiguous and some of the non-contiguous territories to Berar.

District.	Total extra-provincial immigrants.		From Central Provinces.		From Hyderabad Territory.		From the Bombay Presidency.		From Central India and Rajputana.		From North-Western Provinces and Oudh.	
	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amraoti	147,017	143,511	111,377	102,624	5,713	5,959	9,556	15,102	9,234	9,969	10,146	8,991
Akola	48,000	64,484	7,245	8,527	8,595	13,668	16,015	26,703	9,063	9,695	6,410	5,117
Ellichpur	35,059	36,317	20,201	22,731	3,713	2,803	1,731	2,241	3,575	3,762	5,397	4,450
Buldana	60,723	48,854	1,311	1,147	32,081	23,502	21,568	18,692	3,884	3,893	1,467	1,257
Wun	103,399	96,179	74,662	71,760	18,024	13,951	4,343	4,870	2,720	2,029	3,310	3,260
Basim	56,444	48,730	1,622	1,191	42,744	35,095	6,532	7,454	3,576	3,340	1,562	1,393
Total for Province ..	450,642	438,075	216,418	207,980	110,870	94,978	59,745	75,062	32,052	32,688	28,292	24,468

SUBSIDIARY TABLE X.

Showing interchange of population with different Provinces and States.

Province.	Contributes to Berar.			Receives from Berar.			Balance.					
							Gain.			*Loss.*		
	Total.	Males.	Females.	Total	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ajmer Merwara	1,635	1,069	566	30	14	16	1,605	1,055	550	..	..	..
Andaman and Nicobars	3	1	2	..	..	..	3	1	2	..	..	..
Assam	..	..	..	54	21	33	..	..	..	54	21	33
Bengal	290	213	77	89	65	24	201	148	53	..	..	..
Bombay	75,062	38,892	36,170	4,130	2,267	1,863	70,932	36,625	34,307	..	..	..
Burma	4	1	3	5	5	..	3	..	3	4	4	..
Central Provinces	207,980	100,538	107,442	59,888	25,942	33,946	148,092	74,596	73,496	..	..	..
Madras	699	396	303	60	24	36	639	372	267	..	..	..
N.-W. P. and Oudh	24,468	18,396	6,072	383	231	152	24,085	18,165	5,920	..	..	..
Punjab	869	665	204	35	16	19	834	649	185	..	..	..
Baluchistan	177	173	4	..	..	..	177	173	4	..	..	..
Baroda State	82	45	37	17	8	9	65	37	28	..	..	..
Central India	3,581	2,165	1,416	10	6	4	3,571	2,159	1,412	..	..	..
Hyderabad State	94,978	43,472	51,506	23,084	11,189	11,895	71,894	32,283	39,611	..	..	..
Kashmir	2	2	..	..	..	..	2	2	..	..	..	..
Cochin	..	..	..	1	1	..	..	..	..	1	1	..
Mysore	36	18	18	4	3	1	32	15	17	..	..	..
Rajputana Agency	27,472	18,109	9,363	9	3	6	27,463	18,106	9,357	..	..	..
Goa	109	84	25	..	..	..	109	84	25	..	..	..
Patiala	2	2	..	..	..	..	2	2	..	..	..	..
Total ..	437,449	224,241	213,208	87,799	39,795	48,004	349,709	184,472	165,237	59	26	33

Chap. III. Para. 98.

CHAPTER III.

RELIGION AND SECT.

(TABLES VI, XVII AND XVIII).

98. In this Chapter I propose to discuss mainly the statistics relating to the different religions of the province. Their history and characteristics, etc., have been fully and admirably described by Mr. Kitts in his report on the Berar Census of 1881; and as these features do not change within a couple of decades, it would be waste of time and space to treat here the same subjects over again. It was for this very reason that the matter was omitted in the last Census Report. However, before proceeding to discuss the statistics, I give, as suggested by the Census Commissioner for India, the actual working or popular belief of an ordinary Hindu and Musalman of Berar, their standards of right and wrong and their belief as to what will happen to them if they disregarded them.

Reasons for mainly dealing with statistics.

99. The religion of an ordinary Hindu of Berar, who may be taken to be a person no way learned in the ancient lore of his religion nor affected by the march of modern thought, is Theism. He has, however, a vague notion of his religion. He is both a monotheist and polytheist. He believes in the existence of one Supreme God, whom he regards as almighty, omniscient, all-pervading and the creator and destroyer of the Universe. He also believes in the existence of many subordinate orders of gods. His ancient religion of the Vedic period, which consisted of worship of the sun, the fire, the water or Varun is nearly unknown to him. Celebration of sacrifices to fire has dwindled down to a very small offering called Vaishwadeva in the houses of Brahmans. Rama, Krishna, Shiva, Vishnu, and others, who may be regarded as accretions of the Pauranic period, are held by him in reverence. He hears their praises sung in the Kathas or recitations of Puranas and Kirtans or sermons the text of which is interspersed with music. The gods round which his daily life revolves are the village Maruti and his own family tutelary deities worshipped every day in the house. The temple in the village he visits daily, if religiously minded, and does ceremonial worship there only on special occasions. He observes fasts, the most popular of which would appear to be Ekadasi. Pilgrimages form an important item in his creed, but not regarded as compulsory. Benares, Rameshwar, Pandharpur and Mahor are some of the sacred places to which he would like to go, if circumstances permit. Feeding Brahmans and giving presents to them are pious acts, necessary on certain occasions and considered meritorious at all times. Life in all its sentient forms is more or less sacred to him. In the lower animals cow commands his veneration and affection. Among plants, "tulas," "pipal," "bad" and "bel" are most worshipped. To argue the *pros* and *cons* of a question is not his forte, and he will not readily engage in a controversy with the representative of another religion. To him every religion is true and good for him who is born to it. This attitude, though seemingly passive, has important consequences on his daily life and makes him a peaceful and desirable neighbour. As a first and most obvious result, an ordinary Hindu is usually tolerant of other religions and their observances to such an extent that he, not unfrequently, is found to worship the foreign deities himself. He willingly admits that the gods worshipped by other religions are also representatives of his own, so there is no cause to quarrel or disagree.

The religion of an ordinary Hindu.

100. He believes that a very strict account has been kept of his good and bad actions; and that he is as sure of getting his reward as his punishment, very often in this world, but generally after death. His belief in a region beyond the grave is very firm. There he will

His actual working belief.

meet with his desserts, and after enjoying the bliss of heaven or enduring the tortures of purgatory, he will be sent back into this world in the incarnation of a man or beast, according as he has made good or bad use of his time in this life. Thus expectancy of rewards and danger of punishments, in other words, hopes and fear constitute the working belief which controls most of his actions. He believes firmly in dreams, auguries, miracles, meteors, comets and a number of other matters, which are usually called supernatural. Portents to him are very important and must be carefully attended to before undertaking anything. Astrology as an interpreter of these, plays a great part in his life. Choice of the bride or bride-groom, the dates of marriages and other important events of life, are fixed in consultation with its dictates. To him the censure of being called superstitious means nothing. He thinks that there is an internal and unknown reason for all the so-called superstitious observances, and when the foreigner blames or laughs, he returns the compliment by pitying the latter.

His standard of right and wrong and his belief as to the consequence if he disregards them.

101. An ordinary Hindu is ignorant of any theory or theories of morals, though unconsciously he learns many moral lessons from the Pauranic stories, which he hears in Kathas from religious preachers. However, his working standard of right and wrong is that he should avoid injury to any living being as much as he can, and if he is led into a bad act, either by mistake or by stress of circumstances, an expiatory ceremony called "Prayaschitta" done through proper repentance would be potent in wiping off sin and restoring him to favour with God. To save life, or bring about a marriage, or other good thing, he believes, he is permitted to depart from strict truth. Fear of law and disapprobation of society no doubt induce him to be virtuous. These, however, serve rather as checks on wrong-doing than as motives to virtue. He believes that he shall get no worldly happiness in this life or that is to come if he does not do right, and will be punished in this world as well as in his future existence. But these notions are regarded often as hypothetical, and do not sufficiently control his actions, because the rewards and punishments do not follow immediately and are not traceable to their origins. He sees that a wrong-doer sometimes flourishes and a pious man is miserable. This to some is staggering and leads them to enter into an imaginary compromise with the eternal powers, by doing evil whenever self-interest requires it, and then seeking expiation through "Prayaschitta."

The religion of an ordinary Musalman and his actual working belief.

102. Mahomedanism in Berar has no peculiarities to exhibit, and its followers, though commonly believed to be backward in education, are by figures shown to be ahead of their Hindu brethren. The working belief of the educated and the uneducated is one and the same, and simple enough to be clearly understood by everyone. They are strict unitarians, acknowledging "no god but the one true God, with Mahomed as his Prophet." Their prayers are recited in Arabic, and religious education, wherever imparted, begins with the study of the Koran in original. Idols and symbols of any kind are carefully avoided. The lower orders have, however, by constantly associating with Hindus of their position in life, adopted or rather fallen a prey to some of the superstitious observances of the latter, and all the pomp and circumstance of the annual Moharram, are due to what may be called the sympathetic feeling of surrounding superstition. This feeling is probably helped forward and may be easily understood when it is remembered that the forefathers of many of the Mahomedans now existing in the province were originally Hindus, and that the converts have endeavoured to retain their reverence for the old Hinduism by taking advantage of such loop-holes as they could find in the religion of their adoption. Some Deshmukhs and Deshpandias will furnish striking examples of this phase of religious belief. They profess Mahomedanism in public, and employ Brahmans in secret to worship their old tutelary deities, retaining even Hindu surnames in rare cases. They have veneration for astrology. On marriage and similar occasions, even those who may be presumed to know better, are glad to be guided by the village Joshi in the choice of day for proper celebration. They firmly believe in a life after death, but have

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no faith in the theory of re-incarnation. A day of judgment is an important article of their creed, and they believe that on that day their actions in this world will be finally judged, and rewards and punishments apportioned according to their merits. They are usually fatalists of the most extreme type, but the pernicious effects of the doctrine are obviated by a sense of responsibility attaching to the moral quality of their thoughts. The actions may be predestined, but the workings of the mind are free, and so long as one does not yield to the temptations of the "Shaitan" (Satan), he has nothing to fear in the after-world. In food they avoid pork as an abomination, and in social matters regard seclusion of their womenfolk as an integral part of their religion. In practice, however, the poorer classes permit their females to go out for labour and marketing, and some of them vend articles of food and luxury. Drinking is bad and prohibited by the Koran, but some of the lower orders, specially Gowlies or cowherds indulge in it on special occasions.

Sects of non-Christian religions.

103. Sects of non-Christian religions have not been shown in any Table. As to their record in the schedules, it was at first decided by the Local Government to follow the procedure adopted in the North-Western Provinces and Oudh, *viz.*, to record the sects of all religions and to leave it for consideration later on which of them should be tabulated. Accordingly, very clear instructions were issued to enumerators for entering the sects of all the main religions in the column for religion: special care was also taken by me to explain the subject to the census agency personally while I was on tour; but in spite of these efforts it was found that the sects returned were largely incorrect or misleading. This was mainly due to the fact that the majority of the people, including most of the enumerators themselves, did not know what a sect meant, or had very vague notions as to the religious sects to which they belonged. The information thus collected being found worthless, the Local Government, following the procedure of 1891, decided not to tabulate the non-Christian sects.

Religions: Classification.

104. Imperial Table VI classifies the population of Berar according to religion in each district. The Provincial Table gives the same information by taluqs. Subsidiary Table I gives the number of persons of each sex of each religion with the percentages on the total population of the province, from which it will be seen that the great masses of the people (2,388,016 or 86·7 per cent.) are Hindus, and that there are only two other religions in the province, *viz.*, Islam and Animistic, the followers of which number over a lakh. The numbers of the adherents of the other religions are relatively small. The Hindus outnumber the followers of all other religions taken together in the proportion of 7 to 1. There are eleven Hindus to every Musalman, and eighteen to every Animistic. In the neighbouring provinces, *i.e.*, Bombay, Central Provinces and Hyderabad Territory, the proportion of Hindus to total population is 78·3, 82·1 and 88·6 respectively. The proportionate strength of the three main religions of Berar as compared with that in 1891 stands thus:—

	1901.	1891.
Hindus	86·7	... 87·4
Musalmans	7·7	... 7·2
Animistics	4·7	... 4·7

Diagram No. II shows the present numerical strength of each of these three religions by taluqs.

Comparison with the populations of 1891 and 1881.

105. Subsidiary Table II gives the general distribution of the people and compares the proportionate numbers of each religion out of 10,000 total population for the last two censuses. As compared with 1891 the Hindus have lost absolutely 143,775 or 5·6 per cent. The Musalmans have gained 4,359 or 2·1 per cent; and the Animistics have lost absolutely 7,144 or 5·2 per cent. Other religions, whose followers are not large, have gained in all 3,085 or 14·7 per cent. The Hindu and

Animistic populations of the present Census cannot be accurately compared with those of 1881, for, as observed in Chapter III of the last Census Report, many persons following the latter faith were in 1881 very much understated and most of them were returned as Hindus. The Musalmans, who now number 212,040, have within the last two decades increased by 24,485; the Christians by 1,040; the Sikhs by 924; the Parsis by 288; and the Jews, who number only 3, by 1. The Jains have decreased by 381 since 1881. These statistics of religious belief show that proselytism among the Musalmans and Christians is active, and that the fecundity of the followers of the former religion is more than that of other religions. Chap. III Para. 109

Proportion of main religions by taluqs and districts.

106. Subsidiary Table III shows the proportion of Hindus and those of the followers of the next three religions, which are numerically large, to the total population in each taluq and district. I shall now review the population of each religion in detail by districts and taluqs in the order in which the religions are given in Table VI.

Hindus.

Their distribution.

107. Out of 2,388,016 Hindus in Berar, 1,209,189 are males and 1,178,827 females. In the districts of Basim, Buldana, Akola and Amraoti their proportion to the total population is above the provincial average (86·7 per cent.), and ranges from 92·1 in the first to 88 per cent. in the last named district. It is very low in the Ellichpur and Wun districts, where it is over 78 per cent. Taking the taluqs, it appears that Mehkar is the most purely Hindu taluq in the province, the proportion of the Hindu element there being the highest (92·5 per cent), whilst Melghat is the least so, the proportion there being the lowest (22·1 per cent). Barring the latter and other hilly taluqs of Kelapur, Wun and Yeotmal, where the Animistics predominate, and the Ellichpur taluq, where the Musalmans muster strong, the Hindu element in each of the remaining taluqs of the province is above the provincial average.

Variation since 1891.

108. As observed in paragraph 59, the Hindus are more numerous in rural tracts than in towns. They form such a vast majority in the province that their variations since 1891 are generally in accordance with the increase or decrease in the total population of each district or taluq. The only district which shows a net increase in the female population of this religion is Akola, where they have risen by 6,570. The increase of population is observable in three out of its five taluqs, *viz.*, Akola, Balapur and Khamgaon, where it is of 9,943, 2,961 and 1,985 persons respectively: the remaining two taluqs of the district show a total decrease of 10,610 persons. In each of the remaining five districts the Hindus have diminished considerably, the largest decrease amounting to 46,056 persons being found in Basim. As in 1891, this district still heads the list in point of superiority of Hindu numbers. Among the taluqs, Mehkar, Pusad, Basim, and Chikhli have lost exceedingly large numbers of this religion, the decrease being of 31,950, 28,575, 24,308, and 20,317 persons respectively. Next to these come the Jalgaon, Amraoti, Morsi, Daryapur, Chandur and Malkapur taluqs, where the decrease among this class of people ranges from 5,000 to 10,000.

Sikhs.

Increase among Sikhs and their distribution.

109. The Sikhs have increased from 177 to 1,449. This large increase of 1,272 persons of this creed is chiefly due to correct enumeration. In 1891 it was found that they had decreased by 348 since 1881, but it is probable that several castes which followed this religion were then incorrectly returned under Hindus. On the present occasion 578 persons of the Banjara caste in the Basim and Ellichpur districts have returned their religion as Sikh, while in 1891 not a single person of this caste in Berar was returned under this religion. Similarly, persons of Khatri, Rajput and Udasi castes following this religion appear to have been very much

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understated in 1891. The Sikhs are found in all the districts, but their number is the largest (566) in Basim : probably it may be due to the district being near Nander in the Hyderabad territory, where their Guru Govind's tomb exists. Their number is smallest (82) in the Wun district. In towns there are only 304 Sikhs. Altogether there are in Berar 19 different castes the people of which more or less follow this religion. Of these, the Banjaras mentioned above contribute the largest number, next to them are the Rajputs, Khatris and Udasis whose numbers are 181, 154, and 50 respectively.

Jains.

Increase among Jains.

110. This religion is believed to have been established prior to Islamism in Berar. Ancient architecture and historic traditions of the province lend force to this supposition. According to the present Census, there are 19,639 followers of this religion in Berar. Since 1891 their number has increased by only 687. In the previous decade they had decreased by 1,068. Compared with 1867, however, their number has now risen by 10,917. Much of the increase is due to immigration from Bombay, Rajputana and Central India whence they are attracted to the province by its trade. About one-third of their number is found in towns. Altogether there are 33 castes in Berar, which are the representatives of this religion. Of these, the Wánis considerably exceed others in numerical strength. They number 14,983 or 76·3 per cent. of the entire population of this faith. Simpis contribute 2,303, Koshtis 295, Rangáris 253, Kásárs 186, Kaláls 170 and Kunbis 140. The numbers of the remaining castes are very small.

Distribution.

111. The Jains muster strong in the Amraoti and Buldana districts. Here they aggregate 5,851 and 4,309 or ·9 and 1 per cent. respectively of the total population. In the latter district they are increasing steadily. Their number is the lowest in the Ellichpur district being only 1,209 or ·4 per cent. The cluster of old Jain temples at Muktagiri in the vicinity of Ellichpur, however, leads one to believe that at one time they must have been wealthy and strong in numbers in that district. In the Basim and Akola districts they form ·9 and ·5 per cent. respectively, and aggregate a little over 3,000 in each. In the latter district the Jains are decreasing steadily. In the remaining hilly district of Wun they number only 1,815 or ·4 per cent. of the entire population. Among the taluqs their numbers are the highest (2,061) in Basim, where they form 1·3 per cent. of the population. This is probably owing to their temple at Sirpur, which may be the centre of attraction. Of the 1,808 Jains in the Murtizapur taluq, where the proportion is the highest (1·5 per cent.), 849 are found at Karanja, to which town they are attracted by trade and also on account of their temple and 'jati' (priest). In the Malkapur, Chandur, Mehkar, Amraoti, Chikhli and Morsi taluqs their numbers range from 1,589 to 1,110. In the remaining taluqs they are scattered in small numbers. In Jalgaon and Melghat they are very scarce, being 75 and 13 respectively.

Variation.

112. Since 1891 they have increased in fourteen taluqs, among which Mehkar, Basim, Malkapur, Amraoti and Mangrul are prominent, the increase in them varying from 259 to 146. Of the eight taluqs where the Jains have diminished, Akola and Pusad show comparatively large decreases of 135 and 124 persons respectively.

Parsis.

Increase among Parsis and their distribution.

113. Of the 530 Zoroastrians or Parsis found in Berar, 341 are males and 189 females. The majority of them is engaged in cotton trade, mechanical and railway lines, chiefly as cotton press engineers and railway engine-drivers, &c. In the Amraoti and Akola districts their numbers are comparatively large, being 275 and 190 respectively. Their population in the different towns of Berar has been noticed in

Chapter I. Since 1891 the Parsis have increased by 118 or 28·6 per cent., but compared with 1881, when they numbered only 242, they have increased by 70·2 per cent. The increase is due to immigration from the Bombay Presidency. Chap. III. Para. 116.

Musalmans.

Increase among Musalmans.

114. The Musalmans number 212,040, of whom 108,767 are males and 103,273 females. In Berar "although there are a few good families among the Musalmans, some are not very favourable specimens of their creed and race. In physiognomy many resemble Hindus and few bear traces of a Sidhi origin." Since 1891 they have increased by 4,419 or 2·1 per cent. At the last census they showed an increase of 20,126 or 10·7 per cent. since 1881. It was then inferred that the increase was due to natural growth and immigration, and not to proselytism. The statistics of the present Census, however, tend to show that proselytism must have been going on to some extent at least during the decade, inasmuch as although the population suffered equally with the Hindus during the two recent famines, still instead of showing a loss, as is found among the Hindus, it shows a gain of 4,419 persons. It, however, cannot be said, that the increment is entirely due to conversion, as it is also due to immigration and to the greater fecundity among the population of this faith, for the Musalman is probably a more vigorous man than a Hindu. Moreover, the universal practice of widow re-marriage adds largely to the reproductive class among the women of this community; whereas young Hindu widows of superior castes are debarred from further maternity. Lastly, the Musalmans are polygamists, and this to some extent increases births amongst them.

Distribution.

115. The proportion of the Musalmans to the total population is the highest in the Ellichpur district, where they form 10·6 per cent. It is the lowest (4·7 per cent.) in the Wun district. In the districts of Akola, Buldana and Amraoti their percentages are above the provincial average, which is 7·7 per cent. 86,786 or nearly 41 per cent. of the Musalmans of Berar live in towns. Their number and proportion in some of the principal towns are given in paragraph 59, Chapter I. Taking the taluqs, their percentage is highest (12·9) in Ellichpur. This taluq used to head the list, as it contained the largest number of the Mahomedans, but it now ranks as second, its place being taken by Amraoti, which taluq now has 18,972 Musalmans. Their proportion to the total population in the latter taluq is, however, below that of the Ellichpur taluq, it being 10·8 per cent. Akot and Balapur taluqs come next in order of proportion, but in numerical strength Malkapur is superior to both the taluqs. In the Murtizapur, Akola, Malkapur, Chikhli, Daryapur and Khamgaon taluqs the percentages of the Musalmans are above the provincial average. It is the lowest in the Wun, Kelapur and Melghat taluqs, ranging from 2·9 to 3·5 per cent.

Variation.

116. Since 1891 the Musalmans have increased, though not largely, in every district except Basim, the increase varying from 174 in the Buldana to 2,496 in the Akola district. The decrease in the Basim district is, however, insignificant, being of only 269 persons. Among the taluqs, the largest increase of Musalman population is found in Akola, it being of 2,136 persons. In 1891 also this taluq showed an increase of 1,323 Musalmans. Malkapur and Khamgaon, where the population of this community is also steadily increasing since 1881, show each an increase of over a thousand persons. In each of the Mangrul, Murtizapur, Amraoti, Akot and Darwha taluqs the Musalmans have increased over 500 but below 1,000. The decrease in the Pusad and Jalgaon taluqs has been large, *viz.*, of 1,105 and 1,093 Musalmans respectively. It is due to the general decrease in the total population of both the taluqs, amounting in all to 40,063 persons. In the previous decade the latter taluq had also lost 588 Musalmans. The Mehkar taluq, where the decrease in its total population is the largest in the province (32,254), has lost 835 Musalmans. Daryapur and Chikhli also show a decrease of under 500 each.

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Ellichpur and Balapur, which contain large proportions of Musalmans, have lost each only 191 persons of that community.

Christians.

Distribution and variation.

117. Subsidiary Table IV gives the Christian population by districts and compares it with those of 1891 and 1881. There are 2,375 Christians in Berar, of whom 1,263 are males and 1,112 females. They muster strong in the Amraoti and Akola districts, where they number 782 and 618 respectively. In other districts their numbers vary from 178 in Buldana to 363 in Ellichpur. Compared with 1891 and 1881, the Christians have increased by 1,016 and 1,040 respectively. The increase, though not large in numbers, yet amounts to 74·7 per cent. It is not due to natural growth, but mainly to conversion. As their percentage of increase is far greater than that observed for either the Musalmans, Jains or Parsis, and as also the increase is chiefly among the Native Christians, it can be safely said that the efforts of the Missionaries, whose number during the decade has increased in every district, have been successful, specially during the recent famines, when they were active in relieving distress. The increase in the Christians is found in every district, but it is more prominent in the Akola and Ellichpur districts, where it amounts to 313 and 240 souls respectively.

Sects and races.

118. Imperial Table XVII gives territorial distribution of the Christian population by sect and race. Taking them by races, there are 326 Europeans and allied races (*i.e.*, Americans, Australians, &c.), 301 Eurasians and 1,748 Native Christians. Compared with 1891 the population of the first two races appears to have been nearly the same, as their numbers in that year were, respectively, 333 and 318, but the Native Christians have increased by 1,037, their number in 1891 being only 711. A classification list is given at the end of this chapter (page 69) showing the names and numbers of the several Christian denominations returned in Berar grouped under each of the twelve main heads of denominations as prescribed by the Census Commissioner for India. Subsidiary Table V shows the distribution of Christians by race and denomination and compares the total population of each denomination with that of 1891. One of the striking features is that the Roman Catholics outnumber the other sects in Berar. They number 888 as against 541 in 1891. Of these 64 are Europeans, 122 Eurasians and 702 Natives. Their number is large in the Amraoti and Ellichpur districts, being 403 and 233 respectively. These two districts alone contain about two-thirds of the Christian population of the province. The Anglican Communionists number 626 as against 555 in 1891. Of the number now returned 192 are Europeans and allied races, 160 Eurasians and 274 Natives. In the Amraoti district, 244, or nearly one-third of the Christian population, are of this denomination. In the Akola and Buldana districts they number 171 and 105 respectively. Of the 369 Methodists, who have increased by 353 since 1891, 17 are Europeans and allied races, 4 Eurasians and 348 Natives. They are comparatively strong in the Wun and Basim districts. There are 308 Presbyterians, of whom 293 are Natives; 229 persons who returned their sect as "Alliance Mission" are included under this denomination. In 1891 there were only 24 Presbyterians. They are mostly found in the Akola district. Of the 108 Christians who have not returned their sects, and are consequently shown as 'denomination not returned,' 6 are Europeans and allied races, 14 Eurasians and 88 Natives. In 1891 the number of such unsectarians was 105. The figures for the remaining denominations are, Baptists 33, Congregationalists 13, Greeks 9, Lutherans and allied denominations 3, Indefinite beliefs 2, Minor denominations 15, and Quaker 1. Generally speaking the majority of the Europeans and Eurasians in Berar belong to the Anglican Communion, though a proportionately large number of Eurasians is Roman Catholics; while the Native Christians belong to the latter as well as to the Presbyterian denomination.

The following are the names of the Missions at work in the different districts of the province:—

Amraoti district	...	...	Roman Catholic. Alliance Mission. Free Church Mission. American Mission. Christian and Missionary Alliance.
Akola district	...	...	Alliance Mission. Peniel Mission.
Ellichpur district	...	...	Korku and Central Indian Hill Mission. Roman Catholic.
Buldana district	...	...	Church Missionary Alliance. Pentecostal Mission India. Free Church Mission.
Wun district	...	...	American Free Methodist Mission.
Basim district	...	...	Methodist Episcopal Church Mission.

European and Eurasian population by age.

119. Imperial Table XVIII shows the European and Eurasian population by age in each district. Amongst the former there are 243 British subjects and 83 foreigners. Of the 326 Europeans and allied races, 169 are males and 157 females; whilst among the Eurasians, the males and females are nearly equal, being 151 and 150 respectively. The population of both the communities being very small, the figures in the several age periods do not call for any remark, except that among the Europeans there is only one female and not a single male in the age period 12-15; but this is due to the fact that at this age period European children are educated at home.

Jews.

120. Only three Jews (2 males and 1 female) of the Beni-Israel section were found in Berar on the night of the present Census, as against two in 1891. All of them were enumerated at the town of Badnera in the Amraoti district.

Animistics.

Inaccuracies of the returns.

121. Before reviewing the statistics of this class of people it is necessary to mention that by the term Animistic is meant the aboriginal or forest and hill tribes, who profess aboriginal forms of belief. The instructions for recording the religions of such tribes on the present as well as at the previous Census were that those who neither professed to be Hindus nor Musalmans, should have the name of their tribe entered in the column for religion, as Gond, Korku, Bhil, &c. These instructions were simpler and clearer than those of 1881, and although they have secured greater accuracy in the statistics for the Animistics, still it cannot be said that the information thus obtained is full or accurate. The tribesmen being utterly ignorant people, hardly understand what religion means. They therefore described it in any way they fancied, *i.e.*, either Hindu or their tribal name. The majority of the enumerators of such hilly localities being also men of far below the average intelligence and understanding but imperfectly the fundamental differences between the two religions, either wrote down whatever these illiterate people stated about their religion or made some other entries according to their prejudice or vague notions. Under these circumstances it is very probable that some persons of such tribes may have been in some localities wrongly omitted from their tribal religion while others may have been erroneously excluded from the Hindu faith, a circumstance which is exceedingly difficult, nay, impossible to prevent.

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122. The Animistics number 129,964, of whom 63,650 are males and 66,314 females. They are numerous only in the districts of Wun, Ellichpur and Amraoti, where they aggregate 74,750, 32,515 and 19,150 respectively, or 17·3, 10·8 and 3 per cent respectively of the entire population of those districts. In Akola and Basim they form only ·4 and ·3 per cent. respectively, and in Buldana their number is the smallest, being only 177. The Melghat is by far the Animistic taluq in the province, as out of 36,670, which is the total population of the taluq, 27,063 or nearly 74 per cent. are Animistics; next to it are the taluqs of Kelapur, Wun and Yeotmal, where their percentages to total population of those taluqs are 27·7, 18·6 and 18·2 respectively. In Morsi, Darwha and Chandur their number does not exceed 8,200 in each and their percentages are from 5·6 to 4. In the remaining taluqs they are found in small numbers, varying from 14 in Mehkar to 4,761 in Ellichpur, which adjoins the Melghat. It will be seen that the Animistics are more numerous in the two northern taluqs of the province, *viz.*, Melghat and Morsi, and also in the border taluqs on the east of the province, *i.e.*, Chandur, Yeotmal, Kelapur and Wun.

Distribution.

123. It has been observed before that since 1891 the Animistics have decreased by 7,144, the decrease is found only in the Ellichpur and Wun districts, where it amounts to 7,230 and 3,218 respectively. The other districts show small rise in their numbers, ranging from 170 in the Buldana to 1,759 in the Amraoti district. Of the taluqs which have lost their Animistic population, the Melghat is the most prominent, the decrease there being of 10,255 persons, and as stated in paragraph 94, Chapter II, the decrease is chiefly due to emigration and famines. Yeotmal, Wun, Darwha and Morsi have lost 1,795, 1,583, 718 and 386 of their Animistics respectively. Of the taluqs where this class of population has risen, Ellichpur stands first and shows an increase of 2,548 persons. This is evidently due to immigration from the adjoining taluq of Melghat. The increase in other taluqs is small and does not exceed 900 in any. It is probably due to immigration at the time of famines from the Melghat, Yeotmal and Kelapur taluqs, or from the bordering districts of the Central Provinces.

Variation.

124. In the last Census Report an attempt was made to ascertain how far the religion of the aboriginal tribes was being gradually assimilated to Hinduism, and for that purpose a statement (No. 21, Page XXXII) was given, showing, with their numbers, the principal tribes whose tribal religion being Animistic were returned as of Animistic, Hindu or Musalman religion, and with the percentage of Animistics to tribal total. Although for reasons stated in paragraph 121 the statement as a whole cannot be considered as a reliable one, yet as it throws some sidelight on the assimilative tendencies which are at work, a similar statement is now given comparing the present figures with those of 1891, *vide* Subsidiary Table VI. It will be seen that 58·8 per cent. of the aboriginal tribes have returned their religion as Animistic as against 57·6 in 1891. The tribes which have adhered the most to their primitive religion are the Nihâls and the Koláms. Only ·5 and 1·9 per cent. respectively of them have adopted the Hindu religion. After them come the Korkus and Gonds. As many as 94·4 and 92·2 per cent. respectively of them have retained their old religion. In 1891 their proportions were 98·9 and 88·8 per cent. respectively. It is a surprise to see that the Gonds, who are found in comparatively large numbers in most of the taluqs of the central plain, and who of all the hill tribes have adopted the Hindu customs and manners to a considerable extent, should have taken a retrograde step in their showing a higher percentage to their tribal total than they did in 1891. The percentages of Pardhâns and Lajjhars following the Animistic belief have also risen from 70·9 to 84·6 and from 5·2 to 62·1 respectively. It is also strange to find the number of Bhils following the Animistic religion increase within the decade from 783 to 3,275, or from 12·6 to 57·4 per cent. This large increase is, however, probably due to a large number of Hindu and Musalman Bhils being now returned as

Proportions of the aboriginal tribes who follow tribal or Animistic religion.

Animistics, because the Bhils of these two religions have since 1891 decreased by 2,982, which decrease could not have been entirely due to natural causes. On the other hand, the proportion of Gaoláns has gone down from 2·1 to 1 per cent, owing to 543 persons of this tribe being now returned as of Musalman religion, although in 1891 not a single Gaolán was shown as of that faith. Of the Andhs, who number 39,679, only one solitary person has now been returned as Animistic as against 305 returned in 1891. Thus the whole tribe would appear to have adopted Hinduism. Similarly all the Basods, 70 of whom had returned themselves as Animistics in 1891, have now become Hindus. The rest of the tribes, Gorwán and Koilábhute, who in 1891 numberd 148 and 10 respectively as Animistics, have now entirely disappeard from the province.

Special statistics for each religion.

125. Other special features found among the followers of the different religions in connection with age, sex, civil condition, education and castes are discussed in detail in the chapters relating to each of these subjects.

Chap. III. Sub. Tables.

SUBSIDIARY TABLE I.

Showing number of persons, males and females, of each religion, with the percentage on the total population.

Religion.	Total.	Males.	Females.	Percentage on total population.
Hindu	2,388,016	1,209,189	1,178,827	86·71
Sikh	1,449	796	653	·05
Jain	19,639	10,292	9,347	·71
Zoroastrian (Parsi)	530	341	189	·02
Musalman	212,040	108,767	103,273	7·7
Christian	2,375	1,263	1,112	·09
Jew	3	2	1	..
Animistic	129,964	63,650	66,314	4·72

SUBSIDIARY TABLE II.

Showing General Distribution of Population by Religion.

Religion.	1901.		1891.		1881.		Percentage of variation, increase (+) decrease (−).		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 ..	2,388,016	8,671	2,531,791	8,738	2,425,654	9,076	−5·7	+4·4	−37,638
Sikh ..	1,449	5	177	1	525	2	+718·6	−66·3	+924
Jain ..	19,639	71	18,952	65	20,020	75	+3·6	−5·3	−381
Zoroastrian (Parsi) ..	530	2	412	1	242	1	+28·6	+70·2	+288
Musalman ..	212,040	770	207,681	717	187,555	702	+2·1	+10·7	+24,485
Christian ..	2,375	9	1,359	5	1,335	5	+74·8	+1·8	+1,040
Jew ..	3	..	11	..	4	..	−72·7	+175	−1
Animistic ..	129,964	472	137,108	473	37,338	139	−5·2	+267·2	+92,626

Chap. III. Sub. Tables.

SUBSIDIARY TABLE III.

Showing percentage of Hindus, Jains, Musalmans and Animistics, to the total population of the taluq.

Taluq.	Percentage of			
	Hindus.	Jains.	Musalmans.	Animistics.
Amraoti	86·4	·8	10·8	1·5
Chandur	90·3	·8	4·8	4·0
Morsi	87·1	·8	6·4	5·6
Murtizapur	87·9	1·5	9·8	·7
Amraoti District ..	88·0	·9	7·7	3·0
Akola	89·2	·6	9·7	·1
Akot	88·7	·4	10·1	·7
Balapur	88·4	·9	10·7	·04
Jalgaon	91·9	·1	6·7	1·2
Khamgaon	90·9	·7	8·0	·03
Akola District ..	89·6	·5	9·2	·4
Ellichpur	83·1	·6	12·9	3·3
Daryapur	90·5	·3	8·6	·6
Melghat	22·1	·04	3·5	73·8
Ellichpur District ..	78·4	·4	10 6	10·8
Chikhli	89·9	1	8·8	·1
Malkapur	90·0	·9	9·0	·01
Mehkar	92·5	1·2	6·3	·01
Buldana District ..	90·6	1·0	8·1	·04
Yeotmal	76·3	·5	4·8	18·2
Darwha	87·7	·5	6·6	5·2
Kelapur	68·9	·3	3·5	27·7
Wun	78·3	·2	2·9	18·6
Wun District ..	78·8	·3	4·7	17·3
Basim	92·4	1·3	6·1	·01
Mangrul	92·4	·5	6·1	·3
Pusad	91·4	·7	7·2	·7
Basim District ..	92·1	·9	6·4	·3

SUBSIDIARY TABLE IV.

Showing distribution of Christians by Districts.

District.	Number of Christians in			Variation.		
	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.
1	2	3	4	5	6	7
Amraoti	782	629	366	+153	+263	+416
Akola	618	305	388	+313	—83	+230
Ellichpur	363	123	197	+240	—74	+166
Buldana	178	103	150	+75	—47	+28
Wun	205	89	127	+116	—38	+78
Basim	229	88	107	+141	—19	+122
Railway passengers	..	22	..	—22	+22	..
Total Berar ..	2,375	1,359	1,335	+1,016	+24	+1,040

SUBSIDIARY TABLE V.

Showing distribution of Christians by Race and Denomination.

Denomination.	European.		Eurasian.		Native.		Total.		Variation + or −
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.	
1	2	3	4	5	6	7	8	9	10
Anglican Communion	106	86	81	79	123	151	626	565	+61
Baptist	4	8	..	..	9	12	33	6	+27
Congregationalist	2	2	..	..	5	4	13	24	-11
Greek	7	2	..	..	..	..	9	4	+5
Indefinite Beliefs	1	1	..	..	..	..	2	..	+2
Lutheran and allied denominations	2	1	..	..	..	..	3	..	+3
Methodist	7	10	2	2	170	178	369	16	+353
Minor Denominations	1	1	..	..	..	13	15	..	+15
Presbyterian	7	7	1	..	218	75	308	98	+210
Quaker	1	..	..	..	..	..	1	..	+1
Roman	27	37	60	62	375	327	888	541	+347
Denomination not returned	4	2	7	7	43	45	108	105	+3
Total ..	169	157	151	150	943	805	2,375	1,359	+1,016

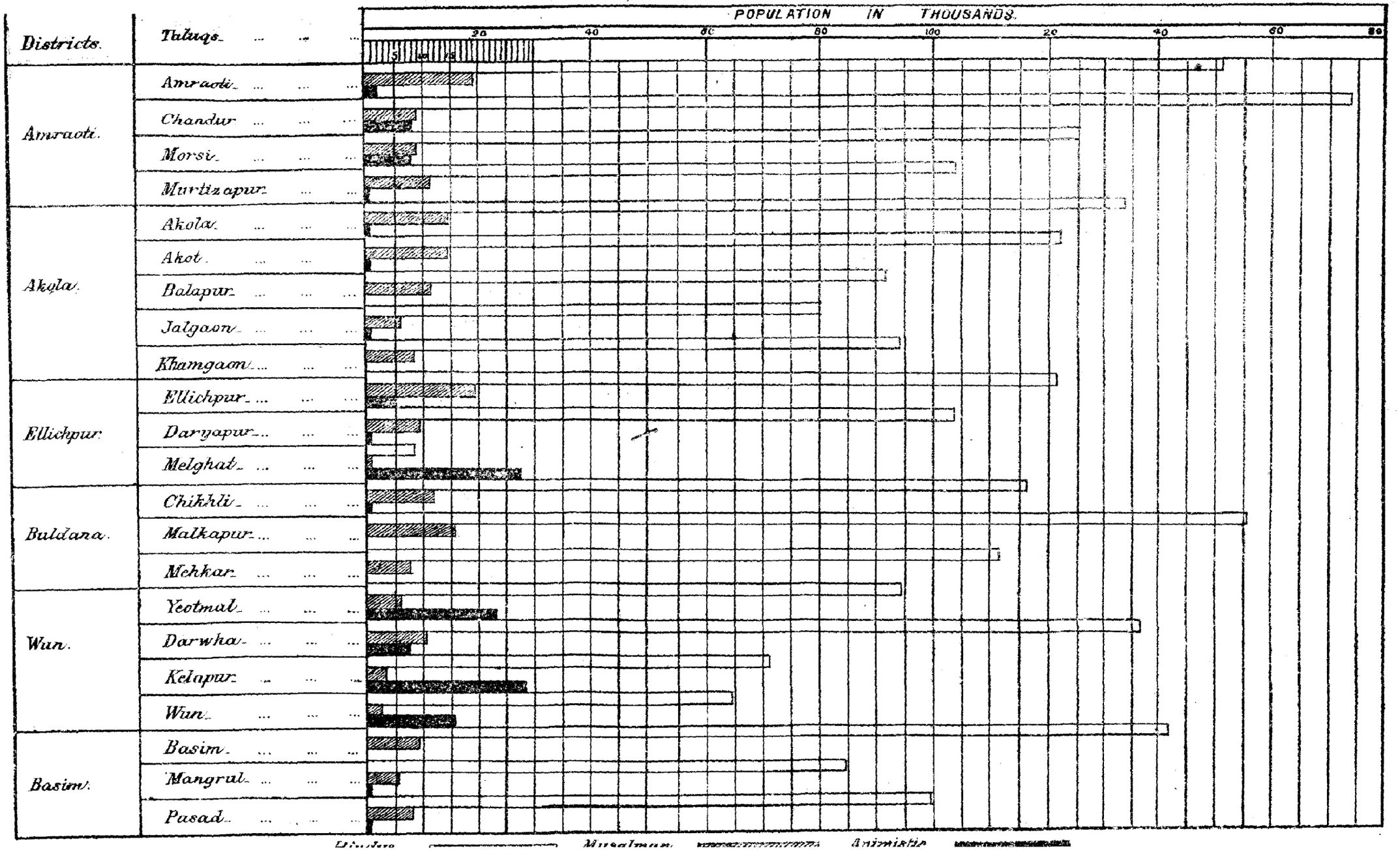
Designations returned in Schedules.	Anglican Communion.		Baptist.		Congregationalist.		Greek.		Indefinite beliefs.		Lutheran.		Methodist.		Minor Denominations.		Presbyterian.		Quaker.		Roman Catholic.		Denomination not returned.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Church of England ..	179	156	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Church of Ireland ..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Episcopalian ..	3	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Protestant ..	128	156	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Baptist ..	..	..	13	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Congregationalist ..	..	..	..	..	7	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
American Congregationalist ..	..	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Greek ..	..	..	..	..	..	..	7	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Indefinite beliefs ..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Unitarian ..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Friend ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Lutheran ..	..	..	..	..	..	..	..	..	..	..	2	1	..	..	..	..	..	..	..	..	..	..	..	..
Wesleyan ..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	..	..	..	..	..	..	..	..	..	..
Methodist ..	..	..	..	..	..	..	..	..	..	..	..	..	113	101	..	..	..	..	..	..	..	..	..	..
Episcopal Methodist ..	..	..	..	..	..	..	..	..	..	..	..	..	64	80	..	..	..	..	..	..	..	..	..	..
Free Methodist ..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..
Evangelical ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	13	..	..	..	..	..	..	..	..
Reformed ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Alliance Mission ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	184	45	..	..	..	..	..	..
Irish Mission ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
American Presbyterian ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Free Church ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	7	6	..	..	..	..	..	..
Irish Presbyterian ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Free Church of Scotland ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..
Presbyterian ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	28	25	..	..	..	..	..	..
Church of Scotland ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	3	..	..	..	..	..	..
Roman Catholic ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	462	426	..	..
Denomination not returned	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	54	54
Total ..	310	316	13	20	7	6	7	2	1	1	2	1	179	190	1	14	226	82	1	..	462	426	54	54

SUBSIDIARY TABLE VI.

Showing the comparative numbers of forest tribes returned as Animistic, Hindu or Musalman, with the percentage of Animistic to tribal total.

Tribe.	Number of persons by religion.						Percentage of Animistic to tribal total.	
	Animistic.		Hindu.		Musalman.			
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9
Andh	1	205	39,678	43,297	..	..	..	·7
Arakh	16	18	350	235	..	..	4·4	7·1
Balai	17	78	692	249	..	..	2·4	23·8
Basod	..	70	225	191	..	..	..	72·9
Bhil	3,275	783	1,770	3,483	659	1,928	57·4	12·6
Gaolan (Gawari)	372	771	36,066	35,680	543	..	1·0	2·1
Gond	68,503	71,869	5,777	9,058	..	..	92·2	88·8
Gorwan	..	148	..	13	..	..	..	91·9
Koilabhute	..	10	..	..	..	..	..	100
Kolam	15,500	16,460	299	954	..	..	98·1	94·5
Korku	26,390	34,602	1,574	379	..	..	94·4	98·9
Lajjhar	953	97	581	1,763	..	..	62·1	5·2
Moghe	252	217	214	2	..	..	54·1	99·1
Nihal	1,911	2,201	10	104	..	..	99·5	95·5
Pardhan	12,165	9,170	2,217	3,766	..	..	84·6	70·9
Thoti	40	183	49	43	..	..	44·9	80·9
Total ..	129,395	136,982	89,502	99,052	1,202	1,928	58·8	57·6

No. II Showing Hindu, Musalman and Animistic population by Talugs.



CHAPTER IV.

AGES.

(TABLE VII.)

General.

126. Imperial Table VII furnishes statistics for age, sex and civil condition by total population, religion and by districts. These three topics are so very intimately connected with each other that a discussion of the one necessarily involves something regarding the other. Having regard, however, to the intricacy and the importance of the subjects, it will be more convenient to devote a separate chapter to each, and discuss firstly, the ages of the population independently of the proportion of the sexes; secondly, the proportion of the sexes at the various age periods; and lastly, the civil condition of each sex at the different ages.

Grouping of the ages.

127. The ages are divided into 17 periods or groups. Those up to and including four are shown separately for each year. The years from 5 to 59, both inclusive, are given in 11 groups of 5 years each. Those of the age of 60 and upwards are lumped together and treated in the last group of ages. Hitherto the various quinquennial age periods, for example, were thus shown:—0-4, 5-9, 10-14 and so on; but it has been found that in European countries the same periods are denoted thus:—0-5, 5-10, 10-15 and so on. For the sake of uniformity, this mode has now been adopted by order of the Census Commissioner for India, and the last age in each group has therefore been regarded as exclusive and repeated as the first age in each successive group.

Utility of accurate age statistics.

128. Correct age statistics are useful for sanitary administration generally, inasmuch as they come handy in helping to verify the vital statistics and enable us to draw important conclusions regarding public health. Actuaries and statisticians, however, value the age returns more than others, for they deduce from them the average length of life, the expectation of life at each age, the life tables and a number of other useful tables which can only be constructed by experts in the statistical science.

Causes of the inaccuracies.

129. Slight as may be the utility of the age figures except for actuarial and sanitary purposes, it has been, to a great extent, marred by the inaccuracies with which they evidently abound. Of all the information obtained at the census the one regarding ages is considered to be the most unsatisfactory. And the reasons are not far to seek. One underlying cause of the inaccuracies in the age returns is, no doubt, the ignorance of the people, and this will be better perceived, when it is said that nearly 95·5 per cent. of the people of this province are entirely illiterate. No record of dates of births is ever kept by them. People as a whole do not attach the same importance to ages as Western people do. Birthdays are observed only amongst some of the higher or intelligent classes. Even amongst the educated, there are some who cannot state their precise age; and there are very few natives in Berar who can give anything more than an approximate estimate as to their age. How difficult it is to get the information from them, and how inaccurate it must necessarily be, will be best conceived from the scenes which are generally seen in the courts of law when an ignorant person is called upon to give evidence. On the question, "What's your age?" being put to him, he generally laughs, thinking that he is being asked his father's age. But when he is thoroughly made to understand that his own age is required, he is either found utterly unable to state it, or refers the judge to his own parents as the proper persons to answer that question, or gives some important event, such as a famine or a flood, which he recollects, from which to guess

Chap. IV. Para. 130.

or estimate his own age; and in some cases the judge has simply to guess the age by looking at him. In cases similar to these, the enumerators naturally put down the approximate ages by looking at the persons; but, in 90 cases out of 100, such ages cannot be accepted as accurate. It is idle to expect a layman, as an enumerator usually is, to record the exact age of another in a comparatively short time in this way, where even well-trained medical men after careful examination sometimes fail to hit the mark. Another explanation of the unsatisfactory state of the age figures lies in the want of accuracy which the uneducated natives display in speaking of time or space. They exhibit to an extraordinary degree their partiality or fondness for round numbers, instead of giving the exact figures. Thus the even multiples of five are generally made use of in describing the ages. There seems to be given a distinct preference to the even multiples of five over the odd ones. We thus find more persons declaring themselves to be 20 than 25, more persons saying they are 30 than 35, and so on. This fact will be borne out by a glance at the yearly ages given in Subsidiary Table I, which will be examined later on. Moreover, there seems to be a very great tendency amongst natives to couple together two certain numbers, whenever they have to express any number by approximation. Thus the numbers 5 or 7, 10 or 12, 15 or 16, 18 or 20, 20 or 25 seem to be apparently more popular, while the numbers 11 or 13, 17 or 19 seem to be very rarely made use of or heard in practice. The enumerator, therefore, in such cases puts down one of the two numbers thus coupled, and the effect produced on the age returns is evident. Odd numbers, except the multiples of five, are generally avoided. This is evident from the preponderance of persons who have returned themselves as of even number of years. The tendency to understate the age, which seems to be common to all countries and peoples, especially among females, is also responsible to some extent for the inaccuracies. Sometimes women were found to take insult when the enumerator asked them their ages. It is generally found that the ages of marriageable girls, specially among Hindus, are understated, as the parents are loth to admit the existence of an unmarried daughter above 8 or 9. On the other hand, very little reliance can be placed on the ages of old persons. Some of them will, according to their fancy, declare themselves to be of a certain age for an indefinite length of time; while with others a difference of 10 or 15 years either this side or that does not matter much. Another source of inaccuracy, very fruitful in its effects, is, no doubt, the difference in the meaning of the word 'infant,' as understood by the natives and that attached to it for the purposes of the Census. The native conception of an infant is very vague. They consider a child to be infant until it is weaned, and this period is sometimes prolonged as late as the third year of life. But according to the instructions to the enumerators a child only under one year was to be entered as an infant. It is, therefore, possible that children of 1, 2, or even 3 years of age may have been enumerated as infants under one year. Lastly, it would be paying too much tribute to the accuracy and intelligence of the unpaid census agency and the paid abstractors, &c., if it is supposed that not a single mistake was committed by them in entering and abstracting the age returns. In spite of all possible checks and closest supervision kept over their work, it is just possible that some mistakes must have passed unnoticed.

Characteristic inaccuracies pointed out.

130. Most of the characteristic forms of the inaccuracies mentioned above are prominently brought out in Subsidiary Table I, which shows the actual numbers returned at each year of life in a specific population of 100,000 males and 100,000 females comprised in the Murtizapur and Wun taluqs, the former of which is in the Payanghat and the latter in the Balaghat tract. The return is, therefore, a fairly representative one for the whole province. The most noticeable feature of the table is the distinct prominence observable in the figures for the ages which are odd or even multiples of five, and specially the latter as the age advances above 35. This tendency of giving ages by round numbers is further attested by the fact, that after the age of 85 there are almost no entries except for the years 90, 95 and 100. Moreover, there are certain other ages which seem to be more

popular than others. These are 4,7,8,12,16,18 and 22, as will be seen from the comparatively large numbers returned against them. The sudden drop in the figure for children of one year of age has always been a feature of the yearly age returns. The understatement of the ages of marriageable girls is apparent from the high figures for 10 and 12 years of age.

Absence of natural sequence in the age statistics.

131. A general feature of the present age statistics is to be found in the great variations and violent fluctuations in the number of persons shown at the various age periods selected for classifying the ages of the people. This will be seen by a glance at the zigzag course of the lines in the diagrams Nos. 3, 4, 5 and 6. It is but evident, that if the birth rate of each year were constant, and there were no other counteracting circumstances, we should expect to find in a population, of which the ages were correctly given, figures decreasing in numbers for each successive year, and thus decreasing in each successive group of years, so long as the number of years in each group was the same. Most of the inaccuracies mentioned in paragraph 129 are, no doubt, responsible to some extent for the deviation from the general rule. But over and above these, there are some special causes, such as famines, migration and other abnormal circumstances, which tend to distort the proportion and produce violent fluctuations in the figures for the various age periods, and make it difficult either to draw any accurate inference from them or to assert how far any particular cause is responsible for the irregularities.

Conclusions approximate only.

132. In the midst of such difficulties and irregularities produced by the recent famines and other abnormal circumstances, and with so little information as regards the number and ages of the immigrants into and emigrants from Berar, it is almost impossible to obtain correct data for the elucidation of many points of interest connected with the age returns. Even if the age figures are adjusted or smoothed, it is to be doubted if they would express the real existing facts of the case. The following paragraphs profess to do little more than draw some of the most obvious inferences from the actual figures of the table.

First five years of life.

133. It is generally presumed that parents have a tolerably accurate idea of the ages of their young children. But, unfortunately, this presumption is far from being borne out by the Census result. The figures for the first five years of life given in Imperial Table VII and also in Subsidiary Table II show that they do not follow the general law of gradual decrease explained in paragraph 131. What we find from them is this. The number of children of the third, fourth or fifth year of life is greater than that for first or second year of life. The figures for males are subject to the same violent fluctuations. Those for females, follow very nearly the same course for the first three years of life, but the number of the female children of the period 3 to 4 is exactly equal to that for 4 to 5. The great decrease in the number of children between 1 and 2 years of age has always been a marked feature of the first five years of life. The same was the case in 1881 and 1891. This immense falling off in the number of children is an indication of the terrible mortality prevailing among children in their second year of life. Now children who are returned as under one year of age at the Census on the 1st March 1901 must be mostly the survivors of those who were born in 1900, since the number of births in January and February 1901 may, for the sake of simplicity, be set off against those born in the same months of 1900. From the register of births we find that the number of births for the whole province excepting the Melghat was only 89,302 in 1900, that is to say, these were born at a time when the population was thinned in number and the survivors were suffering more or less from the famine and high prices. The number returned as being under one year according to the present Census is 52,490, which shows that during the first year of life, the total loss was of 36,812 souls; and as emigration is not generally confined to this class, we may fairly conclude that nearly 40 per cent. of the children died during their first year of life, and this first Census

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figure is generally corroborated by the Sanitary Commissioner's report. Children between 1 and 2 years of age are the survivors of those who were born in 1899. It is recorded that the births registered during this year were as great as 1[illegible],034 in number, and that the real effects of the famine commenced towards the latter part of the year. Still the fact that the survivors of these numbered only 40,385 in 1901 goes to show how high the mortality must have been among them during their two years of existence in this world. In the same way, children of 2-3,3-4 and 4-5 years of age must have been born in 1898, 1897 and 1896 respectively. The year 1898 was a prosperous one, while 1896 and 1897 were years of famine, which, however, was not as severe in form as that of 1899-1900. Considering the number of births during these three years, these children do not seem to have died in such large numbers as was the fate of those under 2. The age returns of the first five years of life thus vividly show that it was on the children under two that the famine mortality fell most heavily. It will also be noticed when we compare the figures for 1901 with those of 1891 that the famine reduced their number in a two-fold way. It not only diminished the average number of births, but also caused a great havoc amongst children.

Quinquennial periods.

134. Reviewing now the quinquennial periods, given in Imperial Table VII, the most noticeable feature is the total absence of any gradual decrease in each successive group. This fact is graphically illustrated in diagram No. III. Famine and the propensity to state the ages in round numbers seem to be chiefly responsible for the variations. The total number for the first quinquennial period is considerably less than that for the second. For the second, third and fourth quinquennial groups the numbers diminish as the age advances; the figures for each of the three next five-yearly periods go on gradually increasing instead of decreasing. From the thirty-fifth year and upwards all trace of any general decrease or increase is lost, and the various age periods show an alternate rise and fall in the figures. The preponderance of the figures against the 5-10 age period over that of children under 5 may be explained by the fact that the former are the survivors of those who were born between 1891 and 1895, while the latter are the remnants of those who were born from 1896 to 1900. In the first half of the last decade there was prosperity in the land and the birth-rate generally more than the normal, and therefore more of these children would survive than those who were born during the five lean years which followed. And to this cause may justly be ascribed the high proportion of children between the ages of 5 and 10. Judged from the standpoint of numbers alone the last quinquennial period, *viz.*, 55-60 seems to be the most destructive to human life, while the second quinquennium appears to be the most healthy. The last period comprises all possible ages over sixty; the number of persons returned against it therefore exceeds that against some of the preceding quinquennial periods, *e.g.*, 45-50 or 55-60.

Comparison with last Census by 5 yearly age periods.

135. In Subsidiary Table II a comparison has been instituted between the quinquennial age figures for 1901 with those for 1891. It clearly points out the groups of ages in which the gaps have occurred and also where an increase is perceptible. The upper and lower age periods show a total loss of 219,295 souls, while the middle ones exhibit a gain of 75,820. The total population has, therefore, decreased by 143,475 persons during the decade. Speaking more accurately, the total decrease is much more than this number; for we have supposed the population of 1891 to remain stationary, which is not the case. The loss of 219,295 souls is distributed over children of both sexes under 10 years of age, among males over 30, and lastly among old women above 50. The slight gain of 75,820 persons is found in males between 10 to 30 years of age and in females between 10 to 50. By the present Census, there are 154,208 fewer children under 10 years of age than there were in 1891. But male children have lost more than the female ones. The males seem to have gained in numbers in four quinquennia only, *viz.*, from 10-30 years of age. The females, on the other hand, show an increase in eight successive quinquennia, *viz.*, 10-50. In the last age group the males have suffered more in numbers than the

females, the percentages of decrease being 30·6 and 23·9 respectively. On the whole, therefore, the table tells us, that the famines have carried off the youngest and the oldest of the females; while among males, the hand of death was busy amongst the youngest and those over 30 years of age. Chap. IV. Para. 137.

Age distribution of 10,000 persons in 1901, 1891 and 1881.

136. In Subsidiary Table III the age distribution of 10,000 persons in 1901, 1891 and 1881 is given. The proportionate figures for each sex are also shown. The same information is graphically illustrated in diagrams Nos. IV, V and VI. The sudden drop in the figure between the first and second year of life is a general feature of each of the three censuses, and seems to indicate that this phenomenon is not attributable to error or accident. The extremely low proportion of children under five is also a feature of the present returns, and is as low as 1,046, showing a decrease of 351 and 430 children over the returns of 1891 and 1881 respectively. It will be seen that the number for children under 5 has been showing a gradual decrease since 1881. This indicates that either the birth-rate is declining, or that there is high mortality amongst them or that both the causes are acting together. The figure for children from 5 to 10 for the present returns shows an improvement when compared with the decrease in the quinquennium. The present returns for persons of the several groups of ages from 10 to 50 stand first when compared with those for 1881 or 1891. But this superiority is altogether lost in the last but one quinquennium, in which the figure for 1891 occupies an intermediate place. For the age period 55-60 the present figure stands second, the first being the returns at the last census. Old persons over 60 seem to have suffered much, as their present number is the least when compared with the two previous censuses.

Hindu, Mahomedan and Animistic religions compared according to ages.

137. Subsidiary Table IV exhibits the age distribution of 10,000 persons of each sex of the three religions, *viz.*, Hindu, Mahomedan and Animistic, each of which numbers more than a hundred thousand persons. The numbers of other religions are too small to warrant any approximate conclusion being safely drawn. The figures for each religion of course show some differences in each age period. A very large majority of the population is Hindus. As might be expected their distribution, therefore, does not differ very much from that of the general population already noticed in Subsidiary Table III (for 1901). Most of the Hindus are poor and ignorant and are generally agriculturists or out-of-door labourers, working in fields, exposed to the burning rays of the sun. Their standard of comfort, moreover, is very small. The Mahomedans, on the other hand, are physically stronger and their conditions of life more easy. The Animistics are the least educated and ignorant, so much so that most of them cannot count beyond a certain number. They live in the hilly tracts away from the centres of civilization, toiling hard for their food supplies, which are limited in variety. Bearing these distinctions in mind it will comparatively be easy to account for the differences exhibited by the age figures for each religion. The fluctuations and variations in each succeeding figure are also noticeable in the Table. Comparing the Hindu, Mahomedan and Animistic populations by the ages, we find that for the first year of life the proportion of Mahomedan children is greater than that of the Hindus; that of the Animistic is the least. But for the rest of the quinquennium the Animistics take the lead, the Mahomedans ranking second and the Hindus third, and this order holds good also for the second and third quinquennia. One noticeable feature in Animistic children is that between the first and second year of life there is not such a large drop as is seen in the case of the other two religions and also in the provincial figures. For the ages 15 to 20 the proportion of the Hindus is the highest, while that of the Animistics is the lowest. From 20 to 60 years of age the Hindus maintain their superiority in point of proportionate numbers, which may probably be attributed to the presence of Hindu immigrants. The Animistics and Mahomedans stand either second or third in each age period from 20 to 40, but in each of the next 4 quinquennia, *i. e.*, from 40 to 60, the Mahomedans occupy the second rank and the Animistics the third. The figures for 60 years and over indicate the longevity of the people, and in this

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respect the proportion of the Mahomedans is the highest and that of the Animistics the least. As to the period intervening between 20 to 60 years of age, no safe deduction can be drawn, as in some religions the statistics are largely affected by migration. Taking, however, the figures as they stand, we find that among Hindus the proportion of adults is the greatest, amongst Mahomedans somewhat less, and among Animistics the least. The females of each religion live longer than the males; and the same fact was also brought out by the censuses of 1881 and 1891. Arranged in the order of precedence according to longevity, the males and females of each of these three religions would stand thus: first Mahomedan women, second Hindu women, third Mahomedan males, fourth Hindu males, fifth Animistic women, and sixth Animistic males. The Musalmans enjoy life longer than the Hindus; it is probably due to their being physically stronger and to their conditions of life being more favourable. The earlier age at which the Hindus marry might also be producing some effect upon their age statistics. The figures for the Animistics are remarkable when it is seen that out of great proportion of children which characterizes these hill tribes, only a few live beyond the shady side of 45. The characteristic features of the age statistics of these three religions may, therefore, be briefly summed up thus :—The Musalmans combine normal fecundity with great longevity; the Hindus exhibit less fecundity and normal longevity; the Animistics show the greatest fecundity, but remarkable shortness of life.

Age distribution by districts.

138. Let us now examine the age statistics of the six districts of this province. Subsidiary Table V supplies this kind of age distribution reduced to the uniform radix of 10,000 of each sex. It may be premised here that the effects of the famine of 1899-1900 were felt in each and every district, the only difference being that in two taluqs of the Wun district the relief works were started some months later. The useful comparison between the famine and non-famine districts cannot therefore in the strict sense of the term be instituted. It will be seen from the table above referred to that up to the age of 20 the districts, which show the greatest proportion of persons in each quinquennium are one or other of the three southern districts of the Balaghat tract; while those which show the lowest proportion during the same period are any of the three northern districts comprising the Payanghat. But from the age of 20 and over this order is quite reversed. Henceforth some one or other of the northern districts shows the highest ratio, and the least is to be found in the southern ones. The highest proportion of children is in the latter. The superiority of the plain districts of the north in showing the highest ratio of persons over 20 may be attributed to the presence of a large number of immigrants, who are attracted to them by commerce, &c. In the Wun district the proportion of children under five is the highest, while in the Amraoti district it is the lowest. For the next two quinquennia Basim shows the highest proportion. The highest proportion of the old women is found in the Ellichpur district and the lowest in the Buldana district. In the Amraoti district the greatest number of old men are found and the least number in the Basim district.

Age distribution by taluqs.

139. Turning to the age distribution of the population by taluqs, as exhibited in Subsidiary Table VI, we find that out of the 22 taluqs of the province, Wun shows the greatest ratio of children under five. Next in rank comes the Melghat. These two taluqs, and specially the latter, are inhabited mostly by the Animistics and the returns are as might be expected. At the last census Pusad stood first and was closely followed by these two taluqs in this respect. Chandur shows the smallest ratio of male children under five, while Chikhli exhibits the same state for female children of this period. The Melghat taluq shows the greatest ratio for children from five to ten years of age. In Pusad the proportion of persons from 10-15 exceeds all other taluqs. For the period from 20-40 the greatest numbers are found generally in the plain taluqs. The lowest proportion of both sexes of this age period is found in the Wun taluq. The Akot and Chandur taluqs possess very great proportions of persons of 40-60 period, the males exceeding the females very considerably. Morsi, Akot, Amraoti, Daryapur, Akola, Ellichpur,

and Murtizapur also rank high in this respect, and explain the commercial attraction of the immigrants to these taluqs. The Melghat, on the other hand, stands last on the list. Of persons over 60 years of age, Ellichpur has the largest number, both for males and females; whereas the Melghat has the least. The proportion of Mahomedans to the total population is the highest in Ellichpur, and we have seen in paragraph 137 that in the province the Mahomedan number for the very old is the greatest. This fact may to some extent account for the great longevity exhibited by the Ellichpur taluq. Balapur, Amraoti, Daryapur and Jalgaon have also comparatively large numbers of old people, and Pusad, Melghat, Mehkar and Chikhli are conspicuous for their paucity. Almost the same result was arrived at at the last census. It may therefore be said that generally for this province the mountainous or hilly taluqs show a greater proportion of children than those situated in the plain tract. On the other hand, the ratio of adults and old persons is higher in the taluqs of the plain than those located in the hilly or mountainous tracts. Chap. IV. Para. 141

Proportion of workers to non-workers.

140. It will be interesting to draw from the age statistics the relative proportion of those who may be said to be of workable age and those who are not so; in other words, the proportion of the workers to non-workers or that of the productive to unproductive population. Before proceeding to a consideration of this subject some limit as to the productive age must be fixed. In the Census Report for 1891 the productive ages were taken to be 15 to 55 for males and 15 to 45 for females. It is, however, found that the majority of females work up to the age of 50. If we, therefore, adopt the same ages for males as were adopted in 1891, but 15 to 50 for females, we obtain from the age statistics the result, which will be found summarized for the province and also for each district in Subsidiary Table VII. According to this calculation, out of every 10,000 persons in Berar, there are 5,547 workers. The proportion of male workers comes to 5,845 and that of females to 5,249. Turning now to the district figures, we find that the districts again divide themselves into two divisions, northern and southern. The proportion of workers is higher in the former; while the latter districts are conspicuous for showing the greater ratio of non-workers. The highest productive population is found in the Akola district, and the lowest in the Basim district. The greatest proportion of male workers is shown by the Amraoti district and the lowest by the Basim district. In each district the male workers considerably exceed the female workers. This may be due to the fact that the duration of the female working ages is five years less than that of the males. Moreover, childhood and old age, that is to say, the periods in which the females preponderate the males, go to show as the non-working ages. The Ellichpur district shows the highest ratio of female workers, while Basim shows the least. It may be mentioned here that the proportion of actual workers to non-workers according to the statistics of the occupations is far higher both for males and females, than the one now discussed. This shows that the limit fixed is too short and that a fair proportion of boys and girls between 10 and 15 are also workers.

Mean age.

141. Lastly, there remains to be considered the mean age of the population. The method of ascertaining it from the figures for the five year-periods is thus described by the Census Commissioner for India:—"In order to ascertain the number of years lived by the aggregate population we must first determine the total number of persons living at the close of each age period. The sum of these totals multiplied by 5 the difference of the age divisions, and raised by two and-a-half times the number of persons of that sex or civil condition, gives the number of years lived. The mean age is obtained by dividing this last number by the number of persons living." The ages have been approximately distributed from 60 to 85 years. According to the above calculation the mean age of the population comes to 25 years 6 months and 23 days, or 25·57 as against 25·30 years in 1891 and 25·25 years in 1881. The mean age of males according to the same method is 25 years 10 months and 18 days and that of females 25 years 2 months and 26 days.

Chap. IV. Sub. Tables.

SUBSIDIARY TABLE I.

Showing unadjusted Age return of 100,000 *of each sex.*

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	4	5	6
0 ..	2,223	2,303	51 ..	40	28
1 ..	1,500	1,682	52 ..	114	95
2 ..	2,786	3,034	53 ..	29	18
3 ..	2,154	2,585	54 ..	12	29
4 ..	2,383	2,691	55 ..	1,097	955
5 ..	3,120	2,970	56 ..	55	44
6 ..	2,230	2,528	57 ..	18	28
7 ..	2,689	3,225	58 ..	30	32
8 ..	2,445	2,664	59 ..	13	19
9 ..	2,136	2,339	60 ..	2,867	3,196
10 ..	4,760	4,534	61 ..	13	13
11 ..	900	1,200	62 ..	38	49
12 ..	5,140	3,924	63 ..	7	11
13 ..	841	792	64 ..	8	5
14 ..	1,324	1,241	65 ..	396	452
15 ..	2,339	1,998	66 ..	14	10
16 ..	2,719	2,703	67 ..	8	6
17 ..	384	449	68 ..	8	9
18 ..	1,619	1,939	69 ..	9	9
19 ..	317	322	70 ..	544	700
20 ..	4,982	6,845	71 ..	6	2
21 ..	219	253	72 ..	11	14
22 ..	1,537	1,639	73 ..	4	3
23 ..	292	297	74 ..	1	1
24 ..	368	452	75 ..	133	175
25 ..	7,453	7,485	76 ..	2	3
26 ..	496	444	77 ..	2	..
27 ..	402	381	78 ..	1	4
28 ..	928	1,006	79 ..	1	2
29 ..	197	190	80 ..	202	289
30 ..	8,644	8,479	81 ..	..	..
31 ..	129	108	82 ..	3	2
32 ..	1,237	930	83 ..	1	..
33 ..	149	108	84 ..	..	1
34 ..	115	95	85 ..	15	25
35 ..	6,015	4,792	86 ..	..	..
36 ..	289	244	87 ..	..	..
37 ..	110	87	88 ..	..	..
38 ..	246	243	89 ..	..	..
39 ..	95	104	90 ..	35	32
40 ..	7,542	6,654	91 ..	..	..
41 ..	55	57	92 ..	1	1
42 ..	273	240	93 ..	..	..
43 ..	57	54	94 ..	..	..
44 ..	38	42	95 ..	7	2
45 ..	3,131	2,516	96 ..	..	..
46 ..	80	83	97 ..	..	..
47 ..	53	65	98 ..	..	..
48 ..	124	117	99 ..	..	..
49 ..	40	76	100 ..	3	3
50 ..	4,947	4,534	..	..	..
			Total ..	100,000	100,000

SUBSIDIARY TABLE II.

Showing comparison of actual figures of the Censuses of 1901 *and* 1891.

Age-period.	Both sexes.				Males.				Females.			
	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—1 ..	52,490	93,148	−40,658	−43·6	26,052	46,319	−20,267	−43·8	26,438	46,829	−20,391	−43·5
1—2 ..	40,385	54,655	−14,270	−26·1	19,559	26,359	−6,800	−25·8	20,826	28,296	−7,470	−26·4
2—3 ..	72,290	88,284	−15,994	−18·1	35,147	42,211	−7,064	−16·7	37,143	46,073	−8,930	−19·4
3—4 ..	60,208	88,182	−27,884	−31·6	28,005	41,174	−13,169	−32·0	32,293	47,008	−14,715	−31·3
4—5 ..	62,523	80,380	−17,857	−22·2	30,230	39,345	−9,115	−23·2	32,293	41,035	−8,742	−21·3
Total 0—5 ..	287,986	404,649	−116,663	−28·8	138,993	195,408	−56,415	−28·9	148,993	209,241	−60,248	−28·8
5—10 ..	360,723	398,268	−37,545	−9·4	176,288	196,740	−20,452	−10·4	184,435	201,528	−17,093	−8·5
10—15 ..	345,809	300,052	+45,757	+15·2	183,626	164,853	+18,773	−11·4	162,183	135,199	+26,984	+19·9
15—20 ..	209,313	191,021	+18,292	+9·6	103,650	93,331	+10,319	+11·1	105,663	97,690	+7,973	+8·2
20—25 ..	233,210	227,300	+5,910	+2·6	104,656	103 521	+1,135	−1·1	128,554	123,779	+4,775	+3·9
25—30 ..	266,526	263,902	+2,624	+0·9	136,258	135,952	+306	+0·2	130,268	127,950	+2,318	+1·8
30—35 ..	268,782	267,197	+1,585	+0·6	139,058	141,679	−1,721	−1·2	128,824	125,518	+3,306	+2·6
35—40 ..	178,052	176,576	+1,476	+0·8	98,496	99,976	−1,480	−1·5	79,556	76,600	+2,956	+3·9
40—45 ..	202.130	207,841	−5,711	−0·3	105,118	113,910	−8,792	−7·7	97,012	93,931	+3 081	+3·3
45—50 ..	97,470	97,294	+176	+0·1	53,669	56,744	−3,075	−5·4	43,801	40,550	+3,251	+8·0
50—55 ..	139,628	147,878	−8,250	−5·6	73,102	80,441	−7,339	−9·1	66,526	67,437	−911	−1·3
55—60 ..	36 834	40,287	−3,453	−8·6	20,741	23,093	−2,352	−10·2	16,093	17,194	−1,101	−6·4
60 and over ..	127,553	175,226	−47,673	+27·2	59,745	86,178	−26,433	−30·6	67,808	89 048	−21,240	−23·9
Total for Province ..	2,754,016	2,897,491	−143,475	−5·0	1,394,300	1,491,826	−97,526	−6·5	1,359,716	1,405,665	−45,949	−3·3

SUBSIDIARY TABLE III.

Showing age distribution of 10,000 *persons and also of each sex.*

Age.	1901.			1891.			1881.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
0—1	191	187	194	322	310	333	321	305	337
1—2	147	140	153	189	177	201	280	266	296
2—3	262	252	273	305	283	328	304	283	325
3—4	219	201	238	304	276	334	300	276	325
4—5	227	217	238	277	264	292	271	260	284
Total 0—5	1,046	997	1,096	1,397	1,310	1,488	1,476	1,390	1,567
5—10	1,310	1,264	1,356	1,375	1,319	1,434	1,288	1,242	1,338
10—15	1,256	1,317	1,193	1,036	1,105	962	1,018	1,087	945
15—20	760	743	777	659	626	695	664	624	706
20—25	847	751	946	784	694	881	820	712	935
25—30	968	977	958	911	911	911	958	969	945
30—35	976	1,004	948	922	950	893	955	1,007	900
35—40	646	706	584	609	670	545	570	645	491
40—45	734	754	713	717	763	668	707	739	673
45—50	354	385	322	336	380	288	292	319	263
50—55	507	524	490	510	539	480	527	541	512
55—60	133	149	118	139	155	122	131	142	119
60 and over	463	429	499	605	578	633	594	583	606

SUBSIDIARY TABLE IV.

Showing age distribution of 10,000 *of each sex by religion.*

Age.	Hindu.			Musalman.			Animistic.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
0—1	190	186	193	213	206	220	172	168	175
1—2	145	139	151	152	141	164	170	163	176
2—3	259	250	269	282	262	303	292	287	296
3—4	216	199	234	222	198	247	271	249	292
4—5	221	212	231	253	238	268	295	283	308
Total 0—5	1,031	986	1,078	1,122	1,045	1,202	1,200	1,150	1,247
5—10	1,295	1,252	1,340	1,390	1,309	1,475	1,484	1,464	1,502
10—15	1,252	1,312	1,191	1,254	1,333	1,171	1,329	1,407	1,255
15—20	761	741	781	751	776	726	737	707	766
20—25	845	747	945	864	793	940	835	717	950
25—30	973	984	961	935	951	919	927	896	957
30—35	978	1,007	949	940	972	907	1,004	1,004	1,004
35—40	656	714	596	572	642	499	592	660	527
40—45	737	757	716	716	717	714	715	765	667
45—50	362	392	330	309	337	279	270	302	239
50—55	510	528	493	509	516	502	435	463	409
55—60	137	152	121	120	136	102	93	102	84
60 and over	463	428	499	518	473	564	379	363	393

SUBSIDIARY TABLE V.

Showing the numbers in each age period of 10,000 *persons of each sex in each District.*

District.	0—5.		5—10.		10—15.		15—20.		20—40.		40—60.		60 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
Amraoti . ..	926	1,039	1,200	1,332	1,248	1,160	764	782	3,430	3,475	1,970	1,701	462	511
Akola	984	1,099	1,229	1,303	1,202	1,114	713	776	3,546	3,471	1,884	1,725	442	512
Ellichpur	1,001	1,085	1,220	1,342	1,252	1,126	744	808	3,463	3,446	1,867	1,663	453	530
Buldana	975	1,043	1,326	1,403	1,412	1,271	803	838	3,484	3,396	1,607	1,587	388	462
Wun	1,097	1,209	1,276	1,358	1,391	1,235	731	737	3,282	3,396	1,783	1,558	440	507
Basim	1,037	1,112	1,383	1,440	1,475	1,283	694	730	3,411	3,399	1,642	1,573	358	463
Province	997	1,096	1,264	1,356	1,317	1,193	744	777	3,438	3,436	1,812	1,643	428	499

SUBSIDIARY TABLE VI.

Showing the number in each age period of 10,000 *persons of each sex in each taluq.*

Taluq.	0—5.		5—10.		10—15.		15—20.		20—40.		40—60.		60 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
Amraoti ..	931	1,043	1,176	1,336	1,208	1,099	786	810	3,466	3,460	1,953	1,710	480	542
Chandur ..	907	1,028	1,169	1,295	1,278	1,203	759	794	3,400	3,467	2,009	1,726	478	487
Morsi ..	945	1,049	1,258	1,377	1,297	1,202	763	739	3,314	3,450	1,998	1,674	425	509
Murtizapur ..	927	1,038	1,218	1,334	1,201	1,129	735	772	3,566	3,543	1,900	1,677	453	507
Akola ..	958	1,095	1,220	1,330	1,200	1,080	710	784	3,588	3,504	1,891	1,703	433	504
Akot ..	977	1,081	1,156	1,251	1,151	1,064	712	784	3,605	3,531	1,981	1,793	418	496
Balapur ..	1,012	1,131	1,330	1,361	1,257	1,160	721	774	3,397	3,384	1,795	1,654	488	536
Jalgaon ..	1,050	1,108	1,262	1,256	1,224	1,156	709	750	3,491	3,439	1,845	1,744	419	547
Khamgaon ..	947	1,089	1,211	1,313	1,205	1,147	720	780	3,606	3,460	1,852	1,719	459	492
Ellichpur ..	950	1,033	1,194	1,312	1,244	1,132	772	815	3,426	3,403	1,925	1,717	489	588
Daryapur ..	968	1,057	1,134	1,267	1,240	1,101	734	778	3,512	3,511	1,951	1,761	461	525
Melghat ..	1,308	1,380	1,601	1,694	1,324	1,182	661	871	3,455	3,413	1,367	1,148	284	312
Chikhli ..	913	975	1,296	1,390	1,492	1,319	850	863	3,542	3,451	1,558	1,566	349	486
Malkapur ..	1,017	1,116	1,329	1,381	1,295	1,192	783	815	3,427	3,316	1,701	1,673	448	507
Mehkar ..	978	1,015	1,353	1,494	1,494	1,331	801	829	3,505	3,462	1,525	1,489	344	425
Yeotmal ..	975	1,094	1,205	1,313	1,358	1,221	751	787	3,370	3,479	1,882	1,609	459	497
Darwha ..	1,035	1,126	1,327	1,380	1,399	1,228	716	747	3,264	3,413	1,813	1,591	446	515
Kelapur ..	1,169	1,292	1,302	1,390	1,416	1,272	742	703	3,272	3,370	1,696	1,488	403	485
Wun ..	1,314	1,432	1,281	1,341	1,399	1,226	720	684	3,159	3,270	1,686	1,512	441	535
Basim ..	1,033	1,131	1,366	1,445	1,434	1,264	692	718	3,405	3,356	1,674	1,604	396	482
Mangrul ..	1,065	1,152	1,344	1,427	1,396	1,253	665	717	3,381	3,411	1,759	1,548	390	492
Pusad ..	1,018	1,054	1,439	1,443	1,601	1,333	723	759	3,445	3,449	1,497	1,551	277	411

SUBSIDIARY TABLE VII.

Showing proportion of workers and non-workers among 10,000 *population, the working age period of males being from* 15 *to* 55 *and that of females from* 15 *to* 50.

District.	Workers.			Non-workers.		
	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7
Amraoti	5,654	5,978	5,330	4,346	4,022	4,670
Akola	5,656	5,977	5,335	4,344	4,023	4,665
Ellichpur	5,618	5,932	5,304	4,382	4,068	4,696
Buldana	5,502	5,761	5,243	4,498	4,239	4,757
Wun	5,387	5,663	5,111	4,613	4,337	4,889
Basim	5,377	5,646	5,108	4,623	4,354	4,892
Province	5,547	5,845	5,249	4,453	4,155	4,751

Diagram No III Showing the Distribution by Ages of 10,000 of each sex

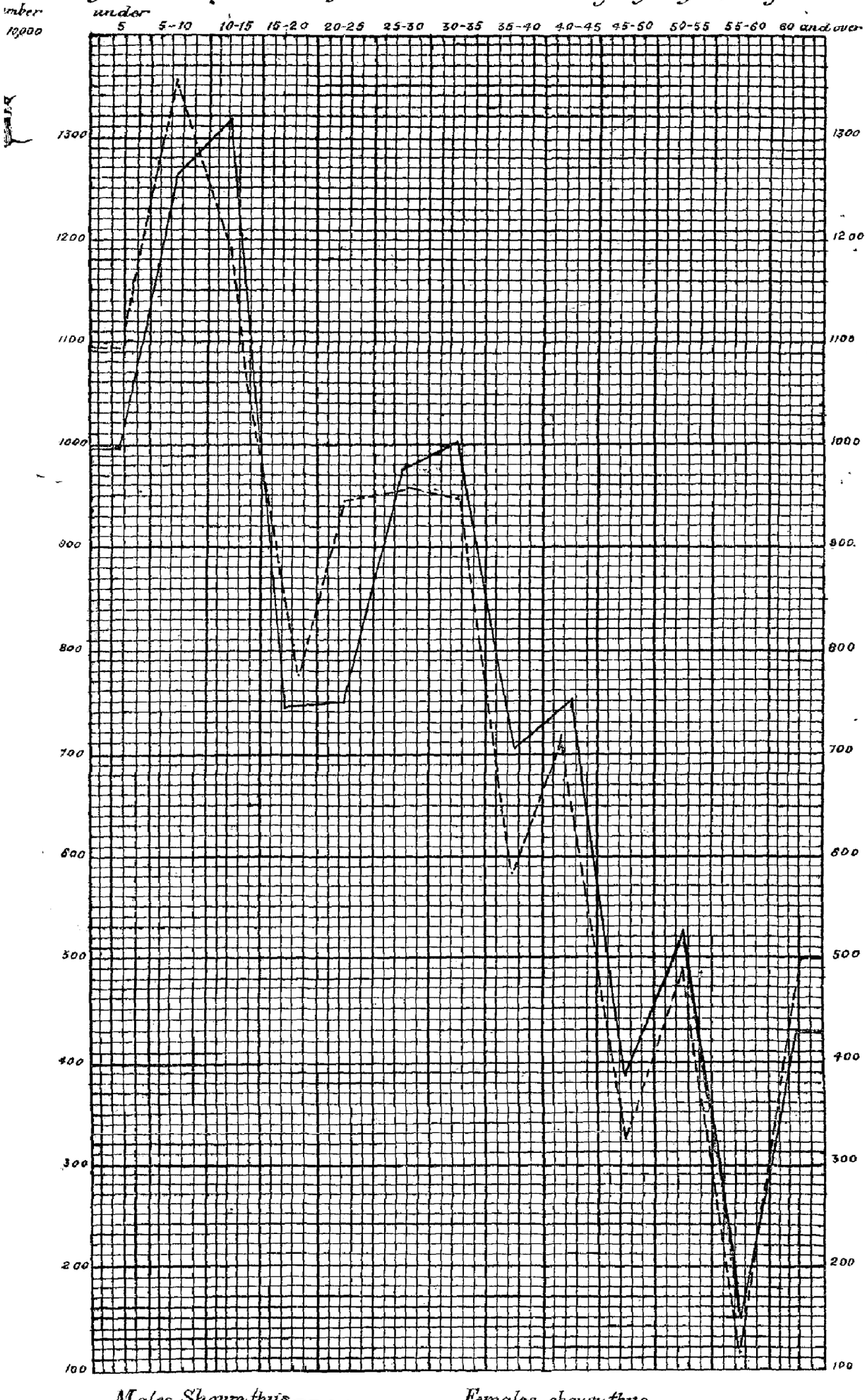


Diagram No. IV illustrating the age distribution of 10,000 persons in 1901, 1891 and 1881

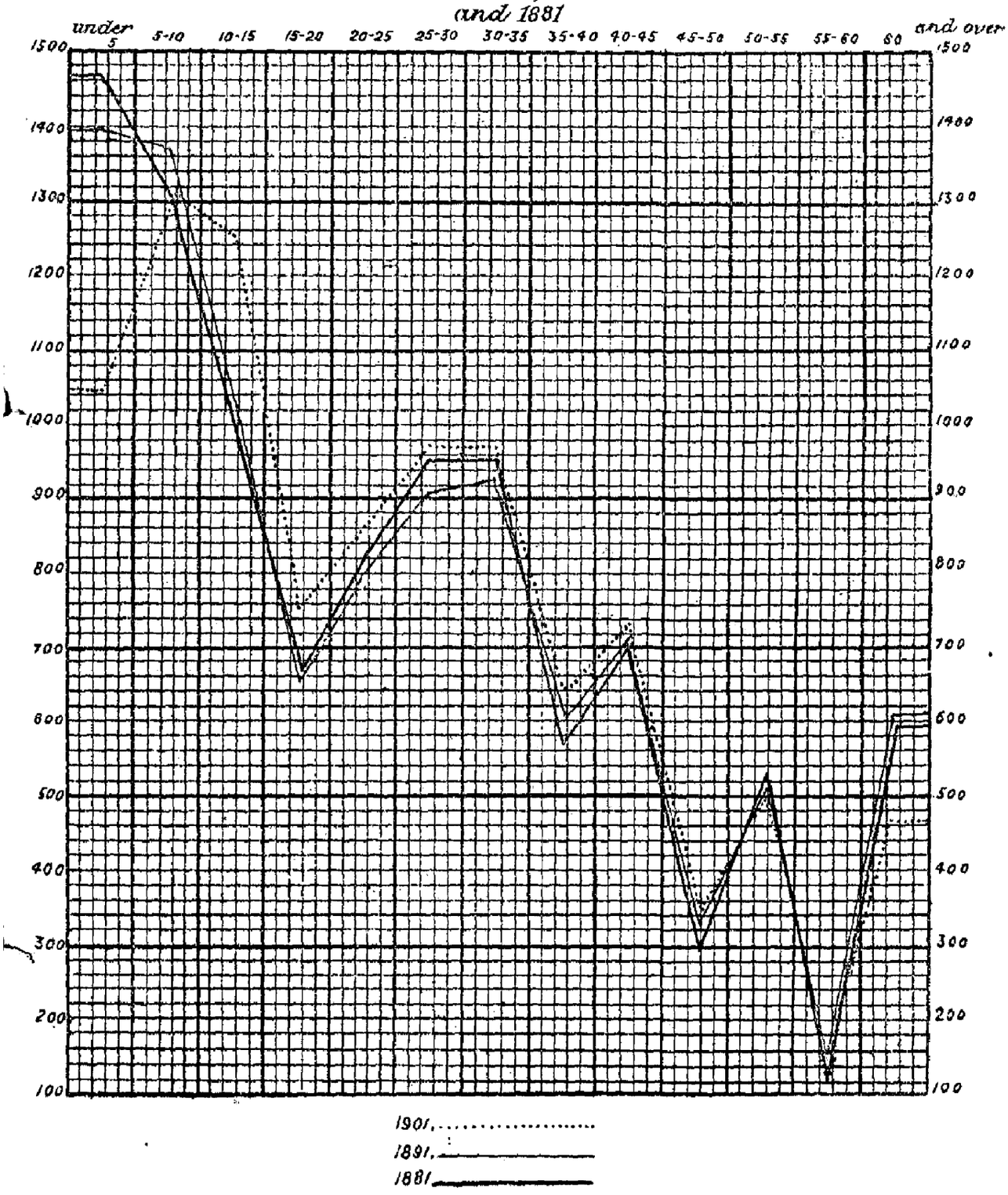


Diagram No. V Showing Distribution by Age of 10,000 Males in 1901-1891-and 1881.

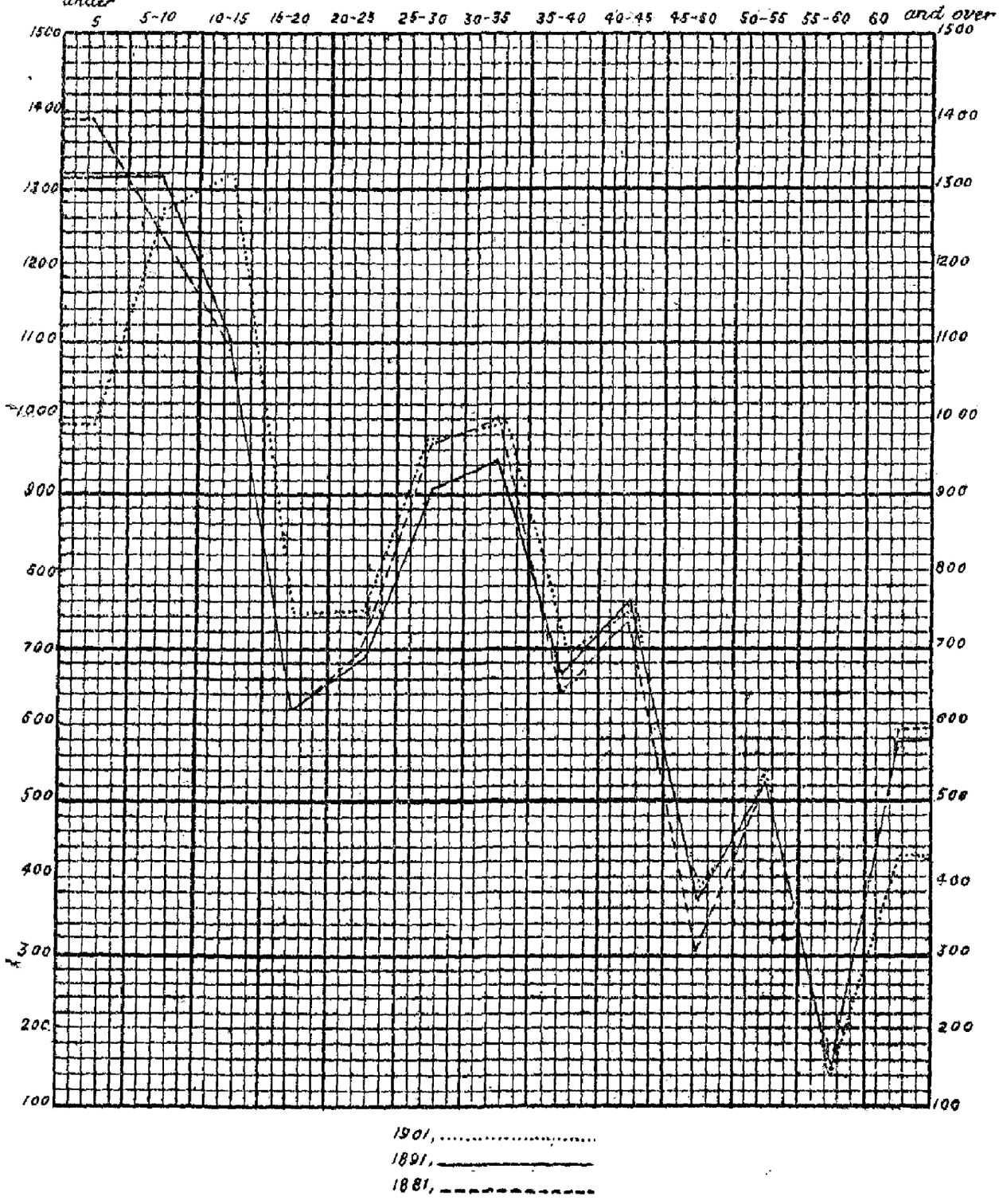
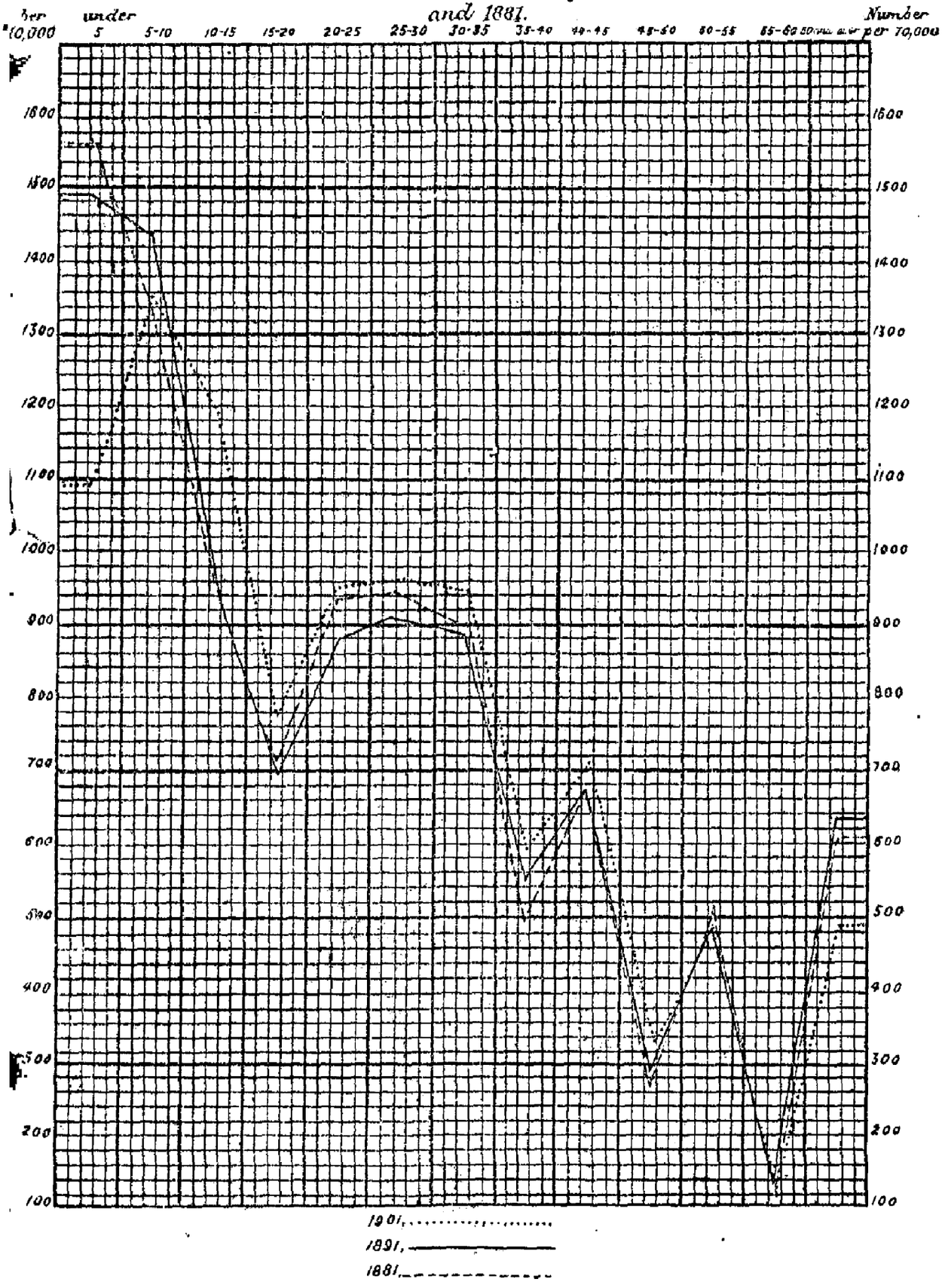


Diagram No. VI Showing Distribution by Age of 10,000 Females in 1901, 1891, and 1881.



CHAPTER V.

SEX.

(TABLE VII.)

142. The subject of relative proportion of the sexes deserves notice, inasmuch as the results disclosed by most parts of India, including Berar, are quite the reverse of those uniformly observed in most of the European countries, which invariably show a greater number of females than males in the total population. Moreover, the increasing proportion of females in India, at every succeeding census, has of late years been generally regarded as a sort of barometer by which to gauge the accuracy of the census returns. Considered in this light, the present enumeration reveals a vast improvement over the preceding one, as it discloses a rise of 33 females per mille of males as against an increase of 6 observed in 1891 and 3 in 1881 (*vide* Subsidiary Table I).

General.

143. Before going into the details of this subject, it will be well to enumerate briefly the important factors which tend to produce the inequality between the sexes. Two sorts of causes may be at work—either natural or artificial. The natural causes are dependent upon the rates of birth and death in the sexes. The chief artificial causes may be (*a*) infanticide, (*b*) better enumeration of females, (*c*) migration, and (*d*) misstatement, whether intentional or unintentional, as to age. Both sexes may be affected by any or all of these causes at the same time. It is, therefore, extremely difficult to ascribe a particular cause to any particular phenomenon. Statistics regarding migration and variation in population lend some help in this inquiry, and they will have to be constantly referred to.

Causes which produce inequality in the proportion of the sexes.

144. To begin with, the proportion of the sexes at birth, it will be noticed from Subsidiary Table II that for the decade the mean proportion of male births in Berar comes to 1,058 for every 1,000 female births, as against 1,062, the decennial mean observed in 1891. The preponderance of males at birth is in accordance with generally observed facts, and the ratio, too, comes pretty near that which obtains in Great Britain. The mean proportion varies but little from district to district. The question of the determination of sex at birth is one of great physiological importance. Various theories have been propounded from the earliest times, but none has as yet come to be regarded as an invariable rule. Nutrition, temperament, climate and a number of other surrounding circumstances so combine to bring about the result, that it is almost impossible to lay down any hard-and-fast rule. It will be observed from the table that an increase in the mean annual temperature does not always produce an increase in the male births in Berar, so far as the returns can be trusted. The theory that the early system of marriages tends to increase male at the expense of female births is not supported by the Berar Census returns for the first year of life of each religion. The ratio of male in famine years is neither too high nor low to warrant any useful inference or remarkable feature. Further statistical inferences about this abstruse subject cannot be safely drawn, since the data are either not available or too limited.

Proportion of the sexes at birth.

145. Subsidiary Table III deals with the female proportion at the different periods of life by districts and province. To facilitate the comparison, the female population has been reduced to the scale of 1,000 males. The first question for consideration is, how to reconcile the preponderance of males at birth with the

Female proportions at different age periods by districts.

Chap. V. Para. 146.

preponderance of females for the first few years of life. Both these phenomena have been observed since 1881. Their recurrence now cannot likely be attributed to mistake or accident. Any doubt as to female infanticide must be at once dismissed from the mind, since it is generally practised during infancy, and if it had at all existed in Berar, the female infants could not have exceeded the male infants. Migration likewise is not generally confined to children. Moreover, their ages can be reasonably presumed to be more accurately recorded. The legitimate inference, therefore, is that after birth the mortality among male infants is so abnormally high, relatively with female infants, that within a few months the proportion between them is quite reversed, and the females preponderate the males till the tenth year in all districts. In the Amraoti and Akola districts, however, the males exceed the females during the first year of life. In the 3-4 age period the female ratio is rather high in all districts and varies from 1,133 in Buldana to 1,181 in Akola. The deficiency of girls throughout the province in the third quinquennium (10-15) is rather noteworthy, specially when the age periods preceding and succeeding it generally show the opposite phenomenon. This is generally the time of marriage, puberty, and first confinement; and therefore under-statement of age, some concealment of girls, and greater mortality among them are naturally to be expected, and these causes may mostly account for their low figures, which in the case of the Basim district show only 864 females per 1,000 males. For the fourth quinquennium (15-20) the districts of Amraoti and Wun only have got the figures below par. It is rather difficult to explain the enormous rise in the age period 20-25 of female proportion, the highest of which, *viz.*, 1,298, is seen for the Buldana district. The provincial figure for this period is also as high as 1,228. This state is believed to be mostly unreal, and the sexual foible of understatement of age is chiefly responsible for it. In each quinquennial period from 25 to 60 the female proportions are generally below par in each district, the only exceptions being Buldana for the periods 40-45 and 50-55, Wun for 25-30, and Basim for 50-55. Excess of males among the immigrants and relatively high female mortality are the chief causes which bring about this result. The lowest female proportion is reached in the last quinquennium (55-60). At 60 and over the females again predominate in all districts; Basim showing the highest figure (1,284), while Amraoti the lowest (1,053). On the whole then, it seems that the females exceed the males in the periods under 10, 15-25 and 60 and over, but during the remaining periods the reverse is the case. The tendency to return the age as a multiple of ten seems to be more marked among females, for there is generally an alternate rise and fall in each quinquenniad, those containing the multiple of ten (except 10-15) always showing a rise. This fact suggests that if the proportions by decennial periods, commencing with each odd multiple of 5 were worked out, the error would be greatly minimized. Another remarkable feature of the Table is that as the age advances, specially after 25, the districts arrange themselves into northern and southern; the former generally showing a lesser female ratio than the latter. This indicates that in the northern districts the balance of the sexes is much disturbed by the presence of the male immigrants, while in the hilly districts of the south it is not so very common.

Comparison with the previous censuses.

146. It will be seen from Subsidiary Table I that according to the present returns there are 975 females for 1,000 males in the province as against 942, 936, and 933 shown by the enumerations of 1891, 1881, and 1867 respectively. The increase is perceptible in every district, varying from 24 in Amraoti to 49 per mille in the Basim district. The Buldana district exhibits a phenomenon, never before noticed in this province at any of the previous censuses. Here the female ratio is exactly on a par with the other sex. In the remaining five districts, the females are still at a discount. The Amraoti district shows the lowest ratio of females, *viz.*, 951. It seems probable that the increased proportion of females in the Akola district is, in a large measure, due to better enumeration. In the absence of female immigration or some other perceptible cause, it is but reasonsble to infer that many females must have escaped enumeration in 1891, and this is generally borne

out by the district report and the better census agency at work specially for this district. Subsidiary Table IV shows the actual excess or defect of females by districts at the four censuses. The figures given therein are in accordance with the proportions just noticed.

Proportion in taluqs.

147. In Subsidiary Table V the female ratio by taluqs for 1901, 1891 and 1881 is shown. It will be noticed that in each and every taluq there is an increase over the preceding census, varying from 1 in Wun to 65 in the Melghat taluq. In 4 taluqs, *viz.*, Mehkar, Pusad, Chikhli and Kelapur, the female proportion has risen above par. Of these, Mehkar stands first with the ratio of 1,019. Another noteworthy feature of the present returns is that the taluqs which show a very high increase are the very ones in which the population has decreased most; while those which exhibit a comparatively small increase in female ratio are precisely those in which the decrease in total population is comparatively small. In other words, the greater the falling off in total population, the greater the rise in female proportion, on the other hand the female proportion is not diminished by an increase in population. This will be made more clear by comparing Map No. IV appended to this chapter with Map No. III (in Chapter II), which illustrates the variation of population in each taluq. Thus the taluqs of Melghat and Jalgaon in the north, and Pusad, Basim, Mehkar and Chikhli in the south, combine a very great decrease in population with an enormous rise in female ratio. The inference, therefore, is that there must have been a relatively high male mortality in these taluqs during the decade. These taluqs were generally haunted by the famine-stricken people from the neighbouring provinces, and the death rate was exceptionally high among them. Other subsidiary causes such as better enumeration, emigration of males and influx of females, may also be at work, though not to such a great extent as the one mentioned above. The case of Khamgaon is rather exceptional. In 1891, this taluq had slightly increased in population, but showed a remarkably small proportion of females; *viz.*, 905. It now combines an increase in population with a great rise of 52 in the female proportion. Considering the commercial character of the taluq and the fact that males have remained almost stationary, but the females have increased considerably, it seems probable that either the male immigrants have come to settle there with their wives and children, or that there has been immigration of females, or partly both. The low proportion of females in Amraoti (932), Murtizapur (943), Akola (948), and Chandur (961) is chiefly attributable to the commercial character of these taluqs, owing to which male immigrants are attracted there. Thus the greater the commerce the less is the female proportion of that taluq.

Proportion of the sexes in towns and villages.

148. The proportion of the sexes varies very considerably in towns and villages. In towns the female ratio is generally lower than in villages. This is, no doubt, due to the large influx of males in towns from the villages of Berar or other provinces. They are generally attracted there by trade or service, and generally come without their families. It will be seen from Subsidiary Table VI that the proportion of females is 933 to 1,000 males in all the urban tracts of Berar. This shows an increase of 14 females per mille over the figure for 1891. The urban tracts of the Wun district show the lowest, while those of the Ellichpur district show the greatest proportion of females. Turning to the rural areas of the province, we find that the ratio borne by females to 1,000 males is 983 as against 945 in 1891. In the rural tracts of the Buldana district the female proportion reaches the highest figure, *viz.*, 1,007. In 1891 the ratio stood at 965. The lowest proportion (963) is found in the Amraoti district. Compared with the last census, we find that the female proportion has risen both in urban and rural areas of each district. The increase in the latter, however, is much greater than in the former. Further information regarding this subject will be found in paragraph 57, Chapter I.

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149. The next point for inquiry is the relative strength of the two sexes at the various age periods amongst the followers of different religions. Subsidiary Table VII gives this information. The total numbers of the Christians, Sikhs, and Parsis are too small to allow of any fair comparison with the followers of other four main religions, Hindu, Musalman, Animistic and Jain. The returns for the Hindus, forming as they do the overwhelming majority of the total population, differ but slightly from those of all religions put together. For the first ten years of life, the females exceed the males in every main religion. The proportions of Hindu and Musalman females under one year of age are exactly equal, *viz.*, 1,011. The female ratio among Jains is the highest during the first five years of life, while that of the Hindus occupies the other extreme. But in the second quinquennium the Jain superiority is altogether lost and usurped by the Musalmans. For the period 10-15, all the main religions consistently show the female proportions below par, the Animistics standing first with the ratio of 929, and the Jains last with 818. For the next ten years only the Hindus and Animistics show female ratios exceeding par; the Musalmans showing this state only for the five years from 20-25. With the exception of the Animistics, who continue to exhibit proportions above par till the thirty-fifth year of life, the rest of the age periods till 60 for every religion are characterised by figures which show a great deficiency of females relatively with males. During this period, however, the Animistics generally maintain the first rank, while the Jains keep the other extreme. In the last age period (60 and over), the females of all religions preponderate the males. The Jains show the highest proportion, *viz.*, 1,164, while the Animistics and Musalmans exhibit a ratio somewhat less than the average of "all religions" (1,135). Summing up, it may be said that each and every religion uniformly discloses a preponderance of females over males in the age periods 0-10 and 60 and over. None of the religions shows this state in the periods 10-15 and 35 to 60; in other words, the males of all religions always exceed the females in these periods. In the 20 years between 15 to 35 there is no such uniformity in all religions. Among the Animistics the females preponderate the males in these ages, but quite the reverse is the case among the Jains. The Hindu females show the preponderance for ten years (15-25), while the Musalman females show it only for five years (20-25). Diagram No. 7 graphically depicts this fact for Hindus, Musalmans and Animistics. The curve for "all religions" is almost identical with that for the Hindus, and is not therefore shown in the diagram.

Proportion in different religions at the various age periods.

150. Turning now to the proportion of females to males of each religion, the following facts are noticeable:—

Female proportion in each religion at all ages.

Among Animistics there are		1,042	females to	1,000	males as against		991	in 1891
„	Hindus	„	975	„	1,000	„	„ 942	„
„	Musalmans	„	949	„	1,000	„	„ 922	„
„	Jains	„	908	„	1,000	„	„ 887	„
„	Christians	„	88	„	100	„	„ 84	„
„	Sikhs	„	82	„	100	„	„ 80	„
„	Parsis	„	55	„	100	„	„ 52	„

It will thus be seen that the rise in the female proportion is perceptible in each and every religion. In the case of the Animistics it is so very great that the females considerably outnumber their males. All other religions still show the reverse case. So many causes must have combined to bring about the increase in the ratio, that it is extremely difficult to state all with certainty. But judging from the increase or decrease in the sexes, the proportion of the wives to husbands, and other surrounding circumstances, it seems likely that among the Animistics and Hindus the principal factor which is responsible for the result is the comparatively very high male mortality, presumably due to the two famines. Better enumeration must have also, to some extent, contributed to the result. Among the Animistics migration, which is generally confined to neighbouring talugs or districts, could not have affected their proportion to a great extent. In the case of

the Mahomedans the chief cause of the rise in the ratio is perhaps the fuller enumeration of women. The followers of other minor religions, such as Jain, Christian, Zoroastrian, and Sikh are to a great extent outsiders who have sojourned here for trade or service. Some improvement in the proportions of their females, coupled with an increase in their numbers, shows that more of them have now come to stay here with their families than they did before.

Proportion of the sexes in different religions by districts.

151. In Subsidiary Table VIII the ratios of females of "all religions," Hindus and Musalmans are given for each district by age periods. Most of the important points connected with the table have been already explained in the last two paragraphs. The other noticeable features are that the highest Mahomedan female ratios at most of the age periods are found in the Ellichpur district, while their lowest proportions are found mostly in the Amraoti district. The highest or lowest Hindu ratios generally follow those for "all religions." In the fourth quinquennium (15-20), the Hindu females disclose a proportion above par in all the districts, save Amraoti and Wun; but the Musalman proportion is below par everywhere. For the age periods 20 and over, the highest Hindu female ratios are found in one or other of the southern districts, while their lowest proportions are met with in the Amraoti and Akola districts.

In selected castes under 5 years.

152. In Subsidiary Table IX some typical castes are selected for each district and the proportions of girls under 5 to boys of the same ages found in them are given. One remarkable feature of the table is that in all castes, except the Banjárá of the Wun district, girls considerably outnumber boys. In the case of the Kolám caste the ratio is as high as 1,247 in the Wun district. Other castes which disclose great proportions are Koli (1,203), Máng (1,192), Ándh (1,185) and Gond (1,172). All these are either hill tribes or castes of the lowest strata. The figures for Wanjári and Bráhman are also considerably high, being 1,168 and 1,159 respectively. Among the Shekhs and Pathán the ratios are 1,132 and 1,136 respectively. The Banjárá caste shows the lowest proportion of girls, *viz.*, 967. Other castes which exhibit comparatively low ratios, although above par, are Dhangar (1,030), Teli (1,031), Rajput (1,032), and Wáni (1,049).

In the principal castes.

153. There are in Berar 38 castes, each of which numbers more than 5,000 souls. In Subsidiary Table X they have been grouped under two heads, A and B. Group A shows the castes in which the female proportion exceeds that of males, and Group B those in which the case is otherwise. The female proportions and the religions to which the castes belong are also given. One feature of the table which attracts attention is that the castes in which the females outnumber the males most are either the ignorant hill tribes or those Hindu castes which are generally held as of the lowest class in the social scale and who are also comparatively backward in point of education; whereas those which show the lowest ratio of females are generally those who stand highest in public estimation and are better educated. In other words, the proportion of females to males varies inversely with the social status of the caste. Thus among Bráhmans, which is considered to be the highest Hindu caste, the ratio is the lowest (735), while in the Ándhs or Mángs, castes which are looked down upon, the female proportion is exceedingly high, *viz.*, 1,054 and 1,047 respectively. The Animistic female ratios are all above par. The Korkus disclose a ratio of 1,058; while for the Pardháns the figure is as low as 1,012. Castes of each religion generally differ much in social customs and mode of life, &c., which fact may to some extent explain the marked difference in the returns. Moreover, it is to be remembered that males of high caste Hindus are generally immigrants into this province, while most of the lower castes have settled down here with their families. The comparatively small difference in the ratios of the various Animistic tribes may perhaps be explained by the fact that migration is not so very common among them as it is in some of the Hindu castes.

Chap. V. Sub. Tables.

SUBSIDIARY TABLE I.

Showing general proportion of the Sexes by districts.

District.	Females to 1,000 Males.			
	1901.	1891.	1881.	1867.
1	2	3	4	5
Amraoti	951	927	930	919
Akola	968	935	924	935
Ellichpur	971	938	930	943
Buldana	1,000	965	952	932
Wun	981	951	946	952
Basim	993	944	939	928
Proportion for Province	975	942	936	933

SUBSIDIARY TABLE II.

Showing the mean temperature and the number of male births to a thousand female births in each district during 1891 *to* 1900.

District.	1891.		1892.		1893.		1894.		1895.		1896.		1897.		1898.		1899.		1900.		Mean temperature for the decade.	Proportion of male to 1,000 female births during the decade.
	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.	Mean temperature.	Proportion of male births to 1,000 female births.		
Amrao	80·4	1,093	80·8	1,061	78·7	1,079	80·1	1,036	81·1	1,052	82·4	1,060	82·2	1,071	81·5	1,030	82·8	1,081	82·0	1,062	81·2	1,064
Akola	79·2	1,063	81·6	1,029	78·0	1,030	80·2	1,052	80·8	1,044	82·0	1,053	81·8	1,069	81·0	1,046	82·0	1,055	82·0	1,075	80·8	1,051
Ellichpur * ..	..	1,027	..	1,044	..	1,058	..	1,080	..	1,042	..	1,052	..	1,059	..	1,069	..	1,085	..	1,086	..	1,059
Buldan	77·2	1,049	78·2	1,041	75·6	1,074	77·3	1,046	77·6	1,069	79·6	1,030	79·2	1,074	78·6	1,072	79·6	1,074	79·7	1,037	78·2	1,055
Wun *	..	1,070	..	1,068	..	1,095	..	1,036	..	1,047	..	1,057	..	1,048	..	1,065	..	1,057	..	1,023	..	1,057
Basim *	..	1,066	..	1,035	..	1,075	..	1,107	..	1,063	..	1,077	..	1,076	..	1,041	..	1,058	..	1,097	..	1,068
Province	..	1,065	..	1,046	..	1,066	..	1,054	..	1,053	..	1,054	..	1,067	..	1,052	..	1,064	..	1,061	..	1,058

* Note.—Mean annual temperature for these districts is not available, as there are no observatories.

SUBSIDIARY TABLE III.

Showing the number of Females to 1,000 *Males at each age period for the province and each district.*

District.	0—1.	1—2.	2—3.	3—4.	4—5.	0—5.	5—10.	10—15.	15—20.	20—25.	25—30.	30—35.	35—40.	40—45.	45—50.	50—55.	55—60.	60 and over.	All ages.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Province ..	1,015	1,065	1,057	1,153	1,068	1,072	1,046	883	1,019	1,228	956	920	808	923	816	910	776	1,135	975
Amraoti ..	996	1,069	1,063	1,157	1,058	1,067	1,056	884	974	1,164	964	907	823	870	749	843	725	1,053	951
Akola ..	980	1,096	1,070	1,181	1,090	1,082	1,026	897	1,053	1,245	924	875	790	943	843	882	767	1,122	968
Ellichpur ..	1,008	1,016	1,095	1,161	1,079	1,054	1,069	874	1,056	1,225	962	892	789	915	787	884	743	1,137	971
Buldana ..	1,056	1,017	1,051	1,133	1,083	1,072	1,059	901	1,033	1,298	894	934	817	1,027	936	1,018	836	1,190	1,000
Wun ..	1,049	1,094	1,071	1,138	1,059	1,081	1,041	871	988	1,228	1,042	984	807	871	781	905	795	1,133	981
Basim ..	1,023	1,062	1,058	1,143	1,040	1,066	1,035	864	1,045	1,245	967	947	817	961	856	1,012	878	1,284	993

SUBSIDIARY TABLE IV.

Showing actual excess or defect of females by districts.

District.	Number of females in excess (+) or in defect (−).			
	1901.	1891.	1881.	1867.
1	2	3	4	5
Amraoti	−15,730	−24,825	−20,774	−21,219
Akola	−9,294	−19,240	−23,300	−16,107
Ellichpur	−4,237	−10,140	−11,375	−8,242
Buldana	+138	−8,577	−10,723	−12,865
Wun	−4,347	−11,763	−10,880	−7,891
Basim	−1,114	−11,415	−11,259	−10,382
Railway passengers	...	−201	...	...
Total ...	−34,584	−86,161	−88,311	−76,710

Chap. V. Sub. Tables.

SUBSIDIARY TABLE V.

Showing the number of Females to 1,000 *Males by taluqs.*

Taluq.	Number of females to 1,000 males.		
	1901.	1891.	1881.
1	2	3	4
Amraoti	932	921	915
Chandur	961	925	932
Morsi	969	942	948
Murtizapur	943	920	928
Akola	948	923	921
Akot	977	950	930
Balapur	980	957	923
Jalgaon	990	940	942
Khamgaon	957	905	902
Ellichpur	975	942	935
Daryapur	961	935	928
Melghat	995	930	920
Chikhli	1,010	961	956
Malkapur	981	972	948
Mehkar	1,019	961	954
Yeotmal	973	936	930
Darwha	975	939	939
Kelapur	1,006	967	961
Wun	978	977	966
Basim	992	943	933
Mangrul	970	927	931
Pusad	1,017	955	951

SUBSIDIARY TABLE VI.

Showing the proportion of Females to 1,000 *Males in Urban and Rural tracts.*

District.	Proportion of females in Urban tracts.	Proportion of females in Rural tracts.
Amraoti	911	963
Akola	940	976
Ellichpur	969	973
Buldana	945	1,007
Wun	884	987
Basim	961	981
Province	933	983

SUBSIDIARY TABLE VII.

Showing the number of Females to 1,000 *Males at each age period for each religion.*

Religion.	0—1.	1—2.	2—3.	3—4.	4—5.	0—5.	5—10.	10—15.	15—20.	20—25.	25—30.	30—35.	35—40	40—45.	45—50.	50—55.	55—60.	60 and over.	All ages.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
All religions ..	1,015	1,065	1,057	1,153	1,068	1,072	1,046	883	1,019	1,228	956	920	808	923	816	910	776	1,135	975
Hindu ..	1,011	1,058	1,051	1,145	1,062	1,066	1,043	886	1,027	1,233	953	918	813	922	820	915	780	1,136	975
Sikh ..	800	833	583	895	654	729	885	848	982	1,065	891	812	442	898	528	786	412	975	820
Jain ..	1,118	1,055	1,276	1,217	1,306	1,199	1,003	818	968	967	873	807	743	883	778	787	700	1,164	908
Parsi ..	800	1,750	1,000	2,667	1,750	1,476	594	1,222	455	629	750	333	306	320	304	462	..	429	554
Musalman ..	1,011	1,104	1,099	1,186	1,071	1,092	1,070	834	888	1,126	918	887	738	946	784	922	711	1,132	949
Christian ..	1,250	1,235	1,222	1,038	1,200	1,185	854	968	1,086	1,395	734	783	698	723	433	532	440	1,045	880
Animistic ..	1,091	1,119	1,073	1,221	1,136	1,129	1,069	929	1,128	1,380	1,113	1,042	833	908	827	921	865	1,125	1,042

SUBSIDIARY TABLE VIII.

Showing the number of Females to 1,000 Males at each age by districts and main religions.

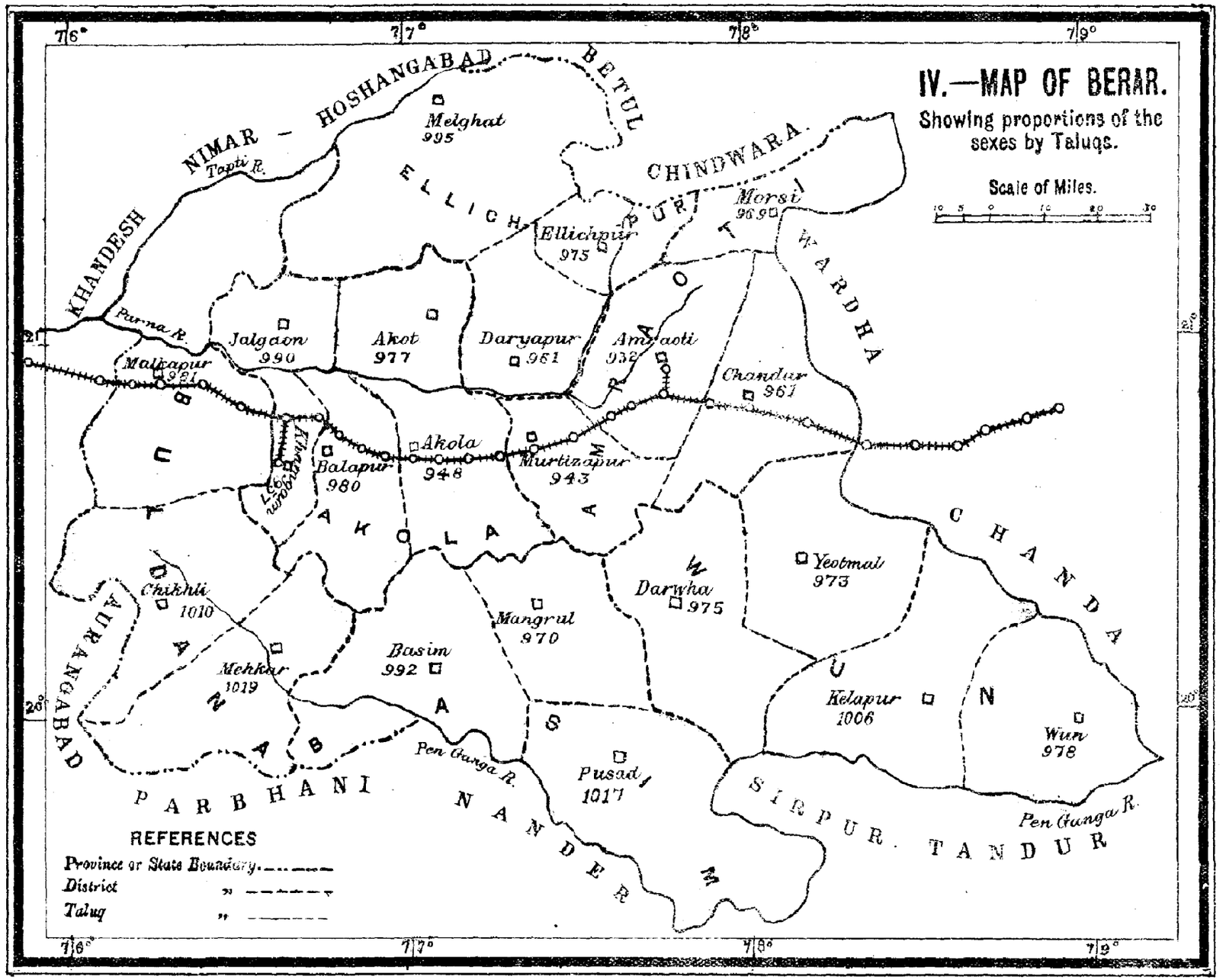
Age Period.	Amraoti.			Akola.			Ellichpur.			Buldana.			Wun.			Basim.		
	All religions.	Hindu	Musalman.	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.	All religions.	Hindu.	Musalman.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—5 ..	1,067	1,065	1,083	1,082	1,079	1,107	1,054	1,051	1,061	1,076	1,067	1,103	1,081	1,058	1,109	1,066	1,064	1,085
5—10 ..	1,056	1,051	1,077	1,026	1,023	1,091	1,069	1,066	1,134	1,059	1,062	1,029	1,041	1,034	1,049	1,035	1,036	1,015
10—15 ..	884	881	867	897	906	813	874	866	896	901	913	796	871	866	812	864	867	817
15—20 ..	974	983	842	1,053	1,066	922	1,056	1,039	923	1,032	1 043	894	988	989	872	1,045	1,059	878
20—40 ..	964	969	885	948	951	932	967	955	953	976	981	940	1,017	1,010	891	990	993	959
40—60 ..	821	821	820	888	889	894	866	851	981	988	998	919	858	849	833	952	954	920
60 and over ..	1,053	1,056	990	1,122	1,125	1,097	1,136	1,118	1,316	1,190	1,197	1,137	1,133	1,127	1,204	1,284	1,288	1,243
Total ..	951	952	917	968	971	951	971	960	1,001	1,000	1,007	951	981	973	924	993	996	957

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SUBSIDIARY TABLE IX.

Showing the number of Females to 1,000 *Males under five years old by selected castes.*

District.	Selected caste.	Number of females.
1	2	3
Amraoti	Mahár..	1,107
	Máli	1,063
	Teli	1,031
Akola	Bráhman	1,159
	Dhangar	1,030
	Koli	1,203
	Kunbi	1,108
	Pathán	1,136
	Shekh	1,132
	Wáni	1,049
Ellichpur	Korku..	1,079
Buldana	Rajput..	1,032
	Wanjári	1,168
Wun	Banjári	967
	Gond	1,172
	Kolám..	1,247
Basim	Andh	1,185
	Máng	1,192



REFERENCES.

Proportion of Females to 1,000 Males.

- 932 to 950.
- 950 to 965.
- 965 to 975.
- 975 to 985
- 985 to 995.

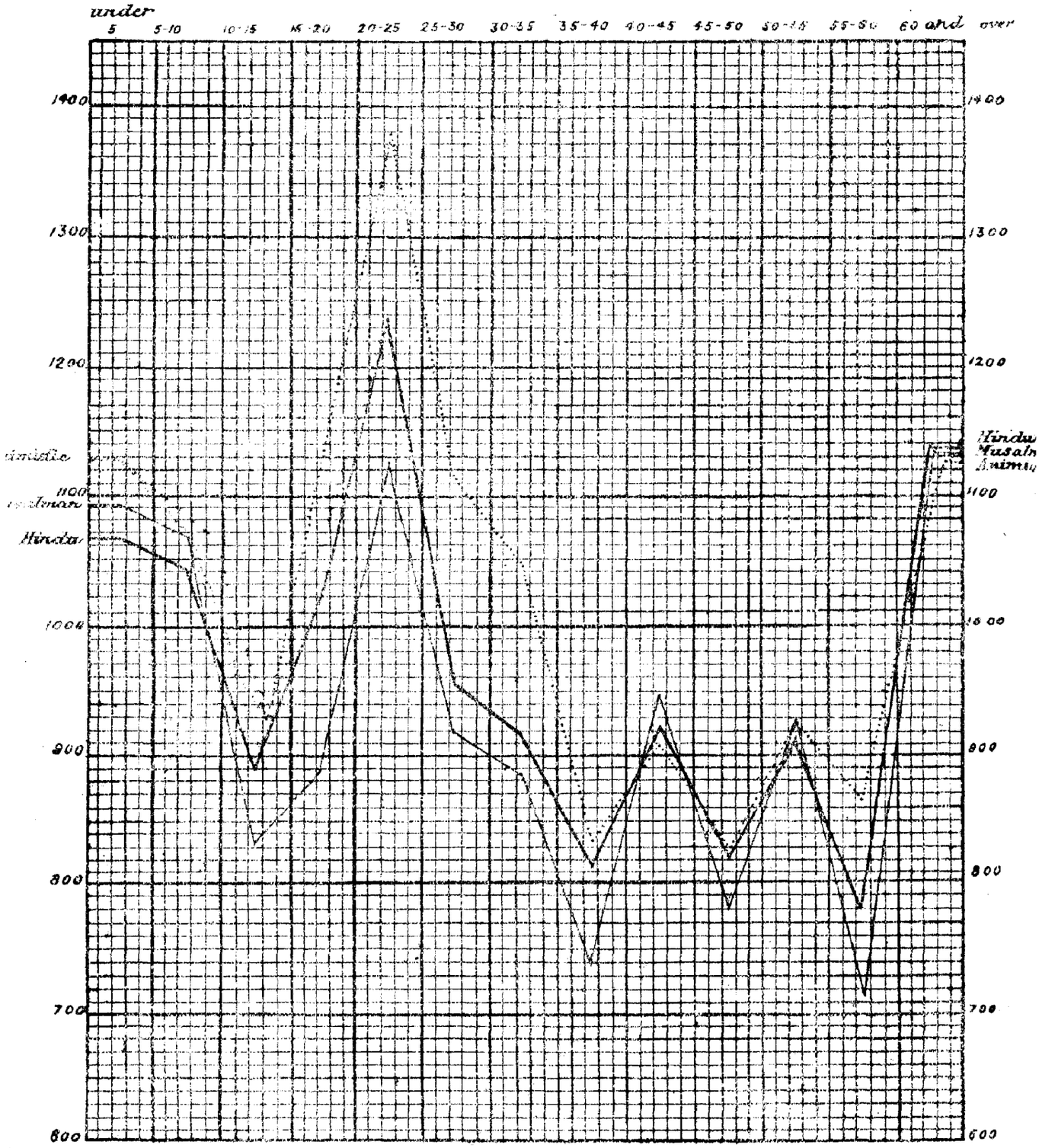
Males in excess.

- 1006 to 1010.
- 1010 to 1020.

Females in excess.

The figures printed below the names of Taluqs show the proportion of females to 1000 males.

Diagram No. VII Showing Number of Females to 1000 Males at each Age Period -



SUBSIDIARY TABLE X.

Showing proportion of Females to 1,000 *Males in the principal castes, viz., those which number* 5,000 *and over.*

GROUP A.—*Castes in which the proportion of females exceeds that of males.*			GROUP B.—*Castes in which the proportion of females does not exceed that of males.*		
Serial number.	Caste.	Number of females to 1,000 males.	Serial number.	Caste.	Number of females to 1,000 males.
1	Korku (A) ..	1,058	1	Bári (H) ..	998
2	Ándh (H) ..	1,054	2	Wanjári (H) ..	989
3	Máng (H) ..	1,047	3	Rangári (H) ..	987
4	Kolám (A) ..	1,046	4	Kunbi (H) ..	987
5	Gond (A) ..	1,040	5	Dhobi (H) ..	986
6	Beldár (H) ..	1,028	6	Teli (H) ..	975
7	Mahár (H) ..	1,028	7	Sonár (H) ..	973
8	Dhangar (H) ..	1,027	8	Koshti (H) ..	969
9	Koli (H) ..	1,023	9	Bhoi (H) ..	969
10	Pardhán (A) ..	1,012	10	Maráthe (H) ..	966
11	Máli (H) ..	1,005	11	Pathán (M) ..	963
			12	Mháli (H) ..	958
			13	Shekh (M) ..	955
			14	Chámbhár (H) ..	945
			15	Syed (M) ..	943
			16	Lohár (H) ..	930
			17	Kalál (H) ..	930
			18	Gaoli (H) ..	926
			19	Banjári (H) ..	920
			20	Sutár (H) ..	907
			21	Simpi (H) ..	905
			22	Rajput (H) ..	899
			23	Kumbhár (H) ..	896
			24	Wáni Baniá (J) ..	877
			25	Wáni (H) ..	841
			26	Gosáwi (H) ..	783
			27	Bráhman (H) ..	735

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CHAPTER VI.

CIVIL CONDITION.

(TABLES VII AND XIV.)

Introductory.

154. Turning from the proportion of the sexes, we now proceed to consider the more intimate relations subsisting between them. For this purpose, the total population of each sex is classified into three divisions, *viz.*, single, married, and widowed. Statistics regarding these will be found in Imperial Table VII.

Social aspects of marriage contrasted.

155. Marriage is the primary condition of the reproduction of the race and one of the chief factors in the growth of the population. Its social aspects here, however, differ very widely from those in European countries. Among the Hindus, who form nearly 87 per cent. of the population of this province, marriage is generally considered as the performance of a religious duty, and not a civil contract. In accordance with the Code of Manu, every man ought to marry in order that he may have a son, who may perform the necessary obsequies after his death, and thus rescue his soul from the Put, a kind of hell, intended for the chastisement of the issueless. To gain this object, he is absolutely without any restriction as to the number of his wives, and he can also adopt a son. In the West, a rise in the number of marriages is generally taken as a criterion of the material prosperity of the people. But here, the same circumstance hardly, or to a very limited extent, indicates that state, on account of marriage being more or less compulsory. Times of scarcity, no doubt, produce some deterrent effect upon the number of marriages; but even in times of agricultural or commercial depression, marriage is often celebrated generally by contracting heavy debts, so very necessary is it considered by the masses of the people. Infant marriages, especially of girls, are much in vogue amongst the respectable Hindu classes. This practice is in consonance with the law of Manu, which says: "Reprehensible is the father who gives not his daughter in marriage at the proper time. To an excellent and handsome youth of the same class, let every man give his daughter in marriage according to law, even though she have not attained her age of eight years," &c. (Manu, Chapter 9, V, 88). So congenial is the system of early marriage to the feeling of some Hindu classes that, one sometimes hears of such ridiculous accounts as to pregnant women concocting to pair off their would-be infants in case they should be of different sexes. It must, however, be admitted that this practice is very rarely heard of now. In consequence of most marriages being contracted before puberty, matrimony does not always connote consummation. The practice of early marriage in some Hindu castes, coupled with the restriction against the marriage of widows, tends to swell the ranks of widows. Another peculiarity is that the wife and children of the masses of the people are generally fellow-workers and a source of help to the husband and father, instead of an impediment. Monogamy is the rule in the Christian countries; but polygamy is perfectly legitimate amongst the Hindus, Musalmans, Jains and Animistics. Widow remarriage is permissible amongst the lower classes of the Hindus and all Musalmans and Animistics. The age of marriage, especially of males, is somewhat higher amongst these communities than amongst the more respectable classes of the Hindus. But the statistics go to show that the Musalmans have to some extent adopted the custom of early marriage from the Hindus. Some of the lower castes of Hindus also, who wish to be considered as of a higher social status, generally ape Brahminical customs in regard to early marriage and prohibition of widow marriage.

156. Statistics regarding civil condition are capable of being arranged and looked at from many points of view. One is, therefore, apt to be perplexed by the enormous array of figures, if no method or order is observed in the treatment of this subject. It is, therefore, proposed to consider the subject in a variety of ways; firstly, without taking the age into account; and secondly, with reference to the several age periods; and here the statistics will, to some extent, be unsatisfactory owing to the inaccurate returns of the age.

Civil condition: statistics how arranged.

157. Roughly speaking, out of every nine persons enumerated in 1901, 3 are single, 5 married, and 1 widowed. Arranged by sex, we find that out of the total male population of 1,394,300, about 40 per cent. are single, 54 per cent. married, and about 6 per cent. are widowers. Similarly, in the aggregate female population of 1,359,716, nearly 25, 56 and 19 per cents. are spinsters, married and widowed respectively. In other words, for every 8 bachelors there are 5 spinsters. Married males and females are rather evenly balanced, the latter exceeding the former by 2,962, or by much less than 1 per cent; but the number of widows is nearly three times that of the widowers. The relatively low ratio of spinsters, coupled with the high proportion of the widows, points to the custom which enforces the early marriage of girls and prohibits the remarriage of widows. In spite of the excess of male immigrants, the slight preponderance of wives over husbands shows that polygamy is practiced to a very little extent in the province, and that some of the girl wives are still living with their parents here, although their husbands are elsewhere.

Civil condition in 1901.

158. In Subsidiary Table I, the civil condition obtaining in Berar is compared with those in some Indian provinces and also with some countries in Europe. The proportions of the unmarried of both sexes are the lowest in Berar. Those of the married of either sex are the highest. The ratio of widows is exceeded only in Bengal and Madras. Berar stands first in showing the largest proportion of widowers. The figures for the contiguous provinces, Hyderabad, Bombay and Central Provinces, approach those for Berar. In all the other provinces the proportions vary very widely. The features which distinguish England and Wales from Berar and other Indian provinces in point of civil condition are, a higher proportion of the unmarried, a smaller proportion of the married, and a very small ratio of the widowed, especially the widows. In England and Wales about 59 per cent. of the females are unmarried, but in Berar, notwithstanding the greater number of female children, only 25 per cent. are in this state. In the Indian provinces, the number of widows is generally three times that of the widowers, but in the European countries the proportion is nearly 2 to 1.

Civil condition in Berar compared with those in other provinces and some European countries.

159. Compared with the previous censuses, the present returns for the province reveal a large increase in the proportion of the unmarried males, but a decrease in the ratio of the spinsters, *vide* Subsidiary Table II. The proportions of married of both sexes are lower than what they were in 1891 and 1881. The ratio of the widowers has been gradually increasing since 1881, and now it amounts to 640 in every 10,000 males. The present proportion of the widows shows an enormous rise of 304 over that of the last census. This is no doubt largely due to the terrible havoc which the two famines wrought, especially amongst the sterner sex. Turning now to the district figures for the three censuses, there is nothing noteworthy to remark upon, except that the proportion of the unmarried of both sexes is higher, and that of the married of both sexes lower appreciably in the Ellichpur and Wun districts for all the enumerations under consideration. This fact may probably be attributed to the high percentages in these districts of the Animistics, who marry comparatively late in life. The proportion of the widows seems to be steadily increasing in each succeeding census in most of the districts. In the Basim district, it has risen most according to the present enumeration, being 2,021 in 10,000 females. The Akola district is conspicuous for showing the highest figure for the married of both sexes.

Present civil condition in Berar compared with the previous censuses by province and districts.

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160. In Subsidiary Table III, the present civil condition of each taluq is shown. One noticeable feature of this table is that the figures for the Melghat taluq seem to be quite different in character from the rest of taluqs. This taluq exhibits an exceptionally high proportion of the unmarried and an abnormally low proportion of the married and widowed of both sexes. This is no doubt due to the fact that it is distinctly an Animistic taluq. Turning our attention to the other taluqs, we find that the ratio of the married of either sex is the highest in Khamgaon taluq. Balapur, Jalgaon, Akot and Malkapur taluqs also are conspicuous for this state. In the Pusad, Chikhli, Mehkar and Ellichpur taluqs the proportion of the widows is enormous. Barring the Melghat, the taluqs which show comparatively low ratios for widows are Wun (1,634), Balapur (1,716), and Kelapur (1,736.)

Civil condition in taluqs according to the present census.

161. Subsidiary Table IV exhibits the civil condition of 10,000 of each sex of the principal religions. Early marriages being very common among the Hindus and Jains, their figures for the married, especially of the softer sex, are naturally very high, whereas those for the comparatively late marrying races, such as Christian, Musalman and Animistic, are rather low. The Christian population being, however, only 2,375, no safe deduction can be drawn from their number. Married females greatly out-number married males among the Jains and Hindus. But among the Musalmans and the Animistics the excess is but slight. The proportion of the widowed of both sexes is the highest among the Jains. The ratio among the Hindus is also comparatively high. The relative proportion of widowers to widows among the Musalmans is as 1 to nearly 4; while in other main religions it is as 1 to about 3. This diversity may to some extent be attributed to the fact that for every married Musalman dying there are sometimes more than one widows left, on account of the practice of polygamy. Some more light is thrown on the civil condition in the main religions by Subsidiary Table V, where the proportion of females in each civil condition to 1,000 males is given. It will be seen that the female proportions for the unmarried are all under par. The Christian figure for the unmarried stands first, there being 862 spinsters to 1,000 bachelors, whereas the Jains show only 502 spinsters to 1,000 bachelors. The female ratio of the married exceeds par only in the case of the Animistics and the Hindus. The Mahomedans and Jains show 951 and 958 wives respectively to 1,000 husbands. The low ratio among the Mahomedans is perhaps due to the omission of women in the enumeration. In the case of the Jains it is largely due to the excess of male immigrants in the province. For every 1,000 Musalman widowers it is rather surprising to find that there are 3,599 Musalman widows. Compared with the other main religions the proportion of the Jain widows to widowers is the lowest.

Civil condition in principal religions.

162. Subsidiary Table VI shows the proportion of the married females to 1,000 married males in each main religion by districts. The Hindu wives exceed their husbands in number in all the districts except Amraoti and Ellichpur. In the Buldana district they exceed the husbands by 29 per 1,000. In no district does the proportion of the Musalman wives exceed their husbands. The proportion varies from 997 in the Ellichpur to 918 in the Wun district. Excepting the Akola district, the Animistic wives far outnumber their husbands everywhere. In the Buldana district their proportion reaches the figure of 1,176. There are 1,084 Jain wives to 1,000 husbands in the Ellichpur district. In the Akola and Buldana districts the number of Jain wives nearly approach that of the Jain husbands. But in the rest of the three districts the proportion is much below par.

Proportion of wives to husbands in principal religions by districts.

163. The extent to which the widowed condition prevails in the different religions will be somewhat more apparent from Subsidiary Table VII. Of the women who have entered the state of matrimony, as many as 25 per cent. are widows in all religions. Among the Mahomedans the percentage rises as high as 30, and is

Prevalence of widowed state among the main religions.

closely followed in the case of the Jain widows. The Animistic and the Hindu percentages are exactly equal, *viz.*, out of every 100 married females 25 are widows. In the case of the Christians, the percentage is as low as 22. Turning to the numbers of the widowers, we find that out of every 100 Jain males who have been married as many as 12 are bereft of wives. Among the Christians nearly the same state prevails. Under the same condition, there are 11 Hindu and 10 Musalman widowers.

Civil condition amongst selected castes for each district.

164. In Subsidiary Table VIII some typical castes of sufficient numerical strength are selected for each district, and the civil condition of 10,000 of each sex is given. Out of the three castes selected for the Amraoti district, the Máli caste shows the greatest proportion of the widowed of both sexes, *viz.*, 8 per cent. of the widowers and 19 per cent of the widows. The Bráhmans of the Akola district show the highest proportion of the widows, *viz.* nearly 22 per cent., and this is only exceeded in the case of the Rajputs of the Buldana district, who exhibit the ratio of more than 25 widows per 100 females. Of widowers also the Bráhmans have the largest proportion, *viz.*, over 8 per cent. The Koli and Wáni castes of the Akola district disclose a proportion of widows somewhat approaching those of the Bráhmans; but among them the widowers' ratios are not so high. The Korkus of the Ellichpur district and the Koláms of the Wun district exhibit proportions of the civil conditions which seem to be quite exceptional to Berar. The widows among the Korkus form nearly 12 per cent. of the females, while among the Koláms the widows constitute nearly 14 per cent. of their females. The percentage of widowers among both these castes comes to only somewhat less than 4. Among the Koláms, the married males exceed the married females, but the reverse is the case amongst the Korkus. The Máng and Ándh castes selected for the Basim district show nearly the same ratios of the widowers, *viz.*, 4 per cent; but the proportion of the widows among them is not the same. The Ándh widows exceed the Máng ones by more than 2 in every 100.

Civil condition of each sex by quinquennial age periods.

165. We now proceed to consider the civil condition in connection with age. Referring to Subsidiary Table IX, it will be seen that out of every 10,000 males under 5 years of age, 107 are married and 3 are widowers; but taking the same number of females of the same age period, as many as 249 are married and 10 are widowed. In the second quinquennium 368 males and 2,497 females are married, whereas 25 males and 90 females are classed as widowed. In each succeeding quinquennium the ratio of the unmarried of either sex goes on decreasing, but that of the widowed goes on increasing. The figure for married males shows a gradual increase up to the age of 40, but from this age their numbers gradually decline in each age period, until out of 10,000 males in the last age period (60 and over) they number 6,911. The rise in the proportion of married males is very marked from the age periods 10-15 to 15-20. This shows that this is generally the period for their marriage. In the case of married females the highest figure is reached in the age period 20 to 25. Thenceforward till the age of 40 there is a gradual decrease; but from the age of 40 the decline is very sharp, until in the age period 60 and over, out of every 10,000 females of all conditions, there are only 1,173 wives. This difference in the proportions of the married males and females after the shady side of life is chiefly to be attributed to the fact that married men generally recoup their numerical strength by marrying again even in old age if they become widowers; but married women in case they lose their husbands can scarcely do so. Moreover, it has been already explained in the last chapter that in every main religion, the number of women who live to old age is greater than that of men. The universality of marriage, especially among the softer sex, is shown by the very low proportion of old maids. Out of every 10,000 females of all civil conditions of the age period 35-40, there are only 81 who are still unmarried. In the last period the proportion of the unmarried females is as low as 44, as against 202 of the unmarried old men.

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Civil condition by main age periods, and the number of females per 1,000 males in each condition.

166. In Subsidiary Table X the same statistics are shown by five main age periods, and the proportion of females per 1,000 males in each civil condition is also exhibited. At the age period 15 to 40, there are out of every 10,000 males and the same number of females 7,776 males and 8,555 females who have entered the state of matrimony, and 567 males who have lost their wives and 1,216 females who have lost their husbands. Up to the age of 40 the proportion of married females considerably exceeds that of the married males in every age period. But in the age period 40 and over the tables are turned, and we find that out of every 10,000 males there are as many as 8,044 married; but among the same number of females there are only 3,705 who are married. Turning to the number of females per 1,000 males of each civil condition, we note that only for the first quinquennium does the proportion of the spinsters exceed that of the bachelors. In the rest of the age periods it is much below par, and for the age period 15-40 it is as low as 136. Wives are generally in excess of the husbands, except in the last age period (40 and over). During the second five yearly age period, for every one married male there are nearly 7 married females. This indicates that the age of marriage among females is much earlier than that of the males. At any of the chief periods of life the widows preponderate the widowers in numerical strength. Assuming, therefore, the same expectation of life to each sex, this fact shows that the tendency to remarriage is very great amongst widowed males, while it is almost none in the case of widows.

Distribution by civil condition of 10,000 of each main age period for each sex.

167. Subsidiary Table XI reviews the civil condition by age from a different point of view. Thus out of 10,000 unmarried males 5,555 are under 10 years of age; but only 141 in the period 40 and over. The figures for unmarried females at these two age-periods are 8,156 and 48 respectively. Out of every 10,000 wives 2,086 are under 15 years of age, 6,486 between the ages of 15 and 40, and the remaining 1,428 wives are of ages 40 and upwards. Among 10,000 widowers 273 are found between 10-15 years of age, and 3,702 for the period 15 to 40. The widow figures for the two periods are, however, smaller, being 205 and 2,695 respectively.

Civil condition by main age periods compared with that in 1891 and 1881.

168. In Subsidiary Table XII the civil conditions for the last three censuses are shown by four main age periods. The gradual increase at each succeeding enumeration in the proportion of the unmarried of either sex indicates that early marriages are slowly going out of fashion. A considerable increase in the proportion of the widows and widowers at each main age period is disclosed by the present Census. This is no doubt almost entirely due to the heavy mortality during the famines of the decade.

Civil condition for districts by age periods.

169. Subsidiary Table XIII deals with the distribution by civil condition of 10,000 of each sex for districts at the main age periods. From the proportions of the various districts for the age period 0-10, it seems that early marriages of both the sexes are very common in the Basim district, and therefore the proportion of the widowed is also the largest there. In the Ellichpur district the conditions are quite the reverse. From ten to fifteen years of age the greatest number of the widowed is found in the Basim district; the least numbers of the widowed and married of both the sexes are exhibited by the Ellichpur district. 15 to 40 is the period of reproduction, especially in females: the Akola district for females, and Buldana for males, show the highest averages of the married. In the Ellichpur district the proportions of bachelors and spinsters are the highest. The period from 40 and upwards generally denotes the decline of life. Ellichpur stands first in showing the highest ratios of unmarried and widowed males and females in this period. In the Amraoti district old married males are very strong in numbers, and Akola shows the same state with regard to married females. In Wun the proportion of widows is very low.

Civil condition for religions by main age periods and districts.

170. Subsidiary Table XIV presents statistics regarding ratios of females per 1,000 males in all the civil conditions at the main age periods by districts for "all religions", Hindus and Mahomedans. In the whole province among Hindus, there are 1,006 wives for every 1,000 husbands, and 2,838 widows for every 1,000 widowers. But among Mahomedans under similar proportion, the ratio for the married females is only 951, and for the widowed as large as 3,599. One might naturally expect to find quite a different state among the Mahomedans, inasmuch as polygamy and widow remarriage are permissible among them, and the balance of the sexes is not as much disturbed by the influx of male immigrants as in some other communities. It seems, therefore, that some married females of this community may have escaped enumeration, and the system of *gosha* observed by some among them lends force to this supposition. The abnormally high proportion of Mahomedan widows relatively to widowers is rather hard to explain. It may be that although widows are allowed to marry again, yet in practice very few follow it. Moreover, it is to be noted that when a man, having wives more than one, dies, he leaves behind him so many widows, instead of one as in the case of a monogamist. Further, it cannot be said that the Mahomedans entirely discountenance early marriages. There is also a considerable discrepancy of age between the married. It will be seen from the table that under ten years of age, the ratio of the married females in this community varies from 3,196 in the Amraoti to 1,651 in the Akola district. Compared with the Hindu figures in the same age period, these ratios are no doubt very small; but they suggest that the Mahomedans have to some extent adopted the Hindu custom as regards early marriage. One of the consequences of early marriage is early widowhood, and this is very prominently brought out by the number of Mahomedan widows under ten years of age. In the Buldana district, there is no widower of this community though there are as many as 7 widows under this age period. In the case of the Hindu widows, this same district shows the highest ratio of 5,344 to every 1,000 widowers; in other words, about 5 widows for every one widower. Advancing to the next age period, 10-15, the ratios of the Mahomedan wives in each district are higher than those of the Hindu wives; but the number of the Mahomedan widows to 1,000 widowers of the same community in some districts assumes enormous proportions. Thus, in the Ellichpur and Wun districts the ratios are 10 to 1 and 11 to 1 respectively; while in the Amraoti district the numbers are on a par with each other. The numbers of the Hindu widows, on the other hand, are not so very fluctuating. In the Amraoti district they muster strong, being 2,977 to every 1,000 widowers. But in the Basim district their ratio is only 1,685. Turning to the reproductive period of life (15 to 40), we find that the ratios of the Mahomedan widows and wives maintain their superiority over those of the Hindu widows and wives in almost all the districts. Coming now to the last age period, 40 and over, the matters stand somewhat differently between the two religions. The Mahomedan widows still take the lead in every district, but the superiority of the ratios of Mahomedan wives over those of the Hindu wives is lost. Another interesting feature of this age period is the number of unmarried females to 1,000 unmarried males. Marriage among the Hindus being generally considered as a religious duty, and an unmarried female being regarded as a disgrace, the ratio of the unmarried old women to 1,000 males of the same class is very small in each district. The Mahomedan unmarried female ratio, on the other hand, is nearly twice that of the Hindus. The ratio of the unmarried Hindu females is the lowest in the age period 15-40. It varies from 92 in the Buldana to 131 in the Wun district for every 1,000 bachelors. Many of these spinsters are probably women of immoral life, whilst others may have been unsuccessful in the matrimonial market through deformity or for other reasons. On the whole, therefore, "old maids" are very few indeed amongst the Hindus.

Prevalence of baby marriages and baby widowhood in main religions.

171. The extent to which baby marriages, and their necessary consequence, the baby widowhood, prevail in the main religions can be studied from the returns of the married and widowed for the first five years of life. Such statistics are furnished by Subsidiary Table XV. It will be seen therefrom that the Jains are

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conspicuous for marrying their girls and boys very early; as many as 3 per cent. of the former and 2·5 per cent of the latter are married before they reach the age of 5. Next in rank come the Hindus, with the percentages of 2·7 and 1·1 for girl wives and boy husbands respectively. The Musalmans marry 1·1 per cent of their daughters during the first quinquennial period. Animistic female proportions are the lowest; but from the statistics it appears that the percentages of the married male children are more than those of the married female children. In every other main religion the reverse is the case. Turning to the ratios of the child widows for the first quinquennium, we notice that among all the main religions the percentages are nearly the same, *viz.*, ·1. The percentage of the baby widowers among all the principal religions is *nil* during the same period.

Civil condition of selected castes by age.

172. The last point which remains to be considered is the civil condition of the castes by age. For this purpose, in Subsidiary Table XVI some typical castes are selected from each district and the ages are grouped into 0-5, 5-12, 12-15, 15-20, 20-40, and 40 and over, to denote the various stages of life, such as childhood, boyhood, puberty, youth and old age, &c. The statistics are extracted from Imperial Table XIV.

As regards the unmarried, one noticeable feature is that in the first age period the percentages of the females are greater than those of males of the same caste. But in the next age period, 5-12, the reverse is the case, save as regards the Shekhs and Patháns. Old maids are very scarce amongst the Bráhmans, Mális, Kunbis, Wánis, Kolis, Rajputs and Wanjáris. They are almost none amongst the Bráhmans and Wánis in the age period 40 and over, although there is a good number of old bachelors among both the castes, especially the former.

Turning to the percentages of the married, the Patháns seem to be very much addicted to male child marriages. But this practice is not countenanced by the Wánis, Banjáris and Gonds. Female baby marriages prevail much amongst the Wanjáris, Kunbis, Mális, and Mahárs; while in the case of the Bráhmans this is not the case. The Wanjáris, Mális, Kunbis, Dhangars and Telis are conspicuous for marrying their daughters between the ages of 5 and 12, while, on the other hand, the Korkus and the Musalman tribes seem to discountenance such early marriages. In the next age period, which is one of puberty, the Wanjáris head the list for showing the highest ratios for the married of either sex. Other castes in which the proportions of the wives stand comparatively high in this period are the Bráhmans, Mális and Dhangars. Between the ages of 15 and 20 nearly 10 per cent of the Bráhman females are wives, but only about 4 per cent. among the Koláms. In each of the age periods up to the age of 20 the wives are in excess of the husbands in almost all the castes; but in the period from 40 and over quite the reverse is the case. During the period from 20 to 40 years of age most of the castes, which allow freely the practice of widow marriage, show higher percentages for wives than the husbands. Among Bráhmans, who prohibit widow marriages, the husbands preponderate the wives by more than 3 per cent. In the last age period for every two wives there are five husbands amongst the Bráhmans.

There are no widowed children under 5 years of age in any caste except the Wanjáris. Between the ages of 5 and 12 the Wanjáris are conspicuous for showing the highest percentages for girl widows. The figures for the Dhangar, Máng and Ándh castes are also considerably high. As many as ·8 in every 100 females are widows among the Gonds between the age of 12 to 15. In the next three age periods the percentages of the widows in the Hindu castes generally vary directly as the social precedence. Thus the higher castes, such as the Rajputs, Bráhmans, Mális and Telis, reveal higher ratios of widows than those among the Mángs, Mahárs, and Dhangars, &c. The Korkus and Koláms show exceptionally small ratios of the widowed of either sex in adult life.

SUBSIDIARY TABLE I.

Comparing Civil Condition in Berar with that of other Provinces and Countries in every 10,000 *of each sex.*

Country.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
Berar, 1901	**3,961**	**5,399**	**640**	**2,542**	**5,558**	**1,900**
Central Provinces, 1901 ..	4,672	4,719	609	3,492	4,757	1,751
Hyderabad, 1901	4,591	4,887	522	3,122	4,992	1,886
Bombay, 1901	4,792	4,571	637	3,296	4,857	1,847
Madras, 1901	5,525	4,087	388	3,897	4,194	1,909
Bengal, 1901	4,772	4,823	405	3,178	4,834	1,988
Punjab, 1901	5,311	4,065	624	3,762	4,875	1,363
England and Wales, 1881 ..	6,193	3,463	344	5,928	3,314	758
France, 1881	5,513	3,954	533	5,041	3,934	1,025
Italy, 1881	5,989	3,610	401	5,397	3,672	931

SUBSIDIARY TABLE II.

Showing distribution by Civil Condition by Districts and Province of 10,000 *of each sex in the last three Censuses.*

District.	MALES.									FEMALES.								
	Unmarried.			Married.			Widowed.			Unmarried.			Married.			Widowed.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Amraoti ..	4,009	3,906	3,864	5,318	5,461	5,560	673	663	576	2,587	2,682	2,557	5,497	5,645	5,765	1,916	1,673	1,678
Akola ..	3,599	3,506	3,595	5,743	5,873	5,843	658	621	562	2,254	2,259	2,347	5,910	6,079	6,085	1,836	1,662	1,568
Ellichpur ..	4,135	4,005	3,923	5,188	5,364	5,506	677	631	571	2,760	2,790	2,698	5,350	5,519	5,660	1,890	1,691	1,642
Buldana ..	3,870	3,743	3,858	5,546	5,773	5,679	584	484	463	2,344	2,497	2,563	5,682	5,983	5,957	1,974	1,520	1,480
Wun ..	4,229	4,089	4,026	5,185	5,404	5,507	586	507	467	2,867	2,969	2,854	5,326	5,571	5,708	1,807	1,460	1,438
Basim ..	4,084	3,895	3,952	5,259	5,554	5,483	657	651	565	2,560	2,750	2,658	5,419	5,696	5,787	2 021	1,554	1,555
Berar ..	3,961	3,838	3,845	5,399	5,588	5,618	640	574	537	2,542	2,635	2,585	5,558	5,769	5,850	1,900	1 596	1.565

SUBSIDIARY TABLE III.

Showing distribution by Civil Condition by Taluqs of 10,000 *of each sex.*

Taluq.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
Amraoti	4,083	5,252	665	2,631	5,413	1,956
Chandur	4,055	5,263	682	2,609	5,490	1,901
Morsi	4,042	5,321	637	2,629	5,477	1,894
Murtizapur	3,784	5,504	712	2,434	5,656	1,910
Akola	3,687	5,662	651	2,354	5,828	1,818
Akot	3,564	5,719	717	2,242	5,845	1,913
Balapur	3,680	5,717	603	2,317	5,967	1,716
Jalgaon	3,570	5,736	694	2,105	5,930	1,965
Khamgaon	3,461	5,925	614	2,188	6,043	1,769
Ellichpur	4,128	5,176	696	2,646	5,364	1,990
Daryapur	3,755	5,520	725	2,365	5,684	1,951
Melghat	5,371	4,182	447	4,427	4,270	1,303
Chikhli	4,021	5,423	556	2,401	5,457	2,142
Malkapur	3,694	5,722	584	2,285	5,917	1,798
Mehkar	3,967	5,420	613	2,367	5,592	2,041
Yeotmal	4,288	5,125	587	2,922	5,228	1,850
Darwha	4,238	5,100	662	2,753	5,334	1,913
Kelapur	4,387	5,093	520	3,094	5,170	1,736
Wun	3,926	5,549	525	2,710	5,656	1,634
Basim	3,921	5,434	645	2,480	5,576	1,944
Mangrul	4,023	5,290	687	2,565	5,552	1,883
Pusad	4,368	4,984	648	2,667	5,093	2,240

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SUBSIDIARY TABLE IV.

Showing distribution by Civil Condition of 10,000 *of each sex for each main Religion.*

Religion.	Unmarried.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
All religions	3,961	2,542	5,399	5,558	640	1,900
Hindu	3,791	2,348	5,548	5,727	661	1,925
Jain	4,009	2,216	5,250	5,536	741	2,248
Musalman	5,180	3,809	4,332	4,340	488	1,851
Christian	6,081	5,953	3,436	3,148	483	899
Animistic	5,049	3,986	4,470	4,501	481	1,513

SUBSIDIARY TABLE V.

Showing the proportion of females to 1,000 *males in each civil condition by main Religions.*

Religion.	Unmarried.	Married.	Widowed.
All religions	626	1,004	2,896
Hindu	604	1,006	2,838
Jain	502	958	2,754
Musalman	698	951	3,599
Christian	862	806	1,639
Animistic	822	1,049	3,278

SUBSIDIARY TABLE VI.

Showing the proportion of Wives to Husbands for main Religions by Districts.

District.	Number of married females per 1,000 married males.				
	All religions.	Hindu.	Musalman.	Animistic.	Jain.
1	2	3	4	5	6
Amraoti	983	987	922	1,047	893
Akola	997	1,001	945	964	997
Ellichpur	1,002	995	997	1,074	1,084
Buldana	1,025	1,029	977	1,176	990
Wun	1,008	1,008	918	1,043	912
Basim	1,024	1,027	970	1,018	985
Berar	1,004	1,006	951	1,049	958

SUBSIDIARY TABLE VII.

Showing the proportion of Married and Widowed of 10,000 *of each sex by main Religions.*

Religion.	Married.		Widowed.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
All religions	8,940	7,452	1,060	2,548
Hindu	8,935	7,484	1,065	2,516
Jain	8,763	7,112	1,237	2,888
Musalman	8,987	7,010	1,013	2,990
Christian	8,768	7,778	1,232	2,222
Animistic	9,029	7,484	971	2,516

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SUBSIDIARY TABLE VIII.

Showing the Civil Condition of 10,000 *of each sex by selected Castes.*

	Caste.	Unmarried.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
	1	2	3	4	5	6	7
Amraoti.	Mahár ..	4,535	3,251	5,034	5,149	431	1,600
	Máli ..	2,800	1,545	6,398	6,523	802	1,932
	Teli ..	3,496	2,075	5,766	6,052	738	1,873
Akola.	Bráhman ..	4,266	2,563	4,877	5,239	857	2,198
	Dhangar ..	3,302	2,060	5,998	6,294	700	1,646
	Koli ..	3,730	2,202	5,727	5,705	543	2,093
	Kunbi ..	2,967	1,722	6,255	6,355	778	1,923
	Pathán ..	5,064	3,706	4,406	4,442	530	1,852
	Shekh ..	5,023	3,784	4,470	4,435	507	1,781
	Wáni ..	3,839	2,523	5,373	5,408	788	2,069
Ellichpur.	Korku ..	5,569	4,614	4,051	4,204	380	1,182
	Rajput ..	4,328	2,396	4,998	5,053	674	2,551
Buldana.	Gond ..	4,737	3,603	4,783	4,750	480	1,647
	Wanjári ..	3,306	1,845	6,121	6,142	573	2,013
Wun.	Banjári ..	5,898	4,442	3,569	3,988	533	1,570
	Kolám ..	5,613	4,694	4,025	3,953	362	1,353
Basim.	Andh ..	4,915	3,415	4,646	4,692	439	1,893
	Máng ..	4,156	2,800	5,413	5,541	431	1,659

SUBSIDIARY TABLE IX.

Showing 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	9,890	107	3	9,741	249	10
5—10	9,607	368	25	7,413	2,497	90
10—15	7,682	2,185	133	3,018	6,655	327
15—20	4,633	5,113	254	636	8,905	459
20—25	2,335	7,284	381	209	9,185	606
25—30	991	8,458	551	124	8,903	973
30—35	521	8,752	727	112	8,135	1,753
35—40	342	8,772	886	81	7,187	2,732
40—45	305	8,571	1,124	78	5,713	4,209
45—50	236	8,411	1,353	55	4,551	5,394
50—55	239	8,010	1,751	46	3,034	6,920
55—60	185	7,811	2,004	43	2,734	7,223
60 and over.	202	6,911	2,887	44	1,173	8,783
All ages ..	3,961	5,399	640	2,542	5,558	1,900

SUBSIDIARY TABLE X.

Showing distribution by Civil Condition and main Age Periods of 10,000 *of each Sex.*

Age.	Unmarried.			Married.			Widowed.			Females per thousand Males.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5	9,813	9,890	9,741	181	107	249	6	3	10	1,056	2,488	4,500
5—10	8,485	9,607	7,413	1,456	368	2,497	59	25	90	807	7,098	3,758
10—15	5,495	7,682	3,018	4,282	2,185	6,655	223	133	327	347	2,690	2,174
15—40	950	1,657	229	8,162	7,776	8,555	888	567	1,216	136	1,081	2,108
40 and over	157	250	58	5,951	8,044	3,705	3,892	1,706	6,237	215	429	3,409

SUBSIDIARY TABLE XI.

Showing distribution by Civil Condition of 10,000 *of each main Age Period for each Sex.*

Civil Condition and Sex.		Age-period.			
		0—10.	10—15.	15—40.	40 and over.
1		2	3	4	5
Unmarried.	Males	5,555	2,554	1,750	141
	Females	8,156	1,416	380	48
Married.	Males	106	533	6,023	3,338
	Females	658	1,428	6,486	1,428
Widowed.	Males	53	273	3,702	5,972
	Females	70	205	2,695	7,030

SUBSIDIARY TABLE XII.

Showing distribution by Civil Condition and main Age Periods of 10,000 *of each Sex at the last three censuses.*

Age.	MALES.									FEMALES.								
	Unmarried.			Married.			Widowed.			Unmarried.			Married.			Widowed.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10 ..	9,732	9,640	9,612	253	346	374	15	14	14	8,453	8,064	7,981	1,492	1,897	1,974	55	39	45
10—15 ..	7,682	6,640	6,508	2,185	3,262	3,375	133	98	117	3,018	2,150	1,996	6,655	7,637	7,781	327	213	223
15—40 ..	1,657	1,330	1,367	7,776	8,240	8,198	567	430	435	229	154	164	8,555	9,050	9,061	1,216	796	775
40 and over ..	250	241	289	8,044	8,130	8,213	1,706	1,629	1,498	58	53	60	3,705	4,238	4,315	6,237	5,709	5,625
All ages ..	3,961	3,838	3,845	5,399	5,588	5,618	640	574	537	2,542	2,635	2,585	5,558	5,769	5,850	1,900	1,596	1,565

SUBSIDIARY TABLE XIII.

Showing distribution by Civil Condition of 10,000 *of each Sex for Districts.*

District.	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
Amraoti	5,318	4,009	673	42	2,082	3	212	1,026	10	3,141	829	223	1,923	72	437
Akola	5,743	3,599	658	64	2,145	4	337	849	17	3,458	552	250	1,884	54	386
Ellichpur	5,188	4,135	677	40	2,180	1	197	1,047	8	3,145	834	228	1,806	74	440
Buldana	5,546	3,870	584	56	2,242	3	344	1,045	22	3,502	547	243	1,644	36	316
Wun	5,185	4,229	586	65	2,309	4	286	1,089	18	3,022	781	204	1,811	49	362
Basim	5,259	4,084	657	78	2,334	7	357	1,084	34	3,204	618	284	1,621	47	332
Mean for the Province ..	5,399	3,961	640	57	2,200	4	288	1,012	17	3,252	693	237	1,802	56	382

SUBSIDIARY TABLE XIII.

Showing distribution by Civil Condition of 10,000 *of each Sex for Districts*—(concld.)

District.	CIVIL CONDITION OF 10,000 FEMALES.														
	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	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Amraoti	5,497	2,587	1,916	293	2,070	9	731	398	30	3,643	107	507	828	13	1,371
Akola	5,910	2,254	1,836	460	1,929	13	840	238	36	3,717	75	456	893	12	1,331
Ellichpur	5,350	2,760	1,890	253	2,168	6	678	426	23	3,626	149	478	793	17	1,383
Buldana	5,682	2,344	1,974	415	2,016	16	956	264	52	3,593	56	583	718	8	1,323
Wun	5,326	2,867	1,807	326	2,226	15	698	500	37	3,531	128	474	771	13	1,281
Basim	5,419	2,560	2,021	427	2,103	23	856	368	58	3,446	77	606	690	12	1,334
Mean for the Province ..	5,558	2,542	1,900	366	2,073	13	794	360	39	3,605	97	512	793	12	1,336

SUBSIDIARY TABLE XIV.

Showing proportion of the Sexes by Civil Condition for Religions and Distrits.

PART I.—ALL RELIGIONS.

DISTRICT.	NUMBER OF FEMALES PER THOUSAND MALES.														
	AT ALL AGES.			0—10.			10—15.			15—40.			40 AND OVER.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Amraoti	983	614	2,710	6,565	946	3,321	3,281	369	2,953	1,103	122	2,163	410	172	2,981
Akola	997	607	2,704	6,943	871	3,321	2,416	271	2,021	1,042	132	1,761	459	219	3,340
Ellichpur	1,002	649	2,714	6,190	967	4,421	3,338	395	2,914	1,121	174	2,037	427	220	3,057
Buldana	1,025	606	3,382	7,451	900	5,508	2,778	253	2,333	1,027	103	2,404	437	224	4,187
Wun	1,008	665	3,024	4,879	946	4,250	2,399	451	2,087	1,147	160	2,282	418	259	3,475
Basim	1,024	623	3,057	5,440	895	3,333	2,384	338	1,691	1,069	123	2,124	423	249	3,987
Mean for the Province ..	1,004	626	2,896	6,237	919	3,811	2,690	347	2,174	1,081	136	2,108	429	215	3,409

SUBSIDIARY TABLE XIV.

Showing proportion of the Sexes by Civil Condition for Religions and Districts.

PART II.—HINDU.

DISTRICT.	NUMBER OF FEMALES PER THOUSAND MALES.														
	AT ALL AGES.			0—10.			10—15.			15—40.			40 AND OVER.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Amraoti	987	599	2,684	6,874	928	3,278	3,242	312	2,977	1,087	106	2,141	412	154	2,952
Akola	1,001	589	2,653	7,265	847	3,280	2,381	207	1,998	1,026	111	1,715	464	185	3,300
Ellichpur	995	598	2,585	8,526	930	4,750	3,321	263	2,926	1,077	115	1,909	622	189	2,924
Buldana	1,029	596	3,358	7,574	884	5,344	2,746	206	2,303	1,011	92	2,371	440	208	4,201
Wun	1,008	628	2,897	5,140	904	4,256	2,307	371	2,013	1,118	131	2,161	413	223	3,348
Basim	1,027	418	3,007	5,560	883	3,250	2,350	305	1,685	1,058	116	2,074	425	226	3,957
Mean for the Province ..	1,006	604	2,838	6,606	893	3,761	2,645	279	2,150	1,059	112	2,050	431	188	3,362

SUBSIDIARY TABLE XIV.

Showing proportion of the Sexes by Civil Condition for Religions and Districts.

PART III.—MUSALMAN.

DISTRICT.	NUMBER OF FEMALES PER THOUSAND MALES.														
	AT ALL AGES.			0—10.			10—15.			15—40.			40 AND OVER.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Amraoti	922	686	3,114	3,196	1,060	3,000	4,145	711	1,000	1,246	160	2,248	365	285	3,544
Akola	945	722	3,370	1,651	1,087	4,000	3,933	654	5,250	1,240	187	2,430	417	472	3,833
Ellichpur	997	718	3,854	2,633	1,086	4,000	4,896	750	10,000	1,348	188	2,814	422	354	4,271
Buldana	977	692	4,003	3,028	1,043	..	5,129	625	6,000	1,252	149	3,088	410	454	4,448
Wun	918	672	3,954	2,152	1,061	5,000	3,663	648	11,000	1,221	162	2,790	373	240	4,567
Basim	970	681	4,184	1,806	1,033	5,000	4,486	647	3,667	1,266	157	3,287	391	488	4,733
Mean for the Province ..	951	698	3,599	2,267	1,065	5,375	4,293	673	3,480	1,258	169	2,662	397	368	4,060

SUBSIDIARY TABLE XV.

Showing the Percentage of the Married and Widowed of each sex for the first 5 years among main Religions.

Religion.	Married.												Widowed.											
	0—1		1—2		2—3		3—4		4—5		0—5		0—1		1—2		2—3		3—4		4—5		0—5	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Hindu ..	·5	·9	·8	1·3	1·1	2·0	1·2	3·1	1·5	5·6	1·1	2·7	..	..	..	..	..	·1	..	·1	·1	·3	..	·1
Jain ..	3·0	1·3	2·4	1·5	1·9	1·9	3·2	5·8	2·0	4·7	2·5	3·0	..	..	..	..	..	..	..	·5	..	..	..	·1
Musalman ..	·3	·8	·8	·9	·9	·8	1·1	1·1	1·4	1·8	·9	1·1	..	..	..	·1	..	..	..	·2	·1	·1	..	·1
Animistic ..	·9	·5	1·7	·9	1·3	·9	1·6	1·2	1·3	1·3	1·4	·9	..	..	..	..	..	·1	..	·1	·1	·2	..	·1

SUBSIDIARY TABLE XVI.

Showing Civil Condition by Age for Selected Castes.

Selected Caste.	Percentage of each sex unmarried in—													
	Total.		0—5.		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
Ándh	49·1	34·2	11·5	12·9	24·1	18·5	6·8	2·0	3·8	·4	2·7	·3	·2	·1
Banjári	59·0	44·4	11·7	12·2	24·8	23·1	8·3	5·4	5·9	2·4	7·8	1·2	·5	·1
Bráhman	42·7	25·6	7·3	11·9	12·2	11·4	6·5	1·4	5·4	·7	8·4	·2	2·9	..
Dhangar	33·0	20·6	9·9	10·6	16·7	9·2	3·6	·2	1·5	·2	1·2	·3	·1	·1
Gond	47·4	36·0	11·1	12·2	19·1	17·8	6·8	3·8	5·5	1·3	4·6	·7	·3	·2
Kolám	56·1	47·0	11·8	14·1	24·4	22·9	8·0	5·4	6·0	2·9	5·7	1·5	·2	·2
Koli	37·3	22·0	7·3	8·5	17·9	12·9	6·2	·2	4·0	·1	1·4	·2	·5	·1
Korku	55·7	46·1	13·6	13·9	22·2	21·6	8·0	5·5	5·5	2·9	6·1	1·7	·3	·5
Kunbi	29·7	17·2	9·3	10·2	14·1	6·3	3·2	·3	1·5	·1	1·3	·2	·3	·1
Mahár	45·4	32·5	9·6	10·1	20·5	17·8	6·5	2·2	4·6	·9	3·8	1·2	·4	·3
Máli	28·0	15·5	9·5	10·0	13·3	4·5	2·6	·6	1·2	·1	1·1	·2	·3	·1
Máng	41·6	28·0	9·7	10·7	22·5	15·3	5·3	1·0	2·2	·3	1·7	·6	·2	·1
Pathán	50·6	37·1	10·7	12·6	18·3	18·4	6·5	3·3	6·0	1·6	8·4	1·0	·7	·2
Rajput	43·3	24·0	9·7	10·4	17·4	12·7	6·7	·4	5·0	·2	3·9	·2	·6	·1
Shekh	50·2	37·8	10·3	11·8	18·4	19·2	6·9	3·6	6·1	1·8	7·9	1·1	·6	·3
Teli	35·0	20·8	9·0	9·7	15·2	10·0	5·3	·5	3·2	·2	1·9	·3	·4	·1
Wáni H.	38·4	25·2	8·3	11·5	13·6	12·6	5·3	·8	4·0	·1	6·1	·2	1·1	..
Wanjári	33·1	18·5	9·1	10·1	17·6	7·7	3·7	·3	1·6	·1	·9	·2	·2	·1

SUBSIDIARY TABLE XVI.

Showing Civil Condition by Age for Selected Castes—(continued).

Selected Caste.	Percentage of each sex married in—													
	Total.		0–5.		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	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Ándh	46·5	46·9	·1	·2	1·5	4·6	1·7	4·7	3·0	6·3	27·2	25·8	13·0	5·3
Banjári	35·7	39·9	..	·1	·6	1·4	·7	2·0	1·2	4·8	20·0	26·6	13·2	5·0
Bráhman	48·7	52·4	·1	..	·3	5·2	·5	5·9	2·7	9·9	26·2	22·9	18·9	8·5
Dhangar	60·0	62·9	·1	·2	1·8	10·3	3·2	5·6	5·4	7·0	31·9	31·3	17·6	8·5
Gond	47·8	47·5	..	·1	·5	1·8	·6	2·4	1·6	4·9	26·1	29·9	19·0	8·4
Kolám	40·3	39·5	·1	·1	·6	1·2	·7	1·5	1·0	4·3	23·4	26·3	14·5	6·1
Koli	57·3	57·1	·1	·2	·8	7·2	1·3	4·8	4·0	7·0	33·2	29·9	17·9	8·0
Korku	40·5	42·1	·1	·1	·4	·5	·4	1·5	1·2	5·7	25·4	28·1	13·0	6·2
Kunbi	62·5	63·6	·1	·4	1·8	10·3	3·3	5·3	5·3	7·3	31·8	30·7	20·2	9·6
Mahár	50·3	51·5	·1	·4	·8	4·5	1·1	4·0	2·7	6·5	28·2	29·0	17·4	7·1
Máli	64·0	65·2	·1	·4	2·7	11·4	4·4	5·6	6·0	7·1	29·5	30·7	21·3	10·0
Máng	54·1	55·4	·1	·3	1·8	8·0	2·8	5·0	4·0	6·6	30·7	28·7	14·7	6·8
Pathán	44·1	44·4	·3	·1	·4	1·0	·4	1·9	1·0	4·7	23·5	28·0	18·5	8·7
Rajput	50·0	50·5	·1	·1	·5	4·4	1·0	5·0	3·0	7·9	29·1	27·0	16·3	6·1
Shekh	44·7	44·4	·1	·2	·4	1·4	·5	1·9	1·3	5·0	24·5	28·0	17·9	7·9
Teli	57·6	60·5	·1	·2	1·3	8·4	2·2	5·3	4·5	6·8	28·9	30·9	20·6	8·9
Wáni H.	53·7	54·1	..	·3	·4	4·2	·8	4·0	3·8	8·9	30·7	28·7	18·0	8·0
Wanjári	61·2	61·4	·1	·6	2·9	11·6	4·8	6·8	6·8	8·5	32·6	28·1	14·0	5·8

SUBSIDIARY TABLE XVI.

Showing Civil Condition by Age for Selected Castes—(concluded).

Selected Caste.	Percentage of each sex widowed in—													
	Total.		0—5.		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	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Ándh	4·4	18·9	..	..	·1	·4	·1	·5	·2	·6	2·1	6·7	1·9	10·7
Banjári	5·3	15·7	..	..	..	·1	·1	·1	·1	·2	1·8	4·7	3·3	10·6
Bráhman	8·6	22·0	..	..	..	·1	..	·2	·1	·7	2·5	6·3	6·0	14·7
Dhangar	7·0	16·5	..	..	·2	·4	·2	·4	·3	·4	2·5	3·6	3·8	11·7
Gond	4·8	16·5	..	..	..	..	..	·8	..	·2	1·6	4·2	3·2	11·3
Kolám	3·6	13·5	..	..	..	·1	..	·1	..	·2	1·3	4·5	2·3	8·6
Koli	5·4	20·9	..	..	·1	·3	·1	·3	·2	·4	2·0	6·1	3·0	13·8
Korku	3·8	11·8	..	..	..	..	..	·1	·2	·4	1·5	3·8	2·1	7·5
Kunbi	7·8	19·2	..	..	·1	·3	·2	·3	·3	·4	2·9	4·2	4·3	14·0
Mahár	4·3	16·0	..	..	..	·1	..	·2	·1	·3	1·5	4·3	2·7	11·1
Máli	8·0	19·3	..	..	·1	·3	·1	·3	·2	·2	2·3	4·2	5·3	14·3
Máng	4·3	16·6	..	..	·2	·4	·2	·5	·2	·6	2·1	4·9	1·6	10·2
Pathán	5·3	18·5	..	..	..	·1	..	·1	·1	·2	1·8	4·1	3·4	14·0
Rajput	6·7	25·5	..	..	..	·2	·1	·4	·2	·7	2·7	8·4	3·7	15·8
Shekh	5·1	17·8	..	..	..	..	..	·1	·1	·2	1·6	4·1	3·4	13·4
Teli	7·4	18·7	..	..	·1	·2.	·1	·2	·2	·3	2·3	3·8	4·7	14·2
Wáni H.	7·9	20·7	..	..	..	·1	..	·1	·3	·3	2·4	5·8	5·2	14·4
Wanjári	5·7	20·1	..	·1	·3	·8	·4	·5	·6	·4	2·3	6·2	2·1	12·1

Chap. VII.
Para. 173.

CHAPTER VII.

EDUCATION.

(TABLES VIII AND IX.)

Introductory.

173. At the previous censuses the Tables under this subject comprised three main heads, *viz.*:—"Learning," "Literate" and "Illiterate." The first included those who, at the time of the census, were under instruction of some sort either at home or at school; the second, those who were able to read and write and were no longer under instruction; and the third, those who were unable both to read and write. But as great discrepancies were found in several provinces between the census figures returned under the heading "Learning" and those furnished by the Educational Department for scholars, the Government of India, as recommended by the Census Conference held at Simla in 1891, ordered that persons under instruction should not be shown in the schedules of the present Census. The Educational Department reports annually the number of boys and girls under instruction both in Government and indigenous schools. The information derived from this source is necessarily more accurate, although those few who are under private instruction at home cannot be included in it. The Tables now furnished, therefore, show only the "Literate" and "Illiterate" population.

Imperial Table VIII gives the education of the population as a whole and also by religion according to certain age periods, which correspond approximately to primary, secondary and higher education. It shows literacy in Marathi, which is the vernacular of the Province, and in English and other languages, which include Gujaráti, Márwári, Urdu, Hindi, Telugu, &c. Persons literate in English and also in Marathi or other languages are shown as literate in English. Details regarding the degree of education scarcely fall within the scope of a general census, and therefore, as on previous occasions, no attempt has been made to show the same. Imperial Table IX gives education by selected castes.

Statistics of education.

174. Out of 2,754,016, the total population of Berar, only 123,316 or 4·5 per cent. are literate, as against 93,586* or 3·2 per cent. in 1891; and the rest or nearly 95·5 per cent., are illiterate. Of the literate, 118,958 or 8·5 per cent. are males and only 4,358 or ·3 per cent. females. Compared with 1891 literate males and females have now increased by 2·3 and ·2 per cent. respectively. These show that education is advancing satisfactorily, specially among the male population, although it was hampered in some years during the decade owing to the famines, and it is a matter of congratulation to see that the proportion of illiterate males has decreased within the decade by 2·3 per cent. The state of education amongst the females is still very backward though the proportion of illiterate females has decreased by 2 per thousand.

* This figure includes learners of more than 15 years of age; see para 183.

175. The following figures compare the proportions of the illiterates in a thousand males and the same number of females of Berar with those of other Indian provinces :—

Comparison of illiterate males and females with other provinces and states.

		Males.	Females.
1901.	Berar	915	997
	Bombay	884	991
	Punjab	935	996
	Madras	881	990
	Coorg	872	984
	Cochin	728	926
	Travancore	785	969
1891.	Bengal	892	995
	Central Provinces	943	998
	North-West Provinces and Oudh	938	997
	Rajputana	691	892
	Central India	722	966
	Assam	924	996
	Burma	550	971
	Hyderabad	928	997
	Baroda	859	994

It will be seen that Berar has a smaller proportion of illiterate males than its two neighbouring provinces, *viz.*, the Central Provinces and Hyderabad State, and also than that of the North-Western Provinces, Assam and the Punjab. But the proportion is vastly below that of Burma, Rajputana, Central India and several other provinces and states. In point of female education this Province holds a very low place. It is above only one province, *viz.*, the Central Provinces, but the difference between the figures is very slight. The Berar ratio equals that of the North-Western Provinces or the Hyderabad State.

Proportions of literates and illiterates by age periods.

176. Subsidiary Table I shows the state of education of the general population of both sexes in the four different age periods. Out of every thousand persons of all ages there are 45 literate and 955 illiterate. The figures for males are 85 and 915, while those for the females are only 3 and 997 respectively. In the first age period of 0-10 the proportions of male and female literates are the smallest, *viz.*, 13 and 2 respectively. They are naturally so for two reasons, *viz.*, (I) children under five years do not generally attend school and must therefore be illiterate, and (II) a large number of those between 5 and 10 years of age must be under instruction and not able to read and write. These two causes rightly reduce the proportion of literates and increase that of illiterates of both the sexes, though it is quite possible that of the number returned as literate in this age period, many, if not almost all, must be under instruction. The proportions of literate males and females under 10-15 years of age are 84 and 6 respectively. In the third age period (15-20) the proportion for literate females remains stationary, while that for the males rises to 129, which is the highest. This is as it should be, if education is advancing in the Province. The proportions in the last age period, 20 and over, fall to 109 and 3 for literate males and females respectively. The former proportion is the second largest, but the latter is smaller than those of the second and third age periods, and is chiefly due to the fact that there were very few female schools in Berar about 20 years ago.

Proportions in Provincial Vernacular, other languages and in English.

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177. Turning to the literates in the provincial vernacular, which is Marathi, we find that among 1,000 males there are 64 who can read and write that language, while among the same number of females the proportion is as low as 2. In the four age periods the proportionate numbers of both the sexes bear that relation to each other which we have just noticed in the case of literates in all the languages. The third age period 15-20 shows the largest proportions, *i.e.*, 98 males and 4 females per 1,000. Taking the population educated in languages other than Marathi and English, their proportions are 15 males and ·8 females per thousand.

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The proportions for literates in English are the lowest, *viz.*, 6 males and ·4 females among 1,000 persons of each sex.

Proportion of literate females to 1,000 literate males.

178. The last three columns of Subsidiary Table I show that in Berar to every thousand literate males there are 37 literate females. The proportion would, however, rise to 67 if the computation be made for literates in English. This high proportion is due to a comparatively large number of literate females among the Christian and Parsi population who cultivate that language.

Education by religion.

179. The extent of literacy and illiteracy prevailing in both sexes of the several religions is shown in Subsidiary Table II. Each sex of the Parsis shows by far the highest degree of education; the Christians come next, showing also a very high percentage. But as the total number of the followers of each of these two religions is very small, their percentages are not properly typical. The Jains, who held the third place in 1891, come next for both the sexes. There are 46 out of every 100 Jain males who are literate. Their proportion is naturally high, as almost all of them are merchants and traders, and to them the knowledge of reading and writing is quite essential to carry on their trade. Education seems to have made some progress among their females during the decade. Yet there is a large difference between their ratio and that of their Christian sisters. The Sikh males hold a place below the Jain males in point of literacy; though the percentage of their literate females is comparatively higher than that of the Jain educated females. But like the Parsis and Christians, the Sikhs are numerically very small to warrant any inference. Among the Hindus, who form the bulk of the total population of Berar, 8 out of every hundred males are able to read and write; both the sexes among them rank sixth and are below the Mahomedans in point of literacy. It is generally believed that the Musalmans are far backward in point of education, and that their percentage of educated is lower than that of the Hindus, but the statistics show that this is erroneous, at least so far as Berar is concerned, as 11 out of every hundred Musalman males are literate. As observed in the last Census Report, the Animistics are still the most illiterate people in the province. Out of their total population of 63,650 males and 66,314 females there are at present only 114 males and 14 females who are able to read and write. In 1891 not a single woman was returned as educated and the number of literate males was only 60.

Education among Hindus and Musalmans by age periods.

180. The next two Subsidiary Tables show the state of education among the Hindu and Musalman population of both sexes in the four age periods. It affords some measure of the rate of progress in the two communities, which are numerically very strong in the province. The proportions of illiterates go on diminishing for both the religions in each successive age period, except the last (20 and over). Out of 1,000 Hindu males and 1,000 females only 83 and 2 respectively are literates; the proportions among the Musalmans are, however, 114 and 8 respectively. The Musalmans of both the sexes maintain their superiority over those of the Hindus in each of the four age periods. The third age period (15-20) has the largest proportions of literates of both sexes amongst the two communities, *viz.*, 126 males and 5 females among Hindus and 171 and 16 among Musalmans respectively. As regards the knowledge of the provincial vernacular, the Hindu males and females are naturally superior in numerical strength to the Musalmans of both sexes, inasmuch as Marathi is generally their mother-tongue. Their proportions are 68 males and 2 females per 1,000, whilst those for the literate Musalman males and females in that language come to 38 and ·7 respectively. On the other hand, the latter excel the Hindus in the knowledge of 'Other Languages,' as in them their own vernacular, Urdu, is included. Under this heading their proportions are 70 males and 7 females per 1,000, while those for the Hindus the proportions come to 10 and ·2 respectively. Coming to the knowledge of English, we find that the Musalmans are again proportionately superior to the Hindus of both the sexes, as out of every 1,000 Hindu males and females only 5 and ·09 respectively know that language, while amongst the Musalmans the proportions come to 6 and ·3 respectively.

State of education in different districts.

181. The state of education in the different local divisions of the province will now be considered. Subsidiary Table V shows the number of literates and illiterates in one thousand persons of both sexes by districts. The extent of education varies necessarily in the six districts of Berar. So far as males are concerned, the highest proportion of literates is found in the Ellichpur district, where among 1,000 males 105 are able to read and write, and the rest, 895, are illiterate. Amraoti comes second, which has the ratio of 102 literate men; Akola, Buldana and Basim follow in order, the proportion of literate males ranging from 99 to 60 per 1,000. Wun appears to be the most illiterate district. Here only 56 literate males are found among every thousand. Turning to female education, Amraoti district stands first, and is closely followed by Akola. The proportion of literate females in each of these districts is, however, below 5 per thousand. Ellichpur district comes third with a proportion of about 3 literate females per 1,000. In the remaining three districts, Buldana, Basim and Wun, where female education is exceedingly backward, the proportion is below two per thousand.

Education by selected castes, tribes or races.

182. Subsidiary Table VI shows the education by selected castes, &c., *i.e.*, it gives their percentages of literacy in English, Marathi and other languages and also those of illiteracy. The Bráhmans show the smallest percentage of illiteracy among both the sexes, though it is as high as 40·52 among the males and 95·27 among the females. Their percentages in the English and the vernacular language are the highest, being 10·54 and 41·33 for males and ·15 and 4·43 for females respectively. Next to them are the Wánis, the percentages of illiteracy among their males and females being 46·96 and 99·19 respectively; that of their males for literates in 'Other Languages' is 24·58, which is the highest, and is due to their vernacular, such as Marwari and Hindi, being included under that head. The Patháns stand third, and are followed by the Shekhs and the Rajputs, but the percentage for the illiterate males of the Patháns exceed that of the Wánis by more than 42. The Kunbis, the agricultural class of this province, stand sixth, showing a percentage of 93·60 illiterate males and of 99·80 illiterate females. The Koláms are the most illiterate people of Berar; both the sexes showing cent. per cent. of illiteracy! The Banjáris, Ándhs and Mángs show a better percentage among the illiterate males, although in each of these three castes it exceeds 99, while their female education is unfortunately on the same level as that of the Koláms.

Progress of education since 1891.

183. Though the state of education in Berar, as shown in paragraph 175, is low when compared with several other provinces in India, yet Subsidiary Table VII shows that a good progress has been made during the decade. Before discussing the figures it would be interesting to note the variation in the number of schools and scholars during the decade as given in the Educational Reports. In the year 1890-91 there were 1,284 Government and private schools with 50,342 scholars, while in 1900-01, owing to famine, the number of schools, both Government and private, fell to 1,036 and that of scholars to 46,675. According to the Census Commissioner's orders persons of more than 15 years of age who were shown as learning in 1891 have, for the sake of comparison in this Table, been assumed that they were able to read and write. Figures for 1881 have not been given in the Table as the age figures for the census of that year are not available.

In 1891 there were in Berar only 62 literate males in every 1,000 males, while now there are 85, showing an increase of 23 per 1,000. As regards literate females in 1891, there was only 1 in every 1,000, while now there are 3, being a net increase of 2 per 1,000 during the decade.

In Districts.

184. The three northern districts stand high on the list; their proportions of educated males and females are higher than those of the provincial ones. The Ellichpur district comes first for containing the largest proportion of literate males. It also shows an increase of 34 literates per 1,000, which is the largest in the province. Amraoti, Buldana and Akola follow in order, showing an increase of 31, 22 and 21 literate

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males per 1,000 respectively. Akola has, however, a larger proportion of literate males than Buldana, *viz.*, 99 against 80 per 1,000. In Basim and Wun the proportions are 60 and 57 respectively, while the increase in the latter amounts to 19 and that in the former to 15 per 1,000. Turning to literate females, some progress appears to have been made in the Amraoti and Akola districts, in each of which there are now 5 literate females among 1,000 as against 2 in 1891. In the Ellichpur district there are 3 literates among 1,000 females, showing an increase of 2 per 1,000 over the figure for 1891. The proportion in each of the remaining three districts, Buldana, Basim and Wun, is 2 per 1,000 as against 1 in 1891.

In Taluqs.

185. Coming to the taluqs, I will discuss the male figures first. Each and every taluq shows progress. As in 1891, Amraoti maintains the first place for showing the largest proportion of literate males, *viz.*, 141 per 1,000 as against 98 in 1891. It exhibits the largest increase. In Ellichpur, Akot, Khamgaon and Akola the proportion of literates per 1,000 ranges from 130 to 103. In the other taluqs it is below 100. Education in the Melghat is at its lowest, the proportion of literate males there being 28 per thousand males as against 19 in 1891. Besides Amraoti, the following seven taluqs appear to have made good progress during the decade, as the increase in their literate males over those of 1891 ranges from 25 to 38 per 1,000:—Akot, Ellichpur, Daryapur, Morsi, Yeotmal, Chikhli and Chandur. Balapur and Mangrul are the only two taluqs where the progress of education has been small, as the increase among the literates is only 6 per thousand in each of them. The female figures can be reviewed briefly. Here, again, the Amraoti taluq takes the lead, though its proportion of literate females is only 11 per thousand as against 5 in 1891. It also shows that it has made the greatest progress in the province during the decade. This is due to a comparatively large number of Christians, Parsis and Jains and also to a number of educated Hindus, who are attracted here by trade and Government service. In Khamgaon, Akola, Ellichpur, Akot, Yeotmal and Melghat the proportion ranges from 8 to 3 per 1,000 and where the increase of literate females over those of 1891 ranges from 6 to 2 per 1,000. The progress in the Melghat taluq is due to the Government and Mission Schools there.

Progress of English education by districts.

186. In Berar there are 7,863 males and only 527 females who know English with or without the provincial vernacular or any 'Other Languages.' In 1891 their numbers were 2,493 and 225 respectively. Thus during the decade the number of persons knowing this language has increased nearly three times. The figures are small at their best, but they show distinct progress. Subsidiary Table VIII shows the progress of English education in each of the six districts of Berar since 1891. At the census of 1881 literacy in English was not returned in the schedules, hence a comparison cannot be made with the state of English education in that year. In 1891 the proportion of literate in English among one thousand males in Berar was 1·67, while now it has risen to 5·64; in other words, in 1891 there was one English knowing man in every 598 males, while now one man in 177 knows English. Among the districts, Amraoti stands first for showing the largest proportionate number; in 1891 there was one literate male in English in 402 males in the district, while now there is one in 121. Akola and Ellichpur come next, where the proportions are 1 in 132 and 1 in 161 respectively. In 1891 they were 1 in 444 and 1 in 494 respectively. In the remaining three districts the proportion is low and does not exceed 4·3 per thousand in any. It is the lowest in the Wun district, where there is one English knowing man in 383 males as against 1 in 1,168 in 1891. The high proportions of literates in English in the first three districts named above are due to a comparatively large number of European, Eurasian and other English knowing population in them. Turning to the females who are literate in English, we find that their proportion has risen from ·16 in 1891 to ·39 in 1901. The largest increase (·62 per 1,000) is observed in the Amraoti district, where in 1891 there was one English knowing female in 2,791 females, while now there is one in every 1,020. The low proportion of English educated females is evidently due to their number being almost confined to the numerically small European and Eurasian races and also to some of the Native Christian and Parsi females.

SUBSIDIARY TABLE I.

Showing education by Age and Sex (General population).

Age Period.	Number in 1,000.						Number in 1,000 literate in				Number in 1,000 literate in English.			Females to 1,000 Males.		
	Literate.			Illiterate.			Marathi.		Other Languages							
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Both sexes.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—10 ..	7	13	2	993	987	998	11	1	1	·4	·2	·3	·1	148	1,069	419
10—15 ..	47	84	6	953	916	994	72	4	8	1	2	4	·5	59	959	103
15—20 ..	67	129	6	933	871	994	98	4	18	1	7	13	·6	47	1,164	49
20 and over ..	57	109	3	943	891	997	79·2	1·7	22	·8	4	7·1	·4	26	1,072	60
All ages ..	45	85	3	955	915	997	64	2	15	·8	3	6	·4	37	1,063	67

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SUBSIDIARY TABLE II.

Showing percentage of education by sex for each religion.

Religion.	Literate.		Illiterate.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
Hindu	8·31	·23	91·69	99·77
Sikh	21·22	1·99	78·77	98·09
Jain	46·18	·89	53·82	99·11
Parsi	81·82	65·08	18·18	34·92
Musalman	11·39	·80	88·61	99·20
Christian	60·02	51·80	39·98	48·20
Animistic	·18	·02	99·82	99·98

SUBSIDIARY TABLE III.

Showing education by Age, Sex and Religion [Hindu].

Age Period.	Number in 1,000.						Number in 1,000 literate in				Number in 1,000 literate in English.			Females to 1,000 Males.		
	Literate.			*Illiterate.*			*Marathi.*		*Other languages.*							
	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Both sexes.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—10 ..	7	12	1	993	987·7	998 7	11	1	·3	·3	·08	1	·01	114	1,065	93
10—15 ..	45	82	4	955	918	996	75	3·8	3	·2	2	4	·09	41	962	20
15—20 ..	64	126	5	936	874	995·5	103	4.	10	·3	15	13	·2	36	1,170	12
20 and over ..	55	106	2	945	894	997·9	83	1·8	16	·2	14	7	·1	19	1,069	16
All ages ..	43	83	2	957	917	997·8	68	2	10	·2	18	5	·09	27	1,060	16

SUBSIDIARY TABLE IV.

Showing education by Age, Sex and Religion [Musalman].

Age Period.	Number in 1,000.						Number in 1,000 literate in				Number in 1,000 literate in English.			Females to 1,000 Males.		
	Literate.			*Illiterate.*			*Marathi.*		*Other languages.*							
	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Both sexes.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—10 ..	11	18	4	989	982	996	6	·2	11·6	3·8	·2	·4	·03	233	1,095	..
10—15 ..	69	112	16	931	888	984	49	1	58	14·6	2	5	·4	120	924	83
15—20 ..	98	171	16	902	829·1	984·3	59·1	·5	96·4	14·2	8	15·2	·8	81	1,054	46
20 and over ..	80	147	7	920	853	992·7	46	·8	93	6	4	8	·3	46	1,083	46
All ages ..	62	114	8	938	886	992	38	·7	70	7	3	6	·3	67	1,063	49

SUBSIDIARY TABLE V.

Showing the number of literates and illiterates in 1,000 *persons of both sexes in each district.*

District.	Males.		Females.	
	Literate.	Illiterate.	Literate.	Illiterate.
Amraoti	102·1	897·9	4·7	995·3
Akola	99·1	900·9	4·6	995·4
Ellichpur	104·6	895·4	3·3	996·7
Buldana	79·8	920·2	1·8	998·2
Wun	56·5	943·5	1·7	998·3
Basim	60·0	940·0	1·8	998·2

SUBSIDIARY TABLE VI.

Showing education by selected Castes, Tribes or Races.

Caste, Tribe or Race.	Percentage of literates on corresponding Provincial Total of literates.			Percentage on caste total of persons literate in									Percentage of illiterates among		
				English.			*Provincial vernacular (Marathi).*			*Other Languages.*					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Ándh (Basim) ..	·01	·01	..	..	..	..	·07	·15	..	·01	·01	..	99·92	99·84	100
Banjári (Wun) ..	·02	·02	..	..	..	..	·10	·20	..	..	..	..	99·9	99·8	100
Bráhman (Akola) ..	5·69	5·58	8·67	6·20	10·54	·15	25·94	41·33	4·43	4·50	7·61	·15	63·36	40·52	95·27
Dhangar (Akola) ..	·09	·09	·02	·02	·03	..	·55	1·07	·01	·02	·05	..	99·41	98·85	99·99
Gond (Wun) ..	·05	·05	·09	..	..	..	·12	·24	·01	·01	·01	·01	99·87	99·75	99·98
Kolám (Wun) ..	..	..	..	..	..	..	..	..	..	..	..	..	100	100	100
Koli (Akola) ..	·16	·16	·16	·03	·06	..	2·01	3·92	·15	·07	·13	..	97·89	95·89	99·85
Korku (Ellichpur) ..	·01	·01	·05	..	..	..	·04	·09	..	·02	·03	·02	99·94	99·88	99·98
Kunbi (Akola) ..	5·04	5·07	4·31	·04	·09	..	3·27	6·30	·20	·01	·01	..	96·68	93·60	99·80
Mahár (Amraoti) ..	·37	·37	·32	·02	·04	..	·44	·85	·03	·02	·04	..	99·52	99·07	99·97
Máli (Amraoti) ..	·99	1·01	·25	·05	·09	..	2·10	4·14	·04	·01	·02	..	97·84	95·75	99·96
Máng (Basim) ..	..	..	..	..	..	..	·04	·07	..	..	..	..	99·96	99·93	100
Pathán (Akola) ..	·58	·56	·99	·45	·89	·01	2·06	4·03	·03	3·08	5·46	·63	94·41	89·62	99·33
Rajput (Buldana) ..	·32	·33	·09	·13	·25	..	3·88	7·54	·09	·25	·49	..	95·74	91·72	99·91
Shekh (Akola) ..	1·38	1·34	2·41	·34	·66	·01	1·56	3·03	·06	3·32	5·98	·58	94·78	90·33	99·35
Teli (Amraoti) ..	·72	·73	·23	·06	·12	..	3·20	6·14	·08	·08	·15	..	96·66	93·59	99·92
Wáni H. (Akola) ..	2·03	2·08	·64	·38	·66	..	16·22	27·80	·52	14·28	24·58	·29	69·12	46·96	99·19
Wanjári (Buldana) ..	·07	·07	·02	..	..	..	·70	1·38	·02	..	..	..	99·30	98·62	99·98

SUBSIDIARY TABLE VII.

Showing progress of education since 1891 *by Districts and Taluqs.*

District and Taluq.	Number of literates in 1,000 males.		Number of literates in 1,000 females.		Variation (+ or —) 1891 to 1901.	
	1901.	1891.	1901.	1891.	Males.	Females.
1	2	3	4	5	6	7
Amraoti	141	98	11	5	+43	+6
Chandur	85	60	2	1	+25	+1
Morsi	88	58	2	1	+30	+1
Murtizapur	88	65	2	1	+23	+1
Amraoti District ..	102	71	5	2	+31	+3
Akola	103	84	7	3	+19	+4
Akot	118	80	4	2	+38	+2
Balapur	73	67	2	1	+6	+1
Jalgaon	89	75	2	1	+14	+1
Khamgaon	104	84	8	2	+20	+6
Akola District ..	99	78	5	2	+21	+3
Ellichpur	130	93	4	2	+37	+2
Daryapur	96	64	2	1	+32	+1
Melghat	28	19	3	..	+9	+3
Ellichpur District ..	105	71	3	1	+34	+2
Chikhli	81	55	2	1	+26	+1
Malkapur	87	72	2	1	+15	+1
Mehkar	68	46	1	1	+22	..
Buldana District ..	80	58	2	1	+22	+1
Yeotmal	75	48	4	1	+27	+3
Darwha	57	41	1	1	+16	..
Kelapur	44	28	1	..	+16	+1
Wun	44	28	1	1	+16	..
Wun District	57	38	2	1	+19	+1
Basim	67	49	2	1	+18	+1
Mangrul	46	40	2	1	+6	+1
Pusad	62	42	1	..	+20	+1
Basim District ..	60	45	2	1	+15	+1
Berar	85	62	3	1	+23	+2

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SUBSIDIARY TABLE VIII.

Showing progress of English Education since 1891 *by Districts.*

District.	Number of English literates in 1000 males.		Number of English literates in 1000 females.		Variation (+ or −) 1891—1901.	
	1901.	1891.	1901.	1891.	Males.	Females.
1	2	3	4	5	6	7
Amraoti	8·25	2·49	·98	·36	+5·76	+·62
Akola	7·58	2·25	·48	·14	+5·33	+·34
Ellichpur	6·19	2·02	·30	·22	+4·17	+·08
Buldana	4·33	1·0	·08	·03	+3·33	+·05
Wun	2·61	·86	·06	·08	+1·75	−·02
Basim	2·76	·89	·09	·04	+1·87	+·05
Railway passengers ..	..	36·81	..	48·0	−36·81	−48·0
Berar ..	5·64	1·67	·39	·16	+3·97	+·23

CHAPTER VIII.

LANGUAGE.

(TABLE X.)

Linguistic classification.

187. The operations of the Linguistic Survey of India, so far as they relate to Berar, have not been completed as yet, although the results of their first stage have been published by Dr. Grierson in the form of a first rough list of languages spoken in the Province. Imperial Table X gives the number of persons of both sexes returned as speaking each of the several languages, which are shown in four groups: (1) Vernacular of the Province, (2) Vernaculars of India, (3) Vernaculars of Asiatic countries beyond India, and (4) European languages. In Subsidiary Table I all the languages and dialects enumerated are classified and shown with the number of persons returned against each, together with the proportion in 10,000 persons. The classification is made in accordance with the one given by Dr. Grierson in his "Indexes of Languages."

Number and proportion returning each family.

188. From the Subsidiary Table, it will be seen that in all 28 languages and 68 dialects have been returned in Berar; and that out of its total population, the largest number, *viz.*, 2,604,597, or 946 per 1,000 speak Aryan languages of Indo-European family; while the rest speak languages of the following families, thus:—Dravidian used by 120,154 persons or 44 per 1,000 in their homes; Munda or Kolarian by 28,362 persons or 10 per 1,000, and Tibeto-Burman by 1 person only. English, French, German, &c., languages which are foreign to India, are the mother tongues of only 778 persons in the whole of Berar.

Aryan languages of Berar.

189. The Aryan languages which are chiefly prevalent in Berar are:—Maráthi, Gujaráti, Rájasthání (Márwárí), Western Hindi, Eastern Hindi, Bhil dialects and Gipsy dialects.

Maráthi, 2,194,620.

190. Maráthi, which is now the general language or vernacular of the province, is spoken by 2,194,620 persons, or nearly 80 per cent. of the entire population. It has 16 varieties or dialects as shown in Subsidiary Table I. All Kunbis, Mális, and Báris, who form the bulk of the agricultural population, speak this language with much provincial accent and idiom. It is also the mother tongue of Bráhmans, Kásts, Parbhus, Dhangars, Mahárs, Mángs and of about fifty other castes. It is spoken throughout the province, except in the Melghat taluq, where it finds a rival in Korku. When Berar was in the possession of the Peshwas and Bhonslas, Maráthi was the language of the court. During the regime of the Nizams, Urdu usurped its place, but since 1853, *i.e.*, when the province was assigned to the British Government, Maráthi has regained its rank.

Gujaráti, 19,899.

191. Gujaráti language is returned as the parent tongue of 19,899 persons. It has four dialects as shown in Subsidiary Table I, and is spoken by traders and immigrants from the Bombay Presidency. Although it is the borrowed vernacular of the Parsis, yet they have contributed most to elevate it. The leading Gujarati newspapers and journals in the Bombay Presidency are conducted by them.

Márwári, 41,521.

192. The Márwári dialect of Rajasthání is the language spoken by the settlers from Marwar, who carry on money-lending business in addition to trade. This tongue is prevalent more or less throughout the province, but specially at the centres of cotton trade, such

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as Amraoti, Akola, Khamgaon, &c. The number of persons who have returned this dialect is 41,521, as against 36,608 in 1891. The increase is due to the development of trade. It is the only dialect in the province, the speakers of which have increased appreciably within the decade.

Western Hindi, 273,003.

193. There are 273,003 persons who speak the eight different dialects of Western Hindi, prominent among which are (1) Urdu, (2) Musalmáni, (3) Hindi and (4) Hindostáni. The first two are returned by 208,089 persons, and are exclusively spoken by the Musalmans of the province, who, however, number 212,040. The remaining Musalmans must have returned Hindostáni as their mother tongue. The latter dialect is returned by 19,777 persons, and is spoken by Musalmans as well as several Hindu castes, who hail from North and Central India. Hindi is returned by 43,421 persons, the bulk of whom are the Hindu immigrants from the North-Western Provinces and Oudh and also from some parts of the Central Provinces.

Eastern Hindi, 4,250.

194. Three dialects of Eastern Hindi language are shown in Subsidiary Table I as spoken in Berar in all by 4,250 persons, the principal dialect being Pardesi, which is the mother tongue of 4,237 immigrants from the North-Western Provinces and Oudh.

Bhil dialects, 990.

195. Three Bhil dialects are returned as the parent tongue of 990 persons, as against 461 in 1891, but the Animistic Bhils, according to the Caste Table, number 3,275. There are, however, 1,770 Hindu Bhils and 659 Musalman Bhils; it is, therefore, possible that some of these may have now returned the Bhil dialects as their parent tongue.

Gipsy dialects, 68,879.

196. Sixty-eight thousand eight hundred and seventy-nine persons are returned as speaking the 13 Gipsy dialects or language of the wandering tribes. Of these, Banjári or Labháni shows the largest number, *viz.*, 56,254; Kaikári has been returned by 10,732 persons; Párdhi by 695; Ládi by 447; Takunkári by 328 and Ghisádi by 110. Each of the remaining 8 dialects is returned by not more than 100 persons. Most of the Gipsy dialects would appear to have been named after the names of the tribes who speak them. They are found in large numbers in almost all the taluqs of the Wun and Basim districts.

Dravidian languages.

197. Among the group of languages of Dravidian family only three are spoken in fairly large numbers in Berar; they are Gondi, Telugu and Canarese.

Gondi and its dialects, 83,217.

198. The number of persons who have returned Gondi as their parent tongue is 77,715. There are three dialects of this language which are returned thus:—Kolámi 5,469, Náiki 32 and Parji 1. According to Caste Table, the Animistic Gonds number only 68,503. The extra number of persons (*viz.*, 9,212) therefore who have returned Gondi as their parent tongue are probably Koláms, as out of 15,500 Animistic Koláms, only 5,469 have returned Kolámi as their home language. Gondi language is found in large numbers in the Wun district and also in the Chandur, Morsi and Melghat taluqs, which are on the borders of the Central Provinces, in which the country of the Gonds is said to lie.

Telugu, 35,431.

199. Telugu, with Komti as its dialect, is returned from all parts of the province as the mother tongue of 35,431 persons. It is, however, returned by considerable numbers in the Kelapur, Wun and Darwha taluqs. It is the home language of Komtis and other Telugu castes, who are immigrants from some parts of the Central Provinces and Hyderabad State.

Canarese, 1,036.

200. Canarese is spoken in Berar by only 1,036 persons, who are immigrants from the Carnatic districts of the Bombay Presidency. It is returned in small numbers from all taluqs, except Daryapur and Wun, where it is not spoken by a single person.

Munda or Kolarian languages.

Korku and its dialect Nihali, 28,343.

201. Of the Mundá or Kolarian languages there is only one which is of sufficient importance in Berar. It is Korku, which is spoken by the tribe of this name and also by some of another tribe known as Nihals. It is almost confined to two taluqs of the Ellichpur district, as out of 28,343 persons returning this language, 24,413 are found in the Melghat and 2,484 in the Ellichpur taluqs. The former taluq is the native place of the Korku tribe. Nihali is said to be a dialect of Korku; only 91 persons from the Melghat, Ellichpur and Jalgaon taluqs have returned it, and are included in the number given for the Korku language. In the last Census Report Nihali was quoted as an instance of a tribal tongue which was disappearing, as in 1881 it was returned by 774 persons, while in 1891 the number was reduced to 394. At the present Census the number of persons speaking it has gone down as low as 91. In the Census Report of the Central Provinces for 1891 (p. 142) it is, however, mentioned that "the Nahals have no separate language, but talk that of the Korkus." Mr. Kitts in the Berar Census Report of 1881 (p. 166), says "the Nihals and Korkus understand each other, but Nihali contains some words not known in Kur" (Korku). In his note on the languages of Berar Dr. Grierson writes thus:—

"The only other thing which I have to say is that Nihali, which is said to have died out "in Berar, is said to be a dialect of Korku. This may or may not be the fact, but the only "specimen of it which I have succeeded in getting in the whole of India comes from Nimar, "and is a mixture of Marathi and some Dravidian language."

Until, therefore, the Nihali tongue has been fully enquired into by experts, it cannot be said with certainty as to whether it is dying out, for after all it may not be found to be a dialect at all. Out of 1,911 Nihals in the province, only 91 have returned this dialect, and as the number of persons speaking Korku exceeds that of the Korku tribe by 288, it is probable that this excess number represents some of the Nihals, who may have returned Korku as their language.

European languages.

202. Of the European languages, English is returned by 653, and is spoken by most of the Europeans and Eurasians. Portuguese is returned by as many as 96 persons, but really speaking it is the Goanese or Gomántaki dialect (a corrupt Konkani dialect of Maráthi language), as the persons returning it are almost Goanese. French is returned by 23 persons, while Greek and German are spoken in the province by only 4 and 2 persons respectively.

Other languages given in the Table being either unimportant or numerically small, hardly call for remark.

Proportions in the Province.

203. Out of every 10,000 persons in Berar there are 7,969 who speak Maráthi, 822 Urdu and Hindostáni, 302 Gondi, 204 Banjári, 157 Hindi, 150 Márwári, 128 Telugu, 103 Korku and 72 Gujaráti languages. The number of persons speaking all the other languages does not exceed 93 per 10,000.

Distribution of the main languages by districts, &c.

204. Subsidiary Table II shows the distribution by language of every 10,000 inhabitants of each district and the distribution of residence of every 10,000 persons speaking each of the main languages. The Buldana district, which is on the western side of the province and adjoins the Khandesh, is the most Marathi speaking district, as in every 10,000 persons there are 8,629 who speak that language. Basim, Akola, Amraoti and Ellichpur come next with proportions ranging from 8,391 to 7,016 per 10,000. Wun stands last with a proportion of 6,894. It, however, shows by far the highest proportions of persons speaking the Telugu, Gondi and Gipsy dialects in the province. The proportions for Gujarati and Marwari speaking persons are the highest in the Akola district; while in Wun they are the lowest. Ellichpur stands first for showing the largest ratios for Western and Eastern Hindi languages, while the smallest proportions are seen in Wun for the former and in Basim for the latter languages. Ellichpur has by far

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the largest proportion of persons speaking the Korku language, as it contains the Melghat taluq, which is the home of the Korkus. The proportion for English speaking people is very low in all the districts. In Amraoti it is 6 in every 10,000; in Ellichpur and Akola it is 2 and 3 respectively per 10,000, but in other districts it does not exceed even 1 per 10,000.

Turning to the distribution by residence of ten thousand persons speaking each of the main languages, we find that the highest proportion of those whose vernacular is either Maráthi, Western or Eastern Hindi is found in the Amraoti district; that of Gujaráti, Rajasthání or Márwári speaking population is found in the Akola district; that of Korku in Ellichpur; and that of Gondi, Gipsy and Telugu speaking population in the Wun district.

Local characteristics.

205. Subsidiary Table III, which is prepared from Provincial Table X, shows the eight principal languages and dialects returned in every taluq and the number of representatives per 1,000 of population. Maráthi is spoken most in the Basim taluq, where it is the mother tongue of 877 persons in every thousand; Jalgaon shows 876, Mehkar 874 and Chandur 866. Chikhli, which stood first in 1891, now comes fifth with a ratio of 863. This language is very uncommon in Melghat, as only 91 in every 1,000 know it, while the Korku language is spoken there by 666 persons out of every thousand. The latter is peculiar to this taluq only. The proportion of Urdu speakers is very high in the Ellichpur, Amraoti, Balapur and Akot taluqs, ranging from 129 to 101 per 1,000. Hindi is much spoken in Melghat and Amraoti. Márwári is prevalent more in Khamgaon, Amraoti, Basim and Jalgaon than in the other taluqs. Gondi is strongest in Kelapur. Yeotmal and Wun also show high proportions for it. Telugu is most common in Kelapur and Wun. Banjári is well represented in the Darwha, Mangrul and Pusad taluqs.

Number of books published in each language during the decade.

206. The last point to be noticed is the number of books published in each language in Berar during the decade. Subsidiary Table IV gives the data. It has been suggested that a statement of this kind may throw light upon the movement in favour of a revival of vernacular literature. From the Subsidiary Table the tendency would appear to be in favour of Maráthi, the vernacular of the province, for out of 168 books that have been published in the last ten years, 164 are in this language, though 124 of them are monthly magazines. Of the remaining 4 books, 2 are in English, 1 in Urdu and 1 in Hindi.

SUBSIDIARY TABLE I.

Showing classification of the languages and dialects shown in the schedules, with the number of persons returned against each.

Language.	Total.	Males.	Females.	Proportion per 10,000 of population.
Indian Languages.				
A.—INDO-EUROPEAN FAMILY—				
ARYAN SUB-FAMILY—				
Iranian Branch—				
Eastern Group—				
1. Balochi	2	2	..	·007
2. Pashto	602	526	76	2
Total Eastern Group and Iranian Branch ..	604	528	76	2·007
Indian Branch—				
South-Western Group—				
1. Maráthi Dialects—				
1. Ahiráni	87	39	48	
2. Dakhani	2	2	..	
3. Ghâti	2	1	1	
4. Goanese or Gomántaki ..	53	39	14	
5. Gowári	83	45	38	
6. Halabi	65	31	34	
7. Jhádpi	18	9	9	
8. Kayáti	28	25	3	
9. Koli	6	3	3	
10. Konkani	2	2	..	
11. Koshti	134	64	70	
12. Kosri	5	2	3	
13. Mánkari	244	128	116	
14. Maráthi	2,192,837	1,099,608	1,093,229	
15. Panchâli	58	26	32	
16. Wanjári	996	493	503	
Total Maráthi dialects and South-Western Group ..	2,194,620	1,100,517	1,094,103	7,969
Western Group—				
Gujaráti Dialects—				
1. Gujaráti	19,422	10,947	8,475	
2. Kachchi or Jaraji	420	348	72	
3. Káthiyáwádi	4	3	1	
4. Pársi	53	21	32	
Total Gujarati ..	19,899	11,319	8,580	72

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SUBSIDIARY TABLE I.

Showing classification of the languages and dialects shown in the schedules with the number of persons returned against each—(contd.)

Language.	Total.	Males.	Females.	Proportion per 10,000 of population.
Panjábi—				
1. Dagri	44	20	24	
2. Gurumukhi	3	2	1	
3. Multáni	61	27	34	
4. Panjábi	415	253	162	
5. Pishori	1	1	..	
Total Panjabi ..	525	304	221	2
Rajasthani—				
1. Bhoyari	1	1	..	
2. Gujari	1	1	..	
3. Jaipuri	80	38	42	
4. Málwi	54	34	20	
5. Márwári	41,521	25,011	16,510	
6. Rajputani	119	69	50	
Total Rajasthani ..	41,776	25,154	16,622	152
Western Hindi—				
1. Braj Bhásha	282	158	124	
2. Bundelkhandi	890	458	432	
3. Hindi	43,421	25,380	18,041	
4. Hindostáni	19,777	12,299	7,478	
5. Játu	3	2	1	
6. Musalmáni	1,510	850	660	
7. Nágri	541	342	199	
8. Urdu	206,579	104,919	101,660	
Total Western Hindi ..	273,003	144,408	128,595	991
Total Western Group ..	335,203	181,185	154,018	1,217
Northern Group—				
Central Pahári—				
1. Chaubhiansi	1	1	..	
2. Garhwáli	16	4	12	
Total Central Pahári and Northern Group ..	17	5	12	·06
Central Group—				
Eastern Hindi—				
1. Chhattisgarhi	5	2	3	
2. Marári	8	2	6	
3. Pardesi	4,237	2,399	1,838	
Total Eastern Hindi and Central Group ..	4,250	2,403	1,847	15

SUBSIDIARY TABLE I.

Showing classification of the languages and dialects shown in the schedules, with the number of persons returned against each—(contd.)

Language.	Total.	Males.	Females.	Proportion per 10,000 of population.
Eastern Group—				
Bengáli	19	14	5	06
Bihári	15	13	2	·05
Total Eastern Group ..	34	27	7	·1
Bhil Dialects—				
1. Bhili	971	448	523	
2. Kotali	13	5	8	
3. Pávri	6	4	2	
Total Bhil Dialects ..	990	457	533	4
Gipsy Dialects—				
1. Banjári or Labháni	56,254	29,438	26,816	
2. Bávchi	1	1	..	
3. Ghisádi	110	54	56	
4. Gopál	45	26	19	
5. Kaikádi	10,732	5,282	5,450	
6. Kanjari	32	9	23	
7. Ládi	447	216	231	
8. Moghiá	35	22	13	
9. Nunyás	88	50	38	
10. Párdhi or Phánsi Párdhi	695	345	350	
11. Rathauri	14	9	5	
12. Tákankári	328	167	161	
13. Tirguli	98	46	52	
Total Gipsy Dialects ..	68,879	35,665	33,214	250
Total Indian Branch ...	2,603,993	1,320,259	1,283,734	9,455
Total Indo-European Family and Aryan Sub-Family	2,604,597	1,320,787	1,283,810	9,457
B.—DRAVIDIAN FAMILY—				
Canarese	1,036	579	457	4
Gondi Dialects—				
1. Gondi	77,715	38,006	39,709	
2. Kolámi	5,469	2,627	2,842	
3. Náiki	32	16	16	
4. Párji	1	1	..	
Total Gondi Dialects ..	83,217	40,650	42,567	302

Chap. VIII. Sub. Tables.

SUBSIDIARY TABLE I.

Showing classification of the languages and dialects shown in the schedules with the number of persons returned against each—(concld.)

Language.	Total.	Males.	Females.	Proportion per 10,000 of population.
Malabári or Malayálum	11	4	7	·04
Tamil	459	247	212	2
Telugu—				
1. Komtáu (Komti)	20	12	8	
2. Telugu	35,411	17,659	17,752	
Total Telugu Dialects ..	35,431	17,671	17,760	129
Total Dravidian Family ...	120,154	59,151	61,003	**437**
C.—MUNDA OR KOLARIAN FAMILY—				
Kol	19	5	14	·06
Korku Dialects—				
1. Korku	28,252	13,815	14,437	
2. Niháli	91	41	50	
Total Korku Dialects ..	28,343	13,856	14,487	103
Total Munda or Kolarian Family ...	28,362	13,861	14,501	**103**
D.—TIBETO-BURMAN FAMILY—				
Burma Group—				
Burmese	1	1	..	
Total Indian Languages ...	2,753,114	1,393,800	1,359,314	9,997
Languages foreign to India—				
INDO-EUROPEAN FAMILY—				
English	653	349	304	2
French	23	2	21	·08
German	2	1	1	·007
Greek	4	2	2	·01
Portuguese	96	75	21	·3
Total Indo-European Family ..	778	429	349	2
Semitic Family—				
Arabic	118	70	48	·4
Ural Altai Family—				
Turkish	6	1	5	·02
Total Languages foreign to India ..	902	500	402	3
GRAND TOTAL ...	2,754,016	1,394,300	1,359,716	

SUBSIDIARY TABLE II.

Showing distribution of principal languages.

District.	Distribution by languages of 10,000 of population.																			
	Marathi.	Gujarati.	*Rajasthani.*			*Gipsy dialects.*			*Western Hindi.*					Korku.	Gondi.	Telugu.	*Eastern Hindi.*			English.	Others.
			Total.	Marwari.	Other dialects.	Total.	Labhani or Banjari.	Other dialects.	Total.	Hindi.	Hindostani.	Urdu.	Other dialects.				Total.	Pardesi.	Other dialects.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Amraoti ..	8,182	75	173	171	2	59	46	13	1,106	276	59	762	9	11	302	51	19	19	..	6	16
Akola ..	8,349	127	213	213	..	69	60	9	1,110	116	88	905	1	10	38	57	15	15	..	2	10
Ellichpur ..	7,016	85	153	152	1	34	14	20	1,504	405	104	992	3	910	207	44	36	36	..	3	8
Buldana ..	8,629	78	152	152	..	80	76	4	986	81	76	810	19	..	2	47	11	11	..	1	14
Wun ..	6,894	23	51	50	1	772	553	219	560	53	55	450	2	..	1,189	493	10	10	..	1	7
Basim ..	8,391	24	144	143	1	585	578	7	735	37	58	637	3	..	8	74	6	6	..	..	33

SUBSIDIARY TABLE II.

Showing distribution of principal languages—(concluded).

District.	Distribution by residence of 10,000 speaking each language.																		
			Rajasthani.			*Gipsy dialects.*			*Western Hindi.*								*Eastern Hindi.*			
	Marathi.	Gujarati.	Total.	Marwari.	Other dialects.	Total.	Labhani or Banjari.	Other dialects.	Total.	Hindi.	Hindostani.	Urdu.	Other dialects.	Korku.	Gondi.	Telugu.	Total.	Pardesi.	Other dialects.	Others.
1	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42
Amraoti ..	2,349	2,391	2,603	2,592	4,431	539	516	642	2,553	4,002	1,893	2,307	3,284	236	2,286	903	2,805	2,783	10,000	3,045
Akola ..	2,216	3,708	2,980	2,990	1,255	583	617	433	2,368	1,552	2,592	2,534	323	210	265	935	2,035	2,041	..	1,527
Ellichpur ..	951	1,272	1,088	1,089	863	147	76	460	1,638	2,777	1,563	1,417	556	9,554	739	371	2,527	2,535	..	655
Buldana ..	1,666	1,660	1,540	1,549	117	494	576	133	1,531	790	1,629	1,649	4,748	..	8	562	1,045	1,048	..	1,409
Wun ..	1,467	543	574	564	2,118	5,235	4,586	8,122	958	575	1,291	1,010	459	..	6,669	6,493	1,113	1,116	..	800
Basim ..	1,351	426	1,215	1,216	1,216	3,002	3,629	210	952	304	1,032	1,083	630	..	33	736	475	477	..	2,564

SUBSIDIARY TABLE III.

Showing for principal languages and dialects the number of representatives per 1,000 *of population in each taluq.*

Taluq.	Marathi.	Urdu.	Gondi.	Hindi.	Labhani or Banjari.	Marwari.	Telugu.	Korku.
1	2	3	4	5	6	7	8	9
Amraoti	753	106	13	63	3	26	11	2
Chandur	866	47	40	18	5	15	2	..
Morsi	832	64	58	22	1	11	1	2
Murtizapur	821	94	7	29	11	16	7	..
Akola	811	93	4	24	13	20	13	..
Akot	823	101	8	30	1	20	1	2
Balapur	842	105	1	11	12	8	2	..
Jalgaon	876	66	4	12	..	22	2	4
Khamgaon	843	78	..	18	1	36	8	..
Ellichpur	737	129	22	49	2	18	8	17
Daryapur	852	84	5	23	1	15	1	2
Melghat	91	24	63	146	2	1	2	666
Chikhli	863	88	..	17	7	9	7	..
Malkapur	855	89	..	15	1	15	4	..
Mehkar	874	61	..	15	18	22	4	..
Yeotmal	704	46	122	19	25	9	9	..
Darwha	745	64	43	10	112	6	18	..
Kelapur	560	29	239	6	43	2	117	..
Wun	725	28	108	6	8	2	85	..
Basim	877	60	..	12	14	24	7	..
Mangrul	815	60	1	8	98	7	6	..
Pusad	806	72	1	7	86	7	10	..

SUBSIDIARY TABLE IV.

Showing the number of books published in each language in Berar during the decade 1891-1900.

LANGUAGE.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Total.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13
Marathi	11	15	24	20	17	12	11	16	21	17	* 164	*Of these, 124 are monthly magazines.
English	..	..	..	..	..	..	..	1	1	..	2	
Urdu	..	..	..	..	..	1	..	..	..	..	1	
Hindi	..	..	..	..	..	..	..	..	1	..	1	
Total ..	11	15	24	20	17	13	11	17	23	17	168	

CHAPTER IX.

INFIRMITIES.

(TABLES XII AND XIIA.)

207. The infirmities that were recorded at the Census are:—(1) Insanity, including idiocy, (2) Deaf-mutism, (3) Blindness and (4) Leprosy. The following instructions were issued to enumerators in connection with their record in the schedules:—

Introductory.

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

Whether in all cases the enumerators have literally carried out these instructions is a matter of some doubt, inasmuch as two of the infirmities, insanity and leprosy, can be correctly diagnosed by only scientific experts. Similarly the third infirmity, congenital deaf-muteness, cannot be easily discovered among children under two years of age. I believe, the infirmity returns are not complete in any country, and Berar forms no exception to this remark. Besides the want of professional knowledge in enumerators, the people are generally reticent in mentioning such infirmities, specially with regard to the female members of their family, and in the case of Musalman or other castes whose females are *pardânashin*, the enumerators are helpless. Among the points that may have been overlooked by the latter are, persons whose sight may have become defective on account of old age may have been included among the blind; those not deaf and dumb from birth might have been shown as congenitally such, on the other hand, such deaf-mute children under two years of age might have been omitted; cases of mere discolouration of the skin might have been credited to leprosy, while monomaniacs of a harmless character and those who are lunatics at intervals might have been omitted. But such errors could not have been many, and even if they were, they must have counterbalanced each other to some extent. Moreover, the Inspecting Officers who tested the enumeration books were asked to see that the infirmities other than those required were not entered; they were further requested to specially test as far as possible all the entries given in the column for infirmities, as they were very few. In the abstraction office, the infirmities were posted on separate slips and were checked cent per cent. Thus the chances of error have, as far as possible, been minimised.

The infirmity statistics are shown in Tables XII and XIIA. The former shows the afflicted according to the seventeen age periods for the whole province and also their details by districts and by sex. The latter Table shows the afflicted among the selected castes, tribes and races, but without taking age into consideration. The infirmity figures can best be discussed by medical experts, as with the aid of their special knowledge in medicine and physiology they can assign the right causes, sanitary as well as scientific, which bring about the infirmities in special localities or persons. Unfortunately, I am entirely lacking in the knowledge of these special subjects. I am, however, indebted to Lieutenant-Colonel C. L. Swaine, I.M.S., M.D., the Sanitary Commissioner for this Province, who has at my request, kindly read this chapter through and made the necessary additions and alterations in regard to the widely accepted causes for each of the infirmities to which I ventured to allude to in the text of this chapter.

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208. The actual numbers of the infirms returned are as follows:—

Actual numbers and proportions.	Males.	Females.	Total.
Insane	195	135	330
Deaf-mute	617	493	1,110
Blind	2,685	2,898	5,583
Leper	1,925	862	2,787
Total afflicted ..	5,422	4,388	9,810

In Berar on an average one person out of every 281 is suffering from one or other of these four kinds of infirmities. Taking each of the infirmities separately, there is one insane person in every 8,345, one deaf-mute in every 2,481, one blind in every 493 and one leper in every 988 of the population.

Comparison with 1891.

209. Compared with the numbers returned in 1891, we find that the insane, the blind and the lepers have decreased by 148, 1,185, and 911 respectively; while the deaf-mutes have increased by 580.

Comparison with other provinces and states.

210. Subsidiary Table I compares the infirmities of Berar with those of India and other provinces and states in it in a proportional form. The degree of insanity in Berar is much the same as it is in Rajputana. Both of them have the least proportions of insane males and females when compared with India as well as other provinces and states in it, except the Hyderabad State, which is fortunate in not having even one male or female insane in every 10,000 of each sex. The proportions of those afflicted with the other infirmities in this State are also surprisingly small and can be compared most favourably with other Indian states or provinces. The comparatively small proportions for insane males and females in Berar may probably be due to some extent to the fact that there being no lunatic asylum in the province, some of its lunatics are sent to Nagpur.* The proportion of the deaf-mutes who have been more than doubled since 1891, is about the same as those of its two neighbouring provinces, the Central Provinces and Bombay. It is, however, considerably less than that of India in 1891 and Bengal, Punjab, Assam, Madras, Coörg, Mysore and Burma. The ratios for the blind in Berar are very high. They are only less than those of the Punjab and are very much higher than those of the Central Provinces and Bombay Presidency. Berar is unfortunate in having the largest proportions of the lepers of both sexes in the whole of India, though it is satisfactory to note that leprosy has appreciably decreased among the males since 1891.

Proportions of afflicted by districts at the last three censuses.

211. Subsidiary Table II gives the number of the afflicted per 10,000 of each sex by districts at the last three censuses. It is gratifying to observe that since 1881 all the infirmities in every district have diminished, except leprosy among females, the proportion for which has risen slightly from 6 to 6·3 per ten thousand. The decrease in the infirmities may be mainly due to the people now putting more faith in European medical help and vaccination, which are afforded to them by Government; and partly to correct enumeration. The dimunition is more prominent in both the sexes among the insane and the blind than among the deaf-mutes. The latter, although decreased since 1881, show an ominous increase of 2·3 in males and 2·1 in females per 10,000 over the figures for 1891. The increase is marked in the Amraoti, Buldana, Wun and Basim districts. Male lepers have decreased from 21·5 in 1881 to 13·8 in 1901 per 10,000, the decrease since 1891 is very appreciable, as their proportion in that year was 19·3. As observed before, the proportion of female lepers in Berar has risen by ·3 per 10,000 as compared with that of 1881. It, however, shows an increase of ·5 per 10,000 over that for 1891.

Causes of insanity.

212. The principal causes of insanity are the abuse of alcoholic and narcotic drinks, consumption of hemp, ganja and bhang, social customs, enforced widowhood among the Hindus, the *zenana* system among the Musalmans, physical ailments, intemperance and losses

* Among the insane persons present in the Nagpur Lunatic Asylum on the Census night, there were 20 males and 4 females from Berar.

&c. "Uterine disorders (hereditary syphilis) and epilepsy are also assigned as frequent antecedents of insanity. Some cases of imbecility may arise here and there from damp and unwholesome climate, crowded dwellings or other unhealthy conditions."

Comparison of ratios with those for 1881 and 1891.

213. In 1881 there was in Berar 1 insane male in every 2,767, while in 1891 the proportion was 1 in 5,328 and it is now 1 in 7,150. The insane females show a similar decrease, for in 1881 the proportion was 1 in 3,880, in 1891 it was 1 in 7,099, and in 1901, 1 in 10,071.

Distribution by districts.

214. Among the districts, Wun comes off the best in point of insanity of either sex, inasmuch as it discloses one insane male in 13,091 and one insane female in 28,911. In Ellichpur, although the decrease among the insane males has been the largest (3·2 per 10,000) since 1881, yet it is the worst district, as the proportion there is 1 in every 5,027. Amraoti and Basim have each less insane males than the provincial mean, *viz.*, 1 in 7,150, while in the remaining two districts, Akola and Buldana, the proportions exceed the provincial average. The proportions for insane females in the districts of Amraoti, Akola and Ellichpur range from 1 in 6,991 to 1 in 7,715, which are below the provincial mean, *viz.*, 1 in 10,071. Basim, which comes off the second best, has 1 insane in 19,572 females; while in the remaining district of Buldana the proportion is 1 in 13,242.

Causes of deaf-mutism.

215. The only cause that non-medical men can assign to congenital deaf-muteness is consanguineous marriages. But this is not borne out by the statistics of the several Hindu castes, among which, notwithstanding the practice of exogamy, the proportion of sufferers from this infirmity is not small, nor do the Berar statistics lend support to the belief, that this infirmity exists more in mountainous tracts than in others.

Comparison of ratios with those for 1881 and 1891.

216. In 1881, one male deaf-mute was found in every 957 males of Berar, but in 1891 the proportion was as low as 1 in 4,706, while at the present Census it has risen to 1 in 2,260. The proportion among the female deaf-mutes has also similarly fluctuated during the three decades, *i.e.*, in 1881 it was 1 in every 1,238, in 1891, 1 in 6,599, and in 1901, 1 in 2,758. It is difficult to explain the causes of such large variations. The high proportion in 1881 is reported to be due to overstatement, owing to the inclusion of noncongenital cases. The ratio in 1891 being exceedingly low, it is possible that several congenital cases, specially among the children, may have escaped enumeration.

Distribution by districts.

217. The Amraoti district is unfortunate in having the largest proportion of male deaf-mutes, *viz.*, 1 in 1900. Basim, Buldana and Wun also show higher proportions than that of the province. Each of these 3 districts shows a very large increase over the figures for 1891. Ellichpur comes off the best, as there is one deaf-mute male in every 3,352, and is followed by Akola, where the proportion is one in 2,573. Ellichpur is the only district which does not show an increase over the figures for 1891. Turning to females, we find that Akola is the best district, as it has the smallest proportion, *viz.*, one deaf-mute in every 3,453 females. It is closely followed by Ellichpur and Buldana, where the proportions for deaf-mute females are 1 in 3,409 and 1 in 3,027 respectively. Amraoti again shows the highest proportion, *viz.*, 1 in 2,210. In Wun and Basim the provincial average is exceeded. As compared with the 1891 figures, Amraoti and Wun show the largest increase, *viz.*, 2·7 per 10,000 in each.

Causes of blindness.

218. For children the most common cause of this infirmity is the visitation of small-pox. Vaccination has undoubtedly done much to mitigate this terrible malady in infancy, 63,000 out of 67,000 available infants are successfully vaccinated in Berar annually. Yet it is in advanced age that the numbers go high as the place of physical vigour is taken by nervous weakness incident to old age. The other chief causes are :—contagious

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opthalmia, heat, glare, dust, insects, pungent smoke of cowdung cakes and hot spicy food, &c. But the ravages of this terrible disease from contagious opthalmia have been a good deal mitigated by the numerous Charitable Dispensaries in the Province where the sufferers can get treatment. Another fruitful cause is the badly ventilated kitchens in native houses where their females cook. This is the reason why in this particular infirmity, women, as an exceptional case, preponderate over men.

Comparison of ratios with those for 1881 and 1891.

219. Twenty years ago in Berar one blind man was found out of every 302 men. In 1891 the proportion diminished to 1 in 441, and in 1901 it further lessened to 1 in 518; while that for the females during the three decades was 1 in 248, 1 in 415 and 1 in 469 respectively.

Distribution by districts.

220. Taking by districts we find that there is the least blindness in Wun among both the sexes, the proportion being 1 blind in 743 males and 652 females. Buldana has the highest proportions, both for males and females, *viz.*, 1 in 437 and 1 in 381 respectively, although it shows the largest decrease when compared with 1881. In the remaining 4 districts the proportions for both the sexes exceed the provincial ratios, *viz.*, 1 in 519 for males and 1 in 469 for females.

Causes of leprosy.

221. From the Report of the Leprosy Commission, it appears that leprosy is a disease *sui generis*; that it is not diffused by hereditary transmission, and for this reason, and the established amount of sterility amongst lepers, the disease has a natural tendency to die out. It is not directly originated by the use of any particular article of food, nor by any climatic or telluric conditions, nor by any insanitary surroundings, nor does it peculiarly infect any race or caste; but it is indirectly influenced by insanitary surroundings, such as poverty, bad food, or deficient drainage or ventilation; for, these causes, by creating a predisposition, increase the susceptibility of the individual to the disease.

Comparison of numbers and ratios with those for 1881 and 1891.

222. The following are the numbers of lepers of both sexes found in Berar at the last three censuses :—

	Male lepers.	Female lepers.
1881	2,971	777
1891	2,886	812
1901	1,925	862

These figures show that since 1881 leprosy among males has decreased by 1,046, while among females it has increased by only 85. The decrease among the males as compared with 1891 is very considerable, *viz.*, 961, and is probably due to a great extent to the high mortality among them at the last two famines, when it is believed that a very large number of male lepers must have died. Notwithstanding, however, such a considerable decrease in their number they are still far in excess of the female lepers. Twenty years ago Berar was notorious for possessing a very large proportionate number of lepers, as in 1881 there was one leper in every 465 males and 1 in 1,663 females; but now the proportion for males has gone down to 724, while that for the females has slightly risen to 1 in 1,577. The proportions in 1891 were 1 in every 518 males and 1 in every 1,731 females.

Distribution by districts.

223. Among districts Ellichpur takes a prominent place; it shows the worst record for males, as there is one leper in every 518 males; but this high proportion is mainly due to the existence of a leper asylum at Kothara, a village near Ellichpur, where 65 male and 17 female lepers were enumerated on the Census night. This asylum is maintained by the Central India Korku Mission. After Ellichpur the districts of Akola, Buldana and Amraoti come next in order. The proportions for male lepers there range from 1 in 550 to 1 in 685. The last named district shows the largest decrease in male lepers since 1881. It amounts to 11 per 10,000. Basim

enjoys a comparative freedom from leprosy, as it has the smallest proportion of male lepers, *viz.*, only 1 in every 2,085 men; while Wun is the second best district with 1 in 1,455. As regards female lepers, Basim and Wun stand higher than the rest with proportions of 1 in 5,682 and 1 in 3,004 respectively. Akola is the worst off district, as it has 1 female leper in every 1,027 females. Compared with 1881, each of the three northern districts shows an increment in its proportion of female lepers ranging from ·2 to 1·5 per 10,000, while a decrease is found in each of the 3 southern districts.

Distribution by taluqs.

224. I now proceed to review the distribution of the infirms among 10,000 persons of each sex by taluqs in 1901. The proportions are given in Subsidiary Table III. The Ellichpur and Akot taluqs have the largest proportions for insane males, while Amraoti, Ellichpur, Jalgaon and Khamgaon have those for the insane females. Kelapur shows the least proportion for males, while Mehkar, Mangrul, Yeotmal, and Darwha and Kelapur again for females. Taking both the sexes together, the proportion is the highest in Ellichpur with 5 per 10,000, and the lowest in Kelapur. Taking by actual numbers, which are in no case very large, Ellichpur heads the males with 20, and Amraoti the females with 17. Both these taluqs held the same position in 1891 ; but the former now shows a decrease of 4 males, while the latter of 3 females when compared with the figures for that year. There are only two insane males in Kelapur and only 1 insane male and 1 female in Melghat.

On the present occasion Yeotmal is the worst off taluq in having the largest proportion for deaf-mute males, but taking the sexes together Chandur is the worst so. Strange to say Daryapur, which was the worst off in this infirmity in 1891, shows the best record this time. Of deaf-mute males, Morsi, Amraoti, Murtizapur, Balapur, Chikhli, Basim and Pusad have also larger proportions than other taluqs ; while among females Wun, Amraoti and Basim have higher proportions. In actual numbers, Chandur has 56 males and Amraoti, Morsi and Yeotmal 43 each ; Chandur and Amraoti have also 53 and 43 deaf-mute females respectively. The least number is found in Melghat, only 6 males and the same number of females. In Daryapur there are only 10 males and 13 females, who are deaf-mutes.

The highest proportions for the blind among both the sexes are found in the taluqs of Mehkar, Jalgaon, Basim and Akot, while the least in Wun and Kelapur. Taking by actual numbers, Basim heads the list with 203 blind males and 256 females; Malkapur, Mehkar, Akot and Chandur follow one another; Melghat coming last, having only 36 blind males and the same number of females.

Malkapur, as at the census of 1891, still continues to be notorious for containing the largest number of lepers. There are 330 lepers of whom more than two-thirds are males, the proportion for them here being the highest in the province, *viz.*, 25 per 10,000. Jalgaon, which adjoins Malkapur, has the largest proportion for female lepers (24 per 10,000). The proportion for male lepers there is also as high as 23 per 10,000. The other taluqs which show high proportions are Ellichpur and Akot for males, and Amraoti and Balapur for females. Besides Malkapur, there are two taluqs which contain more than 200 lepers, *viz.*, Amraoti and Ellichpur. Melghat has the least number of lepers, 4 males and 4 females.

Jalgaon, Akot and Malkapur have the largest proportions of infirm males and females, while Kelapur, Wun, and Melghat enjoy the greatest exemption. Taking by actual numbers, Malkapur comes in first with as many as 814 infirm persons, Amraoti, Akot and Chandur follow one another, each containing more than 600 infirm people. Melghat, on the other hand, has only 94 persons who are infirm. Wun and Kelapur have also a small number of infirms, *viz.*, 158 and 176 respectively.

Number of infirms by main religions.

225. Subsidiary Table IV gives the actual number of persons afflicted with each of the four infirmities in the three main religions of Berar, *viz.*, Hindu, Musalman and Animistic. It compares the numbers of their infirms with those for the previous two censuses. As the numbers of the infirms are small, it is best to

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show actual, rather than proportionate, figures in the Table. The infirms of other religions, who are numerically very small, are not shown, as it is not worth comparing them with those of the three main religions. The striking feature of this Table is that in 1881 there was not a single infirm among the Animistics, although they then numbered 37,338. It is true that in that year a large proportion of the Aboriginals or Animistics was shown as Hindus, yet it is not a little surprising that out of the above number none should have been found as an infirm.

Among Hindus.

226. Taking the Hindus first, we find that insanity is steadily decreasing among this class of people in both the sexes. It has come down from 447 insane males and 299 females in 1881 to 167 and 117 in 1901 respectively ; or in other words, there is now only one Hindu insane male and one female in every 10,000 of each sex as against 4 insane males and 3 insane females in the same number in 1881. Deaf-mutism among them has, however, increased considerably as compared with the figures for 1891, it being nearly double among the males and two and-a-half times more among the females. There are now 538 deaf-mute males and 424 females or, in other words, there are now 4 male deaf-mutes and the same number of female deaf-mutes in every 10,000 Hindus of each sex, as against 2 males and 1 female in 1891 in the same number. Compared with 1881, the deaf-mutes have, however, decreased very considerably ; in that year the proportions were 11 for males and 8 for females per 10,000. There are 2,417 males and 2,621 females who are totally blind. These figures appear large, but they show a decrease of 606 males and 352 females when compared with the actual numbers for 1891, which in their turn had showed a larger decrease of 1,276 males and 1,954 females as compared with those for the census of 1881. In 1881 as many as 34 males and 42 females were blind in every 10,000 Hindus of each sex, while at present there are only 20 and 22 respectively out of the same number. The proportion of leper males has also decreased : 14 lepers are now found out of 10,000 Hindu males as against 19 in 1891 and 22 in the same number in 1881. Their actual numbers have successively decreased from 2,797 in 1881 to 2,545 in 1891 and 1,732 in 1901. The proportion of their female lepers, however, has remained about the same at each of the last three censuses, *viz.*, 6 out of every 10,000 females, though their actual numbers show slight variations ; thus :—738 in 1881, 729 in 1891 and 795 in 1901.

Among Musalmans.

227. In 1881 there were in all 79 insane Mahomedans, of whom 50 were males and 29 females. Ten years later, only 29 males and 23 females were returned as insane ; while at the present Census there was a further fall and only 22 males and 16 females, were found insane among this community. Their deaf-mutes, however, do not show such a steady decrease in the three decades. In 1891 they were very few, *i.e.*, only 14 males and 19 females as against 92 and 63 respectively in 1881, but at the present Census their numbers have risen to 50 males and 41 females. Blindness is steadily decreasing among them : there are now only 169 males and 161 females, who are blind, while in 1881 there were as many as 243 and 261 respectively. The number of their male lepers has also decreased to some extent, as there are now 124 male lepers against 187 in 1891 and 163 in 1881. Their proportion now being 11 per 10,000 males, while that for their females, like the Hindu female lepers, remains stationary throughout the three censuses, *i.e.*, 4 in every 10,000 females. Their actual numbers being 35 in 1881, 42 in 1891, and 38 in 1901.

Among Animistics.

228. The Animistics show a good decrease in every infirmity in both the sexes when compared with the figures for the previous census. As observed before, there were no infirms among this class of people in 1881. At the present Census, 5 insane males and only one insane female were returned, as against 11 and 20 respectively in 1891 ; and 24 male and 19 female deaf-mutes against 29 and 18 respectively at the previous census. There are 73 blind males and 94 blind females among them. In 1891 their respective numbers were more than double, *i.e.*, 151 males and 190 females. The decrease in the Animistic lepers, specially among the males, is worthy of note. In 1891 there were as many as 147 male and 40 female lepers,

while now there are only 57 and 24 respectively. This fall is mainly attributable to the large decrease in the Animistic population due to high mortality during the last two famines, when it is presumed that many of their lepers died.

Hindu and Musalman infirmities compared.

229. Proportionately among the Musalmans there are more insanes and deaf-mutes than the Hindus, as the former have got 2 insane males and 1·5 females in every 10,000 of each sex, whilst among the latter the proportion for insane is 1 for each sex in the same number; similarly the ratios for the Musalman male and female deaf-mutes are 5 and 4 respectively per 10,000 as against 4 of each sex among the Hindus in the same number. It is difficult to assign any reason for higher proportions for both the infirmities among the Musalmans, specially for deaf-mutism. But the higher ratios for insanity among them may be due to some extent to the use of intoxicating drugs, such as opium, madak and ganja, to a more fiery temperament, and idler habits and to the *gosha* system observed by their females. The Hindus, on the other hand, show higher ratios for blindness and leprosy for both sexes than the Musalmans, there being as many as 20 blind and 14 leper males, and 22 blind and 7 leper females in every 10,000 Hindus of each sex, while in the same number of Musalmans, 16 of each sex are blind and 11 males and 4 females are lepers. The chief causes which contribute to the higher proportions for these infirmities among the Hindus are, the latter are not so ready to take advantage of vaccination and protect their infant population from small-pox and blindness, nor do they resort so readily to the dispensaries for treatment should they suffer from eye disease as Musalmans do. As regards leprosy Hindus are more given to keeping the leprous members of their families with them thereby running great risk of spreading the disease among the rest of the family, while the Musalmans are not given so much to this, but prefer the infected member of the family to live separately and thereby lessening the chance of the rest of the family becoming infected.

The proportions of the Animistic infirms need not be compared with those of the Hindus or Musalmans : suffice it to say that they are at any rate equal to, if not better than, those of either of them in every infirmity.

Infirmities among selected castes.

230. Subsidiary Table V gives the average number of the afflicted per 10,000 by selected castes and compares their present ratios with those of 1891. In 1881 the infirmities were not tabulated by castes, hence their figures for that year are not shown in this Subsidiary Table, which is prepared from Imperial Table XII-A. Of the insane, the Mángs show the highest proportion for the males (3·7 per 10,000). The Bráhman and Shekh males come next with nearly as high proportions. The Pathán females of the Akola district, who were entirely free from insanity in 1891 show now the highest proportion (4·8 per 10,000). As compared with 1891, insanity appears to have decreased appreciably among the males of the Banjári, Korku, Rajput and Teli castes, and also among the Korku, Kolám, Ándh, and Wanjári females, but it has increased among the Bráhman and Shekh males. Of deaf-mutes, the Pathán, Bráhman and Mahár males have very high ratios. This infirmity is also very common among the Bráhman and Shekh females. The proportions for deaf-mutes have increased considerably among the males of the Patháns, Kolis, Mángs and Wanjáris, and among the females of the Bráhman and Kolám castes. The males among the Máli, Dhangar and Bráhman castes and the females among the Dhangar, Rajput, Pathán and Kunbi castes have the highest proportions for blindness. As compared with 1891, blindness has decreased among the males of the Koli, Rajput, and Korku castes, and among the females of Korku, Gond, Koli and Wanjári castes. The proportions for this infirmity have increased among the Dhangar, Shekh and Wanjári males and also among the Wáni females, who had enjoyed immunity from this infirmity in 1891. The Rajputs of both sexes and Mális, Kunbis, Dhangars and Kolis for males have the highest proportions of lepers. As compared with 1891 leprosy has decreased considerably among the males of the Korkus, Telis, Patháns, Mális and Gonds and also among the females of the Teli and Wanjári castes.

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Among Márwáris and Gosáwis.

231. It will be seen from Imperial Table XII-A that besides the 18 selected castes, which are shown in Subsidiary Table V, the infirmities of the Gosáwis and Márwáris are also shown therein. Under the latter are included natives of Márwád, whether domiciled in Berar or not, of all castes, *viz.*, Bráhmans, Wánis and any other castes that were found in Berar. The object of including this class of people and the Gosáwis in the Table was that as both of them are noted for their fondness for opium and hemp drugs, it would be interesting to know whether they are particularly liable to any infirmities which could be traced to the use of these drugs. The number of persons returned under each of the four infirmities by them is as follows :—

	Insane	Deaf-mute.	Blind.	Leper.
Márwári males	1	4	4	3
Do. females	2	2	13	..
Gosáwi males	..	3	10	7
Do. females	..	2	3	3
	3	11	30	13

It is strange that among the Gosáwis, who number 11,192 in the province, not a single person was found insane, although these people are notorious for smoking ganja and drinking bhang, the excessive use of which is believed to bring on insanity. It is worthy of note that in 1891, too, no one was found as insane among this caste. Of the Márwáris only 1 male and 2 females have returned as insane. The other infirmities returned by the Gosáwis and Márwári class are so small in numbers that no safe inference can be drawn from them.

Distribution by age of ten thousand persons for each infirmity.

232. Subsidiary Table VI shows the proportions of both the sexes out of every 10,000 persons afflicted with each of the four infirmities at every age-period. Taking the infirmities separately, we find that among children there is hardly any insanity. A reference to Imperial Table XII will show that up to the age of 5 there are in the province only 1 male and 2 female children who are insane. The ratios for both the sexes show generally an irregular rise and fall throughout the age-periods. Not a single person is returned at the age-period 55-60, hence the proportions for this period are blank for both sexes. Probably it is due to the tendency of the old or ignorant people to overstate the ages and that, too, in even number of years. It is therefore just possible that the relations of those insanes who were really 50 or 55 years of age might have returned the ages of the latter as 60 and upwards. Moreover, as observed in paragraph 134, chapter IV, the age-period of 55-60 appears to be the most destructive to human life. For these reasons we see the proportions of other infirmities at this age-period exceedingly low. The ratio for insane males rises in some of the age-periods from 10 to 35, which is the period of life when passions rage most. It is most prevalent in the age-period (10-15) when the proportions are highest (1,795 per 10,000). After the age period 35 the ratios decline. Those for the females are the highest (1,704 per 10,000) at the age-period 25-30. The female proportions are higher than those for the male insanes at several age-periods, but specially at those between 20 and 30 and after 40 years, while the ratios for the latter predominate at most of the age-periods from 5 to 40 years.

Insanity.

Deaf-mutism.

233. Among the deaf-mutes under 5 years there are only 24 boys and 13 girls; hence their proportions per 10,000 are not high. The third age-period (10-15) is the worst for males, as there are not less than one-fifth of the total number of male deaf-mutes at this age-period, while among the females the second age-period appears to be the worst as the proportions are then the highest, *viz.*, 2,089 per 10,000 deaf-mutes and are also much higher than those for the deaf-mute boys of this age-period. But from the next age-period and up to 45 the proportions for the males generally predominate. This infirmity appears more common among both sexes up to the age of 35 as from 5 and up to 35 years the ratios for both sexes are high and then they decline. For reasons given in the last para., the age period 55-60 is conspicuous for having the smallest proportions for both sexes.

234. The age character of the blind differs from that of the insane, deaf-mute or leper in that much higher proportions of the blind are found among the children and also old people. The ratios are the highest at the last age period, 60 and over, being 1,903 males and 2,867 females out of every 10,000 blind persons of each sex. These evidently show connection between blindness and old age. The 55-60 age-period is again conspicuous for having the smallest proportions for blind persons of both sexes. Up to the age of 40 the males predominate the females, but from this age more women suffer from this infirmity than men, probably due to the reason given in para. 218. As old age and blindness generally go hand in hand, the latter, it is believed, in no way hastens death. This supposition is corroborated by the fact that more than 19 per cent of the blind males and 28 per cent. of the blind females have reached the green old age of 60 and over.

Blindness.

235. Very few children suffer from leprosy, as only 1 boy and 2 girls under 5 years and 2 boys and 7 girls at the age-period 5-10 were found as lepers. This disease begins to develope after the tenth year and rises up to the forty-fifth year of life among both sexes. At this age-period (40-45) both the sexes show the highest numbers, *viz.*, 327 males and 135 females. Looking to the proportions, this age-period presents the highest ratios for both sexes, *viz.*, 1,699 males and 1,566 females out of every 10,000 afflicted of each sex. Their proportions are also high at the preceding two age-periods, *viz.*, 30-35 and 35-40, and also at 50-55 years. After this period they decline.

Leprosy.

236. The distribution of each or all the infirmities among 10,000 of the population is exhibited by the different age-periods in Subsidiary Table VII. The proportions of the total afflicted are the highest at the last age-period 60 and over, *viz.*, 114 males and 136 females among 10,000 population of each sex. The ratios for the blind and lepers of both sexes contribute very largely to this age period. The insane males present the highest ratios at the age-periods 15-20 and 25-30, and their females at the latter and also at the period 50-55 years. The male and female deaf-mutes at 10-15 years, the male lepers at the age period of 50-55 and the female lepers at the age-period 45-50 show the highest proportions.

Distribution of infirmities by age among ten thousand of the population.

237. The last point to be dealt with is the proportion which the infirm females bear to that of the other sex at each age-period in each of the four infirmities. Subsidiary Table VIII gives the data on the subject. It will be seen that females are the least afflicted with leprosy, as there are only 448 female lepers to 1,000 males. On the other hand, blindness plays fearful havoc among the softer sex as there are 79 blind females over and above every thousand blind males. Blindness predominates among the males till the fortieth year and after that among the females. Of the remaining two infirmities, deaf-mutism is more prevalent than insanity among the females, as there are 799 and 692 females, deaf-mute and insane, respectively, to 1,000 males afflicted with each of these infirmities. The increase of leprosy among males compared to females has a great deal to do with the relation between the two sexes. A leprous woman will much more readily infect a healthy man, than a leprous man a healthy woman; also, a male is more liable to contract leprosy as he moves more with the outside population than a female. As regards blindness, males being exposed to greater risk of eye diseases, injuries, &c., than females, hence the greater number of blind among them up to 40. After that the increase of blindness among females is most probably due mostly to cataract, as cataract appears to be more frequent in females than males, nor do females so readily resort to medical aid for removal of cataract and treatment of other diseases owing to social custom. It is difficult to assign a cause of deaf-mutism and it is impossible to say why it should be more prevalent than insanity among females.

Relative proportions of the sexes.

Chap. IX. Sub. Tables.

SUBSIDIARY TABLE I.

Showing proportion of afflicted persons per 10,000 *of population of each sex in different Provinces and States.*

Province.	Insane.			Deaf-mutes.			Blind.			Lepers.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Berar	1	1	1	4	4	4	20	19	21	10	14	6
Bombay	2	2	1	4	4	3	8	8	9	3	4	2
Central Provinces ..	1	2	1	4	5	3	16	13	17	4	5	3
Hyderabad.. ..	..	..	..	..	1	..	1	2	1	..	..	..
Bengal	3	4	2	7	8	6	10	10	9	5	8	3
Madras	2	2	2	6	7	6	9	8	9	3	5	2
Rajputana	1	1	1	2	2	1	8	7	8	..	1	..
Ajmer Merwara ..	2	2	..	2	3	2	12	12	13	1	1	..
Assam	4	4	3	7	8	6	9	9	9	8	12	4
Burma	5	6	4	3	3	2	10	10	11	4	6	2
Coorg	2	2	2	6	6	6	5	4	6	..	1	..
N.-W. P. and Oudh ..	1	2	1	4	4	3	17	16	17	2	3	1
Punjab	4	4	3	8	9	6	31	29	30	1	2	1
Baroda State ..	1	2	1	3	4	3	8	8	10	1	2	1
Mysore	2	2	2	6	6	5	7	8	7	1	1	1
Travancore.. ..	2	1	2	3	3	2	4	4	3	5	7	3
India, 1891.. ..	3	3	2	7	9	6	17	16	17	4	7	2

SUBSIDIARY TABLE II.

Showing average number of afflicted per 10,000 *of each sex by Districts in* 1881, 1891 *and* 1901.

District.	Insane.						Deaf-mutes.						Blind.						Lepers.					
	Males.			*Females.*			*Males.*			*Females.*			*Males.*			*Females.*			*Males.*			*Females.*		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Amraoti ..	1·4	1·7	3·6	1·4	1·4	2·9	5·3	2·0	9·6	4·5	1·8	8·1	17·7	22·4	29·9	18·1	21·2	35·7	14 6	21·8	25·6	7·7	6·0	6·3
Akola ..	1·6	2·0	3·1	1·4	1·4	2·4	3·9	2·6	8·9	2·9	1·7	7·2	20·9	23·5	31·8	23·4	25·9	38·2	18·1	23·4	25·3	9·7	7·7	8·2
Ellichpur ..	2·0	2·8	5·2	1·3	1·7	3·0	3·0	3·6	12·9	2·9	2·6	10·2	19·4	26·6	33·1	21·5	25·3	38·1	19·3	25 5	21·8	5·5	7·1	4·4
Buldana ..	1·4	1·6	4·1	·8	1·2	2·8	4·5	1·2	10·6	3·3	·9	7·8	22·9	25·7	41·6	26·2	28·0	44·7	17·9	24·6	28·4	7·4	7·5	7·5
Wun ..	·8	1·3	2·0	·3	1·2	2·4	4·5	1·7	11·0	4·0	1·3	8·5	13·5	16·8	26·5	15·3	20 0	40·4	6·9	11·8	11·9	3·3	4·0	4·7
Basim ..	1·4	1·9	4·3	·5	1·7	2·0	4·8	2·0	11·5	3·7	1·1	7·5	22·7	22·1	37·0	25·2	25·4	46·8	4·8	7·1	10·6	1·8	1·6	3·0
Province ..	1·4	1·9	3·6	1·0	1·5	2·6	4·4	2·1	10·4	3·6	1·5	8·1	19·3	22·7	33·1	21·3	24·1	40·2	13·8	19·3	21·5	6·3	5·8	6·0

Chap. IX. Sub. Tables.

SUBSIDIARY TABLE III.

Showing averaye number of afflicted per 10,000 *of each sex by Talugs in* 1901.

Taluq.	Total afflicted.		Insane.		Deaf-mutes.		Blind.		Lepers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Amraoti	40	39	2	2	5	5	18	16	15	16
Chandur	37	26	1	1	6	6	17	16	13	3
Morsi	42	35	1	1	6	4	18	24	17	6
Murtizapur	37	26	1	1	5	3	18	18	13	4
Akola	34	28	1	1	3	2	15	19	15	6
Akot	54	40	3	1	4	4	25	28	22	7
Balapur	44	33	1	1	5	2	21	20	17	10
Jalgaon	58	59	2	2	4	4	29	29	23	24
Khamgaon	37	33	1	2	4	4	17	20	15	7
Ellichpur	48	31	3	2	4	3	17	20	24	6
Daryapur	43	33	1	1	2	2	22	24	18	6
Melghat	26	26	1	1	3	3	20	20	2	2
Chikhli	38	32	1	1	5	3	18	23	14	5
Malkapur	52	41	2	1	4	3	21	24	25	13
Mehkar	47	39	2	..	4	4	30	32	11	3
Yeotmal	27	22	1	..	7	4	13	13	6	5
Darwha	33	29	1	..	4	3	18	22	10	4
Kelapur	18	16	..	..	3	3	10	11	5	2
Wun	18	21	1	1	4	6	9	12	4	2
Basim	38	40	2	1	5	5	26	33	5	1
Mangrul	27	20	1	..	4	3	15	14	7	3
Pusad	33	29	1	1	5	3	24	23	3	2

SUBSIDIARY TABLE IV.

Showing the number of afflicted of each sex by main Religions in 1901, 1891 *and* 1881.

Religion.	Insane.						Deaf-mutes.						Blind.						Lepers.					
	Males.			*Females.*			*Males.*			*Females.*			*Males.*			*Females.*			*Males.*			*Females.*		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
All religions ..	195	280	499	135	198	333	617	317	1,442	493	213	1,044	2,685	3,380	4,563	2,898	3,388	5,198	1,925	2,886	2,971	862	812	777
Hindu ..	167	237	447	117	155	299	538	272	1,346	424	175	975	2,417	3,023	4,299	2,621	2,973	4,927	1,732	2,545	2,797	795	729	738
Musalman ..	22	29	50	16	23	29	50	14	92	41	19	63	169	194	243	161	210	261	124	187	163	38	42	35
Animistic ..	5	11	..	1	20	..	24	29	..	19	18	..	73	151	..	94	190	..	57	147	..	24	40	..

SUBSIDIARY TABLE V.

Showing average number of afflicted per 10,000 *of each sex by Castes in* 1901 *and* 1891.

Caste.	Insane.				Deaf-mutes.				Blind.				Lepers.			
	Males.		*Females.*		*Males.*		*Females.*		*Males.*		*Females.*		*Males.*		*Females.*	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amraoti .. Mahár	1·0	1·2	·6	·4	5·4	2·4	2·9	2·4	15·5	21·6	18·1	18·5	14·0	12·5	3·9	5·8
Amraoti .. Máli	·7	1·9	1·4	2·0	4·2	3·5	3·6	·7	28·9	30·9	24·7	28·7	21·5	30·6	5·7	7·3
Amraoti .. Teli	·7	2·1	·8	·7	2·9	·7	1·6	1·5	20·6	20·7	18·7	23·0	17·6	31·8	6·2	11·1
Akola .. Bráhman	3·6	2·7	1·3	2·6	5·4	4·5	5·0	1·3	26·9	24·4	25·1	24·8	3·6	8·1	1·3	..
Akola .. Dhangar	1·1	..	1·1	2·3	1·1	4·3	1·1	1·2	27·7	15·2	42·6	46·4	18·8	19·5	6·9	4·6
Akola .. Koli	2·2	1·9	..	..	6·5	1·9	..	2·0	1·3	17·1	17·0	27·9	17·3	19·1	8·0	12·0
Akola .. Kunbi	1·3	2·1	1·0	1·2	3·6	1·5	1·8	1·4	20·5	26·2	27·5	27·6	19·9	26·1	7·7	6·2
Akola .. Pathán	..	1·7	4·8	..	6·2	1·7	3·2	1·8	17·0	21·7	28·6	33·6	10·8	23·4	6·3	5·3
Akola .. Shekh	3·6	2·4	1·9	1·3	3·0	1·8	4·4	2·7	20·9	12·2	16·8	20·7	10·9	9·2	2·5	3·4
Akola .. Wáni	..	..	..	..	2·1	..	2·9	..	8·8	..	17·4	..	6·4	..	2·9	..
Ellichpur .. Korku	1·6	3·0	..	3·7	4·7	2·4	..	1·2	11·0	21·6	14·3	27·7	7·9	21·0	2·3	4·9
Buldana .. Rajput	..	2·8	..	1·5	4·2	7·0	4·4	2·9	10·5	23·9	32·6	30·5	25·2	25·3	13·0	10·2
Buldana .. Wanjári	..	..	..	2·3	3·4	..	3·3	..	16·9	10·9	25·1	33·2	6·8	17·5	3·3	8·0
Wun .. Banjári	..	3·0	·8	..	3·6	4·0	3·2	..	9·5	9·9	5·5	11·9	1·5	..	·8	..
Wun .. Gond	·9	·3	..	1·1	3·1	2·2	3·3	1·8	5·3	12·4	8·3	20·0	2·6	11·3	3·8	4
Wun .. Kolám	..	..	..	3·6	5·3	2·4	3·8	1·2	5·3	7·1	8·8	14·3	..	5·9	..	1·2
Basim .. Andh	..	1·7	·9	3·5	2·9	7·6	3·7	2·6	9·7	9·3	16·8	13·9	5·8	6·8	·9	..
Basim .. Máng	3·7	3·3	1·8	1·7	3·7	..	1·8	1·7	15·0	21·7	14·2	21·6	9·3	8·4	1·8	1·7

SUBSIDIARY TABLE VI.

Showing distribution by age of 10,000 *persons for each infirmity.*

Age period.	Males.					Females.				
	Total.	Insane.	Deaf-mutes.	Blind.	Lepers.	Total.	Insane.	Deaf-mutes.	Blind.	Lepers.
	2	3	4	5	6	7	8	9	10	11
0—5	293·2	51·3	389·0	495·3	5·2	262·1	148·1	263·7	338·2	23·2
5—10	549·6	974·4	1,426·3	703·9	10·4	551·5	814·8	2,089·2	417·5	81·2
10—15	828·1	1,794·9	2,042·1	890·1	254·5	679·1	1,333·3	1,846·0	531·4	406·0
15—20	520·1	1,128·2	1,053·5	469·3	358·4	510·5	1,037·0	953·3	396·8	556·8
20—25	689·8	769·2	1,021·1	644·3	639·0	670·0	963·0	1,034·5	524·5	904·9
25—30	992·3	1,435·9	1,021·1	979·5	955·8	754·3	1,703·7	831·6	634·9	962·9
30—35	1,088·2	1,282·1	1,134·5	830·5	1,413·0	920·7	1,111·1	1,054·8	745·3	1,403·7
35—40	863·1	820·5	615·9	636·9	1,262·3	629·0	370·4	486·8	545·2	1,032·5
40—45	1,117·7	769·2	486·2	871·5	1,698·7	989·1	1,037·0	466·5	904·1	1,566·1
45—50	569·9	307·7	259·3	454·5	857·1	572·0	370·4	304·2	559·1	800·5
50—55	979·3	461·5	356·5	830·5	1,439·0	1,098·4	888·8	284·8	1,225·0	1,171·7
55—60	252·7	..	32·4	290·5	296·1	262·1	..	121·7	310·5	220·4
60 and over	1,256·0	205·1	162·1	1,903·2	810·4	2,101·2	222·2	2,63·7	2,867·5	870·1

SUBSIDIARY TABLE VII.

Showing distribution of infirmities by age among 10,000 *of the population.*

Age period.	Males.					Females.				
	Total afflicted.	Insane.	Deaf-mutes.	Blind.	Lepers.	Total afflicted.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0—5	11·4	·07	1·7	9·6	·07	8·3	·1	·9	7·1	·1
5—10	16·9	1·1	5·0	10·7	·1	13·1	·6	5·6	6·6	·4
10—15	24·4	1·9	6·9	13·0	2·7	18·4	1·1	5·6	9·5	2·2
15—20	27·2	2·1	6·3	12·2	6·6	21·2	1·3	4·4	10·9	4·5
20—25	35·7	1·4	6·0	16·5	11·8	22·9	1·0	4·0	11·8	6·0
25—30	39·5	2·1	4·6	19·3	13·5	25·4	1·8	3·1	14·1	6·4
30—35	42·2	1·7	5·0	15·9	19·4	31·4	1·2	4·0	16·8	9·4
35—40	47·5	1·6	3·9	17·4	24·7	34·7	·6	3·0	19·9	11·2
40—45	57·6	1·4	2·8	22·3	31·1	44·7	1·4	2·4	27·0	13·9
45—50	57·6	1·1	3·0	22·7	30·7	57·3	1·1	3·4	37·0	15·8
50—55	72·6	1·2	3·0	30·5	37·9	72·5	1·8	2·1	53·4	15·2
55—60	66·0	..	1·0	37·6	27·5	71·4	..	3·7	55·8	11·8
60 and over	114·0	·7	1·7	85·5	26·1	136·0	·4	1·9	122·5	11·1

SUBSIDIARY TABLE VIII.

Showing proportion of females afflicted to 1,000 *males at each age*

Age Period	Total afflicted.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6
0—5	723	2,000	541	736	2,000
5—10	812	578	1,170	640	3,500
10—15	664	514	722	644	714
15—20	794	636	723	912	696
20—25	786	866	809	878	634
25—30	615	821	650	699	451
30—35	685	600	742	968	445
35—40	590	312	631	923	366
40—45	716	933	766	1,119	413
45—50	812	833	937	1,327	418
50—55	908	1,333	636	1,591	365
55—60	839	..	3,000	1,153	333
60 and over	1,354	75	1,300	1,626	481
All ages	809	692	799	1,079	448

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CHAPTER X.

CASTE, TRIBE AND RACE.

(TABLE XIII.)

Introductory.

238. Imperial Table XIII gives the distribution of the population by castes, tribes and races by districts. The same information is given by taluqs in Provincial Table XIII. Sub-divisions of castes were not recorded in the schedules, as experience at the previous Census showed that the majority of the people possessed but vague notion as to the sub-divisions to which they belonged, and that therefore the returns of 1891 were largely incorrect and consequently of little value.

The various subjects dealt with in this chapter are treated mainly from two points of view, *viz*,:—the ethnographic and statistical. As regards the former, I have, as suggested by the Census Commissioner for India, dispensed altogether with the descriptive details of the castes, as to some extent it would be anticipating "the results of the ethnographic survey which the Government of India have recently sanctioned." Moreover, the characteristic features of the principal castes of Berar have already been fully described by Mr. Kitts in Chapter X of his interesting Report for 1881. I shall, however, to meet the requirements laid down, confine myself to the following topics :—

(1) A sketch of caste as it actually exists in the Province at the present day.

(2) Classification of castes and tribes by social precedence as recognised by native public opinion so far as the same can be ascertained, and an analysis of its results and the proportions of various main groups to the whole.

(3) Prevalence, growth, effect and tendencies among the Hindus of (*a*) infant marriage, (*b*) widow remarriage and its prohibition, and (*c*) hypergamy.

(4) A contrast between the existing facts and the standard theory of Hindu caste as given in Manu, Vishnu, Apastamba, &c.

With regard to the statistical point of view, the local distribution of the several castes, together with the variation in their number since 1881, will be noticed. Special features found among the selected castes of different religions in connection with sex, civil condition, education and infirmities have already been dealt with in the chapters relating to each of these subjects.

A SKETCH OF CASTE AS IT ACTUALLY EXISTS IN THE PROVINCE.

Caste indicated.

239. A caste is a social unit. It is to be found all over the world in one shape or another. In some cases, as among the Hindus, the members forming it are knit together by community of religious ideas. In other cases it is purely social and has for its formative principle, ancient lineage, wealth or other secular consideration. The organization is more easily perceived than defined. Learned persons, each entitled to respect for their researches and devoted labour, are divided in their opinions and without presuming to judge between them, it is practicable to gain a fairly correct idea of the object of the present enquiry, sufficient for the purposes of this report. Discussion as to its origin and history would appear to be outside the scope of it. All that is needed is a clear recognition of an existing fact, and without claiming for

it the exactitude of a definition, the following may be offered as a description. An Indian caste is an organization, the members of which claim a divine origin for it, but which shows traces of historical development and exhibits a union brought about both by identity of race and sameness of occupation. According as the strength of one or other of these elements prevails, a sub-caste gets to be formed and leads to the complexity observable everywhere.

Multiplicity of castes.

240. Even a cursory examination of Table XIII will bring to view the surprising and yet not wholly unexpected fact of a comparatively small population of 2,754,016 souls inhabiting this province being divided into nearly four hundred castes, a good proportion of them representing immigrants from nearly all parts of the country. This is accounted for, as already mentioned in para. 2, by the considerations that geographically Berar occupies a central position on the continent of India. Its climate is hot but salubrious, and its soil proverbially rich. Even in pre-British days it was known as " Sonyáchi Karád" or a piece (literally 'embankment') of gold. Hence naturally many flocked to it for gain, and the tendency thus set in was helped forward as facilities of locomotion and communication increased. Its indigenous population is very peaceful and industrious only so far as agriculture is concerned. So the stranger readily finds something to do and easily takes his place among his neighbours. The first famine of 1896-97 also stimulated immigration into this province.

Berar an entity by itself as regards caste.

241. The institution of caste has a tendency to subdivide and ramify: circumstances which lead originally to the grouping of certain individuals to form a particular caste, operate to raise up artificial barriers to prevent others from entering it, and in course of time, the process of exclusion so works as to place some who would otherwise be legitimately let in, outside the pale of the particular caste. One of these artificial elements is the locality from which the stranger hails. He is given his proper caste, but its title is modified by the addition of the place from which he comes. Thus we have Mával or Málvi Brahmans, Narmads and so on. This has its own counteraction, and the caste originally or from a long time settled here, calls itself Berári or Varádi. The distinction, though seemingly adventitious, has important consequences on the status and the relative social position of members of a caste, and exercises a potent influence in adding to the complexity of connubial groups.

Causes of diversity.

242. In theory all the existing Hindu castes have their origin in, and are to be traced to, the fourfold divisions of Brahman, Kshatriya, Vaishya and Shudra. Within its own limits, its members would be on one and the same level. In practice, however, this is not so. As briefly indicated above, a tendency to subdivide sets in early, and acquires momentum as occupations vary, localities differ, and theological disputes arise. Then particular observances come in, to sever one group from another, and even purely secular quarrels help to disrupt a sub-caste and lead to the formation of two or more in the place of a caste which was till then only one. Religious denominations often appropriate a caste to themselves, and the surrounding Animistics intensify the diversity by adopting Hindu Gods, Brahmanical ritual and religious observances. Most of them call themselves Hindus, and have returned themselves as such.

Complexity of the caste organisation.

243. In a caste in which all or most of the forces briefly indicated above, are at work and are generating tendencies towards subdivision, extreme complexity can alone be expected, and it so exists as a matter of fact. Some castes inter-dine but do not inter-marry. Others accentuate their difference by prohibition of both food and marriage. As a general rule, however, the lower caste takes food and water from the higher, but not the *vice versâ*, and this is one of the practical tests of determining precedence among them. In a few cases castes are mutually exclusive in matters of food and water. Each has an organisation of its own, and inclusion

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into or exclusion out of it, is managed by a Panchâyat, not owning allegiance to Brahmans, though its religious ceremonies are performed by and under the direction of the latter. Their decisions are not based on Shástras, though in theory they profess to be so, but they are valuable as reflecting the prevailing notions and indicating the caste-consciousness of the caste or sub-caste to which the Panchâyat belongs.

Operations of the rules of endogamy and exogamy.

244. The one rule which may be said to be common to all castes and scrupulously observed by them and their sub-divisions is that one should marry inside the caste or sub-caste and outside the family. The limits of the family are, however, not rigidly fixed and form matters of dispute. Some include in it all the agnates and cognates, while others restrict it to the former alone. This is so even among the Brahmans, and introduces a potent element tending towards further sub-division by preventing the people accepting one interpretation from entering into matrimonial alliances with others who favour the other interpretation.

The principle above recited is endogamous in so far as it restricts the choice of bride or bridegroom to the members of the caste or sub-caste and is also exogamous in so far as it compels a man to seek the partner of life outside his family. It may fairly be said therefore that both the principles of endogamy and exogamy work side by side in the caste organization, and thereby introduce great complication in the rules guiding the selection of the parties to a marriage. The subject is specially elaborated for Brahmans and higher castes in treatises on Hindu ritual. In the lower castes, the matter is regulated by custom. This may be illustrated by a reference to the Bâri caste. The sub-divisions of this caste are Suryavanshi, Khare, Goláit and others. Each of these sub-castes is divided into several *Kuls*, such as Sángal, Umbarkár, Dhage and so on. A Suryavanshi Bâri *must* marry into another Suryavanshi family and into no other sub-division of that caste. Moreover, a Sángal Suryavanshi Bâri cannot marry into another Sángal Suryavanshi Bâri family. Further illustrations may be found in the tabular scheme given at the end of this chapter, in which the internal structure of three typical castes is given.

CLASSIFICATION OF CASTES AND TRIBES.

Social precedence of various castes how ascertained.

245. At the Census of 1891 the Hindus, Musalmans and Animistics of this Province were grouped according to their traditional occupations ; but the arrangement was found unsatisfactory, as it accorded neither with native tradition and practice, nor with any theory of caste ever propounded by students of the subject. It separated groups which are really allied, and included in the same category groups of widely different origin and status. The Census Commissioner for India, therefore, proposed to introduce a Subsidiary Table (No. 1) classifying caste and tribe by the social precedence as recognised by native public opinion at the present day, *i. e.*, the Brahmans being placed at one end of the scale, the polluting castes at the other, and the main body of the various Kshatriya, Vaishya and Shudra castes coming between them in an order arranged as nearly as may be possible according to the position generally allowed to them in society. To enable me to do this, it was necessary to consult those native gentlemen of the province who, by their position and education, were best qualified to express an opinion on the subject. The Deputy Commissioners were addressed, and with their help committees were formed to advise on the arrangements of various castes found in their districts in the order of their social precedence, stating in each case the reasons which weighed with them to allot to each the position assigned to it. Castes of approximately equal status were to be arranged in groups in the order in which they came in the group, and where a caste claimed higher rank than that allotted to it, the fact was to be noted. Their reports were received and carefully considered.

Difficulties in determining the relative social precedence of castes at the present day.

246. This topic is beset with difficulties peculiar to itself and insurmountable in their own nature. In the days of Hindu rule, when the caste system was in its full bloom, various lower castes were prohibited from riding through a town or village. They were bound to make their head-mark or 'Tilaka' in a particular way, and they had to tie their Dhoti or loin cloth in a particular fashion. Their modes of salutation were different, as they are to this day, to some extent, and their social intercourse was regulated even to minute details by unwritten ordinances enforced summarily by the police of the times. Relative social precedence of castes in those days was probably very easy of ascertainment. Mahomedan invasions did not much interfere with this caste-autonomy, and it continued to exist, if not to flourish, in the worst days of Moglai misrule. Under the present regime, however, things altered fast. The doctrine of equality of man in the eyes of law, threw at once into disuse all distinctions of head-marks, &c., and usurpations in that respect ceased to incur any penal consequences. Each caste naturally began to feel itself at liberty to eat, wear and do as it pleased, and it was an easy step from that stage to assume supremacy for itself and proclaim its independence by challenging equality with castes hitherto regarded as their superiors. The levellizing thus begun has gone on with considerable rapidity, being assisted by Missionaries from without and educated reformers from within. Thus it comes to be that at the present day each caste looks upon itself as supreme and not bound to render allegiance to another. There is no ecclesiastical court to adjudge religious precedence, and naturally in matters social, there can be none, except such precedents as can be furnished by the customs prevailing in court functions of a king or petty chief. In this province there is neither the one nor the other. So the state of society may be looked upon as very unsettled so far as recognized precedence goes.

Previous attempt.

247. In 1881 an attempt was made to determine the relative social position of the chief castes of Berar, numbering about sixty. They are given in Table No. 80 at page 101 of the Census Report for that year. Even then it was found difficult to determine the social position of a caste. In para. 159 of that Report Mr. Kitts observes :—

" . . . The distinctive and segregative nature of the caste system, rendering each caste in social matters a world apart, renders at the same time any system of precedence between different castes to some extent unnecessary and impossible. With castes which never mix in social intercourse, their relative social rank, if nearly the same, must remain undetermined. The lists received show also that the feeling on such matters may vary from taluq to taluq ; probably it also varies from generation to generation . . . . "

Principles of precedence.

248. So enumerated the difficulties appear very great, but their magnitude need not lead to the abandonment of all attempts at classification. There are a few tests which may be applied with considerable confidence of obtaining fairly accurate results. One of these is to enquire and find out the castes food cooked by whom is or is not eaten by any particular caste. If the food is eaten, then the castes must either be equal or superior. This will be ascertained by asking those castes whether they would use food prepared by the particular caste in question. If they answer in the negative, then they are superior. In this way, by a process of elimination, it may be possible to arrive at a certain result, and it may be correct in its own way but not absolute and conclusive, for we may come upon two castes which are mutually exclusive in food. To supplement the test therefore others may be applied, *viz* :—

(*a*) as wearing the sacred thread, using *sowla*, adopting the system of non-marriage of widows, &c., and

(*b*) refraining from using meat and wine or either.

Even after the application of all these tests and weighing their effect carefully, he would be a bold man who would claim absolute correctness and universal acceptance for his conclusions. There would be found many willing and ready to flout his ideas and adduce, in some rare instances, good reasons for their contentions.

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All the above tests and the results to be derived by applying them may after all be considered to be arrived at from a religious point of view, as each in its own way involves a question of some kind of religious observance. There is another series of tests which may be regarded as purely social, and they have their foundation in old prevailing notions and customs. There is a well-known distinction between 'Pándharpeshes' and non-'Pándharpeshes.' Literally the terms signify those that wear a white apparel and those who do not. They had their origin in the times when Hindus ruled and certain castes enjoyed the privilege of attending the court of the king and holding public offices and served to distinguish them from other castes, which had no such privileges. Those of the former class would naturally wear white clothes and the latter would not. Hence their distinctive names.

Even among those that attended court, higher employment would give a superior grade, and as offices had in those days a tendency to become hereditary, artificial distinctions would soon gather around them, to confer a kind of social superiority to them. Even among those excluded from court attendance, complete equality would not prevail, and they would take rank according as they were or were not in close attendance on the frequenters of courts. In this way, on a society regulated in its main lines by religious principles, was engrafted, in the days of later Hindu kings an order of precedence regulated purely by official position. The king himself, as being the highest on earth, would take precedence over everybody in social matters, and yet in religious ceremonies like a 'sacrifice' would occupy a position inferior to Brahmans. The prime minister and commander-in-chief would follow suit, and the treasurer coming after them could not but imitate his illustrious superiors. This gradation would thus be carried on to the lowest. This is not a mere theory, but traces of its actual working and effects are to be perceived in the social arrangements of to-day. When, in course of time, Hindu Rajas disappeared, the precedence established by their court customs also shared their fate, and by an easy step, the character of occupations followed by each caste began to influence their social position. As years rolled on, the old court-distinctions fell into disuse and occupations took their place. So at the present day the social ladder would appear to be considerably constructed on occupations. At first sight it looks somewhat incongruous that in a society divided mainly into religious castes, purely secular considerations like those of occupations, should enter to determine precedence, but the incongruity will disappear when it is remembered that the uniformity expected of the religious principle was first modified by the scale of official precedence, and this in the times in which the present generation lives, is being further affected by considerations of occupation and wealth. The rule to be derived from the foregoing considerations may be stated briefly as follows :—

The character of the occupations followed regulates the scale of social precedence, *viz* :—Those looked upon as honourable taking the first place, those considered as low taking the second place, and those looked upon as extremely filthy or immoral or disreputable coming last.

There is yet a third principle which partakes neither of the religious nor of the social, but is arbitrary in its enunciation and based apparently on some incident long since forgotten. It is that some castes will serve some and not others. For instance a barber will shave every one except the Mahár, and shampoo his hands and feet, but he will merely shave the tailor (Simpi), Lohár, Sutár and Dhobi and will never touch their hands or feet for cleaning or pressing them. Why this should be so, nobody is in a position to say authoritatively, and the most knowing ones will only relate a legend of a quarrel in ages gone by between a barber and the castes mentioned above.

To sum up the results so far attained, it would appear that there are three main principles for determining precedence in castes, *viz* :—

(1) The religious as set forth above,
(2) the social as regulated by occupations at the present day and
(3) the purely arbitrary.

It would not, however, serve any useful purpose to construct a scale of social precedence based on these principles alone, for society is a living organism and changes from time to time as surrounding circumstances vary from day to day. However carefully the rules may be evolved, carrying them out rigidly would not be cutting the cloth according to the shape of the limbs, but paring off the latter to suit the former. To be closely in touch with existing facts one should take as much from each principle as is found to rule the conduct of people to-day. Thus the division of the Hindu society into Brahmans, Kshatriya, and Shudra should be accepted from the religious principle, the precedence conferred by occupations from the social, and the anomalies from the arbitrary principle. The first and last are fixed in their nature and in their working. The middle, *viz.*, of occupations, is the only variable principle differing with times and circumstances, and may properly be regarded as very important if not the supreme guide at the present time.

249. Taking the *Varnas* or religious principle as the standard, the groups will stand as follows:—

Classification according to the foregoing.

Brahmans.
Kshatriyas.
Vaishyas.
Shudras.
Atishudras.

To these may be added a group to include religious orders which admit people from various castes, and in the case of whom admission to order means annihilation of the original caste. I propose to place this group below the Shudras. It should have been more proper to omit these from our classification, but as the names of these orders pass as caste names, I have thought it proper to include them in the scheme. I propose further to add one more group to include the Animistics who have returned themselves as Hindus, as they stand on a separate footing, and assign them a place below the Shudras and above the Atishudras. This arrangement gives us in all 7 classes or groups:—

1. Brahmans.
2. Kshatriyas.
3. Vaishyas.
4. Religious Order.
5. Shudras.
6. Animistics turned Hindus.
7. Atishudras.

Precedence among these is determined by the occupations which they follow. Public opinion in the Province may be said to be very largely guided and influenced by the avocations of each caste. These may roughly be divided into:—

Considered as respectable.
Do. do. low.
Do. do. lower.
Do. do. lowest.

Each of these has again its finer grades, according as they imitate Brahman practices, abstain from flesh and spirituous liquors, &c.

The position to be assigned to any particular caste may be ascertained by putting the following questions and obtaining answers to them:—

(1) Is the caste a Brahman, Kshatriya, Vaishya, belonging to a religious order, Shudra, Animistic turned Hindus or an Atishudra?

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(2) Further, whether the traditional occupation is considered honourable, low, lower, or lowest ?

(3) Further, whether the castes of one of these divisions—

(*a*) imitate Brahman practices,

(*b*) abstain from meat and liquor,

(*c*) use meat and

(*d*) use liquor ?

Classification of non-indigenous castes.

250. It now only remains to add that there are certain castes, all immigrants, who are yet looked upon in Berar as strangers. The caste name is a foreign name. The caste following the same occupation belonging to Berar, passes by a certain other name. As for instance Kunbis and Jats. In their own part of the country the Jats must be to the people of those parts what the Kunbis are to the people of this Province. But the Kunbis will not admit them to an equal rank, nor will other castes rank them with Kunbis. Their position can be more properly determined in their native land. I have thought it proper to place such castes below their corresponding castes of Berar.

Reasons for not making the classification strictly according to the Census Commissioner's suggestions.

251. I may here refer to the lines of classification suggested by the Census Commissioner and state the reasons which do not allow my classifying the castes in Berar strictly on those lines. In his circular No. 56, dated 23rd May 1900, the Census Commissioner has said : " it would be interesting to get for each district a table of social precedence according to Hindu ideas, grouping castes under the following heads :—

I.—Representatives of the three twice-born castes of the traditional system.

II.—*Satsudra* including the Káyasths and Nabasákh group.

III.—*Jalácharaniya sudra*, being those castes, not technically belonging to the Nabasákh group, from whom Brahmans and members of the higher castes can take water.

IV.—*Jalabyabahárya sudra* castes from whose hands a Brahman cannot take water.

V.—*Asprishya sudra*, castes whose touch is so impure as to pollute even Ganges water. "

I regret that the customs and practices of the twice-born classes of Berar do not allow my following those principles in their entirety. The distinction between *kachi* and *pakhi* is rarely recognized by those twice-born castes who have settled in Berar and are no longer strangers. It is recognized amongst those castes from upcountry whose number is yet small and who are yet looked upon as strangers in Berar. Further, it is to be noted that the twice-born castes of this province cannot drink water or take food from any caste that are of the *Sudra class*. Here and there a few instances of a few people of Kshatriya castes and Vaishya castes may be found to drink water fetched by Kunbis. But I doubt if the practice is made a question of caste discussion, the practice will be admitted or tolerated by the caste. In Berar all Shudra castes stand to the twice-born castes on the same platform so far as the question of taking food or water from them is considered. In twice-born classes taking or not taking food (kachi or pakhi) or water from the Shudra castes is no doubt the best test to judge in what estimation the Sudra castes are held by the higher castes. But unfortunately it is not applicable in Berar, except in so far as has already been noted. I should have chosen similar tests, such as " only some of the castes being allowed to clean the cooking vessels generally or those that are tinned, some of the caste being allowed to approach the *chula* and clean it." But even in these matters all the Shudras stand on the same platform in the eyes of the twice-born castes. All these tests being inapplicable when we ask the question in

what estimation is a certain caste held by the twice-born and why? The answer is, "the nature of the occupations and their abstaining from meat and drink determines the question." Chap. X. Para. 254.

CASES OF DISPUTED PRECEDENCE.

Kást.

252. The Kástas claim to be Brahmans, but the Brahmans do not admit the claim. The Brahmans, however, use water touched by them. The male members of the caste have the 'Munja' ceremony performed for them and put on *janva* or sacred thread. Their practices resemble very nearly those of the Brahmans. Their occupation generally is writing. In the opinion of some they rank below Rajputs. Taking all things into consideration there is no reason to say that their claim to be Brahmans is entirely groundless.

Golak.

253. There is no dispute as to the origin of their class. The mother of a Golak is a widow of the Brahman caste and the father is also a Brahman. He is thus a child of Brahman parents, the mother being a widow and not married to his father. Some place him below a Maráthá and others place him below Parbhus. Taking into consideration the origin of the caste, their claim to be Brahmans, their being invested with the sacred thread by a Munja ceremony, there is no reason to class them otherwise than as Brahmans. The Parbhus claim to be Kshatriyas and hence the Golaks seem to stand above them. To class them with Maráthás is, I believe, to imply that the defect accompanying their birth reduces them to the Shudra class. The Brahmans do not treat them so, though they do not treat them as their equals.

Sonár Kásár, Támbatkár, Sutár, Lohár, Kunbi, and Simpi.

254. Mr. Kitts in his Report of 1881 has said, that according to some authorities the Kunbi ranks next after Wánis and Vidur, and according to others his place is lower as given in the table, *i.e.*, Sonár, Kásár, Simpi and Kunbi. He has not said with which of the two views he agrees. The point of precedence is no doubt yet disputed on the one hand by the Kunbis and on the other hand by the Kásárs and others. The reports of almost all the committees whose opinions have been invited have placed the Kásárs and others of the artisan class above the Kunbi, and thus the weight of opinion turns on the side of holding the Kunbis as lower than some of the castes of the artisan class. Mr. Kitts has placed the Sonár, Kásár and Simpi as of a high social status than the Kunbi caste. The committee of the Mehkar Taluq has placed also the Sutár and Lohár above him. The committee of the Wun district has done the same. The committee of the Basim district has placed only the *Sutár* and the *Kásár* above him. Mr. Mahajani from Akola has done what the Wun and Basim committees have done. I think this dispute about the position of castes of artisan class and the Kunbi has arisen out of the doubtful meaning of the word Vaishya. Vaishya at one time meant the cultivating as well as the trading class. Now the former is confined to the Shudra class. The question is whether the Sonárs, &c., are Vaishyas? If they are, they undoubtedly stand higher. I, however, think that it is better to look upon them as traders proper. I place the Kásár, Támbatkár and Sutár above the Kunbis on the ground that their practices come nearer the Brahman practices and because they are known to abstain from flesh eating and liquor drinking. The position of the Sonár is somewhat difficult to determine. There are some of his caste who call themselves Daivajnya Brahmans and claim to officiate at the religious ceremonies of their people. They, however, use meat and spirituous liquor. The Brahmans repudiate their claims. I am, however, inclined to place them first among Vaishyas. They have a sub-caste called Vaishya Sonár; and during the British period some of them have risen to positions of honour and respectability.

The case of Lohárs or blacksmiths is somewhat different, though for them also a claim has been put forward to rank with Brahmans. Some of them call them-

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selves Twashta Brahmans, but nobody else appears to recognize their position as superior to Kunbis. So I place them below the latter.

The Simpi or tailor is generally considered inferior to Kunbi, though latterly he has assumed the sacred thread and put forward pretensions to be considered as high as Vaishya. His claims are, however, weak and unsupported. So I place him below the Kunbi.

Analysis of the results and the proportion of various main groups to the whole.

255. Subsidiary Table I gives the relative strength of the various peoples inhabiting the province, their castes, tribes, race, religion and number so arranged as to indicate their social precedence at a glance. Among these, Hindus naturally occupy the first place as being the most numerous. Their relative proportion is 86·71 to the whole, and prominence can be claimed for them not only for their superior numbers, but also for their historical antecedents, intelligence and adaptability to circumstances, which would appear to ensure continued existence. They are divided into seven groups, the Brahmans representing the first or the highest, and the Atishudras representing the last or the lowest rung of the social ladder. The unspecified nondescripts or numerically very small castes are not shown separately, but their aggregate number is given below the last group. Judged by the test of numerical strength alone, the fourth group, to which Shudras are assigned, comes out as most populous. It out-numbers all the rest put together, and is divided into 12 sub-groups distinguished from each other by the letters of the alphabet. The principal castes, *viz.*, of Shudra proper bear a proportion of 46·2 to the total Hindu population, and the rest vary from 7·1 to ·04. It is not a little interesting and not wholly uninstructive to notice that among these twelve sub-groups, those that are most useful in the simple mechanism of an agricultural province like Berar, stand highest in point of number, and those that are less useful show a rough proportionate poverty in their numerical strength. This rule is observable not only in the body of each sub-group, but also in its numerical relation to other sub-groups. Thus the Kunbi, as the principal agriculturist and therefore the chief producer, rises up to the figure of 791,069, which is the highest not only in the Group IV(*a*) in which he is placed, but is also the highest in all the sub-groups, in all the items of sub-groups ranging from (*a*) to (*l*), and one may search in vain from serial number 15 to 85 both inclusive, to see a more numerous sub-section taken singly. To take another instance, the sub-group (*l*) of Group IV appears one of the smallest, numbering 2,694 souls, and bearing a proportion of ·21 to the whole Hindu population. It will be found to consist chiefly of Gopals and Kolhatis, the former being a class of itinerant beggars and the latter are performers of acrobatic feats. Both these have but little use from the producer's point of view and their numbers are therefore some of the smallest. Instances illustrative of this rule are numerous and are to be met with almost in every line of the Table, but one more may be cited to clear up the matter completely. Sub-group (*f*) of Group IV is considerably high in its numerical strength. It reaches the proportion of 7·1 to the whole. One would expect, according to the rule, to be made up of castes considerably high in the scale of utility, and so it turns out to be, for there are in it Gaolis or cowherds and Dhangars or shepherds and Bhois who fill the places of fishermen and bearers.

This mode of viewing and considering the figures would bring out the great principle of those alone flourishing who are most useful, or to state it in another and a more general way, the numerical strength of an occupation being controlled by its utility in the direct proportion. When recognized in this form it appears so easy as to be almost self-evident, and conduces greatly to the comprehension of the still more general principle of the survival of the fittest, and the disappearance of the least adapted, even when occupations and trades are circumscribed by the cramping conditions imposed by a system of castes. Arranged in this way, the Group IV comes highest and is mainly composed of agriculturists and their dependents, and reaches the proportion of nearly 62 per cent. of the Hindu population.

The Atishudras or low caste people, who do the menial and scavengering work, come up to 19·7, the Dhobis or washermen, Mhális or barbers, &c., placed in sub-group (*j*) come up to 4·91; the Brahmans to 3·1, and the Kshatriyas and Vaishyas to points 2·8 and 3·1 respectively.

Among the Musalmans, castes are not generally recognized. The race rules strong with them, and the Syeds, Shekhs, Moghals and Páthán̈s make up together 96·58 per cent. of their population. With the Jains, Wánis appear to preponderate and come up to 76·29 of their total number, and among the Sikhs, Rajputs, Banjárás and the unspecified castes make up the bulk of the population by rising to the proportion of 23·12, 39·89 and 34·71 respectively of their total population. Among the Animistics, the castes falling under Group II take the lead by rising to the proportion of 93 to their whole.

From this Subsidiary Table the Parsis, Christians and Jews have been excluded as their numbers are inappreciably small.

INFANT MARRIAGE; WIDOW REMARRIAGE AND ITS PROHIBITION; AND HYPERGAMY AMONG THE HINDUS.

Infant marriage.

256. For the ages of girls and boys at which they are generally married in some of the principal castes of Berar, I may refer to page 85 of Mr. Kitts' Census Report for 1881. No change of practice deserving of mention has taken place since, and the practice of infant marriages prevails in almost all the Hindu castes of Berar. I refer also to para. 172, chapter VI of this Report. It is, however, a sign of the times worth noting that the religious restrictions about the marriageable age of girls is very gradually coming to be looked upon with indifference. They carry with them no hopes of raising the social status of a caste, and their breach entails no loss or lowering of status. If people still marry their girls when they are 7 and 8, they do so because of the force of custom, and from no motives of worldly gains and advantages. Happily, marriages at the ridiculously early ages of two and three are now rarely contracted except among the Wanjáris, Kunbis, Mális and Mahárs.

It is, I think, hopeless to look for a perceptible and early reform in the custom of infant marriages amongst castes other than Brahmans. Among them age restriction is showing unmistakable signs of slackening, though instances of girls being allowed to grow unmarried beyond the age of 12 are few and far between, and such rare ones as exist are noted with disapprobation. This reform of increasing or doing away altogether with the age limit, is a little hopeful in its first branch, and deserves to be watched with great interest.

Widow remarriage.

257. The restrictions on widow remarriage are confined only to the Brahmans and a few other castes who have long adopted the practice. The following castes, which occupy a good position, allow remarriage of widows:—Sonár, Kásár, Simpi, Sutár, Máli, Kunbi, Bári, Wanjári and Lohár. All castes lower than these allow remarriages of widows.

I know of no castes which have of late prohibited widow marriages with the ambition of raising their status. On the other hand, I am not aware of any castes that have lately taken to the practice of remarriages of widows. The educated people amongst the Brahmans and the Parbhus have been trying to introduce remarriages of widows, but their efforts have as yet attained little success. They are only a small minority, and the stronghold of conservatism is yet too strong to be successfully assailed.

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258. I know of no castes amongst which the social restrictions of hypergamy prevail in Berar. A practice which very nearly approaches hypergamy appears to have existed amongst the Patel and Deshmukh families of Berar. The Patels appear to consider themselves as bound to give their daughters in marriage into Deshmukh families even at enormous sacrifices to themselves. The practice still prevails to some extent.

Hypergamy.

CONTRAST.

259. To bring out prominently the points of difference between the existing state of things and the standard theory of caste, it is useful to remember, that according to the views propounded by the oldest text-writers, the institution of castes is divine in its origin. Manu, in the first chapter of his Institutes, by verse 31, lays down that Swayambhu or the Self-existing one, "for the sake of the prosperity of the worlds caused the Brahman, the Kshatriya, the Vaishya and the Sudra to proceed from his mouth, his arms, his thighs and his feet," and by verse 87 later on states that to each were assigned their respective duties. To enumerate all these in the full wealth of their detail would, besides adding very materially to the bulk of the report, serve no useful purpose. For the purposes of the contrast here attempted, it would be enough to select the most important of the duties prescribed and see which of them are performed at the present day, by those to whom they were originally enjoined. Fortunately this is not difficult to do, as a vivid picture of the state of society about the times of the Smriti writers is preserved for us not only by the didactics of the ancient Rishis, but is also embalmed in the numerous Puráns that exist, and rendered life-like and all-absorbing in a large number of deservedly popular poems and plays. The far-famed Shakuntala may be cited as an instance of the latter, and the life depicted in its first four acts may be fairly assumed to be an excellent exemplar of the social arrangements of the times. It may be useful to note that castes in their extremely crystallized form did not exist in the Vedic times, and the bonds uniting them were drawn tighter and tighter as ages rolled on. This led to the formation of sub-castes, but for the comparison here attempted to be useful, attention must be confined to the four *Varnas* of Veda and their general prototypes existing now.

General.

260. The Brahmans as a community never lived in villages or towns. They resided outside these in jungles, and formed habitations called Áshrams. Luxury and wordly comforts were eschewed with great care. Poverty, with them was honourable, and they were so wedded to it by inclination, persuasion and custom, that making any savings of the means of subsistence was regarded as sinful. They lived on frugal meals of roots and fruits, and bark of trees called Valkalas supplied the necessary garments. Oftentimes, the natural caves of mountains and hollows of trees afforded them the needed shelter. The life of a Brahman was divided into four portions. In the first he was a student, lived with his *guru* or preceptor, and spent his time in studying Vedas and sciences, and led generally a life of great austerity and piety. In the next stage, he married and became a house-holder. Hospitality to strangers, study and teaching of Vedas, performing sacrificial rites for his own benefit and officiating at them for the good of others, giving and receiving charity, were the principal duties laid upon him, together with the periodical worship of the manes of his ancestors and spiritual teachers. In the third stage, he forsook the house and became a hermit of the forest, Vánaprastha, with piety as the chief rule of his life. In the last stage he was an ascetic, dead to the world and always living in contemplation of the supreme Essence of the Universe and seeking final liberation from the wheel of birth and death. These four stages of life were called Brahmacharya, Gárhastya, Vánaprastha and Sannyása.

Brahmans. (Past.)

Throughout all his life a Brahman was never to seek more than a bare subsistence by following one of the irreproachable occupations, *viz.*, gleaning corn,

receiving charity without soliciting it, begging and agriculture. Service and trade were expressly forbidden as will be seen in the opening verses of the fourth chapter of Manu. The same ordinance is repeated by Yajnyaválkya and others.

In public matters, he was often the preceptor of the king and filled a position corresponding to the "keeper of conscience." In courts of law he was judge and often juror. In administration he often advised the throne on matters of public weal.

(Present.)

261. At the present, day most, if not all, of this is completely changed. Brahmans now live in towns and villages, and accumulate wealth by following professions expressly forbidden. They often engage in commercial enterprises whenever they can afford the necessary amount of capital, and seek service with great assiduity from generation to generation. In this province Deshpandias and Pandias are mostly Brahmans, and in some cases they are Patels and Deshmukhs also. They have a goodly share of plums of office. Study and teaching of Vedas is confined to the priestly class. The four stages of life are carried out very imperfectly. Studentship is compressed into a meaningless ritual of four days in the *Munja* ceremony, and most of the duties of a householder of the ancient times, are neglected. They worship the manes twice a year. Hospitality has not altogether died out, but sacred learning is conspicuous, except among the priests, by its absence. The third stage of Vánaprastha or hermit of the forest, is never carried out, and the fourth of asceticism or Sannyása, is met with here and there. Even in it, the true old rule is but rarely observed.

In one word, therefore, it may be said that the Brahman caste has fallen greatly from its old high estate, and has mixed itself up with the general population. It, however, retains its intelligence and the first place assigned to it in the social scale.

Kshatriya (Past.)

262. Next in importance, as having proceeded from the arms of the Swayambhu, comes the Kshatriya class. Its members formed the iron wall to protect the India of the times. Kings and their warriors belonged to it. They were commanded, as Manu observes, "to protect the people, to bestow gifts, to offer sacrifices, to study the Veda and to abstain from attaching themselves to sensual pleasures." They were permitted to learn Veda but forbidden to teach it. They could sacrifice for themselves but could not officiate at the sacrifices performed by others, and they were to bestow gifts but not accept them from others. They should not engage in trade or cultivation. In battle it was their duty not to turn back, not to strike with concealed weapons, nor with such as are barbed or poisoned. A Kshatriya was on no account to strike one who was flying for his life, or had joined hands in supplication, had lost his armour, or broken his weapons, or was a eunuch. He was to make his arrangements for battle like a heron and strike like a lion. In the rules laid down for his conduct, before, during, and after battle, rules of chivalry at one time prevailing in the West among the Knights appear to have been anticipated. He filled all the important offices of state, and acted as the protector of the neighbourhood in which he lived. In extreme distress he was permitted to cultivate land, but he was never to beg on any account.

(Present.)

263. This high ideal of a Kshatriya, needless to say, has now been lost. Indeed, popular tradition, to some extent supported by Puránic legends, has it that the true race of Kshatriyas became extinct in the great war of Mahábhárat. However that may be, it is true, that as the ideal Brahman is not to be seen, so is the ideal Kshatriya a matter of the past. Rajputs, Deshmukhs and Parbhus claim to be Kshatriyas but none except the first exhibit any of his distinguishing characteristics. The Rajputs played a great part in the pre-British period, and carried out some of the duties of the Kshatriya caste, but now have mostly settled down as peaceful agriculturists in this province. The Deshmukhs are hereditary ex-pargana officers, and as such

Chap. X. Para. 264. connected with administration in theory, but as a matter of fact they are mere pensioners with no distinct duties attached, nor any powers given either for good or evil. Parbhus are usually clerks and accountants, and like Brahmans have taken to all the modern and approved means of earning a livelihood.

Vaishya (Past.)

264. This is the last of the twice-born castes. Its original function it was "to tend cattle, to bestow gifts, to offer sacrifices, to study the Veda, to trade, to lend money and to cultivate land." Of these the first, *viz.*, tending cattle, appears to be a duty so imperative as to render it sinful in a Vaishya not to wish to keep them. The king should force him to do so. The Vaishya must also know the respective value of gems, pearls, corals, metals, cloth, perfumes and condiments. He must be acquainted with the manner of sowing seeds, with the various qualities of soils, and should study the various languages of men to be able to deal with them. He should of course know book-keeping.

(Present.)

265. This is the only caste of the twice-born which may be said to have thriven in the long vista of ages. To it accretions have come from the two higher castes, and its duties are so eminently peaceful that no conquerors of India have ever openly interfered with them. They, however, appear to have given up the study of Vedas, and no sacrificial rites are ever known to have been celebrated by them in the modern history of the province. Their legitimate sphere of action has been invaded by others. Thus Kunbis have very nearly taken to and monopolized agriculture. Money-lending has been taken up by Márwádis, and trade is gradually passing into the hands of foreigners. They have become grocers and appear to rule supreme in that branch of business.

Sudra (Past.)

266. Not many words are needed to describe this caste. To it only one occupation was originally assigned, *viz.*, to serve the three twice-born castes. No rituals bound their ceremonies and no rules beyond those of honesty and meekness prescribed for the performance of their duties, which must from their nature have been numerous, menial and irksome.

(Present.)

267. This class has not only not suffered but would appear to have progressed, accumulated wealth, taken to agriculture and risen to considerable power in the land. All the Kunbis belong to it, and it is suspected that Marháthás, who claim to be descendants of Rajputs, are really persons who by having bettered their condition and acquired political importance, lifted themselves up into a higher caste. Some of them made progress in spiritual matters and became Sádhus or holy men and have been respected as such.

Conclusion.

268. The brief and necessarily hasty sketch given above will amply show that of the three twice-born castes, the two higher have fallen from their high pedestal and mixed with the third for purposes of worldly gain and comfort. Caste as a religious institution is now on the wane, and though its disappearance in the near future cannot be safely predicted, the tendency towards its extinction has set in with appreciable force and may accomplish that result at some date which may be fixed differently by different persons. Things may get differently arranged, and the religious element of distinction may altogether vanish and be replaced by wealth and the character of occupations. The process very likely would be for the sub-castes to gradually drop their distinctive marks and gather under their one generic caste, and an approximation would thus be made to the original four-fold division in its broad outlines. Then intermarriages between castes will again be re-introduced until the Hindu society becomes homogeneous, not only in name but also in reality.

Caste Statistics.

269. Having considered the subjects from ethnographic point of view, I now proceed to examine the caste statistics. From Imperial Table XIII, it will be seen that the total number of various castes and tribes, &c., found in Berar under the different religions is 382; they are as follows:—244 Hindu castes, 19 Sikh, 36 Jain, 1 Zoroastrian, 46 Musalman, 4 Christian, 1 Jew and 31 Animistic tribes. Of these the following four only are chief ones, as they each number over a hundred thousand:—Kunbis (791,069), Mahárs (350,929), Mális (192,527) and Shekhs (130,583). Subsidiary Table II shows the variation in each of the castes or tribes, &c., of each religion at the three censuses since 1881. Those castes or tribes whose representatives numbered below 50 at any of the three enumerations are not shown separately, but lumped together as minor castes; similarly the population of indefinite or unrecognizable castes is shown collectively in the Subsidiary Table. Compared with 1891, there are among the Hindus, 131 castes whose representatives have risen in numerical strength during the decade. Of these, the most conspicuous are, Maráthe, Komti and Brahman, the increase among them being 7,675, 2,820 and 2,015 respectively. On the other hand, 112 castes show a falling off in their number, among which the following castes are prominent, the decrease being as marked against each:—Kunbi (43,350), Banjári (17,508), Rajput (14,833), Máli (9,961), Dhangar (6,067), Teli (5,533), Koli (4,590), Ándh (3,619), Gond (3,281), Máng (3,038), Sutár (2,364), and Kumbhár (2,356) On the whole the Hindu castes show a net loss of 143,775 persons. Among the Jains, 29 castes have increased in their number, among which the Wánis show the largest increase, amounting to 1,723 persons; seven castes show a falling off in their population, the Simpis being prominent among them, with a decrease of 323 persons. Among the Musalmáns, 26 castes or tribes have risen and 18 have decreased in the number of their representatives; among the former the Shekhs, Syeds and Patháns show the largest increase of 6,351, 3,485 and 3,141 persons respectively, while among the tribes or castes which show a falling off in their number, the Fakirs exhibit the largest decrease of 5,635 persons. Among the Christians, the Natives show an increase of 1,085. Fifteen of the Animistic tribes have increased, while 13 show a falling off in their numbers, among the former the Pardháns and the Bhils show an increase of 2,995 and 2,492 persons respectively, while among the latter the Korkus and Gonds are conspicuous, the decrease in them being of 8,212 and 3,366 persons respectively.

Caste Statistics. Variation since 1891.

270. Compared with 1881 the following castes and tribes have increased in their numerical strength appreciably, the increase ranging in each of them from 42,935 to 2,000 persons:—Among the Hindus, Bedar, Bhoi, Brahman, Gaoli, Gond, Mahár, Máng, Maráthe, Pardhán and Rajput; among the Jains, Simpi and Wáni; among the Musalmáns, Pathán, Shekh and Syed; and among the Animistics, Bhil, Gond and Kolám. The castes and tribes which show a considerable decrease, *i. e.*, ranging from 43,446 to 2,000, in their number since 1881 are as follows:—Among the Hindus, Bhil, Gopál, Koli, Kunbi, Máli, Sáli, Simpi, Vidur, Waddar and Wáni; among the Musalmáns, the indefinite Musalmáns; and among the Animistics, Korku. I shall now take the castes in the alphabetical order as they appear in the Subsidiary Table, and discuss the statistics of those which number 300 or more.

Variation since 1881.

Hindu Castes.

271. The Ándhs, who are one of the forest tribes and who originally professed Animistic religion, have now, as observed in paragraph 124, Chapter III, adopted Hindu religion. Since 1891 they have decreased from 43,297 to 39,678 or 8·36 per cent., but compared with 1881 they have increased by 2,668 or 7·21 per cent. They are found in the largest number in the Basim district (20,987). In the Wun and Akola districts also

ÁNDHS: 39,678.

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their number is considerable, *viz.*, 11,283 and 3,920 respectively. Among the taluqs in which they muster strong are Pusad, Darwha, Basim, Mangrul, Mehkar and Yeotmal.

ARAKHS: 350.

272. The Arakhs are represented in small numbers. They are a "semi-Hinduised class of aborigines." Compared with 1891 they show an increase of 115, but show a decrease of 21 when compared with 1881. More than four-fifths of them are found in the Amraoti district. Among taluqs, Morsi is their favourite place, as there are as many as 285 in that taluq alone.

BAHURUPIS: 351.

273. This is also numerically a small caste, but has increased in number from 157 to 351 during the decade. In 1881 its number was 290. Their males, who number 198, are mostly by profession story tellers and mimics. The Bahurupis are comparatively numerous in the Darwha, Yeotmal, Kelapur and Akola taluqs.

BAIRÁGIS: 1,198.

274. The Bairagis are decreasing steadily since 1881, when there were as many as 1,529 persons of this caste in Berar. Compared with 1891 they have decreased by 238. A considerable proportion of them are wandering ascetics or beggars. They are found in every taluq, but are most prominent in Chandur, Morsi and Malkapur.

BALHÁIS: 692.

275. The Balháis, who are considered to be one of the hill tribes of low position, show a good increase of 443 persons when compared with the figures for 1891. They have, however, decreased by 111 since 1881, and are mostly confined to the Melghat taluq, where as many as 684 Balháis were enumerated.

BANJÁRIS: 60,487.

276. The Banjáris with their sub-divisions Labhanis, Mathuriás and Chárans, &c., are a large caste. They are carriers and use pack bullocks. As their trade has been much affected by made roads and railways, many of them have taken to agriculture. Compared with 1891 they have decreased by 17,508 or 22·45 per cent., but they exhibit a slight increase of 273 persons over the figures of 1891. They are found in all districts, but are numerous in the taluqs of Darwha (17,996), Pusad (9,746) and Mangrul (9,020).

BÁRIS: 25,173.

277. These are betel-leaf growers. They show a decrease of 747 persons when compared with the census of 1891 and an increase of 1,483 persons over those returned in 1881. One-fifth of the Báris occur in the Jalgaon taluq. They are also found in large numbers in the Ellichpur, Morsi, Akot, Daryapur and Amraoti taluqs.

BEDARS: 4,790.

278. The Bedars, who are immigrants from the Carnatic, continue to increase steadily. At the censuses of 1891 and 1881 they numbered 3,041 and 1,273 respectively, thus showing a net increase of 3,517 persons during the last two decades. They are a labouring caste, chiefly of a menial nature, such as domestic servants, masons, &c., and are found in all districts, but chiefly in Akola, where they number 2,189, of whom as many as 1,655 are found in the Akola taluq alone.

BELDÁRS: 11,150.

279. The Beldárs, who are earth workers, have within the decade decreased by 1 067 persons or 8·73 per cent.; but when compared with 1881 they exhibit a very small decrease of 344 persons. They are found in every taluq, but are most numerous in the Darwha and Chandur taluqs. Their females out-number the males by 152.

BHÁMTES: 1,697.

280. The Bhámtes, who are noted as pick pockets and bazar thieves, are numerous in the Yeotmal and Balapur taluqs. Compared with the census of 1881, they show a very slight increase of 4 persons, but exhibit a net decrease of 77 when compared with that of 1891.

281. The Bhangis, as distinguished from Mehtars among the Musalmans, are the scavengers and are considered to be the lowest in social scale; no one will touch them for fear of being polluted. They show a very high percentage of increase when compared with either of the two previous censuses, when their numbers were 1,303 and 691 in 1891 and 1881 respectively. Some of them are immigrants from North India. They are scattered all over the province and found in every taluq. They are, however, numerous in the Amraoti, Akola, Akot and Khamgaon taluqs.

BHANGIS: 1,844.

282. These are grain parchers and are immigrants from the north of India. They show an increase of 201 persons when compared with 1881, but exhibit an insignificant decrease of 4 as compared with 1891. They are found in every taluq, but specially in towns and large villages. They are, however, numerous in the Ellichpur taluq.

BHARAD BHUNJÁS: 597.

283. The Bharádis are Devi worshippers and continue to increase steadily. Their number, which was 1,314 in 1881, rose to 1,452 in 1891, and now they number 1,787 strong, of whom nearly half (864) are found in the Amraoti district, while none in Basim. Among taluqs, Daryapur, Murtizapur, Morsi, and Chandur possess each more than 200 Bharádis The female sex predominates in this caste: there being 918 females to 869 males.

BHARÁDIS: 1,787.

284. The Bháts, who showed a good increase in 1891 and numbered 3,065, have now somewhat decreased. They are generally the village-bards and religious mendicants. Among districts their largest number (1,228) is found in Amraoti, while the smallest (55) in Basim. They are met with in every taluq except Pusad, but largely in Amraoti, Morsi, Chandur, Akot and Wun.

BHÁTS: 2,916.

285. The Hindu Bhils, as distinguished from the Mahomedan and Animistic Bhils, are steadily decreasing. In 1891 they showed a falling off of 16·7 per cent. During the decade they have further decreased by as many as 49·2 per cent., thus showing a net decrease of 2,413 persons since 1881. This falling off does not, however, appear to be real, for as remarked in paragraph 124, a large number of Hindu and Musalman Bhils have on the present occasion returned themselves as Animistics. They are found more or less in every district, Basim and Buldana having more than two-thirds of their whole population. Among the taluqs, Pusad contains their largest number, *viz.*, 662.

BHILS: 1,770.

286. These are fishermen. Compared with 1891 they have decreased by only 297, but show an increase of 4,195 if compared with the figures of 1881. They are found in every taluq, but are most numerous in the Chandur, Kelapur, Ellichpur, Yeotmal and Amraoti taluqs.

BHOIS (INCLUDING JHINGÁ BHOIS): 27,156.

287. This caste is represented by small body. Since 1891 they have decreased by 184. In 1881 not a single person of this caste was returned, probably all the Bopchis were then included with the Korkus, as the former are sometimes termed to be a class of the latter. Morsi taluq is their favourite abode, as with the exception of only 10, all of them were returned from there.

BOPCHIS: 429.

288. The Bráhmans, who stand first in social position amongst the Hindu castes, and who form 2·66 per cent. of the entire population, have since 1891 increased from 71,272 to 73,287, or 2·8 per cent.; but compared with 1881 they have increased by 7,533, or 11·46 per cent. Their males exceed the females by 11,185. They are scattered all over the province, but are most numerous in the Amraoti and Akola districts, where they number 20,227 and 19,112 respectively. Among the taluqs their number is the largest, in Amraoti (8,475) and smallest in Melghat (278). In each of the following taluqs their number exceeds 4,000 :—Akola, Akot, Chandur, Ellichpur, Malkapur, Basim and Chikhli.

BRÁHMANS: 73,287.

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289. The Buruds or bamboo workers, who showed an increase of 3·8 per cent. in 1891, now show a further increase of 134 persons or 10·7 per cent. during the decade. They are chiefly found in the Wun, Amraoti, Ellichpur and Khamgaon taluqs. Melghat is the only taluq in the province where the representatives of this caste are not found.

BURUDS: 1,381.

290. Chámbhárs or Mochis are leather workers. Compared with 1881 they show a net increase of 883 persons; they have, however, decreased during the decade by 1,138, as they numbered 29,174 in 1891. Except the Melghat taluq they are met with all over the province, but chiefly in the Malkapur, Akola, Khamgaon, Akot and Amraoti taluqs.

CHÁMBHÁRS: 28,036.

291. The Chitrakathis are wandering mendicants of the Poona district. In 1891 and 1881, their numbers were 1,612 and 1,554 respectively. Nearly two-thirds of them are found in the Amraoti district and none in the Wun district. Among taluqs, Murtizapur possesses more than half the population of this caste (757). In Akola and Chandur also they are found in fairly good numbers.

CHITRAKATHIS: 1,508.

292. The Dhangars or shepherds are one of the largest castes in Berar. Since 1891 they have decreased by 6,067, but show an insignificant increase of only 386 persons over the figures of 1881. Although originally shepherds, most of them are now agriculturists and weavers. They are found in every taluq: their largest number (8,350) being found in Pusad, while the smallest (42) in Melghat. In Malkapur, Chandur and Akola their number exceeds 4,000 in each.

DHANGARS: 74,960.

293. The Dhobis are found in every taluq, but are most numerous in Amraoti and Akola. Compared with the last census, they have decreased by 380, but show an increase of 1,136 persons over the figures of 1881.

DHOBIS: 22,695.

294. The Dohors are one of the important divisions among the leather working castes. Their population rose from 4,477 in 1881 to 5,082 in 1891, and now they number 5,364, showing a net increase of 887 persons within the last two decades. Their largest number (2,353) is found in the Buldana district, while in Wun their number is the smallest (only 4). Among taluqs they are most numerous in Chikhli (1,076), Mehkar (981), Ellichpur (553) and Amraoti (409).

DOHORS: 5,364.

295. The Gaolis, including the Ahirs, Gauláns and Gawáris, which are only synonymous names, number 36,066 and show an increment of 386 over the figures for 1891, and of 5,907 over those of 1881. The Wun district, where there is an abundance of grazing land, for their cattle, seems to be their favourite abode, as more than one-third of their entire population was enumerated there. They are found in every taluq, but are specially numerous in Yeotmal (6,230), Chandur (5,249), Kelapur (3,387) and Amraoti (3,225). In the Mehkar taluq only 19 Gaolis were found on the Census night.

GAOLIS: 36,066.

296. Gaondis, commonly called Ráj, are masons and bricklayers, and number only 577 as against 639 found in 1891. They largely occur in the Pusad, Murtizapur and Mehkar taluqs.

GAONDIS: 577.

297. The Gárpagáris or hail-averting Náths, are religious mendicants. Since 1891 they have increased by only 152. In 1881 they numbered 4,205 strong. They are found in every taluq except Melghát, but are most numerous in Amraoti, Chandur, Ellichpur and Morsi.

GÁRPAGÁRIS: 3,193.

298. The Ghisádis are inferior blacksmiths and do rough work only. They sometimes claim a Rajput origin and are chiefly found in the Chikhli, Basim, Pusad and Mehkar taluqs. Compared with 1891, they show a decrease of 143, but show an increase of 31 persons over the figures of 1881.

GHISÁDIS: 565.

299. The Golkars or Golás are a pastoral Telugu caste and are decreasing steadily. They number 1,695 against 2,454 in 1891 and 1,766 in 1881. Most of them (1,674) are found in the Wun district. In the Akola and Ellichpur districts not a single Golkar was found. Kelapur seems to be their favourite taluq, where more than three-fourths of them were enumerated.

GOLKARS: 1,695.

300. The Hindu Gonds, as distinguished from the Animistic Gonds, number only 5,777 as against 9,058 at the previous census. The decrease, however, appears to a great extent nominal rather than real, as many of them seem to have now returned their religion as Animistic (*vide* para. 124). They are met with in every taluq of the province, but are found in comparatively large numbers in Morsi (986) and Akola (731).

GONDS: 5,777.

301. The Gondhalis are the performers of Gondhal in honour of the Devi at Mahur or Sapta Shringi. They beg by reciting ballads called *Pováde*, some of which have been published by Mr. Ackworth of Bombay. They show a small increase of 2·4 per cent. over the figures of 1891, but compared with 1881, they have decreased by 105 or 3·27 per cent. They are scattered all over the province except the Melghat taluq. Akola taluq contains their largest number, *viz.*, 518.

GONDHALIS: 3,107.

302. The Gopáls, who are divided into five distinct divisions, are also known as "Boriawálás." All the five divisions are, however, notorious as "confirmed cattle-lifters and occasional house-breakers." Their numbers have decreased during the decade from 3,419 to 2,149. They are chiefly beggars, whilst those known as Khám Gopáls are acrobats. They occur most in the Basim district, 525 of them were enumerated in the Basim taluq alone, while in each of the four taluqs of Murtizapur, Darwha, Akola and Mehkar their number exceeded 200.

GOPÁLS: 2,149.

303. The Gosáwis are decreasing steadily, their present strength being 11,192 (6,278 males and 4,914 females) against 12,152 and 13,014 in 1891 and 1881 respectively. They are mostly religious mendicants, but a few are engaged in agriculture, trade and money-lending. They are found in every taluq, and are particularly strong in Basim (1,060), Chandur (939), Amraoti (892) and Darwha (858).

GOSÁWIS: 11,192.

304. The Gujars, who claim a Rajput descent, hail from the North-Western Provinces and Marwar. Their number has decreased from 981 to 821 during the decade. In 1881 they numbered 967. More than seven-eighths of them have been enumerated in the Amraoti and Akola districts. Among taluqs, Amraoti shows the largest number, (373). The female proportion among this caste is very low, it being 746 to 1,000 males.

GUJARS: 821.

305. The Guraos have decreased since 1881 and now number only 7,802 against as 9,229 at the previous census and 9,234 in 1881. They are either "attendants in the temples of Maruti and Siva" or are religious mendicants, but not vagrants. They are also Musicians and are found in every taluq, but are strongest in Amraoti (1,320), Chandur (1,005) and Basim (594).

GURAOS: 7,802.

306. The Halbis, who are weavers, have increased from 2,841 to 3,124, or by nearly 10 per cent. In 1881 they numbered only 2,205. More than half of their total population (1,558) was enumerated in the Ellichpur taluq as was done at the two previous censuses. This caste is not found in the Buldana district.

HALBIS: 3,124.

307. The Hatgars or Bangi-Dhangars are sometimes said to be one of the divisions of the Dhangar caste. Their number has risen from 6,599 to 7,106 during the decade; much of the increase is probably due to the inclusion of some of the Dhangars, who show a decrease in their number. The Hatgars, although originally pastoral, are now more

HATGARS: 7,106.

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of agricultural in their mode of life. More than half of their number (3,978) is found in the Wun district. Except the Melghat, they are met with in every taluq, but chiefly in Darwha and Yeotmal.

JANGAMS: 1,829.

308. The Jangams, who are priests of Lingáyet Wánis, occur mostly in the Darwha, Basim, Pusad and Mehkar taluqs. They have diminished from 1,882, to 1,829. In 1891 they showed a decrease of more than 25 per cent. There are no Jangams in the Chandur, Morsi and Murtizapur taluqs.

JÁTS: 836.

309. The Játs, like the Gujars, sometimes claim a Rajput origin. Their number has risen from 513 to 836. Their largest number (251) is found in the Amraoti district, while the smallest (12) in the Wun district. Among taluqs they are largely met with in Mehkar, Amraoti and Ellichpur. Most of the Játs are agriculturists, while a few are weavers.

JINGARS OR ZINGARS: 1,332.

310. The Jingars, who are country saddle-makers, show a slight increase of 1·4 per cent. during the decade. They number 1,332, as against 1,313 in 1891 and 1,503 in 1881. They are found in every taluq except Wun, and are numerous in Akot, Ellichpur and Amraoti.

JOGIS: 1,611.

311. The number of Jogis has fallen from 2,177 to 1,611, showing a decrease of 26 per cent. In 1881 they numbered 2,147. More than 1,300 Jogis were enumerated in the Buldana, Basim and Wun districts. They do not occur in Akot, Jalgaon, Balapur and Melghat taluqs, but are most numerous in Darwha, Malkapur and Basim.

KACHÁRS: 413.

312. This is a small caste who work in glass. The Kachárs or Kancháris have decreased by 151 persons or more than 26 per cent. during the decade. They are mostly found in the Buldana and Ellichpur districts, and are strongest in Mehkar and Daryapur taluqs.

KAHÁRS: 469.

313. The Kahárs have nearly doubled since 1881, when they numbered only 247. In 1891 their number was 359. No Kahár was found in the Basim district. Amraoti, however, returned more than half of their total population. They are the strongest in the Amraoti taluq.

KAIKÁDIS: 1,877.

314. The Kaikádis or Kekádis, who are immigrants from the south, are decreasing in their population. They number only 1,877 as against 2,024 in 1891 and 3,103 in 1881. They are a vagrant class of people. Their ostensible occupation is basket, broom and brush (kunchi) making; but they are notorious as determined and skilful thieves. Excepting the Melghat, Wun and Yeotmal taluqs, they are scattered everywhere, but are particularly strong in the Chikhli (241) and Murtizapur (218) taluqs.

KALÁLS: 15,864.

315. The Kaláls also show a decrease of 171 during the decade. In 1891 and 1881 they numbered 16,035 and 14,943 respectively. They are met with in every taluq, but chiefly in Chandur (1,946), Yeotmal (1,419) and Amraoti (1,179). Most of the Kaláls are now agriculturists, while only a small number are engaged as liquor distillers and sellers, which was their original occupation.

KALWÁRS: 592.

316. The Kalwárs have increased during the decade from 49 to 592. The increase, however, does not appear to be real, for in 1891 many Kalwárs may have returned themselves as Kaláls; because they are also called as Hindustani Kaláls. They are found in the Chandur (368), Morsi (196), Amraoti (25) and Ellichpur (3) taluqs.

317. They are a pastoral caste and are said to have come from Kánará. Since 1891 they have decreased by 40. In 1881 they numbered only 639. They are numerous in the Basim (738) and Murtizapur (339) taluqs.

KÁNADIS: 1,407.

318. The Kápuwárus, who are a Telugu caste, show an increase of 673 persons during the decade. The increase is, however, not real, for at the last census many Kápuwárus were shown as Gurud Kápuwárs, as they were considered to be one and the same people. They are found in the Kelapur, Wun and Amraoti taluqs.

KÁPUWÁRUS: 755.

319. "The Kásárs take their name from the bell metal (kánse) in which they work." Since 1881 they have decreased by 579. In 1891 their number was 7,558. They are found in every taluq, but are numerous in the Malkapur (717), Basim (536), Murtizapur (527) and Ellichpur (500) taluqs. There is another caste which goes by this name. Its representatives are bangle sellers. In social rank they, however, occupy an inferior position.

KÁSÁRS: 7,085.

320. The Káyets have lost some of their number; there are now 768 Káyets against 974 in 1891 and 1,066 in 1881. They are also known by the names of Káyasth and Kayáth and are the "writer" caste of the North-Western Provinces. Excepting Khamgaon, they are found in every taluq of the province, but mostly in Ellichpur, Daryapur and Amraoti.

KÁYETS: 768.

321. They are Hindu butchers. Since 1881 there has been an increase of 496 persons in this caste. In 1891 their number was 4,959. They are found in every taluq in the province, but are most numerous in Amraoti, Ellichpur and Daryapur. Their males exceed the females by 197.

KHÁTIKS: 4,983.

322. The Khatris are diminishing steadily; their total decrease since 1881 amounts to 441 persons, their present number being 1,574 as against 1,710 in 1891 and 2,015 in 1881. Being immigrants, their female proportion is very small, scarcely exceeding 75 to every 100 males. Amraoti taluq seems to be their favourite abode, where as many as 475 Khatris were found on the Census night. They number 100 and upwards in the Akola, Daryapur, Mehkar, Ellichpur and Balapur taluqs.

KHATRIS: 1,574.

323. The Kolhátis, who are one of the wandering tribes, have increased from 1,248 to 1,325 during the decade. In 1881 they numbered 1,301 strong. Excepting Mangrul, Pusad and Melghat, they are found in every taluq, their largest number (234) being in Malkapur. They dance on ropes and perform other acrobatic feats. Their women are generally prostitutes.

KOLHÁTIS: 1,325.

324. The Kolis, who were once soldiers and guardians of the Berar hill passes, now number 28,038 as against 32,628 in 1891, and show a decrease of more than 14 per cent. during the decade. In 1881 there were 30,398 Kolis in Berar. They are found in every district of Berar; nearly one-third of their entire population is in the Akola district. They are also numerous in the Malkapur and Amraoti taluqs. They were formerly fishermen and boatmen but have now taken to agriculture.

KOLIS: 28,038.

325. These are traders from Telangáná and number 5,570, which is more than double the number returned by this caste in 1891, but this abnormal increase is not real, as it is probable that in 1891 many of the Komtis returned themselves as Wánis, as they are generally called Komti Baniyás. In 1881 they numbered 5,430. Wun seems to be their favourite district, as more than seven-elevenths of their number were found in that district alone.

KOMTIS: 5,570.

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326. The Koris, who are immigrants from Northern India, show an increase of nearly 59 per cent. during the decade. In 1881 their total population was as low as 68. They have thus gained 623 persons since 1881. More than half of their number has been returned in the Amraoti district. They are found in every taluq but principally in Amraoti (186), Akola (88) and Ellichpur (83). Their usual occupation is said to be that of weaving, but in this province they are employed as menial servants.

KORIS: 691.

327. The Hindu Korkus, as distinguished from the Animistic Korkus, show a large increase of nearly 1,200 persons since 1891, when they numbered 379 against *nil* in 1881. This increase is very probably due to some of the Animistic Korkus being now returned as Hindus. They are numerous in the Ellichpur (935), Akot (278), Morsi (114) and Daryapur (109) taluqs, while none was found in the Basim district.

KORKUS: 1,574.

328. The Koshtis show a decrease of more than 10 and 12 per cent. when compared with the previous censuses of 1891 and 1881 respectively. They are the largest of the weaving castes. Cotton Dhotars are woven by them. They are found in all taluqs, but mostly in Morsi (2,133) and Ellichpur (1,729).

KOSHTIS: 12,993.

329. The Kumbhárs, who are potters and brick and tile makers, have also decreased more than 10 per cent. during the decade. They, however, show an insignificant increase of 24 persons when compared with 1881. They are met with in every taluq, and are most numerous in Amraoti (1,519) and Chandur (1,507).

KUMBHÁRS: 20,109.

330. Although the Kunbis, who are the chief agriculturists of Berar, have lost more than 5 per cent. or 43,350 persons, during the decade, still they maintain the rank of being numerically by far the largest and most important caste in Berar, as out of every 100 persons 28 at least are Kunbis. In 1891 and 1881 they numbered 834,419 and 834,515 respectively. The large decrease now observed among them is chiefly attributed to the two recent famines, which played havoc especially among these honest, simple and harmless persons of this community, who, owing to their honest pride, did not take advantage of enlisting themselves as relief workers, until their last penny after selling their ornaments and utensils was exhausted. Many of them were, however, relieved by the Government grants in the shape of *takavi* advances, yet a large number of them was so ignorant as not to take advantage of the same. The bumper crops of the year 1900, however, improved their condition materially. The decrease in their number is also due to some extent to the fact that many Kunbis have now returned themselves as Maráthás. Besides agriculture they are engaged in a variety of pursuits. A very large number of them is employed as Patels and Jaglias. Barring the Melghat, they are found in large numbers in every taluq. They, however, muster very strong in Malkapur (62,891), Basim (58,312) and Chikhli (53,650).

KUNBIS: 791,069.

331. The Láds, who number 754, are decreasing steadily. They show a decrease of 617, as compared with 1891, when also they had showed a decrease of 1,149 persons over those enumerated in 1881. They were mostly enumerated in the Buldana district.

LÁDS: 754.

332. The Lajjhads or Rajhads have also decreased abnormally. In 1891 and 1881 their numbers were 1,763 and 1,824 respectively. Thus the decrease during the last decade comes to 1,182 persons or more than 67 per cent. This decrease, however, is not entirely real, as many of the Hindu Lajjhads have on this occasion returned their religion as Animistic, in consequence of which the Lajjhads of the latter religion have increased by 856. The Hindu Lajjhads are mostly located in the Ellichpur, Morsi and Chandur taluqs. They claim a Rajput origin, and assert that their name is a corruption of Rajwádá.

LAJJHADS: 581.

333. The Lodhis, who are immigrants from the North-Western and Central Provinces, have increased appreciably during the two decades; in 1891 and 1881 their entire population being 1,915 and 1,773 respectively. Excepting Mehkar, they are found in every taluq, but are most numerous in the Amraoti (521), Ellichpur (489) and Chandur (341) taluqs.

LODHIS: 2,288.

334. The Lohárs show a decrease of 606 persons or more than 3 per cent. during the last decade, but show a net increase of 1,400 persons when compared with 1881. They are scattered all over the province and are strongest in the Chandur (1,587), Wun (1,207) and Yeotmal (1,168) taluqs.

LOHÁR (KHÁTIS): 15,283.

335. The Lonáris, better known as "Mit Lonáris," who were salt manufacturers, have decreased more than 16 per cent. during the decade, but show an increase of 25 over the figures of 1881. Many of them are now agriculturists, while the rest burn charcoal and limestone and prepare lime. Hundred Lonáris and upwards were enumerated in the Akot, Balapur, Jalgaon and Ellichpur taluqs, while none in the Basim district.

LONÁRIS: 913.

336. The Mádgis or Mádhiges, are one of the leather working castes, and show a falling off of 383 in their number during the decade. They are immigrants from Telangana, and with the exception of only two individuals in Daryapur, all of them have settled in the four taluqs of the Wun district, but especially in Kelapur (1,334) and Wun (801).

MÁDGIS: 2,287.

337. The Mahárs or Dheds, who are considered as one of the low castes, form the second largest caste in Berar. They have decreased by only 4,068 persons or a little more than one per cent. during the decade. In 1891 and 1881 they numbered 354,997 and 307,994 respectively. The comparatively small decrease in their population is mainly due to their having taken full advantage of the relief works during the recent famines, when 'the Mahárs represented nearly half of the total number on relief works.' They are found in large numbers in every taluq, but are most numerous in the Chandur (31,299) and Amraoti (28,365) taluqs. They are mostly employed as village servants, watchmen, field labourers and menials.

MAHÁRS: 350,929.

338. The Mális, who are called Maráls in the Wun district, have decreased by 9,961 or nearly 5 per cent. during the decade; but compared with 1881, the decrease comes to only 3,454. They are generally agriculturists and resemble the Kunbis in social characteristics. Numerically the Mális are the third most important caste in Berar; first and second being the Kunbis and Mahárs respectively. They occur in every taluq of the province, but especially the fertile ones of Morsi, (20,268), Chandur (17,220) and Ellichpur (16,287).

MÁLIS: 192,527.

339. The Mánás, who are immigrants from the Central Provinces show an exceptionally high rate of increase (255 per cent.) since 1891, when they numbered only 217, and prior to which date they were unknown in Berar. They are strongest in the Morsi (311), Kelapur (274) and Wun (118) taluqs; Yeotmal, Chandur, Ellichpur and Akola being the only other taluqs in which they are found in small numbers.

MÁNÁS: 770.

340. The Mánbháos, who are religious mendicants and sectaries, are decreasing steadily since 1881, when they numbered 4,111 against 3,559 in 1891. "The Mánbháos as a caste number less than the Mánbháos as a sect, in other words, people of other castes admit holding Mánbháos tenets without thereby relinquishing their original caste." Excepting Wun and Melghat, the Mánbháos are met with in every taluq, but chiefly in the Ellichpur (471) and Morsi (303) taluqs, where they are attracted on account of their temple at Ritpur, which is on the border of the latter taluq.

MÁNBHÁOS: 2,566.

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341. The Mángs show a decrease of 3,038 persons or nearly 6 per cent. during the decade. In 1891 and 1881 their numbers were 52,150 and 46,378 respectively. They are found in every taluq and are most numerous in the Basim (5,423), Darwha (3,440), Akola (3,290), Amraoti (3,095), Mehkar (3,069) and Chandur (3,067) taluqs. They hold a very low place in social scale and rank only above Bhangis or Mehtars, and have a bad repute among the more respectable castes and the police. Formerly they acted as hangmen when necessary and occasionally as watchmen. They are village musicians, and in some places, like the Mahárs, act as village servants, watchmen and menials, hence both are sworn enemies of each other. Another hereditary occupation of the caste is that of basket and broom making. Many Máng women are engaged as midwives also.

MÁNGS: 49,112.

342. This caste is similar to Mális. The Maráls are immigrants from the Central Provinces. At the last census their number was only 410. They have thus more than doubled within the decade. In 1881 they were not shown separately but were probably included with the Mális. Most of them are located in the Wun (801) and Kelapur (95) taluqs, while the rest are scattered in Morsi, Akot, Daryapur and Mangrul.

MARÁLS: 931.

343. The name merely designates the country (Mahárashtra) to which they once belonged. But the people of the caste claim a Rajput descent, and call themselves Maráthás or Deshmukhs. Compared with 1891, the Maráthás show an increase of 7,675 persons or more than 40 per cent., which may chiefly be due to several Kunbis having returned themselves as Maráthás. They are found in every taluq, but are most numerous in Chandur (3,140), Yeotmal (2,285), Amraoti (2,211) and Khamgaon (2,075).

MARÁTHE: 26,713.

344. The Mhális, who are known as Wáriks, Nahávis or Hajáms, are barbers. They have decreased by more than 3 per cent. since 1891, when they numbered 35,225 against 33,517 in 1881. They are scattered all over the province, but are most numerous in the Chandur (2,508), Malkapur (2,267), Amraoti (2,250) and Akola (2,023) taluqs. Most of them follow the caste occupation, while others are agriculturists.

MHÁLIS: 33,961.

345. The Munarwárs, who are Telugu agriculturists, show an increase of 1,046 persons or more than 49 per cent. since 1891, when they numbered only 2,120 against 3,230 in 1881. The increase during the decade may not be real, as it is just possible that many of the Munarwárs might have been shown as Kunbis in 1891. Their largest numbers are found in the Kelapur (1,916), Wun (606), Pusad (478) taluqs.

MUNARWÁRS: 3,166.

346. The Náths are the followers of "Adhi Náth," which was once a great sect. They show a large decrease during the decade, but it would be unsafe to compare their figures, as there was some confusion in their number in 1891, when 2,943 Náths were enumerated against only 1,447 in 1881. The caste, though numerically very small, is found in every taluq. In Akola and Akot they are, however, comparatively numerous.

NÁTHS: 1,818.

347. The Otáris are the founders and casters of bell-metal; they have since 1891 decreased by 473 or 32 per cent. They were found in comparatively large numbers in the Amraoti, Malkapur and Daryapur taluqs.

OTÁRIS: 1,004.

348. They are probably the same as Kewats. Since 1891 they have risen from 836 to 997. In 1881 their number was 1,164. It is possible that some of the Pahádś may have now returned themselves as Kewats. Their large proportions are found in the Murtizapur, Ellichpur, Amraoti and Yeotmal taluqs.

PAHÁDS: 997.

349. These are vagrant blacksmiths, and are found in every taluq except Melghat. They are numerous in the Kelapur, Wun and Darwha taluqs. Since 1881 they have risen from 1,431 to 2,695.

PANCHÁLS: 2,695.

PÁNGULS : 1,948.

350. These are one of the mendicant castes, and are by some considered to be a sub-division of the Gopál caste. They beg early in the morning. Since 1891 they have decreased by 137. Their large proportions are found in the Darwha, Mangrul and Basim taluqs.

PARBHUS : 900.

351. They are one of the writing castes, and are immigrants from the Konkan. They have increased since 1891 by 268. Large proportions of this caste are found in the Amraoti, Ellichpur and Akola taluqs.

PARDHÁNS : 2,217.

352. The Hindu Pardháns have decreased since 1891 by 1,549 or 41 per cent. The decrease is probably due to many of them having now returned themselves as Animistics. As observed in paragraph 124, the percentage of the Pardháns following the Animistic religion has increased from 70·9 to 84·6. In 1881 not a single Pardhán was returned under the Hindu religion. They are numerous in Kelapur, Darwha and Wun taluqs.

PÁRDHIS : 6,603.

353. They are hunters and snarers and are not a settled people. Since 1891 they have decreased by 291 or 4 per cent., but compared with 1881 they show an increase of 769 persons. They are found in large numbers in the Malkapur, Daryapur, Amraoti and Khamgaon taluqs.

PÁSIS : 480.

354. They are immigrants from the North-Western Provinces, and are generally toddy drawers. Since 1881 they have increased by 224, and are numerous in the Amraoti, Murtizapur and Ellichpur taluqs.

PÁTHRATS : 967.

355. Páthrats are stone workers, and have increased slightly. They occur in numbers above one hundred in t' 'aluqs of Balapur, Chikhli, Jalgaon and Murtizapur.

PATWIS, 762.

356. These are silk workers and make silk or cotton 'kardorás,' waste bands, and are found chiefly in the Balapur, Amraoti, Akot and Ellichpur taluqs. They exhibit an increase of 296 persons, or 63 per cent., as compared with 1891; but in 1881 their number was nearly the same as found now.

PERKIS : 1,752.

357. A Telugu caste. They are found exclusively in the Wun district, and have since 1891 increased by 253 or nearly 17 per cent. In 1881 they numbered 1,274.

RAJPUTS : 36,083.

358. These are the descendants of the old Kshatriya caste. As observed in paragraph 263 most of the Rajputs have settled down in Berar as agriculturists. They are numerous in the Buldana, Amraoti and Akola districts. Among the taluqs, they muster strong in Malkapur, Chandur and Chikhli, where their numbers are 5,169, 3,687 and 3,420 respectively. Since 1881 they have decreased from 44,549 to 36,083, but compared with 1891, they have decreased by 14,833 or 29 per cent., as their number in that year was as high as 50,916. The loss is perceptible in every district, but it is most marked in the Chikhli, Malkapur, Chandur and Jalgaon taluqs. It is due to, besides the natural causes, a large number of Maráthás and Kunbis having returned themselves as Rajputs at the two previous censuses.

RANGÁRIS : 10,916.

359. These are dyers, and their language shows that they are immigrants from Gujarat. They are steadily decreasing since 1881 when they numbered 12,471. The taluqs in which they are most nunerous are Malkapur (1,947), Darwha (1,303) and Ellichpur (1,065).

SÁGARS : 431.

360. The Ságars, who are earthworkers, have increased nearly seven times their number found in 1891, when they were only 63 in number. In 1881, not a single person of this caste was found in Berar. They are mostly found in the Mehkar taluq, where they number 369.

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SÁLEWÁRS: 1,114.

361. The Sálewárs, who are immigrants from Southern India, are Telugu weavers, and show an insignificant increase of 11 persons over those returned in 1891. More than half of their number is found in the Kelapur taluq.

SÁLIS: 6,621.

362. The Sális are decreasing steadily since 1881, when they numbered 9,126. Ten years later they showed a falling off of 1,141 persons. They belong to the weaving caste, and manufacture white silken cloth. They are numerous in the Chikhli (997) and Ellichpur (993) taluqs.

SARODES: 899.

363. The Sarodes are beggars and astrologers, and show a decrease of more than 32 per cent. as compared with the census figures of 1891. In 1891 and 1881 their number being 1,330, and 1,180 respectively. 159 persons of this caste were found in the Akot taluq.

SIMPIS: 12,649.

364. The Simpis (or darzis) are decreasing steadily. Compared with 1891 they show a falling off of 1,076 persons or 7·8 per cent. In 1881 they were as many as 15,509. In the Jalgaon, Malkapur, Chandur and Akot taluqs their numbers range from 1,495 to 1,066.

SONÁRS: 27,294.

365. The Sonárs belong to the artizan castes, of which they are the most important. They rank far above the Kunbis. Compared with the previous census, they show a loss of 1,923 persons. In 1881 they numbered 27,548. They are now found in every taluq: their largest number is, however, found in Chandur (2,320), while the smallest in Melghat (16). Many of the Sonárs are immigrants from the Northern India and Nasik.

SUTÁRS: 30,114.

366. The Sutárs are carpenters and rank higher than the Lohárs or blacksmiths. Some of them are indigenous while others have immigrated from Marwar and the Bombay Presidency. They show a falling off of more than 7 per cent. during the decade; in 1891 and 1881 their number being 32,478 and 30,314 respectively. They are well represented in every taluq except the Melghat, where only 10 males were found on the Census night.

TAKÁRIS: 5,725.

367. The Takáris (also called Tákankárs) are ostensibly repairers of stone handmills, 'chakkies,' but have a bad repute among the police. They are said to have come from Rajputana. They show a steady increase since 1881, the total increment amounting to as many as 1,378 souls. In 1891 they numbered 5,414 as against 4,347 in 1881. With the exception of Wun and Melghat, they are found in every taluq, and are most numerous in Akot (1,039), Akola (955), Amraoti (626) and Daryapur (571).

TÁMBATKÁRS: 654.

368. The Támbatkárs show only a small increment of 64 persons during the decade, but a falling off of 183 when compared with 1881. They are coppersmiths by trade, and are chiefly found in the Amraoti (126) and Akola (109) taluqs.

TÁMBOLIS: 1,054.

369. The Támbolis are betel-leaf sellers and are increasing steadily. In 1891 and 1881, they numbered 754 and 637 respectively. Their favourite taluq is Pusad, as it contains nearly half of their total population. Amraoti and Ellichpur are the only two other taluqs, each of which contains more than 100 Támbolis.

TELIS: 76,536.

370. The Telis, who are oil-pressers, form one of the largest castes in the province, the Kunbis, Mahárs and Mális alone outnumbering them. They have lost 5,533 persons or nearly 7 per cent. during the decade. They numbered 82,069 and 75,552 respectively in 1891 and 1881. They are found in every taluq, and are most numerous in the Chandur (11,374), Amraoti (7,581), Yeotmal (5,834), and Darwha (5,225) taluqs. Their hereditary trade having been much affected by the introduction of cheap bulk oil and also by the oil mills worked by steam power, most of the Telis have now taken to agriculture.

371. The Thákurs show a falling off of 767 persons since 1891, when they numbered 5,099 against 5,054 in 1881. They rank with the Bháts, though they claim a Rajput descent. Most of them are agriculturists, while the rest are semi-religious beggars. Although numerically small, they are scattered all over the province, but are most numerous in the Darwha (453), Malkapur (449) and Akola (438) taluqs.

THÁKURS : 4,332.

372. The Tirmales numbered 449 in this province in 1891, and have now added 106 more; in 1881 their total population was 494. They are confined to a few taluqs only, and are comparatively numerous in Darwha (259) and Murtizapur (123).

TIRMALES : 555.

373. These are children of Bráhman fathers and mothers of lower caste and their descendants. The Vidurs are almost, if not quite, Krishnapakshis. They rank below the Guraos. They affect every taluq, but are most numerous in the Chandur, Morsi and Amraoti taluqs. They show a steady decrease since 1881, their number in 1891 and 1881 being 10,691 and 11,747 respectively.

VIDURS : 8,667.

374. The Waddars have also decreased considerably and show a net falling off of 2,659 persons during the two decades. In 1891 and 1881, they numbered 6,116 and 7,596 respectively. They are immigrants from Southern India and are earth-workers, and as such they are constantly moving about in search of work. Excepting Melghat and Mangrul, they occur in every taluq, but especially in the southern taluqs of Darwha (742), Pusad (583) and Kelapur (579).

WADDARS : 4,937.

375. The Wánis show a falling off of 9,160, as compared with the census figures of 1891. Their number in 1881 was 50,192. They are chiefly of foreign origin and immigrants from Marwar, Gujrat and Canara. They occur in every taluq, but mostly in the Amraoti (4,147), Basim (3,355), Chikhli (2,953) and Khamgaon (2,665) taluqs, while their least number is found in the Melghat taluq (44). Most of the Wánis, or Baniás as they are sometimes called, are traders, money-lenders, shroffs and grocers, &c. A large number of them are also agriculturists.

WÁNIS : 41,110.

376. These appear to be the descendants of Banjárás, who have settled in villages and given up nomadic existence. They, however, do not acknowledge their descent from the Banjárás, but claim a Maráthá origin. They show a decrease of 3,994 persons since 1891, but when compared with 1881 they have increased slightly. They are met with in every taluq, but largely in Mehkar (8,643) and Basim (5,584). Mostly they are agriculturists. They resemble Kunbis in almost every point, and as such nearly rank with them in social scale.

WANJÁRIS : 27,808.

377. This is a Telugu agricultural caste, though represented by small body. They are immigrants from the Hyderabad State, and show a large decrease of 180 persons since 1891, when they numbered 495 against 295 in 1881. The Yelamás are wholly confined to the four taluqs of Kelapur, Wun, Pusad and Darwha.

YELAMÁ OR ELMÁ: 315.

Sikh Castes.

378. Of the 19 castes which follow the Sikh religion, the Banjáris are prominent for their large number. The representatives of any of the remaining castes do not exceed even 200 (see para. 109). The Sikh Banjáris were not separately shown at either of the two previous censuses. Their majority are located in the Mangrul taluq (536), while the rest are found in the Melghat (30) and Pusad (12) taluqs.

BANJÁRIS : 578.

Chap. X. Para. 379.

Jain Castes.

379. Of the castes which follow the Jain religion, 910 persons have returned themselves as belonging to the Jain caste, though such caste was not shown at any of the previous censuses. They are found in 17 taluqs, but they number over a hundred in each of the four taluqs of the Amraoti district only.

JAINS (INDEFINITE): 910.

380. The Jain Simpis have lost more than 12 per cent. during the decade, their number in 1891 being 2,626. They were not shown as a separate caste in 1881. They are darzis or tailors by occupation. Barring Morsi, Wan and Kelapur they are met with in every taluq, but are found in comparatively large numbers in Chikhli (444), Malkapur (361) and Pusad (314).

SIMPIS: 2,303.

381. The Jain Wánis, who had shown large increase in 1891, have further gained by 1,723 or nearly 13 per cent. during the decade. In 1891 and 1881 their numbers were 13,260 and 6,329 respectively. The present increase is, however, due to a great extent to the inclusion of 1,018 Láds and some other minor sub-castes, such as Gujaráthis, Lingáets, &c. In 1881 the Láds were shown under Wánis, while in 1891 the Jain and Hindu Láds were shown as separate castes, though at page CXXVIII of that year's Report the name 'Lád' is mentioned as one of the sub-divisions of the Wáni caste. On the present occasion some of the Jain Láds returned their caste as 'Wáni (Lád),' while the rest returned it as 'Lád Bagarwál,' 'Dendu Lád,' 'Lád Saitiwál,' 'Lád Benore,' &c. As the latter names are evidently those of the sub-divisions of the Wáni caste, all the Jain Láds have now been included in the Wánis and not treated as a separate caste. The Jain Wánis are found in every taluq, but are most numerous in Basim (1,710), Murtizapur (1,520), Chandur and Mehkar (1,166 each), Amraoti (1,135) and Malkapur (1,044). Almost all of them are traders.

WÁNIS: 14,983.

Parsis.

382. These have already been noticed, *vide* paragraph 113, chapter III.

PÁRSIS: 530.

Musalman Tribes or Castes.

383. The Musalman Bhils are one of the forest tribes. They had gained 71 per cent. in 1891, but have lost nearly 66 per cent. of their population during the decade, their number being 1,928 and 1,125 in 1891 and 1881 respectively. For reasons given in paragraph 124, the entire decrease, however, does not appear to be real. The Musalman Bhils are confined to four taluqs only, *viz.*, Melghat, Jalgaon, Malkapur and Chikhli; but are particularly strong in the first two.

BHILS: 659.

384. The Boharis or Bohrás are traders and are immigrants from the Western Presidency, and consequently their female proportion, as at the previous census, is very low. They show a small increase of 3 per cent. during the last decade. In 1891 and 1881 they numbered 479 and 202 respectively. They are found in 15 taluqs, being strongest in Amraoti (145) and Akola (114).

BOHARIS: 494.

385. The Fakirs have decreased by 5,635 during the decade. They are not religious mendicants but beggars, and as most of them are able-bodied, the dimunition in their number is not a matter for regret. In 1891 and 1881 they numbered 7,190 and 3,489 respectively. The large decrease, however, appears to be partly due to many of them having returned themselves as Pathán or Shekhs, &c. They are found in 18 taluqs, but largely in Akot, Ellichpur and Murtizapur.

FAKIRS: 1,555.

386. The Musalman Gaolis show a falling off of 272 persons since 1891, when they numbered 815. Only seven Mahomedan Gaolis were enumerated in 1881. They are now found in eight taluqs, but principally in Akola, Basim and Chikhli.

GAOLIS: 543.

387. The Moghals have lost 350 people since 1891, but compared with 1881, they have gained 1,299 persons in their tribe. They are scattered all over the province, but are most numerous in the Malkapur (402), Ellichpur (392), Amraoti (370) and Murtizapur (353) taluqs.

MOGHALS: 4,087.

388. The number of persons, who returned themselves only as Musalmans, without giving the name of the tribe to which they belonged, has risen by only 144 since 1891, when they numbered 1,992 as against 7,715 in 1881.

MUSALMÁNS (INDEFINITE): 2,136.

389. The Patháns, who form the second largest Musalman tribe in Berar, are increasing steadily; in 1891 and 1881 their population was 48,393 and 37,633 respectively. They are met with in each and every taluq, but largely in Ellichpur (4,942), Amraoti (4,453), Malkapur (4,352) and Akola (4,226).

PATHÁNS: 51,534.

390. The Pinjáris, who had gained 628 per cent in 1891, have lost more than 65 per cent. during the decade, their number being 1,085 and 149 in 1891 and 1881 respectively. They are cotton ginners and carders, and are found in 14 taluqs, their largest number being in the Ellichpur and Wun taluqs, where 64 Pinjáris were enumerated in each.

PINJÁRIS, 375.

391. The Shekhs are numerically by far the most important among the Mahomedan tribes in Berar, as they form more than 61 per cent. of the total Musalman population. Their present number compares favourably with either of the last two censuses of 1891 and 1881, when they numbered 124,232 and 125,178 respectively. The increase of 6,351 persons among them during the decade is partly due to a large number of Hindus of low castes having embraced Islamism during the recent famines; such converts style themselves as "Shekhs". The Shekhs are found in large numbers in every taluq, but are most numerous in Amraoti (11,999) and Ellichpur (11,415).

SHEKHS: 130,583.

392. The Syeds, who occupy the first position in Musalman society in consequence of being the lineal descendants of their Prophet's daughter and Ali, have been more than doubled during the two decades, their number in 1891 being 15,107 against 9,135 in 1881. They are found in every taluq, but specially in Amraoti and Ellichpur, where their number exceeds 1,500 in each.

SYEDS: 18,592.

Christian Races.

393. These have already been noticed in paragraphs 118 and 119, chapter III.

EUROPEANS (326).
EURASIANS (301).
NATIVE CHRISTIANS (1,619).

Animistic Tribes.

394. The Animistic Bhils show an abnormal increase of 2,492 persons, or more than 318 per cent. during the decade, but for reasons given in para. 124 the entire increase does not appear to be real. Kelapur is the favourite taluq of the Animistic Bhils, as more than one-third of their whole population was enumerated in that taluq alone. They are also found in fairly large numbers in Pusad, Darwha and Jalgaon.

BHILS: 3,275.

Chap. X. Para. 395.

GONDS: 68,503.

395. The Animistic Gonds show a falling off of 3,366 persons since 1891, when they numbered 71,869 against 64,817 in 1881. The decrease is due to emigration and famine. They are numerically the largest Animistic tribe,.and are found in every taluq, but are most numerous in all the four taluqs of the Wun district and also in Chandur and Morsi taluqs. The Gond females outnumber their males by 1,351.

KOLÁMS: 15,500.

396. The Koláms have lost 960 persons during the decade, but gained, 3,337, when compared with 1881. Their total population in 1891 and 1881 was 16,460 and 12,163 respectively. They are generally considered to be a branch of the Gond tribe, although differing from the latter in their religious belief. Like Gonds, most of the Koláms (15,266) are found in the taluqs of the Wun district. Among this tribe also the proportion of the females is higher than that of the males.

KORKUS: 26,390.

397. The Animistic Korkus have decreased by 8,212 or nearly 24 per cent. since 1891, when they showed an increase of nearly 22 per cent. as compared with the census figures of 1881. The decrease is due partly to emigration and famine and partly to some of the Korkus having returned Hinduism as their religion (*vide* para. 327). Next to the Gonds, the Korkus are the largest Animistic tribe in Berar. The Melghat taluq is their home, where more than 84 per cent. of their total population is found. They are also found in ten other taluqs, but principally in Ellichpur (2,338), Morsi (586), Akot (307) and Amraoti (300). Only one Korku was enumerated in the Basim district, while none in Buldana.

LABHÁNIS: 304.

398. The Animistic Labhánis number 304. In 1891 not a single Labháni was returned under this religion, though 297 were enumerated in 1881. As many as 287 Animistic Labhánis are now found in the Kelapur taluq alone.

LAJJHADS: 953.

399. The Animistic Lajjhads, who are 'mostly hewers of wood on the fringes of the Satpura hills,' have gained by 856 persons during the decade, as their total population in 1891 did not exceed 97. This comparatively large increase may be due to the wrong inclusion in 1891 of some of the Hindu Lajjhads, who have lost heavily during the decade. The Animistic Lajjhads largely affect the Morsi (564) and Ellichpur (248) taluqs.

NIHÁLS: 1,911.

340. The Niháls, who now number 1,911, are decreasing steadily. In 1891 they numbered 2,201 against 2,483 in 1881. More than 95 per cent. of their present number is located in the Melghat taluq.

PARDHÁNS, 12,165.

341. These have increased since 1891 from 9,170 to 12,165. The increase is mainly due to many of the Hindu Pardháns having now returned themselves as following the Animistic religion. Compared with, 1881, they have increased by 1,137. "Originally they were a Gond division, and they are described as the hereditary priests of the tribe, but of very low social status." They are numerous in the taluqs of Kelapur, Wun, Yeotmal, Darwha and Chandur.

Table showing internal structure of some typical castes.

Caste—BÁRI.

Sub-castes (Endogamous.)	Sections " kuls " (Exogamous.)
Dánd.	Ambadkár.
Goláit.	Aswár.
Jhádpe.	Awánkár.
Khare.	Bhagat.
Kumbhárdem.	Bháskar.
Kunam.	Bháwe.
Lingáit.	Bhonde.
Pánbári.	Bodkhe.
Pardeshi.	Borád.
Sáteli.	Chilade.
Siripanthi.	Dábháde.
Surase.	Dámdhar.
Suryawanshi.	Dátir.
	Dhage.
	Dharme.
	Dudhe.
	Gujar.
	Hage.
	Hain.
	Kapale.
	Katare.
	Kedár.
	Khandkar.
	Lodhe.
	Mákode.
	Misále.
	Náte.
	Nemede.
	Pátil.
	Páyagan.
	Randhe.
	Ráut.
	Rikháte.
	Sángal.
	Sindakade.
	Sontake.
	Sune.
	Tade.
	Thorát.
	Umbarkár.
	Wálke.
	and others.

Caste—MÁLI.

Akarmáse.	Adáni.
Al.	Adhán.
Bánkar.	Akadte.
Bardiyá.	Báhádure.
Bhandekar.	Báháttare.
Bhuriyá.	Bále.
Dashesahasra.	Bansod.
Fal.	Belsure.
Fulmáli.	Bhadange.
Gangotre.	Bhagat.
Gáse.	Bhaleráo.
Gási Kadu.	Borde.
Ghási Máli.	Borkhade.
Gujráthi.	Chapase.
Hálde.	Charjan.
Hárdiyá.	Dángre.
Hindustáni.	Dhok.

Chap. X. Table.

Caste—MÁLI—*(concld.)*

Sub-castes (Endogamous.)	Sections "kuls" (Exogamous.)
Jáb.	Gáidhar.
Jambu.	Gangane.
Jiri Máli.	Ghode.
Kachawá.	Hadole.
Kachhi.	Hájone.
Káchi Máli,	Harne.
Kalwant.	Ichole.
Kánadi.	Ingle.
Kanoje.	Jahandhar.
Kás.	Jakhade.
Kote.	Junghare.
Káti.	Kálbánde.
Kedári.	Kále.
Khupale.	Khájone.
Kod.	Khátod.
Kori.	Lokhande.
Kasare.	Lote.
Lád.	Machewár.
Lonári.	Máte.
Marwádi.	Mehere.
Matyá.	Nathe.
Mukari Máli.	Nawale.
Murái.	Pachkare.
Pahád.	Phuse.
Pardeshi.	Pile.
Rajput.	Powár.
Ráu Máli.	Rakhunde.
Sagar Máli.	Rohi.
Simore.	Sadáphal.
Telange.	Sangale.
Tirmale.	Sartape.
Wan Máli and others.	Sontake.
	Tawle.
	Tawkare.
	Tawlar.
	Táyade.
	Wághmáre.
	Wánkhede.
	Záde.
	Zagde.
	and others.

Caste—KÁSÁR.

Akarmáse.	Kathále.
Deshasta.	Hingajire.
Shráogi.	Rangabahalá.
Tagar and others.	Tákpire.
	and others.

SUBSIDIARY TABLE I.

Showing Caste, Tribe and Race by social precedence and religion.

	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of					
					Hindus.	Musalmans.	Jains.	Sikhs.	Animistics.	All religions.
	1	2	3	4	5	6	7	8	9	10
	Hindu.									
	Group I.—Bráhman.									
1	Bráhman	73,287	42,236	31,051	..	..	..	..	..	..
2	Kást	209	97	112	..	..	..	..	..	..
3	Golak	164	87	77	..	..	..	..	..	..
	Total Group I ..	73,660	42,420	31,240	3·1	..	..	..	..	2·67
	Group II.—Kshatriya.									
4	Parbhu	900	527	373	..	..	..	..	..	..
5	Rajput	36,083	19,003	17,080	..	..	..	..	..	..
6	Maráthe	26,713	13,589	13,124	..	..	..	..	..	..
7	Khatri	1,574	900	674	..	..	..	..	..	..
8	Káyat	768	412	356	..	..	..	..	..	..
	Total Group II ..	66,038	34,431	31,607	2·8	..	..	..	..	2·40
	Group III.—Vaishya.									
9	Sonár	27,294	13,831	13,463	..	..	..	..	..	..
10	Jangam	1,829	944	885	..	..	..	..	..	..

SUBSIDIARY TABLE I.

Showing Caste, Tribe and Race by social precedence and religion—(contd.)

	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of.					
					Hindus.	Musalmans.	Jains.	Sikhs.	Animistics.	All religions.
1		2	3	4	5	6	7	8	9	10
	Hindus—(contd.)									
11	Wáni	41,110	22,326	18,784	...	...	...	...	...	...
12	Komti	5,570	2,722	2,848	...	...	...	...	...	...
13	Lád	754	422	332	...	...	...	...	...	...
14	Bhâtiá	220	145	75	...	...	...	...	...	...
	Total Group III ...	76,777	40,390	36,387	3·1	...	...	...	...	2·8
	Group IV.—Shudra (a).									
15	Gurao	7,802	3,902	3,900	...	...	...	...	...	...
16	Vidur	8,667	4,263	4,404	...	...	...	...	...	...
17	Kásár	7,085	3,614	3,471	...	...	...	...	...	...
18	Támbatkár	654	369	285	...	...	...	...	...	...
19	Sutár	30,114	15,788	14,326	...	...	...	...	...	...
20	Kunbi	791,069	398,041	393,028	...	...	...	...	...	...
21	Máli	192,527	96,040	96,487	...	...	...	...	...	...

22	Wanjári	...	...	...	...	27,808	13,984	13,824	...	...	...	...	...	...
23	Bári	...	...	...	...	25,173	12,600	12,573	...	...	...	...	...	...
24	Tirmale	...	...	...	...	555	273	282	...	...	...	...	...	...
25	Marál	...	...	...	...	931	469	462	...	...	...	...	...	...
26	Máná	...	...	...	...	770	379	391	...	...	...	...	...	...
27	Gujar	...	...	...	...	821	470	351	...	...	...	...	...	...
28	Ját	...	...	...	...	836	548	288	...	...	...	...	...	...
29	Kápuwáru		...	...	...	755	345	410	...	...	...	...	...	...
30	Lodhi	...	...	...	...	2,288	1,256	1,032	...	...	...	...	...	...
31	Munarwár	...	...	...	...	3,166	1,529	1,637	...	...	...	...	...	...
32	Perki	...	...	...	...	1,752	832	920	...	...	...	...	...	...
		Total Group IV (a)			...	1,102,773	554,702	548,071	46·2	...	...	...	...	40·04
		Group IV (b).												
33	Simpi	...	...	...	...	12,649	6,534	6,115	...	...	...	...	...	...
34	Lohár (Kháti)	...	...	...	...	15,283	7,917	7,366	...	...	...	...	...	...
35	Panchál	...	...	...	...	2,695	1,325	1,370	...	...	...	...	...	...
36	Ghisádi	...	...	...	...	565	292	273	...	...	...	...	...	...
		Total Group IV (b)			...	31,192	16,068	15,124	1·4	...	...	...	...	1·1
		Group IV (c).												
37	Hatgar	...	...	...	...	7,106	3,547	3,559	...	...	...	...	...	...
38	Koshti	...	...	...	...	12,993	6,599	6,394	...	...	...	...	...	...
39	Sáli	...	...	...	...	6,621	3,377	3,244	...	...	...	...	...	...
40	Halbi	...	...	...	...	3,124	1,590	1,534	...	...	...	...	...	...
41	Sálewár	...	...	...	...	1,114	535	579	...	...	...	...	...	...

SUBSIDIARY TABLE I.

Showing Caste, Tribe and Race by social precedence and religion—(contd.)

	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of					
					Hindus.	Musalmans.	Jains.	Sikhs.	Animistics.	All religions.
	1	2	3	4	5	6	7	8	9	10
	Hindus—(contd.)									
42	Patwi	762	420	342	..	..	..	..	..	..
43	Rangári	10,916	5,493	5,423	..	..	..	..	..	..
	Total Group IV (c) ..	42,636	21,561	21,075	1·8	..	..	..	..	1·50
	Group IV (d).									
44	Bharadbhunja	597	334	263	..	..	..	..	..	..
45	Támboli	1,054	547	507	..	..	..	..	..	..
46	Pahádi	997	463	534	..	..	..	..	..	..
47	Teli	76,536	38,743	37,793	..	..	..	..	..	..
	Total Group IV (d) ..	79,184	40,087	39,097	3·3	..	..	..	..	2·88
	Group IV (e).									
48	Kumbhár	20,109	10,604	9,505	..	..	..	..	..	..
49	Goundi	577	339	238	..	..	..	..	..	..
50	Beldár	11,150	5,499	5,651	..	..	..	..	..	..
51	Jingar	1,332	675	657	..	..	..	..	..	..
	Total Group IV (e) ..	33,168	17,117	16,051	1·4	..	..	..	..	1·20

	Group IV (f)										
52	Gaoli (Ahir, Gawári, &c.)	36,066	18,730	17,336	..	..	..	..	..	..	
53	Golkar (Golá)	1,695	931	764	..	..	..	..	..	..	
54	Kánadi	1,407	703	704	..	..	..	..	..	..	
55	Dhangar	74,960	36,984	37,976	..	..	..	..	..	..	
56	Koli	28,038	13,858	14,180	..	..	..	..	..	..	
57	Bhoi	27,156	13,793	13,363	..	..	..	..	..	..	
	Total Group IV (f) ..	169,322	84,999	84,323	7·1	..	..	..	..	6·15	
	Group IV (g)										
58	Otári	1,004	502	502	·04	..	..	..	..	·04	
	Group IV (h).										
59	Pátharwat	967	474	493	..	..	..	..	..	..	
60	Takári (Tákankár)	5,725	2,972	2,753	..	..	..	..	..	..	
61	Waddar	4,937	2,520	2,417	..	..	..	..	..	..	
62	Bhámti	1,697	810	887	..	..	..	..	..	..	
63	Lonári	913	435	478	..	..	..	..	..	..	
	Total Group IV (h) ..	14,239	7,21.	7,028	·59	..	..	..	..	·52	
	Group IV (i).										
64	Kalál	15,864	8,218	7,646	..	..	..	..	..	..	
65	Kalwár	592	310	282	..	..	..	..	..	..	
66	Burud	1,381	704	677	..	..	..	..	..	..	
67	Kaikádi	1,877	920	957	..	..	..	..	..	..	
	Total Group IV (i) ..	19,714	10,152	9,562	·82	..	..	..	..	·72	

SUBSIDIARY TABLE I.

Showing Caste, Tribe and Race by social precedence and religion—(contd.)

	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of					
					Hindus.	Musalmans.	Jains.	Sikhs.	Animistics.	All religions.
	1	2	3	4	5	6	7	8	9	10
	Hindus—(contd.)									
	Group IV (j).									
68	Mháli	33,961	17,348	16,613	..	..		..	..	..
69	Dhobi	22,695	11,425	11,270	..	..	..	..	..	..
70	Banjári (Labháni)	60,487	31,509	28,978	..	..	..	..	..	..
	Total Group IV (j) ..	117,143	60,282	56,861	4·91	..	..	..	..	4·25
	Group IV (k).									
71	Thákur	4,332	2,366	1,966	..	..	..	..	..	..
72	Bhát	2,916	1,442	1,474	..	..	..	..	..	..
73	Gondhali	3,107	1,498	1,609	..	..	..	..	..	..
74	Pángul	1,948	937	1,011	..	..	..	..	..	..
	Total Group IV (k) ..	12,303	6,243	6,060	·52	..	..	..	..	·45
	Group IV (l).									
75	Chitrakathi	1,508	730	778	..	..	..	..	..	..
76	Kolháti	1,325	482	843	..	..	..	..	..	..

77	Gopál	2,149	1,076	1,073	..	..	..	..	..	..
	Total Group IV (1) ..	4,982	2,288	2,694	·21	..	..	..	..	·18
	Group V.—Religious Orders.									
78	Bairági	1,198	698	500	..	..	..	..	..	..
79	Gosáwi	11,192	6,278	4,914	..	..	..	..	..	..
80	Mánbháo	2,566	1,349	1,217	..	..	..	..	..	..
81	Jogi	1,611	799	812	..	..	..	..	..	..
82	Náth	1,818	1,024	794	..	..	..	..	..	..
83	Gárpagári	3,193	1,648	1,545	..	..	..	..	..	..
84	Bharádi	1,787	869	918	..	..	..	..	..	..
85	Sarode	899	457	442	..	..	..	..	..	..
	Total Group V ..	24,264	13,122	11,142	1·01	..	..	..	..	·88
	Group VI.—Animistics turned Hindu.									
86	Ándh	39,678	19,318	20,360	..	..	..	..	..	..
87	Lajjhad	581	277	304	..	..	..	..	..	..
88	Korku	1,574	840	734	..	..	..	..	..	..
89	Bhil	1,770	875	895	..	..	..	..	..	..
90	Gond	5,777	2,939	2,838	..	..	..	..	..	..
91	Pardhán	2,217	1,100	1,117	..	..	..	..	..	..
	Total Group VI ..	51,597	25,349	26,248	2·2	..	..	..	..	1·9

SUBSIDIARY TABLE I.

Showing Caste, Tribe and Race by social precedence and religion—(contd.)

	Caste, Tribe or Race.	Persons.	Males.	Females.	Precentage of group on total population of					
					Hindus.	Musalmans	Jains.	Sikhs.	Animistics.	All religions.
	1	2	3	4	5	6	7	8	9	10
	Hindus—(concld.)									
	Group VII.—Atishudra.									
92	Kori	691	447	244	..	..	..	..	..	..
93	Párdhi	6,603	3,298	3,305	..	..	..	..	..	..
94	Dohor	5,364	2,713	2,651	..	..	..	..	..	..
95	Mahár	350,929	173,036	177,893	..	..	..	..	..	..
96	Chámbhár (Mochi)	28,036	14,416	13,620	..	..	..	..	..	..
97	Balhai	692	355	337	..	..	..	..	..	..
98	Mádgi	2,287	1,136	1,151	..	..	..	..	..	..
99	Bedar	4,790	2,292	2,498	..	..	..	..	..	..
100	Kasai (Khátik)	4,983	2,590	2,393	..	..	..	..	..	..
101	Máng	49,112	23,997	25,115	..	..	..	..	..	..
102	Bhangi	1,844	982	862	..	..	..	..	..	..
	Total Group VII ..	455,331	225,262	230,069	19·07	..	..	..	..	16·5
	Unspecified, indefinite or numerically very small castes.	12,689	7,003	5,686	·53	..	..	..	..	·46
	Total Hindu Castes ..	2,388,016	1,209,189	1,178,827	100	..	..	..	..	86·71

	Musalman.												
	Group I.												
1	Syed	..	..	..	..	18,592	9,571	9,021	..	..	..	..	..	..
2	Shekh	..	..	..	..	130,583	66,791	63,792	..	..	..	..	..	..
3	Moghal	..	..	..	..	4,087	2,039	2,048	..	..	..	..	..	..
4	Pathán	..	..	..	..	51,534	26,228	25,306	..	..	..	..	..	..
	Total Group I				..	204,796	104,629	100,167	..	96·58	..	..	..	7·44
	Group II.													
5	Kachhi	..	..	..	..	266	225	41	..	..	..	..	..	..
6	Bohorá	..	..	..	..	494	318	176	..	..	..	..	..	..
7	Khojá	..	..	..	..	113	61	52	..	..	..	..	..	..
8	Fakir	..	..	..	..	1,555	779	776	..	..	..	..	..	..
9	Pinjári	..	..	..	..	375	177	198	..	..	..	..	..	..
10	Gaoli	..	..	..	..	543	294	249	..	..	..	..	..	..
	Total Group II				..	3,346	1,854	1,492	..	1·58	..	..	..	·12
	Group III.													
11	Kasai	..	..	..	..	218	109	109	..	..	..	..	..	..
12	Bhil	..	..	..	..	659	329	330	..	..	..	..	..	..
13	Bhangi	..	..	..	..	216	114	102	..	..	..	..	..	..
	Total Group III				..	1,093	552	541	..	·52	..	..	..	·04

SUBSIDIARY TABLE I.

Showing Caste, Tribe and Race by social precedence and religion—(contd.)

	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of					
					Hindus.	Musalmans.	Jains.	Sikhs.	Animistics.	All religions.
1		2	3	4	5	6	7	8	9	10
	Musalmans—(concld.)									
	Group IV.									
	Unspecified, indefinite or numerically very small castes.	2,805	1,732	1,073	..	1·32	..	..	..	·10
	Total Musalman Tribes ..	212,040	108,767	103,273	..	100	..	..	..	7·7
	Jain.									
	Group I.									
1	Bráhman	50	43	7	..	..	..	..	..	..
2	Jati	18	10	8	..	..	..	..	..	..
	Total Group I ..	68	53	15	..	..	·35	..	..	·003
	Group II.									
3	Kshatriya	3	2	1	..	..	..	..	..	..
4	Rajput	5	5	..	..	..	..	..	..	..
5	Khatri	5	4	1	..	..	..	..	..	..

	Maráthe	1	1	..	..	..	..	..	..	..
	Total Group II ..	14	12	2	..	..	·07	..	..	..
	Group III.									
7	Wáni	14,983	7,983	7,000	..	..	76·29	..	..	·54
	Group IV.									
8	Kásár	186	115	71	..	..	..	..	..	..
9	Kunbi	140	70	70	..	..	...	..	..	..
	Total Group IV ..	326	185	141	..	..	1·66	..	..	·01
	Group V.									
10	Simpi	2,303	1,132	1,171	..	..	11·72	..	..	·08
	Group VI.									
11	Koshti	295	146	149	..	..	..	..	..	..
12	Rangári	253	122	131	..	..	..	..	..	..
	Total Group VI ..	548	268	280	..	..	2·79	..	..	·02
	Group VII.									
13	Kalál	170	92	78	..	..	·87	..	..	·006
	Unspecified, indefinite or numerically very small and unimportant castes	1,227	567	660	..	..	6·25	..	..	·04
	Total Jain Castes ..	19,639	10,292	9,347	..	..	100	..	..	·71

SUBSIDIARY TABLE I.

Showing Caste, Tribe and Race by social precedence and religion—(concld.)

	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of					
					Hindus.	Musalmans	Jains.	Sikhs.	Animistics	All religions.
	1	2	3	4	5	6	7	8	9	10
	Sikh.									
	Group I.									
1	Bráhman	8	3	5	..	..	..	·55	..	..
	Group II.									
2	Rajput	181	91	90	..	..	..	..	..	..
3	Khatri	154	90	64	..	..	..	..	..	..
	Total Group II ...	335	181	154	..	..	..	23·12	..	·12
	Group III.									
4	Baniyá	25	16	9	..	..	..	1·73	..	·009
	Group IV.									
5	Banjári	578	310	268	..	..	..	39·89	..	·02
	Unspecified, indefinite or numerically very small castes.	503	286	217	..	..	..	34·71	..	..
	Total Sikh Castes ..	1,449	796	653	..	..	..	100	..	·28

	Animistic.										
	Group I.										
1	Gawár	255	143	112	..	..	..	..	..	..	
2	Banjári	304	157	147	..	..	..	..	..	..	
	Total Group I ..	559	300	259	..	..	..	..	·43	·02	
	Group II.										
3	Lajjhad	953	444	509	..	..	..	..	..	..	
4	Korku	26,390	12,822	13,568	..	..	..	..	..	..	
5	Bhil	3,275	1,573	1,702	..	..	..	..	..	..	
6	Gond	68,503	33,576	34,927	..	..	..	..	..	..	
7	Pardhán	12,165	6,047	6,118	..	..	..	..	..	..	
8	Gawlán	117	60	57	..	..	..	..	..	..	
9	Moghe	252	133	119	..	..	..	..	..	..	
10	Kolám	15,500	7,575	7,925	..	..	..	..	..	..	
11	Nihál	1,911	951	960	..	..	..	..	..	..	
	Total Group II ..	129,066	63,181	65,885	..	..	..	..	99·3	4·7	
	Unspecified, indefinite or numerically very small castes.	339	169	170	..	..	..	..	·26	·12	
	Total Animistic Castes ..	129,964	63,650	66,314	..	..	..	..	100	4·8	

Note.—Parsis, Christians and Jews are not included in this table as they are numerically very small.

SUBSIDIARY TABLE II.

Showing variation in Castes, Tribes and Races since 1881.

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease (−).		Net variation, increase (+) or decrease (−) 1881—1901.	
	1901	1891	1881	1891—1901	1881—1891		
1	2	3	4	5	6	7	
HINDU.							
Ándh	39,678	43,297	37,010	+8·36	+17·0	+2,668	
Arakh	350	235	371	+48·93	−36·6	−21	
Atári	30	32	75	−6·25	−57·3	−45	
Ayáwár	112	132	145	−15·15	−8·9	−33	
Baheliyá	73	61	31	+19·67	+96·8	+42	
Bahurupi	351	157	290	+123·56	−45·8	+61	
Bairági	1,198	1,436	1,529	−16·57	−6·08	−331	
Balhai	692	249	803	+177·91	−69·0	−111	
Banjári and Labháni	60,487	77,995	60,214	−22·45	+29·5	+273	
Barai	..	142	..	..	..	..	
Bári	25,173	25,920	23,690	−2·89	+9·4	+1,483	
Basod	225	191	107	+17·8	+78·5	+118	
Bedar	4,790	3,041	1,273	+57·51	+138·9	+3,517	
Beldár	11,150	12,217	11,494	−8·73	+6·3	−344	
Berad	137	163	330	−15·95	−50·6	−193	

Bhámti	1,697	1,774	1,693	−4·34	+4·8	+4
Bhanári	158	21	..	+652·38	..	+158
Bhandári	65	2	11	+3,150·0	−81·8	+54
Bhangi and Mehtar	1,844	1,303	691	+41·52	+88·5	+1,153
Bharadbhunja	597	601	396	−·7	+77·0	+201
Bharádi	1,787	1,452	1,314	+23·1	+110·5	+473
Bhát	2,916	3,065	2,520	−4·86	+21·6	+396
Bhátiá	220	104	85	+111·54	+22·3	+135
Bhil	1,770	3,483	4,183	−49·18	−16·7	−2,413
Bhoi and Jhingá Bhoi	27,156	27,453	22,961	−1·08	+19·7	+4,195
Bhoyer	81	30	..	+170·0	..	+81
Bopchi	429	613	..	−30·01	..	+429
Boral	..	25	163	..	−84·7	−163
Borekar	258	120	..	+1·15	..	+258
Bráhman	73,287	71,272	65,754	+2·82	+8·4	+7,533
Bunkar	83	99	..	−16·16	..	+83
Burud	1,381	1,247	1,201	+10·74	+3·8	+180
Chámbhár (Mochi)	28,036	29,174	26,885	−3·9	+7·4	+885
Chenwár	148	26	268	−27·1	..	+148
Chitári	77	76	..	+1·31	..	+77
Chitrakathi	1,508	1,612	1,554	−6·45	+3·7	−46
Dabgar	..	56	105	..	−46·6	−105
Dandigán	155	184	283	−15·76	−34·9	−128
Dángre	..	188	317	..	+40·7	−317
Dángat	166	486	271	−65·84	+79·3	−105

SUBSIDIARY TABLE II.

Showing variation in Castes, Tribes and Races since 1881—(contd.)

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease (—).		Net variation, increase (+) or decrease (—). 1881—1901.	
	1901	1891	1881	1891—1901	1881—1891		
1	2	3	4	5	6	7	
HINDU—*(contd.)*							
Dasari	96	64	7	+50·0	+814·3	+89	
Devalwár	164	103	37	+59·22	+178·3	+127	
Dhangar	74,960	81,027	74,559	—7·5	+8·6	+386	
Dhobi	22,695	23,075	15 21,559	—1·64	+7·03	+1,136	
Dohor	5,364	5,082	4,477	+5·54	+13·5	+887	
Dongari	276	..	261	..	..	+15	
Gadariyá	105	49	3	+114·3	+1,533 3	+102	
Gandhi	106	92	56	+15·22	+64·3	+50	
Gaoli (Ahir, Gaulán, Gawári)	36,066	35,680	30,159	+1·08	+18 2	+5,907	
Gaondi	577	639	534	—9·70	+19 6	+43	
Gárpagári	3,193	3,041	4,205	+4·99	—27·7	—1,012	
Ghisádi	565	708	534	—20·19	+32·6	+31	
Gochki	..	94	..	..	..	..	
Goalk	164	146	356	+12·32	—58·9	—192	
Golkar (Golá)	1,695	2,454	1,766	—30·93	+38·9	—71	

Gond	..	..	5,777	9,058	..	−35·88	..			+5,777
Gondhali	..	..	3,107	3,033	3,212	+ 2·44	−5·6			−105
Gopál	..	..	2,149	3,419	3,076	−37·14	+11·1			−927
Gosáwi	..	..	11,192	12,152	13,014	− 7·9	−6·6			−1,822
Gotefod	..	..	69	132	241	−47·72	−45·2			−172
Gujar	..	..	821	981	967	−16·31	+1·4			−146
Gurao	..	..	7,802	9,229	9,234	−15·46	−·04			−1,432
Gurud Kapuwár	..	..	41	501	..	−91·81	..			+41
Halbi	..	..	3,124	2,841	2,205	+ 9·96	+28·8			+919
Halwái	..	..	241	237	192	+ 1·7	+23·9			+49
Hatgar	..	..	7,106	6,599	8,605	+ 7·7	−23·3			−1,499
Injhwar	..	..	128	258	..	−50·38	..			+128
Jangam	..	..	1,829	1,882	2,516	− 2·81	−25·2			−687
Ját	..	..	836	513	89	+62·96	+476·4			+747
Jingar	..	..	1,532	1,313	1,503	+ 1·44	−12·6			−171
Jiráyat	..	..	194	312	302	−37·82	+ 3·3			−108
Jogi	..	..	1,611	2,177	2,147	−26·	− 1·4			−536
Johari	..	..	44	161	27	−72·67	+496·3			+17
Joshi	..	..	252	419	21	−39·85	+1,895·2			+231
Kachár	..	..	413	564	436	−26·80	+29·4			−23
Kachi	..	..	64	28	..	+128·57	..			+64
Kálár	..	..	469	359	247	+ 30·64	+45·3			+222
Kaikádi	..	..	1,877	2,024	3,103	− 7·2	−34·8			−1,226
Kákar	..	..	31	102	..	−69·6	..			+31
Kalál	..	..	15,864	16,035	14,943	− 1·06	+ 7·3			+921

SUBSIDIARY TABLE II.

Showing variation in Castes, Tribes and Races since 1881—(contd.)

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease (—).		Net variation increase (+) or decrease (—) 1881—1901.	
	1901	1891	1881	1891—1901	1881—1891		
1	2	3	4	5	6	7	8
HINDU—(*contd.*)							
Kalwant	..	94	204	..	—53·9	—204	
Kalwár	592	49	..	+1,108·2	..	+592	
Kámáthi	197	22	..	+795·4	..	—197	
Kánadi	1,407	1,447	639	—2·7	+126·4	+768	
Kanjhar	29	1	78	+2800·	—98·7	—49	
Kapuwáru	755	82	340	+820·7	—75·9	+415	
Kásár	7,085	7,558	7,664	—6·2	—1·4	+579	
Kasban	167	14	..	+1,092·8	..	+167	
Kást	209	259	379	—19·3	—31·6	—170	
Káyat	768	974	1,066	—21·1	— 8·6	—298	
Kewat	108	76	..	+42·1	..	+108	
Khangar	127	229	226	—44·5	+ 1·3	—99	
Khâtik	4,983	4,959	4,487	+ 48	+ 10·5	+ 496	
Khatri	1,574	1,710	2,015	—7·9	—15·1	— 441	
Kolám	299	954	..	—68·6	..	+ 299	

Kolhátí	..	..	..	1,325	1,248	1,301	+6·1	—3·3	+24
Koli	..	..	..	28,038	32,628	30,398	− 14·1	+ 7·3	−2,360
Komti	..	..	..	5,570	2,750	5,430	+102·5	—49·3	+ 140
Kori	..	..	..	691	435	68	+ 58·8	+ 539·7	+ 623
Korku	..	..	..	1,574	379	..	+ 315·3	..	+1,574
Koshti	..	..	..	12,993	14,549	14,785	—10·7	—1·6	−1,792
Kumbhár	..	..	..	20,109	21,465	20,085	—10·48	+11·8	+ 24
Kunbi	..	..	..	791,069	834,419	834,515	—5·2	—01	−43,446
Lád	..	..	..	754	1,371	2,520	—45	—45·6	−1,766
Lajjbad	..	..	..	581	1,763	1,824	—67·04	—3·3	−1,243
Lakháŕi	..	..	..	150	126	140	+19·04	—10	+ 10
Lodhi	..	..	..	2,288	1,915	1,773	+19·5	+ 8·0	+ 515
Lohár	..	..	..	15,283	15,889	13,883	—3·2	+14·4	+ 1,400
Lonári	..	..	..	913	1,096	888	—16·7	+ 23·4	+ 25
Mádgi	..	..	..	2,287	2,670	1,595	—14·3	+ 67·4	+ 692
Mahár	..	..	..	350,929	354,997	307,994	—1·1	+ 15·3	+ 42,935
Máli	..	..	..	192,527	202,488	195,981	—4·9	+ 3·3	−3,454
Mána	..	..	..	770	217	..	+254·8	..	+770
Mánbháo	..	..	..	2,566	3,559	4,111	—27·8	—13·4	−1,545
Máng	..	..	..	49,112	52,150	46,378	—5·8	+12·4	+ 2,734
Mánggarudi	..	..	..	..	161	218	..	—26·1	—218
Maŕál	..	..	..	931	410	..	+127·1	..	+ 931
Maráthe	..	..	..	26,713	19,038	..	+40·3	..	+ 26,713
Mhári	..	..	..	33,961	35,225	33,517	—3·7	+5·2	+ 444
Moghe	..	..	..	214	2	..	+10,600	..	+ 214

SUBSIDIARY TABLE II.

Showing Variation in Castes, Tribes and Races since 1881—(contd.)

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease (—).		Net variation increase (+) or decrease (—). 1881-1901	
	1901.	1891.	1881.	1891—1900.	1881—1891.		
1	2	3	4	5	6	7	8
HINDU—(*contd.*)							
Munarwár	3,166	2,120	3,230	+49·3	+34·3	—64	
Murai	92	119	28	—22·7	+325	+ 64	
Náth	1,818	2,973	1,447	—38·9	+105·5	+ 371	
Nihál	10	104	..	—90·4	..	+ 10	
Niráli	112	61	64	+ 83·6	—4·6	+ 48	
Otári	1,004	1,477	1,348	—32·02	+10·1	—344	
Pahád	997	886	1,164	+19·2	—28·1	—167	
Pakháli	43	99	..	—56·6	..	+ 43	
Panchál	2,695	1,876	1,431	+43·6	+81	+1,264	
Pángul	1,948	2,085	1,828	—6·6	+14·1	+120	
Parbhu	900	632	477	42·4	+32·5	+423	
Pardhán	2,217	3,766	..	—41·1	..	+2,217	
Párdhi	6,603	6,894	5,834	—4·2	+ 18·2	+ 769	
Pási	480	467	256	+2·8	+ 82·4	+ 224	
Páthrat	967	877	783	+10·3	+ 12·	+ 184	

Patwi	..	..	..	762	466	747	+63·5	−37·6	+15			
Perki	..	..	..	1,752	1,499	1,274	+16·9	+17·6	+478			
Phanádi	..	..	..	29	102	117	−71·6	−12·8	−88			
Pinjári	..	..	..	54	67	..	−19·4	..	+54			
Rajput	..	..	..	36,083	50,916	44,549	−29·1	+14·3	+8,466			
Rámosi	..	..	..	67	91	118	−26·4	−22·8	−51			
Rangári	..	..	..	10,916	11,865	12,471	−8	−4·8	−1,555			
Reddi	..	..	..	5	1	717	+400	−99·9	−712			
Ságar	..	..	..	431	63	..	+584·2	..	+431			
Sálewár	..	..	..	1,114	1,103	..	+·9	..	+1,114			
Sáli	..	..	..	6,621	7,985	9,126	−17·08	−12·5	−2,505			
Sarode	..	..	..	899	1,330	1,180	−32·4	+12·7	−281			
Sikh	..	..	..	13	202	..	−93·6	..	+13			
Sikligar	..	..	..	39	36	90	+8·3	−60	−51			
Simpi	..	..	..	12,649	13,725	15,509	−7·8	−11·5	−2,860			
Sonár	..	..	..	27,294	29,217	27,548	−6·6	−6·05	−254			
Sutár	..	..	..	30,114	32,478	30,314	−7·3	+7·1	−200			
Tágwále	..	..	..	76	113	..	−32·7	..	+76			
Takári	..	..	..	5,725	5,414	4,347	+5·7	+24·5	+1,378			
Támbatkár	..	..	..	654	590	837	+10·8	−29·5	−183			
Támboli	..	..	..	1,054	764	637	+39·8	+18·3	+417			
Teli	..	..	..	76,536	82,069	75,552	−6·7	+8·6	−984			
Thákur	..	..	..	4,332	5,099	5,054	−15·04	+·9	−722			
Thoti	..	..	..	49	43	216	+13·9	−80	−167			
Tirmale	..	..	..	555	449	494	+23·6	−9·1	+61			

SUBSIDIARY TABLE II.

Showing variation in Castes, Tribes and Races since 1881—(contd.)

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease (−)		Net variation increase (+) or decrease (−). 1881-1901.
	1901.	1891.	1881.	1891—1901.	1881—1891.	
1	2	3	4	5	6	7
HINDU—(*concld.*)						
Udási	66	109	..	−39·4	..	+66
Vidur	8,667	10,691	11,747	−18·9	−8·9	−3,080
Waddar	4,937	6,116	7,596	−19·3	−19·5	−2,659
Wághe	15	47	66	−68·08	−28·7	−51
Wáni	41,110	50,270	50,192	−18·2	+·2	−9,082
Wanjári	27,808	31,802	27,495	−12·5	+15·5	+313
Wásudeo	214	314	152	−31·8	+106·5	+62
Yelamá	315	495	295	−36·4	+67·8	+20
Indefinite and unrecognizable castes	2,982	4,320	3,323	...	..	..
All other minor castes numbering less than 50	715	692	266	..	..	..
Total Hindu castes	2,388,016	2 531,791	2,357,046	..	..	..
SIKH.						
Banjári	578	..	..	..	..	+578
Khatri	154	4	..	+3,750	..	+154
Rajput	181	14	..	+1192·8	..	+181
Sikh	293	114	525	+157·01	+78·1	−232

Udási	..	..	..	..	50	2	..	+2,400	..	+50
All other minor castes numbering less than 50				..	193	43	..	..	..	..
Total Sikh castes				..	1,449	177	525	..	..	..
JAIN.										
Bhátiá	..	..	..	..	..	55	..	..	..	..
Gujráthi	..	..	..	..	..	347	..	..	..	..
Jain	..	..	..	..	910	..	..	..	..	+910
Kalál	..	..	..	..	170	186	..	—8·6	..	+170
Kásár	..	..	..	..	186	196	..	—5·1	..	+186
Koshti	..	..	..	..	295	269	..	+9·6	..	+295
Kunbi	..	..	..	..	140	13	..	+976·9	..	+140
Lád	..	..	..	..	..	1,454	..	..	..	..
Patwi	..	..	..	..	83	58	..	+43·1	..	+83
Rangári	..	..	..	..	253	325	..	—22·1	..	+253
Simpi	..	..	..	..	2,303	2,626	..	—12·3	..	+2,303
Wáni	..	..	..	..	14,983	13,260	6,329	+12·9	+109·5	+8,654
All other minor castes numbering less than 50				..	316	163	12	..	..	..
Total Jain castes				..	19,639	18,952	6,341	..	..	..
ZOROASTRIAN (PÁRSI).										
Pársi	..	..	..	..	530	412	242	+28·6	+70·2	+288
MUSALMAN.										
Arab	..	..	..	..	49	84	25	—41·6	+236	+24
Atári	..	..	..	..	51	60	..	—15	..	+51
Bágwán	..	..	..	..	81	124	..	—34·7	..	+81
Banjári	..	..	..	..	28	176	..	—84·09	..	+28

SUBSIDIARY TABLE II.

Showing variation in Castes, Tribes and Races since 1881—(contd.)

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease (−)		Net variation increase (+) or decrease (−) 1881—1901.	
	1901.	1891.	1881.	1891—1881.	1881—1891.		
1	2	3	4	5	6	7	
MUSALMAN—*(concld.)*							
Bhangi	216	180	16	+20	+1025	+200	
Bhát	53	45	..	+17·7	..	+53	
Bhil	659	1,928	1,125	−65·8	+71·4	−466	
Bohrá	494	479	202	+3·1	+137·1	+292	
Fakir	1,555	7,190	3,489	−78·4	+106·1	−1,934	
Gaoli	543	815	7	−33·4	+11542·8	+536	
Kachhi	266	175	..	+52	..	+266	
Kasai	218	384	20	−43·2	+1,820	+208	
Khojá	113	27	..	+318·5	..	+113	
Moghal	4,087	4,437	2,788	−7·9	+59·1	+1,299	
Momin	63	290	..	−78·4	..	+63	
Pathán	51,534	48,393	37,633	+6·5	+28·6	+13,901	
Pinjári	375	1,085	149	−65·4	+628·1	+226	
Rohilá	20	174	..	+88·5	..	+20	
Shekh	130,583	124,232	125,178	+5·1	+·7	+5,405	

Syed	18,592	15,107	9,135	+23·06	+65·3	+9 457
Musalman (Indefinite)	2,136	1,992	7,715	+7·2	+74·2	—5,579
All other minor tribes numbering less than 50 ..	324	304	73	..	..	..
Total Musalman castes ..	212,040	207,681	187,555	..	..	..
CHRISTIAN.						
European	326	329	213	—·9	+54·4	+113
Eurasian	301	318	542	—5·3	—41·3	—241
Goanese	129	172	..	—25	..	+129
Native Christian	1,619	534	579	+203·2	—7·7	+1,040
All other minor races numbering less than 50 ..	..	6	1	..	..	..
Total Christian races ..	2 375	1,359	1,335	..	..	..
JEW.						
Jew	3	2	3	+50	—33·3	..
ANIMISTIC.						
Ándh	1	305	..	—99·6	...	+1
Balhai	17	78	..	—78·2	..	+17
Basod	..	70	..	..	..	..
Bhil	3,275	783	..	+318·3	..	+3,275
Bhute	75	..	..	..	..	+75
Gaulán	117	771	..	—84·8	..	+117
Gawári	255	..	..	..	..	+255
Gond	68,503	71,869	64,817	—4·6	+10·8	+3,686
Gorwán	..	148	..	..	..	..
Kolám	15,500	16,460	12,163	—5·8	+35·3	+3,337
Korku	26,390	34,602	28,450	—23·7	+21·6	—2,060

SUBSIDIARY TABLE II.

Showing variation in Castes, Tribes and Races since 1881—(concld.)

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease (−)		Net variation increase (+) or decrease (−) 1881—1901.	
	1901	1891	1881	1891—1901	1881—1891		
1	2	3	4	5	6	7	8
ANIMISTIC—(*concld.*)							
Labháni	304	..	297	..	..	+7	
Lajjhad	953	97	..	+882·5	..	+953	
Moghe	252	217	344	+16·1	−36·9	−92	
Nihál	1,911	2,201	2,483	−13·2	−11·4	−572	
Pardhán	12,165	9,170	11,028	+32·6	−16·8	+1,137	
Thoti	40	183	..	−78·1	..	+40	
All other minor castes numbering less than 50 ..	206	154	43	..	..	..	
Total Animistic castes	129,964	137,108	119,625	..	..	..	
BUDDHIST.							
Chinese	..	4	1	..	..	..	
Others	..	5	..	..	..	..	
Total all castes, tribes and races	2,754,016	2,397,491	2,672,673	..	..	..	

CHAPTER XI.

OCCUPATION.

(TABLES XV AND XVA).

Introductory.

402. We now turn to consider the different occupations in which the people are engaged, or rather the means upon which their livelihood depends. The subject is important from an administrative point of view, inasmuch as the statistics show how many persons are productively employed and how many are not so. The figures also throw some light on the resources and capabilities of the people, by exhibiting the different subsidiary occupations they can fall back upon, in case they are deprived of their principal one.

Occupations classified.

403. Full statistics regarding the subject of occupations will be found in Tables XV, Parts I and II, and XVA. With some slight modifications the classification of occupations adopted at the previous census has been now prescribed by the Census Commissioner for India. All the main occupations are divided into 8 Classes, and these Classes are again sub-divided into 24 Orders and 79 Sub-orders thus :—

Class.	Order.	Sub-order.
A. GOVERNMENT	I. ADMINISTRATION	1. Civil Service of the State.
		2. Service of Local and Municipal Bodies.
		3. Village Service.
	II. DEFENCE.	4. Army.
		5. Navy and Marine.
	III. SERVICE OF NATIVE AND FOREIGN STATES.	6. Civil Officers.
		7. Military Officers.
B. PASTURE AND AGRICULTURE.	IV. PROVISION AND CARE OF ANIMALS.	8. Stock breeding and dealing.
		9. Training and Care of Animals.
	V. AGRICULTURE	10. Landholders and Tenants.
		11. Agricultural Labour.
		12. Growth of Special Products.
		13. Agricultural Training and Supervision, and Forests.
C. PERSONAL SERVICES.	VI. PERSONAL, HOUSEHOLD AND SANITARY SERVICES.	14. Personal and Domestic Services.
		15. Non-Domestic Entertainment.
		16. Sanitation.
D. PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	VII. FOOD, DRINK AND STIMULANTS.	17. Animal Food.
		18. Vegetable Food.
		19. Drinks, Condiments and Stimulants.
	VIII. LIGHT, FIRING AND FORAGE.	20. Lighting.
		21. Fuel and Forage.
	IX. BUILDINGS	22. Building Materials.
		23. Artificers in Building.
	X. VEHICLES AND VESSELS.	24. Railway and Tramway Plant.
		25. Carts, Carriages, etc.
		26. Ships and Boats.
	XI. SUPPLEMENTARY REQUIREMENTS.	27. Paper.
		28. Books and Prints.
		29. Watches, Clocks and Scientific Instruments.
		30. Carving and Engraving.
		31. Toys and Curiosities.
		32. Music and Musical Instruments.
		33. Bangles, Necklaces, Beads, Sacred Threads, etc.

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Class.	Order.	Sub-Order.
D. PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES—(*concld*).	XI. SUPPLEMENTARY REQUIREMENTS—(*concld*)	34. Furniture.
		35. Harness.
		36. Tools and Machinery.
		37. Arms and Ammunition.
	XII. TEXTILE FABRICS AND DRESS.	38. Wool and Fur.
		39. Silk.
		40. Cotton.
		41. Jute, Hemp, Flax, Coir, etc.
		42. Dress.
	XIII. METALS AND PRECIOUS STONES.	43. Gold, Silver and Precious Stones.
		44. Brass, Copper and Bell-Metal.
		45. Tin, Zinc, Quicksilver and Lead.
		46. Iron and Steel.
	XIV. GLASS, EARTHEN AND STONE WARE.	47. Glass and Chinaware.
		48. Earthen and Stoneware.
	XV. WOOD, CANE AND LEAVES, ETC.	49. Wood and Bamboos.
		50. Canework, Matting and Leaves, etc.
	XVI. DRUGS, GUMS, DYES, ETC.	51. Gum, Wax, Resin and similar Forest produce.
		52. Drugs, Dyes, Pigments, etc.
	XVII. LEATHER ...	53. Leather, Horn and Bones, etc.
E. COMMERCE, TRANSPORT, AND STORAGE.	XVIII. COMMERCE ...	54. Money and Securities.
		55. General Merchandise.
		56. Dealing unspecified.
		57. Middlemen, Brokers and Agents.
	XIX. TRANSPORT AND STORAGE.	58. Railway.
		59. Road.
		60. Water.
		61. Messages.
		62. Storage and Weighing.
F. PROFESSIONS ...	XX. LEARNED AND ARTISTIC PROFESSIONS.	63. Religion.
		64. Education.
		65. Literature.
		66. Law.
		67. Medicine.
		68. Engineering and Survey.
		69. Natural Science.
		70. Pictorial Art, Sculpture, etc.
		71. Music, Acting and Dancing.
	XXI. SPORT ...	72. Sport.
		73. Games and Exhibitions.
G. UNSKILLED LABOUR, NOT AGRICULTURAL.	XXII. EARTHWORK AND GENERAL LABOUR.	74. Earthwork, etc.
		75. General labour.
	XXIII. INDEFINITE AND DISREPUTABLE OCCUPATIONS.	76. Indefinite.
		77. Disreputable.
H. MEANS OF SUBSISTENCE INDEPENDENT OF OCCUPATION.	XXIV. INDEPENDENT ...	78. Property and Alms.
		79. At the Public Charge.

The 79 Sub-orders are further sub-divided into 520 Groups, which are shown in detail in Table XV, Part I.—Provincial. Every occupation returned has fallen under one or other of these groups.

Improvement over the preceding censuses.

404. A decided improvement over the preceding censuses has been made in collecting the information regarding the subject. On the present occasion, a separate column was introduced in the schedule for recording the subsidiary occupations. An attempt has also been made to distinguish actual workers from dependents, males from females, makers from sellers and those who work at home

from those who are employed in factories, &c. On the other hand, the report is not encumbered by the details of the age of each worker. As the previous census reports materially differ in the treatment of the subject, comparison of the present state of things with those in past years cannot in most cases be instituted.

Subsidiary Table I.—General distribution by occupations.

405. Subsidiary Table I gives the general distribution of the population by occupation, together with the percentage on total population and also that in each order and sub-order.

Class A.—Government.

406. *Class A.—Government.*—Provides employment for 36,117 persons, or 1·31 per cent. of the population and altogether 94,482 persons, or 3·43 per cent. of the people are maintained. Out of the total number of persons supported by this class of occupation, 38·23 per cent. are actual workers and the rest, 61·77 per cent., are dependents. The class is divided into 3 orders, *viz,:* Administration, Defence and Service of Native and Foreign States.

Order I.—Administration.

407. 92,413 persons, or 3·36 per cent., are supported by administrative service, and out of them 35,171 persons, or 1·28 per cent. are actually toiling. Under sub-order 1, Civil Service of the State, out of every three persons supported, one is an actual worker and he has to maintain the other two. Nearly the same proportion holds good in sub-order 2, Service of Local and Municipal Bodies; but only ·03 per cent. of the population is supported by it. The Village Service, which includes Patels, Patwaris, Jaglias and Mahars, supports 73,699 persons, or 2·67 per cent. of the population; the actual bread-winners being 28,789 persons, or 1·04 per cent.

Order II.—Defence.

408. The second order consists of the Army. In Berar, there is only one military station at Paratwada and only ·07 per cent of the people are enumerated as being directly or indirectly dependent upon this form of service. Out of every 100 persons supported by it, about 47 are soldiers, while the rest are dependent upon them.

Order III.—Native and Foreign State Service.

409. As might be expected, very few persons are returned in Berar as maintained by the service of Native and Foreign States. Of those, however, who are so, only about 22 per cent. are enumerated as actual workers and the rest, 78, dependents upon them.

Class B.—Pasture and Agriculture.

410. *Class B.—Pasture and Agriculture.*—As far as Berar is concerned this class is the most important, as nearly three out of every four persons are returned as directly or indirectly dependent upon it. Altogether 2,040,760 persons, or 74·10 per cent. of the total population, are supported by this class of occupation. Of these, the actual workers number 1,449,572, or 52·63 per cent. of the total population. In other words, out of every 100 persons supported by this kind of occupation, nearly 71 actually toil and the rest 29 are dependents. The low proportion of the dependents points to the fact that nearly every member of the family, barring the young children, the aged and the infirm, helps to earn the bread by contributing his proper quota to the work. The class is divided into two orders: *viz.*—(1) Provision and care of animals, and (2) Agriculture. The former is statistically unimportant, while the latter, which is the most important, falls under order v.

Order V.—Agriculture.

411. The population of Berar is 2,754,016, and out of this 2,016,067 or 73·20 per cent. are supported by agriculture, the actual workers being as many as 1,430,174, or 51·93 per cent. Out of every 100 persons, who are directly or indirectly dependent upon agriculture, as many as 71 actually toil for their bread and support the remaining 29.

Sub-order 10.—Landholders and Tenants.

412. Going into the divisions of this Order we find that 222,180 persons, or 8·07 per cent. of the people are actual landholders and tenants.

413. Agricultural labour provides employment to 1,207,134 persons, or 43·83 per cent. of the people, while 52·73 per cent. are maintained. Out of every 100 persons supported by this form of employment as many as 83 are actually working, while the remaining 17 are dependent upon them. It is thus clear that under this head of occupation the number of dependents is the least.

Sub-order 11.—Agricultural Labourers.

414. Of Growers of Special Products, there are only ·01 per cent., and double the number of persons are engaged in Agricultural training and supervision and Forests.

Sub-orders 12 and 13.

415. Class C consists of order vi, which is as regards personal, household and sanitary services. Altogether 53,048, or 1·93 per cent. of the population, are supported by it, and 32,010 persons, or 1·16 per cent., are actually engaged in that calling. Nearly 60 persons out of every 100, who are directly or indirectly dependent upon this form of employment, are returned as actual workers, and they have to maintain the other 40 persons. This order is further divided into three sub-orders, of which only one—Personal and Domestic services—is of some importance, as it claims 1·09 per cent. of the people as its followers, and affords a living to 1·81 per cent., or 49,939 persons.

Class C.—Personal Services.

416. Class D deals with the preparation and supply of material substances. It consists of miscellaneous kinds of occupations comprised under orders vii to xvii and sub-orders 17 to 53, both inclusive. Altogether 200,462 persons, or 7·28 per cent. of the people, deal in such pursuits, which afford means of subsistence to 354,406 persons, or 12·87 per cent. of the total population. Of the total number of persons, who are dependent upon these occupations for their livelihood, 56·56 per cent. are actual workers, who have to maintain the remaining 43·44 per cent. of the people.

Class D.—Preparation and supply of material substances.

417. 1·94 per cent. of the population deal in Food, Drink and Stimulants. Of persons dealing in Vegetable Food, there are as many as ·84 per cent., while those supported by the preparation of Drink, Condiments and Stimulants number 1·26 per cent.

Order VII.—Food, Drink and Stimulants.

418. The next order, which is of some importance, is order xii—Textile Fabrics and Dress, under which 59,701 persons, or 2·17 per cent. are registered as actually engaged, and 99,046 persons, or 3·60 per cent. of the people are altogether supported.

Order XII.—Textile Fabrics and Dress.

419. Sub-order 40, Cotton, which is one of the principal products of this province, affords means of support to 70,679 persons, or 2·57 per cent., the actual workers in it being 44,123 persons, or 1·60 per cent. Out of every 100 persons supported by this source, as many as 38 are dependent upon the remaining 62 actual workers.

Sub-order 40.—Cotton.

420. Upon wood, cane and leaves, 40,055 persons, or 1·45 per cent. of the population are dependent for their livelihood. The rest of the orders and sub-orders in this class are statistically unimportant and call for no remark.

Order XV.—Wood, Cane and Leaves, &c.

421. The next Class E comprises commerce, transport and storage. Altogether 29,905 persons or 1·09 per cent. are engaged in this kind of occupation and 2·49 per cent. or 68,497 persons are supported by it. Under the sub-orders 54.—Money and Securities and 56.—Dealing unspecified, nearly 19 and 43 persons respectively are shown as actual workers among every 10,000 people of all classes and professions.

Class E.—Commerce.

422. *Class F.*—Altogether 21,557 persons or nearly 8 in every 1,000 people are enumerated as following the learned, artistic and sportive professions comprised under Class F., and 44,176 persons, or 16 per 1,000 are supported. The percentages of the actual

Class F.—Professions.

workers and the dependents (calculated on the total number of persons supported by this class) are rather evenly balanced. Out of every 1,000 people, religion is the profession of 4 and music and dancing of 1 person only. The ratio of other professionals is very low indeed. Among every 10,000 people, education, medicine, law and engineering are the professions of 8, 4, 3 and 1 persons respectively. Very few persons in Berar have adopted literature or the pictorial art as their profession. Out of every 1,000 persons 3 have got sport as their occupation and 5 earn their livelihood by games and exhibitions.

Class G.—Unskilled labour, not agricultural.

423. Under Class G, Unskilled labour not agricultural, 51,588 persons, or 1·87 per cent. of the people are supported, the actual workers being 35,736 persons, or 1·30 per cent.

Class H.—Means of subsistence independent of occupation.

424. The last Class H relates to those whose means of livelihood are independent of any occupation, and includes beggars, pensioners, prisoners, receivers of house rents, &c. 1·13 per cent. of the people, or 31,207 persons are thus circumstanced, and 47,059 persons or 1·71 per cent of the population are supported thereby.

Summary.

425. To be brief, the class of occupations which affords employment to and supports the greatest number of people in Berar is B—'Pasture and Agriculture'; while that in which the least number of people are engaged as well as supported is class F—'Professions.' The proportion of the actual workers to dependents is the greatest in sub-order 11, 'Agricultural labourers', and therefore the ratio of the dependents is the least. Strictly speaking, sub-order 51—'Gums, wax, resins, and similar forest produce', shows the highest proportion of actual workers, but the numerical strength of this sub-order is too small to warrant any deduction. Law, Money and Securities, Civil Service, Service of Local and Municipal bodies, Railway and Education are the lines where dependents considerably exceed the actual bread-winners. Among those who have taken Religion, those who live at the Public Charge and those who deal in Wood and bamboos and inferior kind of Metals, Wool and fur, the proportions of actual workers to dependents are nearly equal. The class F, which relates to professions, taken as a whole, exhibits this state very markedly.

Distribution of agricultural population by districts.

426. In Subsidiary Tables II, III, V and VI, the statistics regarding the more important occupations are given by districts. In Berar the agricultural class far out-numbers the others. The total population supported by agriculture in the province, together with the number of actual workers, is already given in para. 411. We shall now consider the statistics by districts, which are shown in Subsidiary Table II. The numerical strength of the population supported by agriculture is the highest (450,826) in the Amraoti, and the least (199,993) in the Ellichpur district. If we, however, look to the percentage which the agricultural population bears to the district population, it is found that Wun heads the list with a percentage of 78·78, while Ellichpur is at the bottom, where the proportion is as low as 67·25. The paucity of agriculturists in the Ellichpur district is mainly due to the existence of the mountainous tract of the Melghat in it. The districts again divide themselves into northern and southern, each of the latter showing a higher percentage than that of the former. This state of things is generally attributable to the fact that in the three northern districts there are better means of communication and there are a larger number of ginning factories and cotton presses, which afford employment to many people; but in the three southern districts, owing to the hilly nature of the tract, the people generally cannot find out any other congenial occupation than agriculture. Out of every four people supported by agriculture, as many as three are returned as actually engaged in this calling in the Wun district. The Basim district also shows nearly the same proportion. The least ratio is exhibited by the Ellichpur district, where only 66 out of every 100 are actual workers and the rest, 34, are dependent upon them. Map No. V graphically illustrates the proportion of the agricultural population in each of the six districts.

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427. Subsidiary Table III furnishes the information regarding industrial population in precisely the same form. The expression 'industrial population' is intended to mean those who are engaged in the preparation and supply of material substances, and corresponds to the 12 orders of occupations grouped under class D. Nearly 13 per cent. of the people are maintained by this kind of employment. In the Amraoti district 87,699 people are supported by the various industries; but in the Basim district such people are less than half of that number. In the Ellichpur district, the percentage of the population supported by industries to its total population is the highest, *viz.*, 16·24, while in Wun the reverse is the case. Out of every 100 persons dependent upon some kind of industry for their support, the number of actual workers range from nearly 55 in Basim to about 58 in Wun. Map No. VI illustrates how the industrial population is distributed in this province.

Distribution of industrial population by districts.

428. Cotton and oil manufactures are the only two important industries in this province, which are carried on at home as well as in factories. Of these, cotton is the most important, as it is the staple commodity. There are four oil-mills, 105 ginning factories, 41 cotton presses and one spinning and weaving mill in this province. It will be seen from Subsidiary Table IV that 6,637 persons are actually engaged in the manufacture of various kinds of oils. Of these, 98·7 per cent. work at home and only 1·3 per cent. are employed in oil mills worked by steam power. Altogether 44,123 persons are actual workers in cotton. Of these, only 69 are owners, managers and persons ranking as superior staff. 64·58 per cent. of the actual workers in cotton are enumerated as home workers, and the rest 35·42 per cent. as working in factories. Roughly speaking, out of every three persons engaged in the cotton industries, two work at home and one is employed in the factory.

Distribution of industrial population working at home and in factories.

429. The next Subsidiary Table V is as regards the distribution of the commercial population in each of the six districts. The occupations dealt with in this Subsidiary Table are money and securities, general merchandise, unspecified dealing, middlemen, brokers and agents. Amraoti is distinguished by the highest number of persons supported by commerce, *viz.*, 11,892, and is closely followed by Akola in this respect. The population in Basim directly or indirectly dependent upon commerce, is nearly half of that of Amraoti; but in Ellichpur or Wun the number is even short of this ratio. In Wun the percentage, which the population supported by commerce bears to the district population, is the least (·92); while in Amraoti it is the highest (1·89). Out of every 100 persons supported by commerce in each of the six districts, Wun has got as many as 47·13 of actual workers; in Buldana they are only 39·12 and they have to maintain the remaining 60·88.

Commercial population by districts.

430. The statistics regarding the distribution of the professional population by districts are exhibited in Subsidiary Table VI. The figures are only for professions, such as religion, education, literature, law, medicine, engineering, sciences, pictorial art, music, acting and dancing; the sub-orders under order xxi—Sport and Amusements are excluded. Amraoti takes the lead in showing the highest number of persons (11,425) supported by these professions, and Wun comes last, where the number is as low as 4,068. The percentage of population supported by professions to district population is 1·81 in Amraoti, and is closely followed by Ellichpur and Akola. In Wun it is the smallest, being only ·87, in other words, less than half of that for Amraoti. The proportion of actual workers to dependents is rather evenly balanced in almost all the districts. It is, however, most marked in the Basim district, where for every one actual worker there is also one dependent upon him for support.

Professional population distributed by districts.

Occupations by orders in 1901 and 1891.

431. In Subsidiary Table VII an attempt has been made to compare the present statistics with those of 1891 by each of the 24 orders. As stated in paragraph 404, a satisfactory comparison cannot in many cases be instituted, as the mode of treating the occupations has been materially altered now; but as the comparison now proposed is between such a large division as Orders, some slight difference may be safely neglected, in view of the fact that it will throw some light on some of the industrial changes that have taken place within the decade. The greatest percentage of increase is found in order III—Service of Native and Foreign States. In 1891 the number of persons maintained by this form of employment was only 20, but, according to the present Census, it has nearly increased four times and amounts to 74. It is, however, probably due to temporary visitors. The increase of 12·31 per cent. under Learned and Artistic Professions and also that of 1·50 per cent. under Agriculture are very satisfactory, and indicate that both these are being appreciated by the people. The rise of 15·91 per cent. under Food, Drink and Stimulants and of 5·75 per cent. under Supplementary Requirements points to the material prosperity of the people. The Administrative and Defensive Services, too, have afforded support to more people than they did in 1891. On the other hand, there has been a decrease of 29·61 per cent. in the number of persons supported by the occupation of Provision and Care of Animals. The two famines, which carried off cattle by the thousands and which destroyed the lives of many persons, are in the main responsible for it. The other decreases, such as in Commerce, Textile Fabrics and Dress, &c., may also be chiefly attributed to the famines.

Selected occupations in 1901 and 1891.

432. In Subsidiary Table VIII some 15 occupations which lend themselves to comment are, as directed by the Census Commissioner, picked out, and their statistics both for 1891 and 1901 are given. It must, however, be premised that the comparison is far from being satisfactory, as the occupations, as distinguished from Orders of occupations, are compared here. A decrease of 36·14 per cent. is observable in the population supported by 'herdsmen.' A general decrease in the population, together with the fact that the two recent famines killed off thousands of heads of cattle and many herdsmen were thrown out of employment, may be responsible for it. The enormous rise of 272·32 per cent. in the population supported by 'Land occupants not cultivating' and a considerable falling off of 45·79 per cent. in that maintained by 'Land occupants cultivating,' are very probably nominal rather than real, owing to a difference in classifying these two occupations at this as well as at the previous census. At the present Census the instructions to the enumerators were to show the exact connection of the person with the land as cultivating or non-cultivating 'Khatedar' or 'Sharakatdar,' &c., and every person, who is returned simply as a Khatedar or Inamdar, &c., has been classed as 'Land occupant not cultivating.' In 1891, I believe, an opposite presumption was made; otherwise, the enormous increase or decrease is not susceptible of being explained by any other chief and reliable cause. Under the head 'Tenants, &c., cultivating' a falling off of 53·38 per cent. is perceptible. It is probably due to the fact that the employment of paid labour is gradually superseding the practice of working through co-sharers, &c., inasmuch as effective supervision pays the cultivator better than lax co-operation. The persons supported by field labourers have increased by 53·46 per cent., which may be due to the masses of the people readily adopting this occupation as their means of livelihood when they have nothing to fall back upon in times of scarcity. The increase of 29·52 per cent. under the head of 'Grain and pulse dealers,' seems to be nominal rather than real, as in 1891 grain dealers were shown separately from pulse and flour preparers; but at the present Census they are all grouped together under one head. Similarly at the last census grass gatherers were included under the head 'Firewood, charcoal and cowdung sellers'; moreover, in the absence of any other counteracting circumstances a general decrease in population must result in a falling off in the number of those following some of the occupations and of those supported by them; hence the large decrease of 47·82 per cent. under

Chap. XI. Para. 433.

this head. With the yearly increase in the number of ginning factories and cotton presses, a rise in the number of the operatives and of those maintained by them is naturally to be expected. The diminution in the percentages of those supported by the occupations falling under the heads of 'Cotton-weavers, hand industry,' 'Piecegoods dealers,' 'Workers in gold, silver and precious stones,' 'Carpenters,' and 'Bankers, money-lenders' may very likely be explained by two causes, *viz.*, (1) a general falling off in the population, and (2) the actual workers being in some way or other dissatisfied with their former occupation must have joined some other. This is evident from the fact that many of the carpenters and Mochis (shoe makers) are now seen working in the factories, where they can earn more and are therefore classed as mill operatives. Similarly, some of the bankers and money-lenders, through vicissitudes of fortune, and finding or knowing no other occupation, have materially contributed to swell the ranks of shop-keepers and money-lenders' servants, which show an enormous rise of 86·62 per cent. Hand industries cannot hold their own in the face of the cheaper and superior material from the mills and factories, and the persons engaged in hand industries must go to the wall in the absence of public encouragement.

Actual workers of each sex engaged in any of the 24 orders of occupations.

433. Subsidiary Table IX shows the numbers of the actual workers, of males and females and also the percentages of females to males in each *Order* as distinguished from sub-orders and groups. Altogether 464 females are engaged under the occupational order 'Administration.' These are the *malik* village officials (Patels and Patwaris) and *Vatandar* Mahárs, and they generally work by agents. Strange as it may at first seem, 7 women are shown as engaged in the defensive service. But a reference to Table XV, Part I, Provincial, shows that they are only the followers. In 'indefinite and disreputable occupations' women far outnumber the males. The number of women engaged in 'Light, firing and forage' also appreciably exceeds that of men. In all the other orders of occupations the males predominate. The proportions of actual female workers to male workers in earthwork and general labour and agriculture are much the same, *viz.*, about 94 per cent. The women engaged in these occupations are generally of the poorer castes. In the occupational orders 'Glass, earthen, and stone ware' and 'Textile fabrics and dress' the percentages of female to male workers are 79·67 and 62·62 respectively. 18,431 females are shown as employed in the preparation of 'Food, drink and stimulants' as against 34,891, the number of male actual workers. For every 100 males engaged in the pursuit of 'Learned and artistic professions' only about 13 females are shown as following the same occupation. The percentages of female workers to male ones are very slenderly represented in the occupations termed as 'Provision and care of animals' (4·27); 'Commerce' (1·98); and 'Transport and storage' (1·64). But in the case of order III, 'Service of Native and Foreign States,' or order X, 'Vehicles and vessels,' not a single female is returned. The numbers of males in these 2 orders of occupations are very small, *viz.*, 16 and 48 only.

Occupations of females by selected groups.

434. The statistics contained in Subsidiary Table X disclose that 'Flour grinding' is almost entirely confined to females, as out of 5,618 persons engaged in this occupation only 185 are males and the rest, 5,433, are females. Apart from this kind of occupation affording a means of livelihood to many females, it is also the household avocation of most of the native women. If one happens to pass by a poor man's house in a village, especially in the early morning, he is sure to hear the noise of the grinding mill mingled with the shrill voice of a female repeating over and over a couplet or two of some old and hackneyed song to while away the exertion. The possession of a stone grinding mill is a *sine qua non* in the house of every native. Although Berar produces a very large quantity of jowari and other kinds of corn, there is not in it a single flour mill worked by steam power. It is rather strange to note that there are 177 female wool carders, while among men, none. The number, however, is too small to draw a valid inference. 459 females are returned as midwives. The Countess of Dufferin's Fund has

within the decade materially contributed to improve the efficiency of midwives in the Province. In ' Cotton cleaning, pressing and ginning ' for every six female workers there is only one male worker. The females, moreover, greatly predominate under the head ' Cotton spinners, sizers and yarn beaters.' Betel leaf selling appears to be one of the favourite occupations of women, especially of the Bari and Tamboli castes. Other prominent avocations in which the workers of the softer sex outnumber those of the sterner one are, (1) Makers of bangles other than glass, (2) Field labourers, (3) Firewood, charcoal and cowdung sellers, (4) Grain parchers, (5) Sellers of raw silk, silk cloth, braid and thread, (6) Baskets, mats, fans, screens, brooms makers and sellers, and (7) Cow and buffalo keepers and milk and butter sellers. 1,571 prostitutes, &c., are enumerated at the present Census. In comparison with the males very few females care to be employed, or earn their livelihood as farm servants, herdsmen, religious mendicants, bankers, money-lenders, shepherds and goatherds.

Combined occupations.

435. Subsidiary Table XI, which is condensed from Imperial Table XVA, throws some light on the capabilities and resources of the persons who are engaged in some of the important occupations, by showing the subsidiary occupations upon which they can fall back when deprived of their chief means of livelihood. Of the herdsmen only ·11 per cent. are also cow and buffalo keepers and milk, butter sellers. The position of shepherds and goatherds is somewhat better. They generally engage themselves in making blankets, &c. ' Land occupants not cultivating ' have got a variety of secondary occupations, prominent amongst which are headmen not shown as agriculturists, *i.e.*, patels, religious mendicancy, mendicancy not in connection with a religious order, shopkeepers and money-lenders' servants and grocers, &c. Of the ' Land occupants cultivating' ·47 per cent. are headmen not shown as agriculturists, ·20 per cent. oil sellers, ·27 per cent. grocers, &c., ·35 per cent. cotton-sellers, ·45 per cent. dealers in timber and bamboos, and 2·30 per cent. are bankers and money-lenders. Out of every 10,000 ' Tenants who are not cultivating ' 46 pursue also the calling of money-lending and banking, but no other kind of occupation seems to have engaged their attention. On the other hand, ' Tenants, &c., cultivating ' can turn their hands to many other forms of occupations. Out of every 10,000 persons belonging to this class, 17 each are returned as village watchmen, barbers, grocers, and 13 as oil sellers, 29 as cotton sellers, 36 as bankers and 28 as cart owners and drivers, &c. The field labourers like land occupants cultivating have multifarious secondary occupations, but the numbers of those engaged in them are very small, ·06 per cent. of the field labourers find additional employment by selling firewood, charcoal and cowdung. The two secondary occupations of persons principally engaged in cotton cleaning, pressing and ginning are dealing in grain and pulse and employment as general labour; 1·31 per cent. of those who are workers in iron and hardware, find additional employment as carpenters, &c. Of the whole number of bankers and money-lenders 1·30 per cent. are returned as grocers, &c., 1·18 per cent. are cotton sellers and ·62 are cotton dyers.

Conclusion. Para. 436.

CONCLUSION.

436. The multitudinous results disclosed by the present census having been considered in detail in the foregoing chapters, I now conclude this report by summing up the most prominent results.

The Census.

437. The Census was taken on the night of the 1st of March 1901, without any difficulty and almost entirely by unpaid agency. The public feeling regarding the census was, as on previous occasions, apathetic. The provisional or first totals were reported by the 7th of March.

Total population.

438. The total population of Berar by the present Census is 2,754,016, of whom 1,394,300 are males and 1,359,716 females.

Decrease of population.

439. These results show that since the previous census, which was taken on the 26th February, 1891, *i.e.*, at an interval of ten years and three days, the population has decreased by 143,475, or 4·9 per cent. The males have decreased by 97,526, or 6·5 per cent., and the females by 45,949, or 3·3 per cent. The annual rate of decrease during the decade has been 5·07 per mille. The decrease is the most prominent feature of this Census and is mainly attributable to the famines of 1896-97 and 1899-1900 and to high mortality and diminished birth-rates in some other years of the decade. The effects of the famines on the population are noticeable in almost every Table of this Report, but specially those showing the ages of the population.

Comparison with the population of 1867 and 1881.

440. Compared with 1867 and 1881, the present total population shows, however, an increase of 526,362 and 81,343, or 23·6 and 3 per cents. respectively.

Density of population.

441. The number of persons per square mile is 155, in 1891 it was 163. Berar is more thickly populated than its neighbouring provinces, though its density is below that of the North-Western Provinces, Bengal, Madras or the Punjab.

Towns and villages.

442. There are 44 towns and 5,710 inhabited villages in the province, as against 39 and 5,785 respectively in 1891. 15·2 per cent. of the population resides in towns and 84·8 in villages. In 1891 the proportions were 12·5 and 87·5 per cents. respectively. Amraoti is the largest town in Berar, and has a population of 34,216. This, and the town of Akola have increased greatly in numbers.

Number per house.

443. The total number of occupied houses is 567,910, which gives an average of 4·8 persons to a house.

Religion.

444. Taking the distribution of population by religion, we find that the great masses of the people are Hindus, as many as 2,388,016, or 86·7 per cent. being the followers of this religion; 212,040, or 7·7 per cent. are Musalmans; 129,964, or 4·7 per cent. are Animistics; and the rest, 23,996 or ·9 per cent. belong to other religions, *viz.*, Jain, Christian, Sikh, Zoroastrian and Jew. Compared with 1891 the Hindus and Animistics have decreased each by about 5 per cent., while the followers of most of the other religions show an increase.

Age.

445. The age returns are not quite satisfactory owing to the majority of the people having returned their ages through their ignorance in round numbers or certain popular figures. The statistics, however, show that the proportion of children of both sexes under five years has decreased considerably. Compared with 1891 the decrease comes to 351 per ten thousand. Similarly the number of the old persons, specially over 55 years of age, has fallen off appreciably, the decrease being 148 per ten thousand. The males have suffered more in numbers than the females. In almost all the other age periods an increase is perceptible. The statistics go to show that it was on the children under five and the very old persons above 55 that the famine mortality fell most heavily.

446. There is an excess of 34,584 males over females in the total population, or in other words, there are 975 females to 1,000 males. In 1891 the ratio was 942 to 1,000 males. The increase in the proportion is mainly due to high mortality among the males during the decade and to better enumeration of females.

Sex.

447. Roughly speaking, out of every 9 persons 3 are single, 5 married and 1 widowed. Taking by sexes, out of the total male population about 40 per cent. are single, 54 per cent. married and about 6 per cent. are widowers. Similarly in the female population nearly 25, 56 and 19 per cents. are spinsters, married and widowed respectively. Among the chief religions, the Hindus and Jains marry very young, hence the highest proportions for the married and the lowest for the unmarried are exhibited by them. The Musalmans show the lowest proportions for the married, while the Animistics show the highest ratios for the unmarried. The proportion of widows is also the highest among the Jains and lowest among the Animistics.

Civil Condition.

448. Of the total population of Berar, only 123,316 or 4·5 per cent. are literate, as against 93,586, or 3·2 per cent. in 1891, and the rest, or 95·5 per cent., are illiterate. Of the literate, 118,958, or 8·5 per cent of the total population are males and only 4,358, or ·3 per cent. are females. It is satisfactory to find that the proportion of illiterate males has decreased within the decade by 2·3 per cent. The state of education among females is still very backward. Taking the main religions, the Hindus, who form the bulk of the total population, show only 8 out of every 100 males as able to read and write, while among the Musalmans the proportion is higher, *viz.*, 11 per 100. The Animistics are the most illiterate persons. There are 7,863 males and only 527 females who know English, in 1891 their numbers were 2,493 and 225 respectively.

Education.

449. In Berar 28 languages and 68 dialects are spoken, of which Marathi is the principal one. It is the vernacular of the province and spoken by nearly 80 per cent. of the entire population. The following seven languages and dialects are also spoken by a fairly large number of persons in different parts of the province :—Urdu, Gondi, Labháni or Banjári, Hindi, Márwádi, Telugu and Korku.

Language.

450. Of the total population, 2,315,941, or 84·1 per cent. were born in Berar, while 438,075 persons, or 15·9 per cent. were born outside the province and consequently they are regarded as non-indigenous or immigrants; of these, 378,020 were born in the contiguous territories, *viz.*, the Central Provinces, Hyderabad territory and the Bombay Presidency. Of persons born in Berar but censused in other parts of India, there were 87,799.

Birth-place.

451. There is one insane person in every 8,345, one deafmute in every 2,481, one blind in every 493 and one leper in every 988 of the population. Compared with 1891 the insane, the blind and the lepers have decreased by 148, 1,185 and 911 respectively, while the deafmutes have increased by 580.

Infirmities.

452. Of the 382 castes, tribes and races returned under the 8 religions, the following four only are the chief ones, as they number above 100,000 :—Kunbis (791,069), Mahárs (350,929), Mális (192,527) and Shekhs (130,583).

Castes and Tribes, &c.

453. The statistics of occupations show that out of the total population of 2,754,016, 1,836,566 are actual workers and the rest 917,450 are dependents. The class of occupations which affords employment to and supports the greatest number (2,040,760, or 74 per cent.) of the people in Berar is B—"Pasture and Agriculture"—while that in which the least number (44,176, or 1·6 per cent.) of people are engaged as well as supported is class F—"Professions"—354,406 or nearly 13 per cent. of the people are Industrial, of these, 200,462 are actual workers and the rest dependent upon them.

Occupation.

Chap. XI. Sub. Tables.

SUBSIDIARY TABLE I.

Showing general distribution by occupation.

Order and Sub-order.	Percentage on total population.		Percentage in each Order and Sub-order.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
1	2	3	4	5
Order I.—Administration	3·36	1·28	38·06	61·94
Sub-order 1 Civil Service of the State	·64	·22	34·08	65·92
„ 2 Service of Local and Municipal Bodies ..	·03	·01	34·62	65·38
„ 3 Village service	2·67	1·04	39·06	60·94
II.—Defence	·07	·03	46·62	53·38
Sub-order 4 Army	·07	·03	46·62	53·38
III.—Service of Native and Foreign States	..	..	21·62	71·38
Sub-order 6 Civil Officers..	..	..	21·62	78·38
Total Class I ..	3·42	1·31	38·23	61·77
IV.—Provision and care of animals	·90	·70	78·56	21·44
Sub-order 8 Stock breeding and dealing	·90	·70	78·73	21·27
„ 9 Training and care of animals	..	..	32·26	67·74
V.—Agriculture	73·20	51·93	70·94	29·06
Sub-order 10 Landholders and Tenants	20·40	8·07	39·54	60·46
„ 11 Agricultural Labour	52·73	43·83	83·12	16·88
„ 12 Growers of special products	·02	·01	56·65	43·35
„ 13 Agricultural training and supervision, and Forests..	·05	·02	39·17	60·83
Total Class B ..	74·10	52·63	71·03	28·97
VI.—Personal, Household and Sanitary services	1·93	1·16	60·34	39·66
Sub-order 14 Personal and domestic services	1·81	1·09	60·63	39·37
„ 15 Non-domestic entertainment	·01	·0	45·07	54·93
„ 16 Sanitation	·10	·06	56·46	43·54
Total Class C. ..	1·93	1·16	60·34	39·66
VII.—Food, drink and stimulants	3·53	1·94	54·76	45·24
Sub-order 17 Provision of animal food	·82	·46	54·97	45·03
„ 18 Provision of vegetable food	1·45	·84	58·02	41·98
„ 19 Provision of drink, condiments and stimulants	1·26	·64	50·91	49·09
VIII.—Light, firing and forage	·66	·41	62·59	37·41
Sub-order 20 Lighting	·03	·02	54·55	45·45
„ 21 Fuel and Forage	·63	·39	·63	·37
IX.—Buildings	·44	·22	50·58	49·42

SUBSIDIARY TABLE I.

Showing general distribution by occupation—(contd.)

Order and Sub-order.	Percentage on total population.		Percentage in each Order and Sub-order.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
1	2	3	4	5
Sub-order 22 Building materials	·15	·11	67·43	32·57
,, 23 Artificers in building	·29	·12	41·84	58·16
X.—Vehicles and vessels	..	..	35·29	64·71
Sub-order 25 Carts, carriages, &c.	..	..	35·29	64·71
XI.—Supplementary Requirements	·39	·20	51·43	48·57
Sub-order 27 Paper	·02	·01	44·85	55·15
,, 28 Books and prints	·01	..	34·24	65·76
,, 29 Watches, clocks and scientific instruments ..	..	..	45	55
,, 31 Toys and curiosities	·02	·01	68·77	31·23
,, 32 Music and musical instruments	..	..	30	70
,, 33 Bangles, necklaces, beads, sacred threads, &c. ..	·28	·15	53·24	46·76
,, 35 Harness	·01	·01	49·48	50·52
,, 36 Tools and machinery	·04	·02	41·58	58·42
,, 37 Arms and ammunition	·01	..	30·85	69·50
XII.—Textile fabrics and dress	3·60	2·17	60·28	39·72
Sub-order 38 Wool and fur	·09	·05	51·78	48·22
,, 39 Silk	·04	·02	62·11	37·89
,, 40 Cotton	2·57	1·60	62·43	37·57
,, 41 Jute, Hemp, Flax, Coir, &c.	·06	·04	58·98	41·02
,, 42 Dress	·084	·046	54·64	45·36
XIII.—Metals and Precious Stones	1·28	·57	44·87	55·13
Sub-order 43 Gold, silver and precious stones	·72	·28	39·41	60·59
,, 44 Brass, copper and bell-metal	·11	·05	51·53	48·47
,, 45 Tin, zinc, quicksilver and lead	·03	·01	47·95	52·05
,, 46 Iron and steel	·43	·22	52·21	47·79
XIV.—Glass, Earthen and Stone ware	·62	·42	67·08	32·92
Sub-order 47 Glass and China-ware	..	..	83·33	16·67
,, 48 Earthen and Stone-ware	·62	·42	67·08	32·92
XV.—Wood, Cane and Leaves, &c.	1·45	·82	56·30	43·70
Sub-order 49 Wood and bamboos	1·03	·53	51·09	48·91
,, 50 Cane work, matting and leaves, &c. ..	·42	·29	68·90	31·10
XVI.—Drugs, Gums, Dyes, &c.	·14	·08	55·73	44·27
Sub-order 51 Gum, wax, resin and similar forest produce ..	·86	·82	·13	·18

Chap. XI. Sub. Tables.

SUBSIDIARY TABLE I.

Showing general distribution by occupation—(contd.)

Order and Sub-order.	Percentage on total population.		Percentage in each Order and Sub-order.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
1	2	3	4	5
Sub-order 52 Drugs, dyes, pigments, &c.	·14	·08	54·64	45·36
XVII.—Leather	·74	·45	60·23	39·77
Sub-order 53 Leather, horn and bones, &c.	·74	·44	60·23	39·77
Total Class D ..	12·87	7·28	56·56	43·44
XVIII.—Commerce	1·63	·67	41·39	58·61
Sub-order 54 Money and securities	·58	·19	32·	68·
„ 55 General Merchandise	·03	·02	52·05	47·95
„ 56 Dealing unspecified	·88	·43	48·14	51·86
„ 57 Middlemen, brokers and agents	·13	·04	34·80	65·20
XIX.—Transport and Storage	·86	·42	47·96	52·04
Sub-order 58 Railway	·13	·04	35·62	64·38
„ 59 Road	·48	·26	53·25	46·75
„ 60 Water	..	..	38·39	51·61
„ 61 Messages	·06	·02	40·47	59·53
„ 62 Storage and weighing	·19	·09	45·21	54·79
Total Class E ..	2·49	1·09	43·66	56·34
XX.—Learned and Artistic Professions	1·49	·71	47·82	52·18
Sub-order 63 Religion	·85	·42	49·02	50·98
, 64 Education	·21	·08	39·85	60·15
„ 65 Literature	·01	..	32·84	67·16
„ 66 Law	·09	·03	28·44	71·56
„ 67 Medicine	·09	·04	46·94	53·06
„ 68 Engineering and survey	·03	·01	39·08	60·92
„ 70 Pictorial art, sculpture, &c.	..	..	52·54	47·46
„ 71 Music, acting and dancing	·20	·12	62·47	37·53
XXI.—Sport	·11	·06	61·07	38·93
Sub-order 72 Sport	·05	·03	56·97	43·03
„ 73 Games and exhibitions	·07	·05	63·71	36·29
Total Class F ..	1·60	·78	48·80	51·20
XXII.—Earthwork and General Labour	1·79	1·24	69·27	30·73
Sub-order 74 Earthwork, &c.	·13	·08	66·98	33·02
„ 75 General labour	1·66	1·16	69·44	30·56

SUBSIDIARY TABLE I.

Showing general distribution by occupation—(concld.).

Order and Sub-order.	Percentage in total population.		Percentage in each Order and Sub-order.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.
1	2	3	4	5
XXIII.—Indefinite and Disreputable Occupations	·08	·06	69·36	30·64
Sub-order 76 Indefinite	..	..	18·37	81·63
„ 77 Disreputable	·08	·06	70·47	29·53
Total Class G ..	1·87	1·30	69·27	30·73
XIV.—Independent	1·71	1·13	66·31	33·69
Sub-order 78 Property and alms	1·53	1·04	68·51	31·49
„ 79 At the public charge	·19	·09	48·26	51·74
Total Class H ..	1·72	1·13	7	..
Total ...	..	..	66·69	33·31

SUBSIDIARY TABLE II.

Showing distribution of the Agricultural Population by districts.

District.	Population supported by agriculture (Order V.)	Percentage of agricultural population to District population.	Percentage on agricultural population of—	
			Actual workers.	Dependents.
1	2	3	4	5
Amraoti	450,826	71·55	70·51	29·49
Akola	415,582	71·34	67·03	32·97
Ellichpur	199,993	67·25	65·99	34·01
Buldana	312,963	73·88	72·57	27·43
Wun	367,826	78·78	74·77	25·23
Basim	268,877	76·08	74·24	25·76
Province ..	2,016,067	73·20	70·94	29·06

Chap. XI. Sub Tables.

SUBSIDIARY TABLE III.

Showing distribution of the Industrial Population by districts.

District.	Population supported by industries.	Percentage of industrial population to District population.	Percentage on Industrial population of—	
			Actual workers.	Dependents.
1	2	3	4	5
Amraoti	87,699	13·92	56·81	43·19
Akola	79,474	13·64	55·66	44·34
Ellichpur	48,298	16·24	57·61	42·39
Buldana	53,676	12·67	55·90	44·10
Wun	47,933	10·27	58·31	41·69
Basim	37,326	10·56	55·28	44·72
Province ..	354,406	12·87	56·56	43·44

SUBSIDIARY TABLE IV.

Showing distribution of the Industrial Population by Domestic and Factory Industries.

Name of Industry.	Owners, managers and superior staff.	Workmen and other subordinates.	Total actual workers.	Percentage on actual workers of—	
				Home workers.	Factory workers.
1	2	3	4	5	6
Oil Manufactures	...	6,637	6,637	98·70	1·30
Cotton Manufactures	69	44,054	44,123	64·58	35·42

SUBSIDIARY TABLE V.

Showing distribution of the Commercial Population by districts.

District.	Population supported by commerce.	Percentage of commercial population to District population.	Percentage on commercial population of—	
			Actual workers.	Dependents.
1	2	3	4	5
Amraoti	11,892	1·89	42·36	57·64
Akola	10,714	1·84	40·39	59·61
Ellichpur	4,793	1·61	39·72	60·28
Buldana	7,585	1·71	39·12	60·88
Wun	4,305	·92	47·13	52·87
Basim	5,579	1·58	41·37	58·63
Province ...	44,868	1·63	41·39	58·61

SUBSIDIARY TABLE VI.

Showing distribution of the Professional Population by districts.

District.	Population supported by profession.	Percentage of professional population to District population.	Percentage on professional population of—	
			Actual workers.	Dependents.
1	2	3	4	5
Amraoti	11,425	1·81	47·77	52·23
Akola	9,084	1·56	44·78	55·22
Ellichpur	5,018	1·69	48·47	51·53
Buldana	6,471	1·46	45·70	54·30
Wun	4,068	·87	54·40	45·60
Basim	4,858	1·37	50·29	49·71
Province ..	40,924	1·49	47·82	52·18

hap. XI. Sub. Tables.

SUBSIDIARY TABLE VII.

Showing occupations by Orders, 1901 *and* 1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (—).
1	2	3	4
1 Administration	92,413	86,464	+ 6·88
2 Defence	1,995	1,959	+ 1·84
3 Service of native and foreign states	74	20	+ 270·0
4 Provision and care of animals	24,693	35,078	— 29·61
5 Agriculture	2,016,067	1,986,265	+ 1·50
6 Personal, household and sanitary services ..	53,048	72,301	— 26·63
7 Food, drink and stimulants	97,366	84,002	+ 15·91
8 Light, firing and forage	18,115	44,691	— 59·47
9 Buildings	12,071	18,101	— 33·31
10 Vehicles and vessels	136	292	— 53·42
11 Supplementary requirements	10,769	10,183	+ 5·75
12 Textile fabrics and dress	99,046	112,142	— 11·68
13 Metals and precious stones	35,286	38,129	— 7·46
14 Glass, earthen and stone ware	17,115	18,884	— 9·37
15 Wood, cane and leaves, &c., ...	40,055	48,149	— 16·81
16 Drugs, gums, dyes, &c., ...	3,969	3,745	+ 5·98
17 Leather	20,478	23,883	— 14·26
18 Commerce	44,868	52,671	— 14·81
19 Transport and storage	23,629	29,687	— 20·41
20 Learned and artistic professions	40,924	36,438	+ 12·31
21 Sport	3,252	3,490	— 6·82
22 Earthwork and general labour	49,307	..	..
23 Indefinite and disreputable occupations ..	2,281	138,794	— 98·36
24 Independent	47,059	52,123	— 9·72
.	2,754,016	2,897,491	— 4·95

SUBSIDIARY TABLE VIII.

Showing selected occupations, 1901 *and* 1891.

Occupation.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (—).
Herdsmen	16,290	25,508	— 36·14
Land occupants not cultivating	40,832	10,967	+ 272·32
Land occupants cultivating	348,397	642,689	— 45·79
Tenants, &c., cultivating	160,331	343,895	— 53·38
Field labourers	1,347,448	878,050	+ 53·46
Fish dealers	7,943	13,363	— 40·56
Grain and pulse dealers	11,553	8,920	+ 29·52
Firewood, charcoal and cowdung sellers	10,386	19,903	— 47·82
Cotton ginning, cleaning and pressing mill operatives and other subordinates.	22,293	14,103	+ 58·07
Cotton weavers: hand industry	20,891	27,212	— 23·23
Piecegoods dealers	11,806	15,973	— 26·09
Workers in gold, silver and precious stones ..	17,956	20,180	— 11·26
Carpenters	22,761	28,942	— 21·36
Bankers, money-lenders, &c.	14,805	19,282	— 23·22
Shopkeepers' and money-lenders' servants ..	24,093	12,910	+ 86·62

SUBSIDIARY TABLE IX.

Showing occupations of females by Orders.

Order.	Number of actual workers.		Percentage of females to males.
	Males.	Females.	
1	2	3	4
1. Administration	34,707	464	1·34
2. Defence	923	7	·76
3. Service of native and foreign states	16	..	..
4. Provision and care of animals	18,603	795	4·27
5. Agriculture	735,748	694,426	94·38
6. Personal, household and sanitary services ..	24,335	7,675	31 54
7. Food, drink and stimulants	34,891	18,431	52·82
8. Light, firing and forage	5,305	6,034	113·74
9. Buildings	5,384	722	13·41
10. Vehicles and vessels	48	722	13·41
11. Supplementary requirements	4,095	1,444	35·26
12. Textile fabrics and dress	36,713	22,988	62·62
13. Metals and precious stones	14,385	1,447	10·06
14. Glass, earthen and stone ware	6,390	5,091	79·67
15. Wood, cane and leaves, &c.	17,769	4,780	26·90
16. Drugs, gums, dyes, &c.	1,393	819	58·79
17. Leather	8,929	3,404	38·12
18. Commerce	18,213	360	1·98
19. Transport and storage	11,149	183	1·64
20. Learned and artistic professions	17,257	2,314	13 41
21. Sport	1,578	408	25·86
22. Earthwork and general labour	17,520	16,634	94·94
23. Indefinite and disreputable occupations ..	11	1,571	14,281·82
24. Independent	23,067	8,140	35·29
	1,038,429	798,137	76·86

Chap. XI. Sub. Tables.

SUBSIDIARY TABLE X.

Showing occupations of females by selected Groups.

Group No.	Name of occupation.	No. of actual workers.		Percentage of females to males.
		Males.	Females.	
27	Herdsmen	13,199	405	3·07
31	Shepherds and goatherds	4,286	280	6·53
36	Land occupants not cultivating	10,977	3,243	29·54
36*a*	Land occupants cultivating	119,115	11,886	9·98
37	Tenants not cultivating	4,878	783	16·05
37*a*	Tenants cultivating	66,688	4,331	6·49
38	Farm servants	75,314	1,434	1·90
39	Field labourers	457,749	672,637	146·94
61	Cooks	1,270	285	22·44
64	Indoor servants	4,046	2,274	45·98
65	Washermen	4,672	4,324	92·55
66	Water carriers	1,089	190	17·45
74	Scavengers	1,031	584	56·64
76	Butchers and slaughterers	2,734	732	26·77
78	Cows and buffalo keepers and milk and butter sellers	954	1,045	109·54
79	Fishermen and fish curers	1,532	487	31·79
80	Fish dealers	3,745	1,107	29·56
96	Flour grinders	185	5,433	2,936·76
97	Grain and pulse dealers	4,563	576	12·62
98	Grain parchers	741	929	125·37
101	Oil sellers	3,657	2,484	67·92
104	Sweetmeat sellers	1,214	209	17·22
105	Vegetable and fruit sellers	1,370	1,151	84·01
123	Cardamom, betel-leaf and arecanut sellers ..	1,339	2,452	183·12
124	Grocers and general condiment dealers and staff ..	9,196	1,515	16·47
130	Tobacco and snuff sellers	864	140	16·20
144	Sellers of vegetable oil for lighting	135	93	68·89
149	Hay, grass, fodder sellers	2,036	2,064	101·38
150	Firewood, charcoal and cowdung sellers	2,874	3,822	132·99
155	Brick and tile makers	964	444	46·06
156	Brick and tile sellers	781	176	22·54
202	Toy, kite and cage makers and sellers	107	115	107·48
208	Makers of bangles other than glass	30	51	17·00
209	Sellers of bangles other than glass	103	95	92·23
211	Sellers of glass bangles	1,872	792	42·31
216	Flower garland makers and sellers	126	98	77·78
217	Makers and sellers of spangles, lingams and sacred threads.	796	104	13·07

SUBSIDIARY TABLE X.

Showing occupations of females by selected Groups—(concld.).

Group No.	Name of occupation.	No. of actual workers.		Percentage of females to males.
		Males.	Females.	
222	Harness (not leather) makers and sellers	103	28	27·18
223	Saddle-cloth makers, embroiderers and sellers ..	45	14	31·11
251	Persons occupied with blankets, woollen cloth and yarn, fur, feathers and natural wool.	850	207	24·35
252	Wool carders	..	177	..
260	Silk carders, spinners and weavers, makers of silk braid and thread	154	85	55·19
261	Sellers of raw silk, silk cloth, braid and thread ..	170	191	112·35
264	Cotton ginning, cleaning and pressing mills : operatives and other subordinates.	8,424	5,590	66·36
258	Cotton spinning, weaving and other mills : operatives and other subordinates.	1,205	399	33·11
271	Cotton cleaners, pressers and ginners	922	5,542	601·08
272	Cotton weavers : hand industry	9,263	3,935	42·48
275	Cotton spinners, sizers and yarn beaters	749	1,965	262·33
278	Cotton dyers	2,005	850	42·39
289	Dealers in raw fibres	146	107	73·29
304	Piecegoods dealers	4,838	583	12·05
306	Tailors, milliners, dress-makers and darners ..	4,178	3,061	73·26
323	Brass, copper and bell-metal sellers	770	170	22·08
328	Workers in iron and hardware	4,990	1,054	21·12
336	Potters and pot and pipe-bowl makers	2,108	1,880	89·18
337	Sellers of potteryware	3,154	2,448	77·62
338	Grindstone and millstone makers and menders ..	911	667	73·22
345	Dealers in timber and bamboos	1,517	652	42·98
347	Baskets, mats, fans, screens, brooms, &c., makers and sellers.	3,795	4,038	106·40
378	Persons occupied with miscellaneous drugs ..	589	290	49·24
379	Ditto ditto dyes ..	549	431	78·51
386	Leather dyers	606	279	46·04
387	Shoe, boot and sandal makers	7,354	2,849	38·74
391	Waterbag, wellbag, bucket and ghee-pot makers ..	231	108	46·76
392	Bankers, money-lenders, &c.	4,364	332	7·61
446	Religious mendicants, inmates of monasteries, convents, &c.	9,154	1,189	12·99
447	Church, temple, burial or burning ground service, pilgrim conductors, undertakers, &c.	673	246	36·55
468	Practitioners without diploma	382	52	13·61
472	Midwives	..	459	..
490	Actors, singers and dancers and their accompanists ..	3,183	257	8·07
492	Shikaris, falconers, bird-catchers	570	142	24·91
499	Tumblers, acrobats, wrestlers, professional cricketers, &c.	738	206	27·91
502	Road, canal and railway labourers	1,591	612	38·47
504	General labour	15,833	15,994	101·02
506	Prostitutes, including saquins and neauchis ..	..	1,571	..
513	Mendicancy (not in connection with a religious order)	20,598	7,961	38·65

SUBSIDIARY TABLE XI.

Showing combined Occupations.

Group Number.	Principal occupation.	PERCENTAGE RETURNED AS																			
		Headmen not shown as agriculturists.	Accountants not shown as agriculturists.	Watchmen and other village servants.	Cattle breeders, dealers and Commissariat farm establishment.	Herdsmen.	Sheep and goat breeders and dealers.	Shepherds and goatherds.	Barbers.	Indoor servants.	Washermen.	Butchers and slaughterers.	Cow and buffalo keepers and milk and butter sellers.	Fishermen and fish curers.	Fish dealers.	Flour grinders.	Grain and pulse dealers.	Grain parchers.	Oil pressers.	Oil sellers.	Vegetable and fruit sellers.	Cardamom, betel-leaf and arecanut sellers.
27	Herdsmen	..	..	..	..	..	..	..	..	..	..	..	·2	..	..	..	..	..	..	..	..	..
31	Shepherds and goatherds ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
36	Land occupants not cultivating	·69	·25	·32	..	..	..	..	·28	..	..	..	..	..	..	..	·20	..	..	..	..	..
36*a*	Land occupants cultivating ..	·47	·08	·18	·02	·02	·04	·05	·28	..	·09	·03	·02	..	..	..	·17	..	·05	·20	·08	·15
37	Tenants, &c., not cultivating ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37*a*	Tenants, &c., cultivating .	·07	..	·17	..	..	..	·06	·17	..	·09	..	..	..	..	..	·10	..	..	·13	·07	·10
39	Field labourers ..	..	..	·02	..	·004	..	·003	·01	·006	·02	·003	·003	·007	·009	·005	·005	·002	..	·01	·01	·02
271	Cotton cleaners, pressers and ginners.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	·51	..	..	..	..	..
328	Workers in iron and hardware	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
392	Bankers and money-lenders, &c.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Note.—In this subsidiary table only those occupations are shown from Table XV*A*, the followers of which number more than 25.

SUBSIDIARY TABLE XI.

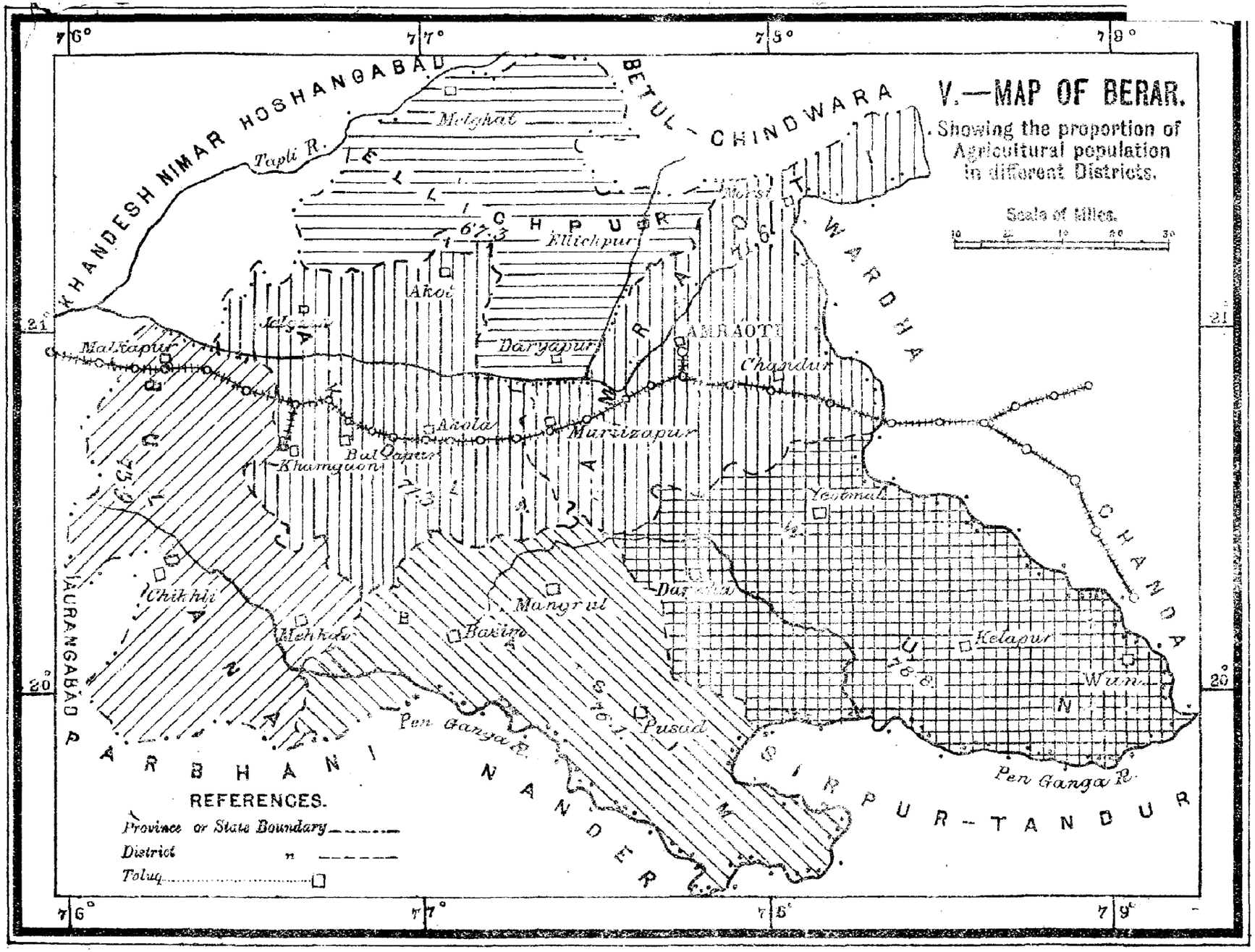
Showing combined Occupations—(continued).

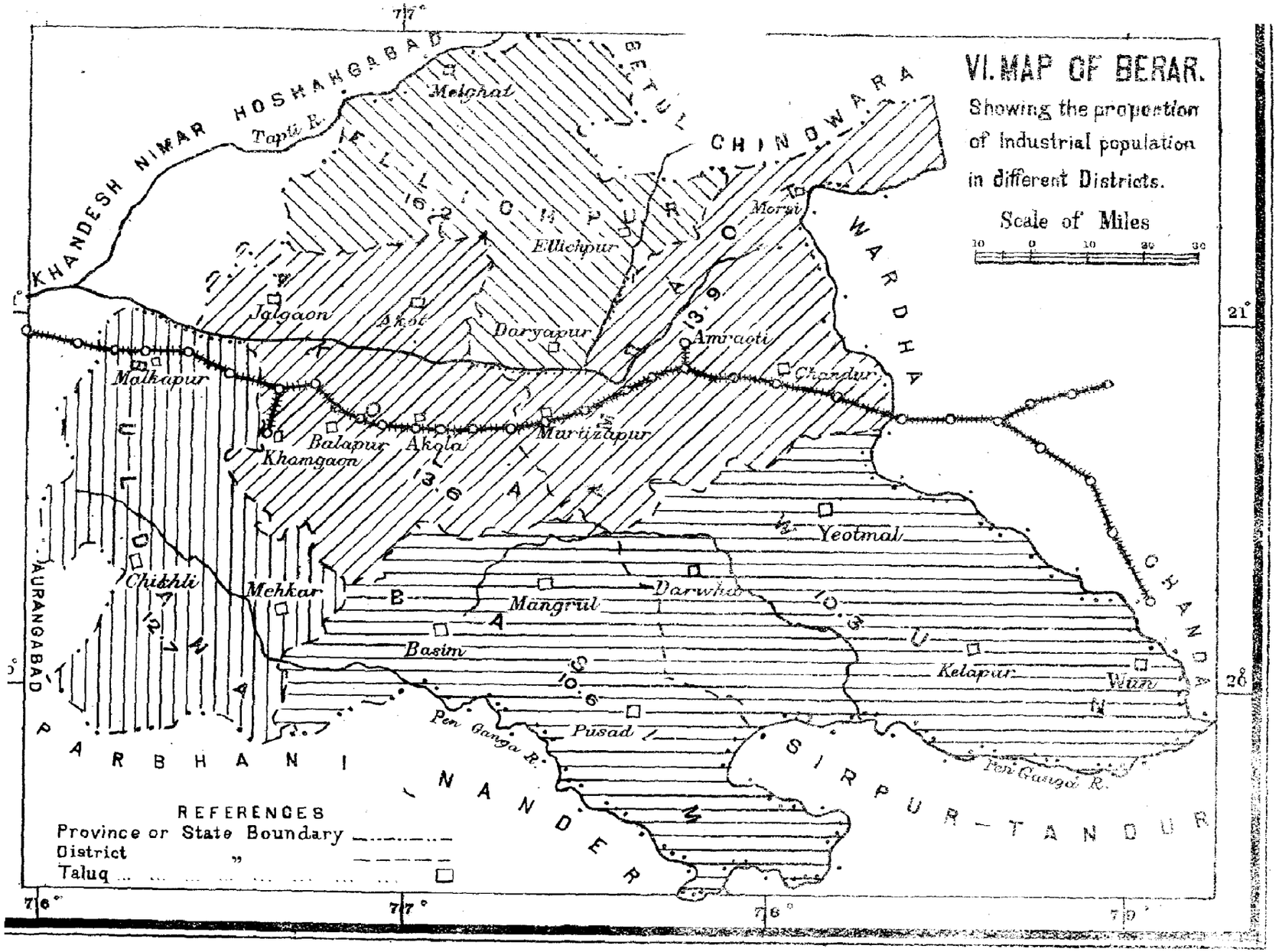
Group Number.	Principal occupation.	Percentage returned as																						
		Grocers and general condiment dealers and staff.	Tobacco and snuff sellers.	Wine and spirit sellers.	Hay, grass and fodder sellers.	Firewood, charcoal and cowdung sellers.	Masons and builders.	Cart and carriage sellers.	Persons occupied with blankets, woollen cloth and yarn, fur, &c.	Dealers in woollen goods, fur and feathers.	Cotton ginning, cleaning and pressing mills: operatives and their subordinates.	Cotton cleaners, pressers and ginners.	Cotton weavers: hand industry.	Cotton carpet and rug makers.	Cotton cleaners, sizers and yarn beaters.	Cotton yarn and thread sellers.	Cotton sellers.	Cotton dyers.	Piecegoods dealers.	Tailors, milliners, dressmakers and darners.	Workers in gold, silver and precious stones.	Brass, copper and bell-metal sellers.
27	Herdsmen	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
31	Shepherds and goatherds ..	..	..	..	..	..	..	..	·57	·55	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35	Land occupants not cultivating	·46	..	..	..	..	..	..	..	..	..	..	..	..	..	..	·31	..	·18	..	..	..	..	..
36*a*	Land occupants cultivating ..	·27	·03	·04	·03	·10	·03	..	·03	..	..	..	·06	·03	..	·03	35	·62	·69	..	..	..	..	·02
37	Tenants, &c. not cultivating..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37*a*	Tenants, &c., cultivating ..	·17	·04	..	..	..	..	..	·04	..	·004	..	·06	..	..	..	·29	..	·06	..	·07	..	..	..
39	Field labourers ..	·004	..	..	·03	·06	·004	·01	·004	..	·004	·01	·01	..	·16	..	·01	..	·003	·01	·04	..	..	..
271	Cotton cleaners, pressers and ginners.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
328	Workers in iron and hardware	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
392	Bankers and money-lenders. &c.	1·30	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1·17	·62	..	..	..	..	..	..

SUBSIDIARY TABLE XI.

Showing combined Occupations—(concluded).

Group Number.	Principal occupation.	Percentage returned as																						
		Workers in iron and hardware.	Potters and pot and pipe-bowl makers.	Sellers of pottery-ware.	Grindstone and millstone sellers.	Carpenters.	Dealers in timber and bamboos.	Woodcutters and sawyers.	Baskets, mats, fans, screens, brooms, &c., makers and dealers.	Wax, honey and forest produce collectors and sellers.	Shoe, boot and sandal makers.	Bankers, money-lenders, &c.	Shopkeepers' and money-lenders' servants.	Brokers and agents.	Contractors otherwise unspecified.	Cart owners and drivers, carting agents, &c.	Religious mendicants, inmates of monasteries and convents, &c.	Midwives.	Actors, singers and dancers and their accompanists.	General labour.	Mendicancy (not in connection with a religious order).	Pension unspecified.
27	Herdsmen	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:
31	Shepherds and goatherds ..	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:
36	Land occupants not cultivating.	:	:	·30	:	·20	:	:	:	:	:	·2	·39	:	:	·22	·84	:	:	:	:	·63	·22	:
36a	Land occupants cultivating ..	·05	·04	·03	·62	·19	·45	·005	:	:	·07	2·30	·13	02	·03	·19	·25	:	:	·05	:	·24	·04	:
37	Tenants, &c., not cultivating ..	:	:	:	:	:	:	:	:	:	:	·46	:	:	:	:	:	:	:	:	:	:	:	:
37a	Tenants, &c., cultivating ..	:	:	·07	:	·14	·09	:	:	:	·07	·36	·07	:	:	·28	·07	:	:	·08	·14	:	:	:
39	Field labourers ..	:	:	:	·01	·01	·03	·005	·03	·003	·01	·004	:	:	:	·01	·003	·01	·05	·02	·03	:	:	:
271	Cotton cleaners, pressers and ginners.	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	·41	:	:	:	:
328	Workers in iron and hardware	:	:	:	:	1·31	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:
392	Bankers and money-lenders, &c.	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:


V.—MAP OF BERAR.
Showing the proportion of Agricultural population in different Districts.
Scale of Miles.
KHANDESH NIMAR HOSHANGABAD
BETUL-CHINDWARA
WARDHA
CHANDA
AURANGABAD PARBHANI NANDER
GAVILGHUR-TANDUR
Tapti R.
Melghat
Ellichpur
Akot
Daryapur
Malkapur
Akola
Murtizapur
Khamgaon
Bal Apur
Chandur
Yeotmal
Chikhli
Mangrul
Mehkar
Basim
Pusad
Kelapur
Wun
Pen Ganga R.
Pen Ganga R.
67·3
71·6
73·6
72·3
76·1
REFERENCES.
Province or State Boundary
District
Taluq
REFERENCES.
Percentage of Agricultural population to the district population.
67—70.
70—72.
72—74.
74—77.
77—80.
The figures printed below the names of districts show the actual percentage for each.


VI. MAP OF BERAR.
Showing the proportion of Industrial population in different Districts.
Scale of Miles
10 0 10 20 30
REFERENCES.
Percentage of Industrial population to district population.
10 - 12.
12 - 13.
13 - 15.
15 - 17.
The figures printed below the names of Districts show the actual percentage for each
KHANDESH NIMAR HOSHANGABAD
BETUL
CHINDWARA
WARDHA
CHANDA
AURANGABAD
PARBHANI
NANDER
SIRPUR-TANDUR
Melghat
Tapti R.
Ellichpur
Jalgaon
Akot
Daryapur
Amraoti
Morsi
Chandur
Malkapur
Balapur
Akola
Murtizapur
Khamgaon
Yeotmal
Chikhli
Mehkar
Mangrul
Darwha
Basim
Kelapur
Wun
Pusad
Pen Ganga R.
Pen Ganga R.
16·2
13·9
13·6
12·1
10·6
10·3
REFERENCES
Province or State Boundary
District "
Taluq
77°
76°
21°
20°